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EDITORS.

D. LIPSCOMB, A. G. SEWELL, J. D. SRYGLEY.

J. C. M'QUIDDY, Office Editor.

232 North Market Street, Nashville, Tenn.

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SPECIAL NOTICE.

Should YOU receive the Gospel Advocate marked with a red ~~mark~~ at this place, YOU are to understand that we are sending it to YOU with the view of securing YOU as a regular subscriber. We are indebted to a mutual friend for YOUR address. We desire that YOU carefully consider the merits of the paper. We want YOU on our list. We are endeavoring to make this the best year in the history of the Gospel Advocate, and we desire YOUR coöperation. The numbers sent YOU marked as indicated are free.

The man who determines what to preach by the probable effect of what he says will have upon the people cannot be relied upon to preach the gospel. There is but one thing for a preacher to consider as to the matter of his sermons, and that is what the Bible teaches. As to the manner, or rather the spirit, in which he preaches every man should always be careful to speak in the love of the truth and with feelings of brotherly kindness for all mankind. The spirit of the preacher, however, is an entirely different thing from the matter of the sermon. To preach that which will please men in the matter of sermons is to love the praise of men more than the praise of God. To avoid controversy with men by failing to declare the whole counsel of God is to serve man rather than God. No man is worthy to preach the gospel till he is prepared to sacrifice popularity among men to gain the approval of God. If a man is not brave enough to declare the whole counsel of God and submit to the consequences in a spirit of Christian humility and with feelings of brotherly kindness for all mankind, he has not courage enough to be a good soldier of Jesus Christ. Many a preacher has lost power with God trying to maintain his influence among the people. The truth of God will not be found in a man long after he yields to the love of popularity among men. The preacher who weakens before the current of popularity strengthens the tide against God and the truth. One of the hardest problems of Christianity is how to be firm in the right without becoming sour in spirit or stubborn in disposition toward those who are steadily pulling in the wrong direction. It is no easy task to be on terms of friendly feelings toward those who are bent on mischief and strongly determined to go wrong. The

temptation is strong to either yield to the current of public sentiment and "go with a multitude to do evil," or else give way to bitter feelings against those who oppose the truth. Those who avoid both of these evils will be crowned with everlasting life in the world to come.



A brother in Missouri sends me a private letter from another brother in Missouri, from which I quote as follows:

"The Lord gave us minds to use, and he is pleased when he sees his people using good judgment in working for the good of mankind. Some are great sticklers for the how of doing things; but our Lord cares nothing about such trifles. If you were going to build a six-story house for some man would you build it without using a scaffold because the specifications said nothing about the scaffold? The scaffolds are no part of the house; they are not for the master, but for the servants or builders. Missionary societies, Bible societies, Sunday schools, Bible colleges, church houses, publishing companies, religious newspapers, etc., are only the scaffolds. The master does not need them, but his servants do. The Lord has left us at liberty to use such things as we need them. He left the apostles free in these matters to use their common sense about how to travel, etc. If they did not adopt the best plan for their day and surroundings, others, after them, could improve on their methods, for their methods were never intended to be a law for all coming ages."

All this is in defense of what is commonly called organized effort among the Disciples. Exactly the same points are made in a paper before me in defense of organized effort among the Methodists. It has the same force in each case. How far God is pleased "when he sees his people using good judgment," and how far he "has left us at liberty to use such things as we need, or think we need, I will not now stop to discuss. A more important question than this underlies the whole fabric of organized effort. Has God "left us at liberty" to form denominational organizations? This question goes to the root of the matter. What is commonly called organized effort is denominational organization, pure and simple. Opposition to organized effort is opposition to denominationalism. To advocate organized effort is to defend denominationalism. Liberty to form organized effort is permission to form denominations. That is all there is of it. It is needless to make or answer special and plausible arguments about the liberty God allows Christians in doing things, without first clearly understanding the real issue. If God permits Christians to form denominations, why oppose denominationalism? If God does not permit Christians to form denominations, why try to defend denominationalism by an appeal to the liberty God allows Christians in doing things. What is commonly called organized effort among the Disciples is denominationalism. If any one denies this proposition, these columns are open to a discussion of the issue.



In another paragraph on this page I say that "the same points are made in a paper before me in defense of organized effort among the Methodists," which are made in a letter from which I quote "in defense of what is commonly called organized effort among the Disciples," and "it has the same force in each case." The Methodist paper to which I refer is the New Century Education, a monthly publication issued from the Methodist Publishing House, Nashville, Tenn. I quote from this paper, as follows:

"Pastor (to applicant for church membership): 'Will you support the institutions of the church?'"
"Applicant: 'What is an institution of the church?'"
"P.: 'To answer you satisfactorily will necessi-

tate first a definition of the word itself. The National Dictionary says: 'An institution is anything forming a characteristic and persistent feature in social or national life and habits.' To institute is to ordain. This can be done only by organizations or by an individual in a representative capacity. We say, 'The town instituted a search for a lost child'—i. e., it organized a plan, formed companies, and provided facilities for the search. A nation may institute a custom—say a memorial holiday in honor of a national hero—making it 'a persistent and characteristic feature of the national life.' Society, likewise, may by its unwritten law institute customs regulating social intercourse, which, when generally adopted, become 'persistent and characteristic.' The church is both a society and a government, and hence may have two classes of institutions. The early Methodists always spoke of individual churches as societies. In many places this designation is still kept up. Now in the 'social life and habits' of the church 'characteristics and persistent features' are formed and take their places as social institutions. The revival and the prayer meeting are such institutions. On the other hand, the Sabbath, the sacraments, and the ministry are governmental institutions, inasmuch as they were ordained by the founder of the church. Institutions resulting from the governing function of the church grow out of the experience and wisdom of the men who are its legislators. These may be merely temporary or they may be more permanent. An example of a temporary ecclesiastical institution is the class meeting. Some hold that it has served its day and has passed away in favor of other institutions, which may in their turn prove to be equally transient. The camp meeting is another instance of a temporary institution of the church. Perhaps most of the governmental institutions of the church are temporary, inasmuch as changing conditions and constant growth demand new ways and better adaptations on the church's part.

"A.: 'How may an institution be supported?'"

"P.: 'Any line of conduct on the part of a member or friend of the society or the government that shows his respect for and his devotion to that which has been instituted or ordained by it is in the way of support. A supporter of the Democratic or Republican party in this country would be a citizen who openly avowed the principles of the party and expressed that adherence by private conversation or public speech, and especially by his vote. In this way the weight of his influence, as we call it, would go to strengthen the party. An honorable member of such party would likewise contribute money in any proper way to the support of his party.'

"A.: 'But cannot an institution of the church accomplish that for which it was ordained by its own inherent force? If it is right and adapted to the times, why not leave it to work out its own results?'"

"P.: 'Institutions cannot work in this way. They must be supported by the intelligence, loyalty, and liberality of those who believe in them. Patriotism itself is dead without living patriots to incarnate it.'

"A.: 'Why, then, is it not enough for a Christian to incarnate Christianity and not be encumbered by so many institutions which men have ordained? You say that these institutions are the result largely of human wisdom and experience. Why, then, should I be bound to support them? May I not be a loyal Christian while at the same time I ignore them?'"

"P.: 'While the institution is the product of the consecrated wisdom of the church, it is, at the same time, the chosen way for the church to accomplish its work. Christ said, 'Go teach all nations;' but he did not provide the necessary plan. The church, after trying various ways, finally instituted the foreign missionary society as, in its wisdom, being the best method of doing this work. Likewise the church finds it to be her duty to train up children in the nurture and admonition of the Lord, but finds no plan given. Accordingly she has instituted the Sunday school and the denominational college. Now unless the individual is prepared to offer some better way of fulfilling these and other scriptural requirements he is bound to fall in with what has already become the 'persistent and characteristic feature' of the 'life and habits' of his church, in order to accomplish the desired results. Mark you, the church must do these

things as a body. No one man or single congregation can do them at all adequately.

"A.: 'Then you would imply that connectionalism is a necessity in all great church movements?'

"P.: 'Certainly; whatever is to be done by any organization should be participated in by every member of the organization according to his ability. In this way there is secured not only the increased financial strength which comes from many givers, but, what is of far greater value, the solidarity of the organization, and the union of sympathy which give enthusiasm for the object in view and insure its success.'

"A.: 'It is said that Southern Methodism has a membership numbering one and a half million. What of the connectionalism and solidarity of this great mass of Christian men, women, and children?'

"P.: 'It would not be an extreme statement to say that less than half a million of our great church contribute regularly and adequately to the support of its institutions. If the remaining million could be induced to do their part, even as well as the half million are now doing theirs, we should be at least three times as strong as we are. The Twentieth Century Movement is a distinct effort to induce them to do this.'

"A.: 'Is the Twentieth Century Movement an institution of the Methodist Episcopal Church, South?'

"P.: 'It is. It was instituted by the last General Conference, and is consequently a governmental, rather than a social, institution. It is, not one of the permanent institutions, but is intended to cover a given period of time. In a sense it will terminate with the present century, though it is hoped that the influence it will produce in promoting connectionalism and in training our members to liberal giving, both of their substance and of their prayers to the general interests of the church, will be permanent.'

From this it is perfectly clear that the whole fabric of Methodism rests on exactly the same basis as organized effort among the Disciples. It is also clear that disaffection among the Methodists rests upon the same basis as disaffection in other denominations. All denominational organizations rest upon the same basis. They all claim that God has left Christians free to use their judgment as to how they would do things, and each denominational organization is simply the judgment of those who constitute it as to how things ought to be done. Opposition to denominationalism is simply opposition to organized effort, and there is much of such opposition in all denominations.



Some months ago I republished in these columns a leaflet, prepared by Brothers M. C. Kurfees and G. A. Klingman, of Louisville, Ky., on "The Church," for general distribution. The demand was very great, and many thousands were promptly put in circulation. Since then they have revised and improved the leaflet, and they are now sending it out wherever there is a demand for it. The points are clearly stated and well sustained by quotations from the New Testament, and the leaflet will do good wherever it is circulated. As the subject it treats is of interest to many readers of the Gospel Advocate, I republish it in its revised and improved form to stimulate investigation and encourage Bible study on the subject of "The Church: "

"1. What It Is Not.—(1) It is not a meeting house. 'Howbeit the Most High dwelleth not in houses made with hands.' (Acts 7: 48, R. V.) 'God . . . dwelleth not in temples made with hands.' (Acts 17: 24.) (2) It is not a denomination, nor made up of different denominations. (John 10: 16; Rom. 12: 4, 5; 1 Cor. 12: 13.) 'Is Christ divided?' (1 Cor. 1: 13.) 'There is one body.' (Eph. 4: 4.) 'And he is the head of the body, the church.' (Col. 1: 18.) 'Now, I beseech you, brethren, by the name of our Lord Jesus Christ that ye all speak the same thing, and that there be no divisions among you.' (1 Cor. 1: 10.)

"2. What It Is.—It is the people of God. 'Know ye not that ye are the temple of God?' (1 Cor. 3: 16.) 'For we are members of his body.' (Eph. 5: 30.) 'And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.' (Eph. 2: 20; see also 1 Cor. 1: 2; Phil. 4: 15.)

"3. Different Uses of the Word in the Bible.—(1) It

is applied to the people of God in a house (Col. 4: 13, etc.); (2) it is applied to the people of God in a city (Acts 13: 1, etc.); (3) it is applied to the people of God in a given district (Acts 9: 31, R. V.); (4) it is applied to the people of God everywhere in general (Matt. 16: 18, etc.).

"4. Bible Names for the Church and its Members.—(1) Collectively it is called: 'The church' (Eph. 1: 22); 'The church of God' (Acts 12: 5); 'The church of the firstborn' (Heb. 12: 23); 'Household of God' (Eph. 2: 19); 'Household of faith' (Gal. 6: 10); 'The body of Christ' (1 Cor. 12: 27); 'God's husbandry, . . . God's building' (1 Cor. 3: 9); 'Habitation of God' (Eph. 2: 22). (2) The individuals composing it are designated: 'Members' (1 Cor. 12: 27); 'Saints' (1 Cor. 1: 2); 'Branches' (John 15: 5); 'Friends' (John 15: 15); 'Disciples' (John 15: 8); 'Christians' (Acts 11: 26; 1 Pet. 4: 16, R. V.); 'Children of God' (Gal. 3: 26); 'Children of light' (Eph. 5: 8); 'The holy people' (Isa. 62: 12); 'The redeemed of the Lord' (Isa. 51: 11); 'Brethren' (Gal. 6: 18). (3) Referring to its existence in different localities: 'The churches [congregations] of Christ' (Rom. 16: 16); 'The churches of the saints' (1 Cor. 14: 33); 'The churches of the Gentiles' (Rom. 16: 4); 'Churches of Galatia' (Gal. 1: 2).

"5. Its Oversight.—See Acts 14: 23; 20: 17-31; 1 Tim. 3: 1-7; Tit. 1: 5; 1 Pet. 5: 1, 2; and compare Matt. 18: 15-17; Rom. 16: 17; 1 Cor. 5: 11-13; Gal. 6: 1; 2 Thess. 3: 6; 2 Tim. 3: 5; Tit. 3: 10, 11; James 5: 19, 20.

"6. Its Worship.—(1) In what it consists: Reading Scriptures, Exhortation, Prayer, Singing, Lord's Supper, and Contribution. (Acts 2: 42; Col. 3: 16; Heb. 10: 25; Col. 4: 16; 1 Thess. 5: 27.) (2) When they worshiped: 'Upon the first day of the week.' (Acts 20: 7; 1 Cor. 16: 1, 2.)

"7. Its Work.—(1) Preaching the word and founding congregations. (Mark 16: 15, 16; 1 Thess. 1: 8; 1 Tim. 3: 15; 2 Tim. 4: 1, 2.) (2) Relieving the poor, caring for widows and orphans. (Acts 6: 1-6; 1 Cor. 15: 58; Gal. 6: 10; 1 Tim. 5: 3, 9, 10; James 1: 27.)

"8. Queries.—(1) Are you a member of the church? (1 Cor. 12: 13; Gal. 3: 26, 27.) (2) Are you a member of a denomination? If so, why? (Read 1 Cor. 1: 10-17; 3: 1-9.) (3) Can you not be and work simply as a Christian? Can you not be and work simply as a member of the church, without belonging to a denomination or society?

"9. Facts.—(1) Only one organization is authorized in the New Testament—viz., the church. (2) When used in plural it means several congregations in a district of country. 'The seven churches which are in Asia.' (Rev. 1: 4.) Not denominations, but congregations—one in each city mentioned—all belonging to the one body, the church. (3) Every Christian was a member of the church, and of nothing else. (4) Every Christian worked simply as a member of the church and of no other organization. (5) All kinds of work were done in the church. (6) No official distinctions or professional caste existed among the members. (Matt. 23: 8; Mark 10: 42-45; 1 Pet. 5: 2, 3.)

"Conclusion.—Will you not pray and labor that all may be one, that the world may believe? (John 17: 21.) No other way is God's way."

These leaflets will be sent free to those who wish to distribute them, but are not able to pay for them. I presume the actual cost of printing them is about \$1 per hundred, and the publishers ought at least to receive this much to assist them in the work. Address all communications to M. C. Kurfees or G. A. Klingman, Louisville, Ky.

There and Here.

Behind he hears Time's iron gates close faintly;
He is now far from them,
For he has reached the city of the saintly,
The New Jerusalem!
A voice is heard on earth of kinsfolk weeping
The loss of one they love,
But he has gone where the redeemed are keeping
A festival above.
The mourners throng the way, and from the steeple
The funeral bells toll slow;
But on the golden streets the holy people
Are passing to and fro,
And saying as they meet: "Rejoice! another
Long waited for has come."
The Savior's heart is glad; a younger brother
Has reached the Father's home. —Selected.

On Contributors.

Paul a Fanatic, Deceiver, or True Messenger.

Paul. "Brother Marcus, remember at the close of our last interview I promised when we met again to give you my reasons for believing that the death of the apostles would be necessary to establish the truth of the gospel of Christ before the world—reasons which, I am sure, you will see and appreciate."

Marcus: "Yes, that was the theme we had under consideration, and you proposed to prove and illustrate this subject from your own life and death, which, you tell us, is now near at hand. You have often been called the log-man of the church, and I shall expect some strong proofs."

P.: "I could use the life and death of any of the apostles and teach the same thing, but as you are more familiar with my work than of the work of the twelve, I will teach these truths from my own life. I have often received from men praise for what was due to the truth itself which I preach. I know enough about the praise of men to pay very little attention to it. Men are changeable and whimsical in their estimate of their fellow-men. For instance, at Lystra, when, by the power of God, I healed the cripple, the people ignorantly supposed the gods had come down to them in the likeness of men. They called Barnabas, 'Jupiter,' and me, 'Mercury;' and we could scarcely keep them from sacrificing to us as gods. But very soon the same people, being persuaded by the wicked Jews, stoned me to insensibility. On another occasion, as I reasoned of righteousness, temperance, and judgment to come, Felix trembled, but postponed serious attention to these matters; yet attempted to flatter me and my friends by often communing with me personally, hoping a bribe for my release would be offered. The compliments of men are of doubtful meaning and small value, my son. Festus, Felix's successor, was also deeply impressed with the glorious facts of the gospel and in a loud voice interrupted me by saying I was beside myself in consequence of much learning, to whom I answered 'I am not mad, most noble Festus; but speak forth the words of truth and soberness.' On the same occasion King Agrippa himself, under the power of the gospel, was almost persuaded to be a Christian. It is not me or my learning, my son, but the power of God's truth over a reasonable mind and honest heart which carries conviction. Do not accept it, because I say it, however much you love me personally, but because you see it proven true by the highest and strongest testimony. Beware of the praises of men. They affect me not, but there are accomplishments as a teacher and apostle of Christ I received in paradise which did endanger my salvation, of which I cannot now speak, which required a messenger of Satan to buffet me, lest I should be lifted up with pride. For the present I must return to the theme we have talked upon."

M.: "Proceed, dear Father Paul, I will give my prayerful attention. I do wish to be built up in our most holy faith."

P.: "I would speak as to wise men. Judge you what I say. They are in great error who suppose that gospel faith is based on a mere begging of the question. The facts of the gospel, stupendous as they be, are laid down before the world, and alongside there is the proof which really challenges the faith of all who fairly examine it. Dear Marcus, I, Paul, a preacher and apostle of Jesus Christ, must be one of three characters—viz., a fanatic, a deceiver, or an honest man. In reason's name I say it, before you and all the world, I am bound to be one of these three—a fanatic, what men call a 'crank' or 'enthusiast;' a deceiver, willfully speaking what I know to be false, a liar; or, in the third place, I am an honest and true man, and testify to what I have seen and heard and know to be true. If you think, Brother Marcus, that you can place me as I now am, and have long been, before the world in any other character than in one of these I will now pause for you to do so. Think closely and speak out plainly if you find any weakness in this statement."

M.: "Upon a moment's reflection I fail to see how it is possible for you to be other than one of these."

P.: "Just so. I have preached in Damascus, Tarsus, Jerusalem, Antioch, Corinth, at the Areopagus in Athens, and here in Rome, the mistress of the world; and before Jews and Gentiles, including kings, governors, and men of every caliber of mind; and in some

form submitted this statement concerning myself as a witness to Christ, and never heard one offer a reasonable objection to it. Thousands have accepted Christ, some have trembled, some have postponed, some have been almost persuaded; but none have shown any fallacy in the gospel proof or impeached the witnesses. On this point I will add this remark, that if, upon further reflection, you can find any other character in which you can place me, I desire you to present your objection. For the present I will proceed with this much accepted. I, as a preacher of Christ, am bound to be a fanatic, deceiver, or true witness."

M.: "Proceed, dear Father Paul; I am greatly interested."

P.: "Now think well and closely upon what I say. If by any process of sound reason I can prove two negative propositions—viz., that, under the circumstances, I cannot possibly be a fanatic or enthusiast, and also that I cannot possibly be a deceiver, then it must irresistibly follow that I am a true witness, since it is admitted that I am bound to be one of these three. If I am a true witness, then I saw Christ, whom, if I saw, has arisen from the dead, his gospel is true, our sins are pardoned, and our hope of heaven is well founded; and, per consequence, the Old Testament is divine revelation, and the New Testament, about to be completed, is also the word of God. Do you, Marcus, clearly perceive this argument?"

M.: "I do, and can easily foresee the strength of that plea which is made for those things which are so surely believed among us."

P.: "I was sure you would, and desire to see you and all who profess faith in Christ established and confirmed in the faith which was once delivered to the saints. As I remarked before, those are in great error who think Christianity a weakling in the world and begging for recognition of its truth. Its Champion is Christ, whose gospel challenges the faith of all to whom its summons come. O, that the preaching were fully known and that all the Gentiles might hear. It was for this cause I was delivered out of the mouth of the lion. If the gospel of Christ were only a theory it might be set forth defiantly before the world as superior to all others; but, Marcus, we must never forget to preach the truth in love, and consistently practice what we preach, and not simply outargue its opponents. In this way can we clinch all its claims; otherwise we do it and its divine Author great injustice."

M.: "I realize the importance of this and remember that while the proofs of the gospel are incontrovertible in themselves, our Lord said, that night in which he washed his disciples' feet, 'By this shall all men know that ye are my disciples, if ye have love one to another;' and Brother James has said: 'Be ye doers of the word, and not hearers only, deceiving your own selves.' I am now anxious to hear you prove those two negative propositions, which will be equivalent to the establishment of your affirmative: that you, as a preacher and apostle of Jesus Christ are an infallible witness to Christ and his gospel; which proof, as I understand, will be amply sufficient to convince the world of the truth of the gospel in time to come, when the signs and wonders now so prevalent shall all have been done away or ceased being wrought before the eyes of men."

P.: "What we have said in this meeting has all been preparatory to the argument that I shall set forth before you and all who may choose to meet with us here in this rented house, where I preach and teach those things which concern the Lord Jesus Christ. No man forbids me here, for, although I am bound, I thank the Lord the word of God is not bound. The Lord willing, at our next meeting I will prove to you that I am not a fanatic."

G. LIPSCOMB.

It is a bad sign when a person cannot be contented except in the company of other persons. Every one of us should have resources in himself; no life is complete that is not, in a sense, self-sufficient. We should seek frequent quiet times, apart from the voice of even our nearest friend, when the depths of our own character may be cultivated. Souls thrive in solitude. He is probably a shallow person who cannot bear to be alone.—Forward.

If God has planted you, there is a river of water somewhere near you; and you can do no better thing, nothing half so good as to find the river on your own ground. That is the stream adapted to strengthen your peculiar weakness and to nourish your peculiar form of power.—Marvin R. Vincent.

Is Christianity Practicable? No. 2.

The separation of life from religion seems to be more pronounced in this age of mammon worship than ever before. The line running through the world separating the good from the evil seems to have culminated in one tremendous effort to reconcile God and mammon in harmonious blending. We cannot serve God and mammon, but we are sure to serve the one or the other. God meant for his people to serve him with the things called "mammon." The things of the world are to be employed in his service as expressions of piety to God and devotion to man, not substituted for either. He means for them to steer clear of what is called "the world," but not to relegate religion to one corner of the universe and leave all the rest to serve self and the devil in. The differences in our way of talking about "things sacred and secular" betray our departure from the word of God, and the differences in our residences and houses of worship indicate a complete separation of life from religion. God cannot be honored by doing evil with even the best motives. Shall we do evil, that good may come? Men say, "Yes;" but Paul says that God forbids it. The only way of doing good to ourselves and bringing honor to God is by doing good with the right motives. This principle excludes all evil from the realms of Christian activity. Some things are evil and only evil, and are not, as some would affirm, only "good in the making." However good the motive in acting on objective evils, they remain unchanged—the messengers of darkness and death. Such may be readily perceived by all honest people who desire to know the will of the Lord. Others are good or bad, according as the motive in performing them may be good or evil. Eating meats, going to places of questionable resort, and many other things come under this head. Business, of itself, is neither good nor evil; but done "as unto the Lord," it is the means of serving man and honoring the Lord; but, separated from him, it is the means of untold evils. Every business essential to man's welfare in time or the world to come may, by the proper motive, be transformed into the ministers of righteousness and projected into the sphere of the spiritual. Such is the idea of the apostle Paul: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." An ordinary meal may be the means of glorifying God or it may be the occasion of denying him. Our business, as a rule, is wholly unconsecrated to the service of God; it is mostly devoted to the service of extracting gain at the expense of others' misfortune. Who can say that he has chosen his work or business because he believes it to be the Lord's will and the best way in which for him to serve the Lord? How can we test the matter of doing his will in the various callings of life? In this way: Can you ask God's blessing upon it? Do you expect him to be pleased with your work as he is pleased with the work of the preacher of the gospel? If not, you have missed your calling. Would you abandon it for the honor of God? Would you surrender it if you saw it was impeding your spiritual progress? Remember, motion is not progress. Going around on a mill wheel is not progress, neither is riding on a rocking-horse progress.

The passage quoted at the beginning of my former article demands that all that Christians do be done from the same motive: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." I know a man who serves in the double capacity of merchant and preacher. Does he sell goods for the same reason that he preaches the gospel? Who ever knew of a man that did anything of that character? The reason that Christians do not may be owing to the pernicious distinction between things that do not differ. We have unconsciously drifted into the habit of selling goods for one reason and preaching the gospel for another reason. It is of the fathers, not of God. You tell me why men should preach the word of God to sinners, and I will tell you why men, the same men, should sell goods to sinners. I know another man who practices medicine and preaches the gospel. One he does for money, without any conscientious scruples; the other he does without making any charges. By what authority does he distinguish between things that do not differ? Does it not leave God out of the healing of diseases? It is no matter of wonder that doctors so seldom pray for the healing of the sick. Such infidel conception of the medical profession leads to the most detestable practices. A Christian doctor who will give away all the gospel will attempt to monopolize a panacea for fatal diseases. I could just as

conscientiously withhold the gospel from the perishing as I could the means of healing diseases. In one of these spheres he is supposed to serve the Lord, and in the other he leaves the Lord out of the matter and only supplies his own wants. Does the Lord have no will in the matter of healing diseases? "Thy will be done on earth as it is done in heaven." Jesus had as much right to charge for the cures he wrought on the bodies as any other man that ever lived, and much more, because he is the maker of all things. There is a hypocrisy of the deeper character which is unconscious; there is an infidelity of the same character and repulsive attitude. If Judas were to return to the earth and read the description that inspired men have given of him, no one, perhaps, would be more surprised at the remark, "Judas was a thief," than Judas himself. Judas may have been a thief, but you may be fully assured that he never called himself by that name. Perhaps, like the most of his followers now, he called it business, or political economy.

Can a physician practice medicine in the name of Christ? That is the only name that any man can work successfully in. I do not mean that he should always be talking about Christ to his patients; Christianity does not exhaust itself in talk. Is he not honoring Christ when curing humanity of its ills? Was not that a part of the mission and work of the great Physician? Consider the opportunities of the medical profession for serving Christ. In the first place, it puts him into close proximity with all classes of humanity. He goes where the preacher cannot, in the nature of the case, go. In the second place, the people have the utmost confidence in the family physician. They believe whatever he says about the condition of the patient. This he can turn to the account of Christ and his work. In the third place, whatever influence he might exert for good is done incidentally, and that is the most effectual way of doing good. A visit from a preacher would not have the same influence for good. That is considered a part of the play. Surely a good physician is as much called of God to alleviate the sufferings of humanity as is the preacher of the gospel. I do not depreciate the "call to the ministry" by saying I believe in the divine call of all ministry. I believe in the divine call of some to preach the gospel, of some to teach school, of others to plow corn, and of still others to support the preacher. I believe John Ruskin was as much called of God to do literary work as was Martin Luther to denounce the man of sin of Paul. Some are called of God to make money, to make all they possibly can by all legitimate means. The next duty is more difficult than to make money—the duty of spending it for Christ and the good of his people. It requires more thought and honesty to spend money aright than it does to make it. Let us teach school for Christ, sell goods for Christ, plow corn for Christ, preach the gospel for Christ; in fine, let us do all, whether in word or in deed, in the name of Christ. Let us not leave him out of anything that we do. Take him as practically a partner in all business. He is by right entitled to the first place in all that we do. To fail to consider him and his claims in connection with anything that we do is to defy him and to fail in the crises of spiritual life. The average Christian in business is as much devoted to the matter of gain and mammon worship as the infidel who says he will not have Christ rule his business. We are under as imperative obligations to serve God and man in the use of temporal things as was Jesus in the use of the cross. The death on the cross is the glorification of all instruments to the one end of serving God and honoring him in all things. What is wrong for Jesus to do is wrong for any man to do. If one could not serve God and mammon, neither can the other. Jesus was under no more obligation to do God's will, give his time and means for man, to die for the world, than you and I are. God did not demand the sacrifice of his Son; he had no pleasure in the tragedy of Calvary. God was under no obligations to any man. I do not have to obey the voice of the God of heaven and earth. He will have nothing but voluntary service. Forced obedience is disobedience. I do not have to preach; but if I do it, I must preach the truth. If I choose to save my soul, I must call on Jesus. He will do it, providing I will do all he commands me. I am under as great obligations as Jesus was. Aside from his miracles, I ought to do all that he did to save the world. "Now I rejoice in my sufferings for your sakes, and fill up on my part that which is lacking of the afflictions of Christ." (Col. 1: 24, R. V.; see also 2 Cor. 1: 5-7.)

Coal City, Ind.

W. J. BROWN.

MEETING GOD.

Israel had wandered away from God. Many of them had been destroyed. Amos (4: 11, 12) says of them: "I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning; yet have ye not returned unto me, saith the Lord. Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel."

This was a very thrilling announcement calculated to make them think seriously of their sinful and fallen state. The admonition is not intended to fill them with hopelessness, but to the contrary. Sin unfits us all for dwelling in the presence of God. As the passage meant to Israel, so it means to us all—first, the necessity of preparation; secondly, the possibility of it; and, thirdly, an encouragement to do so. God is so full of compassion that his great, loving heart longs to forgive the sinner, if he will turn away from his evil doing. As an encouragement to lead us to prepare to meet him, he holds out to us motives as sweet as heaven, as awful as hell, and as enduring as eternity.

Do you ask why we should prepare to meet God? If so, I answer:

1. Because we must meet him; life is filled with uncertainties; our fondest hopes vanish like the morning dews before the scorching rays of the sun; our dearest earthly treasures brighten our pathway to-day to make us sad to-morrow; the refreshing showers and the genial sunshine nurture our flowers into their sweetest fragrance for nature to soon cut them down by a killing frost; mutability, uncertainty, and disappointment are written upon the things of life; the hopes of to-day may be buried in the grave of to-morrow. But there is no uncertainty about death. "It is appointed unto men once to die, but after this the judgment." (Heb. 9: 27.) While we all may be uncertain about life, we are all sure we must meet death. There are no exemptions. The high, the low, the rich, the poor, the king, and the peasant—all alike must die. Those who do not bow before Jesus in this life will see the day when they will wish they had done so. "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2: 9-11.) When the summons comes for us to cross the river, it will not be as it was with the man who made a great supper and bade many. We may make excuses in this life, but then no excuse will avail. The meeting with God will be universal. Prepared or unprepared, all must meet God. No one can postpone the meeting a day beyond the Lord's appointed time. Furthermore, every one must meet God for himself. The meeting is a personal one; no one can meet the Lord for us and be accountable to him for our lives. People in this life frequently represent one another by proxy, but there will be no proxies at the judgment. The meeting with God will be final. If all the mistakes of life have not been washed out in the blood of Jesus, we will not be granted another meeting. The characters formed in life will remain with us throughout eternity. If this meeting finds us unprepared, we must sigh too late: "Lost forever!" How sad will be that bitter wail!

2. We should prepare to meet God, because we are unfit to meet him without preparation. We are polluted by sin, and, like the leper, should cry: "Unclean, unclean!" As the seraphims cried of old, so we should sing to-day: "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory." In sin, the best of us feel as did Isaiah: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Jacob, while in his sins, when in the presence of God, cried: "How dreadful is this place!" God is holy, while the sinner is unholy. Heaven would be a hell to the vile sinner. The vilest and most corrupt dread the association of the pure and good in this life. Here a gulf is between them; in the next world this gulf will be far wider and deeper. "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." (Rev. 22: 11.) The man who is selfish throughout life will be selfish in hell. If the goodness of God does not lead a man to repentance in this world, he will live in impenitence throughout eternity. To enjoy heaven, we must get heaven within us while

living. Heaven is a prepared place for a prepared people.

3. How prepare? This is a great question. It involves the issues of eternity. Our lives will be most woeful failures if we do not find the correct answer to this question. The Savior promises salvation to the one who believes and is baptized. (Mark 16: 16.) Of course, repentance is included. The commission, as given by Luke, says: "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Peter commanded believers to repent and be baptized; the Samaritans believed and were baptized. Other examples might be given, but these are amply sufficient. Hence the alien sinner must believe, repent, and be baptized in order to enter the body of Christ. Those in Christ prepare by walking after the spirit, and not after the flesh. They must take unto themselves the whole armor of God, must fight the good fight of faith, must be faithful until death.

4. When should we prepare? When would you think best? Delays are dangerous; death will come as a thief in the night. Now is the golden time, for God says: "Now." "Behold, now is the accepted time; behold, now is the day of salvation."

"Now" is the watchword of the wise,

"Now" is written on the banner of the prudent.

Now may be your only time. You may be cold in death before another sun. No preparation after death—only the judgment then. "Are you ready?"

J. C. M'QUIDDY.

INSPIRATION.

Brother Lipscomb: In the Gospel Advocate of December 21 you write a most excellent article on "The Spread of Skepticism," and in it you touch upon the unbelief of J. H. Garrison and others in the "inspiration of the Scriptures." I am uninformed as to just what the Christian-Evangelist teaches on this subject from a personal reading of the writings of its editor or contributors, as I am not a subscriber to that paper; but I have been a reader of the Gospel Advocate for some twenty-five years, and have read several works on the integrity of the Scriptures, such as J. W. McGarvey's and Milligan's works, but in all my reading I have never seen a clear definition and application of the word "inspiration" as used in the Bible. I, therefore, ask you to kindly tell us through the Gospel Advocate what is the inspiration of the Bible. I once saw this question propounded to ten or twelve of the most intelligent brethren in the country, some of them preachers of the gospel, and there were no two of them who gave the same answer. The cause of this, no doubt, was that they got their ideas from some other source than the Bible.

What does the Bible mean when it uses such terms as "the inspiration of the Bible," or has it failed to use them?—What is the difference in the working of the providence of God and his work in inspiration? To get the point which I wish you to bring out more clearly before you, I will say that I am very confident you will say inspiration is a miraculous process, and its products are the fruits of miraculous force; while the providences of God overlook, control, and guide both law and miracle to attain an object. If inspiration is not a miraculous process and its product a miraculous thing, then what is it? If this is true, then were all the writers of the Bible miraculously endowed with a knowledge of all the things they have given us in the Bible? It appears to me that the Bible clearly teaches that God is as infallible and certain in his providence over law and men as he is in miracles, and that he only used the miraculous as a creative and generative power in both the formation of the Bible as well as in his works in nature, and that the miraculous is not used for the general propagation and preservation of the things created. A clear defining of distinctions along this line by the word of God will give great light to many.

J. E. THOMPSON.

We do not usually use the word "inspiration" in a very definite or exact sense. We generally mean that the thing is revealed or guaranteed as true by God, regardless of how it is made known or assured to man. When we say Garrison and his class of men deny the inspiration of the Scriptures, we mean they deny they are guaranteed by God as true. They deny that the Scriptures as written are always correct histories of what they report. They claim they were written by men liable to make mistakes, and they did often make mistakes. What are called "higher critics" claim that the original writings of the books of the Old Testament have been revised by later writers, and that they are able by the terms used and the style to determine what sentences have been added by the later writers. The grounds on which they base such claims would show to men of common sense they are often ridiculous if the reasons were given. In Gal. 3: 16 Paul said: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." I remember what G. W. Longan said about this scripture. He con-

tended that Paul made a mistake, because "seed" is used to mean more than one. All Paul meant was that God had not used the plural form, but the singular; so that it did not imply more than one seed. Alexander Proctor said Paul thought the way to get good olives was to graft the branches of bitter olives into a good root, instead of the opposite, because Paul said of the Jews and Gentiles that the branches of the tame olive tree were broken off, referring to the rejection of the Jews, and those of the wild olive grafted in (Rom. 10: 17-24), making Paul a fool in order to appear smart himself. These are samples that I heard myself from them; and while all just and fair criticism is good, much of this called "higher criticism" approaches foolish blasphemy.

"Inspire" means "to draw in." "Inspiration" definitely means to draw the Holy Spirit into the soul, so that he will direct the thoughts and words of the individual. It is not surprising that persons gave different answers, because there are different methods of making known God's will to his servants. There are two methods—revelation and inspiration. Revelation was made by dreams or by speaking in an audible voice and telling what he wished them to know; inspiration is the entrance of the Holy Spirit into the heart so as to mold and direct the spirit of the person. Both methods of making God's will known to men were used by God. He spoke by dreams to Jacob and Joseph; he spoke in words they heard to Abraham, Moses, and Saul on the way to Damascus. In other instances the Holy Spirit entered into, abode with, and directed the minds and words as one's own spirit does. This is properly inspiration. 2 Pet. 1: 21 says: "Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." The will of the man did not control this, but the Holy Spirit in him moved him to speak the words of the Spirit. The prophets did not always know the meaning of what the Spirit spoke through them. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." (1 Pet. 1: 10, 11.) They understood blessings were promised, but not what, when, or where they should be bestowed; were anxious to know, but did not understand. The apostles received the same kind of inspiration on the day of Pentecost. They spoke as the Spirit gave them utterance. Peter prophesied that all that were afar off, as many as the Lord God should call, would receive the Holy Spirit; but he did not understand that this referred to the Gentiles. There were degrees in this kind of inspiration, graduated from those endowed with the teaching gifts up to the apostles, who were fully endowed and whom the Spirit would guide into all truth and call to their remembrance all things that Jesus had said to them. The apostles possessed this highest degree of inspiration, so their teachings must be accepted as the teachings of God and infallibly true.

There seems to be no doubt that on Pentecost the Spirit gave the very words that were spoken—that is, the Spirit used the mouths of the apostles to speak the words he dictated. But that degree of inspiration was not needed in all the narratives made or teachings done, and the degree of inspiration seems to have been graded to the requirements of the occasion. The promise of Jesus was that the Holy Spirit would guide them into all truth. All the truth of God needed for their works would be made known to them, and they would know to reject all error. I am sure all these forms and degrees of revelation and inspiration were used by God in making known his will to men. The apostles would be guided into all truth, and whatever degree of inspiration was needed to make known the truth was supplied.

All making known the will of God to man, whether by revelation or inspiration, was miraculous, and pertained to the preparatory and creative age of God's work. The Jewish age was preparatory to the permanent and perfect kingdom. When the people were obedient to the law of Moses, the prophets did not appear. Blessings came through obedience to the laws of God. Now the blessing for obedience is just as sure and as much to be depended on as if bestowed through miracle, but the kingdom was established and the law given by miracle to attest they were from God. Man was created by miracle. His life is perpetuated and transmitted through the laws God gave to regulate this procreation of the species. The same order prevails in the spiritual world. "Providence," as we use the term, could lead into truth, but cannot reveal it.

D. L.

Miscellany.

PERSONAL.

Brother E. S. B. Waldron's address is changed from Lavergne to Tom's Creek, Tenn.

Brother I. B. Bradley and wife, of Russellville, Ala., were in the office Saturday.

The address of Brother E. S. Elkins is changed from Celeste, Texas, to Ethel, Texas.

Brother F. B. Srygley preached at Tenth and Russell streets, this city, last Lord's day.

Brother E. G. Sewell preached morning and night at Foster street, this city, last Sunday.

Inclosed find \$1.50. Please send me the Advocate for one year. The paper is just too good to do without.—O. T. Crouse, Dixon, Ky.

Brother S. R. Logue, of Pinewood, Tenn., was in the office on Friday. He had come to Nashville to meet some pupils for his school.

We made an error in reporting ten additions, as the result of Brother E. A. Elam's meeting at New Liberty, Ky. He preached about ten days, but there were no additions.

Brother T. B. Larimore is in this city engaged in a meeting with the church at College street. We hope they will have a great meeting. Brother Larimore's address while here will be 1009 South Market street.

Brother J. W. Shepherd has been receiving complimentary letters on his series, "A Tour Around the Globe." He has thought of publishing them in book form. He would be glad to have expressions concerning this from our readers.

I rejoice to report that God is blessing the work in this mission. On the fourth Lord's day in December we enjoyed the blessed privilege of seeing another one obey the glorious gospel. We all desire the prayers of God's people that the old Jerusalem gospel may be firmly established at this place.—J. A. Klingman, Hubbardsville, N. Y.

You can count on my unqualified support of the Advocate as long as it holds to the principles of truth as it has done. I have ever regarded it as the soundest and most unflinching paper published. I have always upheld it and expect to continue to do so. . . . The Gospel Advocate is the grandest medium for doing good I have ever known.—L. M. Owen, Mineola, Texas.

Since last report, which appeared in the Gospel Advocate of December 21, 1899, we have received \$3 from Brother G. E. Hoffman, of West Virginia, to assist us in completing our house of worship. This makes \$35 to date. I am working every hour I can spare putting on the lath, and we hope to get it plastered in a few weeks. I shall borrow the money needed, and trust to the Lord and the faithful in Christ Jesus for help.—W. J. Rice, Covington, Ind.



EDITORIAL.

Always ready, never sorry.

Only the Christless are hopeless.

Without Christ every man is a failure.

A grateful contentment is very noble.

How sweet will be our rest in heaven!

God demands gifts of us, because he wants to save us.

Fear makes us cowards when sin reigns in the heart.

You degrade your life, by looking on that which is vulgar.

Christ was not above an audience of one; why should we be?

Rainy days are as necessary to growth as sunshiny ones.

Those who live solely for themselves are in very poor business.

It is nobler to think of helping others than to think of helping self.

Influence is like a torch: it may be used for burning or for lighting. How are you using yours?

As long as we do our duty in the living present we will have no frightful visions of the future.

The influence of the good we may do can never die. God could use the dead Elisha as well as the living. So our influence will live throughout the countless ages. How anxious we should be to do good!

Conversation is an art worth learning. Its keynote is unselfishness. To listen without interrupting, to speak without trumpeting our opinions, are accomplishments which the selfish find difficult, but which must be acquired before the charm of conversation begins. When this is learned, then our conversation should always be on those things which are pure and elevating.

A lady whose right hand was very slowly becoming helpless from paralysis very seldom spoke of her affliction. A lady friend remarked to her one day: "You are growing no worse; at least your disease is at a standstill." "No," she replied; "while you can perceive no difference in one week, yet in two or three months you can see quite a difference." Even so it is with our spiritual decline. It comes on so imperceptibly that at the end of one week we cannot discover our, decline. Gradually we take less interest in our prayers, and less in the worship, and less in teaching those around the word of God. How insidiously sin does its work! We should keep close watch on ourselves. It is so easy to slip downward that we are often on the down grade before we know it.

Doubtless you have all heard of the man who said he had been a member of the church for twenty-five years and it had not cost him twenty-five cents. How low is the estimate some people place upon Christianity! The man who has any money does not love the religion of the Lord Jesus Christ much who does not pay far more than that for its support. A man delights to work for that in which he has an interest. A man has no special interest in a bank in which he has no stock further than that he would be glad to see it succeed. But let the same man have \$10,000 stock in a bank; he will watch the proceedings of that bank with great interest and will labor to make the stock declare a handsome dividend. Just so it is with the church of God. Men who are interested in it will work for it. They will give it their thought, time, and money. Such as they have they will give unto it.

Tables have been published recently in which it appears that in the Bohemian fraternal benefit societies of this country the number of suicides is most startlingly large. The societies are overwhelmingly infidel, it being characteristic of some of them, as the one known as "Jednota Taboritu." In this

particular society it is said that every year there are 33 suicides to every 10,000 members, and that out of 1,000 deaths, 333 of them are suicides. The Knights of Maccabees have 2 suicides to each 10,000 members, and 30 suicides out of each 1,000 deaths, respectively; the A. O. U. W., 4 and 30; while in this Bohemian society one-third of all the deaths occurring among its members are from suicide. Infidelity and suicide are thus associated in a most startling and terrible manner. Infidelity puts a low estimate on life and its responsibilities. True religion emphasizes life and seeks to make it worth living.—Christian Leader.

Standing on the threshold of the new year, every church throughout the land should resolve to do more than ever before in preaching the gospel. No Christian can afford to put money in the balance against souls. The church that gives only a few dollars per year for preaching the gospel in destitute fields is a failure. Every church should more than support itself. Every Christian should endeavor to take some one to heaven with himself. The man has not the spirit of Christ who is willing to go to heaven alone. Christ died that he might redeem the whole world. The Christian should covet liberality. His highest aim should be to do good in every laudable way. The work of sowing the seed of the kingdom and thereby being instrumental in the salvation of souls is the grandest work in which mortals ever engaged. If the church will do its whole duty, the missionary society will soon be a thing of the past.

Always there are men and women who long for an education and yet find it impossible to satisfy their longing. But an education is not the putting into the mind of certain facts; it is the drawing out of one's powers and abilities. A well-known educator defines education as "the product of the contacts and experiences of life." There is no one so poor that he may not, if he will, have great experiences. The Bible suggests many. There is the experience of the cheerful giver. The translation weakens it; the Greek is "a hilarious giver." How many of us know what it is to be joyful, merry, hilarious at the opportunity of giving? Then there is the peace that passeth understanding. No text-book from the highest university can teach that; but God can teach it. There is the joy that Christ gives "not as the world giveth." Does any college diploma cover a course in joy? Books will perish, and the knowledge of them, but to be educated in these greatest things is to be in training for the experiences that have not entered into the heart of man—which God has prepared for them that love him.—Forward.

"We build our heaven as we go along," said a dear old lady. "I once had friends who were traveling abroad for several years. They intended to build a home on their return, and the dream of that home was ever present with them on their journey. They purchased a beautiful picture, vase, or statue at a great cost and at even a temporary sacrifice, which they sent home to await their coming. Curiosities and rare treasures which would afterwards be linked with pleasant memories, they forwarded for their future enjoyment. I love to think that we are doing the same for our heavenly home in these pilgrimage days on earth. The kindly deed that made a rare picture in somebody's life, the little sacrifice that blossomed into joy; the helpful friendship, cut suddenly short, it may be—all these we

shall find again; and the patience we have gained, the 'song in the night' which we have learned—whatever of beauty, tenderness, faith, or love we can put into other lives or our own—all these will be among our treasures in heaven."



PUBLISHERS' ITEMS.

Our calendar is the nicest and prettiest we have ever made. See our premium offer in regard to same on last page.

"The Christian's Duty toward Civil Governments and Carnal Wars" is a tract recently published by us for Brother William J. Miller, of Lometa, Texas. It will be sent, postpaid, on receipt of 10 cents.

The American is in receipt of a neat calendar from the Gospel Advocate Publishing Company. Unlike most calendars, the dates, months, etc., are printed from original type. The result is a remarkably clear impression. Surmounting the calendar is a pretty picture, set in the midst of a picturesque landscape.—Nashville Sunday American.

We have just finished another edition of that popular storybook, "Sunshine; or, Uncle Minor's Stories." This is a book of real incidents selected from the author's experience and observation. It is a splendid book for the young, and is also read with pleasure and profit by the older members of the family. The book has 256 pages, 6½ by 9½, and is attractively bound in cloth. Price, \$1, postpaid.

One of the prettiest of New-year calendars put before the Nashville public has been turned out by the Gospel Advocate Publishing Company. It is a beautiful specimen of the printer's art. A notable feature is a landscape and river scene in colors, a delicately and artistically executed piece of work—as good as any turned out in the large cities of the East.—Nashville Daily Banner.

We want the hearty cooperation of all our subscribers for 1900. Let each old subscriber send us a new one. We feel encouraged over our renewals and the new subscribers coming in now, and we want to increase our list all we can this year. As heretofore, we shall endeavor to make the best paper we can. We call your attention to our liberal offers on last page. If you are behind on your subscription, we earnestly request that you pay up and renew. If your time is about to expire, do not allow yourself to fall behind. If you are not a subscriber, we would be glad to have you on our list. If you need a Bible, send us new subscribers under offers mentioned. We assure you that we will appreciate all your efforts in behalf of the paper.

"The Gospel Plan of Salvation," by T. W. Brents, clears away the mists of sectarianism, and in a clear and logical way presents the gospel plan of salvation. It treats in a clear and exhaustive way the following all-important themes: "Predestination," "Election and Reprobation," "Calvinistic Proofs Examined," "The Foreknowledge of God," "Hereditary Depravity," "Establishment of the Church," "Identity of the Church," "The New Birth," "Faith," "Repentance," "The Confession," "Baptism—What Is It?" "Who Should Be Baptized?" "The Design of Baptism," "The Holy Spirit." As a book of reference, it is invaluable, and is highly recommended by the press and brotherhood. Pages, 667; 8vo, good paper, clear type, well bound. Eight editions have been sold. Price, \$2.

The Death Roll.

Brother McQuiddy: I wrote the following some time ago and thought I would send it to you as a private solace in your bereavement, but did not:

All the balm of Gilead may be poured into the soul of him who has lost a good wife, and still there will be aches not touched, wounds not healed, an immense chasm totally empty. The fruits gathered from the heights of Calvary soothe much the aching heart, but nowhere is the sweet solace to bereaved mourners found like that in the small vault hewn out by Joseph of Arimathea. After all, who wants to live always. The very idea of living forever, as we are, tires the mind that thinks. Having to die makes life wondrous sweet. We pass through death and the grave to be ready for eternity—yes, fit for it. When a boy, I used to hear my mother sing:

I would not live away, I ask not to stay
Where storm after storm rises dark o'er my way.

As her clear voice rang out in sweetness upon the air, and her deep-blue eyes seemed fixed upon something away in the distance and her thoughts fixed upon eternity, I felt like saying: "Ma, how can you sing this song?" I have changed, however; I have different ideas now. Yes, there is enough of life in its completeness, full enough for its cheer. Death is the Christian's escape from life. But it is sad to have to leave one's work before it is done; it may be sadder to have others leave us before they have finished their work.

My brother, I have tried to stand on your desolate grounds and survey your rough and rugged surroundings. Notwithstanding I have passed through the valley of sorrows, I do not believe I can take in your situation properly; it is too much, it is too real, for ideal work. There is only one person whose taking away from earth is missed more than wife, and that is mother. I have always had exalted ideas of wife and mother. They grow; in fact, my early conceptions were poor, poor as they so feebly grasped the vastness of the subject. Mother—I see her, with the helpless babe at her breast. I wonder what can surpass the spectacle. The scene is changed; the actors on the stage have increased in number. This time the same mother moves, queenlike, among her grown daughters, or her sturdy boys lay their arms tenderly and carefully and trustingly on her, and I am lost in ravished delight. I ejaculate: Where does she appear to the best advantage? Anywhere, everywhere. I have sorrowed for you, but most of all that your dear children will never on earth know the full blessedness of mother. God took only one rib from man's side; he knew just what man needed. He could have taken more, but more were not necessary. He who is not satisfied with one wife sets aside creation and the law of God, too; he who has more than one, he who has less than one, lives abnormally with God's order. God said it is not good for man to be alone. "Alone"—yes, that is the word. The world is full of people; the streets are crowded; the church runs over; there are human beings here, there, everywhere; yet the man without a wife is "alone." Sisters, brothers, kin, friends, father—yes, even mother herself—cannot keep the poor creature who has buried his heart, a great part of himself, from being "alone." Some may not realize this; but you do, Brother McQuiddy. God made it this way, and it is another of his wise plans which reflect his glory. All men do not know woman's true, intrinsic worth; they do not even avail themselves of it. Her society, her companionship, keep man from being alone. O how you, my brother, pine for your lost one, to tell her something, to hear something that she could tell as no one else! "Alone!" It is an awful word. How good, how wise was God in his creation! There are times when man craves to shut out the whole world and to be left to God and his thoughts. But, even then, wife helps him draw nearer to his God. Alone!

When in affliction's valley
I'm treading the road of care,
My Savior helps me to carry
My cross when heavy to bear;
My feet entangled with briars,
Ready to cast me down,
My Savior whispers his promise:
"I'll never leave thee alone."
No, never alone; no, never alone;
He promised never to leave me,
Never to leave me alone.

The heavens do not declare the glory of God more clearly, the firmament does not show his handiwork more forcibly and effectually, than does woman, his last creation, as she points to his omnipotence, omniscience, beneficence. God said it was not good for man to be alone, and he made him a companion. It

is strange that man can be satisfied with anything but the divine arrangement. Man ought to think more of himself for being the object of God's special favor and special creation. What is meant by "helpmeet?" What by "helpmate?" They do not mean the same thing. "Helpmate" means a coworker, a helper. God did not call woman by this term, but he said she was a "helpmeet" for man—that is, help fitted, suited, made for man. O how helpless the home that has lost the helpmeet! She is man's self. When he talks to her he communes with himself; he can trust her counsel, for she is bone of his bone, flesh of his flesh. Man can trust a true wife as himself; often with more confidence. She is the wonderful wisdom of God—walking, talking, living, acting in perfect accord with God's name for her—helpmeet. Her power in her sphere is boundless; her tact at once novel and without limitation, as she reflects the glory of God.

I wish you and your dear children to know that away down in Alabama one shares your grief and ponders in sadness over your irreparable loss. I remember, when I shared your and your dear wife's hospitality, with what dignity, and, at the same time, simplicity, she acted the part of mother, wife, and mistress of the household. Tell the children to cherish the model life of their dear mother.

Yes, Brother McQuiddy, I wrote the above, but did not send it in time, and now the mail has brought me a black card, with the picture of a cross, encircled by a crown, and all this in the midst of the radiant sun. On this card are printed in gilt letters the sad, sad words: "To the memory of Dr. J. W. Long. Died on August 7, 1899. Aged thirty-two years, nine months, and two days." Then, on a beautiful banner, are these words:

One precious to our hearts has gone,
The voice we loved is stilled;
The place made vacant in his home
Can nevermore be filled.
Our Father, in his wisdom, called
The boon his love had giv'n;
And though on earth the body lies,
The soul is safe in heav'n.

You have had a lengthy piece in your paper about our brother, but it would be difficult to say too much about Jimmie Long. The church has sustained a great loss. I feel my loss. It will take a lifetime for his family to get through with feeling their loss. My sympathy, my tears, my prayers all belong to Sister Long in her deep grief and severe trial. But before I get through with my sad work, here comes another message, by mail, from J. Waller Henry:

"I have just returned from Athens, Ala., and will not have time to see you before going on to Mobile. Papa asked me to give you these dates: 'Amanda M. Payne was born in Butler County, Ala., on October 17, 1843; married on October 17, 1860—her seventeenth birthday—to A. C. Henry; baptized on December 15, 1867, at Mims, by David Adams; died, after an illness of several weeks, on October, 25, 1899, at Athens, Ala.; aged fifty-six years and eight days. Eight children—four boys and four girls—survive her; four boys are dead.'"

This is a short history of a good woman, a good wife, a good mother. Amanda and I boarded at her grandfather's, William Payne's, in 1853, and went to school. Afterwards she went to school to me until she had secured a good education. In 1867, while at Mims (Fatama, properly), I found her and the Doctor in the wilds of Wilcox County or Monroe County and preached to them the unsearchable riches of Christ. She was baptized at once; the Doctor, a short time afterwards. To her I have always given the credit for the Doctor being a preacher. I desired much to see her before she died and ask her why it is the Doctor wastes his extraordinary ability in fondling innovations. I did not start them that way. I had framed her answer. "Mack [she always called me "Mack"] the word of God is all-sufficient." I intend to ask her on the other shore.

I would not be satisfied to close without mentioning the name of James R. Shepard. He died not far from Big Sandy, Texas. He was a good man, an earnest disciple. He was my first cousin. We spent much of our early boyhood together. He was ever an agreeable companion. He was discharged from the Confederate Army during the war to work his way back to his Texas home. This was a big job. He came to my mother's, sick with chronic dysentery—wasted, feeble, looking almost like a dead man. O, he was anxious to get to Aunt Polly's, for he loved her as a mother, having spent much of boyhood under her guardian care! She, by painstaking, soon had him ready to start to his "Queenie," of whom he talked so much—the mother of his far-away Texas home.

After much trouble—walking, worrying, eluding the enemy, crossing the big river—he came to the neighborhood of home. A friend met him plodding along, worn out, and told him his "Queen" was buried the day before. He married another most excellent woman, reared a large family, and lived respected and loved by all.

I have just received news of the death of Brother Eben Lavender, at Cross Roads, Lowndes County, Ala. He was a disciple of long standing, and a man much loved. I close the death roll, but still it rolls on.
J. M. BARNES.

Brother Lipscomb: Please answer the following questions: (1) If a man were to commit the unpardonable sin that our Savior speaks of, would He ever have any more hope? (2) In the cases of Judas, Ananias, and Esau, if I understand the Scriptures right, they knew that there was no other way for them to be saved, but went their way deliberately; am I right? (3) Is a presumptuous sin always unpardonable? (4) If a man, after he has become a Christian, gets out of the way and wants to come back, but on account of brethren condemning him for what he has done and through his timidity he does something that God did not say do, would it be a willful sin, or would it be weakness? (5) From the connection, it seems to me that Heb. 6 and 10 teach that a man might give up Christ before he had reached a certain state of perfection and repent and come back; am I right?
A BROTHER.

(1) "Unpardonable" means "that which cannot be pardoned." If it is unpardonable, there is no hope for the person who commits it in this world or in the world that is to come. (2) We are not told that these were presumptuous sins. Judas knew Jesus was innocent. I suppose Esau knew he was going wrong, but his wrong related to his earthly relations, and it is used to illustrate sins against God. But Esau, whatever he knew, went so far his father could not change what he had done; so he was cut off from the rights of the firstborn. Ananias, of course, knew that he was sinful. He did it under temptation, and the crime was so great a one—lying to the Holy Spirit—that he was killed as a warning to others. It is nowhere said this was a presumptuous sin, and other sins not presumptuous lead to ruin. Any sin persisted in leads to death. (3) "The soul that doeth aught presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him." (Num. 15: 30, 31.) This shows what constitutes presumption. To despise the authority of God, set it aside, and think we can do better than he commands, is presumption; yet there are doubtless degrees in presumption. Sometimes it is not deliberate and intentional, and God seems to overlook it so far as to give opportunity to turn. We find a case of this kind in 1 Sam. 13. When Saul forced himself and made offerings to the Lord, God condemned him, but not utterly. He tried him again, in chapter 15. He repeated the sin in an aggravated form, and God rejected him. (4) What is done through timidity is a weakness, not a presumptuous sin. But a man's timidity is wrongly directed if it makes him timid before men, yet bold to sin before God; and when a person comes excusing his sins because of the course of others, he has but partially repented. Others' mistakes are no excuses for our sins against God; and when we repent, we ought to openly and freely say: I have sinned. That is the way the true servants of God did, without seeking to lay the blame on others. (5) The Bible certainly teaches it is possible for a man to turn from Christ, then repent and come back to him and be received. Peter did this. But we are taught and warned it is a dangerous course to pursue; and if it is done recklessly and indifferently, there is danger of a man's falling away so that he can never repent and be restored to God's favor.

Provision is the foundation of hospitality and thrift the fuel of magnificence.—Sir P. Sidney.

Home Reading.

"THERE IS."

Is there beyond the silent night
An endless day?
Is death a door that leads to light?
We cannot say.
The tongueless secret locked in fate,
We do not know; we hope and wait.
Yes, there is beyond the silent night
An endless day.
Death opens the door, lets in the light,
Christ leads the way.
'Tis not a secret locked in fate;
We need not doubt, we need not wait
Faith lifts the veil, that we may see
A glorious immortality.
Were there no Christ to be a light,
Or show the way,
How dark, how drear the hopeless night!
Well might we say,
And wish and hope the grave might be
Our resting place through eternity.
'Tis no weak fancy of the brain,
We know in part,
To reap, we sow perchance of grain,
Perchance some other sort.
We see our likeness in our Lord;
We trust his grace, we trust his word.
—D. B. Harris, in Union City (Pa.) Times.

WHITEWASHING FOR GOD.

There was one righteous man in Ortonville. There may have been more; but of this one we are certain. At first sight you would perhaps be surprised when he was pointed out to you as "the best man in town." But the town was small, and, really, when you knew him, you would say: "Ah, well, even if he is the best, there is plenty of room left for the others to measure up." For Miles Cornish was a giant—every way. It is of his spiritual size we write.

Here, then, is his portrait—the portrait of the outer man: Tall, thin, sprightly; light hair, blue eyes; teeth to make a dentist smile, or frown; firm, pleasant lips; voice so merry you smiled, however commonplace his words.

As for his spiritual portrait, it has never been taken—on earth. Snapshots, it is true, have been taken. You cannot get a good picture of a giant with a small, cracked camera. Human cameras are very small and imperfect. But here is a snapshot: Dressed in white overalls, splashed from head to foot with calcimine, singing as he went, Miles swung down the village street. He had been standing all day, his whitewash brush jollily flap-flopping on walls and ceilings. He was tired, for he had worked through his noon hour and past the "quitting time." No one had asked him to do this. But he had heard that a man with a sick wife was to move into the house where he was at work, that the small hotel was comfortless, and the sick woman was in need of the quiet of her own room. Ordinarily, the work would have been a day and a half. Miles' employer was in no hurry, but the workman worked from five o'clock in the morning to eight o'clock at night, finished the job, stopped at the hotel to tell the sick woman's husband that the house was ready for them, and to ask—since he (Miles) was, in one sense, a neighbor—if he could help them in any way. The pay for the extra time of the day's work, the whitewasher dropped into the hand of an old man who was shuffling along the road.

"What, Miles? No, no, boy. You work hard for your money. See, I have a little left from what you gave me before."

"That's all right, grandfather. That's some extra money; that'll do to go on account of the days when you worked all day and I was too little to do more than eat the food that cost so dear. We must even things up in this world."

Miles hurried on.

"Bless the lad," muttered the old man. "He's queer, but he's got the soul of a white angel. Anybody'd think I was really his granddad. Now who ever heard of a young man evenin' things up that way? Most young fellows think the world owes them a livin'. Bless the lad! If I get to heaven it'll be because he made the way light for me; and, if they'll

let me, I'll speak a good word for him. But maybe—maybe they know him better'n I do. Bless the lad!" "The lad," already forgetting what he had done, was hurrying on. His was the kind of haste that has no selfishness about it. It is the haste born of freedom from care; light-heartedness and readiness for the next thing—rest or work or prayer.

At the door of a cottage a girl of fifteen years was standing. She had been crying. At the sight of Miles walking toward her, her face brightened. She did not know him very well. She only knew that he was "a good man." To have a good man pass near is enough to make any woman's face brighter.

"Good evening, Miss Jennie. How is the mother getting on?" Miles' sharp eyes had seen the tear flush on the girl's face, and he stopped.

"She is coming home from the hospital in the morning."

"O, that is good! Home is a good place."

The girl's lips trembled. "This isn't a good place for mother."

"Why, child?" She was indeed a child before this man, who stood six feet two in his stockings.

"It's so dingy and dirty. How can I clean it, when I work all day? If father finds me cleaning at night, he beats me. I don't know why."

Miles Cornish stood still. He was thinking. These were the words that were passing through his mind: "A cup of cold water." That means to give people what they need. This little sister needs the help of a strong man. Miles Cornish, here's your chance!

The girl was looking at him curiously. Many people looked at him that way. It was because they seldom saw a face that shone with unselfish devotion and pure delight in doing good.

"Jennie, run in and make me a cup of coffee. Have you bread in the house? Very well. In twenty minutes I will be back with some fresh whitewash. Then I want a bit of supper. By morning your house will be clean—walls and ceiling. What say you?"

"O, Mr. Miles! But you are tired."

"Tired? Me? Bless you, there is all eternity to get rested in. If your father comes in, tell him big Miles is coming to see him."

All her care turned to gladness; the girl hurried in. In twenty minutes Miles was back. In five minutes more he had swallowed his hot coffee and was putting up his ladders and boards. In still five minutes more his brush was going flip, flap, while Jennie watched and blessed him with the thanks of a good, tired little heart.

The poor, drunken father staggered home and fell prone across the floor in a whisky sleep. Miles picked him up, carried him out to the woodshed, covered him with some old horse blankets, and left him there.

The cottage was very small, and Miles' big brush did rapid work. The smoke, the grease spots, the fly specks, were disappearing as if by magic. When the last flap of the brush had been given, Miles looked around. Jennie was scrubbing in another room. "Poor little fly," said the big man. "Factory all day, a sick mother, a father who cannot behave himself! I wonder what God gave me these big hands for? Miss Jennie, give me that brush! Did you ever see a man scrub. Child, how white you are! Tell you what you do: You just scamper home to my mother, and let me stay here to-night. Come, now, hurry along. Mother is lonely, and so are you. Let her tuck you away. I'll keep house till morning."

Every one obeyed Miles. Jennie was too tired to scamper, but she made all haste, leaving the cottage to the care of the giant.

What was it the angels saw, looking down that night for some new, good record to write in the great books of heaven? They saw a man in white overalls, down on his knees, scrubbing, rubbing, cleaning; they saw a man who had been up since four o'clock, polishing little panes of glass by the light of a kerosene lamp; they saw a giant sweeping, brushing, dusting, polishing. At daybreak they saw a man kneeling in a woodshed, beside a sleeping drunkard, praying in whispers, as children pray; they saw a soul so white that all heaven rang with a song of joy.

An hour later, just in time for his simple breakfast, Miles Cornish entered his own humble home. His mother, white-haired, with a face written over with the peace of God, met him at the door. "Well, my son, and what have you been doing?"

He kissed her reverently. "Mother, I have been whitewashing for God."—Ada Shaw, in Michigan Christian Advocate.

What you are speaks so loud that I cannot hear what you say.—Emerson.

THE LAND OF SWEET SOMETIME.

Over the water we'll sail some day
To the land of Sweet Sometime,
And we'll anchor there for a year and a day,
In the ripples of gold on the lower bay
In the sunset's rays sublime.

It's over the river in Somedayville,
By the lake of Soon-to-Be,
And Later On is the mighty hill
That arises out of the laughing rill,
The river of Wait and See!

It's always summer, the whole year through,
In the beautiful Sometime land.
There are happy skies that are deep and blue;
There are roses waiting to bloom for you,
To blossom at your command.

So out to the breeze let us spread the sail,
Till it beats in a merry rhyme,
And off we'll go in the moonlight pale,
Till we reach the land of the fairy tale—
The land of Sweet Sometime!

—Exchange.

THE LUXURY OF FAITH.

"What will Mildred do?" "How can she bear it?" "How hard it all is!" So Mildred Lawson's girl friends exclaimed over what they called her hard lot.

It was the old story of loss and changes, but it was a new story to this family, and Mildred's part of the burden seemed peculiarly heavy. "To think," said one of the girls, "that Mildred must go away now, when her mother is so far from strong! How anxious she will be! And then there is no certainty about her finding work to do. Her friends in the city only promise to do all they can to find something for her."

So the friend went on lamenting, and all the rest bewailed Mildred's lot. But Jean Fraser, the most intimate friend of all, talked with Mildred herself. "You will have to give up so much and do without so many things!" she exclaimed, with passionate sympathy. "You don't know how things will come out, either. O, it is so hard!"

But Mildred's young face was bright as she answered her mate: "Mother has made me feel," she said, "that I have one great luxury left that is worth everything. She calls it the luxury of trusting. She says there is a wonderful rest in simply believing that God will keep his word and bring out everything right, and then leaving it to him to do it. Of course, when we see just how it is to be, there is no faith needed; but when there is nothing else to do but trust, we can try the luxury of leaving it all to our Father. I mean to try it, Jean." And she did. She had many an opportunity to fall back on this one luxury, and she was richer in faith because she was poorer in other things. The luxury of simply trusting is within reach of all. Who will prove its rest and comfort.—Julia H. Johnston, in Classmate.

A STORY OF OOM PAUL.

President Krüger is in one respect the most remarkable man on earth. He is the only man in all history who has ever been president of a republic for twenty years in succession. He was born on October 10, 1825. His parents were Boer farmers, too poor to provide him with shoes, so that he had to trudge in his bare feet on the veldt. Like Nelson, Krüger has never known what fear meant. When taking home a span of oxen when he was only seventeen years old, and had his little sister with him, a large panther frightened the oxen. The animals bolted and the little girl, flung on the ground by the jolting wagon, was at the mercy of the ferocious beast, which stood over her with gleaming eyes. Though unarmed, young Krüger instantly engaged in a fierce battle with the panther. Though cruelly clawed, he held his grip on the panther's throat till he strangled the beast to death. He was badly lacerated and the blood flowed from many wounds, but he carried his fainting sister safely home. This exploit made Krüger the hero of the Boers.—Midland Methodist.

Patience is the ballast of the soul, that will keep it from rolling and tumbling in the greatest storm.
—Bishop Hopkins.

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Editorial.

THE NEW YEAR—WHAT SHALL BE THE OUTCOME?

It is well, at the beginning of years, and seasons, and weeks, and days, to take our bearings and estimate what will be the outcome of our course. The course in which we start and continue, and the earnestness with which we pursue the course, will determine the end. There is but one course that can bring good to the man or can bring true good to others. Good to self and good to others have been joined together by God, and no man can put them asunder. The essential and elemental principle in the reign of God is that the good of one can be gained only in seeking the good of all. This principle is making perceptible headway among the nations of the earth where the Bible has gone. It is shown in the mutual combinations and associations among men for the good of each and all. In these each seeks good in the good of others. It is not always wisely done, but it shows the obligation is felt, which is a great step in the right direction. The association itself may be an unwise direction of the activities and labors of life; still one step is gained which may be directed in the right channel. The recognition of the truth is seen in the uses that men who attain great wealth are making of that wealth. Such large donations and gifts as the men of wealth have made for the help of the masses have never been seen in the world's history before. Mr. Carnegie stated that it should be considered a disgrace for a man to die rich, meaning he should distribute his riches before he dies. It may be well doubted if this is near to the scripture standard of Christian business. But it is a step in that direction, a recognition of the principle that the good of one can be found only in seeking the good of all. It may well be doubted if when the Christian standard is practiced a man can become a millionaire. Indeed it may be settled as true that a man cannot become a millionaire while his workmen remain poor and ignorant and his customers are pressed and pay more than a fair and just compensation to him for his goods. When the Christian spirit and the Christian principle prevail, the workmen and the customers will so share in the profits of the business that the proprietor will never become a millionaire, nor will his workmen be oppressed with poverty, or the customers charged exorbitant prices. When the Christian rule obtains, all who labor will share in the profits, and the head, as well as the workmen, bear the burdens of adversity. When the Christian rule prevails, it will be a disgrace to become a millionaire, in any ordinary methods. Instead of gaining money to become a millionaire, it will be used and distributed as made. Still there is ground for rejoicing that the obligation to help others is recognized. Where the influence of the Bible has never gone, the idea that a man must distribute his wealth for the good of others is unknown.

The growth of the idea that the good of one is found in seeking the good of all is seen in the recent wars waged. When, before the present, did rulers and governments ever feel it necessary to proclaim

war was made for the good of those warred upon, or for the good of others, and not the war-making power? Now this claim may all be pretense with the leaders and the politicians, but it shows the prevalence of the sentiment that selfish ambition and greed must no longer prevail, and the rulers must show deference to the public feeling on the subject. Then, too, while all war is contrary to the spirit and principles of Christianity, the prevalence of the sentiment "has softened the asperities and assuaged the horrors of war." These are only the reflex influences of the Bible on those who have come under these influences. But the Christian is he who receives the direct influences and is guided by these and the agent through whom they are borne to others and to the public. To him there is but one pathway to good for himself or for others. All paths, all labors, all services, all worship that are not directed and sanctified by the word of God bring evil to him and to the world. No good to the child of God or to the world can come, save as he walks closely and faithfully in the way God has marked out for him. Wealth, riches, whatever of earthly favors or honors that come otherwise than through conformity to the laws of God, bring evil, and not good. "Treasures of wickedness profit nothing; but righteousness delivereth from death." (Prov. 10: 2.) "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." (Prov. 10: 22.) The Lord gives only when the blessing comes through and in obedience to the laws of God. All riches, all honor, all success in the material or the spiritual world that does not come through obeying the laws or doing the will of God is evil and will bring evil to the doer and to the world, and not good. Let us learn this truth: "Riches profit not in the day of wrath: but righteousness delivereth from death." (Prov. 11: 4.)

All success in a wrong way brings evil, and not good. The greater success gained in ways not pointed out by God, the more work to be undone. The highest, the only true standard of righteousness, is the will of God as given in his law. Man's only good is found in doing that will, in walking in his ways. Success gained in this pathway comes as the blessing of God, and to it no sorrow is added.

To all who seek success in this line, good will come; no sorrow will be added, whether the success gained be much or little. To all who seek success in any other pathway than that of obedience to God, sorrow will be added, whether the success be great or small.

Then, if we will start out in the path of faithful obedience to God, and continue in it, the outcome will be one of good to us, good to mankind, good to God. If we are able to do but little, and we do that little in faithful obedience to God, we build upon the rock. God will watch over and preserve that good, though it be but little, and it will remain through all the eternal years of God, blessed of God, a blessing to man and an honor to God.

All departures from God's order in work, worship, or in any service of God, are evil, spring from an evil heart of unbelief, and no matter what the apparent success, work evil to men and dishonor God. They must be destroyed. God's honor and man's good (one and inseparable) demand it.

Thirty-four years ago we started out to maintain this principle of loyalty to God through the Gospel Advocate. We have tried to be faithful to it, in insisting upon walking in God's appointments, in seeking entrance into Christ, in opposition to the various denominations around us. To maintain this principle and insist on doing what God required as the only way of honoring him and saving our souls, is to be true to God, is to stand with Jesus, whose meat it was to do the will of Him that sent him. The denominations have fiercely assailed us for the position. I have not for a moment doubted in doing this they have persecuted us for Christ's sake; that in standing firm and loyal to Christ we have been persecuted for Christ's sake. While we labor and pray for the deliverance of the misguided from their wrong way, we can rejoice when we realize we suffer persecution for Christ's sake. The same condition of affairs has presented itself in the churches, claiming to be governed solely by the law of God. In the worship and work of the church they have as plainly changed the order of God in its spirit, its worship, and its work as others have changed that order in the conditions of entrance into Christ. Loyalty to God and his law left open but one course: to be faithful to the order God has given in his word. To change here seems to me as much disloyalty to God as to change the terms of admission into Christ; to stand by his order is to stand with Christ; to depart from and oppose this order is to oppose, is to fight against him; and to oppose and malign those who

stand for his order is to persecute Christ; to bear opposition and be faithful to Christ is to bear persecution for Christ. In this "rejoice, and be exceeding glad: for great is your reward in heaven," says the Master.

We have, for thirty-four years, stood as loyally to the Master in these things as we could. Our success in inducing others to stand with us in this matter has not been what we had hoped and desired; but if our course were to go over again, we would abate nothing of our fidelity in this course. We have but one more of the threescore and ten years allotted to man on earth remaining. If we knew how, we would emphasize and deepen the impression we have made along this line. About this, so long as we believe the Bible is from God, we can have no doubt; and as we approach the end, the more we study the word of God the more anxious we are to meet him, knowing we have opposed all innovations and changes upon his order at any point along the line of duty drawn by him. A closer walk with God is one more loyalty and fidelity to his laws and zeal and devotion in his appointments; and for this I daily pray and strive; and in this walk failure is success. In any other, the highest success is miserable failure. Shall this year be one of success or failure before God?
 D. L.

PRESSING FORWARD.

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3: 13, 14.)

When the apostle speaks of forgetting things that are behind he does not mean that we should forget everything that is past, he does not mean that we should forget the love of God that brought Jesus from above, or that we should forget the sufferings and life of Jesus. These things are never intended to be forgotten; but there are many things in life that should be forgotten, or that should at least pass out of consideration. We meet with many crosses and losses, trials and tribulations, in this life that, when once passed over, can never be changed; but people are inclined to dwell upon these things after they are past, and when all the unpleasant memories of them that we can ever exercise can never change or improve them or us. All such things should be allowed to pass as part of the inevitable, and not be permitted to interfere with present privileges and duties toward God or our fellow-men. Some people so distress themselves over lost opportunities that they often fail to improve the present, or prepare for future, opportunities. All these things should be so forgotten, so pass out of consideration, as not to in any wise hinder present work or future plans and arrangements. For example, another year has passed over our heads and we are one year nearer the judgment seat of Christ than we were at the end of the preceding year; and during the past year we made many mistakes, lost many opportunities, and did and said many things that it is now too late to change, and all the fretting and troubling that we can do over them will never accomplish any good for us or any one else. Things like these should all so pass out of consideration as not to interfere for one moment with the work of this year.

Should anything have occurred in the past that we can yet make amends for, we certainly ought to do it; but it is wrong for Christians to brood over things of the past that are unchangeable to the hindrance of present duties and obligations. We should go to work with renewed energies and resolutions to do more and better work this year than in any year of the past; and, like Paul, press toward the mark. We should go to work earnestly before God to do all the good it is possible for us to do—both in our own lives and for the benefit of others—while at the same time we should improve as much as possible by the mistakes of the past, and not make the same ones over again. But it is never worth while to sit down and cry over spilled milk, for when milk is once spilled and lost no amount of trouble and crying can gather it up again. All we can do in such case is to replace it as quickly and fully as possible. Crying over it for an hour or a day is only a loss of that much time to replace the loss. So it should be regarding past blunders, mistakes, or losses that cannot be gathered up or changed. Instead, therefore, of brooding over past mistakes and things we cannot change, let us dive right into the present and work with a will for the present and

open up the way to improve the future also. Let us be always striving to make forward movements and never retrograde.

When Paul said, "I press," the word "press" is a very significant word and implies a very earnest and strong effort; and then he pressed toward the mark. He did no haphazard work; his work was ever toward the prize. That means that all the time he was striving toward a full discharge of his duty, toward the doing of the Heavenly Father's will. Paul lost no time in experiments; he wasted no time in getting up new inventions; nor did he lose any time in studying what would be popular among men. The will of God in all things was his watchword. He knew well that if he sought to please men he would at the same time displease God; so he spent his time in teaching and practicing the will of God as revealed in his word. He strove, he pressed, he gave the very energies of his soul to doing the work the Lord required of him. He also prayed abundantly for the help of the Lord in his life work. Let us imitate him in this; and in laying out our plans for the future, let us not forget for a moment the Lord's work. Paul never lost sight of his Father's work. He was terribly persecuted, publicly whipped, and unmercifully treated in every way the ingenuity of wicked men, instigated by Satan, could invent; but none of these things moved him. He did not stop to talk and whine over his misfortunes, and hinder and trouble other people over his woes and troubles. Few men ever suffered so much with as little complaint as did the apostle Paul; and he never considered his work done as long as he was alive and permitted to labor. He kept reaching out after things before, not stopping for a moment to confer with flesh and blood.

Then let us reach forward, and not backward, and be always striving to do all the good that lies in our reach. Our time is short. When we live out our threescore and ten it seems but a little while; and if by reason of strength we reach our fourth score of years, the time will even then seem short when we look back over the past. Our lives are so short on this earth that if we lose much time we have but little time in which to work for eternity, which is the most important of all work. We are represented as soldiers, but those soldiers that drop out of the ranks and never get to the seat of war or to the field of battle are of no service to their country; and equally true is it that if we, as soldiers of the cross, drop out of line from time to time, and linger around after the pleasures and treasures of earth, we shall never be of any service as soldiers of Christ.

The Christian life is represented as a race for a prize, and if we drop out of the course to enjoy the shade of earth's pleasures by the way, we shall never reach the prize. Paul never understood that his work was done till he knew that he was at the end. So long as he was permitted to live and work, he said, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9: 27); and as it was thus necessary for Paul to labor and strive to the end of life, it is certainly quite as important that we should do so. It was not until he was imprisoned and under condemnation to die that he could say: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." Never till this time did he say he had finished his course; neither can we say we have finished our course till our working time is ended.

As we start, therefore, into this new year, this last year of the nineteenth century, let us press forward. "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." (Heb. 12: 1, 2.) When a prize is offered in a race, that prize can only be secured by the one that runs to the end of the course. Those that stop before they get to the end can have no showing for the prize; neither can those that wander from the track and lose time by the way. Only those that run to the end can ever hope for the prize. So we, as Christians, have no time to lose. If we loiter and fool away our time on the way through life, we shall lose all in the end. We must not allow anything to hinder us from running successfully; we must lay aside every weight, every besetting sin, everything that will hinder from making a successful race. The lust of the flesh, the lust of the eye, and the pride of life are all weights that must be laid aside.

There are many things to hinder us in running the

race that is set before us. One part of this race is to sound out the word of God to those that are not already blessed with it. In our own country, and not far from us, there are many that need to hear the word of God in its purity, some of whom would doubtless embrace it and be saved. Congregations everywhere should look out such locations and see to it that they have an opportunity to hear the plain truth, and if they are not in a condition to send the gospel to them, interest others in the work till it is done. We, none of us, know how much we can do in these matters till we try. Surely there are many churches in our country that are not doing all they might do in this work. It occurs to me that the brethren in Middle Tennessee are not doing anything like as much work, in proportion to number and strength, as they did in years gone by.

Brethren, let us go forward in this work and not let the work drag and souls be lost because we do not sound out the word. Paul said, "Woe is me, if I preach not the gospel," and surely all of us are under obligations in this matter. If we cannot preach ourselves, we can surely have it done; and we are under obligations to the Lord to do all we can in that line. Sinners are perishing, while many children of God are floating along at their ease, and with plenty of this world's goods to do wonders in saving souls, if they would use the Lord's means that have fallen into their hands in that way. "The earth is the Lord's, and the fullness thereof," while Christians are only stewards under him, to use his means for his honor and for the blessing of humanity. If Christians everywhere will stir themselves and do more of this sort of work they will be better Christians themselves, and the number of the saved will more rapidly increase.

For a year or two past there seems to have been a sort of lull, or standstill, in our land. Churches seem not so active as they once were, and there were fewer additions by far than formerly in this country. There was a slight improvement, at least in some localities, during the past year on this line, and if all will arouse themselves and go to work in earnest this last year of the nineteenth century may be an exceedingly fruitful one, both in zeal and earnestness on the part of Christians, and in the enlightenment and salvation of sinners; and if we do not do so, there will be an awful responsibility resting upon our shoulders. Evidently the conflict that has been going on over plans and inventions of men have, in a measure, thrown a damper over the Lord's people and over the Lord's work. These things ought not to be so. The Lord's work ought not to cease because some are not satisfied with the simplicity of his divine arrangements for extending the truth abroad in the earth. Those that are for the Lord and for his truth ought to be the more diligent in their work, that the beauty of the Lord's wisdom may shine above that of men. The best and most powerful argument ever made in behalf of the Lord's divine arrangements for spreading the truth is for the Lord's people to practically carry out those arrangements by doing the work as God ordained it to be done. It is right to defend the truth at all times and under all circumstances, but it is not right to spend all our time only in discussing and hearing discussions on the truth and let the work go undone. So let us look forward and press forward in the great work that is before us and the Lord will be honored and our efforts will result in great good.

If all will go to work in earnest in doing the Lord's work, this last year of the century will be one of the most successful years in the pure work of the Lord ever seen in this country, and a tide of influences will be set to work that will run on into the new century and continue to enlarge as the years go by. Our only reliance to save a ruined world is the gospel of Christ, which is the power of God unto salvation to all that believe and obey it. Nothing but the word of the Lord, believed and obeyed, can ever civilize, purify, elevate, and ennoble our race. Let all the Lord's people, then, be diligent in sounding out that precious word, which alone can elevate mortals of earth to the glories of heaven. E. G. S.

To hear God is the beginning of wisdom, because God is the source of all wisdom, all truth, all light. In him is no darkness at all. There is no true wisdom in the world, save that which comes from God; and all that he reveals is true wisdom, unmixed truth, and pure light, unshaded with darkness. Why should we not, then, come to God and learn the wisdom that comes from him alone? D. L.

Possessing little maketh no man poor. His poverty is in desiring more.—Carrie Blake Morgan.

Queries.

Brother Sewell: For the benefit of our class, please explain Matt. 4: 23. What was "the gospel of the kingdom?" We know that repentance and remission of sins began to be preached in Jerusalem. Was it baptism unto repentance? WILLIAM RUEL.

The word "gospel" means "good news," "glad tidings." The kingdom spoken of in the passage was the kingdom of heaven, that John preached as being then at hand, as drawing near, and also preached by Jesus in person, and by his apostles under their first commission. This kingdom was fully established on the day of Pentecost; also called "the church," "the church of God," and "the church of Christ." The news that this kingdom was near was especially good to the Jewish people at that time, as they understood from their own prophets that such a kingdom was to be established. John's baptism was for the remission of sins, but his baptism was not in the name of Jesus Christ. But on the day of Pentecost, and from that time until now, people are required to believe the gospel of Christ, and to "repent, and be baptized . . . in the name of Jesus Christ for the remission of sins." The baptism of John was unto or into repentance, and he required those that accepted his preaching to be baptized for the remission of sins, and Jesus taught and practiced the same baptism until his death. Then, after his death, baptism is "into the name of the Father and of the Son and of the Holy Ghost."



Brother Sewell: Please answer the following questions in the Gospel Advocate, and oblige a seeker after truth: (1) If a man had kept the old law of Moses to perfection, never having violated it in any way, would he have been saved by it? (2) In Eph. 1: 1-13, does Paul mean the apostles alone, or all Christians, in reference to election; and were the Ephesians a part of the elect? J. S. WESTBROOKS.

Link, Tenn.

(1) It is certainly true that as many as kept the law of Moses perfectly were saved by it. I do not know who did this, or whether any did or not; but if any did, they were saved by it. Paul says: "And the law is not of faith: but, The man that doeth them shall live in them." (Gal. 3: 12.) "For not the hearers of the law are just before God, but the doers of the law shall be justified." (Rom. 2: 13.) These and other passages indicate that such as did keep the law were saved and will live in heaven. (2) This passage—Eph. 1: 1-13—likely refers to the Jewish Christians, including the apostles, who first became followers of Christ. The gospel was preached to the Jews several years before it was preached to the Gentiles at all, and many of them embraced it before Gentiles had the opportunity. But when it was preached to them it was the same gospel and upon the same conditions precisely as to the Jews; hence all that embrace the gospel are God's elect, are his predestinated ones. The gospel is God's foreknown and predestinated plan of choosing, electing, saving men, and all, whether Jews or Gentiles, that obey the gospel, are alike elected by it; while all that refuse the gospel are nonelect; whether Jews or Gentiles, because they reject God's only plan of election, or salvation. Without obeying the gospel no sinner can be saved, and this is the matter to be concerned about. No sinner need trouble himself about foreknowledge and predestination. If he will believe and obey the gospel and live it out, he will get all the election there is for any man in matters of salvation.

To live well in the quiet routine of life; to fill a little space because God wills it; to go on cheerfully with a petty round of little duties, little avocations; to smile for the joys of others when the heart is aching—who does this, his works will follow him. He may not be a hero to the world, but he is one of God's heroes.—Dean Farrar.

Missionary Work.

GIVING AND SENDING—A TWO-FOLD OBLIGATION.

He who goes must make his message the burden of his heart; he is not to give it up because he may have to suffer hardships while delivering it. Whether he receives much or little, he must not turn aside from his purpose. But this does not release those who send. They are as much bound to send as others are to go. If the preacher is bound to preach, the church is no less bound to follow him in fellowship and send once and again to his necessities. Because God has promised, it does not release the church; it binds the church, because through it he makes good his promise. We are not under the necessity to believe God will fulfill his promises miraculously or independent of all means. I have no less confidence in men because I believe the promises of God; but, on the other hand, faith in God gives more confidence in men, for I know God uses men to carry out his purposes; and a man in God's hands is to be trusted more than when left to himself. God promises, for example, to give the truth to every man who has a heart to do it (John 7: 17); but when fulfilling this promise to the Ethiopian nobleman he did it through Philip. (Acts 8: 25-40.) But we are to recognize God in this just as though he had revealed himself as if by a flash from heaven. In my own experience I have not been able to discover any miracles, but I believe I can see the hand of God almost daily in his dealings with me.

The objection is made that there is nothing definite in the Scriptures as to "giving and receiving," and that it is necessary to enter into some stipulation in order to be able to proceed upon some business basis; and, further, it is claimed that if churches do not enter into some definite agreement to raise some specified amount they will not do anything. I am aware that there are many churches doing comparatively little for the spread of the gospel; some may even make their objection to questionable methods a cloak for stinginess and a mere excuse for giving nothing and doing nothing; others, I fear, feel that when they have thrown on the brakes and locked the wheels to stop the church from going in the wrong direction they have done their duty, and so never lead out in the right way. But I am persuaded that there are more who are willing enough, if only they knew how to proceed. In the midst of so much confusion it is not always easy to see the way clearly. The Scriptures, however, are not at fault.

The church is the pillar and support of the truth. (1 Tim. 3: 15.) It refers to the local body. The church is the pillar and support of the truth in what way? By sending out men to proclaim it, by teaching it in its own circle, and by supporting those whom it has sent out. But how are we to get the means for their support? The church cannot steal; it should also ever be ready to say: "To beg, I am ashamed." There is a better way. It is clearly defined in the Scriptures, and is the best system for raising money that has ever been tried. No church following it need ever be in debt or behind. It is briefly stated thus: "Upon the first day of the week let each one of you lay by him in store, as he may prosper." (1 Cor. 16: 2, R. V.) Every member of the body, then, is to give in proportion to his income. How much? As each decides he is able. (2 Cor. 8: 11, 12.) But does not this

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ROYAL BAKING POWDER

give the liberty to give nothing at all? No. There must first be a willing mind. (2 Cor. 9: 7.) To suppose an unwilling Christian is as impossible as to suppose a drunken Christian.

We proceed, then, with the church willing to give as it is able. We will suppose it has just one hundred members. Supposing them to be poor in this world's goods, they could not live on less than \$200 per year each. This would make the income of the whole church \$20,000. Suppose they decide that they are willing to give not less than a tenth of their income; this would put \$2,000 in the treasury. If they spent \$1,000 at home, they would still have \$1,000 to send to their missionaries, and this would amply support at least two in almost any foreign field.

I have been receiving about \$700 per year from all sources, and have been in the habit of giving not less than one-seventh. This is \$100 for self and wife, or \$50 per member. At this rate one hundred members would give \$5,000. (Mention is made of my own case to show that I am not theorizing. My hope for being excused is that Zaccheus told how much he gave, and Jesus commended him.) A church of only ten members would give \$500, which would be sufficient to support a missionary. We do not find churches of less than ten members. The only excuse, then, for a church wanting to combine with some other church or churches, rather than to do its own missionary work, is that it wants to get off with doing less than its duty. But even if a church could only give ten cents—an impossible supposition—it could dispense with this as a church independent of any other congregation by visiting the fatherless or the widow with it. Whether much or little, any church can dispense with all the means it can raise independently of any other congregation and to the best advantage.

Just as the bread upon the Lord's table is a complete representation of a complete body, so the congregation partaking of that bread is a complete body. "The bread which we break, is it not a communion of the body of Christ? seeing that we, who are many, are one bread, one body: for we all partake of the one bread." (1 Cor. 10: 16, 17, R. V.) From the fact that other congregations have the same, it does not reduce the Lord's Supper in any one congregation to a part of a greater whole. Each is complete in itself; so each church is a complete organism in itself and cannot be considered as a fractional part of a greater whole. It

is complete in itself. As the body of Christ, it must act. It would be just as seemly for a church to appoint others to partake of the Supper for it as to do its charitable or missionary work. But suppose the church will not do it?

If, after all efforts have been made, still the church will not do her duty, I know of no remedy. So far as I have been able to learn, the Lord has made no provision for disobedience. If Christians will not practice truth, honesty, purity, and love, there is nothing that can be substituted for these virtues. So if the churches will not obey the Lord in holding forth the word of life and proceed as he has directed, they must suffer the consequences of disobedience.

The objection, however, may be largely imaginary. From my own experience the churches are quite willing to work just as the Scriptures direct when encouraged to do it. Many act in connection with mission boards because they have not been shown how to do the work in the other way. Once they learn how easy it is, and what a joy it gives to be brought into such close communion with those to whom they send directly, they do not willingly turn aside from it. One of the tenderest and most touching letters Paul ever wrote was the one to the church at Philippi, called forth by an offering sent him by that church. It will do you good to open your Bible and read it. Think you the church at Philippi was not greatly benefited and strengthened by such a letter? My communication with the churches in connection with their offerings has been a blessedness and a source of strength I would not be willing to part with.

There is no difficulty whatever in churches sending directly to those with whom they have fellowship. Such are the mail facilities that you can reach one in any part of the world now with a letter. There is an international postal system that carries mail matter from country to country with as much certainty as if it were only from one town to another; there are also international banking systems that enable one to draw money by check in almost any part of the world; there are also money exchanges that will buy the money of one country and pay you in the currency of another. While in Japan—and the same is true in other countries—I have received money (1) by just having the money put in with a let-

ter and sent on as an ordinary letter; (2) this can be made more secure by registering the letter for eight cents, as has been sometimes done; (3) others have sent by international money order, which can be had at the post office in almost any town; (4) checks on any of the leading banks are received by the banks of foreign countries. All of the ways that are open to the various mission societies are open to the churches or to individuals.

J. M. M'CALEB.

A little fellow was given a bulb and told to plant it, with the assurance that it would grow and by an by he would have a beautiful flower. He undertook the task with much pleasure, and promised flowers to his many friends; but at the end of one week he came to his mother, sorely disappointed. He had watched the bulb closely, had dug it up every day, and it had not grown any. "The bulb isn't good for anything," he said. How many of us garden in the same way in the spiritual world! We go to God in the same old spirit of complaint as did the Jews: "It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?" We are ready to say the dishonest prosper more and the careless are happier. Where are the fruits of obedience, the promised rewards of righteousness? In our impatience, we forget that the harvests of God ripen slowly, but surely. As we sow, so shall we reap. It is an unchangeable law. Some time, somewhere, we will surely reap what we have sown.

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No Scripture for the Organ or Society.

Last week we published a short article under the title, "Is It Right?" from the pen of Brother J. D. Tant. Brother Tant held a meeting at Norman, O. T., one year ago. J. L. Haddock, who favors the organ in the worship and missionary societies for doing the work committed to the church, recently held a meeting there, which was reported in this paper. Brother Tant protested against the report appearing in the Advocate without stating that J. L. Haddock is a progressive. The following contains, in the main, his reasons why we should not report this meeting through our columns:

"I preached in the Advent church house, which was unfinished and too small for our large attendance. The large digressive Christian church house, partly built by members who had been driven out by the organ and the society, was not used while I was there. J. A. Minton, a brother-in-law to Haddock, and a digressive preacher, went with me to hire their house to hold my meeting in, but they refused to allow me to preach the gospel in their house because I stood with the Advocate against innovations. Again, when we began to have confessions, I went with Minton to the same elders to hire their baptistery to baptize in. They refused to let me baptize there; and if the Baptist preacher had not allowed me to use their baptistery, I would have been forced to have gone seven miles, with snow on the ground and a heavy "norther" blowing, to have found water for baptizing. All of this was because I did not favor the organ. One of the elders went so far as to say he would kick any other preacher out of their house who wanted to preach there and not use the organ. . . . I also have letters from the elders of the church of Christ at Norman wanting me to meet J. A. Minton or J. L. Haddock in debate at that place on those innovations they are using and dividing the church of Christ."

Since publishing the article mentioned above we have received the following letter from Brother Minton, which speaks for itself:

"Norman, O. T., December 22, 1899.—J. C. McQuiddy, Nashville, Tenn.—My Dear Brother: I was very much surprised at Brother Tant's letter. Nothing is farther from the facts in the case. True enough my membership is in a congregation where there is an

organ. Brother Haddock held a meeting for the congregation, in which seventy-four were added. I attended this meeting just as any one else would have done. Now, there is a faction of rebaptism brethren here, who are doing nothing and who are so 'sound' they will not have literature in Sunday school, etc. Now they challenged me and the church to discuss the differences. My reply to Brother Tant was that I was in no way connected with the society, and that I knew of no scripture for the organ or society, hence I had no contention to make with him on these questions, but that when mutual arrangements could be effected I would discuss the rebaptismal question, either orally or through the papers. My membership remains in this congregation till March; then I will move, and, of course, move my membership. I am in no way trying to build up either society or organ. You might write to Brother Tant and ask him to send you my two letters. I do not believe it absolutely necessary to understand that baptism is in order to the remission of past sins in order to its validity. This is the only proposition I agreed to discuss, but very stoutly declined to discuss anything more. So far as I know myself I am anxious to build up the church of Jesus Christ, and all my labors shall be directed toward that end. I wrote you fully yesterday about publishing, etc. What do you think about it?

"Yours, J. A. MINTON."

Mr. John Fiske, in one of his addresses, tells the story of a court officer who quieted a talkative culprit by saying, severely: "We want nothing from you, sir, but silence, and mighty little of that!" We laugh at the absurdity of the demand, without, perhaps, seeing that it implies a real and important distinction. There are two ways of keeping silence, two ways of holding one's tongue. One way is to bring every instrument and avenue of outward expression into harmony with the spirit of silence; the other way is to hold one's tongue in that aggressive, provoking, rebellious, and hateful way whereby silence truly speaks louder than words. The tongue may be still, but the eyes, the facial expression, the manner of the silenced person, are all alive and eloquent with "fight." That is the kind of silence that the court officer meant when he informed the prisoner at the bar that "mighty little of it" was wanted. It is a silence that exasperates and inflames far worse than words. We frequently see it resorted to when a person is defeated in argument, but is too aggressive and "set" and unfair in spirit to yield to conviction. It is a sinful and hurtful kind of silence, a sort of inarticulate ugliness that is more disagreeable and unlovely than even quarrelsome speech. How much better it would be to keep silence in the right spirit when we yield to the necessity of silence—to keep it harmoniously with every impulse and organ of soul and body, to keep it submissively and graciously and good-naturedly, as becomes a reasonable person, and, above all, a Christian! If we are ever tempted to ugly silence—as who of us is not, sometimes?—let us think of the whimsical warning of the court officer and remember that there is a kind of tongue holding that both God and man prefer in the smallest possible measure.—Forward.

We have small Testaments in flexible cloth covers, at 80 cents per dozen, by mail, postpaid.

URIC ACID

Causes More Diseases in the the Human System than Any Other Poison.

To Prove what Swamp-root, the Great Kidney Remedy, will do for You, Every Reader of the Gospel Advocate May Have a Sample Bottle Free by Mail.

Science has demonstrated that in a few days' time you brew enough Uric Acid in your body to produce death.

Your kidneys are your only salvation.

BECAUSE when they are well they filter out this deadly poison.

So when your kidneys are sick, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

They are all being slowly poisoned.

Uric Acid starts in the system more different kinds of trouble and suffering than any other form of poisoning. It irritates the nerves, makes you dizzy, restless, sleepless, and irritable; causes rheumatism and neuralgia, pain or dull ache in the back, joints, and muscles; makes your head ache and back ache; causes indigestion, stomach and liver trouble; you get a sallow, yellow complexion; makes you feel as though you had heart trouble; you lack ambition; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy.

It instantly relieves the congested, overworked kidneys, and gradually brings them back to health. In taking Swamp-Root you afford natural help to nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

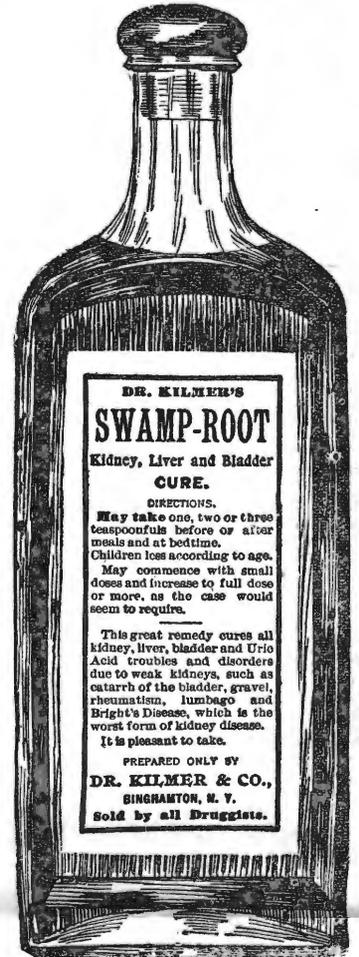
Healthy kidneys keep down the excess of uric acid, and you soon feel the benefit in new health and strength.

Swamp-Root should at once be taken upon the least sign of ill health. It will make you well and is for sale the world over in bottles of two sizes and two prices—50-cent and \$1.

Swamp-Root is used in the leading hospitals, recommended by skillful physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because

they recognize in it the greatest and most successful remedy that science has ever been able to compound.

To prove its wonderful efficacy, send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., mentioning the Gospel Advocate, when you will receive, free of all charge, a sample bottle of Swamp-Root and a valuable book, by mail, prepaid. This book contains many of the thousands upon thousands of testimonial letters received from men and women cured.



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A BEAUTIFUL

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FOR THE WHOLE FAMILY

WOULD BE A FINE

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You have been intending to purchase one for a long time, and haven't yet. Select now for the HOLIDAYS from the finest line, largest stock, and at lowest prices.

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Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

BUCKEYE BELL FOUNDRY Established 1887.
THE E. W. VANDUZEN CO., Cincinnati, O., U.S.A.
Bells made of Pure Copper and Tin only.
FOR CHURCHES, COURT HOUSES, SCHOOLS, etc.
ALSO CHIMES AND PEALS.
Makers of the Largest Bell in America.

After Dinner

To assist digestion, relieve distress after eating or drinking too heartily, to prevent constipation, take

Hood's Pills

Sold everywhere. 25 cents.

General News.

Cincinnati will have an industrial exposition next year.

Greater New York proposes to expend \$30,000,000 on two bridges.

Daniel S. Ford, owner of the Youth's Companion, died, aged seventy-seven years.

The conclusion of the treaty between Mexico and China will bring large numbers of Chinese laborers into Mexico.

One dealer in Fayetteville, Tenn., has shipped the present season 8,000 turkeys alone, besides great quantities of other poultry.

The Hamburg-American Steamship Company will introduce crude petroleum from Borneo as fuel for its East Asian steamers.

General Kitchener, of the British Army, who has been so successful in the war of the Sudan, has been ordered to South Africa.

Some disease is killing off horses in Nebraska at an alarming rate. A veterinary surgeon says the disease is rare, and is caused by feeding oats damaged by rust.

Ten car loads of mule shoes and one car load of nails were loaded on the Manchester City at New Orleans recently for shipment to South Africa for use by the British.

It is said the Mexican Government has abolished the export tax on coffee. This is expected to have a considerable effect in the United States by increasing the receipts of Mexican coffee.

The Viceroy of India, Lord Curzon, of Kedleston, telegraphs from Calcutta that there has been no increase of rain and that 2,451,000 natives, suffering from famine, are now receiving relief.

Governor Candler, of Georgia, after a conference with many physicians, vetoed a bill passed recently by both Houses of the General Assembly providing for the practice in that State of osteopathy.

A dispatch from San Francisco says the army transports Centennial and Newport, which arrived there from Manila via Honolulu, bring the startling news that the bubonic plague has reached that place.

Coal dealers in Knoxville, Tenn., announced that the fear of a coal famine was over, that the railroads had received all the cars necessary to relieve the situation, and there would be no further advance of price.

The bubonic plague has made its appearance at Noumea, capital of the French penal colony of New Caledonia. Ten Kanakas have succumbed to the disorder, and four whites have been attacked. The disease is said to be spreading.

Dispatches from Amalfi, the popular tourist resort on the Gulf of Salerno, where the landslide occurred recently, say that twelve persons are known to have been killed, that at least fifteen others were injured, and that many are still unaccounted for.

Lord Winchester, who was killed in battle recently, was the premier Marquis of England, and, like all the

THE SINGER CABINET TABLE.



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SALESROOMS IN EVERY CITY IN THE WORLD.

Paulets, a very handsome, tall man. He was unmarried, and the marquise passed to his younger brother, Lord Henry Paulet, who, although married, is childless.

Smallpox among the Indians of the Indian Territory and other reservations has become so serious that Congress will be asked for the sum of \$50,000 with which to stamp out the epidemic. In Indian Territory, Agent Wright has employed physicians to attend to the quarantine stations.

It has been found possible to make a thin, smooth, and strong paper of asbestos, which can be employed in the manufacture of paper lanterns and other articles which need to be at the same time light and fireproof. The asbestos paper can also be made waterproof. It is prepared with the same machinery used for making ordinary paper.

Queen Victoria has sent a letter to General Lord Roberts, the newly-appointed commander in chief of the British forces in South Africa, warmly sympathizing with him on the death of his gallant son and thanking him for the great patriotism he has displayed in putting aside his terrible private grief in order to devote himself to the affairs of the nation.

The United States battle ship Texas, Capt. Charles D. Sigsbee, arrived from Cuba, having on board the remains of the Maine dead. The interment of the bodies in Arlington Cemetery, Washington, D. C., with appropriate ceremonies, was attended by President McKinley, most of the members of the Cabinet, and a large contingent of army and navy officers and others.

The growing popularity of American corn in all parts of the world is illustrated by the November statement of

WE BUY lamp-chimneys by the dozen; they go on snapping and popping and flying in pieces; and we go on buying the very same chimneys year after year.

Our dealer is willing to sell us a chimney a week for every lamp we burn.

Macbeth's "pearl top" and "pearl glass" do not break from heat; they are made of tough glass. Try them.

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.
Address **MACBETH, Pittsburgh, Pa.**

SILK REMNANTS FOR CRAZY WORK
A big package of BEAUTIFUL SILK REMNANTS, 100 to 120 pieces, all carefully trimmed, selected from large accumulation of silks especially adapted for all fancy work. We give more than double any other offer; remnants are all large sizes, in beautiful colors and designs. Sent for 25 cents in stamps or silver. Address **PARIS SILK CO., Box 3045, New York City, N. Y.**

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THE CHRISTIAN GUIDE AT THE REGULAR PRICE, \$1.50.
And to all old subscribers renewing their subscription one year. These are both first-class one dollar monthly magazines. Thus you get \$3.50 in value for \$1.50—three papers for the price of one. **The Christian Guide** is the leading religious journal of the South. Samples FREE. Send a Postoffice Money Order for \$1.50, which pays your subscription one year to **The Guide**, and as a premium you will receive FREE the two magazines above mentioned. If not as represented, money will be refunded. Address,
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exports of breadstuffs, just issued by the Treasury Bureau of Statistics. It shows a larger quantity of corn exported in the eleven months ending with November, 1899, than in the corresponding months of any preceding year, and at a higher rate per bushel than in any year since 1895.

The negotiations which have been in progress for some time between China and Mexico for a general treaty of trade, navigation, and immigration now have been brought to a successful conclusion, and the formal signing of the document completed at the Mexican Embassy, in Washington, Señor Aspiroz, the Mexican Ambassador, signing for his country, and Minister Wu Ting Fang, for China.

Attention to the Bering Sea controversy between the United States and Great Britain has been renewed by the report of John M. Morton, United States agent on the Seal Islands, which says the seal herds have diminished twenty per cent within the last year, bearing out the United States claim that herds were being so diminished by poaching and pelagic sealing that the animals would become extinct at a very early day.

Dwight L. Moody, the famous evangelist, died at his home in Northfield, Mass. The cause of death was a general breaking down due to overwork. Mr. Moody's heart had been weak for a long time, and exertions put forth in connection with meetings in the West last month brought on a collapse, from which he failed to rally. The evangelist broke down in Kansas City, Mo., where he was holding services about a month ago.

Upward of forty school children were drowned recently in an ice accident at Frelingham, near the French frontier. The children of the district had been given a holiday, with permission to play on the frozen River Lys. When the merriment was at full height, the ice broke suddenly and the children disappeared. A few were rescued half dead, but the majority

were drowned. Thirty-six bodies have been recovered, but others are still missing.

This government has finally adopted "Puerto Rico" as the official spelling of the name of that island, and hereafter all official documents will adhere to that form. The board of geographic names decided in favor of this some years ago, but the usage has not been uniform. The board required from President McKinley an expression of his views, and in making the decision he says the name should be Puerto Rico, in accordance with the custom of the people of the island.

The Philadelphia Times estimates that \$10,000,000 was spent in Philadelphia for Christmas presents. It says in six large department stores the receipts were \$3,200,000; four dry goods stores sold goods to the value of \$1,800,000; the managers of five jewelry and silverware stores placed their receipts at \$2,000,000; and estimated expenditures in other stores ran up to \$3,000,000. The estimates of money spent in other large cities are: New York, \$13,700,000; Chicago, \$9,200,000; Boston, \$5,000,000; and Washington, \$2,000,000.

Her His Face
Her face was marred with freckles, his face was sore from shaving. Both were quickly cured with **Heiskell's Ointment** the specific for all skin disorders, slight or severe. 50 cents a box.
Heiskell's Soap
Keeps the skin soft, smooth and healthy. Price 25 cents. Sample free.
Johnstor, Holloway & Co., Philadelphia, Pa.

"Life and Sermons of Jesse L. Sewell," by David Lipscomb, is an interesting and instructive book of the life of a truly grand man, together with a number of his best sermons. A new edition is just out. Price, \$1.

MOZLEYS' LEMON ELIXIR.

A Pleasant Lemon Tonic.

prepared from the fresh juice of lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants. Sold by druggist; 50-cent and \$1 bottles.

- For biliousness and constipation.
- For indigestion and foul stomach.
- For sick and nervous headaches.
- For palpitation and heart failure take Lemon Elixir.
- For sleeplessness and nervous prostration.
- For loss of appetite and debility.
- For fevers, malaria, and chills, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir. Lemon Elixir will not fail you in any of the above-named diseases, all of which arise from a torpid or diseased liver, stomach, or kidneys. 50-cent and \$1 bottles at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

At the Capitol.

I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used. J. H. MENNICH, Attorney. 1225 F. street, Washington, D. C.

Mozley's Lemon Elixir.

W. A. James, Bell Station, Ala., writes: I have suffered greatly from indigestion or dyspepsia. One bottle of Lemon Elixir did me more good than all the medicine I have ever taken.

Mozley's Lemon Hot Drops.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable. 25 cents at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

Nonresident Notice.

J. J. Blair, Admr., et al. vs. Hugh McMurray et al. In this cause, on this the 20th day of December, 1899, it appearing to the satisfaction of the Clerk from the affidavit to the petition in this cause that the defendants—William Blair, James Blair, and Fannie Bridge and her husband, H. E. Bridge—are nonresidents of the State of Tennessee; therefore the ordinary process of this court cannot be served upon them. It is therefore ordered by the Clerk that said defendants enter their appearance herein at the February term of the Davidson County Court, to be holden at the courthouse in Nashville, Tenn., on the first Monday in February, 1900, it being February 5, 1900, and defend, or said complainant's bill will be taken for confessed as to them, and will be set for hearing ex parte.

It is therefore ordered that a copy of this order be published for four weeks in succession in the Gospel Advocate, a newspaper published in Nashville, Tenn. P. A. Shelton, Clerk, By Wm. B. Shelton, D. C. W. R. Chambers, Solicitor.

Remember "Allenroc's Book" and order one the first time you go to the post office. The price is \$1, by mail, postpaid. Those who have expressed themselves in regard to it pronounce it a charming little book.

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Church News.

FLORIDA.

Oxford, December 17.—I came here on December 8 and met Brother W. J. Borden, and on Sunday I preached to a small audience. At night we had a little larger crowd, and last night I preached to a large and seemingly interested audience. There are but few members here. They meet regularly and search the Scriptures.

J. B. HOBBS.

ILLINOIS.

Gillespie, December 20.—I am here in this mining town with a mission church in a revival meeting, assisted by Brother J. G. M. Luttenberger, of Dorchester, Ill. A warm interest is manifest; and we hope for good results, but the field is quite difficult.

JAMES W. ZACHARY.

KENTUCKY.

Louisville, December 18.—Last Lord's day I spoke to the colored people that meet on Hancock street. They are a people eager to hear. I know of no greater field for missionary work than among the negroes of America. They are ten million strong, and are a nation of themselves. They are dependent on the white people for their educational, moral, and religious training. While many are greatly exercising themselves to try to "keep down the 'niggers,'" it rests upon Christian people to lift them up out of the mire of sin. There was one confession on Lord's day: A young preacher present said it was his purpose to go to Africa as a missionary.

J. M. MCALEB.

MISSOURI.

Nevada, December 25.—There were two additions at Richards yesterday—one by baptism and one by statement. I will serve the church at Richards during 1900.

S. MAGEE.

NORTH CAROLINA.

Harmony, December 17.—I want to let you know how the cause of Christ is prospering in this vicinity. We have but few members here, only eight—three brothers and five sisters. We met a few times, but we are scattered—some of us living six miles apart. I try to teach the people the best I can, not as a profession, but as my duty. We are all poor in this world's goods, and if we had some help to sound out the word, much good could be done in this community. The harvest is ripe, but there are no laborers, and the sects are bitter against us. They say that W. L. Butler has injured the cause here, that they cannot get up a revival any more. One acknowledged to me that Butler could explain the Scriptures better than any man he ever heard, but if there was no other church about here but ours he would not go to it, or let his children go. So you see what we have to contend with.

ISAAC A. HEDGES.

TEXAS.

Paris, December 25.—From November 27 to December 21 my time was spent in Arkansas. Marion, Tyrnza, Forrest City, Marianna, Palestine, Brinkley, Devall's Bluff, Lonoke, Little Rock, Conway, Morrillton, Russellville, Coal Hill, Alma, Van Buren, Fort Smith, and Fayetteville were visited. The past three days have been spent at Paris, Texas. I worshiped with the Second Church on yesterday morning, the 24th, and preached to a large audience at the First Church last night. Brother E. E. Faris went as missionary from the First Church to the Congo country, Africa, about two and one-half years ago; Brother William J. Bishop went as missionary from the Second Church to Japan only a few months ago. These two churches are proud of their missionaries. I go to-day to Honey Grove, where I will remain two days. I next go to Bonham and then to Sherman. I expect to remain in Texas several weeks. Any person or church desiring to have fellowship in our work in West Africa may send to Frank P. James, Mercer National Bank, Harrodsburg, Ky.

STROTHER M. COOK.

WEST VIRGINIA.

Morgantown, December 14.—I recently held a short, but interesting, meeting at Gladesville, W. Va., resulting in one baptism.

LAWRENCE W. SCOTT.

Sistersville, November 29.—On the 3d inst I left home and rode some fifty-five miles and stopped with the brethren at Dutchman (post office, Hartley), in Ritchie County, and preached until the 9th, inclusive, on which night, at eleven o'clock, two young women were baptized. The church there is in pretty fair condition. They will soon have a good frame house completed and paid for. From there I went to Newark, Wirt County (fifteen miles farther), and continued with the faithful few (about nineteen) until the 17th, inclusive. I had a successful meeting there, teaching, "from the ground up," the gospel system. The brethren were strengthened in the faith, and others learned that all hell cannot prevail against the faith we preach. I came next to Bear Run, where I found Brother and Sister Fonner with the brethren. The meeting had closed, after one week's run, on account of Brother Fonner's being overcome with a severe cold. I stayed over Sunday and spoke twice to interested listeners. Brother Fonner has certainly done some hard work here and excellent teaching. The congregation numbers about twenty now, and is in splendid spiritual shape—very poor in finance, but very rich in spirit, is my judgment. They will begin to build a house soon, and will succeed right along, for the backbone of opposition is broken. Those who have helped Brother Fonner to do this and other work should certainly be happy and thankful, for God has blessed their ef-

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DR. T. FELIX GOURAUD'S ORIENTAL CREAM, OR MAGICAL BEAUTIFIER.

Removes Tan, Pimples, Freckles, Moth Patches, Rash, Skin diseases, and every blemish on beauty, and defies detection. It has stood the test of 50 years, and is so harmless we taste it to be sure it is properly made. Accept no counterfeit of similar name. Dr. L. A. Sayre said to a lady of the haut-ton (a patient): "As you ladies will use them, I recommend 'Gouraud's Cream' as the least harmful of all the skin preparations." For sale by all Druggists and Fancy Goods Dealers in the U. S., Canada, and Europe. Ferd. T. Hopkins, Prop., 37 Great Jones St., N. Y.



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Small, act without pain or griping, purely vegetable, mild, and reliable. Regulate the liver and digestive organs. The safest and best medicine in the world for the

CURE

of all disorders of the stomach, liver, bowels, kidneys, bladder, nervous diseases, loss of appetite, headache, constipation, costiveness, indigestion, biliousness, fever, inflammation of the bowels, piles, and all derangements of the internal viscera. PERFECT DIGESTION will be accomplished by taking RADWAY'S PILLS. By so doing,

DYSPEPSIA,

sick headache, foul stomach, biliousness, will be avoided, as the food that is eaten contributes its nourishing properties for the support of the natural waste of the body.

Price, 25c. a Box. Sold by Druggists or Sent by Mail. Send to DR. RADWAY & CO., 55 Elm street, New York, for "Book of Advice."

forts greatly. They should continue to help the dear brother to sow the seed of the kingdom in new hearts. He knows the Book, he knows what to teach, and he knows the art of teaching; hence his success in building up the cause in hard places. The brethren should stand by Brother Fonner until he "drives the stakes" deeper at Bear Run and other promising points. He hardly ever goes to an old congregation to preach, but to mission points almost all the time. The brethren should encourage such work and workers more than they do. I am glad I was at Bear Run and saw for myself. I would like to say more, but will not, only praise the Lord for the success of the gospel at that and every other place. On November 20 I preached at a schoolhouse on Dutchman Run, and on the 21st I began and gave four lessons at a schoolhouse on Hughe's River. I got sick, and then "got" home yesterday, the 28th. I will go to Walnut Fork (post office, Cork) on December 2.

COM. D. MOORE.

God's children cannot afford to compromise with error for the sake of peace. There is an everlasting conflict between truth and error.

WHY THE LARGEST?

Forty-five years of constant and healthful progress has put the

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of Boston, Mass., at the top (both in size and standing) of musical institutions in America. Comprehensive in plan, moderate in price, thorough in practice and famous for results.

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We have the best Hammerless Gun in America for \$25. We have a very fine imported Hammer Gun, worth \$25, that we will sell for \$19. We have only a few of these left; they are close, hard shooters.

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POOR HEALTH.

There are Thousands who Suffer and Do Not Know What Ails Them.

Victims of general debility who cannot give their disease a name. It is not necessary. This is all you need to know: you are run down, your blood is disordered, and through your blood your entire system suffers. Give life and purity to the blood and all will be well.

DR. HARTER'S IRON TONIC is the blood's most wonderful purifier. Here is a tribute to its merits:

"Dallas, Texas, December 16, 1897. Publishers News, Dallas—Dear Sir—I gave the contents of one bottle of Dr. Harter's Iron Tonic to my little six-year-old son, who was convalescing from a severe spell of fever, and found it had a wonderful effect in strengthening him and building up his system.

"H. L. COOK,
"Oriental Barber Shop."

Read what a grateful man has to say of it:

"Lexington, Ky., February 2, 1897. 'I have found Dr. Harter's Iron Tonic the finest blood purifier of the times. One bottle has helped me more than anything I have ever taken. I can heartily recommend it.

"H. W. RICE."

DR. HARTER'S IRON TONIC has been on the market for forty-two years—ample time to prove its merit. It is prescribed by the medical profession in general as the only true iron tonic. It cures ague and chills.

Sold everywhere. Sample dose of Dr. Harter's Little Liver Pills and Book of Dreams mailed free.

Address HARTER, Dayton, O. Dr. Harter's Little Liver Pills do the business.

Dr. Harter's IRON TONIC
MAKES PALE, WEAK PEOPLE Strong and Healthy.

CORRESPONDENCE SOLICITED.
CONSULTATION FREE.
LITERATURE FURNISHED ON APPLICATION.

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Graduates of the American School of Osteopathy, Kirksville, Missouri.
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AN EDUCATION within easy reach of every young man or woman. For particulars and catalogue, address C. K. Hamilton, No. 13 Lyceum, Secretary of
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The parent Normal. Founded in 1855. It has age and prestige. Excellent equipment. Superior instruction. Affords the most thorough preparation for teaching or any other profession or business. 50,000 students trained here are now filling good positions. 36 States and Territories represented. Over 30 teachers, each a specialist in his line. A most delightful and healthful place to live. Departments: Preparatory, Business Teachers', Scientific, Classical, Music, Oratory, Medicine, Law, etc. You can enter at any time without examination and select such studies as you desire. Chartered by the State to confer all college degrees. No better place to begin or complete an education.

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UNMATCHED QUALITY
SWEETER, MORE DURABLE, LOWER PRICE.
OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.
(Mention this paper.)

Moral Courage.

On Sunday, November 19, Dr. J. I. Vance, of this city, preached on "The Influence of Moral Courage on the World," and we publish the sermon as reported by the American:

"Be strong and of good courage, and do it: fear not, nor be dismayed: for the Lord God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work." (1 Chron. 28: 20.)

"This is the accolade with which God knights manhood. In the days of old, when a valiant and chivalrous youth sought entrance into the ranks of knighthood, if he were deemed worthy, after a vow pledging himself to espouse virtue and defend the weak, he was saluted formally by some noble sir knight. This salutation was called the accolade; it was the recognition of noble worth, and a summons to chivalrous deeds.

"My text is God's salutation to a knightly soul as it enters the peerage of service. 'Be strong and of good courage.' That is the token by which divinity recognizes the heart of chivalry; it is the formula with which Jehovah sends a man out on the quest of greatness; it is the word of command which has rung through the world from the central throne of power; and at its behest the world's noblest spirits have fallen into line and marched face forward, keeping step to the purpose of the ages.

"Be of good courage!' Moses heard it; Joshua, David, Isaiah, Jeremiah heard it. It flamed in the soul of the apostles, prophets, and martyrs; it is the imperial thing which God inspires and demands of every life which would represent him in the lists when right and wrong, virtue and vice, innocence and oppression meet and contend for the mastery. Courage—good courage, moral courage—is God's accolade for knighthood. It arrays man on the side of God and humanity and charges the soul with the might of victory. If you are to win in the contest, be courageous; if you are to break the ranks of error, pale the insolent face of tyranny, cheer the faltering spirits of the righteous few, and win the applause of destiny, be courageous.

"To-night I have a noble theme and plead for a peerless virtue. It is not common bravery that unfurls its colors in my text; it is that singular and eminent bravery which we call 'moral courage.' What is moral courage? It is more than the show of it; it is not the assumption of bravery; it is beyond the mere absence of fear. One may achieve that through sheer stupidity. Sometimes the absence of fear is the absence of gumption to apprehend the cause for fear. It is not that spectacular heroism which would bluff an enemy.

"The king of France and twenty thousand men
Drew their swords, and put them
back again.

That is as far as some men's courage ever gets. They buy a military cap for dress parade, they show their arms. Moral courage is more than the physical doing which walks exultantly into the blazing cannon's mouth. One may do that and be a veritable coward at heart. An officer rode up to a battery, and observing another officer at his side looking pale, said: 'You are afraid.' 'Yes,' said his comrade, 'and if you were as much afraid as I am, you would turn tail and drive spurs into your horse's flanks.'

"The difference between physical and moral courage is the difference between Samson and Daniel. Samson

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could carry off the gates of Gaza on his shoulders, and rout a whole army with the jawbone of an ass, but the witcheries of one little pagan woman made him a prisoner. Daniel was an exile and a slave, but his conscience was regnant and the lions were afraid of him, the king honored him, and the world got down on its knees before him.

"Moral courage is courage with an undismayed and unintimidated conviction at its back; it is the courage of morals. An immoral man cannot be morally courageous any more than a lie can be true. Moral courage champions right for right's own sake, and not because it is popular, pleasant, or expedient. It has won the mastery over self. Many a man can be as brave as Caesar before the enemy, and play the coward in his own heart. Moral courage is the highest type of courage. He who lacks it is less than a man; he who has it is already great.

"The struggle which moral courage must make to live at all is a mark of its greatness. It must face every weapon that iniquity can forge, and fight every foe that evil can muster; it must sometimes oppose respectability, wealth, position; it must be willing to suffer the loss of all things rather than surrender conviction. Prejudice must not be allowed to turn it aside, precedent must not give it pause, public opinion must not terrify. It must be reckless of consequences, and hazard the world for duty. It is great by contrast with its opposite. The most despicable thing in the universe is a coward. A coward is the cur form of man. The early Germans so detested a coward that they banished from their civil and religious assemblies a soldier who had lost his shield; the Lacedæmonians forbade intermarriage with cowards, and forced them to ap-

pear in forlorn clothing and with their faces half shaved.

"If moral courage be the highest form of courage, moral cowardice is the basest form of cowardice. The meanest coward is not he who runs in battle, but he who is ashamed to oppose wrong. Moral cowards are commoner than we think. Sometimes we try to cover up the disgrace with a specious name. We speak of 'caution,' when often what we mean is moral cowardice; we get behind 'conservatism,' when the truth is we are afraid to go forward; we speak of our 'doubts,' but it would many a time be more accurate if we called it the lack of moral courage. One may stand six feet in his stockings, speak with a big bluster in his voice, and walk with the swagger of a fearful threat in his gait, but if he is afraid to fight wrong and espouse right, he is small—just a midget of a man. His swell is all empty wind, and a puncture will bring his supposed greatness to collapse. One may hold a big place, draw a large salary, get mighty applause, but if he shows the white feather in a moral contest, he is a coward at heart.

"He's a slave who dares not speak
For the fallen and the weak;
He's a slave who dares not be
In the right with two or three.

"Moral courage is great because of what it enables men to achieve. By the splendor of it lost causes have been glorified; by the heroism of it forlorn causes have reached the throne. No great cause started with a majority on its side. Its first chord was struck in a minor key; but on its side was the thing we call 'moral courage,' and that at last carried the day. The imperial spirits whose prowess has determined the real progress of the world were not cringers at the feet of

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Columbia Calendar for 1900.

The Columbia Desk Calendar, which has been regularly issued for the last fifteen years by the Pope Manufacturing Company, Hartford, Conn., makers of Columbia bicycles, is now being distributed. The company will send the calendar to any address upon receipt of five 2-cent stamps.

This calendar is unique among publications of its kind. At the top of each of the 365 inner pages appears a paragraph in prose or verse, furnished by a contributor; and those who have thus supplied the reading matter for the compilation include cyclists in nearly every country in the world. At the foot of each page are date lines, which, in clear and distinct type, denote the day of the week, month, and year. Between the opening paragraph and the date lines ample blank space is left for jotting down memoranda. The frame which holds the pad is arranged so that the calendar may be hung in any convenient location or placed upon the desk at any desired angle.

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policy; they had the courage of their convictions.

"Every now and then a brave man steps to the front. He may not be an intellectual giant; he may be poor, and at first obscure; but he is courageous. His comrades see in him the hope of redemption, and gather around him as a Savior. His courage is the harbinger of spring to the weak and oppressed. It may be a cyclone of destruction and an earthquake of disaster to evil. The world honors bravery as it honors little else. If one is courageous, he will at least have the admiration of his fellow-men; if he is morally courageous, he may lose the praise of the world, but heaven will echo with applause, and the angel who records all that is worthy to live will write his name above the stars.

"Moral courage makes its demands. Sometimes all that it asks of you is to stand, hold steadfast for principle, be a breakwater against the flood of corruption. 'Here I stand, I can do naught else, God help me,' has been the tocsin of more than one reformation. Stand firm! That is not so easy to do, but it is sometimes terribly effective. It requires patience. Patience has been called 'courage in repose.' Sometimes you must act. The hour comes to take the field; the kingdom of righteousness is not won by holding the fort. You must seek the enemy in his lair and demolish his stronghold; you must show your faith by your works. Faith is courage in action. Sometimes you must speak as well as act. Moral courage is not rhetorical; it never declaims; but it has its declaration and testimony. It insists on being understood. A brave man does not conceal his opinions; he scorns double-facedness and detests an acted, not less than a spoken, lie. There are times when suffering is all that moral courage has to give; it means for you to live under a gray, wintry sky and look into the bleak face of misfortune. Much of the finest moral courage the world knows nothing of. It fights out the battle in the silence between its own soul and God. The world looks on and says, 'Drudgery;' God looks on and says: 'Heroism.' Often the bravest man in the world has been a woman, and a woman whose glory crown was just suffering. It may tell you to stay poor; some men are poor because they are too brave to be rich. The chance offered to acquire a fortune at the sacrifice of principle. To seize the chance meant a moral rout. It was a fierce fight. Courage won, and he stays poor. Three cheers for such poverty! Heaven bends low to do it honor. Some men are not prominent because they are not cowards. Moral courage must despise ridicule and endure misrepresentation. Perhaps its loftiest Calvary is reached when, for the sake of principle, it parts company with dearest and lifelong friends.

"Was I wrong when I pronounced it the highest type of courage, and declared it God's synonym for manhood? There is as vast a difference between moral courage and physical daring as there is between a diamond and a glass bead. The world is not suffering for lack of physical bravery. Men make as good soldiers as ever. The Philippines and the Transvaal are proof enough of that. But the world needs moral courage. The merchant needs it, else trade will degenerate into trickery; the lawyer needs it, else justice will barter its ermine; the physician who lacks it is already a quack; the preacher who is without it is but a timeserving hireling. It is the only power that will regenerate society; it is the one thing that can cope with

political corruption. No man is fit for any public office who is a moral coward. The Mayor of the city, the Judge of the Criminal Court, the Governor of the State, the President of the nation will woefully fail in all the trusts committed to them if there does not dwell within the man's own soul the courageous majesty of undimmed, unpurchasable, unterrifiable conviction. No man has any business with citizenship who is a moral coward. If a ballot does not represent an honest, true-hearted man, it is a peril to good government. Moral courage does not trouble itself about the future; it is overwhelmingly concerned with doing right just now; it is not agitated over what may be popular a year hence, but it is aroused for what is demanded at once.

"There are two spheres of modern influence in which the need for moral courage is imperative. I refer to the pulpit and the press. A cowardly pulpit is a traitor to the cause of religion. If it be infamous for the pulpit to ask what is expedient, is not the subjection of journalistic conviction to newspaper success the apostasy of the press? The world needs men who are courageous enough to stand alone. On the summit of a certain lofty peak in the East Tennessee mountains engineers have made a landmark of a single stately pine tree that stands on the highest crest of the range. All the surrounding trees have been felled, the underbrush has been cleared away, and the lonely tree lifts, clear-cut as a cameo, silhouetted against the sky. One afternoon last summer I saw a storm gather around that solitary pine. The heavens grew black, peals of thunder roared, the lightning flashed and leaped from cloud to cloud, firing volley after volley from the battery of the skies. The rain fell in torrents; the wind howled down the slopes and moaned through the valleys; the cattle fled to shelter; the grass fell before the tempest; but that solitary tree on the mountain top seemed to laugh at the storm, as he shook his branches full in the face of the thunder cloud, and said, as a tree would say it: 'Come on; I'm not afraid!' I felt like shouting: 'Hurrah, old tree! You are just one, but you are monarch.'

"God give us men that can stand alone; and God must give them if we get them, for moral courage is the product of faith. Add to your faith courage. Gurnall says: 'We fear man so much because we fear God so little.' Get up toward God, esteem his approval above all else, and the world cannot marshal enough terrors to this salute from the skies: 'Be strong men. As we stand in the lists, may make you afraid. May God knight us there ring clear for every one of us and of good courage, and do it: fear not, nor be dismayed: for the Lord God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work.'"

The latest calculation of the velocity and direction of the sun's motion in space is by Prof. Simon Newcomb. He estimates that the solar system is being carried in a northerly direction at the rate of sixteen and one-half kilometers (a little over ten miles) per second. The point toward which we are moving is within a very few degrees of the extraordinarily bright star Vega in the constellation of Lyra.

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(The above is a specimen illustration from the Art Bible, No. 933.)

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SPECIAL NOTICE.

Should YOU receive the Gospel Advocate marked with a red ~~mark~~ at this place, YOU are to understand that we are sending it to YOU with the view of securing YOU as a regular subscriber. We are indebted to a mutual friend for YOUR address. We desire that YOU carefully consider the merits of the paper. We want YOU on our list. We are endeavoring to make this the best year in the history of the Gospel Advocate, and we desire YOUR coöperation. The numbers sent YOU marked as indicated are free.

The Christian Guide, of December 20, 1899, had on its front page a large picture, under which were printed the words: "John Wesley, founder of Methodism." The Midland Methodist, of the same date, had on its front page a large picture of Mary, with the infant Savior in her arms. I like the picture in the Midland Methodist better than the one in the Christian Guide, though I regard John Wesley as a man of many excellent traits of character. After all, it is better to get away from Wesley, Calvin, Luther, Campbell, and all other uninspired men and draw near to the Lord in full assurance of faith.



The papers are advocating the adoption in this country of a practice which, for years, has prevailed in Europe, of planting fruit trees along the roadside. In some countries the fruit crop from trees planted along the public highways yields a revenue of \$2,000,000 a year, to say nothing of the comfort of shade and beauty of ornamentation to travelers. The waste land along the public roads in the United States would produce a revenue of several millions of dollars a year, with a little labor in planting and tending the trees and marketing the fruit. Moreover, the pleasure of travel would be greatly increased if every public road were an avenue between two rows of blooming boughs in spring and fruitful branches in summer and autumn. In like manner the way of life would be vastly more pleasant to travel if thickly set on right and left by genuine Christians, a-bloom with brotherly love and heavily loaded with the fruit of Christian charity all the year round. This would be a very good world, after all, if everybody would be good and do good to everybody else.

The following letter is in answer to a paragraph which appeared on this page two weeks ago:

"Franklin, Ky., December 29, 1899.—Elder F. D. Srygley, Nashville, Tenn.—Dear Brother: Your favor of the 20th inst., with advance proof of an editorial in the Gospel Advocate of the 28th inst., has been at hand two days. In reply, I wish to say this: While I appreciate your offer to publish my views of the point at issue between Brother J. N. Hall and yourself concerning the term 'church,' I had made up my mind to write such an article for the Western Recorder, and should that paper publish the article, you are at full liberty to copy in full; but should the Western Recorder refuse to publish it, I shall certainly send it to you. Some of my brethren are anxious that I shall send the article to the Western Recorder because of the present controversy among our brethren concerning this question and because of the Baptist authors at my command. Providence permitting, I shall write the article next week.

"Fraternally, A. MALONE."

This assures the readers of this paper that Brother Malone's article will be published in these columns. If the Western Recorder publishes it, I will copy it; and if that paper declines to publish it, I will publish it direct from Brother Malone.



The following letter was delayed among other papers in this office, which explains why it has not received attention till now:

"Greenfield, Ind., December 14, 1899.—Mr. F. D. Srygley, Nashville, Tenn.—Dear Sir: I have noticed at various times you advocate that the church includes all Christians because they are Christians and as long as they are Christians. I also understand you that the same thing that makes one a Christian makes him a member of the church of Christ at the same time. Will you tell me what a man is before he becomes a member of the church? To what kingdom does he belong before he enters into the church? How does he enter into the church, or what particular act makes him a member of the church? I ask that I may more fully understand your position concerning this matter. Will you please answer in your next issue? R. W. THOMPSON."

Brother Thompson is editor of the Monitor and Advocate, a Primitive Baptist paper, published from Greenfield, Ind. As to his questions: (1) A man is a sinner before he becomes a member of the church. (2) Those who are not members of the church are in the world, sometimes called "the power of darkness." (Col. 1: 13.) If it be proper to call this a "kingdom," it is the kingdom of the devil. (3) A man enters "into the church" by being born again. "Except a man be born again, he cannot see the kingdom of God." (John 3: 3.) To "be born again" is to "be born of water and of the Spirit." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) To "be born of water and of the Spirit" is to believe and be baptized. "He that believeth and is baptized shall be saved." (Mark 16: 16.) It is to "repent, and be baptized . . . in the name of Jesus Christ for the remission of sins." (Acts 2: 38.) Those who were baptized were added unto those who were in the kingdom, or church. (Acts 2: 41-47.) The church is the body of Christ. (Eph. 1: 22, 23; 5: 22, 23; Col. 1: 18, 24.) People are baptized into that body, hence baptized into Christ. (Rom. 6: 1-5; Gal. 3: 26, 27; 1 Cor. 12: 12-14.) Those who by faith repented of all their sins—turned away from all their sins—and were buried with Christ by baptism into death and raised up to walk in newness of life, were in Christ, in the church, in the kingdom of God. They were all one body in Christ and members one of another. (Eph. 4: 4; 1 Cor. 12: 12-27; Rom. 12: 4, 5.) They were the people of God, the body of Christ, the church.

The following paragraph from the New York Weekly Witness is a remarkably clear statement of the scriptural position on the Sabbath question:

"To the Editor: Would you kindly explain, through the Witness, why we do not keep the same Sabbath as mentioned in our Sabbath school lesson two Sundays ago? When was the day changed? Who changed it, and why? Is there Bible authority for the change? I am sure this will be of great interest to thousands of Witness readers, for I believe it is a matter not very well understood.

"S. S. WORKER."

"It is generally believed that the apostles and early church observed the first day of the week in commemoration of the resurrection of Christ on that day, and that our Lord gave his sanction to that observance by appearing to them on at least two successive first days when they were gathered in his name. It is evident from the record in Acts that the Jewish Sabbath, the seventh day, was used by the apostles as an opportunity for preaching to the Jews in their synagogues, and Paul's letters contain references to the fact that some Christians continued to observe the Jewish Sabbath and that there were even in his time disputes in the church in reference to the observance of that day. Paul teaches us (Eph. 2: 15) that Christ 'abolished in his flesh . . . the law of commandments contained in ordinances'—that is, all statutory laws—and James (1: 25) defines the law of the Christian dispensation as 'the perfect law of liberty.' 'The Sabbath was made for man, and not man for the Sabbath.' Until the coming of Christ the completion of God's work of creation was the greatest event in the world's history, and its commemoration was best calculated to raise men's thoughts toward God as their Creator. But a greater event took place when the Son of God, having suffered the penalty of man's sin—the just for the unjust, that he might bring us to God—rose again triumphant over death and over 'him that had the power of death, that is, the devil' (Heb. 2: 14); and it is in harmony with all the teaching of the New Testament that the commemoration of God's 'new creation' should supplant the commemoration of his earlier work of creation. Church history informs us that for a long time both the seventh and the first days were observed by Christians. Some observed one; some, the other; and some, both. But by the beginning of the fourth century the observance of the seventh day had almost died out, and the great Nicene Council, A.D. 325, settled the question permanently in favor of the first day. Some half-educated writer, having learned this fact, announced the wonderful discovery that the first-day Sabbath was of Roman Catholic origin, and many persons who have not themselves read church history have adopted this view, supposing that the man knew what he was writing about. The truth is that the Nicene Council did not institute the first-day Sabbath, but only confirmed the practice of observing it which had already become general; and the Nicene Council was not Roman Catholic, for the Roman Catholic Church had not come into existence at that time."

In the foregoing excerpt a few sentences have been expunged because they drifted into collateral questions not essential to a clear statement and correct understanding of the teaching of the Bible on the Sabbath. Barring those sentences, one does not often see a better statement of an important truth than the above extract.



The worship and service of God must be conducted on a basis that will allow every Christian perfect freedom in following his convictions as to what the New Testament teaches. The church includes and consists of all Christians, and every member of it must be directed by Christ in all things. The right of each Christian to form and follow his own convictions as to what God teaches in the Holy Scriptures must be respected. No man has a right to make his convictions the rule of another man's life in religious worship and service; no church has a right to

lay down a rule for the government of any member in its religious work and worship. Each Christian must walk by his own faith in all matters of religious worship and service. No Christian can walk by faith and at the same time worship and serve the Lord in ways he does not believe God authorizes. Whenever a church adopts anything in religious work or worship which any member believes is a violation of the law of God, that member must either part company with that church or cease to walk by faith. If Christians cannot agree as to what God teaches in the New Testament, they cannot worship and serve God together in things concerning which they disagree. If one of two Christians believes God requires him to do a certain thing, and the other one believes it would be a violation of the law of God to do that thing as worship or service, they cannot worship and serve God together in that thing. There is no alternative but for one of them to do it and the other one not to do it, if they both walk by faith. There is no reason why either one of them should feel unkindly toward the other. Each must walk by his own faith and assume the responsibility of answering to God for the course he pursues. Every man's practice must be consistent with his faith, and as long as men differ in faith they must differ in practice. If every Christian will preach and practice all the New Testament teaches, and nothing else, there will be unity in faith and harmony in practice throughout the whole church, which is the body of Christ. What the New Testament teaches to one, it teaches to all; what it teaches in one locality, it teaches in every community. Each congregation will be exactly like every other congregation in all matters of religious work and worship, if no one teaches or practices anything but what the New Testament teaches. If any Christian or any congregation teaches or practices anything but what the New Testament teaches, there will be discord in the body of Christ, which is the church. Christ does not direct one Christian or one congregation through the Holy Scriptures in a way to conflict with another congregation or another Christian guided by the same scriptures in religious worship and service. Harmony among Christians results from agreement between each Christian and God on the mathematical principle that things which are equal to the same thing are equal to each other. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1: 7.)

The Discipline of Life.

Sooner or later we find out that life is not a holiday, but a discipline; earlier or later we all discover that the world is not a playground. It is quite clear God means it for a school. The moment we forget that, the puzzle of life begins. We try to play in school. The Master does not mind that so much for its own sake, for he likes to see his children happy; but in our playing we neglect our lessons. We do not see how much there is to learn, and we do not care; but our Master cares. He has a perfectly overpowering and inexplicable solicitude for our education; and because he loves us, he comes into the school sometimes and speaks to us. He may speak very softly and gently, or very loudly. Sometimes a look is enough, and we understand it, like Peter, and go out at once and weep bitterly; sometimes the voice is like a thunderclap startling a summer night. But one thing we may be sure of: the task he sets us to is never measured by our delinquency. The discipline may seem far less than our deserts, or even to our eye ten times more. But it is not measured by these. It is measured by God's solicitude for our progress, measured solely by God's love, measured solely that the scholar may be better educated, when he arrives at his Father. The discipline of life is a preparation for meeting the Father. When we arrive there to behold his beauty, we must have the educated eye, and that must be trained here; we must become so pure in heart—and it needs much practice—that we shall see God. That explains life—why God puts man in the crucible and makes him pure by fire.—Henry Drummond.

Our Contributors.

Was Paul a Fanatic?

Paul: "Brother Marcus, you remember the object of our interview, I hope. As some days have passed since our last meeting, in which many other interests have been interspersed, to refresh our minds I will ask you to restate the subject we have been discussing."

Marcus: "It was substantially this: I had heard you say the tradition among the disciples that the beloved John would never suffer death would receive no credence from you, because you believed the apostles were appointed to death, and that John would be no exception. You also taught that the death of the apostles was really necessary to fully confirm to the world in time to come the truth of the gospel of Christ, and that when the signs and wonders now wrought by the apostles and others had all ceased the world would still have strong proofs that the gospel is of divine origin and that Jesus, our Savior, was raised from the dead. You said there were divine reasons for this scheme and that these reasons were plain to the ordinary mind. You proposed to show me, Timothy, and these other brethren these reasons from proofs and illustrations derived from your own life, abundant labors, and prospective death, which, you claim, is so near at hand. In the close of our last interview you had submitted this statement as the ground of your argument: That as a preacher of Christ, you were bound to be one of three characters—viz., a fanatic, deceiver, or honest man—and in the event you clearly prove the two negative, your affirmative proposition was irresistible; that you, beyond doubt, would be an honest and true witness, and hence Christ is true, the gospel is true, the Old Testament and the New Testament, soon to be completed, are also true; in short, that heaven and all that we hope for in the name of Christ is certain and sure."

P.: "Brother Marcus, I am glad to note that you have a logical mind and a bright hope, as well as a retentive memory. It is very comforting to such a one as Paul, the aged, to see the younger brethren strong in the Lord. You have stated the question so well it is unnecessary that I do so at this time. I will therefore proceed to prove my first negative. In stating this proposition I will speak of myself in the third person. Was Paul, the preacher, a fanatic? I will take the negative. Do you, Marcus, and these other brethren, understand clearly the argument?"

M.: "You have made it clear and stated it so fairly I am sure we do."

P.: "Let us, then, proceed. Fanaticism always runs in the current of its victim's desires. No man ever did or ever could become suddenly, in three days' time, fanatical in favor of that which he despised and which he had volunteered to destroy; no man ever established the character of an ultra opponent to anything more than I did in my fight against Jesus of Nazareth and his doctrine. So marked had been my opposition that my reported conversion was alike marvelous to friend and foe of the new religion. This sudden and unlooked-for change in my life does not harmonize, and never will, with the idea that as a preacher of Christ I am a fanatic or even an enthusiast. There is only one view, Marcus, that can be taken of my case wherein it could be at all made to appear that possibly I am a fanatic, and that is to suppose that I have endured all these hardships to preach Judaism."

M.: "How is that? I do not know that I understand you."

P.: "Allow me to illustrate my meaning. Suppose that I had preached in all these countries, cities, and towns where you know I have endured untold hardships about this doctrine; that my name is Saul; I was born in Tarsus, a city of Cilicia; though a free-born Roman in consequence of distinguished service rendered by my father to that government, by blood, education, and religion I am a thorough Jew, a Hebrew of the Hebrews; I am a Pharisee, the son of a Pharisee; from my earliest training I was taught the Jews' religion; I was sincere in my convictions; I was exceedingly zealous of the traditions of my fathers; I loved my people; I never saw the day but I would have given my heart's blood for their welfare and honor. I was an only son of well-to-do parents, who sent me, while yet in my youth, to Jerusalem, the city of David, and placed me under the instruction of Gamaliel, the most celebrated teacher of Judaism since the days of Moses; I studied hard and advanced rapidly, and was taught the per-

fect manner of the law; I was also thoroughly instructed in a literary point of view; I graduated with distinguished honors; I was thoroughly equipped to honor my family and nation. Having been, according to the custom of my people, taught a useful trade, I was as well prepared for life and its duties as any young man in the empire. About this time a fisher from Galilee, an illiterate man, named Simon Peter, and others of his class, created a sensation and furor in Jerusalem preaching that one Jesus, whom every one knew Pontius Pilate had put to death, was alive. They stoutly affirmed that he was risen from the dead; they declared him to be the Son of God, in whom men should believe. I did not believe it; indeed, I would not listen to it, though others heard and became obedient to that faith. It seemed opposed to the religion of my fathers. With other opponents I tried to argue it down, but, failing in this, we determined to destroy all them who called on this name in Jerusalem unless they would blaspheme; as yet it had not spread abroad. Among those put to death was one of their strong proclaimers, Stephen by name. I gave my voice against him and many others; I made havoc of them; I broke down the doors and entered every house in Jerusalem where they were supposed to be; I made no exceptions, whether men or women I dragged them to prison and death, unless they renounced what they called that 'holy name.' I was very successful, for the whole church of thousands of members was disrupted. Their apostles alone stood the storm of persecution, and one of them was at length beheaded. Not content with this wholesale destruction, I volunteered my services to go in pursuit of the flying fugitives, who, for the safety of their lives, had fled far away to distant cities. I received my commission from the chief priests, and, with a posse to make arrests, I journeyed on foot one hundred and forty miles to Damascus in quest of these people. I had almost reached that city. I remember distinctly it was about noon. The sun, in his bright meridian splendor, beamed down from a clear Syrian sky. My heart was burning with rage to arrest and imprison these people, when suddenly I saw a celestial being in the way. The heavenly light about him eclipsed the noonday sun and filled all the roadway about me and my companions with a heavenly light. We all fell to the earth. I heard a voice in the Hebrew language calling me by the name my dear old father called me. It said: 'Saul, Saul, you are doing right; do your duty; go forward, arrest, persecute, imprison, stone, put to death by any and all means all that call upon this name. Fail not, establish the religion of the fathers, put down this new religion, honor your father's and your mother's religion. Give the miscreants no alternative but to blaspheme the name of Jesus, and do not beg them to do that; but kill them without scruple.' If all this had been the purport of the vision which I have been preaching all these years, then some one might have had some reason to call me a fanatic or an old Jewish crank, for that was exactly what I was doing with all my powers. But you know the vision which I saw is exactly the opposite of this. It halted me, and in three days' time I was preaching the faith I had been destroying."

M.: "These are extreme views, Brother Paul."

P.: "Yes, but you know I was an extremist in the Jews' religion, and only such a view can harmonize with the idea that I can be a fanatic. It is simply impossible to think I, as a preacher of Christ, can be any kind of fanatic."

M.: "I perceive clearly the strength of your proof, for the effects of that vision could never have been the result of your imagination. May I ask if there be any other facts which disprove fanaticism on your part?"

P.: "Yes, the physical effects of that vision; for I opened my eyes and I could not see on account of the dazzling brightness of that heavenly light. No matter how wild and crazed a person may become in imagination, it never does put out the eyesight so he cannot see the road to town. Blindness for three days resulted from that sight of Christ in his glory, which required a miracle to remove it. This could not have been fanaticism. Not only so, but my companions saw, indeed, the light, and were amazed. This terror of theirs could not have resulted from a hallucination on my part if there had been no real appearance. No, my son, whatever may be true of me as a preacher of Christ no man can have a shadow of reason to say I was simply infatuated within my own mind. Do you now agree that my first negative proposition is proved?"

M.: "Yes, and I now understand and see the growing strength of your proofs. You cannot be a

fanatic in preaching Christ, because you were utterly opposed to him and exceedingly zealous of the law. It was too sudden a change, and you had no inclination that way; and, furthermore, the physical effects in yourself and the consternation of your comrades could never have resulted from fanaticism."

P.: "I perceive, Marcus, that you have followed me closely in what I have said. I desire you to remember these things and to be mindful of the words of the apostles when we all have passed away, where I shall see the King in his glory, when I shall be strengthened to behold him as he is."

M.: "Yes, but O, that appointment to death! If it were not for that I could more heartily enter into your joy."

P.: "None of these things move me. I count not my life dear unto myself. Indeed I have a desire to depart and be with Christ, which is far better; but it is more needful for you and others that I abide in the flesh. But let us not omit the proving of that other negative: 'Was Paul, the preacher, a deceiver?' This we will examine in our next interview. Join with me, dear brethren, in the benediction: 'Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen.'"

G. LIPSCOMB.

A Tour Around the Globe. No. 24.

Before leaving this island it will be in place for me to tell a few more things about it and its people. It is 271 miles long, 139 miles wide, and contains an area of 25,742 square miles. It has a population of 3,000,000. It is a crown colony of Great Britain, having become such in 1802. Colombo, with a population of 130,000, is the capital. Colombo has a spacious artificial harbor, which has an area of about 500 acres. The length of the breakwater is 4,212 feet, and was constructed at a cost of \$3,500,000.

The national religion of the Cingalese is Buddhism, which claims ninety-one per cent of the population, Ceylon, indeed, being looked upon by the millions of Burmah, Siam, and even China, as the sacred home of Buddhism. At Aluwihara there is a very remarkable Buddhist temple. The scene is a most extraordinary one. Huge masses of granite rock have been precipitated from the crest of a mountain, and on these other masses have been hurled, which, in their descent, have splintered those into gigantic fragments. In the fissures caused by these convulsions numbers of small apartments were formed at an early period, only two of which now remain. The principal one is almost concealed beneath the overhanging brow of an enormous boulder, in a gloomy recess darkened by beetling rocks and shaded by the surrounding forests. A century before the Christian era scribes employed by the Cingalese king reduced to writing the doctrines of Buddha, which had been previously preserved by tradition alone. Today there are three hundred million Buddhists in the world. They believe in the transmigration of souls—that is, that they will have to become perfect in the course of an incalculable number of incarnations in various shapes before attaining Nirvana, which is the condition of total cessation in changes, of perfect rest, of the absence of desire, illusion, and sorrow, of the total obliteration of everything that goes to make up the physical man. The main object of a Buddhist is to obtain merit, for the germinating power which determines whether the new being to be produced shall be an insect or a worm, a fowl, a beast, a man, or the highest of sentient beings, is the sum of merit and demerit. As evil was considered to be connected with all passing phenomena, poverty and mortification of the senses were inculcated as indispensable to salvation.

It does not strike me that the central part of Ceylon would suit our Utah Mormons, inasmuch as the order is changed from polygamy to polyandry, which still lingers there, and was formerly universal; it is now, however, said to be almost confined to the wealthier classes, among whom one woman has often three or four husbands.

As people are usually much interested in marriage customs among foreign nations, I will give an account of a marriage among the high caste Cingalese. This information I obtained from an eyewitness, who says: "Late one evening I received a note from a friend telling me of a swell Cingalese wedding which was to occur next morning, and suggesting that I get my tea and toast by 6 o'clock and be ready for the carriage that would be at my door at 6:30, as the marriage festivities would last all day. The early morning drive of ten miles along the beach, with the blue Indian Ocean to my right and the green-tufted cocoanut tree to my left, was re-

freshing and delightful, and just as the music on the tomtoms at the bridegroom's house was well begun we passed through the throng of people on the street and the crowd of relatives of the groom in the front room. We were ushered into a compartment, which was decorated most elaborately with pictures of Buddha, the royal family of England, actresses, and celebrated brands of American tobacco. In the center of the room was a huge flower-covered cake, to be presented at the proper time by the groom to the bride. The cousin of the bridegroom took us in charge, and, as he spoke English very well, his explanations during the day threw light upon many of the mysteries of this marriage according to the complicated rites of the Buddhist religion. It is the custom for the relatives only of the groom to gather before the marriage at his father's house, and as these numbered several hundred, we were entertained by watching these Cingalese men, women, and children—some in native, and others in half European, costumes—gathering in the rooms preparatory to taking up the march for the house of the bride's father. Six married women, nearest related to the groom (with the exception of his mother, who was not seen during the performances), were ushered in with great pomp, and I am sure that Barnum's agent never saw anything alive so wonderful as these painted, brilliantly costumed, powdered creatures. My self-appointed informer whispered to me that it was the first time these women had tried to dress like Europeans and Americans, and when I quietly said, 'Remarkable,' he seemed quite satisfied with the effect produced. The flower girls from the groom's house were dressed in bright bodices, white skirts, flaming red stockings, and, as it was a dry, hot day, several of them were shod with brand new, shining rubbers. But some of the party were sensible enough not to try to imitate Western dress, and these looked attractive and graceful. When the groom appeared in the handsome Cingalese dress worn by the upper classes, every one rose, shook hands with him, and the march was begun for the bride's home. Our carriage was placed next to the one containing the happy young man, and with him we equally divided the attention of the groups on the corners, who were expecting to see only the relatives of the groom and Cingalese followers of Buddha. For four miles along the beach of the Indian Ocean, through cocconut and palm groves, and along the cinnamon gardens we moved slowly, until suddenly there burst upon our ears the noise of many voices and the clatter of the tomtom, and our carriages were surrounded by the relatives of the bride, who gave evidence of their joy by the indescribable movements of their bodies and heads and the clapping of their hands. A white cloth was stretched over several hundred yards from the door of the house, white canopies were held aloft by gaily dressed young women; the father, uncles, brothers, and other male relatives of the bride came forward in stately procession; several tomtoms, each surrounded by five vigorous persons, gave forth the most execruting music; the female relatives of the bride, from near and far, dressed, if possible, more remarkably than the females of the other house, gathered in the front rooms, and after the bride had been adorned in a lace jacket brought her by the bridegroom, which was placed over her other bridal attire, she was led in, and more than an hour she sat upon the elevated seat, made for the purpose, in the center of the room—the bashful, if not blushing, object of the cruel scrutiny of curious eyes. The bride had just passed her fourteenth year; her white satin costume fitted not much better than the clothes of a Chinaman; her poor, cramped feet looked little at ease in the white slippers, and her long bridal veil, with the price tag still on it, was fastened to her jet-black hair with silver pins and white, red, and pink flowers, and hung gracefully over her hazel-brown face. After the scrutinizing process was over, and all the members of the two houses had examined her from every point of view, the bride was helped from her chair by the married women of the groom's house, and she was soon standing with her lover on a raised mat, covered with white cloth, in the large middle room, in the immediate presence of their maternal uncles. The marriage ceremony, according to the religion of Buddha, was commenced by the senior uncle; the thumbs of the couple were tied together with white cord, over which was poured cold water; the cords were untied, and the groom placed two rings on the bride's finger, and she put two on his. The gray-haired father of the groom then waved over the pair a tray containing lighted tapers, and the Buddhist ceremony was closed with words of advice to the new-made husband and wife,

and with the announcement that presents were then in order. The young husband presented his wife with a satin dress and jacket, which were put on her publicly by two women, who looked like they had been kissing the inside of a flour barrel. The bride's father gave to his son-in-law a pile of rupees, which were counted, and the amount, six hundred and five, was announced, and a tract of land as a dower, and then smaller presents followed. After a general hand shaking, which was the only mode of congratulation, the procession moved off toward the office of the registrar, where the record of marriage was made according to English laws."

Just before sailing from Ceylon we had another exhibition, something like the one with which we were greeted on our arrival. We had to keep an eye on these fellows to keep them from stealing. I was in my cabin looking out at them through the porthole. One of them proposed to exchange bananas for bread, to which I readily agreed. We had several pounds of crackers, which we had brought from Australia. I wrapped some two or three pounds of these in a paper and let them down to him on a cord. He began to eat them at once and gave some to each one of his companions, who devoured them ravenously. All my powers of persuasion could not induce him to give me the bananas. He said, "Crackers no good; you give good crackers, I give good bananas;" but he never ceased to eat them; in fact, there were only a few left. As there was no virtue in appeals to his honesty and manhood, I decided to use other means; so I reached down and took up a new hammer, stuck the handle down my sleeve, and turned the face of it into the face of the nontrader. When he looked up at me, I said: "Hand the bananas to me at once; I will put up with no more of your foolishness." The sight of the hammer, which he thought was a pistol, gave him a fearful fright, and the bananas came without any further parley. It was very amusing to see what a change that hammer produced.

We weighed anchor at 5 o'clock on the evening of August 4, and sailed out into the Arabian Sea.

J. W. SHEPHERD.

The Importance of Sound Speech.

We learn from Matt. 26: 73 that it was by means of his speech that the apostle Peter was identified as a Galilean, and by the same means and with the same certainty we can establish the identity of man in the religious world of to-day. The strange fact about the matter is, that so little attention is paid to it; in fact, comparatively few persons seem to realize that soundness of speech in religious matters is of any special importance at all. There seems to be a general disposition to speak in harmony with one's religious atmosphere or surroundings, regardless of the will of the Lord in the case. The fact is: most persons talk and act as if they did not know that the Lord has expressed his will on the subject at all.

It is my purpose in this article to call attention to the matter of sound speech, and to lay special emphasis upon its importance. There are several points to which it will be profitable to give serious attention:

1. Let us note, first of all, the prominence given to it in the word of God. The apostle Paul exhorted Titus, a preacher of the gospel, to show himself "an ensample of good works; in thy doctrine showing uncorruptness, gravity, sound speech, that cannot be condemned." (Tit. 2: 7, 8, R. V.) This is strong and significant language. It would not be on record if "sound speech" were not a matter of serious importance. Let us ponder the admonition and try to comprehend its solemn import. It is from an inspired man of God. It, therefore, comes clothed with the authority of God. Let no man esteem it lightly. If laxity or carelessness in the matter of speech were permissible, no such admonition would find a place in the New Testament. Its presence in this sacred volume, the God-appointed guide of religious teachers in all their speech, faith, and practice, is incontestable proof that the Lord wants them to respect it themselves and to teach all others to do the same. To Timothy, another preacher of the gospel, the same apostle delivered a solemn admonition concerning "the sound doctrine" (1 Tim. 1: 10), "wholesome ["sound," same word in original] words, even the words of our Lord Jesus Christ" (1 Tim. 6: 3), and he distinctly made the prediction that "the time will come when they will not endure the sound doctrine." (2 Tim. 4: 3, R. V.) All of this, and much more that might be quoted, would not be in the in-

structions and directions recorded for preachers and for all religious teachers, if it were not important for them to observe it.

2. Let us inquire in the next place, how these requirements concerning the matter of sound speech can be practically carried out. On this point, there is but one proper answer, and that is to speak always of Bible things in Bible language. In other words, to speak in all things as the Bible speaks, and to be silent where it is silent. There is no justifiable excuse for ever departing from this safe rule; yet gray-haired men—men who are sages in Israel—gravely talk to the people about “our church,” “our teaching,” “our brotherhood,” “our distinctive plea,” “our movement,” etc. Why not drop all such unscriptural and antiscritural phraseology, fall in line with the language and teaching of Christ and the apostles, be members of the church and brotherhood they established, make the same distinctive plea which they made, fall in line with the movement which they started, and thus give them the credit and glory for all these things, just as is done in the New Testament? “But was it not necessary for Campbell and others to start a movement?” The same necessity was upon Campbell and his coadjutors that has been upon every other child of God since the mediatorial reign of Christ began—namely, to start nothing, but to fall in line with that which Christ and inspired apostles started nineteen hundred years ago. No man has had divine authority to start anything since that time, but it is the duty of all men in every age to help on that which had thus already been started. If we find ourselves out of harmony with the teaching, church, brotherhood, distinctive plea, and movement revealed in the New Testament and started by Christ and the apostles, let us straightway harmonize ourselves with them by dropping off everything that has been added, and by adding everything of New Testament teaching and practice that has been dropped off. Since the day of Christ and the apostles no man has had divine authority to found a brotherhood or start a plea; but it is the duty of all men to belong to the brotherhood and make the plea that are found in the New Testament; and no movement is needed now, or ever has been needed, except for every man to move into line with the teaching and practice of the New Testament, and to persuade all others to do the same. There is no need of starting anything. Everything was founded and started nineteen hundred years ago that the Lord wants people to have and to belong to, and it is incumbent upon every one who would please the Lord to found nothing and start nothing, but to fall into line with the things founded and started by inspired men. For all who pursue this wise course, it is easy to observe the will of God in the matter of sound speech. They utterly repudiate the confused and misleading shibboleths of modern denominationalism. With them, all such sectarian dialects are the language of “Ashdod,” and not the pure speech of Canaan. They will speak as the New Testament speaks, or not speak at all. This is the divine rule, and it is infallibly safe.

3. Finally, I will add a word concerning the apparent difficulty in the way of following this safe rule. Good people, long accustomed to the jargon of denominationalism, tell us that the people will not understand us or know where to locate us if we always speak thus. It is true they could not, in the light of such speech, locate you in a denomination; but that is where you should not be located, and hence the difficulty at this point is only one proof of the correctness of such speech. Let us ask: How would such persons locate the apostle Paul or other New Testament Christians if they were here? Certain it is that they would refuse to belong to anything in the way of a church or brotherhood that was founded later in time than nineteen hundred years ago, nor would they consent to speak otherwise than as they did at that time; hence they would be members of the church established at that time, of the brotherhood founded at that time, urge anew the movement that was then started, make again the same plea they then made, be known simply as the people of God, call the attention of men to the teaching of Christ, and speak in all things as the oracles of God. They could also remind us of what one of their inspired number said at that time: “If any man speaketh, speaking as it were oracles of God; if any man ministereth, ministering as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion forever and ever. Amen.”

There are other points under this head demanding our attention. In the meantime, let the reader ponder the matters here submitted. M. C. KURFEES.

CONTINUED WATCHFULNESS.

When Jesus was foretelling the destruction of Jerusalem, including, as is generally understood, the final end of time also, he said: “Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.” (Matt. 24: 42-44.)

In this passage Jesus makes two or three things very plain. One is the necessity of continued watchfulness on the part of Christians, and that they should be ready at any time and at all times for their departure out of this world. Another is that the end of life and the end of the world are certain. All men have got to leave this world, and there is no mistake about that. Another thing is that while the end of life and the end of the world are certain to come, the time is uncertain, so thoroughly uncertain that no man can know just when. Jesus even says that the angels of heaven do not know; not even the Son, but the Father; and as angels cannot tell, and as even the Son himself could not tell, how can uninspired men now tell when the end will come? But all may be perfectly certain it will come. The end of life is the same to a man as the end of the world. When a man dies, his destiny for eternity is fixed by the life he has lived, and he cannot possibly change it then. This knowledge regarding the end of the world is evidently withheld for a wise purpose. As no man can tell the time of the end, he can realize more the importance of being always ready for it, lest it come when he is not ready. If people could tell just how long they would live and just when the end of the world would come, many of them would go their own way the most of life and depend upon the last few days or hours of life in which to make their preparation for eternity. Many are inclined to do this, anyway, taking all the risk into their own hands; and if all knew when the end would come, they would nearly or quite all of them do that way; but as it is, they cannot tell, and this fact is calculated to stimulate people to strive to be always ready. In this way they lead a holy and useful life all the way and thus make this life so much more enjoyable and useful.

It is an exceedingly short-sighted view of Christianity to regard it as merely intended to prepare people to die; and yet that is the sense in which very many regard it. Suppose all were to regard it thus; then the world would be deprived almost altogether of the beautiful, holy, and godly life the religion of Jesus teaches us to live on the earth; and if all would live this life as the New Testament requires, heaven would in reality begin on earth. Paul says: “For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.” (Tit. 2: 11, 12.) This passage very forcibly emphasizes the true design of Christianity on earth, and shows that it is a life to be lived, and not a mere profession to be made or merely a preparation to die; but it is a very significant fact that this life that is required of us on earth is the very thing that prepares people to die, and without this godly and beautiful life no one can prepare for eternity. A man must become a Christian to make the start for heaven, and, in becoming a Christian, he becomes holy; and he must continue to be holy while life lasts.

All the passages that speak of the future destiny of man, and the principles upon which eternal life is to be obtained, indicate that the Christian must be faithful and constant in the service of God through this life; and if Christians will be faithful all the time, it need not trouble them for a moment, either as to when their lives shall end, when time shall end, or when the millennium shall begin; for no matter when the end comes, the faithful Christian will be ready for it. If not faithful, he would not be ready, although he might know the day and hour when the end should come. The apostle Paul says to the Hebrews: “Follow peace with all men, and holiness, without which no man shall see the Lord.”

Knowing when the end will come would benefit no man, for knowing this is no part of the preparation necessary to meet the Lord in peace. But the end will come, and all may be well assured of that fact. If it had been at all necessary for us to know beforehand the time of the end, the Lord would have made

it known to us; and not only has he failed to let us know when the end comes, but he has plainly told us that we know not the day nor the hour. Not only this, but the word of the Lord warns us against untaught questions, which can profit no one, even if he understood all about it; and since no man can know these things, it is vain to be trying to find them out, and not only so, but it is certainly wrong to be trying to peep through the veil and find out things that the Father has, in love and kindness, hid from our eyes. These men are, therefore, worse than wasting their time trying to find out what is beyond their reach, and that would do them no good if they could. But, somehow or other, very many men are much more anxious to find out things hidden from them than they are to find out things that are plainly revealed. God has made the way of salvation so plain that all may understand it, both how to become Christians and how to live the Christian life. A great many men take no interest in these things at all; yet there are many cold-hearted professors of Christianity that will spend a lifetime in trying to find out what the angels of heaven, and even the Son of God, do not know, and neglect the plain matters of the Christian life, that are as plain as the alphabet, and without which no man can be saved.

I am not feeling any anxiety as to when the end will come. My anxiety is to live the Christian life, to “live soberly, righteously, and godly, in this present world.” I do not wish to spend my time trying to find out what the Lord has hid from my eyes and neglect matters that have been revealed and required at my hands, and upon which my soul’s salvation depends. God being my Helper, I want to be ready, and if I am always ready, that day can never take me unawares.

The whole world needs to see the Christian life manifested on the part of all Christians as a matter of encouragement to them to be Christians. How much better it is to be showing people how to become Christians, and how to live the Christian life, and encouraging them to do these things, than to be spending time trying to find out what no man can know and that would do them no good under the heavens if they did know! God does not trouble us with things that cannot benefit us. Moses said: “The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law.” (Deut. 29: 29.) The secret things mean things not revealed, not made known, to men, and include everything not revealed as a matter of service to God, no matter what it is. The whole matter of Christianity was a secret not revealed in the days of Moses. There had been some prophecies regarding a coming Messiah, but they were not understood, even by the men that uttered them. Hence at that time the whole plan of salvation was a secret even to Moses, because it had not been revealed then. Now suppose that Moses and the seventy elders had spent their time in getting up theories about a coming salvation, instead of teaching and enforcing the law of Moses upon the people, what good could they have done by it? None in the world. But, on the other hand, they would have turned them away from the law, the word of God, to mere speculations of men that could have benefited no one; and in so doing they would have brought sudden ruin upon the people by turning them from following the word of God to follow mere speculation of men that could not benefit or elevate any one. God, through Moses, in the above passage tells the Jews that secret, untold, unrevealed things belong unto the Lord, “that we may do all the words of this law.” God knew that speculative, unrevealed things would turn the people from his law; hence he notifies them that they are not to meddle with unrevealed things, with things not told them, and which do not belong to them, that they might devote themselves to keeping the law which had then been revealed, and which belonged to them and was their business to keep.

Since God has not revealed to men when the end of time will come, it will be just as vain for men to speculate about that now as it would have been for Moses and the prophets to have speculated about a coming salvation, which they knew nothing in the world about, save that it was coming. This they had a right to fully believe, and that is about all they could get out of it. So we may fully understand and believe that the end of the world is coming, but we know just as little about when it will be as Moses and the prophets knew when Christ would come and

Miscellany.

PERSONAL.

Brother M. H. Northcross was in the office last week. He was just from Blakemore, Ark., where he had held a meeting.

Brother F. W. Smith, of Franklin, Tenn., was in the office on Thursday. He is at present in a meeting at Winchester, Ky., having begun there last Lord's day.

The meeting at the church of Christ on South College street continues, Brother Larimore preaching afternoon and night to fair audiences. On Lord's day he preached morning, noon, and night to large audiences.

On November 30, in the parlor of the Hicks House, Murfreesboro, Tenn., Mr. G. L. Chumbley and Miss Jennie Upchurch were united in marriage, the writer officiating. As they go through life they shall be accompanied by my best wishes and attended by my heartiest prayers.—W. L. Logan.

A recent letter from Brother R. W. Officer to a sister, in regard to the serious illness of his wife, says: "This is the eighteenth week I have been by Lota's bedside. Doctors give us no encouragement to hope for her recovery." In this time of trouble Brother Officer will appreciate renewed expressions of love and sympathy and will need our hearty fellowship.

Mr. B. F. Hays and Miss Mary J. Victory were married on November 30, at the Barton House, in Murfreesboro, Tenn. The writer administered the vows. The groom is a successful real estate dealer of that place, and the bride is an excellent lady of Rucker, Tenn. May as much of happiness and prosperity attend them through life as is allowed to mortals here below.—W. L. Logan.

The Lord willing, I will spend the first half of February in Tennessee. I would like to make appointments somewhat as follows: Woodsonville, Ky., Thursday night, February 1; Galatin, Tenn., Friday, February 2; with the churches in Nashville, from Saturday night, February 3, to Thursday night, February 8; Columbia, Friday night, February 9; Dunlap, Saturday night and Sunday night, February 10 and 11; Beech Grove, Tuesday night, February 13; Franklin, Wednesday night, February 14. Of course these appointments are only suggestive. If they are agreeable to those concerned, I should be very thankful if the brethren would announce them accordingly; if not, a card to that effect would be a favor to me. Will the churches named please let me know.—J. M. McCaleb.

My wife and I are cozily settled in a Japanese house, with no close neighbors, save natives. We are studying the Japanese customs, manner of life, language, etc. We hope to accomplish some good by our manner of life among these people. We hope soon to be able to teach them. It is quite a trial to spend most of our time among people whose words are only strange sounds to us, and whose ears hear our English and mispronounced Japanese words without understanding us. But we all smile and bow to each other, make signs, and are altogether quite friendly. I am exchanging lessons with a Japanese teacher. I have purchased a small printing office and have begun to do some printing for the missionaries. I hope to begin, in 1900, the issue of a small Sunday school paper in Japanese for children. Pray for us. Address me at 15 Kamitomisaka Cho, Koishikawa, Tokyo, Japan.—William J. Bishop.

EDITORIAL.

So few people practice as well as they preach.

Always decide with conscience as against passion.

The man is a failure who has no convictions of his own.

Trust no future, however promising. Improve the present.

We should do right regardless of what men may say about us.

The man who never grows weary in this life will never rest in heaven.

The only safe course is to do your duty regardless of consequences.

We need not fear what man can do to us as long as we are true to God.

Let us not forget that it is easier to make resolves than it is to keep them.

Every time you compromise with error you invite the devil to enter your heart.

Heaven is never far from the man who spends his time doing the will of the Lord.

The man who has experienced the joy of salvation is anxious to tell others about it.

We should never be content with any mark but the highest. To strive for that which is less is unworthy of any one.

Wear a smile even if the heart is sad. The world cares little for your sorrows and is always shy of a gloomy face.

Many people are fonder of finding the moles in the eyes of others than they are of pulling the beams out of their own eyes.

It does not follow because you are persecuted that you are doing the will of the Lord; but blessed are those who are persecuted for righteousness' sake.

Money is not what we need for the conversion of the world so much as consecration. If we were all consumingly in earnest, all the money necessary would be forthcoming.

The man who is never persecuted may be sure he is not a servant of the Lord. The only absolutely perfect person this world has ever known was persecuted even unto the death of the cross.

God's way is always better than our way. Our greatest usefulness will not be attained until we are willing to humbly follow God's leading in the way of righteousness. We can never stumble or fall as long as we are content with his way and prayerfully follow him in the way he leads.

"Well," said the innocent bystander to the man whose automobile had exhausted its battery eleven miles from the nearest charging station, "you might get out of the difficulty by taking Emerson's advice. 'What's that?' asked the one who was in trouble. "'Hitch your wagon to a star.'"—Ex.

We should be patient with the faults of others, not forgetting that we may have greater faults. Adverse criticism is not always helpful, but it frequently discourages those we would make strong. Just forbearance with the faults of our associates often proves beneficial to them in correcting them. If God were to deal harshly with us, none of us would ever enjoy salvation.

Christianity means living right every day. It is not something that can be put on and off at pleasure; it is not like the man who said he left his religion at home when he went to a certain city to sell his logs. The religion of Christ accompanies a man

everywhere. It is the same at home, abroad, on land, or on sea. The religion that a man can leave at home when he goes abroad is worthless; neither is the religion that a man puts off on Monday morning, like he puts off his Sunday clothing, of any value. The man who has the genuine article is religious every day, every hour, and everywhere. Not only this, but his religion is catching, like the measles and smallpox; it breaks out on the man in his conversation and in his actions. He is so full of it that he delights to deal tenderly with others and to tell them the wondrous story of Jesus and his love. He does not wait for some one to hire him to tell the old story, but he will tell lost and ruined sinners the way of salvation without money and without price.

A little girl at one time was sharing with her two little sisters one great big bed. Her father, on his return home late and his going to see his three wee bairnies, discovered her lying wide awake, while the other little tots were sound asleep. He began to talk to her, and said: "Did you ask God to take care of you during the night?" "O, no, papa!" The father opened his eyes in astonishment, and said: "What! Did you not?" "No, papa." "Why, where you not afraid in the darkness and the silence of the night to lie there without having asked God to take care of you?" "No, papa, I'm not afraid; I sleep in the middle." Do you see it? The poor little heart was so human that she thought, as she nestled down with a little sister on each side, that the middle one had no need to pray; and some sinners think if they are in the middle, in the crowd of ungodly companions, they are safe. You in the crowd of evil doers, you in the bands of wicked men, in the middle God's thunderbolt will reach you. It is nothing to you that all Glasgow will be damned, you will be damned also. O, do not let the delusion of the thought of the crowd deceive you! "Though hand join in hand," what then? "Though hand join in hand, the wicked shall not be unpunished." God help you, sinner, to flee the wrath to come.—Christian Scotsman.



PUBLISHERS' ITEMS.

"The Christian's Duty toward Civil Governments and Carnal Wars" is a tract recently published by us for Brother William J. Miller, of Lometa, Texas. It will be sent, postpaid, on receipt of 10 cents.

"Biographies and Sermons," by F. D. Srygley, contains twenty sermons by twenty men, with two introductory chapters, and a biographical sketch of each man, by the author. The book is illustrated with first-class engravings, showing photograph of each preacher, log cabins in the mountains, baptizing scenes, camp-meeting scenes among the Indians in the far West, etc. Pages, 424; price, \$1.50.

Quite a number of subscriptions expire this month, and there are many on our list whose subscriptions have already expired, and who have not yet renewed, of whom we earnestly request an early renewal. As an inducement to new subscribers, and to old subscribers to renew, we make the following liberal offers for a limited time: We will send the Gospel Advocate to new subscribers and renewals for one year for \$1.50, with the choice of one of the following premiums: Home and Farm, for one year; a gold-edge Morocco pocket Testament; or our new calendar for 1900. Nearly all

of our readers are familiar with the merits of Home and Farm as an agricultural and home paper. Our calendar is superior to anything we have produced heretofore, is a work of art, and represents the high standard of work done by the Gospel Advocate Publishing Company. We will send the Gospel Advocate one year and a Nelson's 32mo Text Bible for \$2, or we will send the Bible as a premium for one new subscriber for a year. We also continue the offer of the Advocate one year, together with our Art Bible, for \$3 to old and new subscribers alike; or we will send the Bible to any one sending us two new subscribers. We cannot give it with a renewal and a new subscriber, and to take advantage of these offers, orders must be made direct to us, and not through an agent; because when an agent claims his commission, we cannot afford to pay a second commission by giving the subscriber a premium. We will also take pleasure in sending the paper one month free to addresses sent us, at the close of which time the paper will be promptly discontinued, if we do not receive an order asking to be placed on our regular list.

We want to keep our premium offer before you. A number have taken advantage of the offer to secure the paper and Bible. The price of the paper is \$1.50 per year, and we send the Bible alone, postpaid, for \$2.25. You will, no doubt, appreciate the arrangement of this Bible. It contains the text of the Authorized Version, with footnotes showing the changes made in the Revised Version. Hear some of the expressions in regard to its arrangement and helps: "A modified parallel Bible." (California Christian Advocate, San Francisco, Cal.) "The most helpful Bible yet issued." (Christian Witness, Boston, Mass.) "The most complete Teachers' Bible we have ever seen. It is an invaluable treasury." (Peninsula Methodist, Wilmington, Del.) "This is one of the most valuable and useful editions of the Bible that we have yet seen. It gives the reader the benefit of both versions." (Christian Courier, Dallas, Texas.) "Eyre & Spottswood's Bible is good, Bagster's has some points in its favor, the new and improved Oxford is excellent; but each of the above, and all others, fall far short of the 'Combination' Bible. The type is large and clear." (Christian Advocate, Greenville, S. C.) "We have never seen a more helpful Teachers' Bible; it is a vast cyclopedia of the most useful information." (Church Messenger and Christian Endeavor, Providence, R. I.) "We cannot too highly commend this 'Combination' Bible, since it contains so many good features and is so complete." (Journal and Messenger, Cincinnati, O.) "One of the best offered to Sunday school teachers and Bible readers. It is approved by the leading ministers of all denominations." (Baltimore Methodist, Baltimore, Md.) "The very book for Bible students, teachers, and preachers; quite beyond anything of the kind we have ever seen." (American Outlook, Nashville, Tenn.) It contains quite a number of full-page illustrations, "Harmony of the Gospels," "Chronology of the Acts and Epistles," valuable tables of weights and measures, subject index, concordance, scripture atlas, and many other helps. The Bible is self-pronouncing, has gold edges over red, and is quite a handsome book. We send the Advocate one year, and the Bible, for \$3; or, if you will send us two new subscribers at the regular price of \$1.50 each, we will send you the Bible as a premium.

Queries.

Brother Lipscomb: "For the perfecting of the saints, . . . for the edifying of the body of Christ" (Eph. 4: 12), please explain through the Gospel Advocate the meaning of Matt. 5: 23, 24.
Franklin, Tenn. D. PAGE.

The passage referred to reads: "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." (Revision.) This was spoken while they were yet under the Jewish dispensation. So he speaks of bringing his gift to the altar, where all gifts were to be offered to God under that dispensation. If while there at the altar he remembered his brother had aught against him, he was to leave his gift at the altar. His brother had aught against him only when he had wronged his brother. It means, then, when you come to the altar of God to make an offering, you must think of the wrongs you have done others; and if you remember a wrong you have done your brother, leave the gift before the altar. Do not offer it until you go and correct the wrong done your brother. That is the only way to be reconciled to him when you have wronged him. Remove that which he has against you. Then after you have corrected the wrong done him, come and offer your gift at the altar. It teaches that when you have wronged your brother you must undo it before you come to worship God. God will not accept the worship of one while he refuses to correct a wrong done his brother, and this applies to all worship of God, private as well as public. Jesus follows up that thought in the next verse to settle all differences with men quickly. Do not leave them to fester, grow worse. "Agree with thine adversary quickly, while thou art with him in the way." Do not let the difficulties and misunderstandings remain unsettled. Evil comes of such a course.



Brother Lipscomb: Will you do me the kindness to set me right as to my duty in reference to attending Methodist revivals here? When I attend, I am asked to "stand up" and in other ways to assent to and sanction many unscriptural "tests" and practices. Now, if I do not do as the preacher requests, he very angrily refers to certain stumbling-blocks that are present, etc. On the other hand, if I do not go to their meetings, they characterize my actions as full of prejudice toward them. I would be glad to hear from you, through the Gospel Advocate, as to the proper course to pursue.

Some time ago, in conversation with Brother Bersat, I believe it was, he spoke of the great debate between Alexander Campbell and Robert Dale Owen, saying that, at its conclusion, nearly every one of the infidels present, when a test vote was taken, voted in favor of Brother Campbell's side of the question, indorsing the Christian religion. I would be delighted to read an account of that debate from your pen, it to be published in an early number of the Gospel Advocate. I sincerely believe such an article would prove exceedingly acceptable and enjoyable to a host of readers of the Advocate. I hope you can see your way clear to grant my request at a very early date. I must say, before I close, that I heartily indorse the position of the Gospel Advocate in standing up for apostolic Christianity—unmixed with creeds, innovations, and other man-made institutions—and I feel especially proud to know we have such able Christian writers and preachers to contend against sectarianism wherever found. All who are connected with the Advocate—and the Advocate itself, as well—have my best wishes.

Irvington, Ky.

CHARLES F. REDMAN.

The first thing a man should fix in his mind is that he will partake in no wrong and do nothing that will encourage others in wrong. If that demands he should stay away from the Methodist or other revivals, he must do this. A Christian cannot do or encourage in religion what is contrary to the law of God. But I do not think it requires we should stay away from their services. When I was younger

I attended their services oftener than I find time of late to do. I frequently met the difficulties our brother mentions. Once in Maury County, this State, I held a meeting, preaching twice a day for ten days. A Baptist preacher attended every discourse and indorsed all I preached, he said. On Lord's day, when we attended to the Supper, he left the house. At the close of the meeting he told me the Baptists would hold a meeting soon, near by, and insisted that I attend. I promised him I would, and the first time I went he called on every one present who wished a revival of religion to kneel down and unite with them in prayer for it. I declined to kneel, as I did not wish the kind of revival they were seeking to arouse. He reproved me publicly for it. So soon as the services closed, I went to him and told him: "You attended our meeting, and we asked you to indorse nothing that you disapproved. When we attended to the Supper, you left, although you believe it is right to partake of the Lord's Supper; but no one complained. You asked me to attend your meeting and you ask me to do something you know I believe wrong. When I decline doing it, you reprove me." By the time I was through, he said: "I ask your pardon; I will not so treat you again." He did not, and I think he did not ask others to do it, because of my presence. I tell this to suggest that perfect frankness in letting all know your convictions and that you cannot violate them is the best and only way to avoid trouble. To let them know that you cannot approve things that are not required is the only true way out of all difficulties and is the only way to bear true witness for the truth.

The debate of A. Campbell was not with Robert Dale Owen, but with his father, Robert Owen. Robert Dale Owen sympathized with his father's skeptical views, but devoted himself to literature and politics. The debate of A. Campbell with Robert Owen is the best work of the kind I know. It is a masterful presentation of the evidences and claims of the Christian religion upon the children of men; it is stimulating and strengthening to the Christian faith. I know not how many skeptics were present at the discussion; but Mr. Campbell, at the close of the discussion, called for an expression of faith of the audience on the subject. A large audience was present. An almost universal response was made to his call for those who believed in the truth of the Christian religion to rise. Only three, as I now remember, rose when those who disbelieved were requested to rise. Yet I do not see how I could well present an account of it, short of giving the discussion. Much the better way would be to get the book and read the discussion and lend it to the doubters. While it does not meet some of the modern phases of unbelief that have grown up since the debate, it gives such testimony of a positive and aggressive character as will lead every sincere and honest heart into the belief of the truth. The book can be had for \$1.25.

Should a Child of God Swear?

The above query is not intended to make inquiry in regard to profane swearing; the high plane of moral rectitude which Christianity occupies and the influence it has over the world forbid such inquiry; but I wish to inquire whether or not a child of God should take what is called a legal oath as administered by an official in our civil courts of justice. I am sure that a great many good and well-meaning brethren submit to this without stopping to think that they are doing something which the Master very positively tells us not to do. Others, again, in the face of Bible teaching, suffer themselves to violate this injunction for fear of being regarded as overparticular or strangely peculiar; but we ought to be glad to be classed as peculiar, for the mission of the Son of God to earth was to "purify unto himself a peculiar people, zealous of good works." (Titus 2: 14.) In this connection I would say that large numbers of our brethren in the present day seem to be exerting every effort to rid themselves of that peculiarity which God has intended should characterize his people, leaving off authorized things and

adding things that are unauthorized, being moved with a desire, as we suppose, to be more like other religious bodies around them. I would that the brotherhood would seriously consider this subject, remembering that God's word is the measure of our faith, and that if we stop short of this measure, or limit, our faith is incomplete. If we transcend or go beyond God's word or teaching, offering as religious service things not authorized in the word of God—this is not faith at all, but is presumption, which David looked upon as a very great sin, and from which he prayed to be delivered. (Ps. 19: 13.)

But back to the matter of Christians taking an oath. The injunction forbidding it is very clear and positive. Jesus says: "But I say unto you, Swear not at all; neither by heaven; for it is God's throne; nor by the earth; for it is his footstool; neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." (Matt. 5: 34-37.) Now Jesus here says that it is an evil thing to swear, and we are taught to beware of evil. We learn through Paul that we must not only dislike evil, but he tells us to "abhor evil." "Abhor" is a very strong word, and means that we should intensely hate evil. We, then, as children of God, should refrain from the evil of swearing, because the Lord himself has commanded us to do so.

Then, again, we should not swear, because it is taking the name of the Lord in vain. In administering an oath it is presumed that in calling the name of God over the party it will make him tell the truth; but it does not always do so, as many under this name swear falsely; and hence it is using or taking God's name in vain. If the law would propose to swear Christians only, it would be more consistent within itself; but the name of God is called over the most wicked and unscrupulous characters to awe them into fear of telling a falsehood, a name which they publicly and openly avow by word and action day by day that they have no regard or reverence for.

It occurs to me that this form of oath might be dispensed with entirely, requiring simply a statement from the witness, with the same penalty following the telling of a falsehood as now follows the swearing of one. I am glad to know that the children of God may give testimony when called on to do so without swearing at all, as the law has made such provision as to allow them to simply affirm or make statement of such facts as they may be asked to give. I have frequently seen worthy tributes in the courtroom paid to parties who were so well known for truth and uprightness that when appearing as witnesses the attorneys on both sides of the case would say: "We do not care to have this man sworn. His simple statement will be taken as facts." What a beautiful recognition and indorsement this is of a true Christian life!

Have you ever stopped to think, my dear reader, that we are all writing a book, so to speak; that every day of our life is a page in that book; that it is being read by those around us, and is making impress upon their hearts and minds, as all reading matter does, either for good or for evil? Would, then, that all professing to be followers of Christ would strive to form such character as those parties in the courtroom just alluded to, the impress of which was made not only on the attorneys present, but on all those in the courtroom. Such character can only be formed by a close observance and determined adherence to the divine rule, endeavoring to be guided and governed by the plain teachings of God's word not only in the matter of taking an oath, but in all things, strictly by that which is "written," thereby enjoying the favor of God and the confidence of all who know them. Would not this greatly widen the gates of Zion, opening up fountains of truth and righteousness which would not only permeate communities, but would in their flowing soon reach to the uttermost parts of earth?

Tullahoma, Tenn.

M. N. MOORE.

A Christian man's life is laid in the loom of time to a pattern which he does not see, but God does; and his heart is a shuttle. On one side of the loom is sorrow, and on the other is joy; and the shuttle, struck alternately by each, flies back and forth, carrying the thread, which is white or black as the pattern needs; and in the end, when God shall lift up the finished garment, it will appear that the dark colors were as needful to beauty as the bright colors. —Beecher.

Home Reading.

A NUTTING PARTY.

"Halloo, Ned! I have been waiting for you this half hour. I have a jolly plan laid out, and I want you to join me."

Ned was in deep thought over his lessons and had not noticed his classmate, Herbert Waldo, seated on a rock by the roadside.

"Come and share my rustic seat, and I will tell you all about it."

"I think I prefer standing; it is nearly school time, and we might tarry too long," said Ned Dean.

Herbert went on to say: "Squire Lansdale is going to give Joe a nutting party; they have kept a tree on the hillside just for that purpose. I went around there to see it this morning; it is loaded with nuts. It would make you laugh to see the fine fellows with their black coats thrown back showing their white vests; a few raps would bring down lots of them. We shall have a light moon to-night, and I know of a hollow stump where we can hide them. Joe is one of those always-the-same sort of fellows that I don't fancy. Anyway, I like fun, and I mean to have it, too."

Ned had listened to the plan with a little surprise, and said: "Do you mean to say, Herbert, that you are going to steal Squire Lansdale's nuts?"

"Why, no," said Herbert. "I should not call that stealing; it is just having a good time."

"If I never get another nut without stealing it, then another will never go into my pocket," said Ned.

"Is that one of your Sabbath school lessons?" asked Herbert. "I wish Robert Raikes had never been born; there would have been much more fun in the world if he had never come into it. It was he that started Sabbath schools, wasn't it, Mr. Dominie?" Herbert continued. "If no one will go with me, I will go alone. You are not the first one I have asked."

Ned turned and walked rapidly away to school, carefully avoiding Herbert the remainder of the day, who alone, or with some comrade, succeeded in the nut-robbing scheme. Herbert went to the academy the next morning with his spirits a little clouded. He passed the boys without stopping to speak with any of them. From what he heard, they were greatly animated over some coming event, which he knew was the party. On his desk he found a cordial note from Joe's mother, inviting him to a nutting party the next afternoon. She wanted the whole class to be there. Herbert's stolen fun was not only clouded, but totally eclipsed, when he knew what a good time he had missed. He resolved to keep as far as possible from Joe Lansdale. Sitting down at his desk, he rested his head on his hands. A pleasant voice saluted him. Joe was standing by his chair in his usual polite and even way. He repeated the invitation and urged him to be present. Herbert raised his crimson face, not knowing what to say. Joe, seeing his embarrassment, thought something unpleasant had occurred. Without seeming to notice it, he walked on.

The next afternoon a bright and happy group left Squire Lansdale's piazza with baskets and poles to go over the hill and gather nuts. When they came to the tree, greatly to their disappointment, they found few there, and came back with empty baskets. Joe's mother, who was equal to any emergency, soon brought out a large basket that had been gathered and dried, which the boys greatly enjoyed cracking and eating. After that they had games, followed by "a jolly good supper," as one of the boys called it. Early in the evening they went to their homes, feeling that it had been a right merry party.

The next morning when the boys met on the school ground there was but one theme with them. When their teacher came, he stopped to hear the glowing accounts of the nutting party. He was always interested in anything that pleased his scholars. When they related the story of the stolen nuts, he looked troubled. One of the boys said: "We were all there but Herbert Waldo. There he comes now." But Herbert passed on with averted face. "How strangely he acts!" said another. The teacher's eyes followed him.

After class recitation, he spoke of the nutting party, and said that if any of the boys had been unable to attend, a note of regret was due to Mrs. Lansdale. He would like to have them written and left on the desk at the close of school on that day.

Only one note was left, and that was from Herbert. He gave a severe headache as an excuse for his absence. The teacher read the note, placed it in his pocket, and went to Mr. Lansdale's. "I have come," he said, "to talk about the nut robbing. I had feared from the first that Herbert Waldo had something to do with it, and now I feel sure of it. The boy has tried me until I can endure it no longer. I should have sent him home long ago if his father had not been one of my best friends. There is not a brighter intellect or a boy of more ability in the school."

"What do you know of the lad?" asked Mr. Lansdale.

"I will tell you," said Mr. Rowe. "Herbert's father and I have been friends since we were boys. This boy was early left to the care of an overindulgent father, who used to laughingly say: 'If my boy doesn't turn out well, it will be his own fault; for I let him do just as he has a mind to, and give him plenty of money.' Herbert was happy, and his father was satisfied, when one day Herbert came in, greatly excited, with traces of tears on his face. His father anxiously asked: 'What is it, my son?' 'Father,' he said, 'as I was going down the lane, I met Molly Donald's goat, with a broad new ribbon on his neck. I just took it off, and with it bound some nettles on his back. Well, you ought to have seen him jump and leap. He started straight for home, and I followed. I did not mean to be seen, but Mrs. Donald was standing in the door. She laughed and said: 'Cam on.' Then, coaxing the goat up to her, she said, 'Now, ye unpin the ribbon weel I hold him; and, father, I got my fingers so stung with nettles.' Then she smiled, and asked me if I did it, and why. I told her I did; it was just for a little fun. Then she said so pleasantly: 'Cam in wi' me.' When we were inside, she took me firmly by the arm, and, taking down a switch, she whipped it around my legs until they stung so I could hardly walk home. I kicked and screamed furiously. She only smiled, and said: 'Does it prick?' Then, giving me a few more, she said: 'Now ye can gae.'" Mr. Waldo was as indignant as his son, that he should be treated in that way by one of his own tenants. 'I will go down to Mrs. Donald's,' he said. He approached her door with some misgivings, knowing Molly Donald's straightforward way of dealing with things. She received him graciously. Mr. Waldo said: 'I have come to talk about your treatment of my son.' 'Aye,' she said, 'I'm glad ye cam; it's time it's taalkt aboot; he's getting to be one of the worst lads in the village; ye let him do just as he pleases. Dinna ye lo'e the lad?' Mr. Waldo did not say what he intended doing, but returned home resolved to govern his boy. He told him what he could and what he could not do, but things went on as usual, and Herbert rather enjoyed the 'new government,' as he called it. Reports came to Mr. Waldo of his son's doings, until he became thoroughly alarmed. In his dilemma he sent for a friend, the principal of a country academy; that was myself. He said: 'Take the boy and discipline him as you think best. I shall not interfere. He has conquered me.' I brought him home with me, thinking I could control him, if he could only be turned into the right channel. I cannot keep him any longer; he must be sent home," said the teacher.

"Mr. Rowe, do give him one more chance," said Joe, "and we will all give him a helping hand."

The next week, though the boys made an effort to be friendly with Herbert, he avoided them and seemed very unhappy. At the close of the week, Mr. Rowe asked the class to remain a short time; Herbert Waldo wanted to see them. He came before the class, looking frankly at them, and made a full confession of the nut robbing; told them how unhappy he had been, that he had disgraced the class, that he had resolved upon a new course, and he hoped they would yet be proud of him. Joe Lansdale was the first to step forward and offer him his hand; then came Ned Dean, followed by all the others. None doubted that if he willed to win honors he could, and he did.—Mrs. M. R. Holgate, in *Presbyterlan Journal*.

For all of us the road has to be walked every step, and the uttermost farthing paid. The gate will open wide to welcome us, but will not come to meet us. Neither is it any use to turn aside; it only makes the road longer and harder.—George MacDonald.

I count life just a staff to try the soul's strength on.—Robert Browning.

THE CARE OF BOOKS.

A good book is the product of talent, genius, thought, study, labor, pains, and money. It may embody the choicest elements of the best and greatest minds, it may enshrine the very thoughts of the living God.

Books should be treated with reverence and handled with care. There are books in my library (says a writer in the *Christian*) nearly four hundred years old, yet perfectly sound and legible. There are other books which are almost new, which show marks of barbaric usage. Here is a costly, well-bound book of rare value, which has been kept safe and sound for fifty years or more. A careless person gets hold of it, and in a month's time the back is torn off, the covers are loose, and the dilapidated volume is only fit for the bookbinder, and no one knows how it was done or who did it.

Some people read other people's books with pen or pencil in hand, and mark and underline and annotate till the book is an eyesore in a library. Some leave books lying open, liable to be soiled, soaked, or torn; others open them and lay them face down, where they may become soiled, and their backs are quite sure to be broken; some will go to a meeting and take up a Bible or a hymn book which is provided for them and bend the covers back till they touch each other, and then hold the book in one hand and think they are smart, while they are ruining other people's property. Some people forever put books out of place. They take them, use them, and leave them where they used them, instead of putting them where they belong. Some people borrow books and do not return them. Here is a rare book which, with some others, was lent to a student of ancient history. He kept it thirty years; he might have kept it still longer, but he died; and then this one of the lot came home, and was gladly received, though another had long before been bought to take its place, as no one could remember where it had gone.

A man who wishes to use books should know how to take care of books. He should open and close them carefully; he should not strain the bindings, soil the leaves, mark the pages, put pencils inside of them and shut the book; but he should treat books carefully, respectfully, reverently. Persons who do this will have books and will deserve to have them; persons who maltreat books can hardly expect to retain blessings which they undervalue.



A PRECIOUS VOLUME.

Perhaps the most beautiful volume among the five hundred thousand in the Congressional Library at Washington is a Bible which was transcribed by a monk in the sixteenth century. It could not be matched to-day in the best printing office in the world. The parchment is in perfect preservation. Every one of its one thousand pages is a study. The general lettering is in German text, each letter perfect, and every one of them in coal-black ink, without a scratch or blot from lid to lid. At the beginning of each chapter the first letter is very large—usually two or three inches long—and is brightly illuminated in blue or red ink. Within each of these initials there is drawn the figure of some saint, or some incident of which the following chapter tells is illustrated. There are two columns on a page, and nowhere is traceable the slightest irregularity of line, space, or formation of the letters; even under a magnifying glass they seem flawless. The precious volume is kept under a glass case, which is sometimes lifted to show that all the pages are as perfect as the two which lie open. A legend relates that a young man who had sinned deeply became a monk, and resolved to do penance for his misdeeds. He determined to copy the Bible, that he might learn every letter of the divine commands he had violated. Every day for years he patiently pursued his task. Each letter was wrought with reverence and love, and the penitent soul found its only companionship in the saintly faces which were portrayed on these pages.—F. H. S., in *Forward*.



The vanity of loving fine clothes and new fashions, and valuing ourselves by them, is one of the most childish pieces of folly that can be.—Sir Matthew Hale.



Drink is the mother of want and the nurse of crime.—Lord Brougham.

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Editorial.

THE FAITH THAT SAVES.

Faith is the moving principle of the heart; it is the first step the heart takes toward union with God. A soul learns of God. God's position, qualities, character, work, laws that grow out of his own nature and by which he governs and directs all beings and all things, are learned, and the soul sees his power, majesty, justice, righteousness, goodness, mercy, and love to all beings, and it is attracted to God, admires, loves, trusts, and obeys this God, the Creator, Preserver, Ruler, and Benefactor of all beings and all things. There are different degrees and stages of faith. The soul first believes God is—that is, that such a Being as God, the Creator and Ruler of all things, exists. The letter to the Hebrews says: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The first step is to believe that God is. This does not mean a belief in him that leads to trust and confidence. This latter grows out of our learning of his qualities and character. This latter is embraced in the latter clause: "He is a rewarder of them that diligently seek him." There is a difference in believing God is and in believing in him as a preserver and benefactor. We believe the devil exists, but we do not put our faith or confidence in him. There is nothing in his character to excite the confidence, admiration, love of our hearts; but the opposite qualities exist; so our faith that he exists leads on to distrust, dislike, hatred, and enmity. The faith that the being exists grows into trust, confidence, love, obedience; or, to distrust, dislike, hatred, and disobedience; according to the qualities of the being that we believe is.

To believe that God is a rewarder of them that diligently seek him involves understanding and believing in his position, his character, his work of love and mercy for a lost world. These two steps or degrees of faith constitute the foundation of the idea that repentance comes before faith. While these two degrees or steps in faith exist, they do not afford any true ground for the idea that repentance precedes faith. Faith is the leading act of the soul. The growth of faith is gradual. As it learns more and more concerning God it grows stronger; so there are steps of faith. Abraham's faith grew by steps or degrees; so did Jacob's; so did Peter's and John's; so does the faith of all disciples of Christ and servants of God; and repentance springs from faith. It takes its first start in the belief that God is, and, with every step of faith, the repentance grows. Repentance grows out of faith, faith is the root of repentance; yet repentance reacts upon faith and causes it to grow stronger. Faith depends upon two causes. The first and most important is, the heart desirous to know truth. A willingness to receive and know truth is essential to believing, were made more bitter, more furious, in and possessing truth, no amount of evidence will produce faith. We see examples of this in connection with Jesus and his work. Those who knew Lazarus had been raised from the dead, instead of believing were made more bitter, more furious, in opposition to Jesus, and in their fury sought not only to slay Jesus, but also to put Lazarus to death again to remove the evidence of the works of Jesus, which proved to those desirous of truth that God was with him. With a heart willing and anxious to know truth, then, evidence is essential to produce faith. The desire to know truth will demand clear and undoubted testimony. The love of truth demands full and satisfactory testimony. It will not be satisfied with doubtful and uncertain testimony. The love of truth casts out prejudice and partiality and begets the true impartial spirit, that looks upon all sides of a question, proves all things, and holds fast that which is good. The truth-loving spirit gives the judicial cast of mind, which gives just and impartial judgment. This ought to be cultivated by every one. It lifts him out of partisanship and frees him from a partisan spirit.

Then repentance is turning in purpose and heart from the selfish, partisan, and prejudiced temper and spirit to the fair and just and truth-loving spirit. This turning in heart opens the heart more and more

to the reception of testimony, so that the same testimony more freely and fully received into a better heart causes faith to grow stronger. So repentance springs from faith, but reacts on and makes it stronger. Testimony exerts different degrees of influence on different states of heart. The same testimony presented to two persons will convince one and fail to convince the other. The reason is in the different states of heart. One loves truth, desires truth, is unprejudiced and unbiased in heart, and the evidence receives a ready reception and produces results at once. The other heart is partisan; it is not seeking truth, but party. The truth does not find a ready reception and produces fruit slowly, if at all. Sometimes the heart is so given over to error, so wedded to party, that it is determined to hold to party in spite of truth. Then truth infuriates that heart and makes it more bitter. When a heart loves party more than truth, then it will not receive truth. The greater the miracle Jesus wrought in the sight of such hearts, the more bitter they became and the more determined they were to destroy him. Such hearts are hopelessly given over to darkness and ruin. Some persons with honest hearts are yet bitterly prejudiced, and it takes time and testimony to remove these prejudices. But these may be removed. Paul was a striking illustration of this. He loved truth, but was blinded by prejudice that hindered his seeing the truth. The prejudice was removed, and he ardently embraced the truth. He was of a different type from those who love party or place above truth. This class of people can be reached by patience and fidelity in presenting evidence, and reasoning with them; but one who refuses to hear truth is wedded to party, is almost beyond hope. They are of that class who heard not Jesus because they were not of his flock. God knows the characters that are candid, frank, truth-loving, and ready to receive the truth, and he sometimes calls them his people before they hear the truth. God told Paul at Corinth, before they had heard the truth, that he had much people in that city; and Jesus said, "Other sheep I have, which are not of this fold," before the door of gospel truth had been opened to persons not of the Jewish fold. A man must cultivate the truth-loving spirit, love truth for truth's sake, before he is in condition to receive and believe the truth. The knowledge and understanding of the truth helps the honest heart inclined to truth to love it more and more.

This much of predestination is taught in the Bible and exists in the dealings of God with his creatures. God foreordains and predestinates the heart that loves justice, truth, and righteousness to salvation, and that his predestination may be effective he sends the gospel to such hearts to save them. Whenever God predestines man to salvation he predestines he shall comply with the conditions of salvation. The only evidence any man can have that he is of the elect is that he faithfully and truly walks in the appointments of God. This ought, then, to be the matter of concern with him.

Sometimes persons who are mere partisans in spirit happen to be in many particulars on the side of truth. Such persons are raised in association with truth, and hold the truth because their party holds it. A partisan belief of truth, or holding of truth because our party holds it, can never lead a person to salvation. Such persons show the party spirit in many ways. They are unwilling to discuss questions if it injures the party, they will tolerate almost any error that makes the party popular; especially they will overlook errors and sins in a person that give popularity to the party. So often we hear it said: "That man has influence and weight, and he will commend our party to public favor." The truth a man holds from a party spirit does not count to him for truth with God. His belief of truth is from a selfish purpose; it is to honor and exalt party, and not God.

Sometimes a person's faith is molded by his personal likes and dislikes. I have known several persons to stand with me in opposition to all innovations in the service of God. They would, on personal grounds, fall out with me, and this would change their faith on these subjects. A person that is so actuated had as well be on one side as on the other, so far as his acceptance with God is concerned. God accepts faith or service on no such grounds. Many persons regulate their faith in the right or wrong of certain things by their popularity or unpopularity. "If you succeed, I am with you; if not, I am on the other side." This sin besets preachers; they like to be popular; they love positions of honor and the plaudits of the world. The loose and latitudinarian disciples are always on what is called the liberal side.

All these classes had better go with the popular and wrong side; their faith will not save them; their lack of faith would defile many who else might be true and faithful soldiers of the cross. "Evil communications corrupt good manners." Jesus asks: "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" (John 5: 44.) When a man starts out to please men, seek honor of men, and to rest his faith on anything save the reception of the word of God into a good and understanding heart, he is on the way to ruin. Only he who turns his back on all worldly considerations and seeks honor of God alone by doing his will, because he commanded it, can serve God or help men.

D. L.

PREACHING AND TEACHING.

Some papers and preachers have decided that the present methods of evangelization are not best, that there is not enough teaching. Peter first taught the people on the day of Pentecost and then exhorted them. It is scriptural and right to persuade men to flee the wrath to come, but it is not best to work on their emotions without first teaching them the facts, commands, and promises of the gospel. Many evangelists rely too much on the sensational, and not enough on the gospel, which is God's power unto salvation.

J. Z. Tyler proposes when he goes into a community to hold a meeting to preach only at night and to form classes to teach them the word of God during the day. This idea appears to me as a good one, and one which is worthy the serious consideration of every man who is concerned about the salvation of souls. Without knowledge of the wonderful truths of the Bible on which to build, it is impossible for any one to be a first-class Christian. When one has faith sufficient to lead him to obey the gospel, standing on the threshold of the kingdom of Christ, a newborn babe, he is to add to his faith knowledge. The church has been placed too much in the attitude of a beggar, sinners have been led to believe that the church needed them and could not get along well without them. The sinner has lost sight of the fact that he is the beggar, and needs salvation; he has a never-dying soul to be saved or lost. When the evangelist teaches and admonishes him to flee the wrath to come, his duty is done. The begging attitude in which the church has placed itself has done great injury to the cause of Christ. Jesus lovingly and tenderly invited sinners to come, but he never begged them until he made them feel their importance.

This teaching should not be confined to evangelists and protracted meeting work. The churches should teach more and depend less upon preaching. With the churches in the city, they care very little for any teaching in the sermon, but it must be entertaining. Not only is this so, but they must have preaching every Sunday morning and night. While the preacher may be greatly discouraged by having only a few to preach to on Sunday night, still he is expected to do so for the sake of keeping up appearances. Many people in the cities hear so much preaching that they really tire of it and do not care to hear it. This is clear from the fact that so many more attend the worship in the morning than attend to hear the preaching at night. When the preacher no longer has the ability to entertain and attract a crowd, he must start out on the tramp in search of another job. Hence it is not long until the preacher finds a change desirable, because his audiences are very small and the few who do attend are not very appreciative. Still the prevailing order here in Nashville and all the cities I have visited is to have preaching every Sunday and Sunday night. The church does not stop to seriously reflect whether any good is being done by the sermonizing twice each week, but under the claim that something must be done to hold the members together the unauthorized practice is continued. It is true most of the churches in this city do not have the same paid "pastor" every Lord's day, but they nearly all have preaching every Lord's day and night following. The difference seems to be about this: One pays the same preacher to do all the preaching, while the others get preaching almost all the time from different preachers without paying very much for it. Hence we might conclude that some object, not to the preaching on every Lord's day, but to paying much for it. It does not seem proper to object to preaching in a place every Lord's day—or every day, for that matter—as long as the preacher can do as much good there as anywhere else. Paul continued in Ephesus over two years because the Lord had a great work for him to do there.

The result of his preaching there was the conversion of many souls and "that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." But we do not find in all the oracles of God that Paul ever preached periodically at any place for the purpose of holding the members together. It is an undeniable truth that the unscriptural pastor system is a failure, even as a means of holding the members together. How few they hold together on Sunday night! On Sunday morning the audience is much larger. Why? Because the disciples realize that it is their privilege, as well as duty, to come together on the first day of the week to break bread. Paul admonishes: "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." (Heb. 10: 23-25.) The disciples met on the first day of the week to break bread. (Acts 20: 7.) But there are other items in the worship. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Col. 3: 16.) "And they continued steadfastly in the apostles' doctrine [teaching] and fellowship, and in breaking of bread, and in prayers." (Acts 2: 42.)

As teaching is a part of the worship, if we would impress on the churches the necessity of coming together to study and teach the word, the results would be much more satisfactory than they are under the unscriptural pastor system. There is often so little teaching in such preaching that it is hardly proper to dignify it by calling it teaching. Furthermore, God never intended one man to do all the teaching in the church. As every joint, every fiber, and every organ in the physical body has its functions to perform, so every member in the spiritual body has its work. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." (Eph. 4: 11-13.) Let the members study the Scriptures and seek to edify one another.

An exchange of thoughts and comparison of views will be found very interesting and very instructive. While preaching is not to be neglected, it is certain that much time could be spent very profitably in an investigation of the word of God. Every member of the church is under obligation to teach others to the extent of his ability. J. C. M'QUIDDY.

A Travesty on Justice.

The case of the State of Texas against Carlisle for the murder of Prof. William Lipscomb was called last week in the Criminal Court of this county and went to trial. The murder occurred last June, about six months ago, but was put off from time to time until the public had in some measure recovered from the shock of the crime. This is one method of aiding murderers to get a light penalty for their crimes. Instead of bringing them to speedy justice, as is done in the case of negro rapists, their cases are dragged along for months until interest upon the part of the people had subsided, and then the trial begins. This is true in the case of Carlisle. His crime was the most shocking and revolting in the annals of criminal jurisprudence in Dallas County. He became enraged at Mr. Lipscomb because the School Board refused to reelect him janitor of the High School. He deliberately, and with malice aforethought, sought an opportunity to take the life of Lipscomb. He waited until the teacher was seated in the church by the side of his wife and children, attending a revival service. Then the assassin, with murder deep-dyed in his heart, took a position at a window until he could locate his victim, and as soon as the minister invited people to come forward for confession, this bloody man slipped in at a side door, went forward as though he intended to speak to the minister, but just as soon as he reached the place where the unsuspecting teacher was sitting, he drew a pistol and fired its deadly contents into the body of one of the best and purest men who ever lived in this city. As soon as the fatal work was accomplished, the man whose hands were dripping in blood exclaimed: "He took my bread and meat away from me!"

This is the crime, as related by eyewitnesses, com-

mitted by the man whose case the Criminal Court tried last week. The evidence was overwhelming; but the "insanity dodge" was pleaded by the defense. This is the miserable subterfuge now resorted to by red-handed murderers when they realize that there is no hope for their guilty necks. They go ahead and plan their crimes with reference to this method of escape. The fact is, it has now come to pass that our Criminal Court is about reduced to a commission for determining the sanity of murderers, and our jail is the detention station for them until they can either get a light sentence or be sent to the insane asylum. But what was the outcome of the Carlisle case? Notwithstanding the fact that he pleaded insanity, the jury brought in a verdict of murder in the second degree, and assessed his punishment at ten years in the penitentiary. Now, if he was insane, the verdict is an outrage upon Carlisle; but if he was sane, the verdict is an unmitigated outrage upon justice and law. No sensible man who heard the testimony, and who has known the defendant since his residence in the city, believes that he was in the slightest degree insane at the time he committed that bloody deed.

Just here we wish to say that nobody wanted that poor old criminal hung simply to see him die, but all right-thinking people wanted to see justice done in order that other wicked men might be deterred from committing like crimes upon the lives of innocent citizens. This verdict will encourage any man of murderous propensities to select his victim and take his life under circumstances that will enable him to plead insanity; and, furthermore, verdicts like this are responsible for the existence of mob law. People grow weary of seeing criminals practically turned loose by the courts, and they take justice in their own hands. If the good people who witnessed the bloody deed of this man had anticipated a verdict like this, the probability is that the Criminal Court of this county would have been saved this miserable travesty on justice. We deplore mob law as a great misfortune and we condemn it as an outrage upon order; but as long as our courts send out verdicts like this one we may prepare ourselves for the worst. People cannot, and will not, stand such performances under the name of law and justice. This sort of thing brings the courts of the country into disrepute and contempt. Is there any remedy? Not unless we can get our miserable jury system revised. As it now stands, no decision in the jury room can be reached until the consent of all twelve of the jurymen can be obtained. This often places justice in the hands of one or two men who have not capacity sufficient to appreciate the moral gravity of an oath, and whose sympathy with criminals is so strong that they cannot be induced by any sort of evidence to bring in a verdict against the defendant until they have secured for him the minimum penalty; and lawyers who defend criminals are only too glad to secure the service of such men on our juries. If, therefore, our jury system is revised so as to require a two-thirds vote of the jury to bring in a verdict, it would largely do away with the sham work of our criminal courts. As our system now stands, murderers will go on with their bloody work, and our courts will continue to grind out for them just such wretched verdicts as the one under criticism. The thing is becoming a menace to life and safety, and if something is not done to check it, the patience of the people will cease to be a virtue. The press of the country needs to speak out upon these bloody outrages and demand a reformation. Murder in the second degree for the foul crime which took the breath out of this entire community last June! In the name of justice, in the name of human life, in the name of the broken-hearted widow and three orphan children, we denounce this verdict as an unmitigated disgrace to the civilization of this century. If allowed to go unrebuked, it will foster crime, encourage mob law in its worst form, and force intelligent people to look upon the processes of Criminal Courts with disdain and contempt. We have had enough of these legal farces, and it is time to call a halt. If we can do no better than this, then let every citizen, who values his life, prepare to look after his own safety.—Dallas (Texas) Christian Advocate, December 14, 1899.

I have four good reasons for being an abstainer from intoxicating drinks: my head is clearer, my health is better, my heart is lighter, and my purse is heavier.—Dr. Guthrie.

Great souls are always loyal, submissive, reverent to what is over them.—Carlyle.

CONTINUED WATCHFULNESS.

(Continued from page 20.)

what the plan of salvation would be. But the advocates of a definite time for the coming of the end of the world, while they admit they may not know the very day or hour of that coming, do claim that they can know about the time by the signs of that coming. The trouble about that is that one day with the Lord is as a thousand years and a thousand years as one day—that is, a period that men would count a thousand years would be with the Lord as one day. So if we see the signs that are to precede the end of time, it may be a thousand years short of the actual time; for if the end comes within a thousand years after the signs begin to appear, the word of the Lord will be fulfilled. So from every point of view it is impossible for finite minds to tell when the end of time will come; hence time spent in that effort is utterly vain. If instead of trying to do a thing so utterly useless all men would spend time in teaching, enforcing, and doing the things the plain word of the Lord requires, they would do much greater good for themselves and for the world than trying to tell when the world will end, which could do no one any good, even if everybody knew it. Hence the appropriateness of the warning: "Watch: . . . for in such an hour as ye think not the Son of man cometh."

If all could know at just what time a thief would come, they could so watch at that particular time as to prevent him from doing mischief; but that is the very thing they cannot know. If a man is always on the watch, always fortified against thieves, then he is always ready to frighten them away. So it is in regard to the end of the world. If Christians are always watching and always ready, it will not matter that it shall come as a thief in the night, they will be ready for it; and the Lord has provided us with all the information necessary for us to be thus ready, and if we are not thus ready, it will be wholly our fault, and not the Lord's. There is no need that the last day of time should come as a thief in the night to any child of God, since the Lord has given us such plain instructions how to live, and then so many warnings of the danger of neglecting these things; and the time never comes that the Christian is done watching until his life comes to an end.

Every passage in the New Testament that speaks on this subject requires the child of God to watch to the end of this earthly life, this probationary state; and if we do this, then we will be just as safe as if we had known beforehand just when the end would be; and, besides, those that only do these things because they think the end is at the door have but one motive in view, and that is simply to escape eternal ruin. The question then arises: Can men be saved that way? Paul teaches that those who do not love the Lord Jesus Christ will be accursed when he comes, and those that will not serve the Lord till they think they are at the very door of ruin cannot prove that they really love the Lord; for had they loved him, they would have obeyed him sooner. Jesus says: "If a man love me, he will keep my words." Those, therefore, that put off the service of the Lord till near the end of life had never loved Jesus before then, or they would have obeyed him. When they do not obey till they think life is at an end, they cannot possibly prove that they love God, and their salvation is doubtful, to say the best that can be said.

There is, therefore, no possible safety to man but in earnest and faithful service to God from the time we understand the way of salvation to the end of life; and the time of life is short, at most, and we have no time to lose. All should be up and doing "while it is day: the night cometh, when no man can work." Let all, therefore, watch, and stand at all times at the post of duty. E. G. S.

At a prayer meeting "down East" a man noted for his failure to meet business obligations arose to speak. The subject was: "What shall I do to be saved?" He commenced slowly to quote the words: "What shall I do to be saved?" He paused, looked around, and repeated the words, when a voice from the assembly, in clear and distinct tones, replied: "Go and pay John Williams for that yoke of oxen." A great many people, before they can be saved or guide others to the Savior, will have to "go and pay John Williams" the money they honestly owe him.—Jennie M. Bingham.

Obituaries.

[Obituaries will hereafter be limited to forty lines and signature. This is about two hundred and fifty words, and makes nearly a half column. Avoid the use of poetry as much as possible, especially of that which is original.—Editors.]

TURNER.

Miss Emma B. Turner was born on August 28, 1851, and died on November 30, 1899. At the tender age of fourteen years she became a member of the Methodist Church, and through life remained true to the teaching of that institution. She was held in very high esteem by all who knew her. The writer assisted W. H. Cotton, the minister, in the conduct of the funeral services.
W. L. LOGAN.

ANDERSON.

My dear daughter, Mrs. Carrie E. Anderson, after an illness of thirteen days, died on the morning of October 30, 1899. She leaves a husband and five little children. She was baptized by Brother C. B. Colvin, in the spring of 1889, and was a consistent Christian. She was a subscriber to the Gospel Advocate, which she dearly loved to read. May the bereaved husband bring up the dear little ones in the way they should go, and may we all meet her in that land where parting is no more. (Mrs.) S. E. HALL.
Sherry, Mo.

LOVETT.

Henrietta Josephine Lovett was born on August 7, 1882; died on December 13, 1899; aged a little more than seventeen years. Her maiden name was Hardison. She was married some two years ago, when only fifteen years of age. Her grandparents and mother, with whom she and her husband lived, were suddenly and unexpectedly called upon to give her up. She left a little babe, only a few hours old. How sad! Some two years ago she was baptized into Christ and has been faithful in the discharge of her duty as she knew it. May the aged ones, her mother, and companion be comforted, and may God bless the little babe.
W. ANDERSON.
Jameson, Tenn.

CALDWELL.

Sarah Amanda Caldwell was born on November 15, 1820; was married to John S. Caldwell on November 5, 1839; departed this life on December 10, 1899; aged seventy-nine years and twenty-five days. Such is the reading of a note handed me upon the occasion of the burial of Sister Caldwell. The most interesting and consoling thought in said note is this: "She had been a member of the church of Christ for a number of years." Sister Caldwell reared several children and was perfectly devoted to them, no sacrifice being too great for their good. Her companion, Brother John S. Caldwell, preceded her several years, leaving her to toil on upon the shores of time a while longer. I do not think I ever knew a mother more devoted to her children, a companion more devoted to her husband. She has lived her life, finished her course, and passed to the bourn from whence travelers do not return. May the bereaved ones so live that they can enjoy the promises made to the faithful and all finally be gathered home.
W. ANDERSON.
Jameson, Tenn.

RAINS.

William Lewis, son of Dr. James T. and Mrs. Ida Rains, was born on May 9, 1889, and died on October 16, 1899, at his parents' home in Malesus, Tenn. He died of blood poisoning. Willie was a very bright and sprightly child, being possessed of remarkable intelligence. As death approached him he gave to the different members of the family his little belongings—to one, his knife; to his mother, his pocketbook; etc. He directed his father to buy his coffin with his money, and requested to be buried by the side of his grandfather. He said he was not afraid to die. After this talk, he said: "I am now at the foot of the ladder and ready to go up." Thus the spirit of little Willie Rains took its

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flight from earth. Who can doubt he is in the paradise of God? The family, relatives, and many friends mourn his death; but they mourn not without hope, for they have the promise of the Savior: "Suffer the little children to come unto me: . . . for of such is the kingdom of God." I pray God's choicest blessings upon the bereaved parents, and that when their summons comes they shall be prepared to meet him there.

E. C. L. DENTON.

MACKEY.

It now becomes my sad duty to announce the death of Sister Nora Mackey. Sister Nora was seventeen years and two months old when the death angel came on Saturday, November 18, 1899. Death is sad under all circumstances, even when we have lived out our threescore years and ten; but O how much sadder is it when one is called away so young, and especially who had such bright prospects before her and was so useful in her sphere! She was so gentle in her ways and so kind in disposition that she won the highest esteem of all who knew her. Nora was but a babe in Christ, and O how it rejoices my soul to know that I had the pleasure of baptizing her in the sublime name of the Trinity only a few weeks ago! While her Christian life was short, yet she left an example worthy of the imitation of all the young ladies of her community. She was faithful in attendance at church and always ready to speak and work for Christ. Nora was the only daughter of Brother and Sister Pink Mackey, who also are faithful members of the body of Christ. I would say, by way of consolation to the bereaved father and mother and brothers: Weep not as for one of whom we have no hope, for blessed are they who die in the Lord. While you miss her in your home and we all miss her in the auditorium of Adairville, we have the blessed assurance that our loss will be her eternal gain.
J. H. MEAD.

ALEXANDER.

By the request of Sister Nannie Alexander, the wife of the deceased, I, with sadness of heart, write the obituary of one whom I loved in the Lord. After eighteen months of patient suffering, Brother J. P. Alexander quietly passed away to suffer no more. I am glad to know and say that Brother Alexander lived a consistent Christian life from the beginning of that life with Him to the end of his journey on earth. The divine Being was the object of his faith, and the Bible alone was the man of his counsel. He studied the Bible, contended for the faith once delivered to the saints, found no place for innovations in the church of God, and died as he lived. Brother Alexander was born on March 23, 1846, near Charlotte, N. C., and at nine months of age his parents moved to Madison County, Tennessee. He there lived until 1895; then moved to McComb, Miss., where he died on September 10, 1899. He made confession under the preaching of Brother H. H. Hamilton, at Henderson, Tenn., and was immersed by myself on October 7, 1886. Just before his death he exclaimed: "If I cannot get well, all will be right!" His last prayer heard was: "Father, I have done all I could. Why not now, why not now?" Weep not, bereaved wife, daughter, and friends as those who have no hope.
Commerce, Texas. H. C. BOOTH.

PACKWOOD.

The grim Destroyer has invaded our happy circle and borne away our dear mother. O how relentless is the hand of fate to snatch from our little ones their greatest treasure! Their happiest hours were when their grandma was with them. Her dear old hands were always ready and willing to do something to make them happy. Not only her grandchildren loved her, but everybody's children loved her. She was a great lover of children. It was her greatest desire to make some one happy. She was a devout Christian, hopeful of the reward of Christian living. Just a few hours before her

death she remarked to her son that nothing hurt her and that she was happy. This dear one of whom I speak was Elizabeth Packwood. She was born on August 31, 1832, and departed this life on December 2, 1899. She was sixty-seven years, four months, and two days old. For fifteen years she battled this life without a companion to help her bear the toils and burdens of this life. Her husband, John Packwood, departed this life in 1884. They were blessed with six children—four boys and two girls. One girl and one boy have passed over on the other side also; three boys and one girl survive them—four in the grave and four on earth. But what a happy thought it is to know that the four in the grave were prepared to meet their God! For seventeen years Grandma suffered from a cough, which she bore so patiently until the end. She was confined to bed but one week. She passed quietly and peacefully away. She obeyed the gospel of Christ in her girlhood days and lived faithful until death.

(Mrs.) JOSIE PACKWOOD.
Elam, Texas.

HARDISON.

At 1:30 o'clock P.M. of Saturday, December 16, 1899, Seth Sparkman, the seven-year-old son of Dr. and Sister Thomas J. Hardison, was instantly killed by the accidental discharge of a shotgun, the load penetrating the right shoulder, producing instant death. The shock to the family and the community was dreadful in the extreme. Only those who have passed through the same ordeal can know just what it is. Little Seth was a bright, promising boy, upon whom a devoted mother, father, brothers, and sisters looked with pride and bright anticipations. He was indeed a noble, manly boy. But death is no respecter of persons, choosing, it seems, a shining mark. Had he lived until May 28, 1900, he would have been eight years old. While his stay was short, he lived long enough to leave an influence that will result, no doubt, in great good. While it is so sad, so shocking, still we are sure good will result to us all if we take the lesson. Little Seth is safe; freed from care, sorrow, pain, tears—indeed, all the trials to which the flesh is heir. Who would call the dear one back? We are glad to know that the bereaved ones look at this distress as Christians should, sorrowing deeply, but not as those who have no hope. They expect to meet the loved ones again. Were it not for this hope, such visitations would be unbearable. We are impressed again that "the sweetest and dearest—alas!—may not stay." The thought of a soul's being hurled into the Beyond in the twinkling of an eye is shuddering to the flesh, but how glorious, when prepared for the change! Since the sting of death is sin, we are sure death had no sting for Seth, and the grave can claim no victory. I trust the bereavement may have an influence for good upon sisters and brothers in bringing them nearer to the cross. May it impress us all with the importance of living close to God. On Sunday evening, December 17, Brother E. G. Sewell made some timely and comforting remarks to a vast audience of sympathizing brethren and friends, and all that was mortal of Seth Sparkman Hardison was consigned to the earth, to await the summons from on high.
Jameson, Tenn. W. ANDERSON.

HALL.

Our dear boy, Arthur Hall, died on August 12, 1899. We feel unusually sad, as this is the birthday of the dear one. We call attention to the peculiar occurrences. He was born on December 12, 1884; united with the Christian Church on August 12, 1896; left home on July 12, 1899; died on August 12, 1899. A sadder, more heart-rending trouble, it seems to us, never happened to parents than the above. This poor boy was persuaded off from home. He left on the above date, without a letter or daybook with his name written in it. We did not know for certain where he was until the Nashville American made mention of his death, stating that a boy, afterwards identified as Arthur Hall, was found dead on his knees in his room at the Virginia House, Nashville,

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Tenn., August 12. The paper gave a correct description of the child and also stated that he was buried in the potter's field. The writer went after the remains of his poor, unfortunate boy. His funeral services were conducted by Brother Holland and Brother A. G. Freed. Arthur was our oldest boy. He was a kind-hearted, industrious, noble boy. His leaving home was to the surprise of the whole community. O what a pleasure it would have been to us could we have known where he was during his last hours of sickness! How quickly we would have gone to him and ministered to his wants! He stopped with Mrs. Binkley, ticket agent at Vaughn, nine miles from Nashville. He was sick then. She treated him very kindly and insisted on him staying there until he was better; but he had fallen in company with a couple of roving painters, and they advised him to go on and get into the hospital. We trust that the publication of this sad incident may be a warning to many a boy, and demonstrate to him the fact that there is no woman so dear as mother, no man so true as father, no place so good as home. We ask the brethren and sisters everywhere to pray for us, that we may be faithful and be able to bear this continued trouble with Christian fortitude, realizing the fact that to all of the true followers of Jesus there is a better and brighter day coming.

FATHER AND MOTHER.

Gadsden, Tenn.

TROGDEN.

Death has no terrors to the faithful followers of Jesus. It came as a welcome messenger to Mother Trogden, who departed this life at the home of her son-in-law and daughter, George H. Morgan and wife, on April 5, 1899; aged eighty years and twenty-four days; having been born in White (now Van Buren) County, Tenn., March 11, 1819. Her maiden name was Parker, being a sister of the late Hon. Sam. Parker, who was a man of learning and prominence, having represented his district in the State Senate. Her venerable husband, Nathan F. Trogden, preceded her to the grave on July 27, 1896, at the age of eighty-six years. With her companion she embraced the Christian religion in early life, becoming members of the Baptist Church. A short time thereafter, under the teaching of Elder J. J. Trot, one of the pioneers of what was then called "the current reformation," she, with her husband, took the Bible as the all-sufficient creed, and from that time forward to the date of her death acknowledged and wore no other religious name but that of Christian. She was exceedingly well informed on the Bible and Bible subjects, up to her last sickness being a close student of the Scriptures of divine truth. She delighted in reading and studying the book of Revelation,

endeavoring to fathom its mysteries and rejoicing in its promises. Without the least sign of fear she calmly awaited her approaching dissolution. When she came to the home of her daughter on December 21, 1898, having for years had a presentiment that when she reached the age of eighty years she would soon be called, she said: "Mary, I have come to you to die." Under the tender care and companionship of her daughters, Mrs. Morgan and Mrs. Donelson, she improved in health for a time, but finally succumbed to the feebleness of old age. Endeavoring to sing that comforting song, "What a Friend We Have in Jesus," which was carried through by a Christian sister at her bedside, her pure spirit took its departure, her body going to sleep as a little child. Mother Trogden left five children—Wiley H. Trogden, of Santa Clara, Cal.; A. P. Trogden, of Union City, Tenn.; A. L. Trogden, of Nashville, Tenn.; Mrs. Mary E. Morgan and Mrs. Margaret M. Donelson, of Cookeville, Tenn. G. H. M.

Cookeville, Tenn.

REYNOLDS.

James W. Reynolds was born in Franklin County, Tenn., December 12, 1873, and died on October 21, 1899. His death was caused by a fall from a building, after which he lived only a few hours. Though so sudden and unexpected, the summons did not find him unprepared, for in his boyhood he had entered the service of our Lord, and ever afterwards was a most devoted disciple of the great Teacher. He seemed to be one of the few of whom it might be truly said: "In whom is no guile." His nature appeared to be all gentleness and love and incapable of an ignoble action, while his calm and trustful face reflected a soul full of faith and hope. A dutiful and loving son; the joy of his parents, of brothers, and of friends; one of the kindest men, and a most exemplary Christian, he is sadly missed, though we are sure that our loss is his eternal gain. We are confident that the Savior whom he had so faithfully served was with him and sustained him in his last hours; for, without showing the least fear or dread of the change, he could calmly say: "The Lord is going to take me home. Don't grieve." The last audible words were: "Don't grieve." Could we but faintly conceive of the blissful home prepared for such as Billy, our sorrow would be lightened; but as it is, there is much to give us comfort; for "Blessed are the dead which die in the Lord." The life he lived deserves more than an ordinary notice, so I quote from a letter to his parents, written by one of his school friends now in the West: "I have just received the sad intelligence of the sudden death of your boy and hasten to express to you my sympathy in this your time of sorrow. You have lost a loving son, I have lost a true friend, Franklin County has lost a model young gentleman. I knew him well. He was a good student, and stood as high in his class as any boy in school; he loved to work at difficult problems, and have the satisfaction of duty well done; he would never join with other boys in doing wrong; he had true courage, and never feared to do what he thought was right; he was so considerate of the feelings of others that he was admired by his teachers, and even boys who pursued a different course loved and respected him. Your dear boy's life work was short, but I can recall no one who was better prepared to go than was he." Young as was our friend and brother, we have proofs that his influence for good had been very great, and, though removed to a heavenly home, we believe the light of his example will lead others in the paths of peace. E. L. G.

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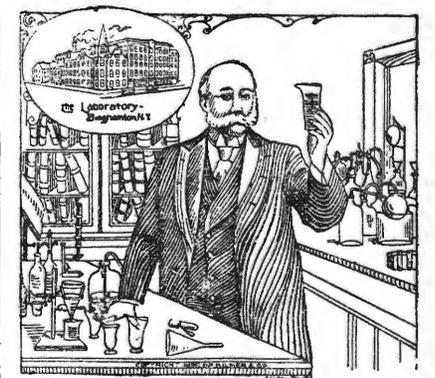
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In the morning, on arising, take of your urine about two ounces and put it in a glass bottle; let it stand about twenty-four hours, and if, on examination, you find any settling or sediment, if it is cloudy, or if small particles float in it, then you may be assured that nature has warned you, and that your kidneys need attention.

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General News.

The number of women studying medicine in London has increased nearly fifty per cent in three years.

New York City keeps a flock of sheep in Central Park as ornaments, curiosities, and for the good of the turf.

Surgeon General Sternberg has been chosen to represent the War Department at the International Congress of Hygiene, which meets in Paris this summer.

In many places in New York during the recent blizzard snow fell to the depth of six feet on a level. In the vicinity of Macon, Ga., the snowfall was six inches.

Tests of oil as fuel, made by the British navy, have not proved satisfactory. Patent fuel, made of coal dust and tar, was found to yield nearly as good results as coal.

Railroads belonging to the Eastern Trunk Line pool have put in active operation the new freight tariffs, involving an advance of twenty to twenty-five per cent in rates.

On account of the ill health of Judge Mumford, of the Clarksville (Tenn.) circuit, Governor McMillin has appointed Gen. W. M. Brandon to preside at the regular term of the court.

The Secretary of the Interior has sent to Congress an estimate of \$641,105 for the expenses, surveys, etc., of the commission to the five civilized tribes, known as the Dawes Commission.

The Congregationalist tells that Mr. B. D. Spillman, at the age of ninety-five years, has resumed legal practice at the New York bar. He is a descendant of John Alden, and graduated at Yale in 1824.

The United States now has 65,000 troops in the Philippine Islands. They are being used to garrison the principal towns of the islands. The insurgents seem now to operate only in guerrilla bands.

Farmers' institutes have been arranged in Tennessee for the following dates: Pulaski, January 12 and 13; Humboldt, January 16 and 17; Lawrenceburg, January 22; and Lewisburg, January 27.

Complications have arisen between Great Britain and Germany over the right of searching the vessels. Germany has protested against the search, yet the British continue to search the German vessels going to and from South Africa.

The war in South Africa progresses slowly. Some slight battles have been fought, in which the British gained some advantages. In the meantime, both parties are using all efforts to concentrate forces and make ready for a final struggle.

For the first time in years the Tennessee River has been frozen over at points near and above Kingston, Tenn. Up-river boats are frozen in and several fleets of logs have been broken up by the floating ice, which has been running heavy at Chattanooga.

A letter in going from Key West to the Klondike travels a total distance of

seven thousand miles, yet it is carried the entire distance by "Uncle Sam" for 2 cents. It goes by railroad, steamboat, stage, horseback, and dog sled, and is on the road for nearly forty days without rest.

The Secretary of War has sent to Congress a report from Major Knox, inspector general of the army, on the condition of the National Soldiers' Homes. It shows the homes in excellent condition. It is recommended that a law be framed to admit veterans of the Spanish and Philippine Wars to the homes.

The cattle industry of the Southwest has established a new record and has made a remarkable showing during the past year. Cattle receipts at Kansas City for the year 1899, including cows, aggregated 2,017,000 head, or close to 200,000 head above that of 1898. The average value of cattle received at the Kansas City yards during the year was \$30 per head, or a total of \$63,510,000.

Col. E. F. Fleming, who was appointed under Ex-president Cleveland as clock master of the Treasury Department, still holds that position. He has over five hundred clocks in his care, and is familiarly known in department circles as "Father Time." He starts on his rounds of winding his family of eight-day clocks on Monday and gets around to the last one on Saturday night.

Wisconsin produced last year 64,000,000 pounds of cheese, worth \$5,000,000, and 100,000,000 pounds of butter, worth \$20,000,000. It produced also 10,000,000 bushels of wheat, 32,000,000 bushels of corn, 75,000,000 bushels of oats, 16,000,000 bushels of barley, 3,000,000 tons of hay, and 13,000,000 bushels of potatoes. It has within its borders 1,000 creameries and 1,600 cheese factories.

Leprosy is very prevalent in Colombia, South America. It is said that lepers even keep hotels. It is estimated that about 50,000 out of 4,000,000 people of that country are lepers, and that the disease is increasing at the rate of fifteen per cent a year. Those who are so anxious for increased trade with South America should bear in mind this fact. It is a country over which we can have no control, and where proper precautions are not taken.

An important national industry of France, Germany, and Belgium is the cultivation of fruit trees along the highways. The annual revenue derived from the national roads of Saxony planted with fruit trees rose from \$9,000 in 1880 to \$42,000. In Belgium, according to the statistics of 1894, over 4,630 kilometers of roads were planted with 741,571 fruit trees, which furnished the almost incredible sum of \$2,000,000; in France, the production of fruit trees is estimated at \$60,000,000.

Thirty thousand fruit trees, comprising the entire orchards of D. C. & G. M. Bacon, in Mitchell County, Ga., will be burned by order of State Entomologist Scott, owing to the ravages of the San José scale. In the immediate neighborhood of Dewitt, Ga., in the counties of Irwin, Berrien, Worth, and Mitchell, are more than three hundred thousand fruit-bearing peach trees, and in justice to the owners of neighboring orchards, as well as to perform a service for the State, the trees will be destroyed. The work of destroying the orchards will require several weeks' time.

A stiff advance in hardware is announced. The advance on building ma-



Progressive.

During the half century of their existence **SINGER SEWING MACHINES** have been steadily improved in manufacture, kept constantly up to date and abreast with Time, always attaining higher excellence in design, construction and artistic finish.

Compare these machines with any other; investigate the experience of their users. You will find them the best in every point. The best is always cheapest in the end.

Sold on instalments. You can try one Free. Old machines taken in exchange.

MADE AND SOLD ONLY BY
THE SINGER MANUFACTURING CO.,
Offices in Every City in the World.



LACE CURTAINS FREE

These beautiful Royal Lace Parlor Curtains are of the newest Savoy design, three yards long, 36 inches wide, and will last a life time. You can get two pairs of these choice curtains, (same design as in cut), and four beautiful Sash Curtains (one yard square each) FREE by selling our GREAT COLD REMEDY and HEADACHE CURE. Cures Cold in One Day! Relieves Headache at Once! We will give the curtains absolutely free to anyone taking advantage of the great offer we send to every person selling six boxes of our Tablets. If you agree to sell only six boxes at 25 cents a box, write to-day and we will send the Tablets by mail postpaid. When sold, send us the money and we will send four Sash Curtains, unhemmed, so they may be made to fit any window, together with our offer of two complete pairs of Royal Lace Parlor Curtains, enough to furnish a room, same day money is received. This is a grand opportunity for ladies to beautify their homes with fine Lace Curtains of exquisite design. All who have earned them are delighted. Address: **NATIONAL MEDICINE CO., 1010 Chapel St., New Haven, Conn. Box 137**

American National Bank, OF NASHVILLE, TENNESSEE.

Capital, - \$1,000,000.00.

W. W. BERRY, PRESIDENT. A. H. ROBINSON, VICE PRESIDENT. N. P. LESUEUR, CASHIER.

material is eleven per cent, including locks, hinges, and, in fact, all hardware used in the make-up of a building. This advance follows an increase which went into effect only a few weeks ago. Nails and staples advance twenty-five cents per keg, while the same increase is announced on plain and barbed wire; an advance of fifteen per cent is placed on stove bolts, tire bolts, screws, and blacksmith bellows. In the notice of the advance the manufacturers claim that they are forced to increase the prices on their manufactured goods by reason of the big advances in raw material.

Of the two hundred teachers employed in the New York State Normal Schools thirteen receive the same salary as the messenger in the executive chamber and one hundred and thirty-five receive smaller salaries; thirteen receive the same salaries as the porters in the Department of Public Instruction, and a change to the position of porter would raise the salaries of one hundred and forty-nine teachers. More than half the teachers are worth less to the State from a financial standpoint than the janitors and firemen of the State Normal School buildings; two teachers are worth the same as the best janitor, while more than three-fourths of the entire number are worth less.

Cuba, Puerto Rico, Hawaii, and the Philippines afford a market to the United States, provided this country is able to supply the normal demand for foreign products, amounting to \$100,000,000 annually. This estimate is based on their actual consumption in past years, and the probabilities are that the future will greatly increase the trade. The Bureau of Statistics has prepared tables showing that \$26,000,000 worth of flour, shoes, leather, flax, woolen blankets, corn, iron, and other leading commodities were sent from Spain to Cuba, Puerto Rico, and the Philippines in 1896. During the same period, the exports to Puerto Rico from Spain amounted to \$7,268,498, while those to the Philippines were \$7,403,047.

Water was turned into Chicago's great drainage canal, twenty-eight miles in length and built at a cost of \$33,000,000. Its value to the commercial interests of the city is great, aside from the invaluable drainage feature. While the Chicago River has been deepened and widened in order to increase its flow and capacity, the canal itself, properly speaking, begins at the south branch of the Chicago River at Robey street and continues southward as an entirely artificial channel until it reaches the controlling works at Lockport. The State of Missouri proposes to contest in the United States Court the right of Chicago to turn its filth into the Mississippi River, claiming it would affect the health of the city of St. Louis and of the towns and people upon the banks of the river.

Free for Everybody.

Dr. J. M. Willis, a specialist of Crawfordsville, Ind., will send free, by mail, to all who send him their address, a package of pansy compound, which is two weeks' treatment, with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, la grippe, and blood poison.

The Angelus.

This beautiful picture, mounted on red or gray cardboard, ready for hanging, for 25 cents. When ordering, state whether you desire gray or red background. This picture requires no frame.

RAPHAEL CO.

Box 484, Atlanta, Ga.

ASTHMA

FREE. If you suffer from any form of Asthma we want to send you free by mail, prepaid, a Bottle of the famous Kola Plant Compound. It is Nature's Sure Botanic Cure for the disease, and we guarantee that it will forever stop all your suffering. We are sending out 50,000 Bottles free by mail to sufferers, to prove the wonderful power of this New Discovery, and we will be pleased to send one to you. Send your name and address on postal card. Address, **The KOLA IMPORTING CO., No. 1164 Broadway, New York.**

The only house in America handling all of the leading artistic instruments. Agents do not sell them because there is more money in the cheaper makes which they sell at a good price.

We can sell you the same direct, at factory prices and save agents' profits.

STEINWAY KNABE PIANOS
CUSTARR CHICKERING

JESSE FRENCH
PIANO & ORGAN CO.,
Manufacturers and Dealers
St. Louis, Mo.

Write us, a 2c stamp may save you money. In doing so mention this paper.

Safety in Weakness.

I took my little boy to the depot with me to carry my valise. He was unaccustomed to the surroundings and seemed anxious to get away. When I told him he could go, he lost not a minute. I watched him as he ran till he had cleared the last track and was well out of sight round some freight boxes. I could imagine the relief of his pent-up feelings when he was clear away from the railroad, and I thought of Brother McCaleb's sermon on "Conscience." I remembered his position and argument that the weak are in less danger than the strong. I could only feel thankful that my little boy would run to get away from the railroad rather than linger around and watch for a chance to steal a ride by swinging to the steps or hand hold. I thought if he is always thus afraid of such places he will be in little danger of getting hurt. I thought, further, of the unnoticed, but more dangerous, evil of the language little boys learn to use, the impudent and dishonest pranks they learn to play, and the little pilferings they learn to engage in. A little boy that would blush to hear some of that language at first will soon learn to deal in their foul-mouthed jokes with a real relish. I fear to see little boys bartering fruits around the trains. They become familiar and careless; I fear for the body, but I fear more for the soul at such an innocent and unsuspecting age. There is a little money in it, but it may be dearly obtained.

Fathers, how would you like to pass the sporting grounds of your innocent little boys and see them chewing tobacco, smoking cigars, handling the bottle, swearing profanely, and dealing out their vulgar and indecent jokes? How would you like to go a step farther and see them standing about the depot on Sunday evenings, doing the same things? It would horrify you; and yet professing Christians will either engage in these things or give their unqualified indorsement by lingering around and helping to laugh. They either think it is no harm for men or that they are so large they are in no danger of being hurt. Clearly, they do not realize the danger.

There is safety in conscious weakness. God has said through his prophet, "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word" (Isa. 66: 2); and the beloved Paul says: "When I am weak, then am I strong." The dangers to the moral and religious character are not realized or understood. Religious theorists are soothing the conscience with "no danger," "apostasy is impossible," "sanctified," "beyond the reach of temptation;" but the word of God says: "Beware!"

If there is security in weakness, then it is a blessing to be weak, is it not? It is most certainly safer to be conscious of danger, and to be con-

scious of weakness is to be conscious of danger. There is no such thing as being too strong to fall. It is a delusion. We are all weak. Some of us imagine we are strong enough to be in no danger, but that is just where the danger is truly great. That we may learn to realize the danger to ourselves so that we can truly pray, "Lead us not into temptation," and also learn to realize the danger to our children that comes from pushing them forward so rapidly into public life, is my earnest prayer.

L. M. OWEN.

Explanation.

For fear some harm may be done Brother J. A. Minton from my article of a few weeks past, under the title, "Is It Right?" I wish to say: The church of Christ at Norman desired to debate the society, organ, and sect baptism questions with the digressives. As Brother Minton was looking after the debate for the digressives, I naturally supposed he was with them on all these points; but since sending my article I have received a letter from Brother Minton, in which he says: "The society and organ I would not discuss under any circumstances. I know of no scripture for either and have no contention to make with you along that line." This I am glad to hear from Brother Minton. I was sure Elam's debate with Minton on the society would do him good. The only weak point I see in Brother Minton is his affiliation with the organ and society brethren at Norman when there is a scriptural congregation there. But as many come out of error gradually, I hope Brother Minton is coming back to the old ways. No one will rejoice more than I to welcome him back to where we were when he left. Minton is a strong man and can do much good as an evangelist in the church of Christ. J. D. TANT.

Hamilton, Texas.

An Afflicted Family.

On September 18, 1899, little Clarence Falk was attacked with typhoid fever; his brother Emmett, his mother, and his father were successively stricken down with the same disease. This was the entire family. After three weeks' sickness, the father died. The older son, Emmett, after a hard struggle with disease and death for five weeks, died. In the meantime little Clarence had recovered, but the sorely afflicted and bereaved wife and mother is still, after eleven weeks, vacillating between life and death. The relatives, neighbors, and especially the congregation of which Sister Falk is a loved and faithful member, had opportunity to exercise freely Christian sympathy and labors of love, which they nobly did, giving not only personal attention, but money and many other things. The Cross Roads Church, of which Sister Falk is a member, is justly noted for its readiness to help in the most practical way the distressed and suffering. Brethren James H. Coop and M. A. Clifford are the elders. They have the love and confidence of the congregation. Brother Coop and his family have taken Sister Falk from her own home, that is now associated with such sad bereavements, to his pleasant and hospitable home, where they are giving her all attention and care possible. The precious words of Jesus, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," surely apply to those who have ministered so faithfully to Sister Falk, among whom Brother and Sis-

ter J. C. Claxton, William Fields and wife, being the nearest neighbors, spent many laborious, sleepless nights in such ministries of love. Brother J. N. Armstrong, of the Nashville Bible School, has labored some recently with the Cross Roads Church and learned to love Sister Falk for her Christian worth. She has received from him a letter of encouragement and sympathy that she most highly appreciates. She said: "I wonder how Brother Armstrong ever found time, with all his busy work of preaching and teaching, to think of and write to me." The strangest and saddest of it all is that J. W. Falk, a man forty-five years of age, brought up under Christian teaching and influences, and who was moved to tears sometimes under the invitations of the gospel, should live and die in disobedience; that Emmett Falk, a young man twenty-four years of age, whose mother, from his infancy until he grew to be a man, took him with her to church, impressed upon him by precept and example Bible lessons, and pleaded with him often to obey, should defer it too long. How dangerous to dally with sin and to say, "Some other time I will obey the Lord!"

R. A. HOOVER.

Bellbuckle, Tenn.

We publish in another place an account of the trial of the assassin of W. Lipscomb, Jr., in Dallas, Texas, from the Texas Christian Advocate. The murder was as inexcusable as ever a murder was, so far as I have been able to learn. The criticism the Advocate makes on the trial is, no doubt, all just and proper. We understand eleven of the jury stood for hanging him; one, opposed. I do not know what he favored doing with the criminal. By way of compromise they agreed to make it murder in the second degree. This was ridiculous trifling with the oaths of the jurors and with the law. No one of the jury believed the verdict the proper one according to the law and the facts. It was either premeditated and malicious murder, or, if he was insane and unaccountable, it was not murder at all. We have not a doubt it was all the Advocate represents it. But we publish it to say this: W. Lipscomb, Jr., was reared greatly in our family, during the years of his youth making our house his home. He was very much loved by us, as he was by all of his intimate acquaintances, because he was always a good, clean, and pure-hearted boy and man. He sought the good of all, worked for the elevation of his race, and as little deserved the cruel fate he met as any man I know. While this is true, as a relative that loved him dearly, while I think the sentence fails in justice, I am glad his murderer was not hanged. If the laws had pronounced him guilty of murder in the first degree and imprisoned him for life, so he could not harm others, I would have much preferred it to his death, because I would leave him in the hands of the Lord, to whom vengeance alone belongs. This, I think, is what the Christian spirit demands, and which I try to cultivate. I would be glad for all his family and friends to cultivate the same spirit in reference to the matter. D. J.

A Piano for Sale.

We have a first-class piano, taken in exchange for work, that we will sell at a great bargain. We can furnish you the Smith & Barnes, the Willard, the Crown, or the Behr Brothers. The instrument is new, has never been taken from the music store.

GOSPEL ADVOCATE PUB. CO.
Nashville, Tenn.

FREE

A Wonderful Shrub—Cures Kidney and Bladder Diseases, Rheumatism, Etc.

Disorders of the kidneys and bladder cause Bright's disease, rheumatism, gravel, pain in the back, bladder disorders, difficult or too frequent passing water, dropsy, etc. For these diseases a positive specific cure is found in a new botanical discovery, the wonderful Kava-Kava Shrub, called by botanists the piper methysticum, from the Ganges River, East India. It has the extraordinary record of 1,200 hospital cures in thirty days. It acts directly on the kidneys, and cures by draining out of the blood the poisonous uric acid, lithates, etc., which cause the disease.



Calvin C. Bliss.

Rev. John H. Watson testifies in the New York World that it has saved him from the edge of the grave when dying of kidney disease and terrible suffering when passing water. Mr. Calvin G. Bliss, North Brookfield, Mass., testifies to his cure of long-standing rheumatism. Mr. Joseph Whitten, of Wolfboro, N. H., at the age of eighty-five, writes of his cure of dropsy and swelling of the feet, kidney disorder, and urinary difficulty. Many ladies, including Mrs. C. C. Fowler, Locktown, N. J., and Mrs. Sarah Sharp, Montclair, Ind., also testify to its wonderful curative power in kidney and allied disorders peculiar to womanhood.

That you may judge of the value of this great discovery for yourself we will send you one large case by mail free, only asking that when cured yourself you will recommend it to others. It is a sure specific, and cannot fail. Address the Church Kidney Cure Company, 403 Fourth avenue, New York.

"Biographies and Sermons," by F. D. Srygley, is a book of 424 pages; contains twenty sermons by twenty men, with two introductory chapters, and a biographical sketch of each man by the author. There is a photograph of each preacher. The preachers whose pictures, biographies, and sermons are given are: T. B. Larimore, J. H. Halbrook, F. B. Srygley, J. A. Clark, W. L. Butler, John R. Williams, Alfred Elmore, D. Lipscomb, James S. Bell, W. H. Carter, James E. Scobey, J. A. Harding, E. G. Sewell, G. G. Taylor, J. M. McCaleb, R. W. Officer, E. A. Elam, A. McGary, M. C. Kurfees, J. M. Barnes. Camp-meeting and baptizing scenes, life among the Indians, etc., are the subjects of the illustrations. The book is intensely interesting, and the price is only \$1.50.

THE JERUSALEM TRAGEDY

...BY...
A. P. STOUT,

Touches and treats on all the points in the trial and crucifixion of our Savior. The minute details of the times, persons, and places most interestingly brought out. The awful scenes and sufferings of the man of sorrows almost as pathetic, graphic, and impressive as if you were an eyewitness. Free from sectarian bias or denominational interest. A boon to all hearts. A heart-touching, life-molding messenger in every home. Forty-five illustrations from the masterpieces. PRICE \$1.00. Address

GOSPEL ADVOCATE PUBLISHING CO.,
NASHVILLE, TENN.

WORRIED WOMEN.

Women Worry About Little Things More Than They Ought.

Not enough iron in their blood.

What has iron to do with it? The iron of rich, red, strengthening, nourishing blood is one of the chief builders of nerve power.

Iron makes strength.

Weakness causes worry.

Women who are weak and nervous are thin, pale, or yellow-faced. They lack the rounded form of beautiful womanhood; they are irritable and hard to please; they suffer from headache, backache, rheumatism, neuralgia; they feel weak, tired, unhappy, miserable.

Their pale color proves that they need iron to color their blood; their irritability and nervousness, that they need it to tone up and strengthen their nerves; their thinness, that they need it to cure their dyspepsia.

They can get what iron they need, in its best form, from Dr. Harter's Iron Tonic.

Not an empirical solution of iron salts, but a scientific preparation of tested value—a preparation that for forty-two years has been curing the sick by hundreds of thousands.

Health comes with plenty of iron in the blood; so does a strong constitution. The strength of iron is made from iron.

Dr. Harter's Iron Tonic banishes pain, brings back roses to faded cheeks, builds up nerves, conquers sickness.

A worthy lady of South Portsmouth, Va., Mrs. M. J. Weel, corroborates the above in these words: "For many, many years my blood was iron poor, though I did not know it. I used to have fresh, rosy cheeks and a plump, rounded form, but by degrees my good looks faded away until I began to look like a ghost. I lost strength and ambition and suffered from pains in my stomach, head, heart, back, muscles, and bones. I gave myself up in despair. Finally a good friend induced me to try Dr. Harter's Iron Tonic. From the good symptoms which at once began to show themselves I saw what had been wrong with me. I had suffered from want of iron, and it remained for Dr. Harter's Iron Tonic to supply it and cure me. I am now in good health and feel better than I have for years."

Here is evidence from near at hand:

"Dallas, Texas, December 16, 1897.

"Dallas News—Gentlemen: I can cheerfully recommend Dr. Harter's Iron Tonic to any one as a strengthening tonic. After suffering some months with slow fever, I used one bottle and can now thank this splendid remedy for the fact that I am living and well. Very respectfully,

"(Miss) MARGARITE GREEN.

"No. 112 Ervay street."

Sold everywhere.

Sample dose of Dr. Harter's Little Liver Pills and Book of Dreams mailed free.

Address HARTER, Dayton, O.

**Dr. Harter's
IRON TONIC**
MAKES PALE, WEAK PEOPLE
Strong and Healthy.

Patience is a virtue that grows by cultivation.

Kansas Notes.

Brother B. F. Rhodes is now in Missouri in a meeting. We expect him with us at Belle Plaine on the first Lord's day in January. If circumstances do not become unfavorable we expect to have a fine meeting. I expect to be with them part of the time. I have labored with and for this congregation for eight years. We have, like other places, had our "ebbs" and "flows." We have some very faithful people here, and whatever success has been with us is due, first, to the God who loves us, and, next, to the faithfulness of the faithful part of this congregation. My humble labors are scarcely to be counted in the work. Whatever failures may be noted, none of them are chargeable to the Lord; none of them to the faithfulness of the brethren, but to the mistakes that we have made in our weakness. During the eight years there have been about one hundred and thirty-five added to the congregation. This is the total, but the majority of them have been by primary obedience. During this time there have been about sixty-five removals and deaths. The prospect for success now appears brighter than for the last two years. May we be faithful, that the Lord may bless us. We have had many disadvantages under which to labor during these years. Like other places, we have opposition from various sources. These we cannot avoid, but we can trust in the Lord and labor on.

Brother B. F. Martin is with the brethren at Round Mound in a meeting.

Brother Will. Ellmore is in a meeting near Riverdale.

Brother J. E. Cain was to be in a meeting at a mission point in Butler County this week (December 10-16), but the inclement weather and bad roads induced the brethren to postpone it.

I wish the brethren in Kansas would decide to have their meetings when the weather prospects are better. It sometimes appears as though we want to use all the good weather for ourselves and then give a few days of cold, stormy weather to an effort to save souls. I do not mean that they all do this, but many do; and it is hard on them to do much under such circumstances.

Charles M. Sheldon, a Congregational preacher, of Topeka, Kan., has attained much notoriety as author of "In His Steps" and other books. In addition to this he has made himself noted by revising the creed used by the Congregational Church. He claims that many things in the Apostles' Creed has become meaningless and obsolete. The congregation at Topeka has laid it aside and made them a new one. Here it is, as I find it published: "Dearly beloved, called of God to be his children through Jesus Christ, we give hearty thanks to God, who by his Spirit has opened your eyes to see, and your heart to receive Jesus as Lord, and who has led you to present yourselves here to confess him and unite with his church. Now, before God, your Heavenly Father, and Jesus, his Son, and in the presence of his people you promise to devote yourselves during your whole life to the love, service, and obedience of Jesus Christ. You promise to walk in his steps, so far as you know them now or may hereafter learn them through his Holy Scriptures, and to do his will so far as you may be able through the help of the Holy Spirit. You do cordially unite yourself with this church of Christ, and you promise to share with us in its worship and work by

attending the services of the church, by aiding in the financial and social work of the church, and by taking upon yourself such responsibilities as you believe belong to you as a member of this church. Do you promise?" I may be asked to file objections to this matter. (1) Objection is founded upon the proposition that God was wise enough to know what was best for man, and the creed he gave is the only acceptable one. This may be said to cover all the objections, but there are others in the detail. (2) When we make a creed we infer that God did not understand how to make one, or he has granted man the privilege of doing as he pleases in the matter, and that is contrary to the spirit of unity taught in the Bible. (3) If a creed is in harmony with the Bible it must be unchangeable, for the God of the Bible never changes the law of induction into the church or the law to govern the church. If it is not in harmony with the Bible, it is certainly wrong. (4) If the Congregational Church had in the beginning accepted the Lord's creed, instead of their Apostles' Creed there would have been no necessity for a change. (5) This creed enjoins upon men that they unite with his church, when the Bible says that the Lord adds people to the church. Then, again, the demand is made that they "cordially unite themselves with 'this' church of Christ," which implies that Christ has a plurality of churches. These objections will suffice for the present. The good people of Topeka now have an opportunity of accepting a simple creed. I believe this is about as good as any creed that I have seen that has been inaugurated by man. I very believe the Lord's is best and the only one that he will accept. Let us think seriously about this matter, anyway. More love for Christ and less for creeds would be appropriate just now; more zeal for the church of Christ and less for men's churches would be better for our eternal good; more enthusiasm for the Lord's institution and less for all the institutions of men would be more acceptable to him and more profitable for man in eternity. These would build up the church among men, instead of having spiritual decadence.

More humility, instead of self-glory, is needed in this age. More honesty of purpose would not come amiss. Less two-faced work would work to better advantage in inspiring confidence between men. The world would be better if much of the backbiting now in existence was blotted out. Disappointments will come, but let us not become discouraged thereby.

Our hearts can never express what they feel in gratitude to friends who assist us in life's journey. Our gratitude to God should be unbounded, when we think of his mercies bestowed upon us.

D. T. BROADUS.

Belle Plaine, Kan.



DIMPLES
on the face, eczema, tetter, freckles, blackheads, ring worm, blotches, and all skin disorders can be cured with
HEISKELL'S OINTMENT
Price 50 Cents a Box.
HEISKELL'S BLOOD AND LIVER PILLS
Purify the blood and tone the system.
Price 25 Cents per Bottle.
JOHNSTON, HOLLOWAY & CO., Philadelphia.

When we lose patience, we really lose our usefulness.

MOZLEYS' LEMON ELIXIR, A Pleasant Lemon Tonic,

prepared from the fresh juice of lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants. Sold by druggist; 50-cent and \$1 bottles.

For biliousness and constipation.

For indigestion and foul stomach.

For sick and nervous headaches.

For palpitation and heart failure take Lemon Elixir.

For sleeplessness and nervous prostration.

For loss of appetite and debility.

For fevers, malaria, and chills, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

Lemon Elixir will not fail you in any of the above-named diseases, all of which arise from a torpid or diseased liver, stomach, or kidneys.

50-cent and \$1 bottles at druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

At the Capitol.

I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used.

J. H. MENNICH, Attorney.

1225 F street, Washington, D. C.

Mozley's Lemon Elixir.

W. A. James, Bell Station, Ala., writes: I have suffered greatly from indigestion or dyspepsia. One bottle of Lemon Elixir did me more good than all the medicine I have ever taken.

Mozley's Lemon Hot Drops.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.

25 cents at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

Nonresident Notice.

J. J. Blair, Admr., et al.

vs.

Hugh McMurray et al.

In this cause, on this the 20th day of December, 1899, it appearing to the satisfaction of the Clerk from the affidavit to the petition in this cause that the defendants—William Blair, James Blair, and Fannie Bridge and her husband, H. E. Bridge—are nonresidents of the State of Tennessee; therefore the ordinary process of this court cannot be served upon them. It is therefore ordered by the Clerk that said defendants enter their appearance herein at the February term of the Davidson County Court, to be holden at the courthouse in Nashville, Tenn., on the first Monday in February, 1900, it being February 5, 1900, and defend, or said complainant's bill will be taken for confessed as to them, and will be set for hearing ex parte.

It is therefore ordered that a copy of this order be published for four weeks in succession in the Gospel Advocate, a newspaper published in Nashville, Tenn.

P. A. Shelton, Clerk,
By Wm. B. Shelton, D. C.

W. R. Chambers, Solicitor.

FITS permanently cured. No fits or nervousness after first day's use of Dr. Kline's Great Nerve Restorer. Send for FREE \$2 trial bottle and treatise. Dr. R. H. Kline (Ltd.), 931 Arch street, Philadelphia, Pa.

OPIUM AND WHISKY HABITS.

A word of encouragement may be the means of saving a fellow-man from a life of misery. Many look upon the opium habit as willful and disgraceful; it is far from it. In most cases it is acquired from being used in the treatment of acute and chronic diseases, and not being warned of its danger. Thus the habit is formed, and the victim not to blame, and should have not only the sympathy of, but a helping hand from every one—at least a word of encouragement, and not of censure.



The Cause of the Habit.

The following are extracts from letters received by Dr. B. M. Woolley, Atlanta, Ga., from persons who have taken his Home Treatment for the Whisky and Opium Habits, and have given permission to use them and their names for the benefit of fellow-sufferers:

Cured of the Whisky Habit Ten Years Ago.—I have never since tasted a single drop, or even had a desire to do so. W. D. MILLER, March 19, 1899. Sardis, Miss.

I Have Never Used Morphine in Any Form since I took your treatment in June, 1899. Jan. 7, 1899. E. A. MULLEN, Toone, Tenn.

My Wife Had Used Morphine for Thirty Years.—I am sure she is now cured, and that her cure dates from September, 1897.

E. J. VANN, Attorney at Law, Madison, Fla. April 8, 1898.

I Had Taken One Bottle (60 grains) Morphine a week for six years, am now cured. MRS. A. H. BEHRENS, Rome, Ga. January 4, 1899.

Opium and Whisky Habits have been my special study for many years. Judging by the great number of cures I have made, I feel it but a truthful claim that I can help the Opium and Whisky afflicted more than any other physician. I have lifted up thousands of pain-worn, languid, nervous, and emaciated men and women into health and usefulness. Do not become discouraged if other doctors can't help you, for I cure where others fail to relieve. Call if you can or write Dr. B. M. Woolley, 201 Lowndes Building, Atlanta, Ga., for his book, FREE.

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Field Gleanings.

Several weeks have passed and gone since my "Field Gleanings" have appeared in the Gospel Advocate. Since that time death has visited our home and called to that land of fadeless flowers our darling babe, Thelma. Thelma had been with us seventeen months, and her presence was a great joy to us. She had learned to lisp our names and to ask for me when away from her, but now she is away from us, and our hearts are bleeding, and breaking with that void that only death can give. The many loving and tender letters of condolence and sympathy, the kind expressions of those around us, and the thought that some sweet day we will meet her where partings come no more, all help us to bear up under our sad bereavement. Kind and loving hands administered to us, and we can never forget the dear brethren and sisters who assisted us so nobly.

The meeting at Whitewright, conducted by Brother Larimore, closed with grand success for truth and righteousness. About twenty-five souls became obedient to the faith. We had to fight the world, the flesh, and the devil; but with all the combined efforts of wickedness the victory was glorious. Brother Larimore did some as able preaching as has ever been done in Whitewright, and those who heard him had no trouble in knowing just where he stood with regard to those things that divide. He came out plain and full, and we all rejoiced. We will ever remember him for his noble work in Whitewright, and pray that God may bless him with many days to declare the gospel of God's dear Son. I led the singing, when there, and when away it was ably led by Brother German, a young brother of promise. The singing was excellent, and I do not believe that even a "progressive" would have desired to add an organ to it; not unless he would have desired to ruin it and bring confusion, at least. I will continue my labors with them one Lord's day in each month. Many preachers visited us during our meeting and helped us greatly in song and prayer. May the Lord continue to bless the church at Whitewright, and may they ever continue faithful in the work and worship of God.

Brother J. W. Chism and J. C. Weaver have recently been in a debate at Lannius, Fannin County.

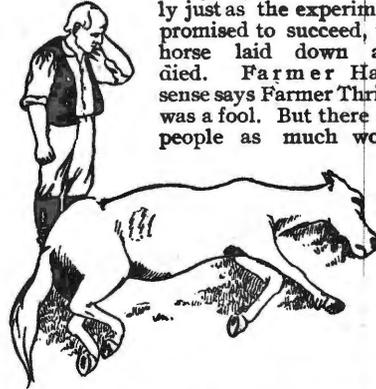
Brother Thomas E. Millholland, of Leonard, has recently closed a debate with a Baptist, near Leonard. Brother Millholland says his opponent was rather weak.

Do not forget that I am now located at Denton and will be glad to meet any of my old friends. May God bless all the faithful. J. H. LAWSON. Denton, Texas.

Thompson-Lawson Debate.

The above is a printed debate between Elder J. M. Thompson, of Indianapolis, Ind., and the writer. Each affirmed, as follows: "The church to which I belong as a member is scriptural in origin, doctrine, and practice." "The Establishment of the Church," "Church Succession," "Communion," "Design of Baptism," "Apostasy," and many other subjects are discussed. Those who have read it say that it is one of the most interesting debates they have ever read. It contains 206 pages, 6x9, with a good picture of both disputants and a biographical sketch of both our lives. The book is certainly cheap at 50 cents per copy. But now, dear reader, in order to raise \$100 in a very short time,

Farmer Thrifty got the idea that if he could keep a horse without the cost of feeding, it would be a great economy, so he reduced the horse's food a little every day. Unfortunately just as the experiment promised to succeed, the horse laid down and died. Farmer Hard-sense says Farmer Thrifty was a fool. But there are people as much worse



than old Thrifty as it is more foolish to work your own body under starvation conditions, than your horse's. But every farmer has plenty to eat. Yes, but it isn't what is eaten, it is what nourishment is obtained from food that decides the question of starvation. It wouldn't do the farmer any good to run a stack of wheat through a thrashing machine which was so out of gear that it didn't get the grain out of one head of wheat in fifty. That's just the way with the disordered stomach. It doesn't get the good out of the food that is eaten.

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Dr. Pierce's Pleasant Pellets keep the bowels healthy.

I make this offer: Send me post office money order for 50 cents and I will send you one copy of "Thompson-Lawson Debate," one copy of "Heart-felt Religion" (40 pages, by J. H. Lawson), and one copy of "Which Church Must I Join?" This offer is good for two weeks only. If you want all these, send at once. J. H. LAWSON. Denton, Texas.

What We Eat

is intended to nourish and sustain us, but it must be digested and assimilated before it can do this. In other words, the nourishment contained in food must be separated by the digestive organs from the waste materials and must be carried by the blood to all parts of the body. We believe the reason for the great benefit which so many people derive from Hood's Sarsaparilla lies in the fact that this medicine gives good digestion and makes pure, rich blood. It restores the functions of those organs which convert food into nourishment that gives strength to nerves and muscles. It also cures dyspepsia, scrofula, salt rheum, boils, sores, pimples and eruptions, catarrh, rheumatism, and all diseases that have their origin in impure blood.

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The outlook is worthless unless it be an uplook.

Does the 20th Century Begin January 1, 1900, or January 1, 1901?

There is a great diversity of opinion as to where the new century begins. The New York papers have been discussing the matter and have devoted columns to it. Have you thought of it at all? It may pay you to figure on it. See what a handsome book can be secured. It is a beautiful 438-page edition of Shakespeare's complete works. The book is 8½ by 12½ inches, weighs over 2 pounds, is bound in leatherette (a flexible binding), and has over 60 perfectly elegant engravings printed on fine white enameled paper. It contains all of Shakespeare's works, with Taine's estimate of Shakespeare, Washington Irving's essay on Stratford, Shakespeare's life and times, with illustrations of his home, the haunts of his early life, etc. A complete work—a beautiful work—a marvel of elegance, and given away free. Here are some opinions of men who have examined it carefully: Governor Candler says: "I have examined this edition of Shakespeare with much care and interest. It is, considering its quality of paper, clearness of type, splendor of engravings, etc., a marvel of cheapness." Mr. Lucien Knight, literary editor of the Constitution, says: "The illustrations are such as are ordinarily found in the most expensive art publications, and the introductory features are alone worth more than the whole volume costs." Joel Chandler Harris ("Uncle Remus") says: "I am sure I shall never be able to understand how so beautiful a volume as your 'Works of Shakespeare' can be sent out so cheaply." Hon. G. R. Glenn, State School Commissioner, says: "I confess I cannot see how the Sunny South can afford to send the copy of Shakespeare's complete works as offered." Rev. G. A. Nunnally, of La Grange, says: "I don't see how you can make the offer you do, nor do I see how any one can decline it. You ought to get 500,000 subscribers on this proposition."

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What the Other Side Thinks of Us.

"The truth is that where missionary coöperation is practiced is the most vital and forceful preaching of the old, ever new, plea. Our chief criticism of the unhappy group of brethren who oppose missionary societies is that they have practically forsaken the preaching of the famous first principles and have turned to bewailing the degeneracy of the times and the shortcomings of the churches. In scarcely a particular is their teaching apostolic; instead of the jubilant message of the first preacher, theirs is the weeping voice of Jeremiah."

The above clipping, from the Christian Standard, of November 11, is an utterance of J. A. Lord, editor of said paper, in an address before the great convention in October. It is only one of the numberless manifestations of the kind of a spirit that pervades the society he is advocating, and shows that he does not scruple to use any means in his power to utterly destroy the influence and good results of all the preaching of all those who refuse to help build his worldly institutions. It shows that instead of his being, as he pretends, so anxious for the salvation of the world, he is more than willing that all should be lost, except those who can be saved by the missionary society; and such expressions by the leaders of this movement well demonstrate the truth that the Spirit of Christ never dwells in any institution got up by man, but that every one of them has a worldly spirit, in direct opposition to the Spirit of the crucified Redeemer. Just think for a moment at whom this was directed: "In scarcely a particular is their teaching apostolic." Are we to take this man's word that the Franklins, the Sewells, the Lipscombs, the Sommers, J. A. Clark, Poe, Burnett, Tant, Butler, Kurfrees, Lawson, and their noble collaborators are so far departed from the truth?

I have not written thus in any spite toward any man living, but from a burning desire that the truth may prevail, and I earnestly appeal to the good men and women who have become entangled in the meshes of this movement to seriously consider these matters in the light of God's word.

Ethridge, Tenn. LUCAS NORTH.

The Glory of Salvation.

When angels have tuned their harps to the highest pitch and sing,

Glory to God in the highest, it is only half of the glory of gospel grandeur; for the echo comes back with the refrain:

Peace on earth, good will to men.

As the glorifying song reaches the heaven of heavens in praise to the Almighty Father, he returns it to earth with a benediction of grace, mercy, and peace.

Man, sinful man, standing on the outward confines of unlimited space, separated so far from God by reason of sin, is taken up by the love of God as manifested in the gospel through Jesus Christ, his Son, and carried back and placed next to God. No greater display of love and mercy than this can ever be manifested by divine love, grace, and goodness. Passing by all other created intelligences, God reaches out and brings back man from the outer regions of sin, degradation, and ruin, and places him next to himself; and as God can never raise a created being above himself, it follows clearly that to place man or any created intelligence next to himself is the

greatest exaltation, grandeur, and glory God can ever bestow.

In adopting the saved as his own children, God places man above the angels—the most honored, the most glorified of all created beings. As the son has more honor in the house than the servant, and eternal salvation to sinful men; made like unto his own Son—shall have more honor than angels who stand ready to do the bidding of him who rules the universe. "Glory to God in the highest!" and let every tongue repeat it, since his mercy gives joy, peace, and eternal salvation to sinful men; and when the great drama of human redemption is complete and we gather around the throne of our loving Heavenly Father, shall we not then sing with the angels,

Glory to God in the highest, while we realize that God has given peace to men and placed them next himself, beyond which none can pass? Blessed be his name forever.

JOHN T. POE.

The Boaz-Moore Debate.

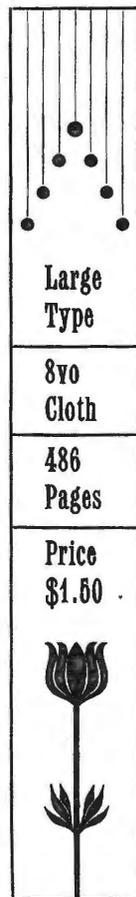
This debate took place at Walnut Grove church house, beginning on December 12 and lasting three days. Two propositions were discussed, as follows: (1) "The Scriptures teach that baptism to a believing penitent is one of the conditions of pardon of past sins." (2) "The Scriptures teach that a penitent believer has salvation or remission of sins prior to baptism."

Brother Boaz affirmed the first proposition. He began his affirmation by a definition of terms, followed by an array of scriptural arguments in support of his proposition. Many of these Brother Moore made an honest effort to answer; others, he did not get to during the entire discussion, notwithstanding he is a very much-experienced debater, having met nearly all of our debating brethren. Brother Boaz defended every position he took with a skill that showed that he had his work well in hand. Brother Moore asked Brother Boaz over one hundred questions, which were answered in almost the time they were asked.

Brother Moore began his affirmation on the second day at noon. His first attempt was to show that John's baptism was Christian baptism. Brother Boaz showed that it was not even in the name of Christ; also showed that repentance did not begin in the name of Christ until Pentecost (Luke 24: 47); also they were to baptize into the name of the Father, Son, and the Holy Spirit. (Matt. 28: 19.) To save his sinking cause, Brother Moore said that it was not necessary to use any formula in baptizing, that a man could be baptized without any of these names.

Brother Boaz asked him if he ever baptized any one without using a formula or if there was any one present that had ever seen or heard of a Baptist baptizing without any formula.

In his next speech Brother Moore offered \$50 reward for a text showing that we had to do anything this side of the cross of Christ that those who lived before Christ did not have to do. Brother Boaz showed from Rom. 10: 9 that we were to believe in a risen Christ, while they did not; also that "every spirit that confesseth not that Jesus Christ is come in the flesh is not of God" (1 John 4: 3); and asked Brother Moore if those back there confessed that Christ had come in the flesh. To this Moore did not reply. Brother Boaz insisted on Moore getting up his \$50, but he had failed the last I heard from them.



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Everything passed off very pleasantly. The weather was so cold that we did not have a large attendance, yet I think the debate will do good in that community. A. O. COLLEY.
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D. LIPSCOMB. E. G. SEWELL. F. D. SRYGLEY.

J. C. McQUIDDY, Office Editor,

232 North Market Street, Nashville, Tenn.

God helps those who help other people.



There is not much force in the man who thinks he is trying to do wrong and fears his effort will be a failure.



A man never hits the truth when he tries to "split the difference," so as to save his popularity among men.



The next best thing to a good deed is a word of approval and encouragement to the fellow who is trying to do good.



The hardest and least promising fields for missionary work are in the ungodly churches which contribute large sums of money for foreign missions.



It may be true, as the old saying goes, that "it is never too late to do good;" but if that idea is encouraging any one to delay in any good thing, it would be well to amend the saying so it will read: "It is never too soon to do good."



It was stated in a recent issue of the Courier-Journal that the Broadway Baptist Church, of Louisville, Ky., had appointed a special meeting to discuss the question as to whether the Sunday school should be continued or discontinued in that church. The Western Recorder thinks there must be some mistake in the announcement, because it is a foregone conclusion that the Sunday school ought to be continued in every church. It is a fact, however, that many well-informed people in all churches are not satisfied with the Sunday school on the present basis. It is generally agreed that Bible teaching and Bible study ought to be continued and greatly increased in all churches; but it is an open question whether Sunday schools, as they are ordinarily conducted, are helpful to Bible teaching and Bible study, or merely a substitute for such teaching and study. The widespread and increasing dissatisfaction will probably result in radical changes, sooner or later; but whether that which is to be will be better than that which now is remains to be seen.



A general conference has been held and a national Christian Political Union has been organized at Chicago. The executive committee of this new organization has issued a declaration of principles and purposes to the country at large through the Associated Press dispatches in the daily papers, which reads as follows:

"We believe the fullness of time to have arrived when the eternal principles of justice, mercy, and love, as exemplified in the love and teachings of Jesus Christ, should be embodied in the political economy of our nation and applied in concrete form to every function of our government—national, State, municipal, and local. We believe that the most direct means of accomplishing this end is formation of a political body of United Christian men and women, who shall use their elective franchise for the selection of able, worthy, and conscientious public officials who will seek in their respective positions to perform the functions of government in the spirit of the Man of Galilee. We declare

that this movement is in no sense ecclesiastical or dogmatical in its purpose and contemplates no challenge of any person's faith or creed; aims not to disturb church relationships or to unite church and State in politico-ecclesiastical bonds; but seeks solely to unify the forces of righteousness in the name and spirit of Jesus for political, social, and commercial reform."

The result of this effort to unite Christians to control politics will probably be a general organization controlled by politics.



President Harper, of Chicago University, discourses as follows:

"Nine-tenths of the teaching in the Sunday school is, as teaching, a farce. The work of many of these so-called Sunday school teachers, if judged upon the standard of ordinary principles of pedagogy, is ludicrous and at the same time criminal. It is ludicrous to call such work teaching. Their work is criminal if it is looked at from the point of view of the innocent pupils who suffer from it. For a long time people have engaged in this work, and have compelled their children to continue it because of a sense of duty. Already many parents have withdrawn their children from contact with such work because of a sense of duty. Ordinarily, the only person connected with the church at all capable of giving instruction in the Bible is the minister, and too frequently he is the last man who feels an obligation resting upon him to do it. That which is most fundamental to the interests of the church, which is, indeed, the most vital part, he generously turns over to a few uneducated, unskilled, and sometimes unconsecrated teachers, and does not even trouble himself to see that these teachers associate themselves to help each other. The condition of things in most of our churches is, in fact, appalling, when we remember that in these days the Bible is not studied in the family as in former days; and when we come to understand the character of the instruction which is furnished as a substitute, we need not be surprised at the pitifully meager results. Nor is this all. Our ministers fail not only to teach the Bible, but also to preach it. The average sermon contains less and less of biblical material and more and more of that which comes from outside the Bible. This is due in part to the ignorance of the minister himself concerning the Bible and in part to the indifference on the part of the people with respect to it. This ignorance is in some cases a phase of the individual's general ignorance; in other cases it exists even where large attainments have been made in outside subjects. It may be said without fear of sustained contradiction that the membership of our churches is gradually becoming less and less familiar with the contents and teachings of the sacred Scriptures."

Commenting on this, the Christian Leader, a Congregational paper of decided ability, says:

"This is a very severe arraignment of the guilty parties, but it is nevertheless shamefully true. The modern Sunday school, as ordinarily conducted, is a farce; and the factor that has contributed most largely toward making it a farce has been the substitution of the lesson leaves for the Holy Scriptures. The veriest ignoramus, wholly destitute of a knowledge of God's word, is competent to teach by means of the lesson leaves. Teaching by lesson leaves is a continual retrogression from the Scriptures, "which are able to make us wise unto salvation."

Unquestionably the cause of Christianity is suffering from the lack of constant, individual study of the Bible among the people in general and among church members in particular. To the extent other things are used as a substitute for such study the tree is evil and the fruit cannot be good. The only way to promote a knowledge of the Bible among the people in general is to encourage constant, daily, and prayerful study of the Bible itself by each individual. Anything that does not do this is wrong, and the sooner it is abandoned, the better.



There is a good side and a bad side to every man. We see only the good side of some man, and we wonder that he is not esteemed by all as we esteem him; we see only the bad side of another man, and we are surprised that others prize him as we cannot. We are right, and we are wrong, in both cases. Both men have both sides, and we ought to recognize this in our estimate of them. It is with ourselves as with our fellows; we have a good side and a bad side, and those about us are likely to judge us by the one side or the other. It will be well for us if we gain a lesson from the judgment of others as to our two sides. It ought to help us to make progress in the right direction, and to repress the faults and defects for which others judge us harshly.

Work thou for self alone, and life shall die at death;
For others live, and—lo!—death shall be God's own breath.

—Charles P. Nettleton.

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D. LIPSCOMB. E. G. SEWELL. F. D. SRYGLEY.

J. C. M'QUIDDY, Office Editor.

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Our Contributors.

Was Paul a Deceiver?

Paul: "Brother Marcus, I am glad to resume the examination of the subject we have had under consideration. Though I myself am a prisoner for Jesus Christ, as this chain constantly reminds me, the word of God is not bound. I am, therefore, very thankful to the Lord to meet you, Timothy, and others I see here with you in this rented room, and speak of those things which concern the Lord Jesus Christ. (Acts 28: 30, 31.) Marcus, will you please state, in a few words, the question we have before us in this interview?"

Timothy: "Please allow me, Father Paul, to interrupt you just for a moment. Before the question is stated I desire to introduce to you my friend, Quintus, of this city. He is the fifth son of the centurion, Julius, who had charge of the prisoners on board the ship of Alexandria, in which you sailed for Rome. Quintus has become much interested in you and your history, having heard his father, Julius, speak of the voyage, the storm, and the wreck, and how it was by your advice that two hundred and seventy-six souls were saved. I have told him much about you. He comes with us to-day to learn more. Though not yet a Christian, we hope he soon will be."

P.: "I welcome you, Quintus, with all the rest who are here. I can never forget the courtesy your distinguished father showed me while on that voyage. When the ship arrived at Sidon he allowed me to go and see my friends there and refresh myself; and when the ship was being destroyed by the storm, his desire to spare my life kept the soldiers from killing the prisoners to prevent their escape. I have a tender regard for him and all his people."

Quintus: "Thank you. Some time, when we have opportunity, I desire to speak further with you."

P.: "I shall be glad to comply with your wishes. Marcus, you may now proceed."

Mark: "You were to prove to us that no one could reasonably say that you were a deceiver in proclaiming the gospel of Christ. You have already proven that you could not be reckoned a fanatic; and if you were neither of these, the conclusion would irresistibly follow that you are an honest and true witness. I believe this about covers the case as we now have it."

P.: "Yes, and I will only add for the information of others present that the ultimate design of all this train of reasoning is to prove beyond doubt that Jesus is the true Messiah, the Bible true, immortality true, heaven true, and that all this testimony shall be strong proof for the use of the faithful in the day fast approaching when miracles and signs and wonders shall have ceased. In stating the proposition for the interview to-day I will again speak of myself in the third person. 'Was Paul, the preacher of Christ, a deceiver?' To have labored and suffered as I have in the gospel requires a motive. This is axiomatic. No man can endure what you all know I have borne without a motive. If I have been false in my proclamation, where can the motive be found?"

M.: "Brother Paul, if you were a deceiver, it occurs to me that you would have selected some falsehood to preach which would have been easier to believe than to boldly proclaim that a man had risen from the dead whom every one knew had been put to death. Some theme more moderate or less astounding would have been more credulous."

P.: "Exactly so, and one which was more popular, and that was not everywhere spoken against. It is clearly obvious that no man could have willingly passed the arduous toils I have suffered without some very strong motive. Upon the supposition that I am, and have been all these years, false and deceiving the people, I ask again: Where is the reasonable motive to support me from young manhood to old age in all these toils? Men frequently change their course in life from impure and sinister aims, I admit; but what aim, what motive, could possibly have prompted me to change or affect a change from the Jews' religion to that of Jesus of Nazareth, if I am false? Men sometimes change parties that they may be on the strong and popular side; but this could not have influenced me to make this change, as I was already on the strong side, as viewed by the world. The Jews with whom I stood had instigated the death of Jesus, and, at the time I made this change, were hounding his disciples to distant cities. They were, as I have said, everywhere spoken against."

M.: "Father Paul, men are sometimes willing to work with the minority, or weak side, for the sake of being leaders. You know ambition is a powerful source of good or ill. I do not state this by way of objection from myself, but to have you consider it. This is the only objection I see that an enemy might make to this point."

P.: "I am glad you have suggested this; I intended to cover this point. It is true, Marcus, that ambition may be a snare to our souls. 'That disciple whom Jesus loved' confessed to me that he had sorely repented the sin of evil ambition, and my thorn in the flesh, that messenger of Satan to buffet me, is a forcible reminder that I needed something to counteract that evil tendency in my own heart. But to suppose that I lacked position as a Jew and then claimed to be a Christian that I might become a leader of men is preposterous. The facts are all the other way. Not only did I already belong to the strong party, but I was already a leader among them who composed it. I say it not boastfully, but the Jews to this day know what manner of man I was among them; and when first a Christian, even the church in Jerusalem believed not that I was a disciple. All the facts show it is impossible to suppose that I became a Christian, or desired to be esteemed one, for the sake of worldly position. If, then, I could not have been actuated by a desire to be on the strong side, and could not have been led by evil ambition, what other impure motive could possibly have led me to live willingly, through toil and pain, such a false life? All of you think closely upon this point."

T.: "I am here reminded of one powerful motive to do evil you have not mentioned in this investigation; yet, according to your own teaching, it leads more persons to do wrong than any other cause."

P.: "To what do you refer, Son Timothy?"

T.: "In your letter to me from Laodicea you said: 'The love of money is the root of all evil.' Could it be possible for an opponent to urge this objection to you? Of course I know such a surmise untrue, but I would have you consider it because we wish to be ready to defend the faith."

P.: "I am glad you are so thoughtful. I will say to you and to all that this is the easiest to meet of any objection we have considered. O, Timothy, 'thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured!' Have these been money or money's worth to me? Where is mine accuser? Who is he that will prove himself a madman to say these have been worldly wealth to me? If he can be found, read to him that catalogue of sufferings I incidentally mentioned in a letter to the Corinthians. Call it my salary I received as a minister of Christ. 'Of the Jews five times received I forty stripes save one,' which means I was whipped five times by my countrymen and received thirty-nine lashes at each infliction. Put this down as the first installment of my salary, which was paid promptly. 'Thrice was I beaten with rods.' This you may call the second installment in my salary, and it was also paid promptly. 'Once was I stoned.' You remember, Son Timothy, this occurred at Lystra, where I was rendered insensible for a time. 'Thrice I suffered shipwreck.' Yes, three times, when I was on board, the storm struck the vessel and I went down with the wreck. I never can forget the day and night I was in the deep—in the cold waters of the Mediterranean—clinging to a broken piece of the vessel to save my life. Quintus, your father, the centurion, has probably told you how the tempest, Euroclydon, struck the ship. Time would fail me, dear brethren, to speak particularly of the perils of waters, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in the city, in the wilderness, at sea, and among false brethren, that I have suffered. O, the weariness, the painfulness, the frequent watchings, the hunger, the thirst, the fastings often, the cold, the nakedness that I have endured! Yet these are only outside burdens; inside, on my heart of love, I bear a greater burden—the care of the churches—praying for Ephesus, praying for the Corinthians, praying for the Thessalonians, praying for the Philippians, praying for the Colossians; yea, praying for 'all the churches;' and praying for individual Christians—for you, Timothy, and Marcus, Titus, and Tertias (my amanuensis), for Onesiphorus and his house (he often refreshed me in this city, and was not ashamed of my chain), and for Philemon, whom I always mention in my prayers. 'Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: and through a window in a basket was I let down by the wall, and escaped his hands.' I submit that it is not in the power of mortal man to have endured all these things simply for the pleasure of living a lie and preaching a lie, when it brought me no worldly wealth or honor or earthly benefit. No, brethren, the motive to have undertaken such a task under the circumstances is entirely wanting. In the light of the facts let the cheek blush with confusion and burn to cinder with shame that would even insinuate that I have preached Christ for money or money's worth. My life is an open book. 'These hands,' all cracked with toil, which I held up before the elders of Ephesus, have ministered to my necessities and to those who were with me. I have coveted no man's gold, silver, or apparel. God is my witness as to how holily and justly and unblamably I behaved among them that believe. It would have been morally impossible for me from youth to old age to have preached knowingly and willingly a lie, facing the great judgment day of God, in which I believed even as a Pharisee. I submit the case. I have proven two negative propositions. The affirmative irresistibly follows. I am a true witness; I saw Christ; he has arisen; he is the Son of God; he is the only Savior of men; he is the one Mediator between God and

men; his kingdom shall stand forever. Our hope of heaven is sure and steadfast. It rests on the two immutable things; the forerunner has entered in through the veil. But one thing remains for me, and that is to seal my testimony with my death. I am in sight of the end; I am ready to be offered."

T.: "You seem dearer to us than ever. We admire your heroism. O that each of us might receive a double portion of your spirit, as Elisha asked of Elijah!"

P.: "If I were to ascend to heaven in the chariot of the Lord without the pains of death, I might wish you to see me depart, but I would spare you the sorrow of witnessing my departure. I must be beheaded. The Lord will comfort me. I bequeath to you now more than the mantle of Elijah—the gospel of Christ, which is the power of God unto salvation. Commit it to faithful men, who shall be able to teach others also. Take heed to yourself and the doctrine. You will by this means save yourself and those who hear you. This may be the last interview we shall have on earth. Join with me in the benediction: 'Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work.'"

G. LIPSCOMB.

A Tour Around the Globe. No. 25.

From Colombo our course was northwest to Aden, across the Arabian Sea, a little more than two thousand miles. The monsoon beat upon us most of the way, but our good ship plowed majestically through the troubled waters. On the sixth day out we ran under the lee of the island of Socatra, which sheltered us from the fury of the wind. This island is eighty-two miles long and about twenty miles broad, with an area of about sixteen hundred square miles. Its whole population is not more than a hundred, composed of Arabs and English. In 1887 it was formally annexed to Great Britain.

We reached Aden early on the morning of August 12. It is quite impossible to imagine a more desolate-looking place than Aden, whose bleak volcanic hills are unrelieved by a single sprig of verdure. The rain falls here not oftener than once in three or four years. Originally Aden was wholly dependent on the rainfall for its water supply, and in order to conserve it, more than fifty tanks have been constructed, some of them being more than thirteen hundred years old. The natural features of the ground have been taken advantage of, and connected by small aqueducts to insure no water being lost. The overflow of one tank has been conducted into the succeeding, and thus a complete chain has been formed, reaching the city. Now that condensers have rendered available the vast ocean itself to slake the thirst of man and serve the many purposes of fresh water to the civilized world, the storage of rain water is comparatively of less immediate urgency than heretofore; but with a large and increasing population, in a hot, dry climate, the value of reservoirs is very great. It is said that the only things manufactured in Aden are salt and water.

The peninsula on which the city stands has an area of about thirty-five square miles and has a population of 35,000. It was taken and fortified by Great Britain in 1839, and of late years has grown to immense importance, particularly since the opening of the Suez Canal. It is under the immediate control of the Government of Bombay.

Before we came to anchor, the Octana was surrounded by Arab boats, whose dark-brown passengers clambered on board to offer the produce of the country for sale—ostrich feathers and eggs, lion and leopard skins, antelope horns, large saws from the sawfish, prettily woven baskets, shells and coral. But the sellers were far more interesting to me than their merchandise. Some of them were genuine Arabs; some, negroes; some, Somalis and Abyssinians. Most were dark brown in color, verging, in some, on copper color or bronze, and in others, nearly black. Their long, black, curly hair was, in many cases, stained with henna, which gave it a reddish-orange color; in other cases it had been whitewashed with chalk. The clothing of most of them consisted merely of a white cloth around the loins; and very amusing, too, were the little brown and black boys, who came out singly or in pairs, in little canoes formed of tree trunks, and displayed their diving powers, as was done in Colombo.

Our stay at Aden was short, for at 9:30 o'clock the same morning of our arrival we sailed out of the harbor of Aden, and at 4:30 o'clock the same after-

noon we passed through the Strait of Babel-Mandeb into the Red Sea. The strait is fourteen miles wide, and is divided by the Island of Perim into two channels. We passed through the northeast channel, which is a mile and a half wide, but the southwestern channel is ten miles wide. Perim was in plain view. Long, low ranges of hills, and salt, sandy plains, are the distinguishing physical features. It belongs to Great Britain and is of great advantage to England, both in a political and commercial sense. Here is a fort, signal and telegraph station, from which passing vessels are reported to London.

Soon after entering into the Red Sea we passed alongside twelve small islands, called the "Twelve Apostles," standing like so many sentinels facing the African coast. They are about a mile apart.

I have been on no sea that was more interesting to me than this one; hence I gathered some interesting facts concerning it. Why it is called "red" I do not know. There is nothing in the water to justify its name that I could discover. It is as blue as any ocean I have ever crossed, and usually as calm as a mill pond. The entrance at the Strait of Babel-Mandeb is only fourteen miles wide, and in consequence there is a great inflow of "fresh" salt water from the Gulf of Aden to balance the great evaporation always proceeding. It has been calculated that but for this continuous supply the level of the sea, by evaporation alone, would be reduced twenty-three feet per annum. It seems, then, that if it were possible to block the entrance for a hundred years, the bed of the Red Sea would be turned into a huge mass of salt. This evaporation is due to the fact that this region is one of the hottest in the world. The attitude of the sun; the almost continually cloudless skies; the arid, rainless character of the shores; and the complete absence of rivers emptying into this sea combine to make the mean temperature very high. The temperature of the water at the south end of the sea is usually in excess of that of the air, and it is on record that the water has attained one hundred and six degrees, while at the same time that of the air was only eighty-three degrees.

The sea is twelve hundred miles long, two hundred miles in the widest part, and has a coast line of three thousand miles; and yet, according to scientific investigation, there is not one single river that empties into it. The northern end of the sea divides into two gulfs—those of Suez and Akabah. Suez, over which we sailed, is one hundred and ninety miles in length, and the length of Akabah is one hundred and thirty miles. Between these two gulfs is the peninsula of Sinai, on which occurred most of the events recorded in the history of the forty years' wanderings of the children of Israel. It is now an almost uninhabitable desert. It is so nearly destitute of water that travelers passing through are compelled to carry water with them over long distances.

At noon, on August 15, we passed out of the Red Sea into the Gulf of Suez, and during the whole afternoon were in plain view of mountains, rugged and bare; a few narrow valleys between the mountains; and a narrow coast plain along the gulf. One of the officers very kindly located Mount Sinai for us, and I sat and looked upon it till it was obscured by intervening mountains. As I looked on that bald peak, which rose seventy-three hundred and fifty-nine feet above us, I tried to imagine the grandeur when "there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the Lord came down upon Mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up." Certainly no grander sight ever greeted human eyes, or overwhelmed the human heart, than was witnessed by Israel that day. Such was the view on the mountain top, while almost as sublime was the sight of Israel's millions, "arrayed in garments clean and white, and standing in solemn awe on all the plains and mountain sides as far as the eye could reach."

Late in the afternoon we approached the northern terminus of the gulf, and then I turned my attention to the crossing place of the children of Israel, in their flight from Egypt. On the west I could see distinctly two mountain ranges, running parallel with the gulf, between which is a valley, some two or three

miles wide, and beginning at the mouth of this valley is a beach some two miles wide and nine miles long. In all probability Israel passed through this valley, but, on reaching the sea, could not turn to the right, because of the mountain in that direction; they, therefore, turned to the left and marched along this beach till their progress was checked by a body of water. Here they must have camped by the sea, as the Lord had directed. The sea was on their right and a mountain on their left; the water also passed around to the front of them and met the mountain wall to their left. While thus encamped, Pharaoh, with his army, came down the valley and closed the gap behind them, and then it was that the people "lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid." Seeing their condition caused them to cry unto Moses, who cried to the Lord, who "caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided." This opening must have been seven or eight miles wide to let all Israel pass through in one night. The sea is eight miles wide, and the beaches on each side slope gradually.

• On our right, opposite this camping place, are the "Wells of Moses," situated on a sandy plain a mile from the seashore. Here Israel was refreshed with an abundance of fresh water and could see the overthrow of Pharaoh and his host.

It was after dark when we cast anchor in Suez harbor. Quite a number of Arabs, wrapped in white, loose robes from head to foot, were at the wharf, and they looked more like ghosts than men. Suez is a city possessing unique interest as a city of the desert and as marking the spot where the great crossing place has existed from West to East. History gives successive details of Egyptians, Israelites, Phenicians, Greeks, Romans, Mohammedans, Turks, Portuguese, Italians, French, and English utilizing Suez in their migrations and their commerce. It now has a population of about 21,000 inhabitants. Before the opening of the canal it was dependent for water on that which was brought on camels' backs from the Wells of Moses, eight miles distant; but now it has a good supply, brought through a canal from the Nile, a distance of one hundred and fifty-six miles.

J. W. SHEPHERD.

The Importance of Sound Speech—Further Specifications.

In my former article on the matter of sound speech, attention was invited to the prominence given the subject by inspired men, and special emphasis was placed upon its general importance. In addition to the particular instances then cited involving a violation of the principle under discussion, I deem it important to call attention to still further specifications, and I shall confine myself to instances where the principle involved is most flagrantly disregarded. Unless special attention has already been given the subject, the reader will doubtless be surprised at the numerous ways in which the word of God is virtually trampled under foot along the particular line of religious speech, and I solicit, therefore, serious and thoughtful attention to the matters yet to be presented.

1. And, first of all, the popular use of the term "church" demands attention. Regarding the term as the equivalent of the original word of which it is given as a translation, which is the only proper way to regard its New Testament usage, it always means, without exception in the religious sense, the people of God. Let this fact be borne in mind. There are no exceptions to it. Now, what does the fact signify? Whatever else may be said, it shows us definitely the sense which the Lord and inspired men have attached to the word, and if we show proper respect for divine authority, we cannot attach to it any other meaning. From this position there is simply no legitimate appeal; and yet, but few persons can be found who do not make it mean the material house in which the church sometimes meets. This is a perversion of the word of God. There is not a single instance of such use of the term in the entire word of God. Why not stop it, then? Do we show proper respect for inspired men when we thus pervert their use of words? With all properly thoughtful and serious persons, to ask such a question is to answer it. Little children are trained up from infancy to hear this perversion, and they, of course, fall into the same habit of speech. The result is, they are not only taught to call a mere meetinghouse the "church of God," but to regard it as the house of God, and, hence, a sacred place; but the word of God plainly says God's people are the house of God. "But Christ as a Son, over his house; whose house

are we, if we hold fast our boldness and the glorying of our hope firm unto the end." (Heb. 3: 6, R. V.) "Ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." (1 Pet. 2: 5, R. V.) Moreover, with equal plainness, the word of God declares that a material house built by human hands is not the house of God by declaring that God does not now dwell in such houses. "Howbeit the Most High dwelleth not in houses made with hands." (Acts 7: 48, R. V.) "The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands." (Acts 17: 24, R. V.) Now, when we add to all of this the solemn and inspired admonition that we shall always use sound speech, always speak "as it were oracles of God," it becomes nothing short of high-handed disregard of divine authority to persist in the ordinary misuse and abuse of the term "church." It does not excuse the matter to say that it is a case of mere thoughtlessness on the part of those who thus misuse and abuse Bible language, for the thoughtlessness itself is the sin in this case. We should control our thinking, and the apostle specifically enjoins upon us the things on which we are to think (Phil. 4: 8), and among them he tells us to think on "things that are true." Many persons know better, but, because of thoughtlessness, fail to do better. They should think, and think till they think right, and never consider that they think right on such matters till their thoughts run in the channel where the Lord leads.

2. The popular abuse of the Bible word "Sabbath" is another instance of violating the word of God in the matter of sound speech. The application of this word to the first day of the week, together with all the scriptures that speak at all of the Sabbath, is well-nigh universal among the leading denominations of the present day. Without entering into the merits of the argument here, there are well-grounded reasons for the position that "the Lord's day" spoken of in Rev. 1: 10 is the first day of the week. Why not, then, honor it in the beautiful and divine light in which it appears in the word of God—not only in theory, but in practice as well—including the language in which we make reference to it? Why not call it "the Lord's day," or "the first day of the week," and thus speak as the word of God speaks? Surely the momentous event which it commemorates in the heart and life of all truly devoted followers of Christ is of sufficient importance to thus distinguish and magnify the day. Instead, therefore, of hiding the day behind a mass of sacred verbiage which applies to the seventh day of the week, and thus obscuring, in part, the sublime matters which it is designed to signalize before the world, why not all Christians proclaim, in word and in deed, that it is preeminently the Lord's day? The divine arrangement is that on one day out of every seven, and that on the first day of the week, the followers of the risen and glorified Son of God shall proclaim to the world his sacrificial death and triumphant resurrection from the dead. It is, indeed, the Lord's day, and Christians should rejoice to signalize it as such. Instead of calling it "the Sabbath," the inspired writers have so referred to it as to associate it with the Son of God, and the simple worship prescribed for the day is such as to perpetuate his name and work among men. It is doubtless a fortunate coincidence that the civil government has fixed upon this day as its Sabbath, thus giving Christians a better opportunity for reaching the world with the peculiar proclamation they are to make on that day; but besides refraining from the ordinary operations of labor and traffic, Christians have a positive work to perform in magnifying Christ before men. They should never lose sight of this fact, either in word or in deed; they should do on this day what the word of God directs, and speak of the day as it is spoken of in the word of God.

M. C. KURFEES.

Louisville, Ky.

The Well-spent Life.

Father Time is not always a hard parent, and though he tarries for none of his children, often lays his hand lightly upon those who have used him well, making them old men and women inexorably enough, but leaving their hearts and spirits young and in full vigor. With such people the gray head is but the impression of the old fellow's hand in giving them his blessing, and every wrinkle but a notch in the calendar of a well-spent life.—Dickens.

We only know what freedom is when we have surrendered everything to God.—George H. C. Macgregor.

Is Christianity Practicable? No. 3.

The principles upon which Christ lived are practicable and of universal application. The Christian life is based upon the principle of "giving and receiving." A Christian, whether in religion or the daily pursuit of business, will endeavor to give, of whatever he possesses, all that he can for as little in turn as he can do with. Of course, the support of his family is imperative, but he will not make that a mere pretext for gain and extortion. If he be anxious to honor God, he will have but little difficulty in finding out what it means to "provide for his own." Christ gave whatever of himself or the things that he possessed to enrich the people in temporal and spiritual things, and joyfully received whatever in turn they could give. The purse carried by the little band of disciples was the receptacle of the voluntary contributions of friends; and, by the way, you who object to accepting the gifts of outsiders, make a note of this. If you administer to the spiritually famished people the bread of life, you must follow the example of Christ and give as much as you possibly can for as little of the things of life as will suffice to meet the necessities of your family. This is what Jesus did. He never made enough preaching the gospel and healing the sick to even buy him a home; and he thought that the "servant was not above his master." Suppose we reverse the principle, and, as preachers of the gospel, give just as little of the gospel and our time and means to the people as we possibly can for as much of their means and services as they will give. You say any sinner can see that that is a base principle of conduct for a preacher. I know preachers who keep back their best ideas for the large audiences. Men that practice such strategy on the people are traitors to Christ and deceivers of good men. Beware of the leaven of the preachers! But if you are limited in your sphere of usefulness, and mean to serve Christ in connection with some legitimate business, how will you go about it? Suppose it be the business of serving the people with loaves and fishes. Will you have a place for Christ in such a humble sphere as that? Did not Christ exalt the humblest things of life by associating the most redeeming influences of his sacrificial life with the bread of universal need? Suppose you do with the bread of natural life as you think the preacher should do with the spiritual food of life: make as big loaves as practicable and give as much of it as the people need for as little as you can get along with. But unfortunately for the cause of Christ and the best interest of the soul, at this juncture the most of the people throw off the mantle of religious obligation and part company with Christ.

Not long since I entered the mercantile quarters of a member of the average church. I thought the price of a certain article of goods rather dear. The merchant possessed, in common with other people, the idea of selling goods for gain. How can people live and support dependent ones without selling and buying for gain? I asked him if it would not be the thing for Christians to sell the things that the people need and for as little profit as possible. He answered in the negative. If people felt their need of the gospel as they do the things pertaining to the life that now is, would not Christian people take advantage of their necessities and speculate in spiritual things, the same as they do in other things? This is just what the leaders of the people were doing in the time of the Savior; hence he entered the house of the Lord, which had become a den of thieves in spiritual traffic, and drove them all out. The way in which this work seems to be accomplished is by making the people feel their need of spiritual things; and the most effectual means of doing this is by the old process of monopolizing religion, like preachers, priests, and the lodges have adopted from time immemorial. I then said to the merchant: "Suppose preachers follow the example of salesmen—give just as little of time, service, and means as they possibly can to hold their places, for as much pay as they can, under all circumstances, get from the people." He thought that would not do at all. "Why, we would have no religion left in a very short time." I said that is what many of them are doing; they have "stolen the livery of heaven to serve the devil in." But surely they are no worse in the sight of God than Christians who take advantage of the necessities of the people and deal in the bread of the natural life simply for gain. It may be perfectly legitimate for me to speculate on the luxuries of life and artificial religion, for neither is necessary; the people do not have to have either.

I do not see for the life of me how any con-

scientious man can justify the practice of preaching the gospel gratis and work at anything else for gain. The Bible makes no distinction in the work of serving people as a minister of the gospel and serving your brother on the farm, in the store, or in any other capacity. Custom has reconciled us to a distinction that does not exist. If I build a house for money, I neither serve man nor honor God; if I preach the gospel for money, I neither please God nor save man. No man ever made a good soldier, a good mechanic, a good physician, a good statesman, a good school-teacher, a good farmer, a good preacher, or a good savior simply for money. Look over the long list of heroes and moral regenerators and tell me if the greatest benefactors of mankind have not done their work for nothing. The "inspiration of money" is largely responsible for the dilapidated condition of the church of Christ to-day. The quickest and most effectual cure of clerical jealousy and lay rivalry is the dethronement of mammon by withdrawal of salary. Get back to apostolic simplicity in "giving and receiving," and Christianity may be triumphantly restored to the world. Let us inaugurate a move all along the line to rescue Christianity from the mercenary prelates who have converted it into a den of merchandise by their deafening vociferations, "godliness is great gain," and have made void the commandments of God by their doctrine that "godliness is profitable in all things," especially for the life that now is.

The matter of eternal salvation stands about this way: Every Christian must honor God and serve his fellow-man in whatever sphere he moves, or bid farewell to the hope of entering heaven. If one have the ability and means of preaching the gospel, he must not hesitate to go at his own expense and do what he can to save men from sin and eternal ruin. In so doing he will both save his own soul and them that hear him. If he refuses to go, he will be lost. He can hire no substitute in this matter; God wants personal service in saving souls. The brother that can preach, but has not the means to support his family, must make a fair trial of the promises of God; and if the brethren who cannot preach the word and have means to supply his wants refuse or neglect to do it, they will lose their lives in the end. It is a matter of life and death with the people of God. None can beat their way to heaven, or go at others' expense. When we pray for the kingdom of God to come, if sincere, we must be willing to pay our part of the expenses; if we refuse to do so, all the good that we derive from the gospel—and that is a great deal—will extend no farther than the enjoyments of this world.

All religions have their gods, and each of them is some hero. One nation worships the god of war, another worships the goddess of fame, and others worship the god of this world. But who is the Christian's God? One acquainted with the teachings and character of the Christ would expect to find the hero of Christian worship on the battlefields of moral conflict, wrestling with the problems of moral and physical evils; but, strange as it may appear to the uninitiated, the spectacle of spiritual activity does not present that aspect of Christ's work. The greater part of the homage rendered to Christ is owing to the misconception that he is the special friend of successful warriors. Christ puts a greater laurel upon the saviors of life, men bestow the greater honors upon those who destroy the greatest number. It is a matter of great wonder to all right-thinking people that the feeding of the hungry and the clothing of the naked, even when practiced on a large scale, is not considered the greatest manifestation of heroism. "I never could make out how it is that people are ready to go on fervent crusades to recover the tomb of a buried God, but never make any effort to obey the commands of a living God; that they will go barefooted to preach their faith, but must be well bribed to practice it; and are perfectly willing to give the gospel gratis; but never the loaves and fishes." The same author says that we have a nominal religion, to which we give one-tenth of our money and one-seventh of our time; but we have a real religion to which we give nine-tenths of our money and six-sevenths of our time.

W. J. BROWN.

Coal City, Ind.

Wide is the sea through which I have to steer my course, and high its swelling waves; but grace is the breeze that fills the sails, my compass is faith, and my pilot is Christ.—Tholuck.

Good actions crown themselves with lasting days;
Who deserves well, needs not another's praise,

—R. Neath.

Unwavering Faith.

Some of the leading thoughts in this article were presented in the Gospel Advocate some weeks ago; nevertheless, they will bear repeating, although they may not appear in as forcible style now as they did then.

We can know nothing of God or his work except what he has revealed to us, and to the extent that he has revealed it. We can apprehend these things to the extent of his revelation, but cannot fully comprehend them. The idea of eternity is more than we can comprehend; to attempt to reason it out, the mind is lost in bewilderment. The finite cannot comprehend the infinite. It is worse than folly, it is wicked presumption, to attempt to subordinate God's works and ways to our reasoning. The wisdom of man is foolishness with God. We must accommodate our reasoning, our science, and our philosophy to God's revelation, and not try to accommodate God's revelation to our reasoning, science, or philosophy. We have no right to reject anything in God's word because it is "contrary to nature."

I heard a preacher say, in a discourse at this place, that the book of Job is a fable and that the book of Jonah is a myth; that a whale had not a gullet large enough to swallow a man. How did this preacher or any one else know the books of Job and Jonah are not what they purport in God's word to be? I examined Smith's Bible Dictionary as soon as I got home from the man's preaching to see if he said anything about Jonah and the whale. Smith says there are whales in the Mediterranean Sea that have gullets amply large to enable them to swallow a man, but my faith had not been shaken by what the preacher said. I value a faith like the little boy's, that I once read of. He read a lesson in school about Jonah and the whale. The teacher was an infidel. After the boy read his lesson, the teacher questioned him on it. "Do you believe that ridiculous story about the whale swallowing Jonah?" asked the teacher.

"I believe the whale swallowed Jonah," said the boy.

"And why do you believe the whale swallowed Jonah?"

"Because the Bible says so," replied the boy.

"You believe it because the Bible says so?" said the teacher, sneeringly.

"Yes, sir," said the boy. "I believe the whale swallowed Jonah, because the Bible says so; and if the Bible had said Jonah swallowed the whale, I would believe that."

This is the kind of faith to have. Believe the divine testimony, whether or not it harmonizes with our reason, science, or philosophy.

Some say the six days mentioned in Genesis are six indefinite periods of time, of about a thousand years each—for one day with the Lord is as a thousand years, and a thousand years as one day; and so it is as far as God's predictions are concerned. If he predicts a thing to come to pass in a thousand years, it is as certain to come to pass as if he were to predict it to come to pass in a day. But the science of geology says it is impossible for the earth to have been formed, with its present geological strata, in less than thousands of years. Was that impossible with God? I have learned of but one thing impossible with God: It is impossible for God to lie. But "day" is used frequently in the Bible as meaning an indefinite period of time. Very true, but when it is used in connection with "evening and morning" it always means a day of twenty-four hours. Could not God have created the earth, with its present geological strata, in one day just as well as it could have formed itself in ten thousand years? Shall we limit omnipotence?

But let us see what a fix your science gets things into. The sun and moon were created on the fourth day. There were two days of creation after this, each a thousand years or more in length. The sun was to rule each of these thousand-year days. When did the earth change her revolutions so that the sun now rules only the present length of days? Can your science tell us when this change was made? But there is another change necessitated. Then, one day was a thousand years; now it takes three hundred and sixty-five days to make one year. When was this change?

Let us look at this a little closer. "In the beginning God created the heaven and the earth." "In the beginning"—when was that? Let us see John 1: 1, 2: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was

in the beginning with God." Also the Savior's prayer in John 17: 5: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." So, then, we see from these scriptures that "in the beginning" was a period before time began; it was in this period that God created the earth. When God came to set things in their present order in the six days' creation "the earth was without form, and void; and darkness was upon the face of the deep." Now God has the material before him out of which to set things in the order of his new creation—namely, a shapeless earth, enveloped in water and covered with darkness. Now we can see his work upon the material at hand.

Let us see what was the first work of this new creation: "The Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." This was the first work of the new creation. "And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day." So there was the first day of time; then was when time began. You can read on and see each day's work of the six, and God resting on the seventh day, and no necessity of any thousand-year days about it.

A law to the Jews is prefaced by saying: "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." Therefore the Jew was required to do all his work in six days, and, on the seventh, do no work. Was it six thousand years' work for the Jews and one thousand years' rest? If the days of creation were thousands of years, it was. Let us believe the Bible, though it make all human science false.

Thorp Spring, Texas.

J. A. CLARK.

"The Church Supplanted."

In the Gospel Advocate of November 16 is an article quoted from Marion Harland, in the Congregationalist, on the above theme; also an article from Brother Lipscomb touching the same subject. There is at present among all religious people an acknowledged lack of interest in the church worship, and a consequent nonattendance on the part of many professed Christians, especially the young people. Such a state of affairs calls for the prayerful consideration of all lovers of Bible truth. Again, to show the importance of this matter, it was recently stated by a Baptist paper that over eighty thousand people were disfellowshipped by that church last year, and Mr. Moody said that over half of the entire population of the United States does not attend church service at all. He even said: "The people have taken up with every new 'ism' that has come along, until they now have drifted into infidelity." This is evidently true; for unbelief, of one kind or another, is one of the great sins of the age. These facts, together with the known neglect of church duty by those who claim to be members of the church of Christ, ought to cause true Christians to pause and ask: Why is this true?

Of course, sectarianism, with its many contradictory doctrines and practices, is the cause of forty millions of people not attending church; the wonder is that not a greater per cent of the people are disgusted and driven into willful neglect or open infidelity. But this fails to account for the neglect on the part of those who claim to be Christians and abide by the word of God.

In the article first referred to, the writer accounts for the neglect in church attendance by the fact that the church has been supplanted by the Sunday school and the young people's associations. If this be true in sectarian churches, may we not also find here the trouble, in part, at least, in the church of Christ? Does not the formation of other organizations besides the church implant in the young mind the idea that the work of the church can be done without the church? Hence, they grow up with the impression that the church is not absolutely necessary. Besides all this, if such organizations had been necessary to carry on church work, it is remarkably strange that no apostle ever called such aids to the assistance of the early congregations. In speaking to the elders of the church at Ephesus, Paul said: "I have not shunned to declare unto you all the counsel of God." Such organizations are certainly not in the "counsel of God." But Paul further says that he had "kept back nothing that was profitable" unto them. Then, if human societies are even an aid to church work and profitable, why did not the apostles use them? To say that we are living under different

circumstances does not satisfactorily settle the question. If there would ever be need for such things, we cannot explain why some apostle should not tell us so, seeing they knew there would be departures from the faith, and so told us. But the preaching of the gospel and work of the church were more successful at the time when they used no societies than it has ever been since. Then, they certainly cannot be an aid to success. But aside from the facts that the apostles never used such or gave any instruction about the formation of them, let us look at the practical working of such organizations and their influence upon the church.

In the first place, the same objection of defectiveness can be urged against them that their advocates urge against the church. None of them covers the ground; new contingencies arise and call for new societies; hence the people are soon burdened with such aids. The problem is no nearer settled when the last society was formed than when the first was formed.

Next, they take time and money that should be devoted exclusively to the church. This leads more or less to making the church occupy a second place in the minds of the members. It also divides the honor that belongs to the church alone.

Next, they are very easy connecting links between the church and sectarianism, and the church and the world—county, State, and national conventions, in which professed Christians meet in religious union and fellowship with all forms of sectarianism. This is clearly contrary to the Scriptures. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed: for he that biddeth him Godspeed is partaker of his evil deeds." (2 John 10, 11.) Then societies call for fairs, festivals, picnics, banners, bands, and other worldly means to keep the people stimulated to go the rounds laid out by the various programmes. All this reduces religious work to the level of worldly matters and appeals to the flesh instead of the spirit. But it is often urged that such things are a necessity to draw the people, or interest them in religious work. This is a mistaken idea; in fact, it has been demonstrated that they are a failure along this line. When the eloquence of the blood of Christ fails to interest and draw a person, he will be a useless member if drawn some other way. To interest the young by worldly inventions will be to implant in their minds ideas that will lead them to pervert the truth when they are old enough to obey it. To use such for those who are already Christians will produce the results already mentioned. Instead of societies being a means to increase interest in church worship they are one great cause of leading so many to either abandon the worship or regard it lightly. In another article I will give another cause of this neglect of worship, and what I consider the scriptural way to remedy the defect.

JOHN T. HINDS.

Fayetteville, Ark.

The door of the inner house, or rather of the inner chamber, is barred sometimes by such a preoccupation with the work as tends to an oblivion of the Master; particularly by such a neglect of Scripture amidst a thousand efforts as leaves the Christian practically ignorant of what the offers of his Lord are and what are the blissful possibilities to which he is called.—H. C. G. Moule.

To-morrow hath a rare, alluring sound;
To-day is very prose; and yet the twain
Are but one vision seen through altered eyes.
Our dreams inhabit one, our stress and pain
Surge through the other. Heaven is but to-day
Made lovely with to-morrow's face for aye.

—Richard Burton.

Sweet satisfaction comes to those who try, no matter how humbly, to be earthly providences to the poor and helpless, and gild their mite with the gold of charity, before it is laid up where thieves cannot break through and steal.—Louisa M. Abbott.

The work God has given me to do is to amend whatever is amiss in my natural disposition; that is what he would have me do—correct my faults, sanctify my desires and longings, become more patient, more meek and lowly of heart.—Fenelon.

A humble man is a joyous man. There is no worship where there is no joy; for worship is something more than either the fear of God or the love of him. It is delight in him.—F. W. Faber.

Miscellany.

PERSONAL.

Brother E. G. Sewell preached at the church of Christ on Line street, this city, last Sunday morning.

Brother J. C. McQuiddy preached for the church of Christ at Tenth and Russell streets, this city, last Lord's day morning. R. H. McLaurine preached at night.

My wife and I are just leaving for Florida. Leesburg will be our headquarters for six weeks. If any congregation or community wishes a meeting, I would be glad to preach for them while there. I would like to hold two or three meetings.—T. A. Smith, Chestnut Bluff, Tenn.

On the first day of the new year, at 11 o'clock in the morning, the destinies of Dr. L. L. Tilley and Miss Lillian Hill were blended for life. The marriage occurred in the presence of a large number of friends at the Bethlehem house of worship, near Tucker's Cross Roads, Tenn. The contracting parties are both active and useful members of the church of Christ and start out in life with bright prospects for happiness and usefulness in the future. I pray that their lives may never be overshadowed by the dark clouds of gloom and sorrow. The marriage ceremony was performed by the writer.—James K. Hill.

Brother T. B. Larimore preached to large audiences at the church of Christ on South College street, this city, last Lord's day at 11, 3, and 7:30 o'clock. His morning text was: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Jesus Christ unto good works, which God hath before ordained that we should walk in them." (Eph. 2: 8-10.) He said that while there are seeming discrepancies, inconsistencies, and contradictions in the Bible, in reality there are none, and that there is no conflict between the doctrines of salvation by grace and salvation by works. "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." He said that while light, air, and water are free, we can only enjoy them in God's own appointed way; that salvation is free—by grace—but we can enjoy it only in God's own appointed way. He continues through the week and over next Lord's day, preaching on the week days at 3 P.M. and 7:30 P. M. All are cordially invited to attend.



EDITORIAL.

God's heroes do not attract much attention.

Every time the Christian frowns the devil smiles.

The boy who has his own way is sure to go to ruin.

With more good homes we will have fewer criminals.

We can perform God's work only with the strength he gives.

If the Lord never said "No" to our desires, how miserable we would be!

The man who does not control himself submits to being ruled by the devil.

No man ever yet went astray by spending his nights at home with his family.

The man can never fall who stakes his all on the right. God will not let him fall.

For every new responsibility the Lord places upon us he gives us new strength.

Men are more frequently drowned in the pleasures of life than in gall and wormwood.

The odor of whisky on the breath of one who claims to be a Christian is a bad advertisement.

Our lives must be brought into conformity with the divine will before our troubled souls can be filled with peace.

The Christian who will sacrifice more for societies than for the church of God does not have much love for the Lord Jesus Christ.

No trial is so severe that the Lord cannot bring good out of it to us, provided we always bow in humble submission to his will.

Sorrow that we can put away at our pleasure is no sorrow at all. Real sorrow is sharp and keen, and stings you in spite of all you can do.

God has use for every man who says: "Here am I." He has a living coal for his lips, and will inspire him with an eloquence that will move thousands.

The husband who has much love and devotion for his wife will sometimes tell her about it. Indifference will chill the fires of devotion in any heart.

The growing need of the hour is more consecration. With the church treasuries full to overflowing with money, still the world will not be converted.

The difference between the regenerate man and the unregenerate man is that the unregenerate man lives in sin, and he loves it; but the regenerate man lapses into sin, and he loathes it.—A. J. Gordon.

The drunkard is one who is controlled by his appetites. Excess, revelry, and drunkenness lead to crimes which would never be committed if the actors were sober. Mob rule of the internal forces will ruin any man.

Only those are truly great who do much good in the world. A big brain is not a blessing to its possessor if it is not used in doing good. The man who does the most good in the cause of Christ is the greatest man. The Savior judged men by their fruits.

If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter,
God help me to speak the little word
And take my bit of singing
And drop it in some lonely vale
To set the echoes ringing.
—Anon.

A bankrupt and disgraced promoter of fraudulent schemes, during the days of his seeming prosperity and while he was making lavish displays of great wealth, presented the famous cathedral of St. Paul, in London, with a communion service of solid gold which cost \$125,000. Since then it has come to be known that this man was a shameless fraud; and that his money was filched from his dupes by cunning schemes. The trustees of the cathedral have, with a commendable sense of honor, returned the full cost of the communion service received by them to the scoundrel's creditors; in that way they have kept their hands clean and stainless. It would hasten the coming

of the reign of Christ on earth if every Christian business man would thus hold himself clear of every possible connection with dishonest money.—Selected.

It is not those who make the greatest noise in the world that accomplish the most for the Master. "An empty wagon rattles the loudest." People of great force and strong will are not forever asserting themselves. The one who silently resolves and watchfully waits is sure to conquer in the end. Bluster is not courage, noise is not power, and a rude and domineering manner is no evidence of determination or force of character. Many people make a mistake just here. They are so afraid that they will be considered weak that they adopt an abrupt, on-the-defensive air, which is very unpleasant. Gentleness is no bar, to forcefulness. The man who has the most force in his home, in the community, and in the church is usually the calm, gentle man, who silently works out his plans and patiently waits for them to develop.

Sins of omission will shut a man out of heaven as well as sins of commission. Criticising those who make blunders will not save any man while he sits idly by and does nothing. While we contend for the faith we should war a good warfare; when we pull down the stronghold of error, on the ruins we should erect the edifice of truth; as we destroy the works of men's hands, we should labor to strengthen the walls of the church of God. Active work in building up the church of God is the most effective way of pulling down the strongholds of error. Crying out against innovations, while we do not show unto those in error the more excellent way, will be in vain. "Prove your faith by your works." Labor for God's honor and glory as you do for nothing else; run to carry the message of salvation to a lost soul; war a good warfare in helping him, as well as yourself, overcome the forces of evil; and gird your loins with the truth, that you may be supported and strengthened to overcome every power the wicked one may bring against you. Let every Christian and every church put on the whole armor of God and make the most aggressive fight possible against error in every form. Thousands are growing weary of so much machinery, form, and ceremony. Now is the time to emphasize what the church of God, unfettered, can do. Brethren, if we fail to do our duty, God will raise up others who will do the work; but if we fail, fearful will be our responsibility.



PUBLISHERS' ITEMS.

I like the calendar issued by the Gospel Advocate Publishing Company better than any I have seen.—F. D. Srygley.

Quite a number of subscriptions expire this month, and there are many on our list whose subscriptions have already expired, and who have not yet renewed, of whom we earnestly request an early renewal. As an inducement to new subscribers, and to old subscribers to renew, we make the following liberal offers for a limited time: We will send the Gospel Advocate to new subscribers and renewals for one year for \$1.50, with the choice of one of the following premiums: Home and Farm, for one year; a gold-edge Morocco pocket Testament; or our new calendar for 1900. Nearly all of our readers are familiar with the

merits of Home and Farm as an agricultural and home paper. Our calendar is superior to anything we have produced heretofore, is a work of art, and represents the high standard of work done by the Gospel Advocate Publishing Company. We will send the Gospel Advocate one year and a Nelson's 32mo Text Bible for \$2, or we will send the Bible as a premium for one new subscriber for a year. We also continue the offer of the Advocate one year, together with our Art Bible, for \$3 to old and new subscribers alike; or we will send the Bible to any one sending us two new subscribers. We cannot give it with a renewal and a new subscriber, and to take advantage of these offers, orders must be made direct to us, and not through an agent; because when an agent claims his commission, we cannot afford to pay a second commission by giving the subscriber a premium. We will also take pleasure in sending the paper one month free to addresses sent us, at the close of which time the paper will be promptly discontinued, if we do not receive an order asking to be placed on our regular list.

We want to keep our premium offer before you. A number have taken advantage of the offer to secure the paper and Bible. The price of the paper is \$1.50 per year, and we send the Bible alone, postpaid, for \$2.25. You will, no doubt, appreciate the arrangement of this Bible. It contains the text of the Authorized Version, with footnotes showing the changes made in the Revised Version. Hear some of the expressions in regard to its arrangement and helps: "A modified parallel Bible." (California Christian Advocate, San Francisco, Cal.) "The most helpful Bible yet issued." (Christian Witness, Boston, Mass.) "The most complete Teachers' Bible we have ever seen. It is an invaluable treasury." (Peninsula Methodist, Wilmington, Del.) "This is one of the most valuable and useful editions of the Bible that we have yet seen. It gives the reader the benefit of both versions." (Christian Courier, Dallas, Texas.) "Eyre & Spottswood's Bible is good, Bagster's has some points in its favor, the new and improved Oxford is excellent; but each of the above, and all others, fall far short of the 'Combination' Bible. The type is large and clear." (Christian Advocate, Greenville, S. C.) "We have never seen a more helpful Teachers' Bible; it is a vast cyclopedia of the most useful information." (Church Messenger and Christian Endeavor, Providence, R. I.) "We cannot too highly commend this 'Combination' Bible, since it contains so many good features and is so complete." (Journal and Messenger, Cincinnati, O.) "One of the best offered to Sunday school teachers and Bible readers. It is approved by the leading ministers of all denominations." (Baltimore Methodist, Baltimore, Md.) "The very book for Bible students, teachers, and preachers; quite beyond anything of the kind we have ever seen." (American Outlook, Nashville, Tenn.) It contains quite a number of full-page illustrations, "Harmony of the Gospels," "Chronology of the Acts and Epistles," valuable tables of weights and measures, subject index, concordance, scripture atlas, and many other helps. The Bible is self-pronouncing, has gold edges over red, and is quite a handsome book. We send the Advocate one year, and the Bible, for \$3; or, if you will send us two new subscribers at the regular price of \$1.50 each, we will send you the Bible as a premium.

THE SEVEN CHURCHES OF ASIA.

From early remembrance I have heard the claim made that the seven churches mentioned in the first part of the book of Revelation were not real churches, but only figures, to represent and teach certain principles; in fact, in those days almost everything in the Bible was regarded as being figurative, and it was claimed that only the figurative or spiritual meaning of the word could do anybody any good; that the plain, literal meaning of the word had no power whatever to save any one. They claimed, moreover, that only the called and sent preachers could so expound the word as to give the spiritual meaning of the word. It was not at all supposed in those days that the common people could understand the literal word, obey it, and be saved by it; and this habit of interpreting, spiritualizing everything in the Bible, likely started the habit of regarding the book of Revelation, including the seven churches of Asia, as all figurative. But the idea that the seven churches were not real churches in existence then, but intended to illustrate something yet in the future, is still in the world. I do not know why it should be so, but it is.

So far as I am concerned, if I am not to understand that the seven churches were in actual existence then, and at the towns and cities named, I do not see how I am to understand there was really an Isle of Patmos in the case; or that, in reality, the apostle John was there; or how he could send the seven letters to the seven churches when no such churches were in existence. I would as soon doubt the existence at that time of the churches at Antioch, Philippi, Corinth, or anywhere else, as to doubt the reality of these seven churches. No doubt whatever exists in my mind about the actual existence of those churches at that time, nor do I see how any one can doubt that these letters were actually sent to those churches at that time to teach them more fully about the Christian life. There were defects in the lives of those churches, and as the New Testament had not yet been collected and given to the churches, the information given in these seven letters was just as important to them as were the letters to the Romans, Corinthians, or the churches of Galatia; and just as these letters to the churches just named were preserved and became part of the New Testament, so did the seven letters to the seven churches.

John says: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last, and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea." (Rev. 1: 10, 11.) These seven towns actually existed, and there were congregations of Christians in them, just as there are congregations of disciples of Christ in many towns and villages to-day; and most of those congregations were going wrong in some things, and Christ, in love and mercy, appeared in vision to John, while banished to the isle of Patmos, and told him what to write to these churches, that they might correct their wrongs and live nearer to God.

The first letter was addressed to Ephesus, a large city on the coast of the Ægean Sea, where Paul labored for two years and three months in establishing the cause, as we learn from Acts 19. After giving them credit for many good things they were doing, the Lord lets them know that there were very dangerous defects among them. He said: "Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." This letter shows that the work of Christians and congregations is closely scrutinized, and that all the good they do is seen and known, and all the evil. It shows that Christians may and do perform many good things, for which they get no credit, and may even be lost at last; for the Lord tells these people, after acknowledging many good things they did, that unless they would repent they should be destroyed; that their candlestick—their church—would be dissolved.

People may go along in a fashionable, easy-going sort of way that suits their fancy and that is popular, and do many good things, and yet not be the church of God, and be actually on their road to ruin. All churches in the land keep up a pretty good degree of morality in a general way, because it is popular in their eyes; and while they are not rejecting the word of God, yet, instead of doing what God says, they are doing something else that suits them better, showing that they have no respect for God and his authority, but that their own inventions suit them better than the word of God. Hence in this manner they turn away from what God says and do some other way that they prefer.

This is about what I suppose Jesus meant when he said: "Thou hast left thy first love." At first they loved God well enough to do just what he said do, and trust him for the blessing, and this is just what all will do that love God truly. Jesus said: "If a man love me, he will keep my words." All men that truly love God will keep his words, will do just what he says do; but when they begin to think more of the ways and inventions of men than they do of the word and ways of God, they will follow men instead of following God. These Ephesians had done this until their doom was fixed, unless they would repent, would go back to first principles, and do the will of God just as he gave it and for the sake of being in harmony with God. It is not sufficient that we do God's will because it seems right in our eyes and is popular with men; we should do just what God says, and because he says it, and not because it is popular with the world. There are thousands and millions to-day that are doing things that seem perfectly right in their eyes, and things that are popular with the world, and yet things which were never required and which God will never approve. At the same time, these people, like the Ephesians, are doing many things that God approves, things he has commanded; but they are done in a way and with a motive that show they are not doing God's will purely for his sake. Such a course is awfully dangerous; it was threatening the overthrow of the church of Ephesus, and will bring the ultimate overthrow of any other church that will pursue the same course. God is jealous of his will and will not allow any sort of rivalry in the hearts of his servants. If they love the ways of men more than his ways, he turns them over to work their own ruin.

The church of Ephesus went down and the whole city went down, so that for a great while past there has been no city there. If that church had continued faithful to God through the ages all along, it would have remained till now, and all the storms and upheavals of nations could not have destroyed it; and just the same principle is true now. The faithful followers of Christ have the promise of the life that now is, and also of that which is to come. Where Christians will be faithful, the good work goes on from generation to generation; it is where men forsake the Lord that the candlestick is removed and the light goes out. So long as congregations are faithful, the Lord walks and dwells among them; but as certainly as they forsake him he will forsake them and cease to dwell with and bless them.

The warnings to God's children are very strong in this letter to the church at Ephesus, and all Christians now should apply these same principles to themselves. That is the beauty of these seven letters to the seven churches; for congregations to-day can look into these letters and see their own defects as plainly as those churches could see theirs. In the closing part of this letter the Lord said: "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

The Spirit of God, through the New Testament, has taught all Christians how to live, and they must hear his words. It is not enough to hear what men say or what our preference requires; we must hear what the Spirit says. No man to-day is honoring God except in doing what the Spirit of God bids him do, and no church is worthy of the claim to be a church of God that does not hear and heed what the Spirit says to the churches. The promise of reaching the tree of life in the paradise of God is only to him that overcometh; and who is he that overcomes sin, overcomes the world and Satan? The answer is: Only he that continues to resist and overcome evil to the end of his life on earth. If a man resists till old age, and then gives himself up to sin, he has no promise of eternal life. We must keep up the struggle against sin to the end.

These same instructions and promises are given at the close of all these letters. Every time they are commanded to hear what the Spirit says to the churches, and the promise every time is to him that holds out faithfully to the end. These things were not alone for those seven churches; they are for the benefit of all churches to the end of time; they are just as valuable and just as important for all churches to-day as they were to those seven, and will be to the end of time; and it is a very important question as to what churches to-day are heeding the command to "hear what the Spirit saith unto the churches." Likely all churches are heeding in some things, but what churches are there to-day that are wholly following what the Spirit says? Some are following in many things, and yet in some very important particulars are following what men say. James (2: 10) says: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

This passage is a very important one. It does not mean that if a man unintentionally, and without any design, does a single wrong thing he is guilty of all; because we are plainly taught elsewhere that such sins can be repented of and forgiven. But the sin spoken of by James does not look very much like one that will be pardoned, when it makes him guilty of the whole law. It is evidently a case in which men know what God says, but do not like to do it, and go beyond the word of God and do what men say, because it suits them better. This kind of sin is seldom repented of. When men sin through weakness and become sensible of it, they repent at once and try to commit that sin no more; but men that turn away from God's word because they do not like it, and do something else because they like it better, seldom ever turn from it. On the other hand, they depart more and more from the word of God and adopt more and more of human inventions and get farther and farther from what the Spirit says to the churches. We know not of any promise of pardon for such sins. Our only safety, therefore, is to stick to the word of God. Then the blessing is sure. E. G. S.

Grover Cleveland's Bible.

There is a great deal of sentiment about Grover Cleveland, which he inherited from his mother, and a religious vein, which comes from his father. Upon his writing table, in the library at Princeton, lies the old-fashioned Bible, with covers of black enamel, which was given him by his mother when he first went away from home. While he was President, the little volume was always kept in the upper left-hand drawer of the desk that was presented to the President of the United States by the Queen of England as a memento of the Sir John Franklin expedition to the arctic region. At the top of the cover, in a little space surrounded by an ornamental border, is inscribed in gilt the name, "S. G. Cleveland," and upon the fly leaf there is a line or two of writing in a neat, precise feminine hand, from which we learn that the book was a gift to "My son, Stephen Grover Cleveland, from his loving mother."

Colonel Lamont says that he first saw this Bible on the table in Mr. Cleveland's law office in Buffalo, and other friends remember having seen it there. When Mayor Cleveland became Governor the book was generally on the bureau of his bedroom; when the Governor was about to become President, Colonel Lamont found the little Bible in the President's rooms at the Arlington, and, handing it to Chief Justice Waite, asked him to use it when he swore the new chief magistrate into office. There were about forty thousand witnesses on the plaza in front of the capitol when Stephen Grover Cleveland pressed his mother's gift to his lips, and before it was returned to him, Mr. Middleton, the Clerk of the Supreme Court, entered a formal record on the last fly leaf that it was used to administer the oath of office to Grover Cleveland, President of the United States, on March 4, 1885.—W. E. Curtis, in Chicago Record.

Let us be ourselves and nothing else, only let us be our better selves; let us not cease to breathe from the four winds of heaven; let us not give up our enthusiasms; let us not grow callous and tarnished with the passing of years. As one has said: "That only is great in art which comes from the depths of a pure and true soul."—Robertson Nicoll.

The moments we forego, eternity itself cannot retrieve.—Schiller.

Home Reading.

FAITH FOR A SIXPENCE.

I was walking along the streets of London one cold and wet night with a desponding friend, trying to cheer him, and longing to see a spark of hope kindled in his heart. In our walk we arrived at Victoria Station. While talking together, a little child stepped forward and said: "Any lights, sir?"

"No, Topsy," I replied, "I don't want any; I don't smoke."

"O, but please, sir, do buy a box!" she persisted in a pleading tone.

"No, no; run away, Topsy," I continued; "I have no use for lights."

But still she persisted. At last, seeing her earnestness, I asked her what she did all day, and at what time she was going home, for it was then past ten o'clock.

"O," she replied, "I go to school in the day, and after four o'clock I come out here!"

"But why do not your father and mother take care of you?" I asked.

"Father has run away, and mother is ill in bed."

"And what do you come out here for?"

"I come and stay here till I have taken sixpence."

"But you don't always take sixpence, do you?"

"Yes, I do, sir."

"But you won't get sixpence to-night."

"Yes, I shall, sir."

"Well, how much have you now?"

She seemed inclined not to let me know, but I said: "Come, Topsy, you must tell me all about it."

So, half afraid, she drew some coppers from a pocket in her cotton dress and counted out three-pence-half-penny.

"Well, now, you will never get sixpence to-night," I said.

"O, yes, sir," she answered, "I shall! I always take home sixpence."

"Now, Topsy, tell me what makes you so sure of getting sixpence."

For some time she would not answer, but after a little pressing she said: "Because, before I come out I kneel down by mother's bed and say the Lord's Prayer; and mother says our Father will help me to get sixpence, and he always does."

"O, but I thought you said your father had run away!"

"Don't you know, sir," she simply asked, "that we have a Father in heaven?"

"Yes; but you don't mean to say he hears you about a sixpence?"

"Yes, he does, sir; and he will send me sixpence."

"Well, if I were to give you twopence-half-penny, what would you do?"

"Why, sir, I should run home to mother, because my Father had given me all I asked for."

It is needless to say that the twopence-half-penny was speedily produced, and suitably acknowledged by the little one, who merrily tripped home. I turned to my friend, who all this time had stood by without saying a word; our glances met, and my only remark was: "There H—! You have got your lesson." We forthwith separated—I to my bachelor chambers, he to be led into hope and brightness by the faith of a little child.—John Shrimpton, in the Christian.

HOW FAST FRITZ GREW.

"Grandpa!" shouted a little boy, bounding into a sunshiny porch where an old, white-haired man sat reading his paper—"Grandpa, I'm seven years old today, and I've got on trousers, and I'm going to begin school."

"Why, why!" said the old gentleman, laying down his paper; "how many things are happening altogether!"

Grandpa was about as far from the end of his life as Fritz was from his beginning, and there seemed a wide difference between the bent, white head and feeble gait of the one, and the shining, bright curls that shook and nodded at the bounding steps of the other. Yet Grandpa and Fritz were great chums, and loved and understood each other perfectly.

"And now, Grandpa, measure me up against your wall," continued our new schoolboy, "so that I can tell just how much I have grown by the beginning of another term."

So Grandpa took out his pencil, and while Fritz stood with his back to the wall, very stiff and still and straight, Grandpa put his spectacle case on the boy's head to get the exact level, and marked him

off on the clean, white paint, writing his name and age and the day of the month and year. "But stop, Fritz!" said Grandpa, as he was running away; "I have only measured one-third of you."

Fritz looked puzzled.

"Is your body all of you?" asked Grandpa.

"No, sir; I s'pect I've got a mind, too," answered Fritz, but he spoke doubtfully.

"Yes, a mind to do your sums with, and a heart to love God and his creatures with. Don't you see that I have only measured one-third of you? Come, and I'll measure your mind. How much arithmetic do you know? As far as multiplication? Good! And you are in the second reader? Very well! Now write your name down in my notebook, and put these facts down, so that I may take the measure of your reading, writing, and arithmetic."

Fritz, highly amused, took the pencil and wrote in a very clumsy hand: "Frederick Jones—multiplication and second reader."

"But what about my heart?" the little boy asked, presently.

Grandpa looked very grave, and was silent for a minute; then he said: "Did you please your mother by getting down in time for prayers this morning?"

"No, sir."

"Did you look for little sister Lucy's doll that she lost yesterday?"

"No, sir."

"Did you carry Mrs. Parsons the honey she told you to ask your mother for, to help her cough?"

"Why, Grandpa, I forgot all about it."

The old man did not say a word, but began to write in his notebook; and Fritz, looking over his shoulder, managed to spell out these words: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

A year passed away, and again we find Fritz at his grandpa's knees. Grandpa's step is slower, his words weaker, and his eyesight dimmer. Fritz is somewhat changed, too; his curls are shorter, and his trousers are looser; his shoulders are broader; and when he backs up to the wall, behold, he is away above last year's mark. He reads a fourth reader now, and knows something of fractions, and when he writes his name the letters do not tumble down and sprawl around as they did last year.

"And how about that other measure?" asked Grandpa.

Fritz is silent; but the old man puts his arm around him and says, tenderly: "I heard mamma say yesterday that Fritz was her greatest comfort, Lucy cried when she found Fritz's holiday was over, and old Dame Parsons said she would be lost without that boy's helping hand."

Again Grandpa wrote in his little book, and, though the writing was very shaky, Fritz could read it plainly this time: "'If ye fulfill the royal law, . . . Thou shalt love thy neighbor as thyself, ye do well.' Now, Fritz, boy," he said, "that's the best growing you've done this year."—Recorder.

SEA SOLDIERS.

Some of our readers who live far away from the ocean may not know very much about the little creature that dresses himself in a suit of armor, which he changes every year until he is full grown.

The lobster is a very curious animal. He is furnished with a complete suit of armor, which consists of a great many different pieces. This armor, or shell, is as hard as stone, of a purplish-black color, with pale spots here and there. When the lobster is boiled, its shell turns red. The lobster has no less than eight pairs of legs and arms—almost enough for a centipede. The front pair are much larger and stronger than the others, with huge pinchers at the ends. When he is seized by one of his claws, the owner quietly leaves it in the hand of the captor, as though he were saying, "I will make you a present of it," and tosses himself off as fast as possible; but when he seizes others by the claw, it is quite another matter, as his power of holding on is not easily exhausted.

A lobster thinks very little of a broken claw, as another claw takes its place, although it is some time before a new arm or leg is as strong as the old one. Numbers of broken claws are sometimes found among the rocks where the lobsters disport themselves. This is a sure sign that there has been a naval battle under water, or that the knights in armor have had a great fright from thunder or fishermen, or some other danger. When they are alarmed, these strange creatures drop their claws. Owing to these causes some lobsters are found with no claws; some, with one; and others, with one shorter than the other.

These two large claws differ both in appearance

and use. One has short, blunt teeth, and the other, very sharp ones. The blunt-toothed one is used by the lobster as a support when he attempts to anchor himself to anything, and with the other he attacks and destroys his prey. But the teeth proper, with which he chews his food, are in his stomach; they are only three in number, and arranged in such a manner that they grind like a mill. This queer part of the lobster's anatomy is sometimes called "the lady in her chair." The head of the lobster has six pairs of jaws. In front of the jaws are two strong feelers, called "antennæ," which are very easily broken. Next come the little feelers, and then a pair of joints which support the eyes.

One peculiarity of the lobster is his habit of indulging in a new suit of armor every year. This is his style of growing; and when his old dress becomes too tight, there are no buttons to unfasten or seams to let out, and the poor creature is very uncomfortable. His flesh shrinks until it is much smaller than his shell; and crawling off to some retired place among the rocks, he waits until the walls of his house begin to crack about the head, go on cracking down his back, and then he pulls himself slowly away until his eyes are through. A jump backward leaves him on the bare sand, with only a thin garment of skin to protect him.

At first the lobster totters about in great bewilderment at the helpless condition in which he finds himself; but crawling among the rocks again, he waits for his shell to harden. Meanwhile he fills himself with water, which increases his size so much that he finally sallies forth much larger and more powerful than he was before. This yearly change goes on until the lobster is fully grown; after this he does not change his suit.—Morning Star.

CLEOPATRA'S PEARL.

History relates that Cleopatra, the beautiful queen of Egypt, luxurious and wicked, brought mighty men to bow before her charms. Once she was seated at her royal festal board, surrounded by haughty princes and nobles. All that could please the eye, the ear, the palate, the senses, was present. In her pride, the queen of Egypt desired to make a vain display of how little she cared for wealth. Stretching her jeweled hand to her brow, adorned with the royal crown, she plucked thence the chiefest jewel, an Oriental pearl, full-orbed and lustrous as the morning, and while the gaping courtiers looked on in amazement she dropped the shining gem into a goblet of acid wine, which, acting chemically upon the carbonate of lime entering into the composition of the pearl, dissolved it. Then, grasping the golden goblet, she raised it to her ruby lips, and drank the glowing wine, in which flowed the wealth of a kingdom. She did this in mere wantonness. She, in a moment, destroyed a pearl of great price.

"Foolish queen!" I hear you say. Truly, you speak well. But thou, immortal man, still without a deathless hope for salvation bought with the crimson tide which flows from Christ's pierced side—thou hast condemned not only the folly of the dark queen of Egypt, but thine own. Even now I see thee seated at the banquet of earthly joys. Jesus is inviting thee to come to him, the Spirit is pleading, but in vain. I see thee sporting with thy salvation; I see thee stretch thy careless hand and seize the pearl of great price, which cost the blood of Christ; I see thee drop this priceless gem of thy soul's salvation into the acid cup of the world's pleasures, there to be lost forever.—A. J. Reynolds, in Herald and Presbyter.

Perhaps it were better for most of us to complain less of being misunderstood, and to take more care that we do not misunderstand other people. It ought to give us pause at a time to remember that each one has a stock of cut-and-dried judgments on his neighbors, and that the chances are that most of them are quite erroneous. What our neighbor really is we may never know, but we may be pretty certain that he is not what we have imagined, and that many things we have thought of him are quite beside the mark. What he does we have seen, but we have no idea what may have been his thoughts and intentions. The mere surface of his character may be exposed, but of the complexity within we have not the faintest idea. People crammed with self-consciousness and self-conceit are often praised as humble, while shy and reserved people are judged to be proud. Some whose whole life is one subtle, studied selfishness get the name of self-sacrifice, and other silent, heroic souls are condemned for want of humanity.—Ian Maclaren.

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Editorial.

QUESTIONS BY A MORMON.

1. Who sent you to preach and baptize, or did you "fashion" yourself a minister? (2 Cor. 11: 13-15.)
2. Jesus appeared unto Paul "to make him a minister;" who appeared unto you?
3. If Timothy was baptized just the same as Paul, give proof that he was made a minister in a different way from Paul?
4. If Paul desired to "cut off occasion from them which desire occasion" by preaching "for naught," do you do as Paul?
5. If those who hear the apostles hear Jesus, do you hear James (5: 14, 15) and John (Rev. 1: 3) just as well as Philip with the eunuch, going down into the water and "up out of the water?"
6. As you are of those who call for "precept and example," do you anoint the sick when you pray for them?

1. The question of a truth seeker is not what affects me personally, but what the Scriptures teach. Unless Jesus has sent me to preach, I have no right to preach. Jesus said to the apostles: "As my Father hath sent me, even so send I you." (John 20: 21.) "He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." (John 13: 20.) What Jesus did, the Father did through him; what the apostles did, Jesus did through them. Jesus, in the great commission, commanded the apostles: "Go, . . . teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them [those baptized] to observe all things whatsoever I have commanded you [to "observe" is to do]." Jesus told the apostles to teach all baptized persons to do what he had commanded them. He had commanded them to "teach all nations," to "preach the gospel to every creature." So Christ commands every person taught and baptized by the apostles to teach and baptize others. This is the general and universal law, restricted as to persons and classes, times and places, by directions given by Jesus and to us through the apostles, through whom he speaks to the world. By this great commission every one taught and baptized by the apostles is under the same obligation to teach and baptize others as the apostles themselves. All disciples, restricted as above by the directions of God, have the same authority and are under the same obligation to preach and teach what Jesus gave that the apostles had. Mormon pretenders, who claim to work miracles and to receive direct power from God, fill the description of 2 Cor. 11: 13-15: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is

transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." That scripture has never in the world's history been more completely fulfilled than in the claims and pretensions of Mormons to apostolic and miraculous gifts.

2. The man since the days of the apostles that claims that Jesus appeared to him as he did to Paul is a false apostle, a deceitful worker, transforming himself into an apostle of Christ. I gave the authority by which I preach under Question 1.

3. The proof rests on you to show he was sent as Paul, if it be true. But it is so abundant against you I give it. Paul, in Gal. 1: 11, 12, says: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Paul, as all apostles, saw Jesus and received from him directly what he was to teach. An apostle was one sent directly by Christ to bear witness of what he heard and saw of him. Ananias said to Saul: "The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard." (Acts 22: 14, 15.) In verse 18 God spoke to him directly again; see also Acts 9: 15. "For I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and those things in the which I will appear unto thee." (Acts 26: 16.) See also 2 Cor. 12, wherein God did appear unto him. "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds." (Verse 12.) No true apostle ever demanded or expected people to believe he was an apostle unless he gave them the evidence of his apostleship by these signs. Timothy was not so called of God to be an apostle. He had first been taught the Old Testament Scriptures by his mother and grandmother. (2 Tim. 1: 5.) He was Paul's "own son in the faith" of the gospel (1 Tim. 1: 2), which means Paul taught him the gospel of Christ, or brought him to believe in Christ. Paul, after he had converted him, returned to his place and found him "well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him," etc. (Acts 16: 1-3.) So he was called by Paul to go with him, and whatever of spiritual gifts he had, he received from the laying on of Paul's hands, and not direct from God. "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands." (2 Tim. 1: 6.) Paul received his teaching direct from God, and not of man; Timothy received what he knew from Paul and by reading and study of the Scriptures. "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." (2 Tim. 1: 13.) "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2: 2.) Again: "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Tim. 3: 14, 15.) He admonished Timothy to give attention to reading and study, and recognized he in all things was dependent upon what he heard and learned of others. Paul says he was not, nor was any apostle of Jesus Christ. It is true Timothy had a spiritual gift, that was bestowed on him by the hands of the apostles. These gifts were given to remain with and guide the church until the perfect will of God should be made known; then these gifts, partial in their nature, were to give way to the more excellent and perfect way given in

1 Cor. 12, 13. "Charity [the better way] never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge [he is speaking of miraculous knowledge], it shall vanish away. . . . When that which is perfect [the perfect will of God] is come, then that which is in part shall be done away." He is speaking of the completion of the perfect will of God and the temporary spiritual gifts, which were partial and to pass away, as the context clearly shows. (See, also, Eph. 4: 12, 13.) It will be seen, too, that he tells Timothy that the truth is to be perpetuated by his committing it to faithful men able to teach others. This shows the miraculous gifts were not to be perpetuated, but the word of God was to be taught from one to another. Timothy did not receive the same kind of a call that Paul did, nor was he inspired to the degree Paul was. Paul declares he was not a whit behind the chiefest apostle; and the test he gave by which all men's claims to be spiritual were to be true was that they acknowledge the things he wrote (embracing the passing away of the miraculous gifts) were the commandments of God. (1 Cor. 14: 37.) Paul's call and Timothy's call were no more alike than the creation of Adam and that of his descendants. His was miraculous; others, by law.

4. I have never preached for money, and any man that does it is unworthy of Christ. Paul did receive help, but remained in poverty, so poor he could not support one wife. The Mormon apostles have grown immensely rich and powerful in worldly affairs and can support many wives to gratify their pampered lusts. They are greatly unlike Paul in this.

5, 6. I hear these and do them as commanded. I do not, as the Mormons, make a pretense of curing people, when they cannot present a single case of real cure by laying on hands or anointing with oil in their whole existence. If to cure people by this process is a sign of approval by God, the Mormons are of all people most miserable. They have pretended they had power to do this, and in all their history cannot present a single case of actual cure.

When you anoint the sick, do they get well? I saw a Mormon priest not long ago complaining greatly of suffering, and I suggested he have hands laid on him, and be anointed, and he was greatly offended. I pressed another, a few weeks ago, to give one single example, well authenticated, of any of them having worked a miracle of healing in all their history, and proposed that I would go five hundred miles to see one such. After much evasion he said a blind woman was restored to sight last year in Warren County, Tenn. I pressed him for the name or neighborhood, but never could get either. I showed him that Christ and his apostles healed multitudes. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them." (Matt. 4: 23, 24.) "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." (Matt. 9: 35.) "And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him." (Mark 1: 32-34.) Here, as elsewhere, his miracles were numerous and in the presence of the whole city. Nothing did he speak or do in secret that he did not do openly. The apostles Peter and John healed the impotent man at the

Beautiful gate of the temple, and "all the people saw him walking and praising God." (Acts 3. 9.)

Again: "And by the hands of the apostles were many signs and wonders wrought among the people; . . . insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one." (Acts 5: 12-16.) Here the numbers seem to have been so great the apostle could not go to each one of them personally; so they were laid along his pathway that they might be thus treated. A similar condition existed at Ephesus with Paul. "And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." (Acts 19: 11, 12.) These things were done openly before all the people in such numbers none could be deceived. These are only given as specimens. I feel sure we may safely say that no one suffering with disease ever applied to Jesus or an apostle for healing and failed to receive it. Had their claims to work miracles or to have the miraculous power of the Spirit been supported by no better or clearer testimony than the claims of the Latter-day Saints, no sane man ever would have believed on them. A more baseless and stupendous lie has never been perpetrated on the credulity of the ignorant than the claims of Mormonism to miraculous power. No miracle, no prophetic power, no ability to heal has ever been manifested among them, nor can be.

There are other questions we will answer next week.

D. L.

SPREAD OF MORMONISM.

Those who imagine that Mormonism is dying out, or is confined practically to Utah and contiguous States, are greatly in error. This insidious enemy is reported as invading with remarkable rapidity and success the States of Illinois, Iowa, Indiana, Michigan, Missouri, Nebraska, Wisconsin, and Minnesota. During the last year there has been a large increase in the number of converts in this section, in which there are now eleven hundred members of that body. The missionaries have met with the bitterest persecution, and yet they seem to prosecute their work of proselyting with remarkable devotion and success. In an article on the Mormons in a New York paper it is stated that these missionaries accept no pay, ask no alms, take up no collections, but maintain themselves at their own expense. They get nothing from the church at Salt Lake, from which they are sent out, and they must foot all their expenses from their own pockets. To do this they must either have parents behind them or work a year and preach a year. Many of them have to borrow money before they get home. They are in a sense martyrs to their religion and to the tenet of that belief which makes it a grievous fault to place a market price upon the work of salvation. Although they believe in polygamy, and say it is a part of their religion, they are not preaching its introduction. They abide, they say, by the law of 1890 against polygamy. The missionary effort of the Mormons is world-wide. There are at present about three thousand missionaries out in the work, about twelve hundred and fifty of them being in the Southern States. They have three hundred in Europe, and are doing effectual work in the Sandwich Islands, New Zealand, the Pacific and Society Islands, Tahiti, Australia, and Samoa. They claim a following now of three hundred thousand active communicants, two hundred and fifty thousand of whom are located in Utah, Idaho, Arizona, Wyoming, and California. They are meeting with very great success in Mexico.—Religious Review of Reviews.

We give the above to our readers that they may see what people in error, fired with religious zeal and enthusiasm, are doing. Here is a great object lesson for those who are claiming that missionary societies must be organized to conduct the work of the Lord in the evangelization of the world. Three

thousand missionaries! Three hundred thousand active communicants! In view of the vile errors held by these people and the midnight darkness through which they are groping their way, it must be frankly admitted that this is a marvelous showing. Still there are those who have a knowledge of God, but are lacking in that zeal which should characterize God's people, who are crying: "Nothing can be done without systematic coöperation; organize, build up a large human organization to guarantee missionaries their support!" Men are not of the stuff that martyrs are made of who will not tell the poor, lost soul what to do to be saved until their salary is guaranteed. The secret of Mormon success may be read in the following: "These missionaries accept no pay, ask no alms, take up no collections, but maintain themselves at their own expense. They get nothing from the church at Salt Lake, from which they are sent out, and they must foot all their expenses from their own pockets. To do this they must either have parents behind them or work a year and preach a year. Many of them have to borrow money before they get home. They are in a sense martyrs to their religion and to the tenet of that belief which makes it a grievous fault to place a market price upon the work of salvation." While "they which preach the gospel should live of the gospel," yet the man who will place a monetary value on a soul has never realized the blessedness of salvation. It is an undeniable fact that the preacher who will not proclaim the world's Redeemer to a soul in darkness till his salary is guaranteed by man is thereby robbed of much of his power. He is like Samson shorn of his locks: he is selling out to the Delilahs of the world. When the preacher or any Christian puts the loaves and fishes between himself and the salvation of a soul, he at once impresses the people that he is more in love with money than he is with souls.

This is a good lesson for our society brethren. Look at what is being done without any human organization. Individual consecration is worth far more than all the combined machinery of the world. If Mormons in error are doing so much, how much more should we do who have the truth! Is it possible that the Mormons in their darkness are wiser than the children of light?

Here is a lesson for us all. The work of converting the world is not being done by boards and societies. They make great claims for themselves, and their secretaries know how to make flaming reports; they are good at sounding trumpets. Without any seeming difficulty they even claim that work that is done by individual consecration and independent of any board. But as of old the Lord was not in the boisterous wind, or the earthquake, or the fire, but in the still small voice, so it is to-day. "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." With the religion of Christ within a man, with heaven in him now, he will sow the seed of the kingdom broadcast. While some Christians may be discouraged and are, with folded arms, weeping under the willows, yet the great bulk of the work that is being done for the conversion of sinners is being done by individual consecration. How much more rapidly a knowledge of God would cover the earth as the waters cover the sea if we were all in earnest, as was Paul! "Are they ministers of Christ? (I speak as a fool) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in

hunger and thirst, in fastings often, in cold and nakedness." (2 Cor. 11: 23-27.)

There are hundreds of missionaries in foreign lands who are not supported by any board or society. B. F. Haynes, editor of Zion's Outlook, gives me the following information: The Christian and Missionary Alliance—Dr. A. B. Simpson, of New York, its head and founder—has over three hundred missionaries in foreign fields. The alliance is an independentism, pure and simple. It is backed and supported by no denomination; it is rather opposed and criticised by church boards, because its success is a rebuke to the expensive methods of these ecclesiasticisms. The alliance receives about \$150,000 per year through voluntary contributions to missions. Last year the amount was greater than this. The China Inland Mission in 1898 had six hundred and eighty-two missionaries (including wives and associates); there were also six hundred and five native helpers. These go out in dependence upon God for temporal supplies. All the expenses of the mission at home and abroad are met by voluntary contributions. The income for the year ending May, 1898, was about \$185,000 from all sources.

It will be observed that these missionaries all go without any guarantee of salaries from boards. While the alliance and the China Inland Mission are not denominational, yet they have not come to the full light of the truth; they still have some organization besides the church. But this all goes to show that a great missionary work is being done independent of boards and societies. The missionaries go and are supported by voluntary contributions.

With every disciple moved by the same purpose and guided by the same head, the Lord Jesus Christ, a great work will be done. Wherever there is a disciple, he will be about the Master's business. This is sufficient system. Filled with the same hope and cheered by the same precious promises, under this system the word of God should reach the earth's remotest bounds; under the same system the apostles preached the gospel to every creature under heaven. (Col. 1: 23.) "Yes verily, their sound went into all the earth, and their words unto the ends of the world." (Rom. 10: 18.) This work was done without any human organization and without a tithe of the facilities that we now have for spreading the truth. How blind are those who will not see!

J. C. McQUIDDY.

Prayer is the forerunner of mercy. Turn to sacred history, and you will find that scarcely ever did a great mercy come to this world unheralded by supplication. Prayer is always the preface to blessing; it goes before the blessing as the blessing's shadow. When the sunlight of God's mercies rises upon our necessities it casts the shadow of prayer far down upon the plain; or, to use another illustration, when God piles up a hill of mercies he himself shines behind them, and he casts on our spirits the shadow of prayer, our pleadings are the shadows of mercy. Prayer is thus connected with the blessing to show us the value of it.—Spurgeon.

Many years ago a Welsh minister, beginning his sermon, leaned over the pulpit, and said, with a solemn air: "Friends, I have a question to ask. I cannot answer it; you cannot answer it; if an angel from heaven were here, he could not answer it; if a devil from hell were here, he could not answer it." Deathlike silence reigned. Every eye was fixed on the speaker. He proceeded: "The question is: 'How shall we escape, if we neglect so great salvation?'"

I used to wonder at the striking resemblance of some of the false religions to the true, until I learned that the difference between the goose and the swan is only a few inches of neck.—Panin.

Of an idle, unrevolving man destiny can make nothing more than a mere enameled vessel of dishonor, let her spend on him what coloring she may. Let the idle think of this.—Carlyle.

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25 cents at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

Nonresident Notice.

J. J. Blair, Admr., et al.

vs.

Hugh McMurray et al.

In this cause, on this the 20th day of December, 1899, it appearing to the satisfaction of the Clerk from the affidavit to the petition in this cause that the defendants—William Blair, James Blair, and Fannie Bridge and her husband, H. E. Bridge—are nonresidents of the State of Tennessee; therefore the ordinary process of this court cannot be served upon them. It is therefore ordered by the Clerk that said defendants enter their appearance herein at the February term of the Davidson County Court, to be holden at the courthouse in Nashville, Tenn., on the first Monday in February, 1900, it being February 5, 1900, and defend, or said complainant's bill will be taken for confessed as to them, and will be set for hearing ex parte.

It is therefore ordered that a copy of this order be published for four weeks in succession in the Gospel Advocate, a newspaper published in Nashville, Tenn.

P. A. Shelton, Clerk,

By Wm. B. Shelton, D. C.

W. R. Chambers, Solicitor.

Missionary Work.

TO WHOM MAY WE SEND?

A brother writes: "We are desirous of sending some missionary money, but are at a loss to know where to send it." There may be others similarly situated.

Of my acquaintance there are several whom I think are worthy; they are doing missionary work without a salary and are trusting God for their temporal needs. If they get in need, they follow Paul's example and labor with their own hands to supply that which is lacking. They are as follows: R. W. Officer, Atoka, I. T.; Mr. and Mrs. E. Snodgrass, 14 Tsukiji, Tokyo, Japan; Miss Nettie Craynon, same address; William J. Bishop and wife, Koishikawa, Tokyo, Japan; F. A. Wagner and Otoshige Fujimori and wife, Takahagi, Kurimotomura, Katorigori, Shimosa, Japan; D. T. Jones and wife, Hanyang, Hankow, China. These brethren and sisters should have the fellowship of the churches. Any congregation of a hundred members can easily sustain one of these workers. In doing this the churches themselves would grow and be happy. I have had brethren to frequently say: "We expect to contribute to your work." I am glad to see churches inclined to do missionary work, but to consider an occasional contribution to me the full measure of their duty is not at all satisfactory. A great number of churches scattered throughout this land of ours, with all of its wealth and plenty, settling down to support one little, pitiful, puny missionary is the next thing to a shame. What I am anxious to hear the churches begin to say is: "We are preparing to send some of our own number and support them." This will show that you are thoroughly in earnest.

In addition to the brethren I have mentioned, there are no doubt other brethren laboring in these and other fields, but they are unknown to me.

At the present rate of preaching the gospel unbelief is increasing far more rapidly than the world is being converted. There are more heathen in Japan to-day than there were forty years ago. Every year brings into the world thousands who have never heard of Christ. The churches must wake up if they would keep pace with the work of Satan.

SEVENTEEN WEEKS.

This is the length of time Brother Officer has been watching by the bedside of a sick wife. As to any hopes of her recovery, Brother Officer says: "We know she cannot last long." Let us, brethren, show to Brother and Sister Officer our sympathy by our letters, our prayers, and our offerings. Sickness, besides calling the husband from his field of labor, always increases expenses. May the Lord be gracious unto Brother and Sister Officer.

J. M. M'CALEB.

In Tennessee.

My last letter to the Gospel Advocate left me at White Bluff, where I found the church in a sad and dying condition; but after two weeks' preaching all wrongs were rectified and all troubles settled among those dear brethren. They came together with a full determination to profit by their past experience, and try to do better work in the future. I truly hope they may carry out their resolutions, for there can be real happi-

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ness in this life only as we do our Master's will. When brethren become offended at each other and have trouble, it not only gives the enemy occasion to talk, but causes the world to have no confidence in the religion we ask them to accept. A little more humbleness and humility upon the part of many brethren, a little more willingness to suffer wrong rather than do wrong, would go a long way toward settling many church troubles and healing many wounds that now exist in the church of God. I hope the church at White Bluff will continue to strive together for the upbuilding of the Master's cause in that town, and that I may be able to hold them another meeting on my return to Tennessee this year.

From White Bluff I went to Piney, ten miles south of Dickson, to hold a mission meeting supported by the churches at Bellview and Dickson, with some outside help. This meeting was different from all other mission meetings I ever held. During the past fourteen years I have made it a point to hold from one to three mission meetings each year at my own expense. I know many other preachers who do likewise, but this was the first time in my life that a congregation ever wrote me that they wanted to hold a mission meeting and would send me there at their own expense. For a number of years I have said that if all our brethren would make the sacrifice in the mission field that our preachers do we would be able to put missionaries in all fields, but few congregations ever think to support a meeting beyond their own home. Not only did the church at Bellview work up and support the meeting from a financial standpoint, but they sent Sisters Katie Rodgers, Maggie Larkins, and Cora Link—three of their best singers—along to help in the song service, and as I had Brother Will. Martin employed to lead the song service, that part was all that could be desired. At the meeting there were a number attended who were fifty years old and had never before heard a gospel sermon.

I found many good people at Piney willing to hear the truth, and I think the church at Bellview could not have made a better selection for a mission meeting. If Brother Mack Fussell will keep the work moving down there by getting the church again to help in another meeting, I am sure in a short time a congregation can be built up in that part. I mention Brother Mack Fussell in connection with the work, for I am sure he was instrumental in having the meeting held there. He is a good man and full of good works. I trust that many of

our churches will follow the example of Bellview in the future and always send for a man to hold two meetings, instead of only one. Many of our churches forget that a preacher contributes from \$5 to \$15 in actual expense to each meeting he holds in going to and from the meeting. If they would always arrange for two meetings—one at their home and one at some mission near by—they would save the preacher some expense, help him to do mission work, and drive societyism out of the church by doing the work the society was organized to do.

My last trip to Tennessee was pleasantly spent with many brethren whose great desire is to do the Master's will; yet I found that there, as at many other places, indifference and idleness among many church members prevailed.

I held three meetings on this trip, which occupied about six weeks' time. At my meeting at Bellview I was paid \$40; at White Bluff, \$20; at Piney, \$40. Total, \$100. To those three meetings I contributed \$28 railroad fare; I also paid Brother Will. Martin \$10 for leading the song service at White Bluff and Piney; making a total expenditure of \$38. This left \$62 for the three meetings, or \$40 per month, which was more than I was paid for part of my work last year. During January I was paid \$7.50; during February, nothing; and during March, \$21; yet in all these things I try to do my duty and be content. I only mention these things for the benefit of some members in Tennessee who claimed that my dear Brother Williams, of Nashville, and I were only out preaching for the money there is in it to us. Not only are such accusations made against Williams and me, but also against all other godly men who leave home and loved ones and go into the field to do their Master's will. Often have their motives been impugned by ungodly, covetous members, who desire to live at ease in this life and think but little of the life to come. But when I call to memory that all who live godly in Christ Jesus will receive persecutions, I let none of these things bother me, but try in all these things to do my Master's will, knowing for all this work I will be rewarded in the great beyond.

I am now at Seymour, Texas, for a meeting. I have been from home two months, but after this meeting I expect to rest a few days at home.

J. D. TANT.

For Seasickness,

Use Horsford's Acid Phosphate.

Dr. J. Fourness-Brice, of the steamship Teutonic, says: "I have prescribed it among the passengers traveling to and from Europe, and am satisfied that, if taken in time, it will, in a great many cases, prevent seasickness."

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But what about the blood which the heart must pump at the rate of seventy times a minute? If the heart is to be sturdy and the nerves strong, this blood must be rich and pure. Hood's Sarsaparilla makes sturdy hearts because it makes good blood; it gives to men and women strength, confidence, courage, and endurance.

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Good health, inwardly, of the kidneys, liver and bowels, is sure to come if Hood's Sarsaparilla is promptly used.

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Field Gleanings.

The old year, with all its joys and sorrows, is now numbered with the past. We look back over our work and say we might have done more and better work had we known as much as we now know. But we must improve as our knowledge increases.

During the year I traveled about five thousand miles, preached about three hundred and fifty sermons, and held three debates. I received a very good support for my labor, for which I rejoice, thank God, and take courage. I have never yet received enough for my preaching to support my family, but have supplemented it by selling my books and working for the Primitive Christian and the Gospel Advocate. The sale of my books has netted me over \$100 this past year, and commissions for the Gospel Advocate and the Primitive Christian, about \$100; so, by careful living, I have been able to devote some time to destitute work. I have devoted six weeks to destitute fields at my own charges, besides giving \$40 in money to the grand work of relieving the needy. I am fully determined to do more this year than I did last year. I held some meetings last year where the brethren made me rejoice in their liberality, thus enabling me to go to fields where otherwise I could not have gone; but at other points the carelessness of those who should have seen after the matter caused but little to be given. But I am sure that my lot has been one of great pleasantness compared to that of many others who are my equals as preachers and much older in the service of God. Hence I do not complain, but rejoice that I have been able to spend and be spent for. During the past year I baptized about one hundred persons, being about one-third less than for any year for the past five years; neither have I preached as many sermons as in former years. May God help us all to do our very best during 1900.

Brother W. A. Shultz, of Lometa, writes me that he has baptized sixty-six persons since September. Brother Shultz is an excellent preacher and a sacrificing Christian.

Under my special offer to give "Thompson-Lawson Debate," "Heartfelt Religion," and "Which Church Should I Join?" all for 50 cents, many orders have been received. This is by far the best offer I have ever made on books, and if you want the entire

lot for 50 cents, send money order at once to Denton, Texas. If you want to take advantage of this special offer, you must send within two weeks after this appears in Gospel Advocate.

Brother E. H. Rogers has recently closed a meeting at Little Elm. I have not learned the results.

Brother A. W. Young and J. K. P. Williams are to hold a joint discussion at Crafton, Wise County, beginning on January 22.

The meeting at Whitewright was a grand success, and Brother Larimore showed himself a workman that needed not to be ashamed. The immediate results were thirty-two added to the congregation there. There were twenty-six baptisms; three came from the "Central Christian Church." The church was greatly edified, and I consider the meeting the best yet held in Whitewright. We expect Brother Larimore to spend eight weeks with the church at Whitewright in 1901, and I have promised to "lend a helping hand." Brother Larimore's work at Whitewright will be remembered for many, many years. May God bless him in his work.

I have several calls for orphan children. If you know of one needing a good home, send me name and address; if any one who reads this would like to take an orphan, send me name and also reference of some reliable person, to whom I can refer as to reliability. Always send stamp for reply. I consider this an important work and can place a number of children in good homes.

Denton, Texas. J. H. LAWSON.

A Delusive Idea.

My eyes recently fell upon a letter written by a brother to a sister nearly forty years ago. The writer was then just across his majority, and the diction shows a well-trained mind. The truth is, the writer, at that time, had the brightest opening of any young man in his county. With a vigorous body, a large and active brain, and means at his disposal by which to meet the expenses of attending school, there seemed to be nothing to prevent success. From the letter I gather that the sister had become alarmed for him on account of his occasionally indulging his appetite for a dram. He wrote to quiet her fears; he expressed the deepest abhorrence for drunkenness, and the misery, shame, and degradation going with it. For the drunkard he had only words of the strongest contempt. Far from him was the thought of ever being one; he indignantly repelled the idea that he was in danger. In full confidence in himself he proposed to escape the drunkard's fate; not by total abstinence, but by controlling himself in the amount he drank. He was a man, and a man could gratify his appetite occasionally without danger of being overcome. What has been the outcome? The same as in thousands of similar cases. The habit grew on him until he became as complete a wreck as drink ever made—wrecked in body, wrecked in property, wrecked in mind, wrecked in morals. The life that bade fair to be a blessing to the community has been an abject failure. I write this, not with pleasure, but in deepest sorrow, that some young men who read this and who reason as did this writer may take warning from his fall and determine to "touch not, taste not," the accursed stuff. The only one who is safe from the drunkard's fate is the one who never drinks at all. J. D. FLOYD.

CLOGGED KIDNEYS.

They Produce Poison in the Blood, Become Infected with Disease, Break Down the Entire System, and Bring on Bright's Disease.

You know what happens to a sewer when it becomes clogged, don't you?

Do you know what happens to the human system when the kidneys become clogged? They are unable to throw out the impurities from the blood, and become infected with poisons; they decay, fall apart, and pass out in the urine; the blood, unfiltered, carries the poison all over the system, and, if not checked, death follows. The kidneys are the sewers of the human system.



Laboratory of Dr. Kilmer & Co., Binghamton, N. Y. Home of Swamp-Root.

When your kidneys are not doing their work, some of the symptoms which prove it to you are: Pain or dull ache in the back; excess of uric acid; gravel; rheumatic pains; sediment in the urine; scanty supply; scalding irritation in passing it; obliged to go often during the day, and to get up many times during the night to empty the bladder; sleeplessness, nervous irritability, dizziness, irregular heart, breathlessness; sallow, unhealthy complexion; puffy or dark circles under the eyes; sometimes the feet, limbs, or body bloat; loss of ambition, general weakness and debility.

When you are sick, then, no matter what you think the name of your disease is, the first thing you should do is to afford aid to your kidneys by using Dr. Kilmer's Swamp-Root, the great kidney remedy.

In taking Swamp-Root you afford natural help to nature, for Swamp-Root is the most perfect healer and

gentle aid to the kidneys that is known to medical science.

Perhaps you are in doubt about your kidneys and want to find out. Here is a simple test. Take from your urine passed when you arise in the morning about two ounces; place in a glass or bottle and let it stand for twenty-four hours. If, upon examination, you find any settleings or sediment, if it is milky or cloudy, or if particles float about in it, disease has got a foothold in your kidneys, and nature is calling for help.

If you have the slightest symptom of kidney or bladder trouble, or if there is a trace of it in your family history, you would profit by taking Swamp-Root every now and then as a preventive, and thus absolutely forestall kidney and bladder troubles.

The famous new discovery, Swamp-Root, has been tested in so many ways—in hospital work; in private practice; among the helpless, too poor to purchase relief—and has proved so successful in every case, that a special arrangement has been made with the Gospel Advocate by which all of its readers who have not already tried it may have a sample bottle sent, absolutely free, by mail; also a book telling all about kidney and bladder diseases, and containing some of the thousands of testimonial tributes from men and women reclaimed to lives of happiness and usefulness by the means of Swamp-Root, the great kidney remedy.

Be sure to mention reading this generous offer in the Gospel Advocate when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

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General News.

The bubonic plague is spreading in Honolulu. The houses in which persons have died have been burned.

The Republic Steel Company, one of the two big steel trusts recently formed, has thirteen plants in Indiana.

The price of coal in France and England is going up with a rush, and industries are hampered by the scarcity of fuel.

Considerable excitement has been created in Germany by the seizure of German mail steamers by British cruisers.

It is estimated that 18,000,000 tons of coal are imported into London every year, of which amount 7,288,000 tons come by sea.

Colonel Denby and Professor Worcester, of the Philippines Commission, will return to Manila to aid in establishing civil government.

Work on the Paris Exposition has unearthed millions of rats, and the laborers are sometimes obliged to stop and do battle with the pests.

General Shafter has been ordered by the War Department to escort the remains of the late Maj. Gen. Henry W. Lawton from San Francisco to Washington.

The University of Pennsylvania has invited the Chinese Minister to deliver an address to the students and the public at the Academy of Music, in Philadelphia, February 22.

Packs of wolves, driven from the mountain districts of France by severe cold, are causing terror in the vicinity of Pidon. The villagers are keeping their houses and barns barricaded.

A branch of the Jacksonville Ostrich Farm will be started at Palm Beach, Fla., soon with fifty birds. Florida climate agrees with the birds, the plumage being glossy and very abundant.

The coal miners' strike in France threatens to be very serious in its consequences. Factories are closing for lack of fuel, and the price of coal has risen so high as to carry distress into many homes.

One thousand tons of steel trolley rails, each forty-five feet long and weighing 1,300 pounds, have been shipped to Rotterdam for use in equipping an electric railroad to be built in Holland on the American plan.

Andrew Carnegie has given \$300,000 to Cooper Union, New York City, for the establishment of a day school in mechanic arts, the object of which will be to give such practical instruction as shall enable young men to become first-class and skilled workmen.

The answer of the British Government to Mr. Choate's representations respecting the seizures of American flour and other goods on the three vessels—Beatrice, Mashona, and Maria—has been received. It is conceded the American goods were not subject to seizure.

The State Geologist of Missouri declares that State to be richer in lead,

zinc, copper, nickel, cobalt, and coal than any other State in the Union, and predicts that "within the next five years Missouri will startle the world," by her production of these minerals.

After eight months of imprisonment by the Filipinos, Lieutenant Gilmore and his comrades, with a number of other American prisoners, have been rescued and brought to Manila. Lieutenant Gilmore and party had lost all hope when help reached them, having been starved and otherwise mistreated by their guards.

The Secretary of War has sent to Congress a request for an urgent deficiency appropriation of \$750,000 to supplant the \$1,500,000 heretofore appropriated for the repatriation of the Spanish prisoners and their families held by the insurgents in the Philippines from these islands to Spain in accordance with the treaty of peace.

The Pacific Mail Company's chartered steamer Agloa, the biggest steamer that ever entered port, arrived at San Francisco from China and Japan by way of Honolulu. She brought no passengers, but carried twice as much freight as ever entered the Golden Gate in a single vessel. She left Hongkong with 12,000 tons of cargo, consisting chiefly of rice, tea, dates, and matting.

Latest mail advices from India aver that the situation there grows darker every week. Three millions are working on government relief work. The sale of children by starving parents is becoming common. Families are breaking up, each member for himself, in search of food. Abandoned children are found with frequency. Cattle are dying off by thousands, and no rain is expected until June.

A test of a steam plow was recently made at Morden, Manitoba, by the Canadian Pacific Railway Company. The machine moved at a speed of one and one-quarter miles per hour, and dragged after it a gang of ten plows, which turned over a twelve-foot strip of earth to the depth of four inches. At the speed at which the test was made, the plowing done in one day would be about twenty acres.

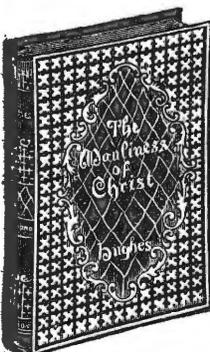
Many of the old-time employees of the Pennsylvania Railroad who have been retired under the new pension system that has just become effective on this road are making pathetic appeals to be retained in active service. One of the train baggagemen, who is ninety-one years of age, and who takes turn in handling baggage on the limited between Philadelphia and Pittsburgh, says he desires to remain in harness until next August, that he may round out fifty years's service with the company; another desires to complete forty years; and a third says the pension granted him is not sufficient to support a large family.

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BY

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Gospel Advocate Publishing Company, Nashville, Tenn.

70,000 American citizens, the majority of whom were children, was presented to Admiral Dewey a few days ago. A small, but notable, gathering assembled in the parlors of the Dewey residence, on Rhode Island avenue, Washington, and participated in the ceremony. The cup, which is a massive and artistic creation nearly six feet in height and appropriately inscribed, occupied the bay window, draped about the base with the American flag. Accompanying the vase was a large silver-bound book, containing the names of those contributing the dimes.

An electric search light, mounted upon a wagon resembling, in general appearance, an ordinary fire engine, is to be added to the equipment of the New York City fire department. An engine and dynamo, carried by the wagon, supply two lights, each having an eighteen-inch lens. The light can be either concentrated on a particular point, or spread over a wide area; and, if necessary, the lamps can be carried to a distance from the wagon, the electric connection being maintained with insulated cables. The object of the search light engine is both to illuminate dark streets and corners where the firemen have to place their hose and to throw light into windows and upon roofs where people are to be rescued from the flames and smoke.

In view of the existence of the bubonic plague in the Orient and in South America, Surgeon General Wyman has requested \$25,000 additional for quarantine service, to be appropriated as an urgency deficiency item. The first act probably will be to have quarantine laid upon all shipping coming from Manila. The town will be placed under the most rigid sanitary regulations. General Sternberg says that Colonel Greenleaf is well fitted for the emergency, and he has no doubt that the disease will soon be stamped out. It is noted that the cases are confined to the native class. It was probably from Hongkong that the disease found its way to Manila. The medical officers have been on the watch to prevent this; but, owing to the large traffic carried on in a small way by native junks, the ultimate introduction of the disease into Manila was inevitable.

Postmaster General Charles Emory Smith has appointed George W. Beavers to take charge of the American post office at the Paris Exposition. Mr. Beavers is chief of the division of salary and allowances of the Post Office

Department, and he will go to Paris as a special commissioner, sailing for France in February. He will at once get ready and place in working order the United States post office. The department will show the canceling machines, models of pneumatic tubes, mail wagons, and novel and original devices that are used exclusively in the United States postal service. A half dozen expert clerks from this country have been assigned to duty in the post office. All American visitors, who desire it, can have their mail sent to the Exposition post office on the Exposition grounds. It will go direct from steamships to the grounds in a pouch which will not be opened until delivered in charge of the American clerks, thus doing away with the possibility of miscarriage if directed to the various boarding houses and hotels in the city. Two or three clerks from the French post office will also be on duty in the American office.

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Confessing Jesus Before Men.

When sending out the twelve, Jesus said to them: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." (Matt. 10: 32, 33.) The same thought occurs in Luke 12: 8, 9, besides other places in the Scriptures.

What is it to confess Jesus? What is it to deny him? To what class of persons is the language above to be applied? Why is it a duty to confess Jesus? These and other questions are important in examining the matter of confessing Jesus Christ before men. To confess is to own, to acknowledge; to confess Jesus is, therefore, to own, to acknowledge him. But this definition is not complete without an additional thought—namely, the truth concerning the Lord Jesus Christ. The great central truth concerning him—that upon which all other truths depend—is that he is the Messiah, the Son of God, the Savior of the world. To confess Jesus is to own, to acknowledge him to be the Son of God. There are minor truths dependent upon this great central truth. To confess this central truth is to acknowledge all the minor truths flowing therefrom; to confess one or more of these minor truths is to confess, indirectly, all other minor truths, as well as the great truth concerning the Lord Jesus Christ; hence there is no one set form of words in which Christ is to be confessed. The failure to see this truth has led to much confusion concerning the matter of confessing Christ. If I confess him to be my Savior, I thereby confess him to be the Son of God; if I confess that he rose from the dead, that the miracles recorded of him are true, that he is now seated at the right hand of God, that "he shall so come in like manner" as he was seen go into heaven—by confessing any one of these truths I thereby confess all the others, as well as the great central truth taught by the apostles. "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." To acknowledge the sayings and writings of the apostles amounts to a confession of Christ.

To deny Christ is to disown him, to neglect or refuse to acknowledge the great, central truth concerning him. As with confessing him, there are many ways in which he may be denied. When a person denies a minor truth concerning Jesus, he thereby, in effect, denies all other minor truths, as well as the great central truth that he is the Son of God and

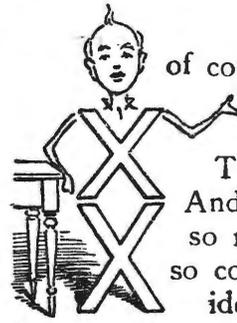
the Savior of men. Peter denied Jesus in saying he did not know him; he was ashamed or afraid, or both, to acknowledge that he knew him.

"Whosoever shall confess me before men. . . . Whosoever shall deny me before men." Jesus was addressing the apostles, and they were believers. Jesus knew their faith and loyalty would be severely tested, that the temptations to disown him would be many and great. To fulfill their mission they must tell who sent them. In the very nature of things, then, they must be continually confessing Jesus. The language is applicable to the believer, from the days of the apostles on down to the end of time. To be a believer on Jesus Christ in a true sense is to be a follower, a Christian. This brings accusations from those not friendly to the cause; that is the time and the occasion of confessing or denying. The indifferent and unbelieving are not likely to either confess or deny, because there is never any occasion for it.

To confess Jesus is a duty. Jesus will confess those who confess him. "With the mouth confession is made unto salvation." Man is a social being, and religion is a social thing; at least it has its social features. No one can embrace the true religion without embracing its social features. It must be practiced in the presence of others; its truths must be to others declared.

The necessity of confessing Christ is the result of man's social nature and the social features inherent in the religion of the Bible. When should one confess Jesus, and how often? The Bible teaches that one should confess Jesus as soon as he decides to follow him, but he should follow as soon as he becomes a believer; hence a person should confess as soon as he believes. He should confess him thereafter just as often as the incidents, happenings, circumstances of his life, and loyalty to Jesus require. The confession taught in the Scriptures is oftener drawn from the individual by enemies than by friends, and it is to be made oftener in the face of wicked men than in the presence of Christians. **G. W. BONHAM.**
Berclair, Texas.

Some seek peace by avoiding conflict with the evil forces about them. Jesus came to inaugurate a constant warfare between good and evil. It is folly to talk about the true disciple living in peace with those who are in error. Jesus will never own the disciple that rests in compromises with error. "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." And a man's foes shall be they of his own household." (Matt. 10: 34-36.) Christ did not come to bring superficial, pernicious peace. Christ might have avoided a conflict with the money



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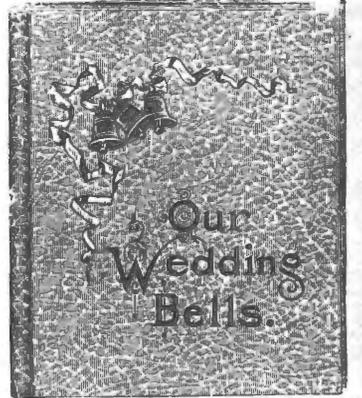
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Gospel Advocate Publishing Company,
Nashville, Tenn.

sharks in the temple, he could have left the rulers alone in their sins and have enjoyed their good will, but he would not sacrifice every principle of right in order to be on good terms with them. Such peace is dear at such a price. When the evil is rooted out and the good sits on the throne, when the soul is in harmony with God, then, and not till then, will that peace which Christ brought be ours. Of this, Jesus said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Peace cannot be found in outward circumstances. Our lives are ever restless till they rest in Him. In vain do men seek the world's fleeting treasures, thereby hoping to find peace. They may drink the most refreshing draughts that the world can give, and then die of thirst. There is no peace to the soul away from God. Only those that obey God will ever enjoy that peace that passeth understanding. "Righteousness and peace have kissed each other."

"Handbook on Baptism," by J. W. Shepherd, with an introduction by J. A. Harding. This book contains the testimonies of learned pedobaptists on the action and subjects of baptism, and of both Baptists and pedobaptists on the design thereof. The author enjoyed exceptional facilities for making his collection of authorities. It is a great book of reference, and invaluable to every Bible student, and has been pronounced to be the best compilation of authorities on the question of baptism ever published. It is printed from large type, 8vo cloth, and has 486 pages. **Price, \$1.50.**

As the years come and go we would do well to review our past lives. What did we write in the year 1899? What are our resolutions for the last year of this century? We cannot consider too seriously the follies of the past if we are fully determined to avoid them in the future. What we have written we have written, and no earthly power can alter the record. But now we can live nearer the cross. With prayerful hearts at the close of each day we can ask forgiveness for the wrongs of the day and resolve to be guilty of

them no more. With a little improvement each day we will come to life's close with a noble manhood. If we are not better to-day than we were last year, we are worse. Growing worse as the years glide away, at last we will be fitted for the world of outer darkness. As we make the journey of life but one time, how essential that we should be ever on our guard so as to shun the dangerous places! May God help us all to grow purer and better as we approach the other shore.

Two-thirds of the world's sugar is now produced from beets. Cane sugar production has scarcely doubled during the past twenty-seven years, while that from beets has more than quintupled. Meantime the price has fallen more than one-half, the average cost in foreign countries of all sugar imported into the United States in the fiscal year 1872 being 5.37 cents per pound, and in 1899, 2.39 cents per pound. These facts are shown by a tabulation prepared by the Treasury Bureau of Statistics in response to the demands for information regarding sugar production which have followed the meeting of Congress and the prospective consideration of matters relating to the sugar-producing islands which have recently come into closer relations with the United States. No development of the world's production of food stuffs has been more rapid or striking than that with reference to beet sugar. The sugar-producing area of the world has in less than a half century been shifted from the tropics northward, and the farmer of the temperate zone has shown his ability not only to compete with the low-priced labor of the tropics, but in doing so to reduce by one-half the cost of the article produced.

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Pale people are poor-blooded people. They lack strength and stamina; they are nervous; they catch cold easily; they suffer from headaches, rheumatism, dizziness, sleeplessness, depression of spirits, fever, ague, general lack of health and vitality.

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Virginia Jottings.

In the Gospel Echo, of November 16, 1899, Brother T. S. Hutson says of my tract on "Relation of Christians to Civil Governments and War:" "The writer having read very carefully a tract on 'Relation of Christians to Civil Governments and War,' herein presents a brief review. This is done that others may be led into a fuller investigation of this much-controverted subject. The author of this tract is Brother J. T. Showalter, of Snowville, Va. We give a few of his 'snap shots' and Scripture references. Let the reader take his Bible and read the Scriptures, and then if he is not satisfied with a taste, let him send for the tract and get a full meal." After giving quotations from the tract, Brother Hutson concludes as follows: "The writer recommends this tract to a careful reading. I owe it to Brother Daniel Sommer, on one side, and Brothers David Lipscomb, W. J. Brown, W. J. Miller, and J. T. Showalter, on the other, for stirring up my mind on this question. Brother Showalter's argument is as clear and condensed as any I have read. I 'fess up' that I have been losing interest in politics since reading up. I I fear it is not good literature for those who would be enthusiastic politicians. I may write more on this subject in the future. In the meantime, I will search the Scriptures." Brother Hutson is a writer on the "contributory staff" of the Octographic Review. I thank Brother Hutson for his complimentary notice of my tract. One was sent to the Gospel Advocate, with the request that Brother David Lipscomb examine and give his opinion of the same. The notice appeared in the Advocate of December 7. One was sent to the Primitive Christian, and a little general notice of my tract and others was served out a short time ago, which appeared to be "a little on this side and a little on that." By permission of the Gospel Advocate Publishing Company, I will say to the many thousand readers of the paper that the tract is now ready for delivery at 5 cents per copy, or 50 cents per dozen, sent by mail, by the author, J. T. Showalter, Snowville, Lunenburg County, Va. The title of the tract is "Relation of Christians to Civil Governments and War." Send on, brethren, and get a tract, or a dozen, or one hundred, if desired. Terms per hundred given upon application.

On the second Lord's day in December the writer visited the church at Mechanicsburg, Bland County, Va. They are about as usual. Two weeks before that time only four assembled for the breaking of bread, and they were all of Brother J. Burton's family—Brethren Burton and Songer and their wives. It makes one think of "the church in thy house" (Phile. 2), or "the church that is in their house." (Rom. 16: 5; 1 Cor. 16: 19.) Very often nowadays the worship of the Lord will have to be attended to by the few, if attended to at all. Nevertheless, it should never be neglected. Jesus said: "For where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18: 20.) This scripture ought to be enough to encourage all to go forward, even though only a few follow in the strait and narrow way. God and one constitute a majority, for the simple reason that God is greater than all else besides. When a man's ambition excels his mental caliber and piety, he and Christ then part company.

J. T. SHOWALTER.

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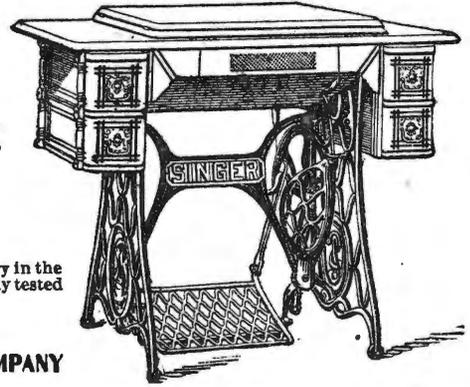
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Labor in the Lord not in Vain.

To the one who sacrifices home and its comforts and goes with no hope of earthly reward, in order to publish the glad tidings of salvation in the unevangelized sections, there will be more or less anxiety as to the results of such labors. It is sometimes hard to learn the lesson to be faithful to duty and leave the result with God. While I have been a dull pupil along this line, yet there are continually arising things that ought to encourage. I have been led to these thoughts by being called to attend the funeral of an aged sister in Christ—Sister Ellen Bobo—who died on December 12, 1899, in her eighty-eighth year. She belonged to a noble generation of men and women that is nearly extinct. The generation that is coming on may be able to meet the responsibilities that will confront them, but it is certain that they could not meet those that this older generation had to meet. Sister Bobo was an old-time disciple, having been in the Master's service nearly sixty years. Away back in the forties, in sight of my father's house, in a beautiful grove, a stand and seats were arranged, where preaching was often done by God-fearing and self-sacrificing men, chief among whom was Calvin Curlee. These preachers, while claiming to be only Christians, and to preach none other things than those taught by Christ and the apostles, were often maligned and persecuted; "schismatics" and other opprobrious epithets were applied to them. No congregation was established there, and only

the older people know that that particular locality was ever used for religious services. But were all those long rides and self-sacrifices by Curlee and his collaborators for naught? Certainly not. Though no congregation was established, a number of heads of families, among them W. P. Bobo and wife, Ellen, obeyed the gospel. These all contributed to the building up of congregations in adjoining neighborhoods. Counting those who accepted the truth at this stand in the woods and their descendants, who were trained in the truth by them, we will have several scores of persons. The preachers who labored there are all beyond the dark river.

In the death of Sister Bobo the last of the original converts is gone; yet in different parts of Tennessee, in Georgia, in Alabama, in Texas, and in Arkansas the leaven of Christianity is at work in the person of their descendants. From this and many similar cases all over the country the preachers of to-day should be encouraged to faithfully preach the word in season and out of season. "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."
J. D. FLOYD.

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Hon. R. C. Wood, a leading attorney of Lowell, Ind., cured of kidney and bladder disease, writes:

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Hon. R. C. Wood, Lowell, Ind.

from rheumatism and liver trouble, and have also suffered from kidney and bladder trouble for the past five years. I have been treated by all our home physicians and by three different specialists, besides having used various so-called specifics without receiving the least benefit. My bladder trouble became so troublesome that I had to get up from five to twelve times during the night to urinate. In fact, I was in misery the whole time, and was becoming very despondent. I have now used Alkavis, and am better than I have been for five years. I know Alkavis will cure bladder and kidney trouble, and can most heartily recommend it to all sufferers. I feel so grateful to you that I feel I owe it to you to write you this. Wishing you the success you deserve, I am,

"Respectfully yours,

"R. C. WOOD."

Rev. W. B. Moore, D.D., of Washington, D. C., testifies in the Christian Advocate that Alkavis completely cured him of kidney and bladder disease of many years' standing. Many ladies, including Mrs. C. C. Fowler, of Locktown, N. J., and Mrs. James Young, of Kent, O., also testify to its wonderful curative powers in kidney and other disorders peculiar to womanhood.

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Kansas Notes.

Brother O. W. Thomason has been visiting Brother J. E. Cain. He recently closed a good meeting at Chalk. He preached at Peck on the fourth Lord's day in December, and on the following Saturday he began a meeting at Florence.

Brother Will. Ellmore closed a meeting at Riverdale on the fourth Lord's day in December. I have not heard the result.

Brother I. D. Moffitt has been in a fine meeting at Cleardale. While the weather was not good, that did not appear to break the interest. It was one of the most interesting meetings ever conducted in that community.

Brother B. F. Martin has been in a meeting at Round Mound.

Brother C. C. Houston preached at Mulvane on December 22. They were pleased with his work.

Brother J. E. Cain was recently called to Wellington to perform a marriage ceremony. From there he went to Butler County on the same business. He preached ten miles west of Caldwell on the last Lord's day in December.

Brother J. A. Perry is in a meeting near Alameda. After that meeting closes he will hold one near Belmont. He has been making a tour through Oklahoma, and is now on his way back north.

I was with the brethren at Gage on the fourth Lord's day in December. I preached on Saturday night, Lord's day and night, and on Monday night. On Monday, December 25, at noon, I pronounced the ceremony that legalized the marriage of Brother Bruce L. Millard and Sister Minnie E. Reed, both of Gage. They are both members of the one body at that place. On December 28, at 4 P.M., Mr. J. S. Bunch, of Beloit, and Miss Margaret Dull, of Belle Plaine, were united in the holy bonds of wedlock, the writer officiating. The groom is a young druggist of Beloit; the bride, one of our most successful teachers.

Much enthusiasm has been exercised in celebrating the day that some people suppose that Christ was born on. I am afraid that many professed Christians will not be so enthusiastic in celebrating his resurrection when the next "first day of the week" comes. Men are much more enthusiastic over their own institutions than the Lord's. The celebration of December 25 as Christmas Day is man's institution; the Lord's day celebration is the Lord's institution. I presume it is human nature for man to think most of that which he makes himself, and that accounts for the way men act. We need more of the divine nature, that it may subdue the human, so that we will take more interest in the Lord's institution. This principle decides the "why" of many things we observe. A man once said to me: "I was once a church worker. I am now poor and I belong to three lodges, and it takes all the money I can spare to defray my expenses there. I have none left for the church; and, as I have no money for the church, I do not go." He talked very sincerely about the matter and made an honest confession; that is more than many will do. I knew one man that would not go to lodge on prayer-meeting night; he went to prayer meeting. I do not know many of that kind. Bad weather, rain, mud, snow, etc., do not appear to be great barriers when people want to go to Christmas trees, operas, or the lodge; but the rain is too much, mud too deep, or snow too cold for many to go to the Lord's

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service on the Lord's day. One of these is the Lord's institution; the others belong to man. I presume they think that the Lord may take care of his and they will care for theirs. We must remember there will be a day of reckoning after a while, and the Lord will have charge of affairs on that day, and we will not have much to say in it then. Whatever we consider the most important we ought to give the preference when we have an opportunity to choose between them. No matter of how much importance men's institutions may be in their place, Christians should regard the Lord's institution of supreme importance and act thus toward it. Our institutions certainly ought to be secondary matters, at best; the Lord's must be first. "Seek ye first the kingdom of God, and his righteousness," etc. I will give you one sentence from a speech that I heard recently: "Without the principles for which Freemasonry stands, Washington could not have been immortal." What do you think of this?
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Length of Creative Days.

Does Moses say that God created the earth in six literal days of twenty-four hours each? Some think that the language in the first part of Genesis teaches it. It is also claimed that Adam was created on the sixth day and lived through the seventh, which shows it to be our natural day; but there seems to be no intimation in the Scriptures that the last statement is true. "And there was evening and there was morning, the sixth day." But no such statement marks the beginning and ending of the seventh day.

If there was only one meaning attached to the word "day," and that meaning was always a period of twenty-four hours, we would then be left to but one conclusion; but most words have more than one meaning, and the word "day" is no exception. In Gen. 1: 5 alone the word has two different meanings, although the same word in the original is used to designate both. In the first two chapters of Genesis the same word has some five different meanings. In Gen. 1: 5 the word means (1) a proper name for light as distinguished from darkness, with no reference to duration; and (2) a period of time, a creative day. In Gen. 1: 14 it means a period of twenty-four hours; in Gen. 1: 16 the word "day" marks the time the sun gives light on the earth; while in Gen. 2: 4 the same word, "day," includes the entire period of creation—all the other six. From the meaning of the word itself, then, there is no necessity for making it mean just twenty-four hours, or one revolution of the earth on its axis.

The expression, "And there was evening and there was morning," does not necessitate twenty-four hours; it rather indicates the opposite. It is an expression used uniformly from the first day to the sixth; but the sun was not made till the fourth day. (Gen. 1: 14-19.) This indicates that the expression is used entirely independent of the sun, the luminary that marks the period of twenty-four hours.

In order to mark a period of twenty-four hours one must be located on this earth. But does Moses, in speaking of the work of the Maker, represent him as being on this earth? It would seem unreasonable to speak of the creative days from man's point of view. From the throne of his Majesty God made not only this world, but also many others, which, in like manner, are known to make their revolutions around the sun, marking days and nights. Why should God arbitrarily divide the periods of creating a universe by one of the least of the planets without the slightest regard to any of the rest? The thought is not plausible. "A day with the Lord" is not, from the very nature of the case, as a day with man; and why say "a day with the Lord" if it is not a different day from that with man? The

difference grows out of a different relation that man sustains to the earth to what God does. "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." (Ps. 90: 4.) It is worthy of note, also, that Moses wrote Ps. 90, as well as Genesis. He has, therefore, given us some idea of what he means by "day" when he speaks of it from the Lord's point of view.

Again, the expression, "And there was evening and there was morning," cannot apply to our natural day as we commonly use such words. Webster defines "evening": "The latter part and close of the day, and the beginning of darkness or night; properly, the decline of the day or of the sun." He defines "morning" thus: "Pertaining to the first part or early part of the day; being in the early part of the day; as 'morning dew;' 'morning light;' 'morning service.'" So the terms "evening" and "morning" do not commonly include any save the beginning and close of the day, and none of the night. From the style of the language, then, there is no necessity to make it mean twenty-four hours; no one thus designates twenty-four hours at the present time, nor is there any other place in all the Scriptures where such phraseology is used to denote a day and night. They were used in the same sense as now, and the morning was almost always put before the evening. When the natural day was referred to, such was the custom of both the Old Testament and the New Testament writers. "Morning" marked the beginning of the day and "evening" marked its close at nightfall. But in Dan. 8, R. V., where long periods of time are meant for the only time in all the Scriptures, the same expression as that in Gen. 1 occurs: "And he said unto me, Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed." "And the vision of the evenings and mornings which hath been told is true: but shut thou up the vision; for it belongeth to many days to come." This "two thousand three hundred evenings and mornings" is admitted even by those that hold to the literal day view, as to creation, to cover a long period of time, reaching down to the present. So the very expression which is thought to be proof for a natural day is proof for a long period of time, since the expression never occurs anywhere else in the Scriptures, except in Dan. 8, where, evidently, a long period of time for each of the "two thousand three hundred evenings and mornings" is meant.

That the expression, "evening and morning," cannot refer to our day of twenty-four hours, a period marked by the relation of the sun to the earth, is seen in the fact that it was used three days before there was a sun. It is not the common expression used to denote twenty-four hours; it is defined by Daniel to mean many days to come. God's relation to time is not the same as that of ours, since he is not confined to this earth, as we are, and Moses explains that a thousand years to him is not what it is to us.

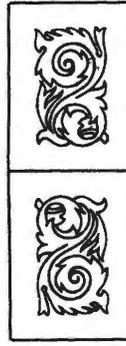
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Obituaries.

[Obituaries will hereafter be limited to forty lines and signature. This is about two hundred and fifty words, and makes nearly a half column. Avoid the use of poetry as much as possible, especially of that which is original.—Editors.]

RANDOLPH.

Brother P. M. Randolph was born on January 27, 1827, in Bradley or Meigs County, Tenn., and lived there till twenty-one years of age, when he moved to White County, Tenn., where he lived until the year 1881, when he moved to Franklin County, Ark., where he lived the remainder of his days. He married in White County, Tenn., and his wife preceded him to the grave about ten years. For many years he was a member of the church of God, as he and his wife were baptized in early manhood and womanhood. He is said to have been a very earnest and devoted member, striving to do his duty as a Christian, both toward God and his fellow-men. For thirty years he was nearly all the time a regular subscriber to and reader of the Gospel Advocate, and highly enjoyed its contents. He made many friends, and few, if any, enemies, and will be greatly missed by the surviving members of the family, the church, and the community. He fell asleep on December 10, 1899. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." S.

BROWN.

Brother Robert C. Brown was born at Pinewood, Tenn., January 29, 1874. He was baptized in the summer of 1892, at Pinewood. He was married to Sister Rachel Brooks, of Isom, Tenn., September 29, 1892, and died at Hohenwald, Tenn., December 21, 1899. Brother Brown was a very modest, unassuming man, but a very earnest and efficient member of the church. He has taken great interest in trying to build up the cause of truth at Hohenwald, where he has lived for a few years. A congregation was started there and a house of worship was erected, with good prospects for the success of the plain truth of the Lord's word in that community, in which he labored very earnestly. He was thoroughly satisfied with the word of the Lord, and had no fellowship with mod-

ern innovations and human inventions in religion. He was a faithful and earnest worker in the church and had the confidence of the whole community and was thus enabled to do much good, which he did in his quiet way. He carried the principles of Christianity into his business relations, and by his words and deeds convinced all of the reality of his claims to be a child of God, thus making the religion of Christ the rule by which he lived in everyday life. He was true and kind in his family, both as husband and father, and we truly sympathize with the bereaved wife and the three little children that he leaves to mourn for him. But they will sorrow not as those who have no hope; for he leaves to them, in all its fullness, the hope of the gospel of Christ; and if the family and friends will serve the Lord as he has done, they may meet him where no more sad farewells will be said.
E. G. S.

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Brother J. W. Atkisson, of St. Louis, writes as follows:

"Brother J. M. McCaleb's article in the Gospel Advocate of January 4, 1900, ought to be printed in leaflet form and distributed freely to all Christians. It certainly sets forth a scriptural method of doing the financial part of missionary work—a method on which all can agree—and, besides, it has not got the fat-salaried secretary. Put it in leaflet, if you can."

I am putting as many things as I can in form for general distribution; I can do no more than I am doing in that line just now; but perhaps some one else can carry out Brother Atkisson's suggestion. I will do all I can to encourage and assist anybody in that or any other good work. In this connection I suggest that every Christian should do all he can to publish and distribute sound teaching on all subjects. The disposition to depend too much upon a few men to do everything in this line tends to unscriptural centralization in publishing corporations, which will logically result, if not counteracted by individual effort, in stagnation of individual energy, if in nothing worse. To prevent this, every Christian who sees something in this line that ought to be done should feel it his duty to do it.



The following letter refers to a quotation from a letter written by Brother Frost, which recently appeared in these columns:

"Dear Brother: If the organ and society (Brother Frost's scaffolds) are really necessary in the building of the kingdom of heaven, why did not Christ and the apostles say so, or at least adopt some such methods? Methods of travel—walking, horseback riding, etc.—are inventions of men, and were used by the apostles; but they at no time used the society for the furtherance of the gospel. But Brother Frost often refers to the palace car as an improvement over riding on horseback, thereby implying that the society is as far in advance of the church, or as far superior to the church, as the riding in a palace

car is superior to riding a horse. If I believed as he does, I would quit the church at once. Again, Brother Frost thinks that the ancients built very small, inferior houses, therefore they needed no scaffolds in building them; but in this age of skyscraping houses we need scaffolds to build them. The implication is, here, that evangelization in this age is far more difficult than in the apostolic age, and the worship in this age is as far in advance of the apostolic age as a six-story house is superior to a hovel or dugout. Instead of leading to Jerusalem, he is leading to Rome. But Brother Frost is a good man, a strong and well-trained debater, a shrewd logician, and a long-winded controversialist. But why advocate societyism to the dividing of the church when he acknowledges that the Bible does not teach it?

J. W. ATKISSON.

"4117 Peck street, St. Louis, Mo.

"P.S. Of course it would be a difficult matter to build a six-story house without scaffolds, but the point I wish to press is that if the modern church is as far superior to the New Testament church as a six-story house is to an ancient hovel, dugout, or cave, why not quit the New Testament altogether? If the wisdom of men is superior to the wisdom of God, why not give up God entirely and follow men exclusively?"

J. W. A."

If organized effort is the scaffolding and preaching the gospel is the building, the chief objection to it is that the scaffolding costs more than the house.



In the following letter I publish only the statement of facts, erasing comments which are pertinent and timely and which I would publish but for lack of space:

"Brother Srygley: I came to this town about ten days since and found a congregation of disciples in confusion, and, upon investigation, I soon learned that there were two kinds of people here trying to work and worship together, one side insisting on work and worship as it is written; the other insisting that all things be done as the Executive Board of the Christian Missionary Coöperation of Alabama directed. The State evangelist was sent for, who is Mr. Hawkins. Upon reaching the grounds and surveying the situation, he began to cunningly gobble up all that was in sight, both present and future, with all the liberties and rights of the Christian. I give you below his bill of sale to their church property, with every right and privilege of the individual Christian. The following is a correct copy of Mr. Hawkins' bill of sale:

"December 10, 1899.—To the Members of the Executive Board of the Christian Missionary Coöperation of Alabama—Gentlemen: The undersigned, members of the Christian Mission of Greenville, Ala., do hereby agree to turn over our individual interest and the money paid into this work by us as individuals to the Christian Missionary Coöperation of the State of Alabama, to be owned and controlled by the Executive Board of the Christian Missionary Coöperation. It is understood that you will appoint our treasurer and any other officers whom you may deem we have need of, the same being responsible to you and subject to your authority. It is understood that this agreement continues and holds good until such time as the Executive Board may deem wise to create an independent congregation of disciples at this place (Greenville, Ala.), with its elders, deacons, trustees, treasurer, etc."

"There are thirty names to Mr. Hawkins' bill of sale, many of whom were deceived by being told that it was only an agreement to settle a difficulty in the congregation. These are all dissatisfied and intend to turn loose the human machine and cling to Christ and his word. S. I. S. CAWTHON.

"Greenville, Ala., January 7, 1900."

The policy of the Executive Board and State evangelist, as defined by themselves in this contract, is to "own and control," not only church property, but Christians and churches, without any provisions for Christians to be governed by what they believe the New Testament teaches. If it had been their pur-

pose to encourage or allow those Christians to form and follow their own convictions from a study of the New Testament, they should have said, in the contract, "until such time as" those Christians believe the New Testament teaches them "to create an independent congregation." The Executive Board will hardly deem it wise "to create an independent congregation" in that place "until such time as" they can create a congregation which they can control. What the board and the State evangelist have done in this case is what they are trying to do, and will do, if they can, everywhere. They want to own and control things. Where there is no church they can control, they propose to own and control everything they can "until such time as" they can "create a congregation" which they can control. The thirty persons who have signed this contract cannot be governed by the New Testament. They have agreed "to be owned and controlled" by the Executive Board, and what they believe the New Testament teaches cuts no figure in the case. Suppose they should conclude the New Testament requires them to constitute an independent congregation before "the Executive Board" deems it wise to change the situation; what then? They have obligated themselves to be governed by the Executive Board, and they cannot do what they themselves believe the New Testament teaches. Suppose "the Executive Board" should "deem" they "have need of" officers which they themselves believe the New Testament plainly teaches they should not have; what then? They have agreed to be governed by the Executive Board, and they cannot do what they themselves believe the New Testament plainly teaches. This is one way "to settle a difficulty," sure enough. Another way, and a better way, to settle the difficulty would be to worship and serve the Lord as the New Testament teaches. The Christians in Greenville or anywhere else are the church in that place, and their plain duty is to worship and serve God, if there are only "two or three" of them, as the New Testament teaches. Whenever they do this "an independent congregation" is already established. They cannot worship and serve God as the New Testament teaches without constituting an independent congregation. An agreement that they will not constitute an independent congregation is a covenant that they will not worship and serve God as the New Testament teaches. The New Testament makes no provision for a protectorate in an executive board over Christians in the worship and service of the Lord.



I have before me a letter written from Hongkong, China, by a practical business man who is traveling in foreign countries and seeing things with his own eyes from his own standpoint. I quote as follows:

"I came down from Shanghai a few days ago to this place and will leave here on Saturday for Calcutta, stopping off at Singapore four days. From Calcutta I will go across India to Bombay by rail. I will reach Calcutta about December 20, and possibly spend Christmas in Bombay. I am anxious to cross India, as it is a noted country for many things. There is very little in Hongkong to entertain an American sight-seer. There are only three places of interest here—the 'Peak,' 'Happy Valley,' and the botanical gardens. Happy Valley is one of the prettiest places I ever saw. It is grounds laid off for football, tennis, etc., and in one corner is the cemetery. Hongkong is situated on a small island, and that island is one great big, high mountain, and the town is right down at the foot of the mountain on the bay. From the Peak you get a fine view of the bay, city, and surrounding country. The town is run almost entirely by Chinese, and only positions are filled by Europeans or Americans that cannot be intrusted

or filled by the Chinese. I have seen nearly every specimen of humanity, and I find the Chinese to be the lowest, as they are entirely devoid of honor or character. I do not believe one of them has ever been converted, and it is time and money thrown away to send missionaries out here. In the first place, about one-tenth of the money collected for missionary work is all that reaches its proper destination. The present parties engaged in the work here have taken advantage of their jobs and built for themselves, with missionary funds, fine houses, and are living with ease, with all the comforts of life and a yard full of servants. Missionary work is all right when it is properly carried on, and in the future, as they have in the past, my donations in that line, which are small and few, will go direct from my hand to those in need. There are about four hundred millions of Chinese, besides an equal number of other heathens, over here, and at the present rate of progress of the missionaries it would take about that many years to gain anything like a headway. These are facts, as I have been right here among the missionaries for two months. They go to work and fix themselves up, and if there is anything left, they give a part of that to some one who does not need it. I did not intend to air this subject so fully by letter; however, this is the way things stand."

I withhold the name of the writer, but publish what he says, because it is worthy of consideration. When competent, practical, and reliable men write such letters from personal observation, it seems to me that it is worth while to consider what they say and investigate the situation.

Our Contributors.

Questions for Paul, the Prisoner.

Quintus: "Most excellent Paul, the apostle, you may remember me. I am the young man who was introduced to you by Timotheus at your last meeting; I am a son of Julius, the centurion, who had charge of the prisoners when the ship was wrecked off the coast of the island, Melita. I have become much interested in you; and, learning that you were to suffer the death sentence, I have made bold to be present and lighten, if possible, your burden with the small aid that human sympathy may give. I would that you were entirely relieved from this cruel sentence. If I had the power, it should be so. When my eye first saw you to-day, led forth in the custody of these soldiers, I felt for you as I never have for any prisoner before. In this interim wherein you are allowed to say a few words before the execution of the sentence, I will be glad to speak freely a few friendly words to you. May I ask, are you cast down in your hopes? Is that why you appear so wan, so stooped, so feeble?"

Paul: "I thank you for your kindly feelings and well-meant, sympathetic expressions, though at heart I do not really now feel so much the need of human sympathy. My feebleness is physical infirmity only. Though the outward man fails, the inward man is renewed day by day. You wonder why I appear so old, so pale, so wan, so stooped! Bear in mind, dear Quintus, I entered the service of Christ a young man; now I am 'Paul the aged.' Of the Jews I received five whippings, with thirty-nine lashes at each infliction; three times was I beaten with heavy rods; once I was stoned until they regarded me dead; three times the storm struck the vessel in which I sailed, and I went down in the wreck. Your father has told you, perhaps, of one of these, when the tempest Euroclydon bore down upon our ship. I have been in perils of rivers, in perils of the sea, in perils in the wilderness, in perils—"

Q.: "Allow me to interrupt you, Paul. Please tell me no more of what you have suffered. I now change my wonder and marvel that you appear as well as you do. Even with that old cloak about your feeble frame you begin to appear, in my eyes, with more grandeur and dignity than any man in the empire. I perceive my pity for you was gratuitous. If you will favor me, I desire you to answer a few questions. I feel deeply interested in you."

P.: "Yes, I will answer in the fear of God. But you must need be brief, for I now have but a few moments. I am ready to be offered."

Q.: "I know you have been through much suffering. I have been wondering if that scar I see upon your temple was received in that shipwreck off the

coast of Melita, of which I have heard my father speak; and this rough scar under your shoulder—it seems to have been a wound that did not heal up very smoothly. If you will pardon my curiosity, I would like for you to tell me where and when you received these which would appear to have been mortal wounds."

P.: "O, Quintus, my dear young man, I love you for your kind father's sake and for the sake of Christ, whose side was pierced for you! I would to God that you and these soldiers and spectators were all Christians. In answering your questions, I will say I have been through so much suffering I can scarcely remember all; but this scar upon my temple was received at Lystra, the birthplace of my beloved son, Timothy, where I was stoned. The last thing I remember was the stone which struck me upon the temple; for a time I was insensible of what transpired about me. The next thing I remember was when the brethren stood around me as I revived. I arose and told them that we must, through much tribulation, enter into the kingdom of God. What I was then suffering for Christ was but a reminder of that truth. This ugly seam under my shoulder, which, as you say, never healed over very smoothly, was caused by a splinter of the mast broken by the storm, which was driven into my body here. My dear Quintus, I bear in my body the marks of the Lord Jesus."

Q.: "Paul, you are a real hero. O how superior you now seem to rise above all men I ever knew! Allow me to beg pardon for offering you sympathy a little gone, for these scars are glorious testimonials. From them, and the comfort you derive from the promises of Jesus of Nazareth, I should have tendered congratulations. I have a few more questions to ask you."

P.: "Proceed, Quintus; for while I take pleasure in conversing with you, I may be ordered any moment now to go forward to the exact place of execution. I am ready to be offered."

Q.: "I understood you to say that you enlisted in this work while yet a young man, just out of Gamaliel's school in Jerusalem, and that throughout your whole life, until you are now an old man, you have suffered much for Christ, and that at this instant you are a doomed prisoner for Christ. Paul, do you not think you have had a heavy burden and grievous to be borne? If any one may tell of sufferings, you could relate more than any one on earth. How do these things appear to you?"

P.: "Our light affliction worketh for us a reward which far exceeds it every way. Our light affliction worketh—"

Q. (interrupting): "How can you call five whippings 'light,' or three beatings 'light,' or stoning to unconsciousness 'light?' Paul, how shall I understand you? How can it be possible to call all these sufferings 'light?'"

P.: "I was only comparing those things in the aggregate which I have suffered with that eternal weight of glory which is so momentous and now, happily, so near. All that I have suffered seems light in comparison; 'for I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.' If you could only realize what I do, you would understand that I have not spoken extravagantly, but what is literally true from my point of view."

Q.: "I begin to appreciate this truth; but, Paul, since you have spent your long life, from young manhood to old age, in this work, really does it not seem to you that you have suffered a very long time? You know that pain makes time drag so heavily. Does it not seem to you, Paul, that you have suffered an age?"

P.: "Our light affliction is but for a moment, a short time, it seems to me now."

Q.: "Paul, how can you, in truth, call a long life 'a moment?' Paul, are you not growing extravagant in your speech from that joyous hope you entertain?"

P.: "I was only comparing my long and eventful life to eternity, which is now so near, thank God. O, eternity, eternity! Our boldest and strongest thoughts are lost and overwhelmed in that word. The lengthened days of the oldest patriarch are very short in comparison. Let ages as numerous as the buds of springtime be multiplied by ages as numerous as the blossoms of summer time, and these be multiplied by ages as many as the leaves in the autumn time, and these again be multiplied by ages as numerous as the drops of rain, hail, and snow which fall in the winter time, and all pass, eternity—vast,

boundless eternity—will be but beginning. I am correct; my long life is but 'a moment.'"

Q.: "You open to my mind new views—hopeful views, glorious views. Pardon my inquisitiveness; I have one more question to ask you."

P.: "Proceed. I am ready to be offered."

Q.: "I rejoice to know, Paul, that you survived those five whippings. They were severe, but you got well; the beatings were painful to bear, but in time you got over the effects; that stoning was bloody and brutal, but you returned to consciousness and continued to preach; in every shipwreck, somehow, you always got safely to land; when you were imprisoned, the earthquake opened the doors and you at last demanded an honorable release; when thrown to wild beasts in the arena, you were 'delivered out of the mouth of the lion;' when every gate of Damascus was watched and guarded to arrest you, loving hands, through a window and by the wall, swung you down in a basket and you escaped the hands of your enemies. Somehow, or somehow else, you always escaped death. But, Paul (pardon me for this hard question), you now come to the hardest conflict of your life. You know there is no release, no escape; it is certain death. Do you not think, when you presently come in full view of the implements of your death—the sharp sword in the hands of a stalwart soldier, the empty basket to receive your aged head, the coffin in which your body will be conveyed—that you will say: 'I renounce Christ, and choose to die a natural death?'"

P.: "Do you mean to ask me if that will separate me from Christ? Is that your question?"

Q.: "That is about the plain meaning of it."

P.: "My answer is: 'Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.'"

Q.: "I thank you, Paul, for your kindness. Your unwavering attachment to your Leader; your noble, unselfish life, has given me the type of the true hero. Farewell, thou mighty man of God. I never expect to meet your equal as a conscientious, courageous, and noble spirit. Farewell, a long farewell!"

P. (aside): "O Lord Jesus, save this young man by thy grace!"

Q. (aside): "The noblest and grandest character I ever knew! When I asked him that final question, I noticed his stooped form became proudly erect, and the fire of youth returned to his eye when he said: 'Who shall separate us from the love of Christ?' His life is inspiring; his death is more so. I would fain apply to myself the words of one of their old prophets, 'Let me die the death of the righteous, and let my last end be like his,' in that I may be as strong in humble trust, as bright in hope, as warm in tender love. This is a matchless man, the truest hero. I must look into that gospel which made him what he was, which, he said, was the power of God unto salvation. The bare possibility, not to mention the moral certainty, that it is all true, compels a fair examination."

G. LIPSCOMB.

Offenses.

In this world offenses abound. They are one character of sin which man commits against man, and must exist on earth till "the creation" shall have been "delivered from the bondage of corruption into the liberty of the glory of the children of God." "It must needs be that offenses come; but woe to that man by whom the offense cometh!" The verb "offend" and the noun "offense" are used in two senses in the Scriptures. These two significations are given by the dictionaries about as follows: "(1) 'Offend'—to displease, to make angry, to affront; (2) to draw to evil or hinder in obedience, to cause to sin or neglect duty, to cause to stumble." An offense in the New Testament is either "something that excites anger" or an occasion of stumbling; most generally the latter. The people of Nazareth were offended in Jesus (Mark 6: 3); his disciples were offended at his hard sayings (John 6: 61); the Pharisees were offended at his teaching (Luke 15: 2); to the unbelieving Jews he was "a stone of stumbling, and a rock of offense;" Simon Peter threw himself in

the way as a stumbling-block for the Savior. (Matt. 16: 23.)

In the sense of provoking the displeasure or rousing the anger of our fellow-mortals, not only must it needs be that offenses come by some who are foredoomed to perdition, but they must needs come by every person, whether saint or sinner. The wicked may displease the righteous by their sins, and the righteous offend sinners by their righteousness. In this sense Elijah was a great offender; Jesus stirred up the bitterest hatred of the world and worldly-wise professors; the apostles and martyrs met death at the hands of men who were offended in this sense; the church is a standing offense to the world and world-pleasing professors. In this sense offenses must come by every one who does his duty.

To offend in the sense of drawing away from duty to God and causing to fall into sin and be lost is a most serious matter; to offend in the sense of making mad, bad as it might be, pales into insignificance here. I might offend a brother to the extent of making him very mad, and yet he be strong enough to stand firm in the faith and not let the sun go down on his wrath. Christians are often too particular about hurting people's feelings, and they compromise the truth in order to avoid displeasing their neighbors. It is well to seek to please and not offend, but when our desire to please is stronger than our zeal for the truth, it becomes a curse to us and may cause us to become offenders in the fatal sense; for it is a fact that people are more easily led to stumble into ruin by what pleases than driven by what displeases. It was not possible for Paul to offend and destroy the weak brother by eating meat in a way to displease him or make him mad. (1 Cor. 8: 13.) If the eating had offended him in that sense, he would have abstained from it, in which case, of course, he could not have eaten it with "conscience of the idol." No; the offense is not making mad. Far from it. It was the example of those who ate without conscience of the idol, causing weak people, in that they had idolatrous proclivities, to eat with conscience of the idol, and so commit idolatry and be lost. Serious matter!

I sometimes hear talk of offending Christians by playing the organ in worship. Some are displeased with it and desert the place of worship where the organ is played. They are offended, but not seriously; they can worship elsewhere, and their being displeased with the organ in worship cannot possibly impair their prospects of ultimate salvation, unless it should discourage them and cause them to neglect to worship at all. As long as you can make people mad at the introduction of an unauthorized practice they are not in much danger of being offended at it in the awfully serious import of the term. The people who are pleased with the organ and unauthorized practices generally are certainly in danger of being offended in the sense of being caused to stumble. One innovation calls for another, and where Christians become pleased with such works, they weaken in faith and serve the Lord by works, until, like Israel of old, "being ignorant of God's righteousness, and going about to establish their own righteousness," they fail to submit "themselves unto the righteousness of God." This is to stumble and be lost.

Our Savior has faithfully warned us: "But whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea." (Matt. 18: 6.) The Revised Version, from which I have just quoted, puts "cause to stumble" for "offend," and sheds much light on the subject in hand. How may I cause one of these little ones to stumble? By preaching the truth to him? Nay, verily. You may make him mad by giving him the whole truth, but cannot by that means cause him to stumble.

"Now I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them." (Rom. 16: 17.) The Revised Version here again makes plain the deadly offenses of this text. To cast a stumbling-block in the way of a brother contrary to the doctrine is a most serious matter. We are warned to turn from such leaders.

In order to avoid stumbling we should take firm hold on the truth. Unstable, excitable people have shallow convictions, and "when affliction or persecution ariseth for the word's sake, immediately they are offended ["they stumble"—R. V.]" We should be faithful and constantly engaged in the work God appoints. "If ye do these things, ye shall never fall." (2 Pet. 1: 10.)

We should make constant war on the unruly mem-

bers of our flesh. "If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." (Matt. 5: 29.) Cultivate love for the truth. Those who "receive not the love of the truth" can never be saved. Worldly things choke the word where it is lightly appreciated. "Great peace have they which love thy law: and nothing shall offend them." (Ps. 119: 165.)
Shelbyville, Tenn. W. L. BUTLER.

A Tour Around the Globe. No. 26.

At Suez an additional rudder was put on our vessel and a powerful search light arranged, which delayed us till two o'clock, when we weighed anchor and sailed into the world-famed Suez Canal. When daylight came I went on deck, where I remained the greater part of the day, not on account of beautiful scenery, but I was then in a region through which many ancient worthies had traveled and which was once covered by villages, towns, and cities. It is supposed that the canal passes through the land of Goshen.

Possibly most of my readers know something of the canal, but I venture to give a few facts concerning it that are of great interest to me and may also be to others. It is popularly supposed that the union of the two seas was not affected till de Lesseps came upon the scene, but this is a mistake. The idea of forming this connecting link is of very ancient origin. A canal for small vessels was formed as early as six hundred years before Christ and existed for about fourteen hundred years, after which it fell into disuse. The idea of restoring this ancient canal on a scale suited to modern times is due to Napoleon Bonaparte, who obtained a report from a French engineer, which was, however, followed by no result, and it remained for de Lesseps, in our day, to realize what were thought the dreams of commercial speculators by carrying out the long-desired passage between the two seas. The engineering difficulties in the way of carrying out the scheme were long considered insuperable; but in this we see that the impossibilities of one age become the accomplished facts of another.

About 1849 the idea flashed across the mind of Ferdinand de Lesseps, and after five years of careful study of the subject he matured his project, coming to the conclusion that the achievement was feasible. In 1854 Said Pasha became viceroy of Egypt, and sent at once for de Lesseps to consider with him the propriety of carrying out the work. The prince saw the commercial advantage that would follow from its execution, and took it up most eagerly. This interview resulted in the signing of a commission at Cairo, charging de Lesseps to form "The Universal Suez Canal Company." The first step was an exploration of the isthmus, which was undertaken by de Lesseps, accompanied by three French engineers.

"Our first exploration," says de Lesseps in his graphic account, "was long and difficult; but the final result was that which I had anticipated—that the waters of the Nile could not be utilized for the navigation of the Suez Canal. During our journey the feet of our camels trampled on the salt crusts of the Bitter Lakes. These are forty leagues in circumference, and are evidently the ancient Gulf of Heropolis. In 1854 our caravans, in traversing it, carried our water, our victuals, sheep, and fowls. Beyond these animals there was not even a fly in this hideous desert. At night we opened the cages of our fowls, full of confidence, for we were sure that the next morning all our beasts would come round us, not to be abandoned in these desolate places, where solitude is death. When we struck our camp of a morning, if at the moment of departure a hen had lurked behind, picking at the foot of a tamarisk shrub, quick she would jump up, frightened, on the back of the camel to regain her cage."

The fellahs in this caravan were in constant anxiety, for the inhabitants of the borders of the Nile regard the desert with almost superstitious terror.

This exploration accomplished, and the preliminary plan drawn up, he repaired to Constantinople and secured the sanction of the Porte, and arranged measures for raising the necessary funds. England at that time, under the guide of Lord Palmerston, opposed the scheme, from a mistaken notion that it would prove injurious to her commercial interests; though, in truth, no power in Europe had so much reason to desire a shorter route to the East. But, notwithstanding this, de Lesseps persevered. He

formed an engineering commission, in which all nations were represented; and having laid his designs before its distinguished members, he received their warm approval and support. Armed by their recommendation, he proceeded to form a company with a capital sufficient for the execution of the work. With indefatigable energy he visited Germany, Italy, France, and England, soliciting the support of their great capitalists. In England he again encountered the hostility of Lord Palmerston, who, in the House of Commons, spoke very strongly against both de Lesseps and his scheme. "The obvious political tendency of the undertaking," said he, "is to render more easy the separation of Egypt from Turkey. It is founded also on remote speculations with regard to easier access to our Indian possessions. I can only express my surprise that de Lesseps should have reckoned so much on the credulity of English capitalists as to think by his progress through the different commercial towns in this country he should succeed in obtaining English money for the promotion of a scheme which is every way so adverse and hostile to British interests." Notwithstanding this, de Lesseps found many friends and supporters in England, though, owing to the opposition of the Palmerston Government, the number of shares taken up was inconsiderable in comparison with the subscriptions which poured in from France, where a spirit of national rivalry had been awakened. Thus England lost an opportunity of gaining from the first that influence over the management of the canal which her government acquired in 1875 by purchasing 176,602 shares from the khedive of Egypt for the sum of over \$20,000,000.

The company was formed, grants of land were obtained from the Egyptian viceroy, men and provisions were collected at Port Said; and difficulties having been surmounted which would have fairly conquered any man less possessed with the enthusiasm of an idea than was de Lesseps, the great enterprise was commenced in April, 1859. An order was also obtained from the viceroy which authorized the company to impress Egyptian laborers into its service. Some thirty thousand of these impressed laborers worked for years, when Said Pasha died and was succeeded by his brother, Ismail, who, alarmed at the largeness and uncertainty of the grants to the canal company, and anxious to retire from the obligation of finding forced labor, refused to ratify or agree to the concessions granted by his brother. But, as it turned out, the abolition of forced labor was the turning point in the construction of the canal. The inventive faculties of the French engineers and contractors were set to work to replace manual labor by machinery. The result was a triumphant success. It is impossible to imagine how many years might have been occupied in digging out the canal, for when forced labor was withdrawn the real work had hardly commenced. The very novel and powerful dredging machinery which was then invented and set to work was the means of opening the canal in six years afterwards.

The distance from a little to the southeast of Suez, the mouth of the canal, to Port Said is only seventy miles, but the distance actually traversed by the canal is eighty-eight geographical miles. The additional length is more than compensated by the facilities which the actual route obtained of utilizing the beds of Lakes Menzaleh, Ballah, Timsah, and the Bitter Lakes. Of this distance, sixty-six miles are actual canal, formed by cuttings; fourteen miles are made by dredging through the lakes; and eight miles required no work, the natural depth being equal to that of the canal. The depth is 31 feet; bottom width, 108 feet; and surface width, 420 feet. It cost about \$100,000,000.

When first opened it took a vessel about forty-eight hours to pass through it, but the continued improvements—making the crooked places straight, deepening, and widening—have reduced this rate very much. The entire length of the canal is lighted with electricity, so that vessels can proceed as well by night as day. Now the average time of transit is about eighteen hours, this being about the time it took us. About thirty-five hundred vessels pass through it annually, and the annual net profit to the company is nearly \$2,500,000.

From the deck of the ship the canal appeared like a narrow, glossy ribbon stretched across the desert. We arrived at Lake Timsah about noon. This lake is a large basin of salt water, which supplies what water is necessary to keep the canal to its proper level between the two seas. On the shores of this lake de Lesseps built his house when he commenced the work. He brought the water from the Nile

through a lesser canal, and planted a garden. Contractors came there to reside, a town grew up in the Arabian desert. But the Frenchman made his town very beautiful. A population of 15,000 gathered there in seven years. Broad avenues and streets were marked over the sand and were soon well paved. Catholic churches, foreign consulates, villas, banks, shops, and all other elements of a city were soon there. The town was named "Ismailia," in honor of Ismail Pasha, the khedive, and became at once a provincial capital. All this was done while the canal was being constructed. What more could the young town want? It wanted only the formal opening of the canal to assert herself a commercial and political center. The day which the new city so impatiently desired came at last. Ismailia determined to introduce herself by a grand festival. The khedive appointed a day for a celebration—November 17, 1869—which he endeavored to make the greatest of the age. He invited all the kings and queens, all the princes, and all the presidents, statesmen, warriors, and servants of the earth to come to Ismailia. Nearly all who were invited came, either in person or by representative. They were received on the seashore at Port Said. While awaiting the appointed day, splendid steam yachts conveyed them up the Nile showing them the Pyramids, the ruins of Memphis, and Thebes. Meantime the khedive built a palace at Ismailia and gave it all the spaciousness and embellishments suitable for the entertainment of the majesties of the world. They came and passed in barges, as brilliant as Cleopatra's, through the canal from the Red Sea to the Mediterranean. "They spoke, they drank, they danced, they made the dreary desert for the first time a field of merriment and chivalry. Ismailia was happy in the lofty discourses she heard, the superb pageants she saw, and the majestic entertainment she enjoyed. As she was proud in the prestige which this magnificent celebration confirmed, all Egypt was happy."

At 7:30 P.M. we arrived at Port Said. Here I was somewhat disappointed, owing to the fact that there is not that Oriental appearance that I had expected. The modern appearance is due to the presence of representatives from all nations. It is a very modern place, having grown up since the commencement of the canal. It has a population of 21,000 inhabitants, and is the greatest coaling station in the world, a million tons being annually supplied to vessels.

J. W. SHEPHERD.

GO, PREACH THE GOSPEL.

The zeal displayed by the Salvation Army in going to the people is commendable. It is to be regretted that they do not teach them more of the gospel after going to them. As was shown in an article last week, the Mormons are very earnest in going and preaching their pernicious doctrine to the people. Further, it can be easily shown that the great majority of missionary work is being done by those who are being supported by voluntary contributions and who go without being backed by boards or societies.

The Lord Jesus Christ commands: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost [Spirit]: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." (Matt. 28: 19, 20.) The Lord nowhere instructs his people to build fine meetinghouses and then sit down and wait for those who are lost to come to them. Everywhere the command is: "Go!" The commission, as recorded by Mark, reads: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15, 16.)

The apostles did not form themselves into a board and wait for this board to guarantee their salaries before they would preach the gospel to the people; neither did Paul wait for somebody to assure him that he would be supported while preaching the gospel of Christ. Will you listen to him? "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus." (Gal. 1: 15-17.)

The saved man with the message of salvation, and who is prepared to teach others the way of salvation, is never commanded to wait. By faith he should

sow the seed of the kingdom broadcast and leave the results with our Heavenly Father. Faithful labor in the Lord can never be in vain. The sun, moon, and stars will fall from their positions sooner than God's promises fail. As pants the hart for cooling streams, so the soul, hungering and thirsting after righteousness, longs to bear the precious news of salvation to those who are in darkness. To the enlightened soul thus filled with a consuming desire to teach and enlighten others, God never says: "Sit down in a fine house and wait for them to come to you." He never bade them wait till a missionary society was organized to guarantee them a living while they devoted their time, talents, and energies to preaching the gospel. I repeat, I emphasize, the command is everywhere: "Go!" When the twelve were sent out under the first commission, Jesus said: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat." (Matt. 10: 5-10.)

The soul that has been so freely saved by the grace of God delights to give unto others in the same way. "Freely ye have received, freely give." When we appreciate in the least degree what God has done for us, when we have but a faint conception of that love that brought a Savior down to redeem us, the greatest desire of our hearts is to bear the glad tidings of salvation to those who know not the Christ. In the last great commission, which is a license to every Christian to teach others the way of life, we read: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22: 17.) Every Christian who hears is to say: "Come." Our obligations to do so are as lasting as eternity. In every possible authorized way we should say: "Come." The issues of eternity are depending on the actions of Christians. It is wonderfully strange that we can be so indifferent when we know that so many souls are dying daily without a knowledge of the truth. Contenting for the truth while doing nothing will not excuse us. That church that does not give over one hundred dollars per year for the spread of the truth is a poor one. The consecrated soul is ready to use pocketbook, hands, feet, brains, and all for the conversion of the world. Christianity is active, thoughtful, and diligent. Jesus, while on earth, gave us an example of ceaseless activity. Filled with heavenly emotions and sublime truths, he journeyed throughout Judea until, weary, he sat down on Jacob's well to rest. How pleasing to think of growing weary in this most blessed and glorious of all work!

Again, as he went everywhere, losing no opportunity to heal, to teach, and to bless, we hear him say: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." (John 9: 4.) Life, the day, is so fleeting and uncertain, and death, the night, is so sure, that we cannot be too active now. All heaven is interested in the work of the Christian. How soon our working day will be over! Just a few moments, in comparison with eternity, and we will work no more. Are we improving the golden now? Every Christian throughout the whole world should endeavor to follow the example the Master has given us.

A great persecution arose against the church at Jerusalem. In dismay, the disciples fled. The hatred against them was relentless and cruel. Still the consecrated disciples turned this very hatred and persecution into good to themselves and to the upbuilding of God's kingdom. "Therefore they that were scattered abroad went everywhere preaching the word." (Acts 8: 4.) Even so every Christian should go everywhere preaching the word to-day. The man who has been saved himself should be able to tell others what to do to be saved. Every Christian is a preacher. All are not public proclaimers of the gospel, but by our lives, our examples, our deeds, we are all preaching. Is our preaching good or bad?

The command is, "Go;" not wait. Only in one instance has Christ ever told his disciples to wait; he told them to tarry in Jerusalem till they received the Holy Spirit. Without the Spirit they were not able to represent his claims truthfully, to say nothing of infallibly. Before the Spirit guided them into all truth, they thought his kingdom would be an earthly

kingdom. But after they were filled with the Spirit they were never again told to wait. Ever after this the command to those sent by the Lord is to "go." It is true Paul asks: "How shall they preach, except they be sent?" But the Lord sends us when he commands us to go. He does the sending, and we should do the going. He sent Philip from the city of Samaria, where he was doing a great work, down to the way which leadeth from Jerusalem to Gaza, which is desert. Philip's example of obedience is a beautiful one. He did not say: "I am doing a great work here, Lord, and I can't see why you wish me to go there." "He arose and went." The obedience that must know why is a very imperfect one. I tell my boy to bring me a drink of water. If I must explain to him why and argue the case at length with him, I would rather go for the water myself. When God tells us to be baptized he does not expect us to ask him why. He is not pleased with that obedience (?) that must know a reason for all his commands. It is his to command; ours, to obey. When he commands us to go we should go. Brethren, are we doing this? How much work are we doing for the Master? How earnestly we all should work, for the night of death is coming, when no man can work!

J. C. M'QUIDDY.

LIBERALISM IN THE CHURCHES.

"We have had 'troubles in our midst,' also. The ordination of Professor Briggs to the priesthood in May raised a storm in the diocese of New York, and caused grave apprehensions in the minds of loyal churchmen everywhere. Not the man, but the spread of latitudinarian and destructive views and principles in the church, was the real cause of anxiety. But views and principles will be well sifted, as well as men, in the church, and sometimes both are sifted out, as was the case with one clergyman who was very prominent in the controversy, and who has sought peace in Rome, the original home of destructive biblical criticism."

The above is from the Living Church, Episcopal, Chicago. Two statements are made in it, to which we direct attention: First, it says the Romish Church was the original home of the destructive criticism of the Bible. This we stated some months ago in response to statements of the secular press that the Romish Church was free from this destructive criticism. The destructive criticism began in the Romish Church in France and Germany. The truth, as then stated, is: the worst forms of infidelity are tolerated in the Church of Rome, so no opposition is made to the outward peace of the church and the authority of its official dignitaries.

The claim is made, next, that the Episcopal Church is able to cope with and control these "latitudinarian and destructive" teachings. The truth is, Briggs went into the Episcopal Church because he knew he could find a rest and peace within that church that he could not find with these views in the Presbyterian Church; and, next to the Church of Rome, the Episcopal Church affords shelter and protection to these "latitudinarian and destructive views."

The truth is, the more popular the church is in its forms, the more easily it can be purged of evil men and heresies, because popular sentiment can be the more easily directed against them. What are known as the churches with more organization, and hence considered the stronger institutions, have less power to free themselves from the evil men and evil teachers than the less organized ones. Evil men and theories intrench themselves behind the officials and within the organizations, and popular sentiment cannot reach them. The evils arise most readily in the churches with ecclesiastical organizations, and in them they find a permanent home and protection—the Church of Rome, the Episcopal Church, then the Presbyterian Church as the stronger in organization, the less under control of the common people. These views, destructive of all positive faith in the Bible and in God, have been slower in developing themselves among disciples than among any other religious people in the land. But they are among them. The business partners of J. H. Garrison could not conscientiously longer work with him, so dissolved their connection with him in the publishing business, but his connection with the society organization will enable him to continue his evil work.

D. L.

O, the littleness and meanness of that sickly appetite for sympathy which will not let us keep our tiny Lilliputian sorrows to ourselves!—Faber.

Miscellany.

PERSONAL.

Brothers W. L. Logan, of Murfreesboro, Tenn., and Paul Slayden, of Columbia, Tenn., were in the office on Monday morning.

My meeting here becomes more hopeful, with eleven additions to date—three from the Baptists.—James W. Zachary, Sciotoville, O.

The meeting at the church of Christ on South College street, near Ash, this city, continues. Brother Larimore preaches at 3 o'clock P.M. and 7:30 o'clock P. M. on the week days and at 11 o'clock A.M., 3 o'clock P.M., and 7:30 o'clock P.M. on Sunday.

My work in preaching last year was reasonably successful. There were seventy-six additions to the churches and at mission points under my labors. I held three meetings at mission points. I want to do more missionary work this year than I did last year. I wish brethren isolated from congregations and churches also to write to me for meetings at missionary points. I am engaged to preach for four churches once a month each the ensuing year, with the privilege of holding meetings where good can be accomplished. I love to do this kind of work.—E. C. L. Denton, Milan, Tenn.

At the request of the brotherhood I preached the first sermon in the new house at Liberty, Tenn., January 7, 1900. They have a very neat house, well furnished; and, best of all, they are out of debt. While there are but few of them, yet they can be a great power for good if they will only do their duty, and from the interest that was taken while I was there I have every reason to believe they will have a large membership some day. I stayed over and preached until Tuesday night. There was good interest manifested throughout. Brother Sutton will hold them a meeting this coming summer, and I have promised to go back about November 1 for a meeting. Brother O. P. Barry, of Alexandria, Tenn., has promised to be with them every first Sunday of the month this year. May the Lord bless them and may they prove to be the salt of that town and community. I have decided to give my entire time to evangelistic work this year. Some congregations have already asked me to assist them in their meetings, and I will be glad to arrange all my work as soon as possible; so congregations desiring my services will write me at 713 Fatherland street, Nashville, Tenn. I would be glad to arrange all meetings in the same locality at dates so as to avoid unnecessary expenses. I would be glad to visit Texas again if I can arrange work that will not conflict with my work here; so I will be glad to hear from all congregations at once that desire my help.—P. H. Hooten.

EDITORIAL.

True penitence always leads to confession.

Some of us must fall before we learn to forgive.

Those who come to Christ weeping, go away rejoicing.

Our debt to Christ we do not pay in gold, but in love.

Penitence leads to justification; pride, to condemnation.

Christ seeks the humble in order that he may exalt them.

The tears of penitents are jewels for the crowns of Christians.

The first element of greatness is a spirit of genuine self-sacrifice.

When we humble ourselves before Christ he takes us to his heart.

Those are highest in God's favor who are lowest at the feet of Christ.

Self-exaltation is a little uplift. God humbles us that he may exalt us to heaven.

If we are fully satisfied with our own righteousness, we may be assured God is not.

Careful forethought and painstaking preparation are needed to fit us for heaven.

When Satan cannot harm a good man in any other way he makes him self-righteous.

How helpful we can be to each other if we will only lose sight of self and seek to bless those around us!

The Lord Jesus Christ commands us, "Go, . . . preach the gospel;" not to wait for somebody to send us.

Duty would be oftener done if we always tried as hard to be faithful as we do to find an excuse for not doing duty.

The members of the family can make the home circle a happy one by rendering loving service for each other.

The love of God made the way to heaven as wide as possible. Infinite love could do no more to widen the narrow way.

The man who knows where the places of temptation are not and does not know where they are is not liable to be led into sin.

How mean and selfish is the soul that would share all its blessings alone! Deeds of loving service brighten and cheer the pathway of our associates.

If you are true to your Master, he will succor you when tempted; the victory that overcometh is your faith, not in yourself, but in the omnipotent Son of God, whose you are and whom you serve. Triumphs over temptation will strengthen you.—Cuyler.

"Flowers on the coffin cast no fragrance backward on the weary road." Life without the sweetness of love and sympathy is a failure, though it be covered with gold. Let us scatter flowers along the pathway of our friends to refresh them in their troubled hours. Flowers on the grave will not atone for our neglect to the living.

No one's virtues should be discounted because he does not appear to be aware of them. Unconscious goodness is the finest quality of goodness. To be good as the flowers are fragrant and as the sun is bright is the highest moral attainment, for it shows that one has forgotten himself in the contemplation and assimilation of the divine goodness. No man is as good as he should be as long as he is conscious of his own goodness.

How weak and frail is man without God! Man without Jesus, the light of the world, is but

An infant crying in the night,
An infant crying for the light,
And with no language but a cry.

Jesus says: "I am the way." He is the way out of darkness, and ignorance, and sin, and wretchedness, and death, and hell; and the way into light, truth, joy, peace, blessedness, holiness, and heaven. Christ meets every need of the

soul; he is the Physician that can cure the sin-sick soul.

The faith that ignores duty and fidelity, that reposes on the omnipresence and omnipotence of God as a weak and weary child lies in its father's arms, is degenerate; it is fatalism. Mohammed tried to teach the ignorant Arabs to believe in the overruling providence of God, but they regarded this teaching as relieving them from all care. Hence, when a tired soldier at night said, "I will turn my camel loose, and trust in God," he was surprised at the prophet's reply: "Better tie your camel, and then trust in God."—Selected.

Jesus went away to prepare a place for us, and also to fit us for heaven. We need to be fitted for heavenly enjoyment and heavenly service till we become

Rich in experience that angels might covet. Rich in a faith that has grown with the years. It is as essential that we should be prepared for heaven as that heaven should be prepared for us. He is opening doors of opportunity, and preparing a sphere, a place for us on earth, and also fitting us for the sphere he would have us fill and the work he would have us do. This world is a quarry where the living stones of God's beautiful temple in the heavens are being shaped and polished for their places. The cares, burdens, sorrows, joys, work, trials, are all instruments for fitting us for our heavenly home.

So much of our labor here is mixed with doubt and fear, we cannot always be sure that we have done the very thing that should be done. When an article is finished, I am by no means sure that I have written exactly the right thing; in delivering a sermon, I sometimes fear I have blundered and not said what should have been said; I can never feel perfectly satisfied with my best effort at doing good; but I feel rejoiced in the belief that in heaven there will be no disappointment, doubt, or fear. Our efforts there will never fail of success. We shall do joyfully what it is ours to do, and be happy in the realization that we shall win all that belongs to us. This thought should encourage us now. God will not allow our labors to return unto us void. Our very failures God can convert into good for us.

Last week we published an article on "The Spread of Mormonism," in which it was shown that the great bulk of missionary work was being done by those who went without any guarantee of a salary. Since writing that article I have received a letter from G. W. Buld, secretary of "The Pentecost Bands," from which I take this statement: "In short, our plan is similar to that of the early Methodists under Mr. Wesley. All our workers, at present about one hundred and twenty-five in number, come voluntarily. No salaries are paid to any officers or workers. Our expenses are met through voluntary contribution from the people. The foreign work is carried on on the same basis exactly as the American work." Many are going "without scrip or purse" and preaching the gospel of Jesus. While they are not made rich in this world's goods, still they live and are doing a great work for the Master. Paul was rich in labors, but poor in this world's goods.

There is a deep significance in some of our common phrases—some so common that we let them fall on our ears or slip from our lips with scarcely a

thought of the meaning they hold. We speak of the sacrifices demanded from us by duty or necessity—the hopes, ambitions, pleasures that we put aside—as "given up." Said a young girl, recently: "I had hoped to spend my vacation at the seashore, but I found that it would leave mother so lonely that I gave it up." "I wanted to go to college," said a young man, "but father isn't young any longer, and he needs me in the business; I gave it up." It was something precious and desirable, something that would have been within reach if love or duty had not stood in the way; but for right's sake it was given up—up into his hands whose providence called for it. That is what every sacrifice should be—a lifting up of the hope, the purpose, the treasure we may no longer rightfully hold, into the hands of the Father whose love has asked it of us. We do not fling it aside bitterly or hopelessly; we give it up.—Forward.

PUBLISHERS' ITEMS.

We carry a splendid line of tracts, a few of which are advertised in this number.

Lovers of good books should read the offers we are making. See our cover pages this week and send us an order. If you do not see what you want, write to us, and if we do not carry it in stock, we will get it for you.

We are glad to announce that our list has for the past few weeks been on the increase. Quite a number have availed themselves of our liberal offers. We feel encouraged to continue these offers for the present and hope they will be the means of adding many more names to our list. We are still sending the paper one month on trial to names and addresses sent us. These names are not put on our regular list, but the paper is sent for one month and promptly discontinued at its close, unless the one to whom it is sent becomes a regular subscriber. You can earn a good Bible by a little work. We will send Bible No. 933, postpaid, to your address for two new subscribers at the regular price of \$1.50 each for one year. We sell this Bible regularly for \$2.25. It is a large-type, self-pronouncing teachers' combination Bible. It has the usual helps to be found in a teachers' Bible—subject index, maps, concordance, etc.; the covers are flexible, and the edges are gold over red; the text is the King James, with footnotes, showing the changes made in the Revised Version, thus practically embodying both versions in one book. Why not earn this nice Bible? We will also send it with the Advocate one year for \$3 to either renewals or new subscribers. If you can only secure one new subscriber for one year, for this we will send you a nice Nelson's 32mo text Bible. All renewals or new subscribers sending the regular yearly subscription, \$1.50, are entitled to their choice of one of the following premiums: Home and Farm, one year; gold-edge Morocco Testament; or our calendar for 1900. Of course we can give only one premium with one subscription. Old subscribers must pay up arrearages, if they owe any, in order to entitle them to a premium with their subscription. Send us one, two, or more new subscribers and secure one or both of the premium Bibles. We want each old subscriber to send us at least one new subscriber. When premiums are taken by the one sending us new subscriptions we cannot also send the subscriber a premium, as this would make us pay double premiums

Queries.

Brother Lipscomb: Please explain how the lot was cast in the Sunday school lesson of October 8, 1899. It is spoken of in Esth. 3: 7, also in Matt. 27: 35 and Acts 1: 26. Was it by vote or expression by word, or was it by chance, as drawing straws, or as our civil courts draw names from a hat in selecting their jury?

W. S. LONG.

This has been mislaid, and now turns up. The "lot" was what man would call "chance." It was not chance, but an appeal to God to direct; so the choice would be his, not man's. "They prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen." (Acts 1: 24.) In the vote those who vote choose; in the lot God chose. When they prayed to God and cast the lot, he directed it as he chose; when wicked men cast lots, it was chance. "The lot is cast into the lap; but the whole disposing thereof is of the Lord." (Prov. 16: 33.)



Brother Lipscomb: In case of an offense being committed publicly (before the whole congregation), should the one who gave the offense thus publicly confess that wrong just as publicly before the same congregation, or should he make a private confession to only a few of his best friends? And should such a private confession be made on paper for those few friends to see, but the offended must not see it? Then I ask: Do the Scriptures anywhere teach that the one thus publicly offended is bound to accept any such private confession of wrongdoing, while knowing only a part of what was confessed, and only getting even that in fragments from different ones who saw the confession? If so, please give chapter and verse.

R. I. GREER.

To confess a fault is to make it known that one has done wrong. So far as it is kept back from any one it is not a confession. It is not a confession to any one from whom it is kept back. Any one who has repented of a wrong is anxious to let the one he has wronged know he has wronged him and he wishes to correct the wrong. A repentance that does not lead to this does not meet the Scripture requirements, and is not repentance. David and Paul wished to let the world know for all time that whereas they had done wrong they were sorry for it and were doing better. This is the spirit of all true repentance. I find no distinction in the Scriptures between private and public offenses. They are all to be repented of and confessed.



Brother Lipscomb: Your commentary on Acts 17: 23 has been read publicly and construed to teach that you hold to the idea that one can ignorantly worship the true and living God; that the altar with the inscription, "To the Unknown God," was consecrated by real and true worshipers of him. How do you harmonize that with the doctrine that God makes himself known to man, as was the case with Paul, Cornelius, the eunuch, and others, and is no respecter of persons? We would be pleased to hear from you through the Gospel Advocate for the benefit of those that have not access to your work.

G. B. MEARS.

Paul said they worshiped him ignorantly. I say the same. Neither of us said anything about the ignorant worship being acceptable. Here is what I said: "Among the altars devoted to the worship of the gods Paul perceived an altar consecrated to the worship of the 'unknown God.' This was most likely intended for the God of heaven and earth. They had heard of him through the Jews; and while erecting altars to the gods that other nations worshiped, they erected one for the worship of the great unknown God. Paul could present, without exciting their prejudices, the God of heaven as this unknown God whom they ignorantly worshiped. . . . This was an adroit and skillful, but just and fair, method of presenting to them the true and living God. He at once presents the character of God that distinguishes him from other gods, and shows his transcendent and infinite superiority to all whom they

worshiped as gods. The world and all things in it are the works of his hands. Since he created, he rules heaven and earth. The gods they worshiped were the works of man's hands. (Acts 17: 25.) The gods they worshiped had to be cared for and protected by human hands. The God of heaven does not depend upon human hands, as though he were in need of help." I do not think I can make that plainer.



Brother Sewell: Is it true that God can reach man in no way save by language? If it is, how do you account for the many things that took place in Bible times, where there was no language used by the Lord, so far as I can see, such as the seeking a wife for Isaac; the revolt of the ten tribes, and many other things I could mention? If the doctrine be true, as stated by Ashley Johnson, that nothing can come into the human mind except by language, how does Satan get in his little temptations? Some say by his agents or mediums; but how does he reach these agents, and how were these mediums brought about?

Scott's Hill, Tenn.

B. L. POWERS.

Men often get themselves into trouble by taking extreme and unnecessary ground, or by expressing things in an extreme and untenable way. There is no need of stating such a proposition as that God cannot in any way impress or influence men except by language, in our common acceptance of that word. That God can and does influence wicked men to do things to accomplish his ends, by so ordering affairs that their avarice leads them to do things he determines shall be done, when the men that do them neither care for God or his will, we do not doubt. He thus influences wicked nations to punish or destroy other wicked nations, when perhaps neither nation cares a cent for God's will and does not realize that his will is being done. But as to the gospel plan of salvation, how to become Christians, and how to live the Christian life, these are all matters of direct revelation, and no man can know anything about them, except through the word of God. No man can know anything about Christ and how he saves except through the word of truth; no man has ever become a Christian or known anything about the Christian life in any other way; and it is but folly to think of learning these things any other way. But it is needless, and even folly, to say that God in no way influences men except through language. God uses wicked men to lead others to punishment, or to ruin when their case is hopeless; and even Satan himself is used for such purposes. But this sort of influence is never used to save men through Christ. Where the word of God is, various influences may lead men to accept and obey the truth; but nothing else can take the place of the word of God in saving men. We need not trouble ourselves about what God can or cannot do; but if we will utilize what he has revealed to us, we will be all right.



Brother Sewell: A lady standing high in the Missionary Baptist ranks of this section, having read Brother Allen's book of "Sermons," makes the following comment: "Page 222: 'Children by Adoption.'—For a scriptural view and a most excellent statement of this subject, please read Brother Allen's twelfth sermon in this book. 'The New Birth: Its Nature and Necessity.'—He proves clearly from the Bible that the only way to become a child of God is by spiritual birth, 'born of water and of the Spirit,' not adopted. The inner man is the subject of this new birth, and the outward man is the subject of adoption. The spirit is regenerated; the flesh is not. The inner man is freed from sin; the outward man is subject to temptation. The inner man is invisible and immortal; the outward man is visible and mortal. Hence the warfare between the two from conversion to death; hence our need for Jesus as our Advocate with God." The point seems to be this: If (as Brother Allen correctly contends) we are born into the spiritual family and become children by reason of such a birth, how is it we are called "children by adoption?" I am sure if the New Testament makes this plain, you can show where it does so, and

I would be glad if you would, in the Gospel Advocate, elaborate upon this subject. I thank you in advance for your help, and I am also grateful to this Baptist friend for the subject, that we may arrive at the truth relative to it.

E. W. MOON.

We are certainly born into the kingdom, or church, of God, if we enter it at all; for Jesus says: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) Jesus knew just what he was talking about, and his words will stand forever. The trouble with the above lady is in separating baptism from the new birth. According to the above passage there can be no new birth without baptism, for Jesus says: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." As this passage stands, there is no such thing as to be born of the Spirit without water; for the Savior puts water first, and while that fact may be of no other special significance, it does of necessity connect water, which all understand to be baptism, with the new birth, and there can be no new birth without it. Brother Allen shows this up very clearly in his sermon on the new birth. But he teaches, and that correctly, that the change brought about in the new birth is not in the physical man, but the spiritual, or inner, man; that a man has the same appetites and propensities after his conversion that he had before his conversion; but that after his conversion the inner man must control the outward man, must keep the physical man in subjection. It is also true that the inner man has to do its work through the physical man, both in conversion and in living the Christian life. No Christian can visit the fatherless and widows in their affliction except through the physical man; and in conversion the inner man obeys the overt acts or requirements of the gospel through the physical man. Turning away from evil in the matter of repentance is done through the physical man. The inner man makes the resolve to turn from evil, and accomplishes it through the physical man; the inner man resolves to obey the command to be baptized through the outward man, and cannot obey without it. If the outward man is not involved in being born of water, then the Savior required an impossibility, for the inner man cannot be born of water, except through the body. The inner man, the spirit of man, cannot be buried in water separate from the body; but through the body it can easily be done. The heart, the inner man, resolves to be born of water, to be baptized in water, but can only carry it out through the body, by the body being buried in the water; hence there is no such thing as to be born of the Spirit without being born of water. As to the matter of adoption, that is simply the result of the new birth. The new birth is accomplished by obedience to the gospel in faith, repentance, and baptism; while this faith, repentance, and baptism constitute adoption, introduce one into the family of God, make the individual a son or a daughter of the Lord Almighty. Hence, when a man obeys the gospel of Christ, he is born again, and is an adopted son of God and entitled to all the privileges of a child of God. As a man cannot be born again without faith, repentance, and baptism, neither can he become an adopted son of God without doing the same things. Hence the expressions, "born again," "born of water and of the Spirit," and "adoption," all involve precisely the same things; and no man is either born again or adopted into the family of God, except by doing these things.



Notwithstanding our frequent statement that we take no notice of queries or articles without a name, we continue to receive them. Of five queries received recently, there were three without signatures. They go into the wastebasket without being read when noticed in time. Will you not understand this and cease to send such? When a person does not wish his name published, we comply with the wish; but we must have the name.

D. L.

Home Reading.

STORY OF A LITTLE LIFE.

"What is your name?" asked the teacher.

"Tommy Brown, ma'am," answered the boy.

He was a pathetic little figure, with a thin face, hollow eyes, and pale cheeks, that plainly told of insufficient food. He wore a suit of clothes evidently made for some one else. They were patched in places with cloth of different colors. His shoes were old, his hair cut square in the neck in the unpracticed manner in which women sometimes cut boys' hair. It was a bitter day, yet he had no overcoat, and his bare hands were red with the cold.

"How old are you, Tommy?"

"Nine years old come next April. I've learned to read at home, and I can cipher a little."

"Well, it is time for you to begin school. Why have you never come before?"

The boy fumbled with a cap in his hands, and did not reply at once. It was a ragged cap, with frayed edges, and the original color of the fabric no man could tell. Presently he said: "I never went to school 'cause—'cause—well, mother takes in washin' an' she couldn't spare me. But Sissy is big enough now to help, an' she minds the baby besides."

It was not quite time for school to begin. All around the teacher and the new scholar stood the boys that belonged to the room. While he was making his confused explanation some of the boys laughed, and one of them called out, "Say, Tommy, where are your cuffs and collar?" and another sung out: "You must sleep in the rag bag at night, by the looks of your clothes!" Before the teacher could quiet them, another boy had volunteered the information that the father of the boy was "old Si. Brown, who was always as drunk as a fiddler."

The poor child looked around on his tormentors like a hunted thing. Then, before the teacher could detain him, with a suppressed cry of misery he ran out of the room, out of the building, down the street, and was seen no more.

The teacher went to her duties with a troubled heart. All day long the child's pitiful face haunted her; she could not rid herself of the memory of it. After a little trouble she found the place where he lived, and then two kind ladies went to visit him. It was a dilapidated house. When they first entered, they could scarcely discern objects, the room was so filled with the steam of soapsuds. There were two windows, but a tall brick building adjacent, admitting only an occasional ray of sunshine even in clear weather, shut out the light. This was a gloomy day, however, with gray, lowering clouds that forbade even the memory of sunshine.

A woman stood before a washtub. When they entered she wiped her hands on her apron, and came forward to meet them. Once she had been pretty, but the color had gone out of her face, leaving only sharp outlines and haggardness of expression. She asked them to sit down; then, taking a chair herself, she said: "Sissy, give me the baby."

A little girl came forward from a dark corner of the room, carrying a baby that she laid in its mother's lap—a lean and sickly looking baby, with the same hollow eyes that Tommy had.

"Your baby doesn't look strong," said one of the ladies.

"No, ma'am, she ain't very well. I have to work hard, and I expect it affects her."

"Where is your little Tommy?" asked one of the visitors.

"He is there in the trundle-bed," replied the mother.

"Is he sick?"

"Yes'm, and the doctors think he ain't going to get well." At this tears ran down her thin, faded cheeks.

"What is the matter with him?"

"He never was very strong, and he's had to work too hard, carrying water and helping me lift the washtubs and things like that. Of late he has been crazy to go to school. I never could spare him till this winter. He thought if he could get a little education he'd be able to take care of Sissy and baby and me. So I fixed up his clothes as well as I could, and last week he started. I was afraid the boys would laugh at him, but he thought he could stand it if they did. I stood at the door watching him going. I can never forget how the little fellow looked," she continued, the tears streaming down her face—"his patched-up clothes, his poor little anxious look. He turned

round to me as he left the yard, and said: 'Don't worry, mother; I won't mind what the boys say.' But he did mind. It wasn't an hour before he was back again. I believe the child's heart was just broke. I thought mine was broke years ago. If it was, it was broke over again that day. I can stand almost anything myself, but—O—I can't bear to see my children suffer!"

Here she broke down in a fit of convulsive weeping. The little girl came up to her quietly and stole a thin little arm around her mother's neck. "Don't cry, mother," she whispered; "don't cry."

The woman made an effort to check her tears, and she wiped her eyes. As soon as she could speak with any degree of calmness, she continued: "Poor little Tommy cried all day; I couldn't comfort him. He said it was no use trying to do anything. Folks would only laugh at him for being a drunkard's little boy. I tried to comfort him before my husband came home. I told him his father would be mad if he saw him crying; but it wasn't any use. Seemed like he could not stop. His father came and saw him. He wouldn't have done it if he hadn't been drinking; he ain't a bad man when he is sober. I hate to tell it, but he whipped Tommy, and the child fell and struck his head. I suppose he'd 'a' been sick, anyway. But—O—my poor little boy; my sick, suffering child!" she cried. "How can they let men sell a thing that makes the innocent suffer so?"

One of the ladies went to the bed. There Tommy lay—poor little defenseless victim. He lived in a Christian land, in a country that takes great care to pass laws to protect sheep and diligently legislates over its game. Would that the children were as precious as the brutes and birds! Would that the law was more jealous of the little waif's rights!

His face was flushed and the hollow eyes were bright. There was a long, purple mark on his temple. He put up one little wasted hand to cover it, while he said: "Father wouldn't have done it if he hadn't been drinking." Then, in his queer piping voice, he half whispered: "I'm glad I'm going to die; I'm too weak to help mother, anyhow. Up in heaven the angels ain't going to call me the drunkard's child, and make fun of my clothes; and, maybe, if I'm right up there where God is, I can keep reminding him of mother, and he will make it easier for her. He turned his head feebly on his pillow, and then said, in a lower tone: "Some day—they ain't going—to let saloons—keep open. But I'm afraid—poor father—will be dead—before then." Then his eyes shut from weariness.

The next morning the sun shone in on the dead face of little Tommy.—Our Young Folks.

ROBBING A KINDNESS OF ITS BEAUTY.

The kindness that we show to another is robbed of half its beauty if we do it in a grudging and ungracious way. There is something for us all to think over in the account by a recent writer of an incident that occurred during her visit to her sister's home.

Mary, the older of her two nieces, had announced at the breakfast table that she would have to go down town that day, as she had several errands to do. She was almost ready to start when her brother Tom came to her with a short penciled list.

"Would you mind getting these for me, Mary?" he asked. "There are two books that I can't get at the school store, and there's a piece of music that my teacher wants me to have for my violin. If you will get them for me, I won't have to go down myself."

Mary's face clouded over. "Why, yes, I suppose I can get them," she said, ungraciously. "I wasn't going anywhere near that store, though, and I have lots of errands to do for myself."

"Well, then, don't get them," said Tom, hastily. "I don't want to make you a lot of trouble. I can get down myself in a day or two, and perhaps I can borrow somebody's book till then."

"O, I'll go!" Mary said, taking the list from his hand. "Only it isn't very convenient."

Tom turned away with an indignant look upon his face, and Mary put on her wraps and started for the city. A moment or two later the second niece, Margaret, came into the room with a sweeping cap upon her head and a broom and dustpan in her hands. She set to work at once, and I was preparing to leave the room when Tom came in again. There was a rueful look on his face.

"See what I've done, Margaret!" he said, pointing to a great three-cornered tear in his coat. "I caught it on a nail in the entry just now. What will I do?"

It's the only school coat I have, and I'll have to be off before long."

"I'll darn it for you, Tom," Margaret said, standing her broom in a corner and getting out her work-box. "It won't take me long."

"But you're busy," Tom said, hesitatingly, remembering his previous experience. "I don't want to bother you now."

"As though I wasn't always glad to help you when I can! Give me your coat and we'll have that tear mended in a jiffy," Margaret rejoined with a laugh.

"You're the right sort, Meg!" said Tom, gratefully, as he put on his coat again, a few minutes later. "You never seem to think it's a bother to do a fellow a kindness."

The love that binds together the members of a family circle should make it sweet to do these small acts of kindness. There should be none of the grudging, ungracious spirit and the counting of cost in the shape of trouble that we so often see.—Christian Observer.

CURE FOR TETTER.

Put one-half pound of sage in a quart of cold water and boil down to a pint. Strain this and add two tablespoonfuls of honey, one tablespoonful of golden seal, 5 cents' worth of cocoa butter, or a heaping tablespoonful of fresh (unsalted) butter; as much pulverized borax as can be heaped on a nickel, and half as much pulverized alum. Boil to a thick salve, and it is ready for use. Vaseline bottles are nice to put it in, as tin spoils it, unless it is used up in a few weeks. This is excellent for nursing mothers when the nipples become sore, and has, no doubt, saved the life of many a child by preventing it being weaned when only a few weeks old. Apply every time after the child nurses, and persevere even if the case seems hopeless. If the baby's mouth is sore, put a little salve in warm water and wash thoroughly with a soft cloth. This salve is also good for piles, and, when mixed to a stiff paste with sulphur, will cure "scratches," or "grease," in horses. A SISTER.

WHEN THE NEXT CENTURY BEGINS.

"Hundreds of persons contend that the twentieth century will begin with January 1, 1900, while other hundreds contend with equal positiveness that the correct date is January 1, 1901," writes Edward Bok, in the October Ladies's Home Journal. "The 1900 contingent argue that, of course, the new century begins with its numeral date, and go on to figure out very deftly that with the last day of the year 1899 the hundred years will have run their course. They argue that if the year ended with December 31 of the year 1 the nineteen hundredth year must, of course, end with December 31, 1899, and that the first day of January, 1900, is, therefore, the first day of the new century; and, curiously enough, this latter figure is correct, but only in a numeral sense. These statisticians overlook one very important fact, however: that it requires one hundred years to make a century; and it calls for no expert mathematician to figure it out that the full hundred years of the nineteenth century will not have run their course until 12 o'clock midnight of December 31, 1900. Numerically, we enter the twentieth century with January 1, 1900; but, nevertheless, we must complete the entire year of 1900 and go through its 365 days before the actual nineteen hundred shall have run their course."

THE SCHOOLBOY'S RIDDLE.

"Now," said an English schoolmaster, as he displayed a bright five-shilling piece between the tips of his finger and thumb, "the first boy or girl that puts a riddle to me which I cannot answer will receive this as a gift. Any more?" he asked as soon as silence was restored and no one had claimed the coin.

"Yes, sir," sung out a little fellow from the farther end of the school. "Why am I like the Prince of Wales?"

"The Prince of Wales?" said the master, thoughtfully. "The Prince of Wales?" he repeated to himself. "Really, Johnny, I see no resemblance in you. I'll give it up."

"Because," cried the lad, joyfully, "I'm waiting for the crown."—New York Tribune.

His daily prayer, far better understood in acts than words, was simply doing good.—Whittier.

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Editorial.

QUESTIONS BY A MORMON.

7. Will you be kind enough to give a precept to pray for the sick without anointing with oil?

8. As the gospel was preached by the apostles—those who did not fashion themselves ministers—to “every creature” in Paul’s day (Col. 1: 23), “once for all delivered unto the saints” (Jude 3, R. V.), how are we to know that you are not of those who have “crept in privily?”

9. If the word of the Lord is now all written just as the Lord wanted it and so plain that “a fool shall not err,” how are we to know that he has left any place for your words, oral or written? (Ezek. 13.)

10. As the apostles baptized Jew and Gentile into one body, family, or fold eighteen hundred years ago, and as there is no wall in this field, world, or “age,” how do you know that the kingdoms of this age are not Christ’s? (Rev. 11: 15.)

11. If you are a valid teacher, can you “declare the whole counsel of God?”

12. If so, is John’s Revelation a part of the “counsel,” and can you declare it?

7. The question asked here meets no point of difference between Mormons and Christians. Many Christians believe that it is right to call for the elders, and that they should anoint with oil and pray for them, with no expectation that a miracle will be wrought to heal or that all will be healed. I am sure if every one on whom the elders laid hands and anointed with oil had recovered, those Christians of early days would yet be alive; and if the Mormons could cure by laying on of hands and anointing with oil, none of them would die. The fact that Mormons die as much as other people proves the falsity of their claims to heal by laying on of hands and anointing with oil. All candid people recognize a difficulty in understanding this passage. Many claim it refers exclusively to the miraculous age of the church; others, that since the use of oil as a curative agent was common, it was an admonition to connect with the remedies used the prayers of the elders, and all who could be cured would be by this course. The Mormons claim it was miraculous, and that they can cure by miracle now. This we insist is a blasphemous claim of divine power without a shadow of ground on which to base the claim. As told last week, all the sick and diseased in all the country of Judea, Samaria, and Phenicia were brought to Jesus, and they were healed before all the people, before all the city. All that were brought to him were healed; no one was left in doubt. If Mormons have such power now, it was given to them, as it was to Christ and the apostles, that they might convince the world that they speak by the authority of God; and

if they refuse to show this power, they betray the trust God committed to them. All talk of unbelief as a reason for not exercising the power until they have given infallible proof of possessing it is false pretense. Neither Christ nor his apostles ever refused to exert their power, save after it had been shown, and then people refused to believe. But to the question: I cannot find where men were commanded to pray for the sick without anointing with oil, because this verse is the only command in the Scriptures to pray for the sick; but I can find quite a number of examples in which persons did pray for healing for themselves and others, and they were healed without the anointing. These as fully show God’s approval as a command could. In the Old Testament Scriptures is the case of Hezekiah. (2 Kings 20: 1; Isa. 38: 1.) He was sick unto death, and he prayed the Lord, and he heard him and extended his life fifteen years. Then Isaiah applied a plaster of figs instead of anointing with oil. In the days of Jesus many besought him to heal them. He did it without the anointing with oil. (See Mark 1: 40; 5: 35; Matt. 8: 5; Luke 7: 3; 9: 38; John 4: 47; 11: 1.) These, with many others, show men did pray for healing and receive it without anointing with oil.

8. The true Christian can easily determine he has not “crept in privily” by his willingness to follow the law of God, without addition, change, or subtraction. “If ye keep my commandments, ye shall abide in my love.” (John 15: 10.) God says all effort to add to, take from, or change his will is presumptuous sin before him. So the true child of God takes it as it was given by Jesus Christ and his holy apostles, without the Mormon additions. He knows the Mormons are false apostles, because they do not accept the gospel as having been “once for all delivered unto the saints,” and which had, in its fullness and completeness, been preached by Paul himself, and Christians had become complete in Christ as preached. (Col. 2: 10; 4: 12.) These claims of the completeness and perfection in “faith once for all” cut off all later revelations and brand all who claim them as false prophets. All true believers know Mormons are not true apostles of Christ or servants of God, because they turn the grace of God into lasciviousness. Mormons fill the bill exactly of those of whom Paul warns: “For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth.” (2 Tim. 3: 6, 7.) That is Paul’s picture of Mormonism. Christians know Mormons are not true teachers of God, because they do not follow Christ. He came into this world and found polygamy existing, tolerated by God under the law of Moses on account of the hardness of their hearts, the ungovernableness of their lusts. Christ corrected this perverted order: “And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.” (Matt. 19: 4-6.) Mormons found Christians trying to enforce this law of God and pretended to receive a command from God annulling God’s law and substituting for it a command to take many wives unto themselves. They set aside that gospel “once for all delivered unto the saints” and preached another gospel which is no gospel, and God says let such be accursed. They show their utter antagonism to Christ and his apostles in another thing. When these were in the world, they found the laws of human government frequently contrary to the law of God. In all such cases they said, “It is better to obey God than man;” and when punished unto death often for disobeying the human law in such cases, they counted it all joy

to suffer for the name of Christ. Mormons claim to have received a revelation from God commanding them to practice polygamy. Mr. Roberts, before the congressional committee, testified the revelation was mandatory, not permissive; yet when the government of the United States passed a law punishing polygamy, the Mormons, through their highest authorities, annulled it and ordered their members to disobey what they claimed to be the law of God. No true prophet or servant of God ever obeyed human law in preference to God’s law. Either Mormons do not believe God commanded them to establish polygamy or else, as a whole body, they have set at defiance the law God gave to them. This of itself brands them with treason against God.

9. The words, oral or written, of no human being are to be accepted, save as he speaks according to the words of God. Nothing can be added to, nothing taken from. Hence we know all added by Mormonism is false and to be condemned. Any one who adds a thing not commanded by God is guilty of presumptuous sin. No Christian is guilty of this. The whole Mormon establishment is added to the commandments of God.

10. I know the nations are not the kingdoms of God, because they do not obey his laws; I know the nation of Mormonism is not a kingdom of God, because they do not submit to his law, but set it aside with their own inventions, violate the spirit of his kingdom, which is one of gentleness, not force, warfare, and bloodshed, as they have shown their kingdom to be.

11. I can, as I study and learn it.

12. “Secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever.” There are many truths clearly and plainly revealed in the book of Revelation. These we may understand and teach. There are many things in the book of Revelation, and to a lesser extent in all the books of the Bible, that are not revealed. These should be left to God. The things that are revealed I teach. What the different figures—the beasts and the vials, etc.—mean is not revealed. No man can reveal them. Guessing at them is not revealing them; it is doing as the Mormons do—imposing their guesses on the ignorant as the revelations of God. I try to avoid this. While we do not understand what the different figures refer to, we can easily learn the practical lessons they teach and teach them to others.

I have answered these questions according to the Scriptures. Every passage referred to by our Mormon condemns them and their teaching plainly. Especially it was self-destruction for them to quote the passage that commands: “Contend earnestly for the faith which was once for all delivered unto the saints.” That means it was delivered and finished, when the foundation of Mormonism is that it was not once and for all delivered, but that parts of it have been delivered in these latter days through Joseph Smith and others, who falsely claim to be prophets of God. By virtue of these later revelations they call themselves “Latter-day Saints.”

But the interpretation given to one passage or another really has but little to do with the truth or falsity of Mormonism. The foundation stone of their fabric is that they have received revelations from God. If this is true, their interpretations of Scripture and teachings must be infallibly true. If it is not true, if their claims to receive revelations from God are not true, they, in pretending to do it and in presenting their own teachings as from God, are guilty of the highest crime possible for men to commit against God.

In Deut. 18: 15-22 we have the sinfulness of setting forth man’s inventions as the commands of God: “The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken. . . . But

the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? when a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." Tested by that rule, all the Mormon prophets would die. He always enabled his prophets to give ample evidence to both friend and foe of his presence with them. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1: 8.) That "gospel," in its fullness, had already been preached to them, and could not be added to. If Mormonism is true, the Bible is false; if the Bible is true, Mormonism is false. D. L.

LETTER TO THE LAODICEANS.

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." (Rev. 3: 14-16.)

The expression, as found in the first of all of these seven letters, "I know thy works," is a significant one. In knowing, in taking cognizance of the work of the church as a whole, he takes notice of the work of all the individuals that compose the church or make up the body of Christ in any given locality. Thus he scrutinizes the conduct of each individual and sees all that he does; takes notice of all his works, whether they be good or bad. No member can hide any part of his life from God. Members may, and do, hide many things from their fellow-men; but they can hide nothing from the Lord. The apostle says: "All things are naked and opened unto the eyes of him with whom we have to do." It is a solemn and fearful thing to realize that all we say and all we do is known and taken account of by the Lord. Jesus said, while on earth, that for every idle word that men speak shall they give account in the day of judgment. Some men argue that the Lord takes no notice of what men do on earth, and that, therefore, he does not hear and answer the prayers of men; yet in every one of these seven letters the Lord says: "I know thy works." This contradicts all this cold, philosophic claim that God takes no concern over what his people are doing. He does take notice of his people, and tells us: "The eyes of the Lord are over the righteous, and his ears are open to their prayers." This is, indeed, precious to the faithful child of God; but the expression, "I know thy works," is a terror to unfaithful members.

We certainly should be very careful in our walk and conversation, when every act we perform and every word we speak is open before the Lord, and we shall have to give an account for everything at the last day. If all would realize this fact, and live with reference to it, it would save them from many missteps and from many heartaches and sore regrets. Then the question also arises: Why does the Lord say to these Laodicean Christians: "I would thou wert either cold or hot?" Can it mean that it would be better for them to be real bad than to be lukewarm? It evidently has reference to their influence upon others, and that the influence of lukewarm people is worse upon society than if they were openly bad. The better imitation a counterfeit bill is of a genuine one, the more likely people are to be deceived by it. Any one can detect a real rank counterfeit, but it takes a good judge to detect a well-executed one. So it is regarding influence, both of individual members and congregations. If a man is known to be a bad man by everybody, he can do but little harm to people that want to do right. An open, outspoken infidel can do but little injury to people that want to do the Lord's will. They know him and will not be influenced by him; but the dangerous man is one that makes the general impression that he believes the Bible, but who avails himself of every opportunity he can to adroitly undermine the faith of people that do believe. This sort of a man can reach

and ruin people that an out-and-out infidel could not touch; they spurn him and keep out of his way.

So it is in regard to lukewarm Christians and churches. Such are not on the way to heaven, and yet they make the impression upon others that they are. They do nothing openly bad, and are looked upon by the world around as an honest, clever sort of people, and are thus palming off a spurious, counterfeit sort of Christianity as genuine; and in so doing they lead others to think that sort of religion will take people to heaven, when it will not. Jesus says of these Christians that because they were neither hot nor cold he would spew them out of his mouth. A cold drink does not nauseate, neither does a hot one; but a lukewarm one does. Thus the Lord uses this figure upon these people to make known to them how distasteful their course is to him, and that he will get rid of them, will cease to regard them as a church, as the body of Christ at that place.

What is it, on the other hand, for a church to be hot? Evidently it is for them to be alive and earnest in the work of the Lord—to be aggressive, active in doing what the Lord requires. It is to be strong in the Lord and in the power of his might by putting on the whole armor of God, by growing in grace and in the knowledge of the truth. With such a congregation as this the Lord dwells. They become a habitation of him through the Spirit. Such a congregation becomes the salt of the earth, the light of the world, a city upon a hill that cannot be hid. It is wonderful what an influence for good a live, earnest, and faithful congregation of Christians will exert upon the people of the community where they live and where their light is shining all the time. The people see a beauty in the religion of Jesus in that way that they would not see in any other way. But a church that is only lukewarm, like the Laodiceans were, is a fraud in every way. They defraud themselves out of salvation, and they defraud the community by palming off upon them something for Christianity which is not, and thus misleading all who suppose such a life will save men, and disgust all those who see and know that they are not living the life that Christianity requires of them. Such a people do inestimable harm in a community by being lukewarm. No wonder Jesus should say that he would spew them out of his mouth, would cease to regard them as his followers; and the principle of this whole matter is just as applicable now as it was then. The Lord will treat a lukewarm congregation now, that does not speedily repent and do the first works, as he said he would treat the Laodiceans and the church at Ephesus; he will remove the candlestick out of his place, will discard any congregation that will not do his will or manifest the purity and power of his religion.

Christianity is of a twofold nature: it not only saves those who live it, but tends to save those around them, so far as the gospel can reach them. Thus the righteous are doing double good, while the lukewarm are doing double evil by losing their own souls and dragging others down to perdition with them. This is an awful work. All churches, all Christians, should carefully study these letters to these seven churches, that they may see just how they stand in the sight of the Lord and keep striving all the time to grow and to become stronger in the Lord and the power of his might. To be strong in the Lord not only requires work, service, but it requires that we work just as God says work. If we work as men say work, we can only have human strength, not the strength or might of God. No stream can rise higher than its source. If we follow human wisdom in the religion of Christ, we can never be stronger than men; but if we follow the wisdom of God, by following his word in all things, then will we be strong in the Lord and the power of his might. This is something lukewarm people do but little of. Such people may have some dead forms of service, but no might or power of God is in it, because they use not the word of God. The Laodiceans were not strong in the Lord or in the power of his might, because they were not doing the will of God.

From one verse in this chapter it is supposed that these Laodiceans were a wealthy people, and that, being so, they were likely satisfied with mere forms, without life or power. No sort of zeal or earnestness can have God's might except by his word. The Jewish people, in the days of Paul, had a zeal for God, but not according to knowledge; the scribes and Pharisees, in the days of the Savior, would compass sea and land to make one disciple, but they did not use the word of God as the means of making that disciple, and Jesus says that they made him more

a child of hell than themselves. People that do not work in God's way can never have God's might or power; and no matter what or how much the Laodiceans may have done, they had no might, no power from God. Their love and zeal for him had so waned that they were not doing God's work, and in that matter, at least, were lukewarm.

There are plenty of fashionable churches of to-day that work immensely that have no love for God and his truth, do not walk by his truth, and are in no better condition than the Laodiceans; then there are churches that are so swallowed up by the world and its cares that they do not work much in the church at all, either good or bad. These are so thoroughly lukewarm that if not already dead, they soon will be. No people can remain in the church of God and live that way; and when we read what was said to the Laodiceans, we should take warning from their doom and not do as they did. Any church, no matter how poor in this world's goods, can be strong in the Lord and in the power of his might by doing faithfully the Lord's will; while no church, no matter how wealthy or active, can be so without doing that will.

The town itself where this church was has faded away from the earth; and it is wonderful how the towns, cities, and countries where Christianity was first established, and where they proved unfaithful, have gone down. The land of Palestine, where the Christian religion had its birth, scarcely bears a semblance to-day to what it was then. A few wandering Arabs, with tents, to-day are seen where thousands and millions of thrifty people once lived. The cities where the seven churches were, and upon which severe censures were passed, have since faded out, while the two—Smyrna and Philadelphia—against which no censure was pronounced are said to still exist, with professed Christians in them. Departure from Christianity always leaves a blight upon any country or any people. It is impossible to tell what an awful blight would fall upon this country, prosperous as it is now, if all Christians were to depart from the faith, and none be left to cling to the word of God, the gospel of Christ. Christ is the light of the world, and his religion is what keeps this country and others out of heathenism to-day. Sodom and Gomorrah so thoroughly abandoned God that they were destroyed and scarcely a footprint remains to tell where they were.

No people can long reject God with impunity; ruin will certainly overtake them. Then, as churches and individuals, we should never allow the love of God and the gospel of Christ to die out upon our hearts. The consequences will be awful if we do. We shall lose our souls and the country will lose its civilization. Darkness will then cover the earth, and gross darkness, the people. If civilization and refinement are to be perpetuated in this country, then Christianity as the Lord gave it must be perpetuated; it must live in the hearts and lives of men. If Christians would impress the world for good, they must put on the whole armor of God; they must add the Christian graces—virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity; they must deny "ungodliness and worldly lusts, and . . . live soberly, righteously, and godly, in this present world;" they must "visit the fatherless and widows in their affliction," and keep themselves "unspotted from the world." Churches that live this way have all the promises of God here and hereafter. "The eyes of the Lord are over them, and his ears are open to their prayers;" and as, one by one, they cross over the dark river, they "rest from their labors; and their works do follow them." The influence they exert for good goes on and will still bless the world while they are at rest. None need claim the blessings of God upon any other principle. Christ is the author of eternal salvation to those that obey him, not to such as disregard his authority; and only the finally faithful will enter the eternal city.

E. G. S.

A tried, steadfast woman is the one jewel of the set. She points to her husband like the sunflower; her love illuminates him; she lives in him, for him; she testifies to his worth; she drags the world to his feet; she leads the chorus of his praises; she justifies him in his own esteem. Surely there is not on earth such beauty.—George Meredith.

Friendship is the shadow of the evening, which strengthens with the setting sun of life.—La Fontaine.

MOZLEYS' LEMON ELIXIR,**A Pleasant Lemon Tonic,**

prepared from the fresh juice of lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants. Sold by druggist; 50-cent and \$1 bottles.

For biliousness and constipation.
For indigestion and foul stomach.
For sick and nervous headaches.
For palpitation and heart failure take Lemon Elixir.
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For fevers, malaria, and chills, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir. Lemon Elixir will not fail you in any of the above-named diseases, all of which arise from a torpid or diseased liver, stomach, or kidneys.

50-cent and \$1 bottles at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

At the Capitol.

I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used.

J. H. MENNICH, Attorney.
1225 F street, Washington, D. C.

Mozley's Lemon Elixir.

W. A. James, Bell Station, Ala., writes: I have suffered greatly from indigestion or dyspepsia. One bottle of Lemon Elixir did me more good than all the medicine I have ever taken.

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Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.

25 cents at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

Nonresident Notice.

J. J. Blair, Admr., et al.
vs.

Hugh McMurray et al.

In this cause, on this the 20th day of December, 1899, it appearing to the satisfaction of the Clerk from the affidavit to the petition in this cause that the defendants—William Blair, James Blair, and Fannie Bridge and her husband, H. E. Bridge—are nonresidents of the State of Tennessee; therefore the ordinary process of this court cannot be served upon them. It is therefore ordered by the Clerk that said defendants enter their appearance herein at the February term of the Davidson County Court, to be holden at the courthouse in Nashville, Tenn., on the first Monday in February, 1900, it being February 5, 1900, and defend, or said complainant's bill will be taken for confessed as to them, and will be set for hearing ex parte.

It is therefore ordered that a copy of this order be published for four weeks in succession in the Gospel Advocate, a newspaper published in Nashville, Tenn.

P. A. Shelton, Clerk,

By Wm. B. Shelton, D. C.

W. R. Chambers, Solicitor.

FITS permanently cured. No fits or nervousness after first day's use of Dr. Kline's Great Nerve Restorer. Send for FREE \$2 trial bottle and treatise. Dr. R. H. Kline (Ltd.), 931 Arch street, Philadelphia, Pa.

Obituaries.

[Obituaries will hereafter be limited to forty lines and signature. This is about two hundred and fifty words, and makes nearly a half column. Avoid the use of poetry as much as possible, especially of that which is original.—Editors.]

DENNEY.

The angel of death visited our congregation on the morning of December 31, 1899, and took from our midst Brother Thomas B. Denney. Brother Denney was baptized on August 22, 1899, since which time he has been proving his faith by his works. He has been a great sufferer from consumption, but has borne his afflictions with the greatest patience. To know him was to love him. He told his many friends and relatives that he was prepared to meet God and that death was welcome. How sweet to die in the triumph of a living faith!

Carter, Texas. W. E. HALL.

MAXWELL.

J. T. Maxwell was born in McNairy County, Tenn., July 5, 1853; died in Fannin County, Texas, January 3, 1900. Brother Maxwell was married in the fall of 1873 to Martha J. Jordan, and moved to Texas in December, 1883. His first wife died on September 28, 1888, leaving four children. He was again married on April 9, 1889, to Mary A. Campbell. With her he leaves five children, making nine in all, who are left, with a host of friends and his brethren in Christ, to mourn their loss. He was baptized into Christ by Brother J. C. White, at Leonard, Texas, in August, 1893. "Blessed are the dead which die in the Lord."

THOMAS E. MILHOLLAND.

LEHMAN.

Mrs. Mary Ann Lehman was born on June 5, 1837, in Meriwether County, Ga. Her maiden name was Slay, and she was married to her cousin, W. R. Slay, February 19, 1852. He died in the Confederate Army on April 1, 1863. On February 11, 1887, she was married to J. M. Lehman, who died in Falls County, Texas, on August 23, 1896, where they had lived for some time. For the last fourteen months she has lived in Terrell, Texas, with her daughters, Sisters Clyette and Taylor. She died of measles on December 28. She was baptized by A. C. Borden, some thirty years ago, in Randolph County, Ala. Sister Lehman was an earnest and intelligent Christian, always loyal to her faith, and a faithful attendant on the worship of God. She will be sadly missed by those who meet at Odd Fellows' Hall, as well as by her daughters and granddaughter. May her example help us all to be true to God.

Terrell, Texas. G. F. MARTIN.

BAKER.

Mrs. Sophia C. Baker was born on January 12, 1825, and fell asleep in Christ at the home of her daughter, Mrs. J. M. Meacham, Pinewood, Tenn., October 11, 1899. She was the widow of William A. Baker, who preceded her to the grave several years. She was a member of the church of Christ about thirty years, and was a faithful, humble, devoted, and sincere Christian. Grandma was kind and gentle and talked so sweetly of the "home of the soul." She fell asleep as sweetly as a tired child upon its mother's bosom. To her death had lost its sting, and the grave gained no victory. In the home of her daughter she was most tenderly cared for during her last sickness by her two chil-

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Safeguards the food against alum.

Alum baking powders are the greatest menacers to health of the present day.

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dren, Mrs. J. M. Meacham and Mrs. C. W. Craig. The funeral services were conducted by Brother S. R. Logue, and the body was taken to Duck River, Tenn., and placed in the family burying ground to await the resurrection of the righteous.

E. J. MEACHAM.

Lewisburg, Tenn.

DOWNNEY.

Little Walter Aaron Downey, son of I. L. and Xalisco Downey, was born on March 9, 1899, and died on September 5, 1899, making his stay here short—only five months and twenty-six days. But his life was long enough to confirm God's promise: "And as it is appointed unto men once to die." It is hard, dear brother and sister, to kiss Walter good-by; but let me admonish you to raise your tear-dimmed eyes and aching hearts to Christ, who died that we might live. While we stand in need of the shed blood of Christ, little Walter does not; for he was never lost, but ever safe. We are suffering, both in body and mind, yet it is not so with your sweet baby; he is with Abraham, Isaac, and Jacob, and free from earth and death. Do not weep for him. One blessed thought should entwine around your hearts: "We cannot bring him to us, but we can go to him." May God help you to so live that you, with your whole family, will be united in glory, where sad partings never come.

R. T. SISCO.

HARDISON.

Sallie E. Hardison was born on October 17, 1868; obeyed the gosel in August, 1886; lived a Christian life thirteen years; was married to W. A. Hardison in December, 1891; and departed this life on January 11, 1900, after living on this earth thirty-one years, two months, and twenty-three days. Her mother being an afflicted woman for a number of years, and she being the oldest daughter, the duties of housekeeping were put upon her quite early in life. She learned the great and important lesson which Paul gave to women: "To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." In her death the kind-hearted husband has been robbed of a devoted Christian wife, and the four precious little children have lost a very kind and affectionate mother. Her life, which is an open book, is now left to the world, and we trust we may gather some things from it that will assist us in beautifying our lives. It was my pleasure to know her as a true, good woman, and I believe she will have her place in the home of sweet rest.

F. C. SOWELL.

RODGERS.

While it is painful to chronicle the death of saints, it is joy to know they are crowned with glory. Sister Rodgers' maiden name was Wood—Amanda Wood. She was born on April 9, 1840, and was married to Brother W. K. Rodgers on October 18, 1857. She and her husband have been citizens of the community of Commerce forty-three years next March. She has lived a consistent member of the church of Christ about thirty-seven years. Sister Rodgers died of pneumonia at 11:10 o'clock P.M. on December 29, 1899, leaving a bereaved husband, four daughters—three of whom are married and one single—and one son, having lost by death three boys. Ten of her grandchildren are living, and two are dead. She was a devoted wife, an affectionate mother, and a good neighbor. She could well say with Paul: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." We condole with the bereaved family.

H. C. BOOTH.
Commerce, Texas.

NORTH.

Sister M. E. North, wife of Brother Ira North, Jr., died at the home of Brother Ira North on December 21, 1899. Our dear sister was born on December 19, 1850, and was married to Brother Ira North on October 6, 1880. Her maiden name was Gooch. I had the honor of performing the ceremony at her marriage, and it was under the preaching of Brother Spivy that she came into the church in the year 1881. She was forty-nine years and two days old. I have been acquainted with our dear sister about twenty years. She was a member of the congregation at Wayne Station, Tenn., and was quite regular in her attendance upon the regular Lord's day meetings; and I think that no sister of that congregation living as far from the church as she was there any oftener than she. The family and church will miss her very much, especially our dear Brother North, who lost a dear old father only a short time ago and also a beloved son not long before; but he will not sorrow without hope, for he has the assurance of the Lord's word that those who die in the Lord are blessed. Dear children, remember your mother desired you to be good, for the last time I saw her alive she expressed herself as being anxious to bring you up to be good Christians; so if you want to see her in the good world, be sure to prepare to meet her there, where you will have a happy reunion in the sweet by and by, and will no more be called to say, "Farewell."

HENRY BLAKE.

RAINES.

What comfort does the apostle give to us in 1 Thess. 4: 13-18! Though we lay our loved ones in the grave, out of our sight, after a while the Lord shall come and awaken from the slumbering dust those who are near and dear to us. But with our rejoicing we should remember that his coming will be a blessing to none but those who have lived lives of devotion to Christ and his kingdom. That Sister Raines' life was one of truth and righteousness I am satisfied. She had passed her seventy-third year at the time of her death. Her life was one

"Every Well Man Hath His Ill Day."

A doctor's examination might show that kidneys, liver and stomach are normal, but the doctor cannot analyze the blood upon which these organs depend.

Hood's Sarsaparilla purifies, vitalizes and enriches the blood. It cures you when "a bit off" or when seriously afflicted. It never disappoints.

Dyspepsia.—My husband had dyspepsia and Hood's Sarsaparilla cured him. Our little boy was nervous and the baby had ulcerous sores. It cured both." Mrs. EMMA BEBE, Portage, Pa.

Indigestion.—"I could not eat for some months on account of distress and indigestion. Hood's Sarsaparilla cured me so that I can eat and sleep well." Mrs. G. A. GURTZ, Taylor and Walnut Sts., Wilmington, Del.



Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

worthy of imitation. Being dutiful in her childhood, unto her was given the promise: "Thou mayest live long upon the earth." The writer knew her well and was always impressed by her life. I do not remember meeting one who was more diligent to speak just the truth and to let her conversation be free from any idle talk. She suffered much during her last illness, but not one word of complaint ever passed from her lips. The spirit has gone to Him who gave it. Sorrow not, friends and loved ones, as those who have no hope. After a while we shall pass over to the beautiful shore, soon we shall be out of the storm; and how tranquil will be the rest, the calm, of that beautiful shore—that home free from sorrow, sickness, and death—where hearts neither ache, bleed, nor break; where life is eternal and a treasure sublime! "Be thou faithful unto death, and I will give thee a crown of life."

Mooreville, Ala. JOHN HAYES.
Firm Foundation please copy.

GOOCH.

Melinda Elizabeth Mitchell was born in Pettis County, Mo., October 31, 1847. She became the second wife of T. M. Gooch, in 1875, and died at her home, in Hanson, Ky., October 31, 1899—on the fifty-second anniversary of her birth. She obeyed the gospel in October, 1872, and lived a devoted Christian life to the end—no, not to the end; to the beginning—the beginning of the true life on the other side of the river. Sister Gooch was one of the best of women. This is not mere eulogy, but the statement of a fact well known to all who knew her. When the sad news that she was dead was spoken on the streets every one said, "She was a good woman"—the grandest just compliment that was ever paid to anybody. One man who had lived a neighbor to her, and who belongs to another church, said of her: "She was one of the best women I ever saw." No tramp called in vain at her kitchen door; no sickness in the cabin homes of her acquaintances but she went to see and assist; no death but she was there to console and see to things. I have been her minister three years, and two years of that time I have lived next door to her; yet I never heard her speak an unkind word about anybody or anything. But she has gone from us for a season. Everything that human skill and love

could do for her was done, but all to no purpose; as the twilight shades were fading into the deeper shadows of evening she left us. She leaves a loving husband and four noble children—two daughters and two sons—besides all who knew her, to mourn her death. All the loved ones left behind—save little Hardy, who is scarcely old enough yet—are Christians, fighting the only battle that death does not gain. We can only say to them: Be faithful, and it will not be long until you meet her again at the great reunion in the Father's house.

Hanson, Ky. W. H. LIGON.

EDWARDS.

"Precious in the sight of the Lord is the death of his saints." (Ps. 116: 15.) How strange it seems that we so feebly grasp the truth thus joyously uttered by the psalmist! Surely, if we could catch but a tithe of the fullness of this statement, we would not feel the sadness and sorrow we do at the departure of our loved ones when, worn out with watching, waiting, and toil, they softly steal away from us, as it were, to be with God and the Lamb forever and ever. It looks all darkness and gloom from this side, but over there it is joy and brightness for evermore. Elizabeth Billings was born in Davidson County, N. C., July 11, 1812; was a daughter of Frederick Billings. She was left an orphan at an early age and came with an uncle to Wilson County, Tenn., in the fall of 1833. She was married to John K. Edwards some time in 1834, and in the summer of the same year she obeyed the gospel and was baptized by Edward Sweatt. She was familiar with the trials of pioneer Christianity in the days when Sandy E. Jones, J. J. Trott, and others preached outdoors by piles of burning logs in the dead of winter. She was one among the first members of the old Bethlehem Church, Wilson County, Tenn., and was well acquainted with the preaching of the above-named men, together with that of J. K. Speer, Tolbert Fanning, John D. Eichbaum, and others. She was a reader of the Gospel Advocate from its very beginning, and loved and cherished it till the day of her death. As a faithful wife, she came with Brother Edwards, in the fall of 1851, to Upshur County, Texas. Brother Edwards was fortunate in making a good crop the first year in Texas, and, at his wife's suggestion, began at once to look about for a gospel preacher and to invite the neighbors in to preaching, who were always bountifully cared for. J. P. Elder, Samuel Henderson, and others were the pioneer preachers of East Texas. Thus Sister Edwards again showed her faith and zeal by helping to plant and establish upon a substantial basis the cause of truth in Texas, as well as in Tennessee. For many years she has been familiarly known as "Aunt Betsy," and has been as universally loved as she was known. Certainly she deserves more than a passing notice. Nothing in the way of visiting and waiting on the sick, caring for the poor, preparing for and attending meetings, ever escaped her attention, and in none of these was she ever surpassed. She had remarkable vigor, both of body and mind, and never seemed to lose her energy. In August, 1898, the writer conducted an interesting meeting within one and one-half miles of her home. She was then eighty-six years old, but she never missed a sermon out of the fifteen. Day and night, the same, Aunt

Betsy could be seen in her favorite corner, with her trumpet held to her ear, eagerly catching every word of comment on the blessed book she so dearly loved. Her husband had long since passed to his reward, and she, lingering on the shores of time, was truly "a mother in Israel." On the night of December 16, 1899, about 9 o'clock, she suddenly began to complain, but within a few minutes she told her widowed daughter, with whom she still lived at the old home, what the trouble was, and told her not to send for a doctor. Within one hour she had gently fallen asleep in the Lord; the trials of her long and useful life had ended. Was she dead? Ah, it was only the body that was dead, because the spirit had taken its flight. Jesus has said: "Whosoever liveth and believeth in me shall never die." She was only absent from the body to be present with the Lord. She had made three special requests that she wished carried out at her burial: (1)

That Brother W. P. Mings be present to make the funeral talk; (2) that Rev. 3 be read; and (3) that the old hymn, "Hear the Royal Proclamation," be sung at her grave. Two of these requests only could be carried out. Brother Mings was engaged elsewhere and could not come. The writer, being not far away, was then summoned; her favorite admonitory chapter was read, with some comments; and after a few words of tender memory and soothing consolation were said, we, with saddened and subdued voices, joined in that grand old hymn she had so often sung. But while we were sad for a little while at the thought of our loneliness without Aunt Betsy, we truly do not sorrow as others who have no hope. May God give us opportunities, and may we all be as faithful and as patient as she was, that when our time shall come we may all be as sure to meet our God in peace. L. M. OWEN.
Mineola, Texas.

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Will be roused to its natural duties and your biliousness, headache and constipation be cured if you take

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General News.

The fund for the relief of General Lawton's family reached the handsome figure of \$80,101.

The German Government has prohibited the Krupp Works from making steel shells for Great Britain.

The farmers of Maryland have petitioned the Postmaster General to discontinue the rural delivery of mails and return to the former method.

Mr. J. Pierpont Morgan has a magnificent copy of John Eliot's Indian Bible, printed in Cambridge, Mass., in 1663, for which he is reported to have paid \$1,000.

According to an investigation made by Henri Rochefort, two hundred and eleven French officers have thrown up their commissions and have already taken service in the Transvaal army.

A recently organized company will put into public service in the streets of New York next week two hundred automobile carriages and one hundred automobile omnibuses. The charge for cabs will be 25 cents a mile and 75 cents an hour.

The United States Senate confirmed the following: Frank Simmons, to be United States Marshal for the Southern district of Alabama; Collector of Customs, L. J. Winston, district of Natchez, Miss.; C. J. Greene, Receiver of Public Moneys, at Natchitoches, La.

The recent rise in the Ohio River started the coal barges. One million three hundred and ninety-five thousand bushels of coal were sent off from Pittsburg, Pa., in one day, while eight million bushels are said to be waiting shipment to Southern cities.

The mounted New Zealanders in South Africa are said to be worrying the Boers by hazardous moves, driving small parties from place to place. The importance of cavalry or a mounted infantry to the British becomes more important as the war goes on.

Reports which pass the censor in South Africa indicate that the British Army is gaining in position and that some important movement is at hand. General Buller has crossed the Tugela River. Sir Charles Warren has arrived within seventeen miles of Ladysmith.

Two famous Indian chiefs had a conference with President McKinley. They were T. M. Buffington, principal chief of the Cherokees, and Pleasant Porter, chief of the Creeks. Chief Buffington is six feet seven inches tall, and before his election as chief was a judge of the Indian court.

The East Tennessee Telephone Company, of Russellville, Ky., notified their subscribers that the rates would be raised 50 cents per month, and immediately every grocery house, all the railroad men, numerous private residences, and other business houses ordered their telephones taken out at once.

The government of Chile has leased the island of Juan Fernandez, the scene of Robinson Crusoe, to the Germans, who are using it for a canning factory, and also for raising goats and cattle. The island lies about four hundred

miles west of Valparaiso, and is about twenty-three miles long and ten miles wide.

Hon. Clifford Sifton, Minister of the Interior, Canada, denies the report that the Indians of the north have become greatly excited over the Boer War, adding that a thorough investigation proves that the Indians do not even know there is a war in South Africa. The Indians are all quiet and contented.

Fort Bayard, N. M., has been discontinued as a garrison post and the buildings will be turned over to the Surgeon General of the army for use in connection with the general hospital to be established there as a sanitarium for the treatment of officers and enlisted men of the army suffering from pulmonary troubles.

Lord Strathcom, the Canadian High Commissioner in London, has offered to provide a force of four hundred mounted men from Manitoba and the Northwest Territory, to arm and equip and convey them to South Africa, at his own expense. It is estimated that the cost will be a million dollars. The proposal has been accepted.

The Orange Free State has made a third levy on all able-bodied men of that country. The new requisition is due to desertions, losses in killed and wounded, and the refusal of the burghers to serve in the first and second levies. The new levy calls into the field all men between the ages of fourteen years and sixty years.

Steel ties, tried for experimental purposes on the New York Central Railroad, have proved less satisfactory than ties of oak. The chief difficulty appears to arise from their vibration. It is said that they shake away the stone ballast from around them, and make a disagreeable rattling sound audible to passengers in a train.

A number of American concerns will build manufacturing plants in Russia. The Westinghouse Electric Company will build a large plant in St. Petersburg, to cost \$2,000,000; a combination of pump manufacturers will invest about \$2,000,000 in a factory; and the Singer Sewing Machine Company intends to build a large factory in St. Petersburg.

Fifty years ago there were few persons employed or gaining a livelihood by the utilization of electric energy; now in England and America there are over a million—very likely two millions in the world. In 1827 George Stephenson started his first railway train, possibly with a dozen employees; now in the United States there are nearly eight hundred thousand railroad workers.

Near Ashcroft, in British Columbia, are a number of small lakes, whose shores and bottoms are covered with a crust containing borax and soda in such quantities and proportions that when cut out it serves as a washing compound. The crust is cut into blocks and handled in the same manner as ice, and it is estimated that one of the lakes contains 20,000 tons of this material.

Dr. Adam Paulsen, the head of the Danish Meteorological Office, is leading an expedition to the north coast of Iceland for the purpose of studying, during the winter, the northern lights, which are magnificently displayed in that country. Elaborate electric and photographic instruments, in the use of which the members of the expedition have been trained for several months past, were taken along.

Mr. S. W. Dickinson, an agent for the American Bible Society, has just brought the interesting fact to light that the first book printed in Minnesota was a Bible. It was printed in 1836, about thirteen years before the first issue of a newspaper in St. Paul. The Bible was in the Ojibway language, and was printed on the mission press at Lake Pokegama, Pine County, under the supervision of Mr. Ayer, who likewise had charge of the mission farm at that point.

In the Public School Officers' Association, in session at Nashville, Tenn., the Committee on School Attendance submitted a report on "How to Secure Best Results," in which it says: "We believe a law with proper restrictions and modifications requiring the attendance of pupils from nine to fifteen years of age two-thirds or three-fourths of the regular term of public schools in their own district is a necessity and should be enacted by Tennessee in the near future."

The attempt of the Russian Government to adopt in that country the Gregorian calendar, which is in use in nearly all the rest of the civilized world, has failed. The reason given is that it has been found impossible to establish an agreement between the dates of religious festivals appearing in both the Julian and the Gregorian calendars—that is to say, the people want to keep on celebrating Christmas and Easter and the other days on the dates to which they have been accustomed.

The heirs of the late Anthony Pollok, of Washington, have offered a prize of 100,000 francs (\$20,000), to be awarded during the exhibition in Paris this year, to the inventor of the best apparatus for saving life in case of disaster at sea. The prize is open to universal competition. The award will be made by a jury sitting in Paris. It is provided that the entire prize may be awarded to a single individual, or a portion of it may be awarded to each of several persons, as the jury may decide.

Director of the Census Merriam suggests to the agriculturists of the country that they use some of their time between now and June next in thoroughly preparing themselves to answer promptly and accurately the questions relative to the acreage, quantity, and value of crops; the quantity and value of all farm products, animal and vegetable; the cost of fertilizers and farm labor; and, in fact, all the items of farm operations for the calendar year 1899, which the census enumerators are compelled by law to ascertain. This, he says, will result in a full and accurate census.

White Island, in the Bay of Plenty, New Zealand, is composed mainly of sulphur mixed with gypsum and a few other minerals. Over the island, which is about three miles in circumference, and which rises between eight hundred and nine hundred feet above the sea, floats continually an immense cloud of vapor, attaining an elevation of 10,000 feet. In the center of the island is a boiling lake of acid-charged water, covering fifty acres, and surrounded with blowholes from which steam and sulphurous fumes are emitted with great force and noise. The sulphur from White Island is very pure, but little effort has yet been made to procure it systematically.

Details of the blizzard which swept over Southwestern New Mexico are coming in slowly, and they indicate that it was the severest storm ever ex-

perienced in that region. A stretch of territory fifty miles in width, with White Oaks and Nogal for the center, seemed to suffer the most, although the severity of the storm was fully felt throughout the Sacramento Mountain region. The velocity of the wind was terrible. All roads and trails were obliterated, and the driving snow made it impossible for travelers to see their way in the storm. When the storm abated, wagons which had been abandoned were found strewn all over the section. Several fatalities are reported, including the driver of the White Oaks-Lincoln stage. It is feared that many sheep herders have lost their lives. Thousands of head of stock perished, and it is believed that the loss will aggregate over half a million dollars. Between Carrizozo and Capitan, on the El Paso and Northern Railway, the snow was eight feet deep, and the down train to Almagordo was in the drifts a day and a half before being liberated.

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quality of Ribbons in the market, of different widths, in a variety of fashionable shades; in fact, nearly all colors are represented; also different kinds of Ribbons adapted for bonnet strings, neckwear, trimming for hats and dresses, bows, scarfs, etc., etc. No lady can purchase such fine Ribbons as these at any store in the land for many times our price, so that the bargains offered by us should be taken advantage of by our customers.

Our stock of Silk Ribbons, from which we put up these 50-cent packages, consists of Crown Edge, Gros Grain, Moire, Picot Edge, Satin Edge, Silk Brocade, Striped Ottoman, and various other styles of Plain and Fancy Silk Ribbons suited to the wants of our lady friends.

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We will send 1 package for 35 cents, silver, or 36 cents in 2-cent stamps. Carefully packed in boxes, postpaid, upon receipt of price. Address PARIS RIBBON CO., Box 3045, New York City, N. Y.

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If You Are Going West;

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C. P. ATMORE, G. P. A.

LOUISVILLE, KY.

Church News.

GEORGIA.

Valdosta, January 4.—Once more I come forward with my annual report of work done. The following is a summary of results for the past year: Sermons preached, 90; additions, 10; reclaimed, 1; money received, \$94.75. As I look back on the time now gone I realize that I have made many mistakes; but if God wills, I will profit by them and do more for the Master and strive to live nearer my Father than I have ever done before. May more souls be fitted for heaven this year than ever before. W. A. CAMERON.

ILLINOIS.

Watseka, January 4.—I have been on an evangelistic tour now for three months in Barry County, Mo., and in Grant County, O. T. I have preached eighty-seven times, have visited nineteen points, and there have been twenty-eight additions under my work. I have three or four meetings still before me. ANDREW PERRY.

KENTUCKY.

Delaware, January 5.—Brother L. C. Hollaway, of Union County, commenced a meeting at Shady Grove Schoolhouse on Friday night before the second Lord's day in September and continued over the next Lord's day. He preached the gospel with great power, and the fruits of his labor were four added to the one body by baptism and one reclaimed. Brother Hollaway, like the writer, reads the Advocate and will not accept anything except "thus saith the Lord." The schoolhouse is about five miles from our meetinghouse, and I think there can be a great deal of good done by preaching at the schoolhouses. We would like to have Brother Hollaway with us again soon. Brother H. C. Ford, of Nebo, Ky., labored for us last year at Beech. He did a good work and we have called him to labor for us this year. Success to the Gospel Advocate. J. H. MACKEY.

MICHIGAN.

Quincy, December 25.—I am now ready to give a report of my work in Saginaw, Mich. You will recollect that, five years since, I called for contributions to aid me in a mission work from house to house among the poor of Saginaw. Circumstances have prevented me from doing that work until recently. Four years since Brother C. L. Palmer, the only brother in the church of Christ in Saginaw capable of teaching the way of the Lord, was suddenly called from his earthly work. He was the only brother of any financial ability. Since then they have been obliged to meet in a private house, and at present there are but two families meeting regularly for worship. Outsiders do not care to attend meeting in a private house. I have visited many houses, conversed on Christianity, and left religious tracts. The depth of ignorance I found on the subject of religion is wonderful, even among members of sectarian churches. Why should there be large sums of money sent to foreign lands to preach the gospel to the heathen when our own country is full of them? O, brethren and sisters, let us have our lamps trimmed and burning and oil in our vessels! Let us, as we visit among our neighbors, speak of the things of the kingdom. By so doing we may benefit our neighbors and receive a blessing ourselves. May it be said of us, as

of one of old: "She hath done what she could." The amount that came into my hands for the work was about \$10. (Mrs.) N. P. LAWRENCE.

TENNESSEE.

Andrews, January 16.—I preached at Bethel, Maury County, on the second Lord's day in this month and had a good meeting. Two ladies made the confession and were baptized on the same day. I start this year with stronger faith than ever before and hope to do much in the service of the Lord. F. C. SOWELL.

Nashville, January 5.—A few of the brethren and sisters and congregations were thoughtful enough to remember me during the holidays; among those who were so kind was Sister Joe D. Martin, of Gallatin, who sent me a big turkey, which was the very best of its kind. I present my heartfelt thanks to her and to all who thus remembered me. Praise the Lord! S. W. WOMACK.

Smithland, January 8.—Beginning on the fourth Lord's day in last October Brother J. R. Bradley, of Gurley, Ala., held a meeting for us here, which continued for eight days and nights and resulted in two persons being baptized. He also gave us practice in music for a week, beginning on Monday night after the third Sunday in November. NAOMI BOGGS.

[This communication has also the following additional signatures: P. L. Boggs and wife, John Boggs, Fannie Jacobs, Willie Roland, and John Luttrell and wife.—Eds.]

Simmons Bluff, January 8.—Brother C. M. Pullias, of Lebanon, Tenn., held a meeting at this place, commencing on the second Lord's day in November and continuing one week. The visible results were three precious souls added to the one body. The brethren and sisters were greatly strengthened. The interest was good throughout the meeting, with very little opposition. Brother Pullias is a good preacher of the old Jerusalem kind. May God bless him and ever help him to uphold and defend the true plan of salvation. He has promised to preach for us again next summer. The brethren are preparing to build a house in which to meet and worship. W. A. ETHRIDGE.

TEXAS.

Bazette, January 11.—On Monday night after the fourth Lord's day in December I began a meeting for the brethren at Godley and continued till the following Thursday night, when the meeting closed prematurely on account of my contracting a severe case of la grippe, from which I have not recovered up to the present time. If any good was done, other than preaching the word, I failed to hear of it; but I endeavored to impress upon all, both Christian and alien, the importance of obeying the word of God as addressed to each. This meeting ended my work until summer, as I am compelled to go into "winter quarters" on account of an afflicted ear, which makes exposure to cold very dangerous. If any brethren desire my services in the summer, they may address me at Bazette, Texas. WILLIAM M. JORDAN.

WASHINGTON.

Goldendale, December 23.—My two-months' labor for the brethren at Pleasant Valley and Sand Springs



The Manliness of Christ,

BY
Thomas Hughes.

A handsome book. An appropriate present. Uniform with this we also have "Abide in Christ," "Like Christ," and "With Christ," by Andrew Murray; and "Lectures to Young Men," by Henry Ward Beecher. Price, each, 40c; three for \$1.

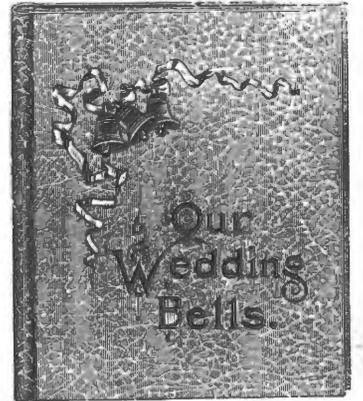
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Nashville, Tenn.

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OUR WEDDING BELLS?

A Beautiful Wedding Souvenir.

We have these bindings: Party-color Rose, Party-color Violet, White Art Vellum, Blue Art Vellum, White Embossed Leather. The book is 7x8 3/4 inches. A pretty design of "Wedding Bells" is stamped in gold on the cover. Contains a certificate, several pages for guests' names, and 21 pages of appropriate quotations, and is printed on heavy plate paper. Price, \$1, postpaid.



Gospel Advocate Publishing Company,
Nashville, Tenn.

closed with six additions to the one body by obedience. Three weeks were given to the cause at Pleasant Valley and thirteen days were given to the cause at Sand Springs. My time the balance of the two months was given chiefly to educating a small number of disciples in the valley. The six additions were to the Sand Springs congregation, two being added in my first meeting of six days and four being added in my last meeting of seven days. This is a great field and should not be neglected. I go from here to the beautiful city of Colorado Springs, Col., to build up the cause. Any brethren who might live in or about the springs may call on me or write to me at 721 South Tejon street, Colorado Springs, Col. M. J. WALTERS.

A Letter of Thanks.

My house and contents having been burned, leaving us in very destitute circumstances, I made an appeal for aid through the Firm Foundation, of October 10, 1899; and as some who contributed wish me to acknowledge receipts through the Gospel Advocate, I ask space to say I have received the following amounts from the following friends and brethren: Church of Christ, Antioch, Hopkins County, Texas, \$8.45; Dr. J. A. Coppage (Methodist), Evanspoint, Texas, \$4; John Hatchel (Baptist), Saltillo, Texas, \$1; Dove Pharr (Baptist), Evanspoint, Texas, \$1; Patrick Wynn (sinner), \$1; church of Christ, South Ballinger, Texas, \$2.50; church of Christ worshipping at Gravel Hill, Williamson County, Texas, \$2.45; Brother W. J. Young, Coalgate, I. T., \$1; Brother J. M. Copeland, Siloam, Texas, \$2.10; Brother H. B. Millard, Georgetown, Texas, \$4; Brother J. J. Heckman, Charleston, Texas, 25 cents; Brother T. S. Elliott, Charleston, Texas, 50 cents. Making a total of \$28.25. Now to those who remembered us, I wish to say I have not the language to express the many thanks that are due them; on those who have obeyed the Lord and are members of the one body, I pray God's richest blessings; and to those who are yet in sin, I ask God to give opportunities of hearing the gospel, and

may they turn and be saved before it is too late. I will continue to sound out the word of the Lord this year at the following places: At Long Branch Schoolhouse, Texas, every first Lord's day; Charleston, Texas, every second Lord's day; Antioch, Hopkins County, Texas, every third Lord's day; Cleveland Schoolhouse, Texas, every fourth Lord's day. May God bless the faithful.

G. CALHOUN ISABELL,
Charleston, Texas.

To Florida in a Hurry.

That is the way you go on the famous "Dixie Flyer" train, which carries elegant vestibuled sleeping cars through from Nashville to Jacksonville, Fla., by Chattanooga, Lookout Mountain, Kennesaw Mountain, Atlanta, Macon, and Tifton, leaving Nashville 7:30 A.M. daily, taking up direct connections in Union Depot, Nashville, with night trains from Western Kentucky and West Tennessee. In addition, the "Quickstep" sleeper leaves St. Louis daily at 7:20 A.M., and runs to Jacksonville, Fla., over same route without change. By this route you pass through the largest cities, grandest mountain scenery, and more points of historical interest than by any other line leading to Florida and the Southeast. Berths secured through in advance upon application. Call on or write to W. L. Danley, General Passenger and Ticket Agent, Nashville, Tenn.

BOOK AGENTS WANTED FOR the grandest and fastest-selling book ever published, Pulpit Echoes

OR LIVING TRUTHS FOR HEAD AND HEART.
Containing Mr. MOODY'S best Sermons, with 500
Thrilling Stories, Incidents, Personal Experiences, etc., as told

By D. L. Moody

himself. With a complete history of his life by Rev. CHAS. F. GOSS, Pastor of Mr. Moody's Chicago Church for five years, and an Introduction by Rev. LYMAN ARBOTT, D. D. Brand new, 600 pp., beautifully illustrated. 75¢ 1,000 more AGENTS WANTED—Men and Women. Sales immense—a harvest time for Agents. Send for terms to A. D. WORTHINGTON & CO., Hartford, Conn.

That girl was a very wise economist who, when advised to give up domestic work for literary work, replied that she was determined to do so just so soon as she became convinced that there were too many loaves of bread in the world and too few essays and poems.—Exchange.

NATURE MEANT IT.

When Nature Put Iron Into Your Blood She Meant It.

She didn't do it for fun; it wasn't an accident.

Our bodies need iron or we would never find it in the blood, in the gastric juice, in the chyle, in the lymph, in the bile, in the pigment of the eye, in the milk, and in other natural secretions of the body.

What is the iron for? It is for strength; it is a food; it is necessary for certain processes of living.

The want of it makes us sick.

How can we tell the want of it?

Paleness is a sign. Weakness, thinness, general debility, depression, nervousness, rheumatism, chills, ague, and lack of ambition and vitality.

All these mean the want of iron.

People who are always ailing, who catch cold and other diseases easily, who suffer from aches and pains, who are too weak to work and too depressed to enjoy life—such people need iron. Do you?

Many remedies for all these ills contain drugs and minerals that are never found in the body unless put there. Can they be natural?

Better take a medicine containing ingredients which nature uses herself in building up the body.

You would not patch up an iron building with wood.

Dr. Harter's Iron Tonic puts iron in your blood—iron in the form most easily used. Dr. Harter's Iron Tonic builds you up and makes you strong as iron.

"Dallas, Texas, December 15, 1897.

"Dallas News—Gentlemen: Answering your inquiry of to-day, I cheerfully recommend Dr. Harter's Iron Tonic for a general household medicine. I have used several bottles in my family, and for building up the system, loss of appetite, and indigestion it can't be beat. In future I will always have a bottle of Dr. Harter's Iron Tonic in the house.

"J. J. BINGON.

"218 North Harwood."

Dr. Harter's Iron Tonic has been used by and has brought health to thousands. A letter received from one of the most prominent men in Ohio, Hon. J. W. Cruikshank, of Troy, Ex-clerk of the Supreme Court of Ohio, will serve as an example. He says:

"For the benefit of other sufferers I consider it my duty to speak of Dr. Harter's Iron Tonic. My wife was an invalid for several years, had lost nearly all vitality; she could not eat and was reduced in flesh to an alarming extent. All medicines failed to give relief, until we tried Dr. Harter's Iron Tonic, which restored her usual health and strength in a very short time. Words cannot express our appreciation of this valuable remedy. It is certainly a wonder and worthy of a place in every home."

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Sample dose of Dr. Harter's Little Liver Pills and Book of Dreams mailed free.

Address HARTER, Dayton, O.

Dr. Harter's Little Liver Pills do the business.

**Dr. Harter's
IRON TONIC**
MAKES PALE, WEAK PEOPLE
Strong and Healthy.

Remember "Allenroo's Book."

Book Reviews.

All books, etc., intended for notice should be sent to J. W. Shepherd, 1019 South Spruce street, Nashville, Tenn. Publishers will please note this. Any good book, not sold by regular subscription, can be purchased from the Gospel Advocate Publishing Company, 232 North Market street, Nashville, Tenn.

"Woman's Possibilities and Limitations. A Message to the Young Women of To-day." By Stephen W. Dana. Pages, 110; price, 50 cents. Fleming H. Revell Company.

In these pages the author gives seven discourses, in which he presents a very thoughtful discussion of woman and her mission. He discusses "Woman's Characteristics—Her Weakness and Her Strength;" "Woman's Work, or Something to Do;" "Woman's Education," "Marriage," "Divorce," "Woman's Relation to the State," and "Woman's Relation to Christ and the Church." His handling of marriage and divorce is especially strong and just. The final chapter, in which he presents Christ's especial claim to woman's loyalty and devotion, fittingly closes the book. He closes by asking: "Shall not women preach?" "Yes, I reply, but not as a man. The manlike preaching of woman has not proven a success. It never will. The fact that Jesus Christ sent out no women with the twelve or the seventy, and the fact that the Holy Spirit set apart and endowed no women to be pastors, teachers, or evangelists, cannot be set aside as a mere accommodation to the times, or the omission of what was then a necessity. Great principles underlie these facts; they interweave with the great purposes of God; and who violates them, even for the best ends, manifests a zeal which is not according to knowledge."

"The Christology of Jesus: being His Teaching Concerning Himself according to the Synoptic Gospels." By James Stalker. Pages, 298; price, \$1.50. A. C. Armstrong & Son, New York. For sale by Southern Methodist Publishing House, Nashville, Tenn.

Only the material found in Matthew, Mark, and Luke is discussed in this volume. After devoting forty-two pages to "The Importance of the Teaching of Jesus," the author investigates the following titles of Jesus: "The Son of Man," "The Son of God," "The Messiah," "The Redeemer," and "The Judge." All the resources of modern scholarship have been used in the preparation of this volume, and full bibliographical lists of recent works accompany each chapter. Two appendices give Wendt's untranslated volume on the teaching of Jesus, and a dissertation on the apocryphal book of Enoch. The author is candid, thorough, and scholarly in his treatment. He thinks that the conception of many concerning Jesus and Christianity falls far short of that which is taught by inspiration, and that in order to have the real Christ and genuine Christianity we must go to the days of Jesus and the apostles.

"Frederick Douglass." By Charles W. Chestnut. Pages, 141; price, 75 cents. Small, Maynard & Co., Boston. 1899.

This volume is the latest issue of "The Beacon Biographies," the aim of which is to furnish brief, readable, and authentic accounts of the lives of those Americans whose personalities have impressed themselves most deeply on the character and history of their

country. On account of the more formal lives often running into large volumes, the average busy man has not the time or inclination to acquaint himself with American biography. In this series everything that such a reader would ordinarily care to know is given by writers of special competence, who possess in full measure the best contemporary point of view. The volume on Frederick Douglass, like the other volumes of the series, is equipped with a frontispiece portrait, a calendar of important dates, and a brief bibliography for further reading. Fred. Douglass was unquestionably a man of great ability as an orator, and was a conspicuous and active participant in the antislavery movement, and after its consummation a conspicuous figure about Washington. This biography is an interesting contribution to the history of abolition times, and properly has a place among the lives of those who figured prominently in this movement.

MAGAZINES.

The Postmaster General has written for early publication in the Youth's Companion a most entertaining article on "Curiosities of the Postal Service," and the Attorney-general of the United States contributes a chatty, anecdotal article "About Lawyers" to the same periodical, which also announces an article by Secretary Gage, on "Character, Credit, Capital."

If, as some think, Mr. Rudyard Kipling has been the subject of too much laudation, a wholesome corrective is afforded in the keen and biting treatment which he receives at the hands of Mr. Robert Buchanan, in the paper called "The Voice of 'The Hooligan,'" which the Living Age for January 6 reprints from the Contemporary Review. The true estimate of Kipling lies somewhere between the extreme of laudation and such unsparing criticism as this.

The January number of Scribner's Magazine contains the first installment of the most important features of the magazine for 1900—Gov. Theodore Roosevelt's "Life of Oliver Cromwell." Governor Roosevelt's historical style is marked by a quiet dignity which does not lose the force characteristic of everything accomplished by the dashing Colonel of the Rough Riders.

Among the valuable features of the Self Culture Magazine for this year will be a series of articles contributed by experts and experienced writers, reviewing the great scientific achievements of the century now closing, and the trend of national progress and literary and art development in the various countries of the world. The present is an era of astounding activity in every department of human thought, and it is the purpose of the magazine to give current résumés of that activity in the chief fields of historical, religious, educational, and literary thought and opinion.

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FREE TO SUFFERERS

A Wonderful New Botanic Discovery, which is a Positive Specific Cure for Kidney, Bladder, and Rheumatic Diseases.

Of All Diseases that Afflict Mankind Diseases of the Kidneys are the Most Fatal and Dangerous.

Disorders of the kidneys and bladder cause Bright's disease, rheumatism, gravel, pain in the back, bladder disorders, difficult or too frequent passing water, dropsy, etc. For these diseases a positive specific cure is found in a new botanical discovery, the wonderful Kava-Kava Shrub, called by botanists the piper methysticum, from the Ganges River, East India. It has the extraordinary record of 1,200 hospital cures in thirty days. It acts directly on the kidneys, and cures by draining out of the blood the poisonous uric acid, urates, lithates, etc., which cause the diseased conditions.

Rev. W. B. Moore, of Washington, D. C., testifies in the Christian Advocate



Mrs. Sarah Castle, Poestenkill, N. Y.

that Alkavis completely cured him of rheumatism and kidney and bladder disease of many years' standing. Hon. W. A. Spearman, of Bartlett, Tenn., describes his terrible suffering from uric acid, gravel, and urinary difficulty, being four months confined to his bed, and his complete cure by the Kava-Kava Shrub. Rev. A. C. Darling, of North Constantia, N. Y., who suffered greatly, being compelled to rise as often as sixteen times during the night, after life had become a burden, and, as he said himself, after he had lost all faith in man and medicine, was promptly cured by this wonderful botanic product. Hundreds of others give similar testimony. Many ladies, including Mrs. Sarah Castle, of Poestenkill, N. Y., and Mrs. L. D. Fegeley, of Lancaster, Ill., also testify to its wonderful curative powers in kidney and other disorders peculiar to womanhood.

That you may judge of the value of this great discovery for yourself we will send you one large case by mail free, only asking that when cured yourself you will recommend it to others as it deserves. It is a sure specific cure, and cannot fail. Address the Church Kidney Cure Company, No. 403 Fourth avenue, New York City.

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We have the best Hammerless Gun in America for \$25. We have a very fine imported Hammer Gun, worth \$25, that we will sell for \$19. We have only a few of these left; they are close, hard shooters.

Send us your name and address, and we will send you our Gun Catalogue.

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BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Her Face His Face
 Her face was marred with freckles, his face was sore from shaving. Both were quickly cured with
Holskell's Ointment
 the specific for all skin disorders, slight or severe. 50 cents a box.
Holskell's Soap
 Keeps the skin soft, smooth and healthy. Price 25 cents. Sample free.
 Johnstor, Holloway & Co., Philadelphia, Pa.

Will the Churches Do It?

Some are inclined to say "No." The facts are against them. We wish here to present a good example:

Only a very few years ago there was a struggling little congregation on Portland avenue, Louisville, Ky. There was discord among them; they actually divided and met at two places. Three years ago they numbered about twenty-five. Brother George A Klingman came into their midst and began to do the work of an evangelist. Some discouraged him on the ground that they could not support him and his family. He declined to consider a salary and asked the church to cooperate with him. Soon they began to take courage, sinners began to turn to the Lord, the dissatisfied members came back and took hold. The church now numbers two hundred and sixty-one members. They are living in peace and they love as brethren. What are they doing? On Lord's day at 10 A.M. they meet to study the Bible, both old and young; at 11 A.M. they break bread and have preaching; at 3 P.M. they hold meetings at New Albany, Ind., across the river, at a mission; at 6:30 P.M., preaching again at Portland Avenue Church for the German population and the Lord's Supper for the same and such of the church as could not be present in the morning; at 7:30 P.M., gospel meeting for the world. Such as can of the church also meet for the following studies: Mondays, 7:30 P.M., Bible study, praying and talks by any and all of the brethren present (this meeting is for the brethren only); Tuesdays, 7:30 P.M., studies in the life of Christ; Wednesdays, 7:30 P.M., prayer meeting; Thursdays, 7:30 P.M., study of the Bible by topics; Saturdays, 3 P.M., Bible class for children—simple Bible stories for the little ones, and more advanced studies for the older ones. On Mondays, Wednesdays, and Fridays, from 10 to 11 A.M., they also have studies in English; from 11 to 12 A.M., studies in the New Testament. On Tuesdays and Thursdays, from 2 to 4 P.M., the Old Testament is studied. Once a month the church meets to talk over the Lord's business, and once a month to report the finding of strangers, poor, etc. They have divided the ward into thirty sections, and certain members work in certain parts, so as to go over all the ground; it is "order." Every first Lord's day in the month is "missionary day." They have sent as high as \$75 at one time to the missionary in the foreign field. One of their number is now laboring as a missionary in a destitute part of the State of New York, and two others have signified their willingness to go to Japan, one of whom is already studying the language to that end. The church has just completed a neat cottage (at a cost of \$350) of four rooms, for widows and orphans, the same being now occupied by four widows and one orphan. Brother Klingman has a family of

seven—five children—yet he has been well supplied for the last three years and continues to be, though not on a stipulated salary.

There is no sort of organization whatever connected with this work, save the church, "the church at work." They are able to do all they are doing and are contemplating more, simply as members of the body; they are fraternally connected with all other churches of Christ, but have no organic connection with any other body whatsoever; they are able under Christ as their Head to do everything God wants them to do, and be everything God wants them to be, with no necessity for becoming affiliated with any organization whatever outside of themselves, and this they were also able to do when only twenty-three strong.

Here is a practical illustration that a church, however few, can serve God for itself, independent of all other organizations or combinations of whatever kind. Last year the church gave \$1,275.60 for various kinds of Christian work. They held no church fairs, cooked no suppers, nor went on any Sunday school picnics to raise this money. Upon the first day of the week each laid by in store.

While this is a better showing than most churches, it is not high-water mark. The brethren are not satisfied, they expect to grow more this year than last year. What they are doing any church can do. But think of it! Suppose all the churches were to wake up like this; it would not be long till all the nations would hear. It will take something like this before they can all hear. At the present rate heathens are born much faster than Christians. Let us work while it is day.
 J. M. M'CALEB.

Have You Eaten Too Much? Take Horsford's Acid Phosphate.

If your dinner distresses you, a few drops in half a glass of water give quick relief.

Salvation from Sin.

1. The love of sin is destroyed by faith.
 2. The practice of sin, by repentance.
 3. The state of sin, by baptism. (Rom. 6: 3, 4.)
 4. The guilt of sin, by pardon.
 5. The consequences, by the resurrection from the dead.
- St. Louis, Mo. J. W. ATKISSON.

"Deeds Are Fruits,"

Words are but leaves." It is not what we say, but what Hood's Sarsaparilla does, that tells the story. The many wonderful cures effected by this medicine are the fruits by which it should be judged. These prove it to be the great, unequalled remedy for dyspepsia, rheumatism, scrofula, salt rheum, catarrh, and all other ailments due to impure or impoverished blood.

HOOD'S PILLS are nonirritating, mild, effective.

The Angelus.

This beautiful picture, mounted on red or gray cardboard, ready for hanging, for 25 cents. When ordering, state whether you desire gray or red background. This picture requires no frame.
 RAPHAEL CO.
 Box 484, Atlanta, Ga.

OVERWORK WEAKENS YOUR KIDNEYS. Unhealthy Kidneys Make Impure Blood.

The Prompt Way to Cure Yourself when Symptoms Show that Your Kidneys are out of Order.

The way to be well is to pay attention to your kidneys.

They are the most important organs of the body—the blood filters.

All the blood in your body passes through your kidneys once every three minutes.

The kidneys strain or filter out the impurities in the blood; that is their work.

Purifying your blood is not a question of taking a laxative or physic.

Does your blood run through your bowels?

What the bowel cleaner does is to throw out the poisons confined in your bowels ready for absorption into your blood; but the poisons which are already in your blood, causing your present sickness, it leaves there.

There is no other way of purifying your blood except by means of your kidneys.

That is why bowel cleaners fail to do their work; they fail to help the kidneys.

When you are sick, then—no matter what you think the name of your disease is—the first thing you should do is to afford aid to your kidneys by using Dr. Kilmer's Swamp-Root, the great Kidney Remedy.

In taking Swamp-Root you afford natural help to nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Dr. Kilmer, the eminent physician and specialist, has attained a far-famed reputation through the discovery and marvelous success of Swamp-Root in purifying the blood, and thereby curing chronic and dangerous diseases, caused by sick kidneys, of which some of the symptoms are given below.

Pain or dull ache in back or head, rheumatism, neuralgia, nervousness, dizziness, irregular heart, sleepless-

ness, sallow complexion, dropsy, irritability, loss of ambition; obliged to pass water often during the day, and to get up many times at night; and



all forms of kidney, bladder, and uric acid troubles.

Swamp-Root is for sale the world over at druggists in bottles of two sizes and two prices—50 cents and \$1. Remember the name—Swamp-Root—and the address, Binghamton, N. Y.

To prove what Swamp-Root will do for you, every reader of the Gospel Advocate will be sent free, by mail, prepaid, a sample bottle of Swamp-Root and a book about Health, Diet, and Disease as Related to Your Kidneys. This book contains many of the thousands upon thousands of testimonial letters received from men and women cured.

The great discovery, Swamp-Root, is so remarkably successful that our readers are advised to write for a sample bottle and to kindly mention the Gospel Advocate when sending their addresses to Dr. Kilmer & Co., Binghamton, N. Y.

JOS. H. THOMPSON, Pres. W. W. BERRY, Vice Pres. HENRY C. HENSLEY, Gen. Mgr. S. H. OER, Sec.

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Acts as Administrator, Executor, Trustee, Assignee, Receiver, Agent, and in any fiduciary capacity. Wills receipted for and kept safely without charge. Boxes for rent in our giant fire and burglar proof vaults.

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As a proper and legitimate function of our business, deposits will be received and interest allowed thereon, subject to the rules, regulations, and conditions governing this department. When desired, TIME DEPOSIT CERTIFICATES may be issued, maturing at a fixed date, at such rate of interest, and in such sums, as may be agreed upon. NO DEPOSITS RECEIVED SUBJECT TO CHECK.
 311 N. CHERRY ST., VANDERBILT BUILDING.

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"The Sin"—What is It?

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." (Heb. 12: 1, 2.)

What is "the sin" to be laid aside? Paul here admonishes that every weight, whatsoever it may be, be laid aside; but he designates a certain sin—"the sin which doth so easily beset us"—that is to be laid aside. What is "the sin?"

"Wherefore" indicates, or rather implies, that something has gone before, for which reason Paul admonishes that "the sin" be laid aside. What has gone before that would indicate in any way that a certain sin should be laid aside?

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." (Heb. 1: 1, 2.)

Here Paul begins to contrast the two covenants. In the Jewish days, God spoke to man—the fathers—by the prophets; but in these last days, in the Christian dispensation, he speaks to man through Jesus Christ, his only begotten Son, the greatest prophet that ever lived. Throughout the entire first chapter of this Epistle Paul labors to show that Jesus is Lord paramount—"being made so much better than the angels," "in the express image of his [God's] person." "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest." Prophet after prophet was born, filled his mission, and passed away; but Jesus Christ, through whom God speaks to man to-day, has lived from the beginning and will live throughout eternity. "Jesus Christ, the same yesterday, and to-day, and forever," a wonderful Mediator, who shall survive the wreck of matter and the crash of worlds!

"Therefore [because God speaks to us through his own Son, who is far superior to all the prophets of the past] we ought to give the more earnest heed to the things which we have heard [of him], lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" (Heb. 2: 1-3.)

Paul tells us that every transgression under the law, though it was only the violation of the word spoken by the prophets, was punished. Then how shall we escape if we violate the word spoken by the Son of God?

"He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sacrificed, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10: 28, 29.)

The greater the mediator through whom God speaks to man, the stronger should be man's faith in the word spoken. Jesus is shown to be vastly superior to all other prophets, priests,

and kings; and God has confirmed the salvation through him by his own oath. (Heb. 7: 20, 21.) Therefore we should have unwavering faith in his word, and to this end Paul seems to have labored in writing this Epistle. He tells us that it was the "sin of unbelief" that kept nearly all of the children of Israel from entering the promised land. "So we see that they could not enter in because of unbelief." (Heb. 3: 19.) They had been promised a home in the land of Canaan; they failed to enjoy it because of unbelief. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." (Heb. 3: 12.) Every child of God is promised a home—not in the land of Canaan, but in the heavenly Canaan. Unbelief will exclude us from this, as it did the children of Israel from their earthly home.

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." (Heb. 4: 1, 2.) "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." (Heb. 4: 11.) "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast [or have unwavering faith in] our profession." (Heb. 4: 14.)

From chapter 5 to chapter 10, inclusive, Paul sharply contrasts the two covenants, with special reference to the priesthood, showing that Jesus, who is our High Priest, "forever after the order of Melchisedec," is far superior to all other prophets and priests.

Now in our review we have learned (1) that God speaks to us to-day through his own Son, which is ground sufficient for a stronger faith than that of the "fathers" to whom God spoke by the prophets; (2) that every transgression under the law was punished, though it was only the violation of the word spoken by the prophets; (3) that we shall suffer a sorer punishment if we violate the word spoken by the Son of God; (4) that the "sin of unbelief" kept the children of Israel from entering the promised land, and that the same sin will keep us from entering the land above.

Now after showing the results of unbelief, Paul turns to that of faith in God (chapter 11)—giving as examples Abel, Noah, Abraham, Isaac, Jacob, Joseph, Moses, etc., showing that their acceptable work and worship was all by faith—for "without faith it is impossible to please him." "Wherefore seeing we also are compassed about with so great a cloud of witnesses." Who are these witnesses? Those who have fallen through unbelief witness, or testify, to us positively that we can never win the race through unbelief; those who have won victories through faith witness, or testify, to us that through faith we can successfully run the race and wear the crown of righteousness which is a reward to the finally faithful. Therefore "let us lay aside every weight, and the sin [sin of unbelief] which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

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EVOLUTION—PHOTOGRAPHIC AND AUTOGRAPHIC.



R. W. Jennings

1855, age 17 years—Holding position as bookkeeper with the Trion Manufacturing Co., at Trion, Ga., being the commencement of his career as a bookkeeper.



R. W. Jennings

1860, age 22 years—Holding position as head bookkeeper with the wholesale firm of Gardner & Co., Nashville, and receiving a salary of \$1,200 per annum.



R. W. Jennings

1866, age 28 years—Junior partner and head of the counting room in the two wholesale firms of Evans, Gardner & Co., New York, and Evans, Fite & Co., Nashville.



R. W. Jennings

1874, age 36 years—Senior partner and head of the firm of the wholesale house of Jennings, Eakin & Co., Nashville.



R. W. Jennings

1884, age 46 years—Retiring from the wholesale business in Nashville and opening up Jennings' Business College in Nashville.



R. W. Jennings

1892, age 54 years—Eight years' experience as a business educator.



R. W. Jennings

1899, age 61 years.

BIOGRAPHICAL.

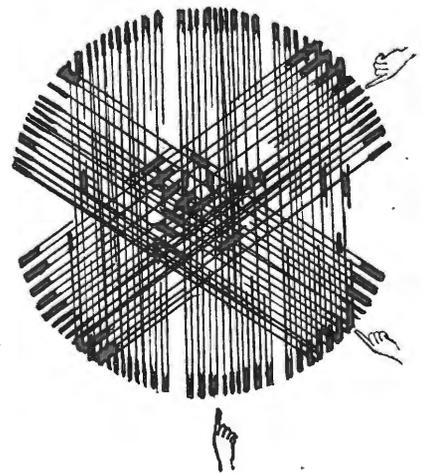
The National Cyclopaedia of American Biography, Vol. 2, page 130, says:

"R. W. Jennings, the founder and manager of Jennings' Business College, Nashville, was born in Edgefield, S. C., March 19, 1838, where his father and grandfather had been raised. At the age of sixteen he commenced clerking in a retail store, and in 1855 he became bookkeeper for

the Trion Manufacturing Co., at Trion, Ga. In January, 1857, he came to Nashville and secured a position as bookkeeper for the wholesale house of Gardner & Co., where he remained until 1861, when he entered the Planters' Bank as bookkeeper. In 1864 he filled an important position with the great house of A. T. Stewart & Co., New York, where he was directed to overhaul and examine into the books of that firm, running back for a period of nineteen years. In 1865 he was teller of the Falls City Tobacco Bank, Louisville, Ky., resigning this in December of that year to accept a partnership in the two firms of Evans, Gardner & Co., New York, and Evans, Fite & Co., Nashville, the latter being the largest wholesale house which has ever been established in Nashville. Withdrawing from these firms in 1872, he was until 1884 the senior partner in the wholesale houses of Jennings, Goodbar & Co., Jennings, Eakin & Co., Jennings, Dismukes & Woolwine, and R. W. Jennings & Co. Thus Mr. Jennings brings to his work as a business educator the ripe experience of thirty years in actual business."

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- 45 years a business man.
- 44 years a bookkeeper.
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- 30 years an expert on handwriting.
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A STRONG LETTER.

One of Jennings' Students Achieves Great Success in Nashville.

Office of Richardson Bros. & Co., Nashville, Tenn., November 25, 1899.—Mr. R. W. Jennings—Dear Sir: After completing a course in your school in the spring of 1894, I came with this concern as head bookkeeper, and served in that capacity until about two years ago, when I was promoted to the position of credit man. I consider your course thoroughly practical, as it enabled me to take charge of and keep a very large set of books without any additional training or previous experience as a bookkeeper. The system we use is substantially the same as that taught in your school, only differing in a few minor details.

Your long and varied career as a bookkeeper in bank and mercantile houses, together with the fact that the student gets your personal instruction, gives your school a peculiar advantage, one not offered by any other business college in my observation.

H. H. NANCE

Richardson Bros. & Co., as is well known, is one of the largest wholesale shoe houses in the South. Their assistant bookkeeper is also one of Jennings' graduates.

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One of Jennings' Graduates Gets Good Position in Florida.

The following letter explains itself:

Escambia, Fla., November 7, 1899.

Mr. R. W. Jennings: I have secured a position as bookkeeper with the Skinner Manufacturing Company, of this place, on a salary of \$65 per month. I have no trouble to keep the books, and I feel sure that without the instructions I received at your school last summer, I could not have procured and filled the position.

I shall labor to perform my duties so as to reflect credit on the grand old institution from which I obtained my practical business knowledge. I wish you much success.

ARTHUR M. M'DAVID.

ANOTHER \$65.00 POSITION.

One of Jennings' Graduates Secures Position in New York City.

A letter from W. J. Black, addressed to Prof. R. W. Jennings, says that the former has secured a position as bookkeeper. He says: "I wish to inform you that I was not here more than a day before I secured a position as one of the bookkeepers with the firm of B. Blumenthal & Co., of New York, one of the largest houses of the kind in the United States, and with a good prospect for a still further raise in the near future. I owe this all to your good teaching. I get \$65 per month."

FIVE WITH ONE FIRM.

That is the Number of Jennings' Graduates at D. Loveman & Co.'s.

As an evidence of the popularity of Jennings' College and the effectiveness of the course given to graduates of that school, the extensive and well-known firm of D. Loveman & Co., of this city, has the following employees, all graduates of that school:

Mrs. Minnie Gosling, head bookkeeper.
W. R. King, assistant bookkeeper.
Henry Teitlebaum, partner and buyer.
Alex. Teitlebaum, salesman.
Henry Loveman, salesman.

Young people of either sex desiring employment would do well to make a note of this.—Nashville Banner.

TWO POSITIONS IN A BANK.

Jennings' Graduates Get Good Places, One as Cashier and One as Bookkeeper.

A letter from Mason Sanders says: "I am getting along very nicely with my position as bookkeeper for Waverly Bank & Trust Company (at Waverly, Tenn.). I find no trouble to keep the bank's books. I am well pleased with the course you gave me. Mr. Hugh Arnold, another one of your graduates, is our cashier." All this is the result of the training to be had at this popular school.

HEAD BOOKKEEPER IN BANK.

A Mississippi Bank Gives Good Position to a Jennings Graduate.

A. N. Halliday writes from Okolona, Miss., as follows: "I am now head bookkeeper for the Merchants' & Farmers' Bank, of this place. I am well pleased and have a good position, and I am sure my success is due to the practical training I received at Jennings' Business College." This school has no vacation and no classes, every pupil getting individual instruction.

BISHOP McTYEIRE'S ADVICE.

It was said of him that "he was a leader of men and a lover of children" and that he never gave an opinion without careful thought. While President of Vanderbilt University, he said to a mother whose son wanted a business position: "Send him to Jennings' Business College; a certificate from R. W. Jennings to your son, recommending him for a position, will be of more benefit to him than any other influence he could have."

A BIG COUNTING ROOM.

It is in Nashville Where Bookkeepers Are Employed by the Dozen.

The counting room of the Cumberland Telephone Company in this city is by odds the largest in the city, if not in the South. It is located on the first floor of their building, running back to the rear, besides two additional offices on the second floor, where are employed more than a dozen bookkeepers and assistants. Ten of this number came to the company from Jennings' Business College, where they had been instructed by that veteran business educator, R. W. Jennings, and where two or three months' training did the work. The college has no vacation and no classes, every pupil getting individual instruction.—Nashville American.

A SON OF GEN. CHEATHAM.

He Gets a Good Position After Attending Jennings' Business College.

R. W. Jennings, President of Jennings' Business College—Dear Sir: I take pleasure in stating that I attended Jennings' Business College, and found it in all respects what it is claimed to be, a school of thorough instruction and perfectly equipped to prepare a young man for a business life. From the responsible positions held in this city by its graduates, I know this school to stand in the highest favor with Nashville business men. The best advice I can give to a young man entering business is to take a course under Prof. Jennings.

PATTON R. CHEATHAM.

(Mr. Cheatham is a son of the late Gen. Frank Cheatham, a hero of two wars. The position of Secretary for the Nashville Board of Underwriters, was given young Cheatham as soon as he left Jennings' College.)

QUICK PROMOTION.

A Jennings Graduate Promoted to Head Bookkeeper of Hardware House.

H. G. Lipscomb & Co., Wholesale Hardware, Nashville, Tenn., November 22, 1899.—Prof. R. W. Jennings, City—Dear Sir: Knowing that you are always interested in your old students, I would state the day I left your college I entered the office of the wholesale hardware firm of H. G. Lipscomb & Co., as an assistant bookkeeper; later was promoted, and am now head bookkeeper and credit man. I attribute my success to your practical instructions, and heartily recommend the same to any one desiring a practical knowledge of bookkeeping. Wishing you continued success, I am, Yourstruly,

H. G. SENSING.

IN A WEST TENNESSEE BANK.

A Bank at Dyer, Tenn., Gives Position to a Jennings Graduate.

W. T. Becton, who holds a position in the Farmers' Bank at Dyer, Tenn., writes: "I am getting along satisfactorily as bookkeeper in this bank. I had the management of the bank myself for some days, the cashier being absent. I am doing all I can for your school."

POSITION IN MISSISSIPPI.

A Jennings Graduate Gets Good Position with a Lumber Company in Mississippi.

W. R. McGowan writes from Sanford, Miss., as follows to R. W. Jennings: "Through your excellent business training I am holding the position of manager at Eastabuchiel Lumber Company at this place, and am getting a good salary."

This school teaches not only how to keep books, but gives instruction about business generally, so that its graduates can fill such positions as they may be best suited to.

9 YEARS A HEAD BOOKKEEPER.

Another Jennings Graduate Filling a Position of Responsibility and Trust.

Nashville, November 23, 1899.—Prof. R. W. Jennings, City—My Dear Sir: I completed a course at your school more than ten years ago, and have been idle only two weeks since that time, and for over nine years have been head bookkeeper for W. C. Collier and Collier Grocery Company, and do not hesitate to say that it is all due to the excellent business training received at your hands. I think yours the best institution of the kind in the South, and to the rising generation would say, secure a certificate from Prof. R. W. Jennings if you would be well equipped for a business career. Very truly yours,

LEWIS M. HITT.

A BRILLIANT SUCCESS.

H. Blair Smith, who has been filling the position of cashier of the Cumberland Telephone Company, has been elected by that company to the office of Auditor. He says he owes this primarily to the business training he got at Jennings' Business College, he having procured a position with this company immediately upon his graduation from that noted school. Young men who contemplate a business life should make a note of this, for if you have the metal in you, or if it can be put in you by this school, you will succeed.—Nashville Banner.

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EDITORS.

D. LIPSCOMB. E. G. SEWELL. F. D. SRYGLEY.
J. C. M'QUIDDY, Office Editor.
232 North Market Street, Nashville, Tenn.

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SPECIAL NOTICE.

Should YOU receive the Gospel Advocate marked with a red  at this place, YOU are to understand that we are sending it to YOU with the view of securing YOU as a regular subscriber. We are indebted to a mutual friend for YOUR address. We desire that YOU carefully consider the merits of the paper. We want YOU on our list. We are endeavoring to make this the best year in the history of the Gospel Advocate, and we desire YOUR cooperation. The numbers sent YOU marked as indicated are free.

The following communication dodges the issue:

"TESTS OF FELLOWSHIP.

"To the First-page Editor of the Gospel Advocate—Greeting: My brother, you have in time past said a great many good things; for instance: 'Any church that does not contain all Christians is not the church of God.' This is unquestionably true, and should prove to all denominational churches that they are simply human parties, and as organizations do not constitute any part of the church of God. The fact that the book of Revelation foretells that God's church, under the symbol of a woman, would be driven into a state called 'the wilderness,' and would remain in that state for twelve hundred and sixty years, called 'days' in symbolic language, proves the same thing; since the denominations came into being as organizations before the time for the return of the church of God out of the wilderness. I often make this point in preaching, and no denominational preacher has ever even attempted to call this teaching in question. That the Christian brethren of to-day as a people constitute the church of God as an organization is easily proved from the book of Revelation, since no other organization under the sun appeared at the right time with all the characteristics of apostolic congregations. It is equally true that every individual wearing a worldly denominational name, and thereby connected with religious confusion or Babylon, is a Christian and a member of the church of God at large, if he or she has truly obeyed from the heart that form or system of doctrine or teaching which the Roman Christians had obeyed as taught by Paul. I find the editors of the Gospel Advocate very sound upon all doctrines that the Bible teaches, but exceedingly absurd on some things of expediency, about which God has left his followers free to use their judgment; in fact, the course of the Advocate has been so contrary to sound judgment along this line that many congregations under the influence of the Advocate are upon the verge of making a man's private opinions about the way of doing certain acts of worship tests of Christian fellowship. The church at Florence, Ala., is an instance. You are aware, my dear Brother Srygley, that a few years ago Brother E. G. Sewell and I had a controversy along this line, and that I

so completely drove him to the wall that he claimed the Gospel Advocate Publishing Company was getting out the Advocate purely as a matter of business. To this position I demurred, and showed he was so hard pressed as to slander himself and his associates in attempting to defend himself against my charge of inconsistency. I still make the charge of inconsistency against the Advocate. The Gospel Advocate Publishing Company is an association or society, the primary object of which is to teach the truth, and a secondary object is to make a living in this service of God. I dare you and every editor of the Advocate to announce that you are getting out a religious paper and have as your primary object the making of money. You have too much good sense to slander yourselves in this manner, since you know you would merit the contempt of all true Christians. Wherefore it unquestionably follows that the course of the Advocate has been and still is inconsistent; for the preachers of the Gospel Advocate Publishing Company have formed an association or society or combination to sound out the gospel truth through a religious paper, but the Advocate calls in question the right of all other preachers and servants of God to form any other association, society, or combination to act together as God's servants in carrying forward the teachings of the Bible. I want to say to you, Brother Srygley, in all candor, that if you and your associates were as unsound on all other questions as you are upon the manner of doing things in which the manner is not designated in the Bible, you would certainly land in the lunatic asylum, or at least would be fit subjects. If you are so blind that you cannot see your inconsistency, as Brothers Sewell and Lipscomb are evidently blind, as was made apparent in their discussions with me a few years ago, then you are to be placed in that class designated by Christ when he said, "Neither cast ye your pearls before swine," evidently meaning that you cast not pearls of truth before men who are so blinded with prejudice, or the want of general information, that they cannot perceive them, and would pass them unnoticed, the same as hogs would do should we cast genuine pearls before them instead of Indian corn or mast. Now, my brother, you remember I tried to get you to take up your side of this question of Christian liberty a few years ago, after I had driven Sewell and Lipscomb to the wall, and you wrote me that Lipscomb and he was not through with me; but you now see he had enough. I am ready to give you your dose of medicine. I do not belong to any religious society under the sun, but I claim I have the right to associate myself with any of God's servants who may wish to join me in any good work, such as building church houses, preaching the gospel, publishing a religious paper, or in any other work tending to carry forward the teaching of the Bible, and that such action is not denominational action, your statement in the last issue of the Advocate to the contrary, notwithstanding. You are doing denominational work, are you, in publishing the Gospel Advocate? Before you make such charges against brethren you had better get out of your glass house. Now come on with your affirmation that any servants of God—preachers or not preachers—who may associate themselves together to sound out the teaching of the Bible—either by sustaining preachers, building church houses, publishing religious papers, or books—are guilty of denominationalism, and I will certainly make you sorry you threw down your gauntlet in your last issue; and I will do it all for the sake of the right. Do not act a coward, as did Lipscomb, and refuse to publish. If you think you are right, stand your ground.

JO. A. CUNNINGHAM,

"One of the elders of the church at Savannah, Tenn., where he may be addressed; or 850 Sixth street, Louisville, Ky."

Of course I think I am right, or I would not have said what I did, and I shall stand my ground till I see some scriptural reason to evacuate.

Another brother quotes all the paragraph referred to by Brother Cunningham and comments as follows: "We do not suppose that any one will be likely to

deny this proposition, but to us a difficulty presents itself. To our understanding the position taken by the Gospel Advocate is suicidal. The meaning of 'denominationalism,' as defined by Webster, is "a denominational or class spirit or policy; devotion to the interests of a sect or denomination." 'Denomination,' 'class,' and 'sect' have the same import when applied to religious parties. We are constrained to adopt the established meaning of words; so if we establish the above proposition, what have we gained? Those who advocate organized effort can, with equally good logic, affirm, 'What is commonly called unorganized effort among Christians is denominationalism;' and this would place us in as serious dilemma as our proposition placed them. Those who oppose organized effort are a denomination, a party, a class, or a sect in as full sense as are the others. I see no escape from this conclusion. A denomination, party, class, or sect can exist without formal organization as well as with it. Please publish this.

"Moss, Tenn.

J. W. M'D. MOORE."

It will be seen that Brother Cunningham has denied what this brother says "we do not suppose that any one will be likely to deny." I might leave these brethren to answer each other, as one of them affirms and the other one denies that organized effort is denominational organization; but since the question is of general interest and more than ordinary importance, it will not be improper to submit a few thoughts upon it. "Unorganized effort" is not denominationalism; it is New Testament Christianity. There cannot be a denomination without denominational organization. Christians who preach and practice all that is in the New Testament and nothing else cannot be a party, a class, or a sect. It takes party organization to make "a party, a class, or a sect." Without denominational organization they are nothing but Christians, and they belong to nothing but the church, which is the body of Christ, and of which every Christian is a member. They cannot belong to anything but the church if there is nothing but the church to belong to, and there can be nothing but the church to belong to if there is no organization except that which is in the New Testament. It is impossible to have organization that is not in the New Testament without constituting something that is not in the New Testament. The thing thus constituted is a denomination, because it is "a party, a class, or a sect," and all who belong to it or work in it are partisans and members of the denomination. Can a man be a Christian and not belong to a denomination? If so, how can he do it? If the thing cannot be done, why oppose denominationalism? If it can be done at all, the only way to do it is to belong to everything that is in the New Testament and nothing else, and preach and practice all that is in the New Testament and nothing else. A man can belong to all that is in the New Testament and preach and practice all the New Testament teaches, and yet not belong to any denomination. I know this can be done, because Christians did it in New Testament times. There is no denomination in the New Testament for any Christian to belong to; nothing but the church, which is the body of Christ, and of which every Christian is a member.

What I affirmed is that organized effort among the Disciples is denominational organization; it is denominational organization because it is the organization of a denomination. Brother Cunningham says it "is unquestionably true that any church that does not contain all Christians is not the church of God." The Disciples do not "contain all Christians," and it is unquestionably true, therefore, that they are "not the church of God." What are they? They are

a religious party, organized and denominated—named—to distinguish them from other religious parties? What is a religious denomination? It is a religious party, organized and denominated—named—to distinguish it from other religious parties. The brotherhood of Disciples is a distinct and compactly organized religious party which does not include all Christians; it has everything in the way of general denominational organization that any other denomination has; and it has these things, not because they are in the New Testament—for everybody admits they are not there—but because other denominations have them and human judgment approves them. They are all copied from other denominations or suggested by human wisdom; not one of them is taken from the New Testament. This network of general organization, commonly called “organized effort,” is the skeleton which holds the party together. It is denominational organization because it is the framework of the denomination; it centralizes, solidifies, and unitizes what Brother Tyler calls “the communicants and congregations” of the Disciples, and makes them a denomination separate and distinct from all other Christians and denominations. There is no name in the New Testament for such a religious party, because there is no such party there. The only way to name it or denominate it is to either use an unscriptural word or a scriptural word in an unscriptural sense. The point I make is not against the right of Christians to “associate themselves together to sound out the teaching of the Bible, either by sustaining preachers, building church houses, publishing religious papers, or books,” as Brother Cunningham puts it. What I deny is the right of Christians to organize a denomination, as the Disciples have done. In the editorial paragraph which called out Brother Cunningham’s article I distinctly declined to discuss these specific issues and aimed my point at the denominational organization. Organized effort will not allow Christians to do what Brother Cunningham says they have a right to do. How can Christians “associate themselves together” to build meetinghouses, for instance, under organized effort among the Disciples? There is a meetinghouse building board which proposes to take charge of all the money the whole denomination can be induced to give for that purpose and build all the meetinghouses. The right of Christians to “associate themselves together” to build meetinghouses is exactly what I am contending for against organized effort. To the extent organized effort prevails this right is forfeited and the denominational board monopolizes the business. How can Christians “associate themselves together” to support preachers under organized effort among the Disciples or anywhere else? The whole preacher-supporting business at home and abroad is monopolized by boards which propose to control all the money the whole denomination can be induced to give and manage all the preachers the money will support. The right of Christians to associate themselves together in local congregations, according to the New Testament, to support preachers and do everything else in the way of religious work and worship, is exactly what I am contending against organized effort for. The only way for Christians to have this right is to keep out of organized effort and manage their own business. To the extent organized effort prevails Christians forfeit this right. The Disciples have done more than Brother Cunningham tries to defend. All he claims is that Christians have a right to “associate themselves together” to sustain preachers, publish papers, build houses, and print books. The Disciples have done more than this; they have associated themselves together to constitute a denomination, and the denomination has deprived Christians of the right to associate themselves together to do anything by taking control of all the money Christians can be induced to give and managing everything Christians can be

persuaded to do. The Disciples are a religious denomination, compact and complete; simply that, and nothing more. Brother Cunningham talks about “the Christian brethren of to-day as a people.” Why does he not say “the Christian brethren of to-day as a denomination?” That is the way to talk the English language. He says they “constitute the church of God as an organization.” There is no such thing as “the church of God as an organization.” The Christian brethren of to-day, or any other brethren of to-day or any other day, cannot constitute anything but a denomination “as an organization.” The fact that the Christian brethren of to-day exist “as an organization” is the proof that they are a denomination; it is also the proof that organized effort among them is denominational organization. There is no religious organization but local congregations and denominational organization. Party organization—or general organization of a part of the people of God—is denominational organization. The church of God is not a general organization, but a spiritual body; Christ is head over it; every Christian is a member of it; and there is no organization in it but local congregations. How does Brother Cunningham know that God grants Christians liberty, to form other organizations than local congregations for religious work and worship? Where did he learn that God grants any such liberty? If God grants them liberty to form other organizations than local congregations, how many and what sort of such organizations does he grant them liberty to form? Is there no limit to Christian liberty in this line? If there is a limit, who knows where the limit is, and how does he know where it is? If there is no limit, why is not the organization of Methodism as scriptural as organized effort among the Disciples? All denominational organizations rest upon exactly the same assumption—viz., the right of Christians to form such organizations as their judgment approves. If any of them are right, why are the others wrong?



Brother Cunningham thinks the Gospel Advocate and the Gospel Advocate Publishing Company are exactly like organized effort. Suppose they are; what then? Does that prove that organized effort is scriptural? Hardly; it only proves that the Gospel Advocate and the Gospel Advocate Publishing Company are unscriptural. Why does he not try to show that organized effort is exactly like something in the New Testament? Is it because he knows there is nothing like it in the New Testament? More than likely. Suppose he convicts Lipscomb and Sewell of inconsistency, and drives them to the wall; then what? They may be inconsistent and driven to the wall and still organized effort may be unscriptural. The fact that a man who opposes a thing is inconsistent does not prove that the thing is scriptural. A man who really wants to know and to practice exactly what is in the New Testament and nothing else need not waste time trying to show that other men are inconsistent and driven to the wall. Brother Cunningham says Brother Sewell “claimed that the Gospel Advocate Publishing Company were getting out the Advocate purely as a matter of business,” because he “so completely drove him to the wall.” If I catch the meaning of this, it is that Brother Sewell made a statement that is not true because he was driven to the wall. I think Brother Cunningham is wrong for two reasons: (1) I do not believe he drove Sewell to the wall; and (2) I do not believe Sewell would have tried to get away from the wall that way. How does Brother Cunningham know what the Gospel Advocate Publishing Company is getting out the Advocate for? I believe the men who are getting it out know better than Brother Cunningham the basis on which they are operating. Brother Sewell is one of them; and if he said they are doing it “as a matter of business,” I believe he told the truth. I agree with Brother Cunningham that Christians ought not

to get out a religious paper and have as their “primary object the making of money.” The fact that they are doing it “as a matter of business” does not prove, however, that they have as their “primary object the making of money.” Cannot Christians do a thing “purely as a matter of business” and still not have as their “primary object the making of money?” Brother Cunningham says Christians who get out a paper ought to have as their “primary object to teach the truth, and a secondary object to make a living in this service of God.” That is exactly what every Christian ought to do in everything he undertakes “as a matter of business.” Where did Brother Cunningham learn that any Christian is authorized to do anything as a matter of business and have as his “primary object the making of money?” Why does this doctrine apply to Christians who get out a paper and do a publishing business any more than to Christians who follow any other occupation or engage in any other business? The making of money as a primary object is not one of the Christian graces. The love of money is the root of all evil, no matter what business it is in. I recognize that it has more power for evil in preachers and religious publishers than perhaps anywhere else, because of far-reaching consequences and demoralizing tendencies in those places. For this reason I am frank to say I do not believe any combinations are scriptural which create chances to make very much money, either preaching or publishing religious papers, because that would attract money lovers to become preachers and religious publishers for the hope of gain. I believe organized effort does this, and if the time ever comes when the Gospel Advocate and the Gospel Advocate Publishing Company are owned and controlled by men who have for their “primary object the making of money,” my candid opinion is that they will be run in the interest of organized effort or something else the New Testament does not teach that will pay better. However, to keep Brother Cunningham from trying to show my inconsistency and drive me to the wall, I will explain that I have not now and I have never had one cent of financial interest in the Gospel Advocate, the Gospel Advocate Publishing Company, or in any of the business or publications of that company. If he is correct in the opinion that these things rest on exactly the same basis as organized effort, I will borrow his expression to say it is “unquestionably true” that the whole thing is unscriptural and wrong. So far as I am concerned, the man who defends them must show that they differ from organized effort. If he discusses the question of organized effort with me, he must show that it is scriptural, not because it is just like the Gospel Advocate and the Gospel Advocate Publishing Company, but because the New Testament teaches it.

Mother.

Young people, look in those eyes, listen to that dear voice, and notice the feeling of even a touch that is bestowed upon you by that gentle hand. Make much of it while yet you have the most precious of all good gifts—a loving mother. Read the unfathomable love of those eyes; the kind anxiety of that tone and look, however slight your pain. In after life you may have friends—fond, dear friends; but never will you have again the inexpressible love and tenderness lavished upon you which none but a mother bestows. Often do I sigh in my struggles with the hard, uncaring world for the deep, sweet security I felt when of an evening, resting in her bosom, I listened to some quiet tale, suitable to my age, read in her tender, untiring voice. Never can I forget her sweet glances cast upon me when I appeared asleep; never her kiss of peace at night.

Years have passed away since we laid her beside my father in the cold churchyard, yet still her voice whispers from the grave, and her eye watches over me as I visit spots long since hallowed by her memory.—Lord Macaulay.

Our Contributors.

Paul's Last Words.

The second letter of Paul to Timothy is thought to be the last authentic communication of that apostle to be found on earth. It contains these words: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept my faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." A few remarks upon these words and the triumphant spirit they breathe will be, it is hoped, a fitting close to this series concerning this eminent saint.

To understand and better appreciate these remarkable words, a study of the connection in which they are found will be necessary.

The letter is to a young preacher, who had been, with the concurrence of the brethren in Christ where he was reared, chosen to the ministry of the word. He was a convert of the apostle's, yet the character he sustained among the brethren is mentioned in connection with his becoming a companion of Paul in preaching the gospel. (Acts 16: 1, 2.) Hands were laid upon him by the apostle, as well as by the presbytery or eldership. Paul calls him his own son in the faith. (1 Tim. 1: 2.) He had learned from Paul's teaching the divine revelation of the gospel which had been committed to his trust; he had been an eye-witness of Paul's afflictions, and had fully known his doctrine, manner of life, purpose, faith, long-suffering, charity, patience.

This personal charge to Timothy properly begins at verse 14 of 2 Tim. 3, in which he says: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." He had learned these things from Paul, who is now to give him his dying charge. In this connection the apostle's mind reverts to the childhood training Timothy had received. His mother, Eunice, and grandmother, Lois, doubtless are referred to here; for the same faith dwelt in them as in Timothy. (2 Tim. 1: 5.) It was "first" in his grandmother. This is no reference to a natural hereditament destructive of personal faith upon the part of Timothy, but a favorable providential circumstance of which Timothy had taken advantage. It is in itself always a goodly heritage. These good women had taught the Scriptures in childhood. These Scriptures were doubtless the old Scriptures; they made wise unto salvation because they led to faith in Christ. The mention of the Old Testament Scriptures seems to have led the apostle to refer to "all" the sacred writings in general; hence he used these words: "All scripture is given by inspiration of God." He might have used words to mean the Old Testament only, as in verse 15; but these words, "all scripture," were evidently designed to cover all that class of writings, whether they be found in the Old Testament or the New Testament. This very letter Paul was writing to Timothy was included in this mention of "all scripture." This is clearly proven by the fact that Peter calls all Paul's Epistles "scriptures," meaning, thereby, sacred writings. (2 Pet. 3: 15, 16.) The Scriptures being completed would make the man of God perfect and thoroughly furnish him unto all good works.

These closing words of 2 Tim. 3 should be studied in close connection with the beginning of chapter 4. The reader is aware of the fact that the division of these scriptures into chapters and verses was no part of the work of the inspired writers. Chapter 4 begins: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word." Reading it thus in close connection with chapter 3, it is easy to see that "the word" Timothy was to preach was the "all scripture" given by inspiration of God mentioned just before. The importance of preaching the word is impressed by reference to the fact that the time would come when they would not endure sound doctrine, but would heap to themselves teachers who, to please them, would turn from the truth unto fables. Hence Timothy is admonished to faithfulness in doing the work of an evangelist. There seems, too, to be an intimation that in some measure he should be stirred up to the work, in view of the fact that Paul's work was over. He was ready to be offered. This, in

brief, gives us the connection of Paul's charge to Timothy.

He is pleased to call death his "departure." There is nothing gloomy or that forebodes evil in this mention. It was to leave this world to go to another; it was to join the companionship of more friends than he knew on earth; it was to be with them under better circumstances, freed from all the corroding cares of earth; above all, it was to be with Christ, which was far better.

He says: "I have fought a good fight." He was conscious of a constant conflict, but it was a "good fight." It had been a battle for souls—his own and all who would hear him; it had been for the honor of the name of Christ. These words have in them a ring of triumph; they are satisfied with results.

"I have finished my course." These words sound like those of a strong racer who has arrived in victory at the goal. They, too, are satisfactory, and echo the shout of a triumphant contestant.

"I have kept the faith." This shows pureness in teaching; this shows avoidance of all departures from the simplicity of the gospel; this shows strict adherence to the gospel which had been committed to his trust. This spiritual athlete is now ready to be rewarded, this triumphant competitor is now ready to be crowned.

"Henceforth there is laid up for me a crown." To talk of crowns suggests royalty. Paul is one of the kings to be crowned. But there is no selfishness in this ambition, for here is a fellowship of royalty. "Not to me only"—O, no!—"but unto all them also that love his appearing." These are glowing words, they are triumphant words. This is, indeed, the shout of a real conqueror, who has accomplished all through Christ, "who always causeth us to triumph." It sounds like the masterful cry of a hero who has fought a thousand victorious battles and has come to the last greatest conflict of his life and is again master of the field, with his last foe fallen.

There are two views here. One is looking backward from the point already attained. The backward view is indeed conflict and suffering, but it has been a success. The forward view is glorious in the extreme. No tongue can describe it.

It would seem to be an insult to intimate that the student of this wonderful life would not see anything to admire. It is hopeful as it is thrilling, it is true as the gospel, it is lasting as eternity.

This subject calls to mind the precious old hymn so frequently used by Jesse E. Sewell, which the writer has often heard him read, repeat, and sing:

Rise, O my soul, pursue the path
By ancient heroes trod;
Ambitious view those holy men
Who lived and walked with God.

Though dead, they speak in reason's ear,
And in example live;
Their faith and hope and mighty deeds
Still fresh instruction give.

G. LIPSCOMB.

The Everlasting Kingdom.

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." (Dan. 2: 44.)

From this scripture it is generally understood that the kingdom which the God of heaven was to set up refers to the establishment of the church in the days of Cæsar. I can find no well-defined application of things which denotes its fulfillment then, and for the following reasons I beg to dissent from the conclusions of very many wise and scholarly men who have placed the fulfillment of this scripture at Pentecost, A.D. 33, or thereabouts: (1) These kings (the four mentioned by Daniel) were not contemporaneous, and Daniel says, "In the days of these kings," meaning, doubtless, in the days of the reign of a plurality of kings referred to in his interpretation of the dream; (2) the kingdom which the God of heaven was to set up was to break in pieces and consume "all these" kingdoms; (3) the kingdom which the God of heaven was to set up was to fill the whole earth and assume universal rule over the world; and (4) this kingdom was to have no end, but it was to stand forever.

Now I respectfully submit that with these four objections standing against the conclusion that the prophecy refers to the setting up of the church in A.D. 33, there is not a man on earth who can truthfully and properly make such an application. "In the days of these kings" indicates not one king, but a plurality of reigning kings, at the time the

God of heaven should set up the everlasting kingdom.

At the commencement of the Christian era the Roman Emperor ruled the world. Three other kings of universal empire are mentioned by Daniel, but their rule was brought down and vested in Augustus Cæsar, whose empire was universal, but was the last of universal empires mentioned by Daniel. This kingdom, Daniel said, should be as the mixture of iron and clay, especially toward its close. The legs of Nebuchadnezzar's image were of iron, indicating great strength; but as it approached the end, the feet and the toes, it was partly iron and partly clay. So the kingdom was to become weak and was to be divided into several kingdoms, a thing which actually occurred when the Roman Empire was at last divided into ten kingdoms.

Daniel says (ve. se 34) that the stone "smote the image upon his feet," clearly indicating that it was to smite the image in its divided state or condition. Now these kings, or their successors, still reign and are not yet scattered to the four winds and destroyed. Daniel said that the kingdom which the God of heaven would set up should "break in pieces and consume all these kingdoms." Has the church done this? Did the church smite the Roman Empire on its feet, near its close, and break it in pieces, and has it attained universal empire over all other kings and kingdoms?

I challenge the world to show one single kingdom over which the church or kingdom of God now reigns supreme. Is there one nation on the globe, one State, or one county, parish, shire, or community where Christ now reigns supreme? The kingdom which the God of heaven was to set up was to fill the whole earth. Now we know this is not yet fulfilled; and if the church, after nearly two thousand years, has not yet subdued one kingdom, when shall it subdue all kingdoms?

Brother Christopher, in his "Remedial System," argues, if I understand him, that it will be done by the gospel, but that it "will probably take myriads of ages to do it." So it will, if the present ratio of increase (?) in favor of Christianity is to be taken as a criterion.

The kingdom which the God of heaven was to set up, as in Daniel's prophecy, was to have no end, but stand forever. Now we know that the present kingdom of Christ on earth shall have an end, for Paul plainly tells us (1 Cor. 15: 24) that this kingdom shall be delivered up to God. Not only so, but Christ himself, the now reigning King, shall give back to the Father his delegated authority (Matt. 18: 18), and he himself become subject to the Father. (1 Cor. 15: 28.) Thus we see this kingdom give place to one which we constantly speak of as the "everlasting kingdom."

In view of what I have now said, I conclude that the God of heaven has not yet set up the everlasting kingdom spoken of by Daniel (2: 44), but that he will do so at the second coming of Christ. The kingdom he shall then set up will fill the whole earth; it will have destroyed all other kingdoms and will bear universal and eternal rule; it will never give place to another; and the time is at hand. We are living in the last period of the Laodicean age of the church. Christ now stands at the door and knocks. He is knocking at the door of the church by all the signs which he said would be apparent at his coming. Let the church take warning, and repent, and be ready for entrance into that everlasting kingdom which the God of heaven is now about to set up.

JOHN T. POE.

Fling wide the portals of your heart;
Make it a temple set apart
From earthly use for heaven's employ,
Adorned with prayer and love and joy.
So shall your Sovereign enter in,
And new and noble life begin. —Weissel.

The consciousness of clean linen is, in and of itself, a source of moral strength, second only to that of a clean conscience. A well-ironed collar or a fresh glove has carried many a man through an emergency in which a wrinkle or a rip would have defeated him. —E. S. Phelps.

A dead Christ might have been a teacher and a wonder-worker, and be remembered and loved as such; but only a risen and living Christ could be a Savior—the Life and Life Giver—and as such preached to all men.—Edersheim.

Queries.

A brother asks us questions, which we answer as follows: Smith's Bible Dictionary, in its unabridged form, is in four large volumes, making 3,000 closely printed pages. It has been abridged by different persons and is sold in a small volume. More than one abridged edition has been published. They have verbal variations, but, so far as I have seen, substantial agreement. The reference to Cyrenius in the Quarterlies has "A.D. 1," where the dictionary says "B.C. 1." The quotation in reference to Jacob's well is an abridgment of the full statement, but substantially correct. Johnson is dead. His commentary is published by the Christian Publishing Company, St. Louis, Mo., in two volumes. The price is \$2 per volume. I have never examined it carefully, but, so far as I have, I think the comments are generally in harmony with the truth. He has a commentary on John and one on the whole New Testament, in two volumes.

Brother Lipscomb: Please explain the parable of the two sons and the vineyard (Matt. 21: 28); also the parable (Matt. 21: 33) of the householder and the vineyard. Who is that "son" mentioned in verse 37? What is that "stone" in verse 42?

Odum, Texas.

(Mrs.) M. W. HUNT.

In the parable (Matt. 21: 28) the first son represented the publicans and the harlots; the second, the chief priests and elders, who were questioning him. (See verse 23.) Then the explanation is given in verse 31: "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you." Read the whole from verse 21 to verse 31. God was the householder, the chief priests and Pharisees were the husbandmen, Jesus Christ was the Son, and Christ was the stone. If they stumbled on it, they would be broken and might recover; if they rejected him and were persistent in rejecting him so the stone fell on them, it would grind them to powder. He seems to address them as classes in these parables, and the class that stumbled at him would be broken; the one that rejected him, so as to bring his wrath upon them, would be destroyed.

Brother Lipscomb: If one of our brethren were sick and were to send for you to come and pray over him and anoint him with oil, would you do it? Brother Kidwill, one of the best men and one who had as much faith as any man I ever knew, told me he had it from reliable authority that a man living in Kentucky, north of him, was sick and given up to die, and he sent for the elders. They did not have much faith, but to satisfy him they prayed over him, anointed him with oil, and stayed with him that night; and the sick man sat with him the next morning at the breakfast table, ate with them, and rode a part of the way with them as they went home that day. If he had faith to be healed, he also had faith to be forgiven of his sins. Please give your views on this subject. T. C. HOLT.

I have frequently given my conviction on this scripture. I do not believe there were ever miraculous and sudden cures effected by this work, or that all who had hands laid on them were healed; if so, those persons would be living yet. All it meant was, by doing this, those who could be healed would be. The anointing with oil was a common curative agent used at the time this was written. I am not satisfied whether the scripture intended to teach that oil should be used as a specific in all cases of disease, or whether it was intended to teach that with whatever curative agents that are used the prayers of the elders and of all Christians should be connected. In the doubt I could not use the oil with much faith, though I believe it is a good curative agent in many cases. I am sure Christians do not rely upon and so engage in prayer for the sick and for the sins of one another as they ought. I do not believe there was healing, as you report, in the sick man. If he did as reported, he was not much sick to begin with.

GO, PREACH THE GOSPEL.

In the last paper on this subject it was learned that Christ and his apostles went about preaching the gospel, healing the sick, and doing great good. Even the life of the blessed Master was one of ceaseless activity. His whole life was as one day filled with noble deeds.

The apostles never hesitated to go when the Lord commanded them. Philip left the city of Samaria and went in obedience to the command of the Lord to the desert way, which led from Jerusalem to Gaza. There he preached Jesus to the eunuch and baptized him in the name of the Lord.

The intention now is to follow Paul in some of his missionary journeys. If the apostles had waited for some board to guarantee them a support before they would go and preach the gospel of Christ, we would feel justified in doing the same way now. But when we find there is no divine warrant for such conduct, and further, when we realize that missionary boards and societies are failures in preaching the gospel to the people, it behooves us to encourage the people to abandon human institutions for doing the work of the Lord and to return to the Bible order of sowing the seed of the kingdom. "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." (Eccles. 7: 29.) But one thing is sure: man with all his inventions can never improve upon the work of the Lord; man may improve upon the work of his fellow-creatures, but not so with God's works. His works are all perfect for their purposes.

The Scriptures thoroughly furnish the man of God unto every good work. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3: 16, 17.) The Scriptures nowhere furnish us with an example of any preacher waiting for a society to guarantee his support, so we must conclude that God's order is not for the preacher to wait, but to go.

All of Paul's missionary journeys began from Antioch, on the river Orontes, the capital of the Roman province of Syria. From here, Barnabas and Saul, having been called by the Holy Spirit and separated for this work, are sent out. "So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus." (Acts 13: 4.) Cyprus was the native place of Barnabas. At Salamis they preached the word of God in the synagogue. After traversing the island in a westerly direction, they reach Paphos, the capital, where they found Bar-jesus, a false prophet. Sergius Paulus, a prudent man, and the deputy of the island, is converted. Elymas, who tried to frustrate the plans of Saul, is struck with blindness. Ever after this Saul is known by the Roman name "Paulus." They now cross to the southern shore of Asia Minor, and land at Perga, the ancient port of Pamphylia. Here John Mark leaves them and returns home, while the apostles make their way across range to Antioch of Pisidia. On the first Sabbath day after his arrival, Paul preaches his first recorded sermon (Acts 13: 16-41) to Jews, and on the next Sabbath to Gentiles, also. (Acts 13: 16-48.) Driven out by the rulers, who were filled with envy, they follow the great road to Iconium. Here they stay a long time and many are added to the Lord. At length a factious mob of Jews and Gentiles set upon them to stone them. Thereupon they fly to Lystra. At this place Paul heals a cripple. The people taking them for the gods, Jupiter and Mercury, are ready to offer sacrifices to them, when Paul prevents them. By arguments, he prepares their minds to receive the Christian faith. Led by the Jews from Antioch and Iconium, they stone Paul and leave him for dead. On his recovery, Paul flies with his companion to Derbe. "And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. And after they had passed throughout Pisidia, they came to Pamphylia. And when they had preached the word in Perga, they went down into Attalia: and thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gath-

ered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. And there they abode long time with the disciples." (Acts 14: 21-28.)

Thus we have briefly followed Paul throughout his first missionary journey. When it is finished he does not make a report to the "general board," but gathers the church together that had recommended him to the grace of God. At that time there was no "general board." The "general board" is of post-apostolic origin. It is believed and earnestly contended that with the same zeal and earnestness that characterized the apostles, we would get far better results than we do in the kingdom of God to-day. Earnestness, zeal, and consecration should alike characterize all God's people. Every member of the one body is under lasting obligation to be consumingly in earnest in the glorious work of preaching the gospel. Let no member conclude that God will excuse him for hoarding up gold while sinners all around him are perishing for the bread of life. All are expected to present their bodies, living sacrifices, holy, acceptable unto God, which is their reasonable service.

This example of Paul is worth much to every lover of the Lord. Sent forth by the Holy Spirit and recommended by the church at Antioch, he did not stop to consider the sacrifice, the trials that must be endured, and the pleasures that must be foregone, but went earnestly forward in declaring all the counsel of God.

Why should not this example have the same weight with us that any other does? Because we read that "upon the first day of the week, when the disciples came together to break bread, Paul preached unto them," all consecrated Christians regard it their duty as well as privilege to meet upon the first day of the week to break bread. As we find Christ, the twelve apostles Philip, Paul, and many of the early Christians going to preach the gospel of Christ without waiting for some body of men to guarantee them a support, why should we not esteem it our duty to do likewise to-day? Why should we make a difference between the examples the Lord has given us?

On his second missionary journey, we find that Paul abides at Corinth one year and six months. He worked with Aquila and Priscilla, making tents. Any preacher filled with a desire to save souls will be ready to do this if necessary, but this does not lighten the obligation of the member of the one body at home to contribute to the support of those who are in the field preaching the gospel of Jesus Christ. The more earnest preachers in the field, going because the Lord says, "Go," the greater is the necessity for liberal contributions by the members of the church at home. During Paul's second missionary journey, we have the example of the Philippians contributing to his support. "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity." (Phil. 4: 15, 16.) These scriptures warrant us in drawing the following conclusions:

1. Paul went without his support being guaranteed by a board.
2. He was so in love with the truth that he would preach the gospel, even though he found it necessary to labor with his own hands for a support.
3. It is the duty of the church to contribute to support such earnest, godly preachers as they go forth proclaiming the gospel.
4. The Philippians communicated directly with Paul, for if the funds had been placed in the hands of some general board, he could not have told what church made the contribution and would have given the board credit for it.

The preachers need fruit, the churches need fruit, yea, we all need fruit to abound to our account. God will not excuse us if we fail to do our duty.

J. C. M'QUIDDY.

When once faith has taken its stand upon God's word and the name of Jesus, and has yielded itself to the leading of the Spirit to seek God's will and honor alone in its prayer, it need not be discouraged by delay.—Andrew Murray.

Insincerity in man's own heart must make all his enjoyments, all that concerns him, unreal; so that his whole life must seem like a merely dramatic representation.—Hawthorne.

Miscellany.

PERSONAL.

Brother J. A. Harding is in a meeting at Paragould, Ark.

Brother E. A. Elam began a meeting at Smithville, Tenn., last Sunday.

Brother L. L. Hollaway's address is changed from Hermit, Ky., to St. Matthews, Ky.

Brother T. B. Larimore's address is changed to 900 South College street, Nashville, Tenn.

Brother A. Elmore, of Covington, Ind., writes that he is in a grand meeting at Petersburg, Pike County, Ind.

Brother T. Q. Martin, of Winchester, Ky., made us a very pleasant call on Saturday. He is here to enter the Nashville Bible School.

Brother F. W. Smith, of Franklin, Tenn., has just closed a splendid meeting at Winchester, Ky. The meeting resulted in thirty-four additions.

A few days ago I received a good, kind letter from J. M. T. White, a brother of long acquaintance; also an expression of fellowship. I answered his letter and addressed him at Chick, Tenn. The letter was returned to me. I want him to know I got his letter.—R. W. Officer, Atoka, I. T.

On January 10, 1900, in this city, Mr. C. H. Parker and Miss Susie Rather were married, the writer saying the ceremony. Mr. Parker is a very prosperous young farmer of Rutherford County; while his bride is an excellent young lady, much beloved by those who know her. Their large host of friends shall ever rejoice in their prosperity.—William L. Logan, Murfreesboro, Tenn.

Brother C. M. Pullias and Elder John T. Oakley (Baptist) will engage in a debate one and one-half miles west of Henderson's Cross Roads, in Wilson County, Tenn., beginning on February 6 and lasting four days. Each will for two days affirm that the church to which he belongs is apostolic in doctrine and practice. The place is twelve miles southeast of Lebanon, and all are cordially invited to attend.

A large number of friends were present to witness the marriage of Mr. E. M. Yerwood and Miss Theta Smith, which took place at Dillton, Tenn., on December 13, 1899. The vows were administered by the writer. If their married life continues as it has begun, it will indeed be worth the living. Mr. Yerwood is a Baptist; Mrs. Yerwood is a member of the church of Christ. May prosperity ever attend them.—W. L. Logan, Murfreesboro, Tenn.

Married, on December 20, 1899, near Christiana, Tenn., Miss Clara Johns to Mr. Arch. Rucker, the writer performing the ceremony. While the bridegroom is not a member of any church, the bride is a very devout member of the Methodist Church. Mr. Rucker is an excellent young man of much principle. Mrs. Rucker is possessed of much attractiveness and many charms. If the fond hope of many friends is realized, their lives will be far from unpleasant.—W. L. Logan, Murfreesboro, Tenn.

A discussion will take place at Brush Creek, Smith County, Tenn., beginning on Thursday, March 15, and continuing six days, with a mid-Sunday rest. The following propositions will be discussed: (1) "The church of which I, D. S. White, am a member is apostolic in origin, doctrine, and practice." L.

S. White affirms; T. J. Eastes denies. (2) "The church of which I, T. J. Eastes, am a member is apostolic in origin, doctrine, and practice." T. J. Eastes affirms; L. S. White denies. Elder Eastes is a Missionary Baptist and has had large experience in preaching and debating, and stands high among his people.—L. S. White, Gallatin, Tenn.

Brother Officer writes that for the last month he has received more letters of sympathy full of comforting words, and occasionally substantial aid, from the brethren than he has had time to answer. He writes: "My patient, suffering wife is no better. This is the beginning of the twenty-first have been by her bedside. I am impressed more and more with the fact that this world is full of goddness. It is said that gratitude is the heart's recollection. Then my heart will be bubbling over with fond recollections of kindnesses bestowed, words of sympathy and comfort, and expressions of fellowship the rest of life's journey. The doctors give us no encouragement to hope for Lotta's recovery. She, like all the faithful, is resigned." We believe that the Christian people will not allow Brother Officer and his sick wife to lack for anything.



EDITORIAL.

Real joy is a prize worth seeking. Trust no future, however flattering the prospects.

Songs in the night are a sign that the morning will soon dawn.

Our faith blesses not only ourselves, but all connected with us.

Life is none too long for serving God and helping on his kingdom.

Take care of the present; the future is the fruit of the living now.

As soon as we know Christ, we should seek to lead others to him.

Wicked men cloak their opposition to the truth under false pretenses.

Many good persons are slandered by our reporting as facts our inferences.

It is easier to disturb that which is quiet than to quiet that which is disturbed.

There is a "too late" in life when the possibilities of the present are no longer possible.

Bad men oppose the gospel because it interferes with their wicked schemes for making money.

Every Christian has a work of his own to do, and cannot do that work through a preacher.

The man who is not afraid of the displeasure of his fellow-creatures, but of God, is truly good and great.

God sometimes lets his people suffer that they may show forth to the world the triumph of a living faith.

God fulfills his promises in unexpected ways and brings relief from unforeseen sources, like lightning out of a clear sky.

Any burden that we cannot bear is not put upon us by Jehovah. God gives us strength to bear the burdens which he sends upon us.

The preacher who will not preach the plain gospel of Christ because somebody will get offended at it loves the praise of men more than the praise of God.

In a dungeon, at midnight, their backs bleeding and torn, Paul and Silas, praying, sung praises to God. Songs in the night and under such circumstances are a proof of faith.

How sad to think of passing off the stage of action without doing any good! How sad must be the thought if, when one comes to die, no one in the world has been blessed by me!

Glorious will be the thought when we come to die if we realize that numbers can point to our lives and truly say of us: "They were humble instruments in God's hands in leading us into the kingdom of Christ."

Elisha lived after he had passed to the other shore, Abel is still living, and so will it be with every Christian. Your name, your deeds, will be as legible on the hearts you leave behind as the stars in the heavens on a beautifully clear night.

The work of the church is to go among the most hopeless of men and transform them by the gospel and people the world with living children of God, "a great multitude." It is a glorious work to be instrumental in transforming the vile sinner into a consecrated saint.

The only real cause for weeping is sin. Sin brings upon us all the aches, pains, and sad separations of life.

Weep not for her broad lands lost; Weep not for fair hopes crossed; Weep not when limbs wax old; Weep not when friends grow cold;

Weep not that death must part Thine and the best-loved heart, Yet weep—weep all thou can— Weep, weep, because thou art A sin-defiled man.

The afflictions of God's people are blessings in disguise, like bitter medicines to bring back health. They are to purify the heart, to ennoble the character, to lead to a higher and better life by breaking the power of sin. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." God's children should never murmur when afflictions come upon them.

God wants volunteers for his work. They will do the best, the most earnest, and the most conscientious work. Their work will be also more enthusiastic and more effectual. When consecrated men volunteer to go into the field to preach the gospel of Christ, those who remain at home should contribute liberally to their support. The man who contributes nothing for the spread of the gospel of Christ is in poor position to criticize the preacher who will not go until his salary is guaranteed by a board.

There is an Oriental legend of a fountain, into whose waters a good angel infused a mysterious power, such that a new fountain arose and gushed wherever some drops fell on the barren plain, so that a traveler, carrying a few drops of this water, could safely traverse any desert, because he took with him the secret of unfailing springs, and he could impart their water to others.

Beneath the cross those waters rise, and he who finds them there All through the wilderness of life the living stream may bear; And blessings follow in his steps, until where'er he goes The moral wastes begin to bud and blossom as the rose.

Read this slowly, and think. Does my life please God? Am I studying my Bible daily? Am I enjoying my Christian life? Is there any one I cannot forgive? Have I ever won a soul to Christ? How much time do I spend in prayer? Am I trying to bring my friends to Christ? Have I ever had a direct answer to prayer? Is there anything I cannot give up for Christ?

Just where am I making my greatest mistake? How does my life look to those who are not Christians? How many things do I put before my religious duties? Have I ever tried giving one-tenth of my income to the Lord? Is the world being made better, or worse, by my living in it? Am I doing anything I would condemn in others?—Presbyterian Endeavor.



PUBLISHERS' ITEMS.

We will send our pocket price list of publications to any one writing for the same.

Brother George Gowan, in a letter to Brother Brents, from Gunterville, Ala., under date of November 24, writes: "I am in a meeting here now. One of the best men in the town made the confession on Monday night. He was a Presbyterian. When I spoke to him after the service, he said: 'I have been reading Dr. Brents' "Gospel Plan of Salvation," and decided that I could no longer remain a Presbyterian.' This is the story so frequently told me wherever I go. You are preaching the gospel effectively wherever your books have gone. I established the church here ten years ago. I am back to hold them a second meeting. . . . I hope you are well. I remember you gratefully for what you have done for me." "Gospel Plan of Salvation" is indeed a great book and has done, and will yet do, great good in teaching the gospel. The price of the book is \$2 by mail, postpaid.

We are glad to be able to report that our premium offers now running in the Gospel Advocate are popular and are bringing us many new subscribers. We know these are liberal offers. Every one who has arrived at the years of accountability should have a Bible of his own, and every family should, if possible, have one or more good religious papers. The young men especially, as a rule, read something; and if they are not provided with literature that is wholesome, they will read that which is not wholesome. What people read, to a very great extent, molds their character. We should be glad to place the Gospel Advocate in every home in the land where there is any one who will read it. We want to increase our list this year, and intend doing what we can to make a good paper. It shall be our endeavor to teach the truth as "it is written." We offer the Gospel Advocate one year and our Art Bible No. 933 for \$3. This offer is good to either a new subscriber or an old one renewing, provided the old subscriber pays up all arrearages, if he owes any. Or we will send the Bible as a premium to any one sending us two new subscribers at the regular price of \$1.50 each per year. We will send the Gospel Advocate one year, to new subscribers or renewals, and a Nelson's 32mo-text Bible, with flexible covers and gold edges over red, for \$2; or we will send the Bible as a premium for one new subscriber. We will send the Gospel Advocate to new subscribers and renewals alike for one year, with the choice of one of the following premiums, for \$1.50: Home and Farm one year, a gold-edge Morocco Testament, or our new calendar for 1900. Quite a number have sent us two new subscribers and have received for their trouble in securing the same our Art Bible No. 933. This is a nice Bible—large-type edition, self-pronouncing teachers' combination Bible—and sells at \$2.25. We are sure you will be pleased with it. We would be glad if every subscriber to the paper would interest himself enough to send us at least one new subscriber.

"The Church Supplanted." No. 2.

In a former article I quoted from a prominent writer who assigned Sunday schools and societies as a reason why so many had no interest in the church. That many are exceedingly careless no one pretends to deny. In addition to the baneful influence of human societies I want to present a few other reasons which lead to neglect of church worship:

1. The one-man pastor system supplants the true work of the church. That there is in the New Testament such a personage as "the pastor," meaning the preacher, no well-informed Bible student will claim; he is simply a usurper. This fact is so plain that it seems strange that intelligent people will talk about "our pastor," "pastor of the church," and use other such phrases. But how does the pastor's work supplant the divine order? In this way: He does all the teaching, almost all the praying, and takes general management of the whole affair. Hence the elders—"the pastors" that God set in the church—are relegated to the rear, while the pastor attempts to do the work God gave the elders to do. People who thus accept an individual that God says nothing about soon find it easy to do things God does not command. In addition to this, the scriptural officers are soon regarded simply as the preacher's cabinet, while he is supreme as "the pastor in charge." In this system of doing things the talent of the members is not properly developed. They learn to rely upon their pastor for all the teaching, when Paul says this is one qualification of our elder.

2. Again, the system of congregations meeting just once a month, when there is going to be a preacher present. This, too, soon gets the members to thinking nothing can be done unless the preacher is present. It shows what such people attend meeting for—to hear the preacher. The divine rule is to meet to break bread. (Acts 20: 7.) The preaching is another matter. Then this practice soon causes many to conclude that it is useless to go to meeting unless the preacher is to be present. This is all wrong and unscriptural.

3. Another reason for a lack of interest in church worship is a want of knowledge on the part of many who are baptized as to what it requires to live the Christian life. Faith, repentance, confession, and baptism have each been discussed. These have been dwelt on till the sinner understands them. Then he obeys them, but has no idea of what he should do as a Christian. It would be well to put enough stress on Christian duties that alien sinners would count the cost and know what the Christian life meant. I would say, then: Let the items of church worship each be carefully examined, and presented often, so that all would get a correct idea of what the Lord requires. I have failed much in my past experience as a preacher because I did not give enough attention to these things.

How, then, can we get the members of the church to be more zealous, or how can we remedy this state of affairs that now exists? (1) By getting rid of all we have for which there is no Bible warrant; (2) by doing what it tells us to do. We should dispense with all societies, human inventions, and unscriptural people. We can never get the people permanently interested in anything of human origin. No need for societies and the pastor; both are a hindrance.

Then let congregations quit playing at the worship by meeting only once a month. Let this be made an individual matter and pressed upon the hearts of the people. Then, on Lord's day, let us make the worship the all-important thing. If necessary, in order to accomplish this end, better dispense with the Sunday school and sermon. The apostles' doctrine or teaching comes first. We teach in song. All can do this. Then let the elders see to it that the young members, as well as the old, take part in this item of worship. Many a young man would have been saved to the church if he had been pushed right into the service. Give him a passage to read at first. After a while he can add a comment or offer a word of prayer. In other words, let us learn that when we come together on the Lord's day, it is for worship, growth in grace, and not for entertainment. Unfortunately many congregations have gone into the show business. As soon as we put the young men to work, give them something to do in the worship, we will not only get them to see the necessity of the worship, but the necessity of their being there. Let the teaching and reading services be reasonably brief, but work two or three members into taking a part, and never stop till you go all through

the male part of the congregation. Then start again. I am sure such a course is scriptural and will be successful in creating interest on the part of many who are useless servants in the Master's vineyard.

I will be glad to hear from others on this subject.
Fayetteville, Ark. JOHN T. HINDS.

The Apostles' Teaching.

The apostles were charged to preach the gospel to every creature on earth (Mark 16: 15, 16); to teach it to all nations; to baptize all who believed the word into the name of the Father, and of the Son, and of the Holy Spirit. (Matt. 28: 19, 20.) They were not to undertake this until the Spirit came to guide them. He came on the day of Pentecost, and they that day began to preach repentance and remission of sins in the name of Jesus Christ in the city of Jerusalem. He assured them of the high authority of the preaching done in his name: "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." (Matt. 10: 40.) "For it is not ye that speak, but the Spirit of your Father which speaketh in you." (Matt. 10: 20.) "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. 19: 28.) The teaching of the apostles is the highest authority on earth. To listen to them is to listen to God himself. Their teaching is the true message on life and salvation.

When we open the book of Acts of Apostles we have reached the age of the reign of Christ from his throne in glory. The age of humiliation and suffering is now past, and we are in the age of his glory and power which followed his suffering. This is the good time foretold by the prophets: "Those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." (Acts 3: 18.) "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." (Verse 24.) We need not go back to records written before Acts in search for the times of glory and power in Christ. Here we have all fullness.

In the teaching of the apostles people learned such facts as the coming and incarnation of the Son of God, the demonstration of his divinity among men, his death for sinners, his burial and resurrection, his enthronement to reign till all enemies are subdued. His reign had been foretold by the prophets, and the teaching of the apostles gives a history of the fulfillment of the prediction. "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." (Ps. 110: 1.) "When he had by himself purged our sins, sat down on the right hand of the Majesty on high." (Heb. 1: 3.) "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." (Heb. 10: 12, 13.) In this message of glad tidings sinners are commanded to believe; repent, and be baptized in order to obtain remission of sins (Acts 16: 31; 2: 38), and saints are taught to deny themselves ungodliness and worldly lusts and live soberly, righteously, and godly in this present world. (Tit. 2: 12.) Here also are clearly revealed the exceedingly great and precious promises of God—salvation, reconciliation, and adoption; the indwelling of the Spirit, the resurrection from the dead, and ultimate perfection; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3: 21.)

God has here given us "all things that pertain unto life and godliness" (2 Pet. 1: 3); "that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3: 17.) He most solemnly charges his servants to "preach the word," to not add to it or take from it, beseeching and persuading them not to go beyond its teaching, and faithfully and tenderly warning all of the horrible ruin that awaits those who transcend the limits of this teaching in any effort to serve God.

"They continued steadfastly in the apostles' teaching." This is all the light God gives, and no grace or saving power can reach those who turn from it. Those who go beyond this teaching become carnal, sensual, and separate themselves from those who have the Spirit, and become puffed up for the one against the other. They have not God or the Spirit of God. "Now these things, brethren, I have in a figure transferred to myself and Apollos for your

sakes; that in us ye might learn not to go beyond the things which are written; that no one of you be puffed up for the one against the other." (1 Cor. 4: 6, R. V.) "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son." (2 John 9, R. V.) "But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit." (Jude 17-19.) All sorts of arguments and inducements are held out to influence Christians to add to, take from, or in some way change God's appointments. Romanism is a species of Christian religion founded on the authority of the clergy, divorced from the teaching of the enthroned apostles. Protestantism is the exhibition of a struggle for freedom from the papal system; in profession it acknowledges the sufficiency of the apostles' teaching, but in works it denies it, and under influence of money and clerical domination is turning its back to the Bible and facing the direction of absolutism under the man of sin. So a choice now between Romanism and Protestantism is simply a choice between two different positions in the broad road. The only remedy and the all-sufficient remedy for all these spiritual disorders is for every Christian to "continue steadfastly in the apostles' teaching." It is a sin to do and teach others to do as duty to God things that are not delivered to us in the "apostles' teaching."

We should feel highly grateful that Christians of the apostolic age were faithful to their charge. In this their examples become equally authoritative with the express commands of the gospel, since their practices were simple enactments of the word spoken to them. If their practices and works had been partly exhibitions of their own wisdom, they could not be of any binding authority upon us. God has no covenant with those who work their wisdom, but he will dwell in those who keep his word. "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (John 14: 23.)

The end of this teaching is love. "But the end of the charge is love out of a pure heart." (1 Tim. 1: 5, R. V.) Beautiful visions of the golden age of love and peace were presented to the Old Testament prophets. "Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." (Isa. 55: 12, 13.) "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2: 2-4.) "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11: 6-9.)

And is the gospel love and peace,
Such let our conversation be—
The serpent blended with the dove,
Wisdom and meek simplicity;
Whene'er the angry passions rise
To tempt our thoughts or tongues to strife,
On Jesus let us fix our eyes,
Bright pattern of the Christian's life!

Shelbyville, Tenn.

W. L. BUTLER.

Do not wait for extraordinary opportunities for good actions, but make use of common situations.—Goethe.

Home Reading.

THE AMERICAN INDIANS.

The Lord "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." (Acts 17: 26.) Nations rise and fall, and degenerate peoples give place to others possessed of greater vigor and less enfeebled by vice and sin. The story of the nations that have inhabited this continent is yet unwritten. Perhaps it always will be. There are mounds, monuments, and relics of a past civilization, but the record is incomplete and it may be impossible to complete it.

The aborigines of America were probably made up of many races. Some of them are apparently from Tartary. They have the same forms, features, customs, living in the same style of wigwams and cabins, and it would be but a short sail for some of the Asiatics to cross the Bering Sea and reach the western shores of North America. Others are of a different race; they differ in physiognomy, and in manners and customs. Some have a Jewish cast of features, and customs enough resembling the Jews to raise the question whether they are not indeed a portion of the lost tribes. Then it is altogether possible that mariners, sailing westward and driven by storms, may have reached these shores and remained here, losing all memorials of their former history. One class of Indians has been found who were white, and who, in appearance, manners, and in their methods of boat making, etc., resemble the Welsh. There are also in Central America immense monuments and architectural remains of long-forgotten races.

A recent writer calling to mind the fact that the Phenicians were the great maritime nation of the ancient world, and that Solomon put them in possession of the seaport of Ezion-geber, where he and King Hiram built a navy and sent their ships on three-year voyages in search of gold, to mines situated in some region unknown to us, draws the conclusion that they sailed down the Red Sea to India and Ceylon, thence to Java, Sumatra, the Caroline Islands, Tonga, Samoa, Rappa in the austral group, then to Easter Island, and thence to Mexico and Peru; and he claims that along this line of travel there are still fine remains of substructures or foundations like those that may still be seen under the remnants of Solomon's temple which we well know were the work of Phenician builders. Down ninety feet below the surface, on the stones which form the great plateau on which Solomon's temple stood, have been found the same marks of the Phenician stone masons which are found on stones in the harbor at Tyre, thus confirming the scriptural account of the association of Solomon with Hiram and his artisans.

The question of the origin of the peoples who formerly dwelt in this country is one of extreme interest; but there is another question still more interesting, and that concerns the duty of Christian men to the remnant of the aborigines which has survived "a century of dishonor" and bad treatment, and which, notwithstanding the influence of the white man's gunpowder and the white man's whisky, still lives and is increasing rather than diminishing. It has been found after generations of experience that it is cheaper to convert Indians than to kill them, and Christians should be awake to the importance of doing what their hands find to do for the conversion of a people whose history indicates that it has elements of character and greatness which are worthy of more consideration than they have received at the hands of rascally agents and money-loving politicians.—The Common People.

ONE SOURCE OF CULTURE.

Two public school teachers have recently said that among the Protestant young people in their departments they found a singular hesitation when it came to an acknowledgment of acquaintance with the Bible. The young people seem to think that there was something to be ashamed of in such knowledge. No misconception could be greater and no loss more serious even from the standpoint of education. As it affects a broad and generous culture, no error could be more radically weakening.

It is time that we were impressed more deeply with the extraordinary riches of biblical history, prophecy, and life. We need to learn how large and

vital a place the Bible may hold in the matter of education. The teachers just mentioned, in the same conversation, said: "Those who do show acquaintance with Bible facts and use them are found without exception to have a stronger, clearer, and more definite grip upon the events and doings of the day than do others." This is a statement that deserves thoughtful attention. The book has in it the means and power of awakening. It holds within itself the vital forces of education. "Hence it is that Christian duty and redemption, draped as they are in the most moving history and poetry on earth, energize the torpid soul, which is stirred to true activity by nothing else."

Some of the best writers and most cultured, both of men and women, have not hesitated to acknowledge their debt to the stirring, life-giving qualities that God's book had imparted to their minds. Shakespeare is an almost constant witness to the influence of the book upon him and his masterpieces. John Ruskin, in the story of his life, gives the chapters of the Bible to which his mother held his attention until he had committed them. Then he adds: "Though I have picked up the elements of a little further knowledge, . . . these chapters I count very confidently the most precious, and, on the whole, the one essential part of my education."

It is time that we had outgrown our childish shame of knowledge of the book. Such acquaintance should be sought. The times in which we live are more and more appreciating the elevating and enlarging qualities of this literature. To study it closely, to drink deeply from its fountains, means larger thought and larger capacity for the best things. To enter into touch with its characters is to have intercourse with the highest and most heroic thinkers and workers that have moved the world. There are education, culture, inspiration of immeasurable kind in a growing knowledge of what is written in this text-book of the ages. It holds the past in its history, the present in its teachings, the future both in its teachings and its prophecies.—Baptist Outlook.

THE SINGLE AIM WINS.

Many a man who has failed would have succeeded had he concentrated his fragmentary and fitful efforts upon a single thing. One of the principal causes of his shipwreck of endeavor is "scatteration"—a habit of desultory, disconnected, fitful, spasmodic effort. In this age of sharp competition, the only way in which it is possible for a young man to succeed is to focus all his powers at one point; he must resolve with an energy that knows no restraint upon the accomplishment of some definite thing in life, and then never turn a hairbreadth from his purpose, under any consideration. The moment you divide a man's attention, you break his force. It is in the union of all his faculties that he becomes invincible. This was the secret of Napoleon's power. He had a masterly habit of massing all his forces on the weak point of the enemy. He used to say that when his resolution was fixed everything else was forgotten, and nothing could turn him from his aim.

The same is true of all the great leaders of men. Having arrived at a decision, Grant could not be turned from his purpose, and in his military operations he was determined to fight it out on the line selected, if it took all summer. It did not matter to him that he was severely criticised in Washington, and by the other generals of the army. His purpose was fixed, he had a definite plan, and no power could deflect him from it. Had even Lincoln attempted this seriously, Grant would have resigned. It is said that when Hazlitt began his day's work he would stick a little red wafer on his forehead, and no one who knew him would interrupt him when this sign was in place; it was a signal of danger to all intruders. His housekeeper did not venture to speak to him, even if the prince called to see him.

All who have accomplished great things have had a purpose running through their lives. Each has had the single eye which sees but one thing, the undaunted will which cannot be bent from its course. Whatever else they have lacked, men of achievement have ever had this characteristic of being able to throw themselves with undivided earnestness upon the work in hand. No young man can hope to accomplish much until he acquires such power, and he must be content to be ignorant of many things. When Agassiz was asked for his opinion touching a matter which bore upon the chemical analysis

a plant, he replied: "I know nothing about chemistry." He was a naturalist, not a chemist, and he was great enough not to be afraid to be found ignorant on many things out of his line. The mind can retain only so much. If the eye is single, the whole body is full of light; if not, there is nothing but darkness. This explains why many mediocre men, commonplace plodders, men of one talent, have succeeded; while the so-called geniuses, many-sided men, have failed.

Do not be afraid of being known as a man of one idea. The men who have moved the world have been of this kind. It is ever the single aim that wins; it is the man who has his purpose burned into every fiber of his being, who never loses sight of his goal, and who has the faculty of focusing, like a burning glass, all his scattered rays, that succeeds.—Success.

"SEARCH ME, O GOD!"

Two great nations contended for years on the sea and on the land; they spent freely their blood and their treasure, the one claiming, the other denying, the right to search its vessels. At last the contention became so fierce that it ended in war. So humiliating was it regarded by a proud nation to have its vessels searched by rude foreigners that it took up arms rather than submit to it.

I shall never forget the look of mortified pride on the face of a little boy when some one proposed to examine his pockets to see if some article that was missed could be found in them. "You are not going to search me, are you?" said the little fellow, with a look of the deepest mortification on his face.

Very different was the feeling of the psalmist when he cried out: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." The psalmist knew he could not trust his own investigation; his heart was deceitful above all things and desperately wicked, and he could not trust to any report it might bring; for he knew that "he that trusteth in his own heart is a fool." But he laid it bare to the search of the Most High, though he knew the search would be thorough, for it would be made by One who even understood his thoughts afar off, by One whose quick and powerful word is a discerner of the thoughts and intents of the heart; who would make no mistakes, for his judgments are always according to truth; who would not be deterred by unwise tenderness in permitting any sin, though it should be a little one, to pass unnoticed and unrebuked; yet mistrusting himself and trusting in the superior wisdom and skill of another, he earnestly prayed to be searched.

There was no humiliation on the part of the psalmist, for he was subjected to no foreigner's search, handling with coarse, prying fingers that which was sacred in the sight of the owner. Love was in every touch of the great Searcher, and even when it was necessary by a painful operation to remove from the heart something that was hurtful, perhaps dangerous, it was so mixed with mercy that it caused him who was searched to cleave to the Searcher with greater love, with more perfect submission, with larger faith; he found out that though the chastening had been grievous, yet to him it had yielded the peaceable fruits of righteousness.

How many of us make this prayer our prayer? How many lay steadily to heart the words of the wise man: "Keep thy heart with all diligence; for out of it are the issues of life?" Are we not satisfied to keep the outside of the cup and the platter clean, while the inside is full of extortion and excess? How can we be temples of the Holy Ghost as long as we submit willingly to the defilement of indwelling sin?—Herbert T. Bacon, in Christian Observer.

O for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb!

—Cowper.

Interest, ambition, fortune, time, temper, love—all
kill friendship.—Roux.

We rise in glory as we sink in pride;
Where boasting ends, there dignity begins.

—Young.

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Editorial.

UNION OF CHRISTIANS.

This subject is forcing itself upon the attention of Christians from without. It ought to be a very dearly cherished principle and desire from within, because it was so near the heart of Jesus and the apostles. Jesus saw with anguish that his spiritual body would be torn and rent, and as a result the world would refuse to believe in him as the Sent of God, and would go down to the darkness of eternal separation from God. In view of this, he poured out his soul in prayer to God that those who believe in him might be one. This anxious prayer of Jesus ought itself to make the hearts of his followers intently seek the union of the children of God in one spiritual body. But those who claim to be his followers grow indifferent to this union, or, worse than indifference, claim the union in the separate denominations and organizations that divide the professed children of God, and claim that these different bodies are all the better for the world and the religion of Christ. What the desire and prayer of Christ failed to impress on the, outward conditions and circumstances are used by God to impress on them. Men are generally more readily reached by the external and material conditions than by spiritual and living truths and principles. The question confronts Christian as to how the gospel shall be carried to the newly acquired territories and peoples of the United States. They have all been hitherto dominated nominally by Romanism. Wherever Romanism has been free from contact with Protestantism it has become a dead and meaningless order of ceremonies, more for the support of the priests than of good to the people. In all these possessions it has lost its power and influence and the people are in a state of complete indifference, hardly surpassed by open idolatry itself.

The question is: How shall these people be approached by the Protestant churches to uplift them? Shall they go there as divided and warring parties to convert them from their condition of indifference and ignorance of the Bible? Some of the strong partisans are rushing into Cuba to get into advantageous positions; others hesitate. They see the evil of carrying the division and strife of contending parties into these lands and are seeking means to avoid it.

The Independent, long the organ of what is called "liberalism in religion," now nearly given up to literature and politics, advocates the plan of the Sunday School Union. Its plan is: "It establishes Sunday schools all over the country, and upon its board of managers are representatives of eight or nine different denominations. Its work is pioneering work, preparing the way for churches, and in outlying districts where it labors it establishes union Sunday schools, which awake no denominational antagonisms, for they have no creed, observe no sacraments, adopt no church polity—simply invite all people in the community to join in the study of the Bible; and when the Sunday school has developed so that a

church should be formed, the Union never interferes, but leaves entirely to the judgment of the people on the ground what denomination it should connect itself with. . . . Why not let the work in our new possessions be along the same line?"

The meaning of that is they will teach the Bible by repudiating its leading and fundamental principle, which is: "the Bible is the word of God; and no man may add to or take from its teachings." The Bible teaches men must have a creed, that the Bible itself is a God-given creed, to be accepted without change; the Bible teaches "sacraments," as they are here termed, must be observed, that people must obey the Bible and observe a church polity; and all effort to teach the Bible and ignore its great and living truths is a mockery and mutilation of the word of God and is calculated to bring it into disrepute by those to whom it is taught. Paul kept himself pure from the blood of all men by declaring the whole counsel of God. (Acts 20: 26, 27.) No man with a sense of his responsibility to God can go into any arrangement of men by which he is called upon to ignore any portion of the counsel of God. To do that is to be guilty of the death of our fellow-men whom we fail to teach the whole will of God. The course of schools to lightly regard the will of God accustoms them to set aside the requirements of the Bible and possibly educates them to form churches in which the commands and ordinances of God are ignored.

Then it does not remedy the evil; it only postpones the division and strife until the churches are formed. Then the division comes up. If this division is an evil in heathen lands and in destitute fields, it is an evil everywhere. The divisions confuse men's minds, destroy faith in the Bible and in God, and everywhere and in every way work evil. It does not cure or help the evil to cover up the divisions with hollow truces and empty shams of harmony, when people cannot set aside the divisions and be in deed and in truth one. Parties are wrong; they are sinful before God and ruinous to man. Nothing can satisfy God or help man but the destruction of the parties and the union of the people of God as one brotherhood, one body in Christ Jesus. God does not ask peace between parties; he asks the destruction of all parties and the unity of his children in one body in Christ Jesus.

This unity cannot be brought about by agreements and terms of union between denominations. Denominations themselves are sinful and must be abolished; multiplying more denominations now adds to the evil, adds sin to sin. Denominations are parties, and parties, no matter how liberal, are sinful. To be liberal in changing or setting aside or adding to the commandments of God is the highest sin against God.

There is one way, there is only one way, in which the unity can be brought about; that is, by all adopting the Bible as the one and only creed given by God to man, and by all striving to walk by this. This course will lead them in the same path, cause them to walk together and be one people in Christ, and nothing else will. This is God's way to make his children one, and he will tolerate union in no other way or on no other conditions. I do not see how people can teach unity to the Cubans or others until they learn unity at home, and become one.

I know we are met with the claim that we cannot all understand the Bible alike; but this is not true. There is substantial unity among those who study the Bible as to what it teaches. As a rule, all translators and commentators agree as to the meaning of the language. Especially this is true of men who free themselves from a narrow partisanship; and if all parties and denominations were abolished, the partisan commentators would be eliminated. There would be no parties for them to defend. I had as lief have Clarke's commentary as to the teaching of the Bible, or Wesley's translation, or the "Bible Union" by the Baptists, or the commentaries of Hackett and Hovey, as any I know. The translators and commentators substantially agree as to the teachings of the Bible. The disagreements among the professed Christians are not as to what the Bible teaches, but they arise over things not taught in the Bible. Bringing things not taught or required in the Bible is the flood gate that brings in division and strife. Close this, and the occasions of division and strife are abolished. That is God's order to promote and maintain unity among the children of God. Every division among the people of God has been brought about by bringing in things not required by God. The only remedy is a simple one, that em-

phasizes true loyalty to God, while promoting unity. All appeals for unity on any other ground than this are vain and really promote division. He who proposes to set aside a single law or order of God or to admit a single practice not required by God in order to promote unity defeats what he aims to secure and sets up another party and promotes a new division. When Jesus prayed for unity he prayed his disciples might be sanctified by the truth, then said: "My word is truth." Only this can sanctify or set them apart as the children of God and keep them one.

Sometimes we are accused of not dwelling enough on unity, and I am not sure but this is the first principle with which some charge us with forsaking. While we may not have said as much about unity as some, talking about it does not always promote it. There is but one way to promote it; that is, insist on men following the only rule that will bring it about. For thirty years we have not written a sentence that we did not believe and intend should promote unity and union among the children of God, because there is but one ground on which unity can rest; that is, follow the law of God—add nothing to it, take nothing from it. This alone is true loyalty to God, this alone will bring union; and he who maintains this position is the true and only true advocate of union if he separates from every living being and stands alone in maintaining it. This is God's union ground; and only on this ground can God's children find union. All I write is for union with God, and in union with God alone can be found the union of God's children. D. L.

THE CHURCH AT SARDIS.

"And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches." (Rev. 3: 1-6.)

This arraignment of the church at Sardis is a fearful one. It is an exceedingly serious matter that the Lord is all the time looking upon us and knows what we are doing. If we do or say ugly things, they are all open before him, and he sees, hears, and knows everything. Our whole lives are open before him, and Jesus says that for "every idle word that men speak they shall give account thereof in the day of judgment." When we speak an idle or ugly, harsh word it goes to record, and, if not repented of, will stand against us at the last day. To be able at all times to bridle the tongue and to never say anything wrong is a wonderful acquisition on the part of the Christian. His words should "be always with grace, seasoned with salt." No child of God can do any little mean thing in his family or against his neighbors that the Lord does not hold it against him till he repents of it. But if we repent and turn from our sins and confess them to God, he is faithful to forgive and to remember them against us no more. This is a wonderful arrangement of mercy in behalf of poor, frail children of God on earth; and but for this provision, who could be saved?

These people were claiming to be a church of God, and thus had a name to live, but were dead, dead to the life the Lord required them to live. When men from any cause become spiritually dead, the Lord knows it; if they fail to do anything in the service of God, he knows it; if they turn away from what the Lord has ordained and do something, he has not ordained; he knows that also. People are spiritually dead already when they become dissatisfied with what God requires and prefer to do something else. Turning away from what God requires is turning away from him. When Nadab and Abihu deliberately turned away from one item of God's requirement, he not only turned away from them, but smote them with death, as an example to all that afterwards should turn away from him to something after their own wisdom and preference.

This church at Sardis is notified that though they had a name and a claim to live, they were dead; they were lifeless so far as doing his will was concerned, no matter what else they did or how earnestly they did it. God requires that his people shall hear what the Spirit says to the churches. The Spirit of God tells aliens what to do to become the children of God, and tells Christians what to do to live the Christian life; it teaches aliens to hear and obey the gospel, obey the word of God, in order to be saved. Now if those claiming to be teachers lead aliens to depend upon an abstract operation of the Spirit for their conversion, they are perverting the gospel and leading sinners to turn aside after the doctrines of men, and not after Christ; and if the teachers of the younger members of the church impress them that to hear preaching on the first day of the week is the all-important matter, and that breaking bread is of small importance, they are leading them away from Christ, because the Spirit teaches churches to meet on the first day of the week to break bread, to eat the Lord's Supper; and if they meet for some other purpose, and do not eat the Lord's Supper, they turn away from Christ in so doing. If they meet to break bread, and can hear preaching, too, then that is all right; but if they meet to hear preaching and do not break bread, then that is all wrong, and those that do that way are dead to the Lord's will, and will be so long as they follow that course. Others are dead because they take no interest in the work of the Lord in any way; they take no interest in the work of sending out the gospel to the world, and seem not to care whether others are saved or not. These are dead to a very important part of the will of God. The will of God must be done, or those who claim to follow Christ will be dead. It is not the amount of work people may do that keeps them alive in Christ, but it is doing just what the word of the Lord requires to be done. Some of the dearest churches I know of are as great workers as I know, but they are doing their own work, and not the Lord's; they have all sorts of societies and society meetings almost every day in the week, and are always at work, but not doing the will of God; they have Endeavor societies, aid societies, young ladies' missionary societies, and Christian women's missionary societies; and they are always meeting and working in these societies, and for the advancement and honor of the societies, while no work is being done for the church or by the church. When a church gets into this sort of condition there seems to be no chance to bring that church into spiritual life again; they are soon wedded to their ways. There are two reasons why people love to work in these societies. One reason is, they love prominence and notoriety, for when you divide a church into a half dozen or a dozen different societies nearly all of them get to be officers of some grade or other and are thus thrown into greater prominence and notoriety; and, in the next place, people love to have authority and be bosses, and as so many get to be officers and are endowed with official authority, a large number get to be bosses of some grade or other, and thus this desire of humanity is very largely gratified—to boss somebody.

The idea of doing work simply for the Lord's sake and because the Lord has required it enters not into their calculations; and although the word "organize" is not found in the Bible at all, such churches are forever organizing societies of one sort or another and making bosses. I do not know of any sort of a church that can be more truly dead to the will of God than one whose members are worked up into these society organizations and working for their respective societies. When people once become wedded to these things it is like giving up life itself to get them out of them and to get them to working purely for the Lord. Somehow most people would much rather work after man's wisdom than after God's, anyway; and yet the word of God says: "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" (1 Cor. 1: 19, 20.) All those, therefore, that are trying to build up societies and run the church by human wisdom are trying to build up something already doomed, something that is foolishness with God and which he is certain to destroy. Jesus also said: "Every plant, which my Heavenly Father hath not planted, shall be rooted up." (Matt. 15: 1.) All these human societies are plants which God never planted, and are as certain to be rooted up

that the word of the Lord is true. No device of uninspired men will stand the test at the judgment seat; but those that do just what they find on record in the word of God are infallibly safe.

There were a few at Sardis that were faithful and did not defile their garments, did not spot and stain their characters with sin of any sort; they did not in any matter depart from the word of the Lord; they were fully satisfied to take the word of the Lord for it in all the work and worship of the church; they were not of those that are contentious and do not obey the truth; they loved the Lord and his truth, and walked in his ways, and he says of them: "And they shall walk with me in white: for they are worthy." People that are willing to be directed by the Lord through his word have nothing to fear. "Who is he that will harm you, if ye be followers of that which is good?" There is no power on earth that can harm a faithful and trusting child of God. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

This is safety, indeed. Why not all do this and be safe? If all who claim to be the Lord's people would faithfully follow out this command to all the seven churches, to "hear what the Spirit saith unto the churches," there would be the most perfect unity and harmony among them all; they would all teach the same things, and would all practice the same things; there would be no parties or denominations; there would be no divisions in churches over human wisdom and human devices, for those who hear what the Spirit says to the churches will never introduce such things. Those who hear what the Spirit says to the churches will cultivate brotherly love and good will toward all and will be found "always abounding in the work of the Lord," will always do all things as the Lord directs, as nearly as possible, and will give God the honor of all that is accomplished through the church, while man's wisdom will be in the background. When such "shall have done all those things which are commanded them," they will only say: "We are unprofitable servants: we have done that which was our duty to do."

People who hear what the Spirit says to the churches will not forsake the assembling of themselves together on the first day of the week to break bread. They will put away all anger, wrath, malice, and evil speaking, and will be kind one to another, tender-hearted, and ready always to forgive; they will visit the fatherless and widows in their afflictions, and keep themselves unspotted from the world; they will deny "ungodliness and worldly lusts," and "live soberly, righteously, and godly, in this present world." There is no sort of life so lovely as the life the Spirit requires of the churches. No violence, no injustice, no sort of dishonesty, no falsehood or intended deception will ever prevail among those who hear and heed what the Spirit says to the churches. No matter where you find such people as these, you will find them in the line of duty, will find people striving to overcome the lust of the flesh, the lust of the eye, and the pride of life; and such as these, without any sort of doubt, are the people that will fill the mansions the Savior has gone to prepare.

E. G. S.

Brother Sewell: Please explain 1 John 3: 9: "Who-soever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

J. J. ALLEN.

Tharpe, Tenn.

The verses immediately preceding the one quoted above are: "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." The verse immediately following it is: "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." Taking the whole connection, it is plain that the apostle was showing the difference between the righteous and the wicked; that when a man is born of God, and the seed, the word of God, by which he was born, remain

in him and becomes the guiding principle of his life, he is then a righteous man, and is all the time striving to do the Lord's will, and cannot purposely sin. But the wicked man that repudiates the word of God, the only guide for man in righteousness, is wicked all the time, not making any effort to do the Lord's will, and is emphatically of the devil, following the devices of Satan, and not God. It was just upon this principle that Jesus said: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." The tree must be good to bear good fruit, but a corrupt tree cannot. It is the same also as when he said: "Ye cannot serve God and mammon." The same man cannot serve two opposing masters, with one of them requiring him to go one way, and the other, the very opposite. Could the same man loyally and faithfully serve the United States and at the same time loyally serve Aguinaldo in the struggle now going on in the Philippines? Every one knows that would be an impossibility. So no man can serve God and Satan at the same time; and this is just the principle expressed in the verse in this query. The whole soul of the righteous is bent on doing God's will, while the whole desire and effort of the wicked is to walk in sinful ways; and in this sense the righteous man who is led by the word of God cannot sin. But this does not at all mean that a righteous man may not, through weakness of the flesh, sometimes do wrong. Hence John, in chapter 1 of this same letter, including himself and those to whom he wrote, says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." All the Lord's people are in danger of this sort of sin and have to guard against it all the days of their lives. When Paul was far advanced in the Christian life, he said: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." (1 Cor. 9: 27.) Hence there is no conflict between these two passages. While a man loves God and loves his truth, and is living by the word of God, he is not serving sin, and cannot, except through weakness or by mistake in judgment. No man to-day can faithfully serve England in South Africa and the Boers at the same time; but a man very faithful to England might make mistakes and blunders that might even give aid to the Boers. But if he did, it would be through weakness and mistake, and not intentional; and so it is with the child of God. Hence the Christian must strive to be always abounding in the work of the Lord.

New Lights for Old.

"When I was a boy and read 'Aladdin and his Lamp,'" said Uncle Silas, reflectively, "I used to wonder that the old magician should have had any idea of getting back the lamp he wanted by traveling through the streets and offering 'new lamps for old.' I thought the offer was enough to make folks suspicious, and that they'd be likely to think a good while about the usefulness of the old ones before they'd trade for new that might be worthless. But I've found since I've grown older that his cry was a very taking one; there are plenty of people answering to it all the time. Let some fellow claim that he has a new light on prophecy and knows when the end of the world is to come, and people will flock after him and give up the teaching of years. If some traveling lecturer calls out that the light of the Bible, there are young men that will think it is a wonderful illumination and be ready to give up the faith that lighted their fathers and mothers through the world and took away the gloom of death. 'New lamps for old' is an offer that's going on all the time; but it's a sort of trade one wants to make carefully."—Forward.

There is no better time for the exercise of humility than when we succeed.—Mary Lyon.

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Brother McCaleb's Report for December and Summary for the Year.

During December I received the following amounts: From Brother F. W. Smith, \$10; Utica Church, Ind., \$5; church at Second street and Kentucky avenue, Louisville, Ky., \$8. Total for the month, \$23. During the year I have received from the churches \$646.27; earned in the schools of Japan, \$317.50. Total amount for the year, \$963.77. In addition to this I realized during five months about \$75 for the rent of our home, but some \$15 or \$20 of this was spent for repairs on the same; making a total of about \$1,018.77 for the year. Of this amount one-seventh has been given directly toward carrying on the work in Japan; it took \$388 to pay our passage home; I have paid \$10 on amount still unpaid for our home. This left about \$385.24 for family expenses. This amount seems small to support a family on for a year, but it is to be noted that the \$388 for the trip home includes the eating, and that since our return home our friends have not allowed us to be on full expenses. Since leaving Japan our house has been renting for \$25 per month, about \$15 of which has gone regularly to keep up chapel and school expenses, besides some more repairs that have been done, from which, I suppose, we are keeping about even there; but as yet the brethren have not reported to us definitely. I have received during the year especially for the support of the children's school, \$27.10, which has been appropriated to that end. I have also forwarded, by request from various ones, to Brother Snodgrass, \$13.

While the above figures are approximately correct, having to deal both in Japanese and our money and also frequently receiving gifts without an estimate in dollars and cents, it is impossible to be exact; but since I am not on a salary and will send out no duns to the churches for arrears, I suppose a few cents' difference in the reckoning will not be serious. I should also note that the Antioch Church gave \$1.35 and the Broadway Church, Lexington, Ky., gave about \$10 (I failed to note the amount) for the fire sufferers in Japan. I forwarded the same to Brother Snodgrass, and no doubt it has been used well for the distressed.

Those who stand aloof from denominational boards are frequently given a tilt by the "orthodox missions." A year or two ago the Independent, one of the "leading" journals of this country, wrote up Brother Snodgrass and myself, in which the editor paid me the compliment of being connected with only a "waning constituency" of my "denomination." The criticism was so unfounded in every point (and there were several) that a fellow-missionary, though himself a member of one of the orthodox missions, kindly volunteered to write a correction, which the Independent has never seen fit to publish. As to my denomination, of course I have none; as to whether the brethren and churches of my acquaintance that are having fellowship with me independent of all denominational boards, and even independent of the Independent, constitute a "waning constituency," perhaps a few facts may not be amiss; and especially since money measures the zeal and activity of all the orthodox missions, this ought to be conclusive. The year 1892 was the year I went to Japan; buying an outfit necessarily cost me a good deal extra. In 1892 I received about \$900; in 1893, \$678.73; in 1894, \$588.08;

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in 1895, \$670.62; in 1896, \$671.65; in 1897, \$595.38; in 1898, \$626.38; in 1899, \$646.27. These figures, covering a period of eight years, do not show a "waning constituency," judging even from the money point of view. I do not judge by this rule; to those who do, this ought to be satisfactory. But the Scriptures never so judge. The poor widow's two mites were more in the Lord's sight than all that the rich had contributed put together.

My eight years' experience gives me a deeper faith in God and more confidence in his children. With gratitude both to him and them, I press on toward the mark. It is my purpose to travel among the churches till next summer one year hence to encourage them more and more in missionary work, when, the Lord willing, I shall return to Japan to continue to labor among that people.

J. M. M'CALEB.

Mary Hall.

By this name her friends familiarly called her. She was admirably frank and plain-spoken, but agreeable and friendly withal. Buoyant and happy in disposition, full of faith and hope, she was sunshine and cheer in her home, a joy in her community, and a light in the congregation with whom she worshiped God. It is sad to think that she is no more on earth and this is her obituary. Realizing this, I weep again in sympathy with the bereaved family and relatives and over the loss to myself and family of a true Christian friend. We realize more sensibly every day how fast our friends are falling about us in death. It is joyous and glorious to believe in heaven, "the home where changes never come," from which sin and death are banished, and where God's own hand shall wipe all tears from the eyes of his children. It is triumphant to know that death is only a sleep.

The golden dawn of the day of God
Shall smite on the sealed eyes;
The trumpet sound shall thunder around,
The dreamers shall wake and rise.

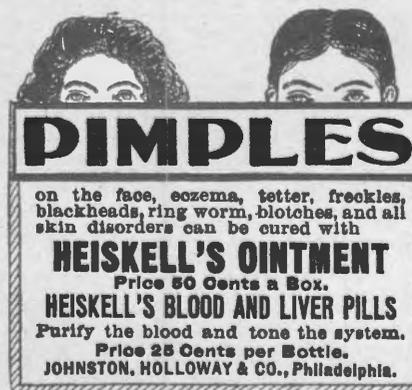
The night is over, the sleep is slept;
They are called from the shadowy place;
The pilgrims stand in the glorious land
And gaze on the Master's face.

Mary Hall was the eldest daughter of James A. and Susan A. Mentlo, and was born on the Mentlo Farm, near Gallatin, Tenn., June 22, 1857. She became a Christian under the preaching of Brother B. W. Lauderdale, at Union, near her home, in the summer of 1873. She was married to William Hall, in the Old Union house of worship, by Brother E. G. Sewell, October 14, 1874. She died on December 8, 1899, in Nashville, Tenn., a few days after a very serious surgical operation for appendicitis. Thus early, when

her life seemed most useful, in the vigor and bloom of womanhood, she passed away. She was in the church over twenty-six years, and was a wife over twenty-five years. She was the mother of five children—two boys and three girls—who survive her. She was a true Christian wife and mother. She loved her husband and children in every sense of that word; she loved her home, and labored to keep it neat, orderly, and a place of comfort and rest; she was truly a "worker at home" (Tit. 2: 5, R. V.); she was industrious, diligent, and economical; she was "not afraid of the snow for her household" (Prov. 31: 21), because she was always up with her work, and the heart of her husband did safely trust in her. (Prov. 31: 11.) Thus he writes of her: "For a little more than twenty-five years Mary was my companion, my earthly comfort, my help, and my counselor. If misfortune befell me, she was always ready to cheer me; and if prosperity blessed me, she was prompt to remind me of the fact that 'the earth is the Lord's, and the fullness thereof; the world, and they that dwell therein.' In fact, she has been everything to me that a wife could be."

Sister Hall was independent in thought and action and did what she conceived to be right, regardless of public opinion. She cared nothing for fine apparel, outward adornment, or display; she requested to be buried plainly and without ostentation; she loved the truth and the service of God and endeavored to read the Bible daily; she said she did not know why she should die when she did, unless it was to impress her boys and to bring them into Christ, and since her death they have become Christians; she also said that it was sweet to die as she was dying, surrounded by her friends, conscious, and in the precious hope of the gospel of Jesus. We feel assured that it can truly be said of her: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." (Rev. 14: 13.)

E. A. ELAM.



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Read Carefully.

Some four years ago the digressives took possession of the meetinghouse of the church of Christ at Longview, Texas. They put in the organ, organized all the society fads, stained the glass in the windows, hired a pastor, and drove out many of the old members who had stood by the truth and a pure worship, and thus ruined what was once called "a model church." They are dragging along, but, as far as I can learn, are doing no good, being now only a sect among sects. There is no longer anything "peculiar" about them. Some twenty-three members protested against their high-handed doings, but it did no good; their hearts were set on Egypt, and back they went. For a while the faithful met from house to house, until, by removal and death, they numbered but eight or ten.

Three years ago I was compelled to move my business. I went to Corsicana, from there to Terrell, preaching at these places and in the surrounding country as I could.

I have now returned to Longview and think the times propitious for building up the cause of Christ again in this town; but I am poor, and as there are only two other brethren left here, who are both very poor, I am constrained to call upon the brethren at large to help in this mission.

If every reader of the Gospel Advocate will send me what he can—a nickel, dime, or quarter—just inclose it in a letter and send it. We can then rent and seat a hall, buy hymn books and Testaments, and start the work at once. If any are disposed to send more—the Lord bless you!—send it along. Any one who will take the matter in hand can interest his or her home congregation in this mission and make up a few dollars easily. I shall expect a good shower of nickels and dimes right out of Nashville, Tenn., where I have held three good meetings. I hope to hear from the church in Montgomery, Ala., too.

A few years ago I made a call for help for drought-stricken brethren in West Texas. The response was generous and noble. More than \$2,000 reached me from the churches and was sent on, at my expense, to the sufferers. Eternity alone will tell how much good these noble contributions did. Here is now a spiritual drought. Will you help in this? A dime is not too small for you to give; but if a thou-

sand others fellowship you in the work, we will get \$100, and, I think, will succeed in again planting a Bible church here.

We will call this the "Longview Mission," and report as we proceed. Who will fellowship us in this mission? Address JOHN T. POE, Longview, Texas.

We trust our readers will respond liberally to Brother Poe's appeal. The people are growing weary of denominationalism; it has been tried, and found wanting; it is a failure. Many who have been led astray by the fads and fancies now wish to return to the worship in its primitive simplicity. The time is ripe for a bountiful harvest in the kingdom of God.

Those who love the truth in its simplicity should rise in the strength of Israel's God and fight his battles as they have never done before. God has always overruled the folly of man for his own glory and the good of his people; but while he does this, he demands fidelity of his children. There is a work that we must do. "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works." (James 2: 14-18.) We will make slow progress in leading people out of error while we are not actively engaged in the work of the Lord. The active, diligent servant of the Lord is always blessed. Only those who obey the commandments of Jesus are his friends. "Ye are my friends, if ye do whatsoever I command you." (John 15: 14.) "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (James 1: 25.) "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." (1 John 5: 2, 3.) Earnest work as God directs is never in vain. May God speed the day when all will be willing to work vigorously and earnestly according as "it is written" for the growth of the kingdom of God throughout the whole world.

J. C. McQUIDDY.

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General News.

Thirty-four deaths from the bubonic plague are reported from Honolulu, one white woman being a victim.

Criminal prosecutions in Tennessee for the last fiscal year, which ended on December 19, 1899, cost the State the sum of \$155,198.79.

The Penitentiary Commissioners recently turned into the State treasury the sum of \$14,646.74. This money was derived from the sale of coal at Brushy Mountain mines.

Osman Digna, the principal general of the late Khalifa Abdullah, who escaped when the Khalifa and other officers were slain in battle with the British, under General Kitchener, was recently captured and brought to Suez.

The steamship Hutton, from Galveston, cleared from New Orleans with 5,000 square bales of cotton, 1,600 round bales, and 1,800 tons of phosphate rock. She cleared for Kobe, Japan. This is the fourth vessel hence this season for Japan direct.

Gen. Lorenzo Torres engaged the Yaquis at Macoyota, killing over two hundred of them and taking five hundred prisoners. It is said that this last important victory of General Torres will have the effect of scattering the Yaquis and will result in ending the war.

A. M. Shook, Whiteford Cole, Percy Warner, J. Hill Eakin, Ar W. Wills, Robert Ewing, and H. W. Buttorf have been appointed by Mayor Head as delegates to represent Nashville at the meeting of the International Mining Congress at Milwaukee, Wis., on June 19-23.

Smallpox has broken out among the fifteen hundred students at the University of Indiana, at Bloomington. The State Board of Health was last week notified that five students who lived at one boarding house had been stricken and many others had been exposed.

Signor Guarini has patented an apparatus which is apparently an improvement upon Signor Marconi's method of wireless telegraphy. It will be tested between Brussels and London. He talks of wireless communication between London and New York as well "within the range of probability."

There are now one hundred and fifty-six cotton mills operating in Mexico, and many new mills are building and old ones being enlarged. Many cotton mill owners believe that Mexico is now in a position to export cotton textiles to South America in competition with England and the United States.

The remains of John Ruskin, who died on January 20, were interred in Coniston Churchyard. The Dean of Westminster offered a grave in Westminster Abbey. This honor, however, was declined by Mr. Ruskin's relatives, who say in their reply to Mr. Bradley that it was the Professor's own wish to sleep in Coniston Churchyard.

Korea's first railway was opened to traffic on September 18. It runs between Seoul and Chemulpo, and track is now laid to within five miles

Seoul. It is of standard gauge, and is twenty-six and one-quarter miles long. The Japanese Government appropriated \$900,000 for its completion. American material and cars are used throughout.

The annual report of the Bureau of Animal Industry was sent to Congress a few days ago. In regard to the inspection of Southern cattle, the report says that during the quarantine season of 1898, 32,937 cars of cattle, containing 911,455 cattle from the splenic fever district, were unloaded in quarantine divisions of the stock yards at various points and inspected.

Professor Todd, of Amherst College, and Percival Lowell, of Boston, are making preparations for a trip to Africa to observe the eclipse of the sun in May next. Mr. Lowell's interest in astronomy began in an amateur way six or seven years ago. He founded the Lowell Observatory, at Flagstaff, Ariz., in 1894, and since then has made some very important observations.

A sharp and prolonged shock of earthquake was felt in Mexico City a few days ago. The duration was one minute, according to the observatory. There was much alarm, owing to the severity and duration of the quake, and the audiences in the theaters were much frightened. Many houses and churches were cracked, but no loss of life or injury to individuals was recorded.

Thirty thousand additional Austrian miners have gone on strike, their employers having refused the demands for higher wages and an eight-hour day. The total number now out is 70,000, and it is thought that 20,000 others will join them. The employers threaten dismissal and eviction within three days. Police precautions have been taken to prevent violence. The coal famine threatens to check every branch of Austrian industry.

General Otis reports from Manila that General Schwan is conducting the campaign in the southern part of Luzon with the greatest energy. He has located southeast of Laguna de Bay what is probably the last considerable force of insurgents remaining in one command, and the report shows that, with small loss to himself and heavy loss to the enemy, he has managed to completely dissipate this force, probably beyond the possibility of reconstruction.

President Newell Sanders, of the Tennessee River Improvement Association; Z. C. Patten, secretary; and Maj. Daniel Kingman, engineer in charge of the Tennessee River improvements, have gone to Washington by invitation to appear before the Rivers and Harbors Committee of Congress in behalf of an appropriation for the Tennessee River. These gentlemen will be joined in Washington by committeemen from Alabama towns interested in the river improvement, and by a committee from the Knoxville Chamber of Commerce.

According to the Irrigation Age, the waters of the Great Salt Lake, in Utah, have receded a mile within the past year, and some persons think that within the coming century this wonderful body of water may be completely dried up. The cause of the lowering of the water is ascribed to the rapid extension of irrigation ditches, which draw their supply from the streams emptying into the lake. There is now a "salt desert" not far from the lake, which was once covered with water. The salt deposit on the floor of the lake itself is believed to be of great business.

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In reply to a resolution of the Senate, the Secretary of the Interior has sent to that body an estimate for topographical and geological surveys of Cuba, Puerto Rico, Hawaii, and the Philippines. The report shows that there is great necessity for this work, owing to the imperfect maps on hand. The geological work proposed to be done, it is said, will protect agricultural conditions in many instances and show whether or not the Philippines contain gold or other valuable minerals in paying quantities. The most difficult part of the work will be found in the Philippines, where the topographical survey, under the present plans, will extend over twelve or fifteen years. The estimates for the surveys are as follows: Puerto Rico, \$16,000; Hawaii, \$29,000; Philippines, \$50,000; and Cuba, \$36,000.

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The manufacture of the American Pianos and Organs by Messrs. Cornish, at their immense factories at Washington, N. J., is one of the most interesting exhibitions possible. The vast works are really wonderful, and the making of the Cornish American Pianos and Organs can be followed in all stages, from the rough lumber brought in from the extensive drying kilns, and cut up by the big circular saws in the lower end of the first machine floor, to the examination of the exquisitely finished product in the warehouses. The magnitude of their business has made it necessary for them to still further increase their factory space, and they have just finished an addition to their main build-

ing, which will give 20,000 cubic feet more room; they have also enlarged their office facilities, so that they are now in better shape than ever to handle orders, and can now build and ship at the rate of sixty pianos and organs per day, or 18,000 per annum.

The Jubilee Illustrated Catalogue issued by this enterprising firm, the frontispiece of which is printed in colors and is a unique reproduction of a celebrated painting representing St. Cecilia and the Heavenly Choir, will be sent free to any one addressing Messrs. Cornish & Co., at Washington, N. J., and mentioning this paper.

Nearly all can recall that favorite fiction of their childhood, the voyage of Sindbad the sailor into the Indian Sea. They will remember that magnetic rock that rose from the surface of the placid waters. Silently Sindbad's vessel was attracted toward it; silently the bolts were drawn out of the ship's side, one by one, through the subtle attraction of that magnetic rock; and when the fated vessel drew so near that every bolt and clamp was unloosed, the whole structure of bulwark, mast, and spars tumbled into ruin on the sea, and the sleeping sailors awoke to their drowning agonies. So stands the magnetic rock of worldliness athwart the Christian's path. Its attraction is subtle, silent, slow, but fearfully powerful on every soul that floats within its range. Under its enchanting spell, bolt after bolt of good resolution, clamp after clamp of Christian obligation, are stealthily drawn out. In an hour he is a wreck; he cannot hold together in a tempest of trial, because he is no longer held together by a divine

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Church News.

FLORIDA.

Inverness, January 15.—I have arrived in Florida. I stopped for two weeks at or near Oxford, where I found a small band of disciples. Brother David Martin is their preacher. He is a true man and an earnest student of God's word. I went from Oxford to Lecanto. I preached there a few times. This little congregation is moving slowly. A few meet in Sunday-school service and read a lesson from the book of God. I am now at Inverness, at the home of Brother W. C. Zimmerman. He and his wife are faithful to the "one way." I preached here once. They are few in numbers and the outlook is not hopeful. I go from here to Dade City, and from there to St. Petersburg, or to some point on the Gulf of Mexico, to aid my health. I will preach to all as I go. God granting me power, I want to hold a meeting in an entirely destitute point and try to build up the cause of Christ in the midst of sectarian circles. Now how many will agree to go out in the world of sin where Christ is not preached and hold forth the word of life to the misguided ones? Shall we try this? God be with us in our efforts to do good while the days are going by. Brother Biggs of Ocala, has launched forth a little paper, which he styles the "Stumbling Block." I hope it may prevent some from stumbling and help them to stand firm against sin and the vain delusions of this world. I expect to remain in Florida a year, if not all the time, and will do what I can to show sinners the way of life.

J. B. HOBBS.

OKLAHOMA.

Cordell, January 16.—I spent the entire month of December in the field. The first Lord's day I spent at Brother Kelley's, near Combs, where I preached three discourses. I then went to Willowvale and spent a week. There I tried hard to get the brethren to go to work, but failed. I went from there to Quartz and spent a few days. The brethren worship according to the gospel at this place. I went from Quartz to Ural, where Brother J. E. Dunn has held two meetings. I spent the holidays very pleasantly at that place. The audiences were good all the week. I was pleased to see the young people attend and enjoy the service of the Lord while others were reveling and making themselves and others miserable. I came home on New-year's Day and have been at home most of the time since. I am trying to make good use of the time preparing for better work in the future. B. C. YOUNG.

TENNESSEE.

Milan, December 9.—My protracted meetings for 1899 are over. I have held nine meetings, two at mission points, all of which have been reported, I believe. My work among the churches has been moderately successful in the way of additions to the church of God and satisfactory to the brethren. I will preach regularly for four or five congregations during 1900. I want to do more mission work next year than I did this year. Weak churches, mission points, churches wishing to do mission work, and isolated brethren wishing preaching will please notify me of their locality and desires, so I can arrange to help them that desire my help. There is no board or society backing me in this work. I am simply, as I have always done, trusting in the Lord for the help neces-

sary to carry on this work. Brethren, do not hesitate to write me if you want my services in preaching the gospel of Christ. E. C. L. DENTON.

TEXAS.

Wimberley, December 23.—My ministerial work is closed here now for the time being. I have several calls and some promises for Northeast Texas, Arkansas, and Indian Territory. It is not possible that I will fill these promises this winter, owing to the cold, bad winter so far. It is probable that I will evangelize in Arizona and Mexico a part of the time next year. A few calls from friends and brethren in those destitute regions demand that I go there. Brethren that need and want help in those parts of the West can write me at once at Wimberley. I hope all will renew their subscription for the Gospel Advocate. Brother Leath, of Wimberley, who has been a regular subscriber for thirty years, says that the Gospel Advocate is better now than ever before, and as long as it continues as pure as it now is the editors may consider him a lifetime subscriber. He is now seventy-three years old, and is full of faith and good works. As we grow older we should grow better and wiser, knowing that the trials of life will soon be over, and those that are laboring in the kingdom of Christ have the promise. Why it is that some brethren slacken their energy and live so cold and indifferent is more than I can account for, knowing that it is a life and death case. Brethren, let us be faithful and work for our Heavenly Father. H. H. TURNER.

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To be confronted suddenly with the knowledge that Bright's disease had hold of one was, at one time, equivalent to hearing a death warrant read; but to-day, thanks to the discovery of science and the researches of Dr. Kilmer, no case is entirely hopeless. Even those in advanced stages have been rescued and life prolonged by Swamp-Root.

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Obituaries.

[Obituaries will hereafter be limited to forty lines and signature. This is about two hundred and fifty words, and makes nearly a half column. Avoid the use of poetry as much as possible, especially of that which is original.—Editors.]

WATTS.

At the advanced age of eighty years, three months, and twenty-seven days Mrs. Margaret G. Watts died on January 20, 1900, at her late residence in Murfreesboro, Tenn. In her nineteenth year she became a member of the Primitive Baptist Church, of which she was a faithful member till death. Those who knew her speak often of her charity, humility, sympathy, and lovable disposition. The writer conducted the funeral services. W. L. LOGAN.

SPENCE.

On January 9, 1900, at the residence of his sister, in this city, Albert Spence breathed his last. Albert was liked by his acquaintances and loved by his friends. He treated the members of his family with such kindness that they were almost broken-hearted at giving him up. May the Lord speak peace to the grief-stricken mother and comfort the sorrowing brothers and sisters. The writer conducted prayers at the residence, and Brother John E. Dunn conducted services at the grave. W. L. LOGAN.

Murfreesboro, Tenn.

BLACKLY.

The death angel has visited Brother and Sister Blackly and claimed Walter. He was born on December 6, 1898, and died on February 3, 1899. On the night of his death little Walter appeared to be as well as usual, and his parents, on awakening next morning, were shocked when they found that the little one had passed away during the night. It is sad for the parents to have to give their child up in that way, but they should remember that their little darling is now at rest.

(Mrs.) M. E. PARKS,

Bogota, Tenn.

DAVIS.

Sister Kim, Morton Davis was born on December 28, 1867; became a member of the church of Christ in 1892; married Mr. John Davis in 1899; and died on January 13, 1900. She was an obliging neighbor, a true friend, a devoted wife, a faithful Christian. Her heart was pure, her spirit was humble, and her life was sweetly beautiful. She was wholly unselfish, sacrificing her pleasure for the welfare of those by whom she was surrounded. May God pour oil into the broken hearts and sunshine into the dark lives of her loved ones. The funeral services were conducted by the writer.

W. L. LOGAN.

Murfreesboro, Tenn.

MALLORY.

Norman H. Mallory was born in Meaford, Ontario, December 29, 1876; obeyed the gospel during the winter of 1893; and died at the home of his father, in Bates, Manitoba, September 16, 1899; aged twenty-two years, eight months, and seventeen days. Brother Mallory was a young man with bright prospects, and was a good, Christian boy. He attended the Nashville Bible School part of two years with the expectation of preaching the gospel of Christ, but was called home on account of the failure of his health, where he died but a short while after his return. He leaves many friends in the city of Nashville, as well as dear loved ones at home, to mourn his departure. D. B. MCANLESS.

SMYTHE.

Another good brother has passed away. Brother Robert Smythe was born in 1864, at Worcester, Mass.; obeyed the gospel in 1877; came to Murfreesboro, Tenn., in 1899; and died on the first Sunday in January, 1900. He was superintendent of the Fort Wayne Electric Light Company at this place. In his business transactions he was honest, upright, and truthful. He was regular in his attendance at the Lord's house and took much interest in its services; he was a Christian, and that is enough to say about any one; he was perfectly devoted to his family, his death being brought about, to a great extent, at least, by his attention to his little girl through a severe illness. The writer conducted the funeral services at his late residence in this place. I pray God to be merciful to his wife and little girl. W. L. LOGAN.

Murfreesboro, Tenn.

WILLIAMS.

Andrew Williams was born in Chat-ham County, N. C., December 20, 1815; and departed this life at his home at Elm Tree, Tenn., August 5, 1899; being eighty-three years, seven months, and fifteen days old. He joined the Christian Church in the year 1830, being a consistent member thereof about sixty-nine years; he joined the Masonic fraternity and was a faithful brother of that order for over fifty years. To know him was to love him. While we mourn his death, may we ever try to imitate his character, that we, too, may leave behind us a model life. O how we miss him in the church—his presence, his prayers, and his example! May the greatness of his life prove to be the means of the salvation of many souls. To the bereaved family I would say: Be steadfast unto the end, that we may meet on the other shore. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." J. T. CABE.

Boydsville, Ky.

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The stability of your government depends upon its funds; its strength depends upon its iron.

Too little iron in your blood means bankruptcy.

Are you bankrupt?

If you are weak, thin, pale, nervous, and easily tired, you are at least on the verge of it; if you have no reserve, you had better create one.

Lay in a fresh stock of blood money. Put iron in your blood. Take Dr. Harter's Iron Tonic.

This will bridge over the crisis.

Nature will do the rest.

Rich blood is red blood. The red color is caused by iron. "As strong as iron" is literally true. It means red blood and red cheeks, pink nails, pink skin, iron, and the strength of iron in every part of your body.

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Weak organs of every sort—stomach, liver, heart, lungs—come from the want of vitalizing blood—blood with plenty of iron in it.

Indigestion, loss of appetite, headache, backache, lack of vitality, depression of spirits, anæmia, female troubles, general weakness, and chills and ague can be cured by Dr. Harter's Iron Tonic.

Read this from a Texas man:

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"Dallas News—Gentlemen: I think Dr. Harter's Iron Tonic a good medicine: It certainly put my system in splendid shape. J. M. BEEBE.

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Field Findings.

"There is a river, the streams whereof shall make glad the city of God." (Ps. 46: 4.)

The psalmist, David, was a most wonderful man, being a prophet, a poet, and an historian. He could look back up the stream of time and sing of creation, of Edenic happiness, of the temptation, of the fall, of the sorrows that came to the world by reason of sin; and then pass down to the flood, to the bow in the cloud, to the offering of Noah; and then to faithful Abraham—his trials, his humility, his trust in God, his hope of a better country; and then finally down to his own time, when he gives us a description of the world, of the people of God, of their conflicts; and then with a prophetic eye he beholds a river, a city, and streams.

The city was doubtless the one to which the Hebrews had come, "the city of the living God," or "church of the firstborn" (Heb. 12: 22, 23); the stream was Christ, for "the blood of Jesus Christ his Son cleanseth us from all sin." He is the healing fountain, the cleansing river, and can keep us clean. The streams emanate from him and "make glad the city of God." What can cause us to rejoice more than singing, praying, exhorting, preaching, giving, communing? These are a few of the streams that make glad the city of God. Lord, help us all to realize that we are truly thine, have been bought with a price, and should serve thee as taught in thy word.

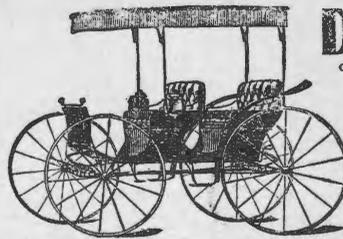
Brother Joe S. Warlick, one of the best debaters in Texas, says of my debate with Thompson: "I have read the discussion between Brother J. H. Lawson and Elder Thompson. I regard it a splendid debate, for the reason that Elder Thompson is above an average debater for the Baptists, which gave Brother Lawson a chance to do himself justice as a debater, in doing which he shows himself more than a match for his opponent; and, having the truth, he had no trouble in doing his part well. I hope the book will have a large circulation, for it will do good wherever read." The debate contains two hundred and five large pages. I will send it and also "Heartfelt Religion" and "Which Church Must I Join?" all for 50 cents. I do this to raise \$100 at once, and this offer is good only one week after it appears in the Gospel Advocate. I will refund the money to any one not satisfied with the book. This offer will not appear in the Gospel Advocate any more; so if you want the three for the price of one, send money order to J. H. Lawson, Denton, Texas. Do not send stamps.

The smallpox situation in Denton is now much improved and the disease is confined to two families of the church of Christ. I anticipate no further spread of the loathsome disease.

Brother W. K. Rose has located at Paris, Texas. Brother Rose is an excellent preacher and has been quite successful in the field as an evangelist. He has recently taken a life partner in this great work.

Brother Joe S. Warlick is now confined at home on account of the sickness of Sister Warlick, who has been confined to her bed over ten weeks. I hope that Sister Warlick will soon be restored to health and that Brother Warlick may soon go out in the great field where he is so badly needed.

Brother D. S. Ligon, of Krum, recently made a trip to South Arkansas. I would be glad to receive postal card reports from the preachers of



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HOOD'S PILLS cure all liver ills. Nonirritating.

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Boaz-Thomas Debate.

The Gospel Advocate readers will bear in mind that on April 11, 1899, W. T. Boaz (Christian) and H. K. Thomas (Missionary Baptist) began a religious discussion at Spring Creek Church house, near Boaz, Ky. The propositions were: "(1) The Scriptures teach that to a believing penitent baptism is a condition of the pardon of past sins. (2) The Scriptures teach that the penitent believer has salvation, or remission of sins, before baptism."

The debate was to have continued three days, but Brother Thomas broke down at the close of the first proposition, getting very hoarse, and was not physically able to enter into the discussion of his affirmative proposition, and the debate continued only one day and a half. The conclusion was heard at the same place, beginning on December 6, 1899, Brother Thomas affirming the second proposition.

We expected a little more from Brother Thomas than we received; we expected him to define the terms of his proposition, but that he never did. Brother Boaz asked him, in every speech, of what baptism he was speaking—whether of Christ's or John's. Brother Thomas gave no answer. Brother Boaz asked, over and over again: "Unto what were you baptized?" (Acts 19: 3.) Brother Thomas did not answer at all. Last spring, in the debate, Brother Thomas said that Mark 16: 16 was spurious, or was doubted. Of course this came up again. Brother Boaz asked Brother Thomas if he truly believed Mark 16: 16 to be scriptural. Brother Thomas gave no answer. Brother Thomas was trying all the time to hold up his side of the question by attempting to prove that every believer is saved. He went away back to the patriarchal age and brought up Abraham as a proof that we who are under the new covenant are saved by faith alone. He took the position that Abraham's faith was made perfect when he offered his son, Isaac, upon the altar. (James 2: 20-22.) While Brother Thomas was trying to hold to his "faith-alone salvation" he conceived an idea somehow that there was a wrangle between Christ and John. Where he believed it to occur was in John 8: 30-32. He said: "All believers were saved." Then Brother Boaz turned to John 8: 44 and found some believers were the children of the devil. Then Brother Thomas said that "John said they believed, but Christ did not," and that he was not responsible for the contradiction between Christ and John.

Brother Thomas' whole argument rested on human theories, with a few such scriptural passages as these interwoven: John 3: 14-16, 18, 36; Acts 16: 31; 1 John 5: 1. He spent quite a while on John 5: 24 and John 3: 36, saying: "'He that believeth on the Son hath'—not will have, but hath—'everlasting life.'" He quoted Gal. 3: 26 quite often, always forgetting that verse 27 was next and part of the sentence. Brother Boaz asked Brother Thomas, "What did the Jews do in turning, in Acts 11: 21?" to which he gave no answer. Brother Boaz asked how the sinner believed "into" Christ, and was afterwards baptized "into" Christ, without apostatizing in order to be baptized into Christ. Brother Thomas would not answer.

Brother Boaz had a chart, "Bible against Baptistism." From the chart he quoted: "Baptist—he that believeth is saved and ought to be baptized, if the church votes him in." Brother Thomas denied that being Baptist teaching. Brother Boaz said: "All that I know about it is that when I joined the Baptist Church under Brother Thomas' teaching the church voted me in before Brother Thomas baptized me." Brother Thomas did not deny that; he remained silent on that subject.

Brother Thomas is much farther advanced in years than Brother Boaz. He baptized Brother Boaz into the Missionary Baptist Church, but a few years ago Brother Boaz, seeing his error, came over on the Lord's side. His scriptural arguments prove that he has studied the word of God diligently. His arguments were too much for Brother Thomas. These are only a few of the questions and arguments of the discussion. The debate was well attended. It will do much good for the cause of Christ in that community. **A PATIENT HEARER.**

Kansas Notes.

Brother B. F. Rhodes is now with us at Belle Plaine. The attendance and preaching are good. I hope and pray for much good to result from the meeting.

Brother I. D. Moffitt is with the brethren at Attica. They have passed through some periods of darkness, so far as flourishing prospects are concerned. They have some faithful soldiers, and with the assistance of Brother Moffitt I trust they will take on new life and that the cause will prosper in their hands.

Brother B. F. Martin is at Burden, lending his assistance in the advancement of the Master's cause. Brother Martin will perform his part well.

Brother C. C. Houston recently closed a week's meeting at Malaby Schoolhouse. Much interest was manifested, but he had to leave them with the interest increasing.

Brother Z. T. Houston preached at Peck on the first Lord's day in January. Brother Houston is ready to do some work in the field. Call him out, brethren.

Brother H. R. Signor is near Medford, O. T. He thinks of locating there.

Brother O. M. Thomason was at

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Strong City when I last had a report. He is meeting many new brethren in Kansas. He has had some very successful meetings.

Brother Will. Elmore was at Manchester the last report I had of him.

Brother J. E. Cain was at Little Walnut on a recent Lord's day.

I met with the brethren at Pleasant Hill on a recent Lord's day, the first time I have had that privilege for two or three years.

Brother George Henderson, of Conway Springs, met with us at Pleasant Hill. Brother Henderson is disgusted with the state of affairs at Conway Springs; he cannot indorse the instrumental music in the worship nor the societies that they have inaugurated to assist the Lord's institution. He will soon cast his lot with the brethren at some other point, probably Pleasant Hill. Brother Henderson is a faithful, conscientious man and will add strength to the working force of the congregation wherever he goes.

The writer has promised to assist in the work of reviving the congregation at Antioch, Harper County. They have not met for some time, but there are some there who are not willing to live that way. An effort will be made to get the community interested in the work again.

Brother John F. Stagner is in Oklahomā, preaching the gospel as he goes. There ought to be much accomplished now, as the preachers are well distributed over the field.

Dr. Herrick Johnson says: "You cannot hasten the millennial glory by making the church of Christ a vast soup kitchen or clubhouse or lecture-ship platform, with a gospel attachment. The New Testament is a message. First of all and oftenest of all it must be delivered. 'Go, preach.'" There are some salient points in this extract. It is certain that we cannot advance the cause of Christ by the things mentioned outside of the gospel—no evidence of their being in the Lord's plan, which is the only plan through which the work is to be accomplished. We cannot hope to reach the end that God designs to be accomplished without following the instructions suggested by his wisdom. God's love suggested the proper thing, his wisdom made no mistake in devising it, his power correctly executed it. If success is to be attained through us, we must be perfectly submissive to the divine arrangement. We may be enabled to make some show of human wisdom, but it will not stand the test when brought under the scrutiny of God's searching truth. It would be safer for us to submit it to such a test before we undertake to press it upon others. If the light of God's wisdom is shed upon it, it will reveal its defects. A sham shows up well sometimes until it is punctured; then the inwardness of the thing becomes a stench in the nostrils of the pure. It is not safe to become attached to any system until we have put it in the balance of God's truth

and weighed it correctly. We certainly know that there is but one correct standard by which to measure our lives and our work in the vineyard, and that is nothing less than God's book as applied to the circumstances. This followed, and our work will be uniform and harmonious.

D. T. BROADUS.

Belle Plaine, Kan.

When I Die.

When I am dead and my life work is done; when I am about to be laid away to await the trumpet of the archangel, and my loved ones are gathered about my coffin to bid a last farewell to my remains, then I want no flowers from those who did not give me such and wish me good cheer while I lived; I want no hypocritical encomiums or fair speeches of praise from those who cursed, or blamed, or falsely accused me in life; I want no preacher display of funeral oratory from those who could not or would not fellowship me in the service of my Master.

I despise the hypocritical cant which praises when I am dead, but cursed me as a heretic in life. I want no crocodile tears or sprig of evergreen from such. My life is ended; let me go. Turn to the living, the suffering, and give to them the sympathy and praise which may do them good. I have always despised the hypocrisy which railed at a Roman Catholic purgatory and the priestcraft which pretended to pray men through it, and then did the same thing under the name of "a funeral."

If any have cheered or blessed me while living, or if there be any whose lives I have made brighter, any upon whose countenance I have provoked an innocent smile, or whose burdens I may have helped to bear—if these should attend my funeral and shed an honest tear or lay one flower upon my grave from sincere love, so be it; and may God bless them.

I am sure that life is the time to do good to our fellow-men, and that when they are dead our opportunities toward them have forever ceased. No amount of praise can undo the evil we may have done them, nor can it atone for the good we could have done. Life's road is a hard one, at best, and those who have found a spiteful sort of pleasure in throwing stones at me and across my pathway during life should not add insult to injury by professing a sorrow they do not feel or by expressing a hypocritical praise for one they damned through life. Still, nothing men may do or say can change the destiny of the dead. His own life, now done, has worked out for him an eternal weight of glory or sunk him down amidst the wreck of a world, through sin, to unutterable woe. No prayers or tears or words of praise can change the fact that men must reap what they sow. **JOHN T. POE.**

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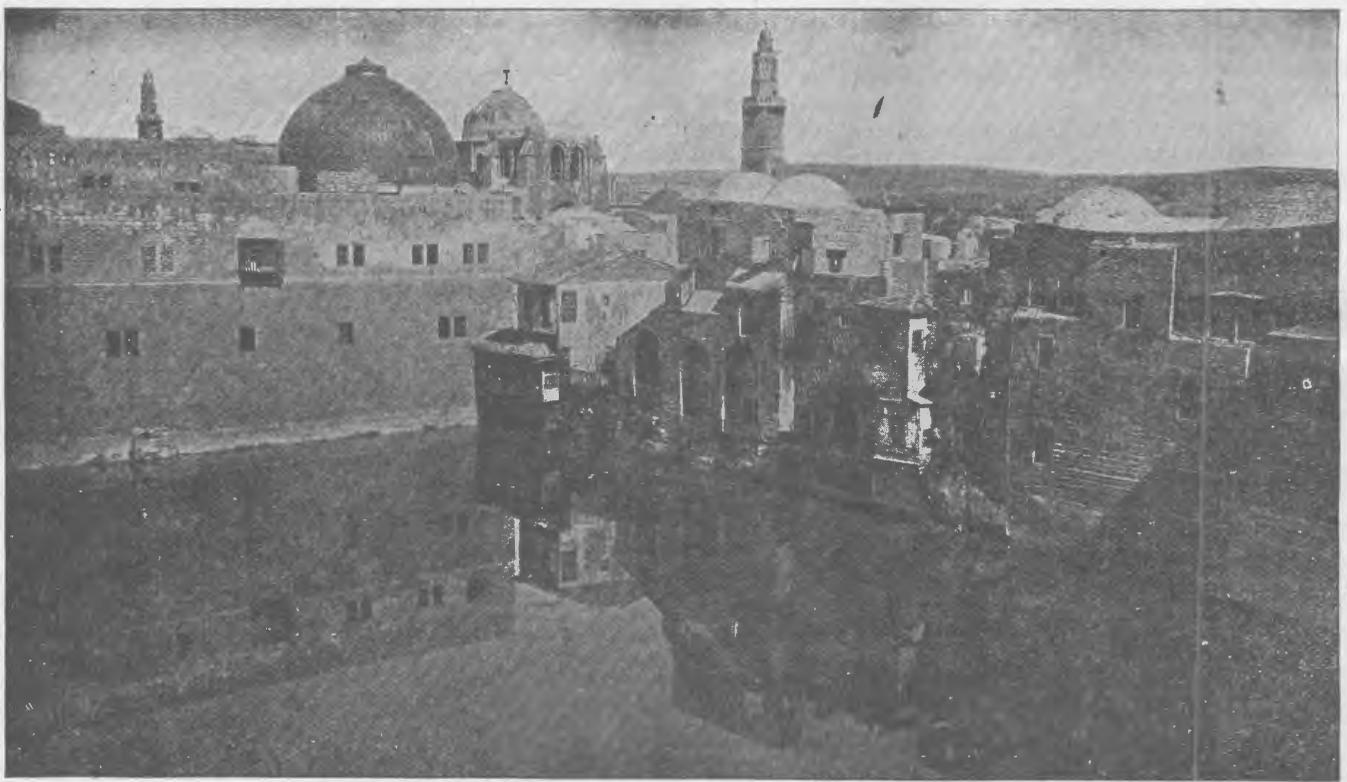
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D. LIPSCOMB. E. G. SEWELL. F. D. SRYGLEY.
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SPECIAL NOTICE.

Should YOU receive the Gospel Advocate marked with a red ~~mark~~ at this place, YOU are to understand that we are sending it to YOU with the view of securing YOU as a regular subscriber. We are indebted to a mutual friend for YOUR address. We desire that YOU carefully consider the merits of the paper: We want YOU on our list. We are endeavoring to make this the best year in the history of the Gospel Advocate, and we desire YOUR coöperation. The numbers sent YOU marked as indicated are free.

A brother in Kentucky sends me the following paragraph from the Pentecostal Herald, and asks me to "tell, on the first page of the Gospel Advocate, in a simple, straightforward manner, the way of salvation, that a 'poor girl,' or anybody else, may understand it:"

"Do we, as preachers and professed followers of Christ, know how to tell sinners the way of salvation? Did the reader ever see a preacher with a penitent on his hands, who did not know what to say or what to do with the seeker? In a conversation with a very excellent Christian woman a few days ago, she told us an incident that shows how sadly some fail at this point. A poor girl was dying of consumption. She was not a Christian, and was very anxious to have the minister come and tell her how to be saved. Our friend went after the preacher—one of the most prominent ministers of the town—and went with him to see the dying girl. Said she: 'The hour spent in that sick chamber was agony to me. Instead of telling the poor girl in a simple, straightforward manner the way of salvation, he sat there and went over one of his old, dry sermons, abounding in theological terms and subtle distinctions, from which neither the ignorant girl nor any one else could get an intelligent idea of how to come to Christ. After he had gone away, the poor child pulled the cover over her face, and said: "Mamma, I don't want to see the preacher any more."' There are learned and eloquent men, men who have large churches and receive big salaries for their preaching, who can no more tell sinners how to be saved than the most illiterate hod carrier can teach astronomy. An altar full of penitent souls would at once put them at their wits' end. A preacher may live without Milton, and die without Shakespeare, and be guiltless; but the man who spends his life in the place of a minister of the gospel of Christ, and yet is ignorant of the practical science of salvation, will fare worse in the judgment than the idolatrous priest who ministers at the altars of Buddha. Whatever else we may know, or not know, we should by all means be skilled in pointing the way to the cross."

It would be easier to understand "the way of salvation" if preachers would quit trying to tell it

and simply read it as God has told it in the New Testament. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." (Matt. 28: 19, 20.) "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15, 16.) "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. . . . Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2: 37-41.) "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." (Acts 8: 30.) "Go into the city, and it shall be told thee what thou must do." (Acts 9: 6.) "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22: 16.) "Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." (Acts 16: 29-34.) "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6: 3, 4.) "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3: 26, 27.) This is the way God tells "the way of salvation." No one knows anything about it except what God has told. What God tells is to believe on the Lord Jesus Christ, repent, and be baptized "in the name of Jesus Christ for the remission of sins." Those who do this are "one body in Christ" and their duty is to live as Christ lived. This is "the way of salvation" and those who do this are saved, else the promises of God have failed.



The following communication was written by a practical business man in Nashville:

"Gospel Advocate: In the first number for 1900 of the Independent there is much food for serious thought and reflection. In it are contained reports,

covering the past year of 1899, of all the religious denominations in the United States, the reports being made by some one occupying either a very prominent or an authoritative position in the church. These are supplemented with the best obtainable statistics got up by the editor, and obtained in the main from the officers of the different religious bodies, giving the number of churches, preachers, and members for the past two years, and contrasting the two. In these reports and figures, which substantially agree, one or two very striking facts are developed, about which I believe an article by Mr. Srygley would do much good.

"The first of these relates to the Southern Methodist Church. This most powerful religious sect has had a marvelous growth. In fact, it is stated by Dr. Hoss that it has had a growth of two hundred and fifty per cent in a single generation. The statistics for the past year show that this remarkable growth and progress has suddenly ceased, not by the slow process of neglect and decay, but has suddenly ceased; and not only has it abruptly stopped growing, but the past year shows an actual loss of membership. This sudden step backward bears date, or nearly so, with the acceptance of a fund voted the church by Congress. It has been charged by leading Methodists all over the country that its acquisition was besmirched by questionable means. It is idle to argue the question as to whether a real wrong was committed or intended. All, I think, will agree that it had the 'appearance of evil,' which we are told to avoid, and which the church, in its organized capacity, declined to avoid. A large part of Methodism, and unitedly in the other churches, felt the effects in Christianity for a church to do a thing which would seriously compromise a man or body of men of the world who would do the same thing.

"Dr. Hoss, referring to the past year, says that for thirty-three years this is the first setback the church has ever experienced. No cause is assigned—the church, indeed, does not seem to be agreed as to the cause. But looking at it from the outside, does the congressional fund afford an explanation as to why they alone, of all the large Southern churches, should show an actual decrease in membership? What does the Advocate think of this? The question is not asked through curiosity. If it is true, it teaches a profoundly important lesson to all churches in the future.

"Another interesting fact shown by these reports is that while few of the denominations show an actual decline in membership, all, or nearly all, show an arrested development when gauged purely by conversions or church accessions. But, when viewed from the standpoint of finance, every one is hopeful and prosperous to a degree. The change is striking—astonishing. All, without exception, show increased contributions and collections. Even those showing a decreased membership have collected more money than in any other year of their entire history. The Cumberland Presbyterians, with a membership of only 186,000, start out the new year to collect a cool million for education. The Southern Methodists set themselves the task of collecting a million and a half for the same purpose, and Dr. Hoss thinks the collections will exceed the amount asked for. But the Northern Methodists have determined to distance all competition and rivalry. With a membership less than double the Southern branch that undertakes a million and a half, she announces her determination to raise twenty millions of dollars as a "century thank offering!" And in raising these vast amounts, all seem to be succeeding, according to their reports, beyond their most enthusiastic expectations. This magazine contains a report made for the Disciples of Christ. I shall be careful of what I say here, because the question is a delicate one and the movement immensely popular. But in this report, which is signed by B. B. Tyler, D.D., special prominence is given to the enormous amounts collected and disbursed by the different boards, and to their largely increased collections. She would seem to be in the same boat with the others.

"Now, my second question is this: Is it possible or probable that the energies of the church have been engrossed in the collection of money to the detriment of soul saving? Have they been educating

their membership into a belief that their chief duty is to give, and that if a member pays promptly and liberally, he has discharged his full duty as a Christian? And may not this mercenary spirit produce, in course of time, coldness, stagnation, and final death? Does this offer an explanation to the sudden halt in the march of progress that has become apparent in most of the churches? If it does, there is but one voice sufficiently strong to stem the current and bring the churches back to primitive methods, and that is the powerful voice of an earnest and united religious press—a press that will not only sound the warning, but that will nail it to their mastheads. What does the Advocate think of this question?
READER."

This is a well-written article, and it ought to receive more than passing notice.



The denominations which contribute most money per capita through regular denominational organizations have for years had the least per cent of increase in membership. The largest per cent of increase in membership has been in denominations which have the greatest per cent of members and churches which either openly oppose or else do not actively support the regular denominational organization. Among those classed as Disciples probably a large majority of members and churches openly oppose all denominational organization and conduct all religious work and worship on the New Testament basis of personal consecration and individual effort. There is strong and increasing opposition in every denomination in Christendom to all forms of ecclesiastical and denominational organization, and in favor of the New Testament idea of personal consecration and individual effort in religious work and worship. This opposition in every denomination in Christendom comes from those who are poor in purse, but active and self-denying in evangelism. The denominations which pay the largest average salaries to preachers have the least preaching and the fewest preachers. This weeding-out process, which has been going on for years, has left all denominational organizations largely in the hands of rich people who pay others liberally to do their religious work, with a ministry that will do other people's work in the Lord for liberal pay. People who pay others to do their work and folks who do other people's work in religion for pay do not make many converts to Christ. They lose interest in Christianity for Christ's sake and drift into "a form of godliness, denying the power thereof." This explains why the contributions are increasing and the conversions decreasing in all denominations. The government claim scandal in the Southern Methodist Church no doubt strengthened the opposition to denominational organizations in general, and to that church in particular, because it illustrates the evils in the whole fabric of organized religion; but the opposition existed before that scandal occurred. The opposition is not based on any specific act of organized religion; it is directed against the principle and system of unscriptural organizations which are wrong in nature and evil in tendency. The lethargy in religion which is so general and so greatly deplored is no doubt due in large measure to widespread opposition to denominational organization and methods. It is exceedingly doubtful whether this opposition can ever be overcome sufficiently to revive religious interest and enthusiasm in denominational organizations and methods of work. The indications seem to be that religion has gone about as far as it can go on the basis of denominational methods and organization. The hope of revival of interest in Christianity is in the dissolution of all unscriptural organization and a return to the New Testament basis of personal consecration and individual effort in religious work and worship. Whether this radical change will occur soon or be delayed many years by the efforts of denominational organizations to maintain themselves, cannot be predicted. The hope that "the powerful voice of an earnest and united religious press" will "stem the current and

bring the churches back to primitive methods" is probably not well grounded. The financial interests and business opportunities of the religious press are not in that direction. To the extent religious papers and professional preachers are influenced by financial interests and business opportunities they will steer clear of "primitive methods" as long as possible. The hope of a return to primitive methods is in consecrated men and women who will read the New Testament for themselves and follow its teaching without any regard at all to "the powerful voice of an earnest and united religious press" and professional ministry.

Our Contributors.

How to Approach God.

To those whose minds have not been prejudiced by erroneous teaching, it is very easy to learn from the New Testament the full scriptural answer to the question, What must I do to be saved? Indeed, there are thousands now living who cannot remember the time they were first taught the conditions of salvation as revealed in the New Testament, and can easily give book, chapter, and verse of the scriptures in which they are found.

But it does a person no good to know these things unless he does them. It is a poor boast to claim knowledge of the plan of salvation while refusing to obey the gospel of Christ. Indeed, it but deepens one's condemnation to be refusing to walk in the light he has. It is bad enough to be in ignorance, it is infinitely worse to possess the truth and not obey it.

There is required upon the part of every worshiper of God a certain heart preparation before one can come acceptably before him. 'Tis true the conditions of salvation if rightly understood and appreciated include this heart preparation, yet it is feared it is absent in many instances where a flippant repetition of the conditions of salvation is easily made. It is a fearful error to take a mental knowledge of what is required for that heart preparation necessary to acceptably obey God.

No one can afford to approach God or his institutions in a light and irreverent manner. The soul should draw back in horror at the very possibility of such an error. Even in the shadowy Mosaic dispensation the Israelites must wash their clothes and sanctify themselves in body and spirit to come even to the boundary of the lower part of the mount to hear the voice of Jehovah as it pronounced the decalogue from Sinai's flaming top. 'Tis true we are not come to that mount that might be touched and thereby bring instant death, but we are come unto the same living God, under a better covenant, through a better mediator, more precious blood, and better promises. These points of superiority but increase our responsibility; our faith should be stronger, our hope brighter, our love more intense.

They court a deep damnation who reason from the superiority of the gospel dispensation that a careless indifference to divine appointments will be tolerated by Jehovah. The apostle's comparison of the gospel covenant with those which preceded it was to warn the disobedient of "sorer" or severer punishment. To neglect so great salvation was to incur a greater loss and penalty. (Read Heb. 12: 18-29.)

Too close attention, therefore, cannot be given the proper heart preparation required to approach God.

Isaiah charges the sin of abomination upon the Israelite who offered the ox, not because there was any blemish upon the ox—it was as required in the law; it was also offered at the right place, by the priests, the proper persons, and in all due form as to the outward ceremony; but the whole service was abomination to God because of the spirit of him who made the offering, it was "as if he slew a man." He possessed not the true spirit of worship in his heart.

For similar reason he who sacrificed the lamb without blemish, which in itself was the choicest offering of all the preceding ages because it most fittingly typified the Lamb of God slain from the foundation of the world, yet even that failed to please God, and it was charged upon him who made the sacrifice that he as well had cut off a dog's neck. The dog was a notoriously unclean animal under the law. The spirit of true worship to God was not in the heart of the man who sacrificed the lamb.

He who offered the oblation for similar reasons as well had brought "swine's blood," which was known to be abomination to God.

The odorous incense whose delightful fragrance arose from the golden censers night and morning failed to please the Lord also because of the lack of the true worshipful spirit in those who burned it. That service was as though they blessed an idol. (See Isa. 66: 1-5.)

The connection points clearly to the cause of God's displeasure. It was the lack of true heart service upon the part of the worshipers. Hence the Lord says: "To this man will I look [that is, with favor], even to him that is poor." What poorness is here meant? Not financial poverty nor lack of worldly wealth. It has no reference to that one way or the other, but it means that great principle which the Son of God laid down in the foundation of his spiritual kingdom. The first great truth he uttered in the Sermon on the Mount was this: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." (Matt. 5: 3.) This poverty of spirit is necessary to please God, no matter how much we know of his word. A man might be able to read the Bible in all languages and repeat it from Genesis to Revelation and succeed in impressing others with the idea that he was a perfect prodigy of learning and yet lack this essential quality of heart to please God.

Furthermore, the Lord says he will look with favor to the "contrite in spirit." "Contrition" means sorrow for sin which results in turning from sin in purpose and in deed. In truth it is repentance deep and sincere, just such as the Lord requires under the gospel. Lacking on this point, they failed to please God, who yet requires all men everywhere to repent.

Finally, God says he looks with favor to him that "trembleth" at his word. The very light and irreverent regard in which God's word is often held destroys the benefit of worship which even may be perfect in its outward form. A heart which will change or pervert the word of God is not prepared to worship God acceptably. Such cannot worship God, though with beautiful and imposing service the eyes and ears of men may be charmed. God is a spirit. Those who worship him must worship in spirit and in truth. All worship acceptable to God is spiritual. Christianity is spiritual. It is like the true circumcision, which, as Paul says, "is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." G. LIPSCOMB.

Great Opportunities.

That we may do anything at all for the Lord and in his name is a great blessing and privilege, and should be highly appreciated. This appreciation ought to be shown in a life of joyful, willing service, doing with our might what our hands find to do. "So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith." (Gal. 6: 10, R. V.) Jesus said, "The poor ye have with you always," and in each community there are those to whom we may minister. Every congregation caring for its poor and for all those in the immediate neighborhood would not only prove to the world that the church is God's institution for doing such work, but would be fruit increasing to the account of those who "abound in this grace also." (2 Cor. 8: 7; See also Phil. 4: 17.) This will make us more unselfish and we will be anxious to help the needy in other communities, States, and countries.

Another opportunity that may be enjoyed is to support the gospel at home and in as many places as we possibly can. "Let him that is taught in the word communicate unto him that teacheth in all good things." (Gal. 6: 6.) The Philippian congregation "sent once and again unto" Paul's need. (Phil. 4: 10-19.) There are hundreds of congregations doing nothing at all for the support of the gospel away from home, and perhaps not much at home. If all the congregations who are opposed to missionary societies would give as much as those working through the societies, it would amount to nearly three times as much as is contributed through the societies. In other words, something like \$1,000,000 would be given by them for the spread of the glorious gospel. Surely the "loyal" churches ought to do as much as the "disloyal" churches! This would give 2,000 missionaries \$500 each a year. Where are the laborers? But think of it! Even those who have made sacrifices and have gone into the field are to a great extent neglected, and by many seemingly forgotten. Quite a number of faith-

ful, loyal missionaries are now toiling, and the opportunities to help support them, thus presented, should not be despised. Among this number I would mention Brother Eugene Snodgrass, of Tokyo, Japan. How lonely he must be in a strange land of idolatry and corruption! Such little interest is shown in his work for the Lord in that place that, notwithstanding he has many friends at home and that there are thousands of congregations able to help, he writes: "Sometimes he [Jesus] seems to be the only friend we have."

Brother Bishop also, who has recently gone to Japan, should not be forgotten. Even some of those who promised to support that work are not as diligent as they might be. Too often it seems that the statement, "Out of sight, out of mind," is proved to be true.

Brother R. W. Officer, of Indian Territory, has been watching over the sick bed of his wife for about four months. He has no hope of her recovery. Many sacrifices have been made by these servants of Christ, and yet how many send to them "once and again" to "refresh" them? How many letters of sympathy have been sent to this brother? "Bear ye one another's burdens, and so fulfill the law of Christ."

Brother J. L. Davis, of Pulaski County, Ky., preaches much of his time, and would gladly put in all of his time, but has to attend to his crops. With just a little help how much work may be done!

Brother Morton, likewise in East Tennessee, is engaged in a good missionary work, and support should be given him that he may put in all of his time in that part of the vineyard.

John A. Klingman has gone to New York State, and amidst many discouragements is "preaching the word." A good beginning has been made and more congregations ought to be interested in the spread of the gospel in the East.

Then we have Brother J. M. McCaleb and family with us for a short time. Since their stay here in Louisville they have all been sick. Not a word of murmuring; always bright and cheerful, they trust on. While in Japan, Brother McCaleb partly supported himself and family by teaching English. He has no such opportunity in this country, and therefore the brethren ought to be all the more solicitous about their welfare. No one knows what a great strain their labor has been on them and how much a change and rest are necessary. Let us make them comfortable and refresh their spirits. It grieves me no little to see this faithful servant neglected. Will not those especially who know him in person remember him with an offering? Send it to 2601 Montgomery street, Louisville, Ky. The mistake often made is to feel that because we cannot send a large amount we need not send "just a little." If each of the loyal congregations in Kentucky and Tennessee, alone, would send only \$1, it would amount to over \$1,000. Select the field and the laborers you want to help sustain and send regularly, systematically, to those brave soldiers of the cross. Let us meet all the arguments of the "societies" by the silent, humble, yet overwhelming and unanswerable argument of the actual work done.

GEORGE A. KLINGMAN.

A Tour Around the Globe. No. 27.

It was delightful to have a few hours on shore, after having been aboard ship so long; but on stepping from the gang plank we were besieged by beggars,—blind beggars, crippled beggars, sick and creeping beggars, beggars young and old. Lazy fellows were lying, full length, on the pavements; the streets were filled with vendors, with here and there Egyptian women veiled with a black veil from just below the eyes to the knees. A greater variety of dresses and appearances would be hard to imagine.

While lying here several hundred tons of coal were taken on board the Oceana. In lifting this coal no machinery was used, it being carried on the back by Arabs and Nubians in baskets holding about two bushels each. A man stood at the head of the gang plank with a box of coins in hand and paid each man for his load of coal as he passed by. This paying for each load caused a tremendous rush, for they fairly ran, and the coal seemed to pour into the bunkers in one constant stream. It is claimed that in no other port in the world can a ship be so quickly coaled as here.

At 9:30 o'clock P.M. on August 16 we sailed out of Port Said into the far-famed Mediterranean Sea, and after sailing two nights and one day over its smooth

waters, early on the morning of the 18th, when I awoke, I discovered that we were running near the southern coast of Crete, which is one hundred and fifty-eight miles in length and from eight miles to forty miles in width. It has a population of 300,000 people, most of whom belong to the Greek Church. I could see that the whole coast was rough and jagged. I was particularly interested, because we passed in plain view of Fair Havens, where the apostle Paul touched when he was a prisoner on his way to Rome. The circumstances of his visit came vividly into my mind. When it was determined to send Paul to Rome, they delivered him and certain other prisoners to the centurion, Julius, who placed them on a ship of Adramyttium, on which they sailed to Myra. "And there the centurion found a ship of Alexandria sailing into Italy," on which he placed the prisoners, and sailed for Cnidus. The distance between these two points is only one hundred and thirty miles, and under favorable circumstances they might have made that distance in twenty-four hours; but the baffling wind still continued with unseasonable steadiness, and to reach even Cnidus occupied many weary and uncomfortable days; and when they were just ready to enter the beautiful and commodious harbor they were destined to a fresh and bitter disappointment, for they could not enter it. Now the only alternative left them was to make for Cape Salmone, at the eastern end of the island, and there sail under its lee. To get to Salmone was comparatively easy; but when they had rounded it they had the utmost difficulty in creeping along the weather shore until they came to Fair Havens, near which was a city called "Lasea," which Luke mentions, not on account of its importance, but probably because during the vessel's stay in the roadstead an intercourse was established between its inhabitants and the storm-bound voyagers. They waited long for a favorable wind; they waited, indeed, until "the fast was now already past," and the equinox at hand, when mariners of antiquity shrank from open sea navigation. The captain hesitated whether he should winter at Fair Havens or endeavor to gain some more convenient harbor. Here Paul, whose remarkable ascendancy had already displayed itself, was allowed to express himself in regard to the matter, and he was most decidedly in favor of remaining where they were. "Sirs," said he, "I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives." Such, however, was not the decision of the owner of the vessel; nor, it would seem, of the majority of those on board; for it was decided to make an effort to reach Phenice, which was only a few hours' sail. If they could only reach that port, they would enjoy the protection of an excellent harbor. They did not wait long till a soft south wind sprang up, and, gladly weighing anchor, they hoisted the mainsail, took their boat in tow, sailed close along the shore to the point of Cape Matala, and then gayly prepared for a delightful run to the beautiful and hospitable harbor for which they were abandoning the dull, dreary Lasea. Now at last a little gleam of prosperity seemed to have shone on their tedious and unfortunate voyage. Perhaps they had a good-natured laugh against Paul, the prisoner, for advice which would have made them throw away a golden opportunity. But—alas!—the gentle breathing of the south wind in the sails and cordage was but a siren song which had lured them to their destruction. They had not passed the cape when "a tempestuous wind, called Euroclydon," burst down from Mount Ida and smote with terrible fury the hapless ship. From the first moment that this fatal blast rushed down and seized the ship in its grasp, its condition was practically hopeless. It was utterly impossible for her to "look the wind in the face," and, as expressed by Luke, "we let her drive." She was driven across our track and on for twenty-three miles, when they neared the little island of Claudia and ran in under its lee. But here we must part company with Paul and join him again when we reach Malta, and from his traveling companion learn how he fared after passing out of sight of Claudia. As for ourselves, we must pass on by Crete, past the Ionian isles and classic Greece, and across the Adriatic Sea to Brindisi.

Early on the morning of August 19 we sighted the southern coast of Italy, and at 11:30 o'clock A.M. we anchored in the once-famous harbor of Brindisi. As quickly as possible I went ashore and made a hasty excursion through the city. One thing that attracted and annoyed me was the filth in the streets. They contained all kinds of garbage, and in some places

the stench was fearful. My attention was attracted to a woman in a room on a second floor in a house which stood on one of the main streets. She lifted a tub of filthy water and dashed it out of a window into the street below. A man who happened to be passing by received the whole of it on his head and shoulders. After seeing that I walked in the middle of the street.

This is the ancient Brundisium. Here the Romans established a colony B.C. 244. It increased very rapidly in population and prosperity; it was the chief naval station of the Romans in the Adriatic, from which their generals crossed to the Illyrian mainland to Greece and to Asia Minor, to which they so often returned in triumph and laden with the spoils of conquered nations; it was here that Cæsar besieged Pompey till the latter effected his escape to Illyricum; it was here that the young Octavius first assumed the name of Cæsar, and was saluted by the acclamations of the veteran cohorts whom his great predecessor had so often led to victory; here, in B.C. 19, died the poet Virgil, on his return from Greece; it was here that a gloom was cast over our ship's company. One of our passengers had just gone ashore in company with her husband and infant child, in high spirits because she had the privilege of being on shore once more; but, without the least warning, she fell, and when her husband raised her up, life was extinct.

After leaving Brindisi we sailed around the southern coast of Italy and near enough to the island of Sicily to see the light from the celebrated volcano, Mount Ætna, which was then in a violent state of eruption. Mount Ætna lifts her head 10,874 feet above the level of the sea, which enabled us to see the light quite distinctly, notwithstanding the fact that we were ninety miles away.

On Sunday morning, August 21, we anchored in the harbor at Valetta, Malta. On going ashore I found everything strange and calculated to interest. The first place I visited was the church of St. John's, which was crowded. This building was erected in 1508, and was one of the richest ecclesiastical edifices in Europe, until Napoleon's soldiers swept away its treasures. The next place I visited was the principal thoroughfare, Strada Reale. Here, although it was Sunday morning, all was business and stir. It reminded me of the scene I so frequently saw on Saturdays, in "Paddy's Market," in Sydney. Everything almost that one would care to buy was there exhibited, as were hundreds of things that he didn't want to buy; even old iron, old books, second-hand clothes, matches, vegetables, fruits, meats, and so on. This market was well patronized by priests and veiled nuns and other devotees of Rome who were returning from early mass.

A hasty run through several places was very interesting. The architecture of the houses is quaint, having deep porches and projecting galleries. The streets are nicely paved and well kept. I saw a man driving a herd of goats along the street. He had a bell in his hand, which kept up a continuous ringing. Being anxious to learn his object, I followed him for a distance. He stopped in front of a residence, a woman handed him a pitcher, and he caught a goat by the horns, drew her to the curbstone, and milked her, thus giving his customer warm, fresh milk for breakfast. That certainly is economical, as he had no use for a wagon, horse, and milk cans.

Valetta is a solid network of fortifications, and it has been said that, since Great Britain commands the entrance to the Mediterranean, and here the fortifications are so very strong, no power on earth could take Malta.

Malta is seventeen miles long and nine miles broad and contains about ninety-five square miles. On the west and south the cliffs rise sheer from the sea to a height of 300 or 400 feet; on the north the rock in many places shelves to the water's edge, though the harbors of Valetta and rocks where Paul was wrecked are an exception to this.

J. W. SHEPHERD.

Love is the greatest thing that God can give us, for himself is Love.—Jeremy Taylor.

He who would influence men must not live so severed from them that he ceases to know and understand them.—Van Oosterzee.

A child of God should be a visible beatitude for joy and happiness, and a living doxology for gratitude and adoration.—C. H. Spurgeon.

THE GOSPEL OF CHRIST—WHAT IS IT?

The word "gospel" signifies "good news," "glad tidings." The word "gospel" by itself would not define or determine what sort of good news, but there are connected with it in various places words that define definitely what kind of good news is meant. "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." (Mark 1: 14, 15.) The good news in this proclamation was in the expression, "The kingdom of God is at hand." Other passages put it, "The kingdom of heaven is at hand." These two expressions mean the same kingdom which Jesus meant when he said: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." The expressions, "the kingdom of God," "the kingdom of heaven," "my church," "the church of God," "churches of Christ," and such like expressions, all refer to the same grand institution revealed in the New Testament. This kingdom, this plan of salvation, was foretold all along through the Old Testament, and the Jewish people and others that had some knowledge through the Jews of these prophecies were anxiously looking for this kingdom to appear. But they mistook the nature of this kingdom, supposing it would be an earthly kingdom, like that of David and Solomon; and when the proclamation began to be made, first by John, then by Christ, and then by the twelve under their first commission, that this kingdom was at hand, had come nigh unto them, it was the very thing they wanted to hear, and it took wonderfully among the Jewish people. It was such exceedingly good news to them that in a little while "Jerusalem, and all Judea, and all the region round about Jordan," went out unto John, "and were baptized of him in Jordan, confessing their sins." When Christ began preaching regularly it was said of him that he made and baptized more disciples than John, his disciples doing the baptizing. But as time passed on, and the kingdom did not appear as they expected, these disciples began to drop out; so that finally, when the time came for the kingdom to be established, only a few of them are mentioned. This shows the danger of forming theories about the fulfillment of prophecies before the time comes for them to be fulfilled. Their theories regarding the kingdom of heaven were utterly wrong; but they were too impatient to wait and see what was about to come, and gave the matter up, because it did not come as they thought it would. They had no conception of a spiritual kingdom; they understood not how any system of things could pertain to the heart, to the soul of man, and be intended for the purification and elevation of the whole being of man. Although Jesus had said, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you" (Luke 17: 20, 21), they understood it not; they did not understand how the reign of heaven was to be built up and carried on in the hearts of men, and, through their hearts, control their whole lives. They had been accustomed to see kingdoms come "with observation," to see them built up by physical force, and to see them ruled by physical might; and because they did not understand how the kingdom of heaven was going to rule men, they in their haste dropped out the whole matter, and thus lost all its benefits. So the good news of the kingdom of heaven was lost to them; and the good news contained in the gospel of Christ in its fully-developed state is lost to thousands, because they do not form proper conceptions of its true nature and designs. It is of great importance that we understand the true meaning of the word "gospel" as applied to the plan of salvation through Jesus our Lord. Paul says: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." (Rom. 1: 16.) The expression, "the gospel of Christ," means the good news concerning Jesus Christ and the salvation he has provided for a perishing world; but there are so many false theories as to what the gospel of Christ is, and how it is to save men, that thousands are deceived by these false theories, and fail to secure its precious blessings. No theory of the gospel will save any one; it is only the gospel itself that has the power to save.

The expression, "gospel of Christ," in some of its uses in the New Testament, embraces everything necessary to take men to heaven. In this extended sense it takes in everything that we are

required to believe and do in order to be saved. The gospel of Christ, therefore, consists in facts to be believed, commands to be obeyed, and promises to be enjoyed. Paul, in 1 Cor. 15: 3, 4, presents the facts to be believed: "How that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." Here are three grand facts that Paul calls the gospel—the facts that Christ died for our sins, that he was buried, and that he rose again the third day—and he says that by these the Corinthians were saved. These are facts, something that Jesus did for man; and yet some men speak of the gospel as an abstract power that enters the hearts of men and saves them. Others speak of the gospel in such a loose, indefinite way as to make the impression that almost anything is gospel to a man that is in earnest to find salvation. But Paul represents the gospel in this passage as purely matters of fact, external facts, that actually occurred at Jerusalem when Jesus died and rose again; and these facts are to be believed in order to believe the gospel. A man may believe all the false theories that have ever been raised regarding the gospel, and yet be lost unless he believes these facts. Jesus said: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." "Preach the gospel." To preach the gospel it is necessary to preach these facts just as Peter through the Holy Spirit preached them on the day of Pentecost. He preached these facts and required the people to believe them. So when Jesus said, "He that believeth," he meant he that believeth the gospel, which includes these facts. People must believe these facts or be lost. "He that believeth not shall be damned." The gospel, then, as the sinner is required to believe it, is a very plain and simple matter, consisting in facts that a child can understand; and to believe these facts is one of the commands of the gospel: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Repentance is also one of the commands of the gospel to be obeyed, and so is baptism. These are conditions upon which the Lord proposes to save people by the gospel. Paul says: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thess. 1: 7-9.) This passage shows beyond any doubt that people must obey the gospel, must do what the gospel requires them to do, or be lost; it shows that full obedience to the gospel includes all the service to God that people are to render in this life in order to be saved; and it shows that those who do not do these things are certain to be lost in eternity. So, then, in order to be saved in heaven by the gospel, a man must believe the truth of the gospel, must repent, be baptized, and then live the Christian life as the gospel plan of salvation requires, in order to reach heaven. When these are done, the gospel is obeyed. Peter says: "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Pet. 4: 17, 18.) This passage also shows plainly that ruin, inevitable ruin, will be the result to every one that refuses to obey the gospel of Christ, that refuses to do just what the gospel requires to be done. Nothing else will do in its place.

These passages show beyond dispute that salvation to man by the gospel is conditional; and these conditions are palpable realities, that no man can ignore and be saved. Faith is one of these conditions, and Jesus says: "He that believeth not shall be damned." Repentance is another, and Jesus says: "Except ye repent, ye shall all likewise perish." Baptism also is one of the conditions, and Jesus says: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." To be born of water, as understood by commentators and Bible students, is to be baptized in water. These passages show the utter impossibility of any sinner being saved that does not do these things. Hence becoming a Christian is conditional to every sinner on earth. The same is true in regard to the Christian life. Paul says to Christians: "Who will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the

truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile." This passage makes it perfectly certain that eternal life is conditional to the children of God. The condition is that they shall persevere in doing the requirements of the gospel to the end of life, and that if they do not do so the loss of their souls is inevitable. So the gospel requires men to do something in order to save them.

When I was young, the religious people of my community thought that man could do nothing toward his salvation—that the Lord did it all by an abstract operation of the Spirit upon his heart; but the passages we have presented in this not only show that there is something for man to do, but that if he does not do it he will be lost. But nothing man can do has the power to save him; God proposes to save certain characters, and the things that the gospel requires men to do are just the things that give or make up the character that God proposes to save. When men obey all the requirements of the gospel—come into Christ, into his body, the church, and then continue to live as God directs—these things bring them into union and communion with God, and God dwells with them and they with him; and thus they are prepared for the society of heaven, prepared to enjoy heaven, to be happy in heaven when they reach that happy home.

Heaven will be a state of society far above anything we see in this life, and we need special preparation for it, and this preparation cannot be made by man, except by obedience to the gospel of Christ. The man that refuses to obey the gospel is in rebellion against God by choice, and no man in deliberate rebellion against God could be happy in his presence. The child that deliberately disobeys its father cannot be happy in the presence of father in that rebellion; but an obedient, faithful child can always be happy with father. So it is with the Father in heaven. We must be in obedient union and communion with him, in order to be happy. God is holy, and his word says: "Follow peace with all men, and holiness, without which no man shall see the Lord." Doing God's will makes people holy, makes them love and enjoy that which is good, makes them pure—in a word, makes them everything that is lovely and desirable. Suppose our whole country were filled up with that sort of men, and there were no one in it that would in any wise do wrong or mistreat his fellow-men, no one that would be rash or headstrong, no one that would take any advantage of another, but all live upon the principles of love and mercy; we would then have a state of things on earth that would be the nearest approach to what heaven will be of anything we shall ever find on this earth. This is just what the gospel will make of us all if we yield continually to its divine requisitions, and live as it bids us live; and there can be no doubt of such as these going to heaven, and no doubt about their happiness when they get there. This is the way, and the only way, the gospel proposes to save the lost of this world.

E. G. S.

Pride costs us more than hunger, thirst, and cold.—Jefferson.

There is nothing that needs to be said in an unkind manner.—Hosea Ballou.

Every duty omitted obscures some truth that we should know.—Ruskin.

To cultivate kindness is a valuable part of the business of life.—Johnson.

The tree overthrown by the wind had more branches than roots.—Chinese.

He does not rightly love himself who does not love another more.—C. Patmore.

All men commend patience, though few be willing to practice it.—Thomas à Kempis.

God's visits, if gratefully received, will be graciously repeated.—Matthew Henry.

Our grand business is not to see what lies dimly in the distance, but to do what lies clearly at hand.—Caryle.

No true man can live a half life. When he has been truly shown that it is only a half life, the other half, the higher half, must haunt him.—Phillips Brooks.

You can help your fellow-men, you must help them; but the only way you can help them is by being the noblest and the best man that it is possible for you to be.—Phillips Brooks.

Miscellany.

PERSONAL.

Brother F. B. Srygley and J. H. Whitlock will begin a debate at Mahone, near Alexandria, Tenn., on February 20.

Brother J. M. McCaleb, late of Tokyo, Japan, came to the city last Friday. He has for some time since his arrival in this country resided in Louisville, Ky. He will visit the churches in the city and in this section before returning to Louisville.

If any brother in the fruit-tree business has trees—peach, apple, or plum—to spare, the Fanning Orphan School would gratefully remember him for a gift of them, large or small.—D. Lipscomb, Jr., Fanning Orphan School, Glenciff, Tenn.

I have been using your Sunday school literature for eight years, and by comparison with other literature I could find, I feel satisfied yours is the best published, as it is more elaborate and complete. I want nothing better.—J. M. Adams, Church Hill, Ky.

Any one knowing the present address of Brother P. C. Smith, who once lived in Thornton, Tex., will confer a favor by letting me know. Brother Smith was on his way to the Indian Territory when last heard from. His full name is Paul Clifford Smith.—W. H. Parker, New River, Ala.

Brother Flavil Hall, of Lockett, Ga., writes concerning Brother Granville Lipscomb's articles on the "Life and Death of Paul:" "I never read anything more gratifying. Surely a man from whose pen flows such language as these articles contain drinks deeply into the 'one Spirit.' I shall certainly preserve these articles with care."

We received to-day (February 3) the following notice: "The funeral services of the late Mrs. R. W. Officer will take place from the family residence at 3 o'clock P.M. to-day. Interment at Atoka Cemetery, Atoka, I. T., January 31, 1900." Sister Officer has been sick for a long time and her death was not unexpected. Brother Officer has our heartfelt sympathy in his bereavement.

Our present trip to Middle Tennessee is only preliminary to a longer one next summer. At that time it is hoped our family may be able to accompany us. There are many churches we hope to visit then that it will be impossible to reach on this trip. It is our present purpose to spend all of April in West Tennessee, in company with Brother T. A. Smith. From some time in June we hope to spend a good portion of the summer in Middle Tennessee. All this if the Lord permit.—J. M. McCaleb.



EDITORIAL.

Our duty is God's due.

The impatient man cannot work well.

When we work with cheerfulness, we work toward victory.

We should never be content with anything short of our best.

The selfish are miserable in this life, and will be in the life to come.

It is vain to present arguments to persons who are controlled by prejudice.

Art thou weary and discouraged? Faint not; thy crown of success may be in heaven.

While we are passing through the world, we have no right to make other people unhappy.

The more we think of elevating and ennobling others, the greater will be our own happiness.

This world can never satisfy the longings of the soul. Christ both satisfies and sustains the soul.

The man who is ready to get rich at the expense of goodness, does so also at the expense of happiness.

We have enough faults of our own to occupy our time without magnifying the defects of our neighbor.

All life grows out of death and suffering. Our sweetest joys are sometimes born of our deepest sorrows.

All who would become strong and useful must gain their power largely through victory over temptation. It is thus that the soul "builds itself larger mansions."

He who, in the dark way, under angry clouds, in sickness or in poverty, can preserve a merry heart and a smiling countenance is a benefactor to society and the best of all possible friends to himself.

Men who have been martyrs are those who have stood out firm against temptation. Their unwavering allegiance to God made them extremely unpopular with men. The popular man is in no danger of being a martyr for his convictions.

The whole church, the whole world, is affected by the purity and consecration of one clean life. One individual may be a great factor for good. "For none of us liveth to himself, and no man dieth to himself."

No life can be pure in its purpose and strong in its strife. And all life not be purer and stronger thereby.

Men have little power to harm those who are true to God; those who threw the three Hebrew children into the burning furnace were themselves destroyed. It is a bad business to persecute men for their honest convictions. The flames which are kindled to destroy those who fearlessly stand by their convictions are more likely to harm the persecutors than the persecuted.

The nation needs men of honor and integrity. It is the people that make a nation great. It is not fine arts, not extensive manufactures, not great cities, not fertile fields, not inexhaustible mines; but the uprightness and integrity of the people.

Not gold, but only men can make
A people great and strong—
Men who for truth and honor's sake
Stand fast and suffer long.

No one can come near Christ without having both his good and evil revealed. This is true of all who approached him while he was on earth; it is true to-day. It is an encouraging thought to know that no one can come to Christ aright and go away sorrowing. The dazzling light about him is so great as to dispel all gloom, sorrow, and sadness. How strange that all will not come to him and live!

One of Longfellow's poems, "The Beleaguered City," is based on an old legend that the city of Prague was once besieged by an army of evil spirits; but when the cathedral bell sounded the hour of prayer, the prayers of the saints were mightier than the evil spirits, and

Down the broad valley, fast and far,
The troubled army fled.

"But still more beautiful is the thought that true prayer is itself fra-

grance to God, that he delights in it as we delight in the perfume of sweet flowers."

One of the legends of the life of Jesus tells of a day when he was walking beside the sea, when suddenly a sea bird, driven by a storm that had been sweeping on the farther shore, came fluttering toward him, and, panting, fell on the sands at his feet and died. Then he took the bird and laid it in his hand and breathed on it, when—lo!—the bird fluttered a moment and then flew aloft, its life restored. It is only a legend, and yet it was just in this gentle way that Jesus dealt always with human weakness and failure that fled to him out of life's storms.—Forward.

There was wonderful progress made in rebuilding the walls of Jerusalem because the people had a mind to work. They were deeply interested in it and in earnest to have it done. Such work always accomplishes great results; it cannot fail. If all God's loyal children will work with a will to lead the people out of darkness into light, great will be the results. Denominationalism is already doomed. The hand is already writing upon the wall. If we will only have a mind to work, if we will only prove our faith by our works, the day is not far distant when many will be led to abandon their fads and fancies and to cling to the worship in its simplicity. The truth is mighty and will prevail, but God will not hold us guiltless unless we do our duty. We are sadly in need of more consecrated workers.

A well-known dentist in one of our large cities said the other day that for two years he had been trying in vain to get some one to assist him in his heavy practice. Are there not dentists enough? It would seem so, certainly; he had had no lack of applications. The trouble was that among all he had tried he had not found one who would do the work to suit him. "I had to do every bit of his work over again," he grumbled of the last assistant. "He would have spoiled my practice in six weeks at that rate." It is the old story that men of every business and every profession echo. There is not only "room enough," there is an eager demand in every class of work for men who are experts; it is the careless, the indifferent, the half-hearted, those who have never learned to do any one thing thoroughly and masterfully, who are pushed aside.—Forward.

Too many of us wish to make people happy by doing the things we like to do ourselves instead of doing the things they would like to have done. We are too much like the little boy who was drawing his still smaller neighbor in his wagon. "I'm tryin' to make Fanny happy, aunt," he said. The aunt exclaimed as she closed the door: "What a beautiful spirit for the child to have!" However, as she watched from the window she soon saw that the effort was not very successful. Little Fanny was afraid to ride, and was much more inclined to climb out of the wagon and draw it herself. The little boy stoutly resisted this. The aunt explained that Fanny did not like riding and that if he desired to make her happy, he must let her be horse. "But I want to draw it myself; I want to make her happy doin' things I like to do," answered the boy in a very ugly temper. So it was selfishness, after all, with the boy. That same "beautiful spirit" lies at the bottom of much that we older people do.

Sin debases and deadens all our nobler faculties; yet, strangely enough,

men roll it as a sweet morsel under their tongues. Those under the power of sin become deaf to all that is noble and pure. "There is a form of deafness known to physicians in which the person affected is able to hear everything except words. In such a case the ear, as an apparatus for mere hearing, may be so perfect that the tick of a watch or the song of a bird is readily appreciated; but, owing to a local injury deeper than the ear, for it is in the brain itself, all spoken words of his mother tongue are as unintelligible to the sufferer as those of a foreign language. Give him a book, and he may read as understandingly as ever, but every word addressed to him through his ear reaches his consciousness only as a sound, not as a word. There is a moral deafness which corresponds to this physical infirmity, but which, instead of being rare, is as common as it is harmful and disabling. To all men there is given an inner ear, which has been fashioned to hear wisdom's words, but that ear often seems so dull of hearing that there appears no sign of response to her utterances."

In and out through all life's somber meshes run the threads of gold. We know no unrelieved blackness. Looking back on the darkest years of our life, we see how the sunshine sifted down through the shadows, making little spots of light all along the way. That year of financial disaster, when the future looked so gloomy and our burden of anxiety was so heavy, how manly and unselfish the boys were! What a comfort it was to find them so courageous and ready with plans for helping and saving, and that instead of being a care they were loyally determined to help carry the household burdens! The girls, too, sprang into sudden womanliness. We never really knew what was in the children until then, and we were proud and exultant in the midst of the trouble. It was indeed a sore time of trial when our darling died. We shall always remember that long winter, with its weight of dread growing slowly to hopeless certainty. But how many happy hours of reading and rest there were when her strength rallied, and what blessed foretastes of heaven were those twilight talks in the sick room! Some of memory's dearest treasures lie in the gleams amid the gloom.—Forward.



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Queries.

Brother Lipscomb: Please explain, in the columns of the Gospel Advocate, the meaning of 1 Cor. 3: 11-15. W. H. BOOKER.

Verse 10 means that Paul had taught that Jesus is the Christ, is the Son of God, as the only foundation on which persons can be builded into the temple or church of God. He had first preached that truth in Corinth, others came after him to build upon the foundation he had laid, and (verse 11) he warns them to be careful as to how they build on this foundation, for there is no other foundation than this can be laid. He says (verse 12) in building on this foundation it may be done with gold, silver, precious stones, or with wood, hay, stubble as the material; but he says (verse 13) every man's work will be tried with fire, and so its character will be revealed or made known. If tried by fire, the wood, hay, stubble will be burned up, so must represent the false teachings; the gold, silver, and precious stones are purged of their dross by passing through the fire. This must, then, represent the teaching of God's word. If the teaching he does stands the test, he will be rewarded for it (verse 14); if it does not stand the test of fire, but is burned up, then he will suffer loss; but while he suffers loss, he will be saved, "so as by fire." (Verse 15.) This last clause gives the only trouble—that is, his work is destroyed, he suffers loss; yet he is saved, "so as by fire." It seems to me here is a provision that a man teaching a congregation may possibly do some false teaching, yet, doing it thinking he is teaching the truth, may himself be saved, while the teaching is destroyed. When this test by fire is made has been a question of some doubt. Some think it was made by the persecutions in this world; others, that it applies to the final judgment of God. It likely applies to both. This teaching of Paul was clearly intended to warn the church he planted and taught and among whom he had determined to know nothing but Christ, and him crucified, against teachers who would come in and teach the commandments of men, that would corrupt and defile the temple of God. Some think the wood, hay, stubble brought in are the unworthy persons brought into the church; but no teacher is responsible for this if he declares the whole counsel of God. This would free him from the blood of all men. While there is difficulty about the clause mentioned, I can reach no other conclusion from the context.

Brother Lipscomb: I wish to ask your explanation of 1 Cor. 7: 39 and 2 Cor. 6: 14. I have heard the subject ably discussed, one side taking the position that Christians had a right to marry whom they chose in the Lord or in the world, but that widows were permitted to marry in the Lord only. I want to know your position on the subject, for I believe you are invariably on the safe side in scriptural matters. E. S. S.

It is not difficult to find the safe side of a question, as a rule. When one seeks excuses to do what is doubtful, trouble comes up; but when we wish to seek the safe and certain side of a question, the way is easy to understand. The safe side on this question is to marry only in the Lord. Widows are clearly commanded to do this. I have never been able to see a reason why a widow should be so restricted and not a maid. On the other hand, it would seem if either were allowed privileges in this direction it would be a widow. She is older and matured in life, with her principles fixed, and would be likely more able to withstand the influences an unbeliever might bring to bear on her to wean her from Christ than a young woman would. If it is asked why the command was not given specially to maids, I answer: There was the general law: "Be not unequally yoked with unbelievers." I am not able to see how or why this should not apply to marriage. It seems

to me they are more closely and firmly yoked together in this relation than any other. Especially is the woman placed at disadvantage in this relation. The husband is the head of the family and the wife is commanded to be obedient to him. If she is yoked to him, under obligation to obey him, she is unequally yoked and placed at great disadvantage in regard to her religious life. This command to the widow, it seems to me, shows that this law does apply to the marriage relation. No specific direction is given concerning the marriage of the maid, else this prohibition would probably have been applied to them. But in speaking of the widow marrying or not marrying, a specific application of this general law is made to her case, which, it seems to me, shows the law, "Be not unequally yoked with unbelievers," applies to the marriage relation. The safe side, then, is: Marry only in the Lord. Studying this question as presented in the Old Testament and the New Testament, this conclusion forces itself on my mind: That men and women will marry. Some of them, of both sexes, must marry to live virtuous lives. The Bible so recognizes. Sometimes there are cases where they could not marry in the Lord. The cases of the sons of Elimelech and Naomi, as presented in the book of Ruth, are an example of this. They married out of the family of God, and no sin was charged. From this and other cases I feel sure the safe and general rule given is to "be not unequally yoked with unbelievers" in the marriage relation or any other relation. This is the rule. If they are so situated they must marry and are not able to marry in the Lord, possibly a different marriage would be admissible. But the safe ground is: "Be not unequally yoked with unbelievers."



Brother Lipscomb: Please give in the Gospel Advocate what you know about Robert Ingersoll's Bible study, liberality, etc. I heard some person make these remarks about him since his death: "When young men, he and Beh Hur agreed to study the Bible six months for themselves, to see what they could make of it, and that study resulted in Ingersoll being made an infidel and Hur a Christian." I am not certain that I give the exact words, but the idea was that the Bible would have different effects on different people, and that it was responsible for Ingersoll's belief. It has been said also that he was a very liberal man; that he made a great deal of money lecturing against the Bible, but gave most of it to the poor. You and he are about the same age; therefore you know something of his life work. Your work and his have been quite different, I know, but you can give some true history of his work. Can you also give the remarks that he made at his brother's grave some years ago? His work, as I understood it, was to set the Bible aside; yours has been to maintain it. I sympathize with you in the work and hope and pray that you may continue more faithful as you grow older. You know it is according to nature for the flesh (the outward man) to grow weaker as we grow older, but the inward man ought to grow stronger. (2 Cor. 4: 16.) With a good many the inward man grows weaker first.

My father published a religious paper, as you do, when a young man, and was an active worker in the Baptist Church. He started the Western Recorder and wrote for a while in his paper very severely against Brother Campbell's teaching, before he heard him. After he heard him he did not write against him any more, for he believed he taught the truth. Here he made a grave mistake. Instead of writing on for the truth, he sold the paper and quit, and afterwards quit the Bible. He ought to have written on, though the big, rich Baptist Church of Shelbyville would have turned against him. In your article, "A Striking Likeness," you encourage your friends to believe you are going to continue to hold on to what you believe to be the truth, if you are left alone; and your New Year's writing about "owning a paper and being owned by one," and about the paper not making money—that you could "make more money some other way"—I believe this to be true. One reason my father quit his paper: he found out it would not likely make money. He did go at something else and made more money and died what might be called rich in this world's

goods, but poor in faith. This was distressing to himself and family. I do not write this boastfully, but am very sad—writing with tears in my eyes, hoping it will encourage you to continue faithfully (as Brother Harding wrote in some of the last numbers of the Way) to your convictions to the end. If you quit, as you will be tempted to do more and more as you grow older, it will ruin you spiritually. This will be awful. My father used this word when he was dying. He said it was "awful to die and go into the grave." The awful part was to die without faith in Christ. He had worked for money and had it, but it did him no good when he was dying. Some months ago you wrote in the Gospel Advocate about "money being in the way," and I agree with you. It was in my father's way and has been in mine. I was the oldest boy of six, and had to be qualified and equipped with several positions, in the way of administrator, executor, agent, etc., to help take care of this money. I believed it was my duty to rightly divide it. This has taken much of my time, attention, and labor. My mother and father taught me the Bible and to pray, when I was young (I am now 56). This I think saved me from the love of money and many other evils. I was young when I had most money and was not in so much danger then, and now have not much to love. When we are young we are more in danger of lust or love of women, and when we get old we are more in danger of love of money. Pray for me, that I may live faithful to Christ, for we are all in danger at all times. (1 Pet. 5: 8.)

I have written more than I intended when I started. I have desired for a long time to see you, but have not enjoyed that pleasure. I have been at Nashville several times, but you were away each time. I have met Brothers Sewell, Srygley, and Harding. I agree with you in most of your work, but may not agree with you in regard to patent medicines. Is Dr. Blossers catarrh cure reliable? What kind of preacher is he? L. H. WILSON.

I know nothing of Mr. Ingersoll's liberality or habits of life. His enemies say many ugly things about him; his friends say much in his praise. I am always willing to take a man at the best that can be said of him.

I know nothing of the catarrh remedy asked of or any other. I seldom read advertisements, especially of medicines. I take but little medicine, patented or unpatented. But when people who try it say a medicine helps them, I, who never try it, cannot say it does not. I have not learned to know things I never tried. I do not think that it is possible for any well-seated case of catarrh to be ever cured. I do not doubt many persons receive some relief from inhaling a number of the remedies. I have long since learned that I cannot without experience judge for people who have experience in such things. I think any one is guilty of great folly that gets in the habit of taking much medicine of any kind. A simple and plain diet and frugal manner of living do more to promote health than any medicine.

Papers do make money for their owners sometimes. I think it is difficult to follow the truth and make much money. With fifteen or twenty thousand subscribers and up a paper can make money. This is a greater number than we have ever had; still, for the last ten years we could have got along well but for the dishonesty of so many readers. That is a hard word to use, but no other tells the truth. We carry a lot of names two or three years, write them from four to six as polite letters as we know how, ask them to pay what is due, that we need it; they pay no attention to it, and we press it or drop them off and they get mad and abuse us. Such people are not honest, if they are zealous members of the church. Ten thousand dollars in the last ten years would be a low estimate of our losses in this way, while no owner of the Gospel Advocate has received a living from it or ordinary pay for the time and labor bestowed upon it. There are many pleasures connected with the work of teaching the truth to the world. But publishing a religious paper gives one a low estimate of the honesty of the average professor of religion.

Home Reading.

A LOOSE PAGE FROM THE BIBLE.

Mrs. Underwood was tired out. All day long she had been looking over boxes and bundles, cleaning out chests and bureau drawers preparatory to the inevitable spring cleaning. Her work was nearly completed, save for a huge pile of motley rags heaped up in the middle of the room, giving it a general air of confusion and untidiness. These still remained to be sorted before her day's work would be satisfactorily accomplished, but she was far too weary to apply herself to the task, and it was, therefore, with a sigh of relief she heard the voice of her son Archie returning from school.

"Well, Archie, I am very glad to see you. I had hoped to have this room all to rights before you came, but I found so much else to do, it was quite impossible. Are you willing to do it for me, dear, so I may rest a few moments before getting tea?"

"All right, mother," was Archie's cheery reply.

His mother explained what she wished done—all colors put up nicely in separate piles, to have them ready for the ragman when he should make his customary rounds.

"You shall have all the money they bring, Archie, for your unselfishness in giving up your play to help me," said his mother, and the boy felt more than repaid for his brief disappointment for having to give up a game of baseball. He worked away with a will, and was nearly through his task, when he came across something that caused him to pause in his labors. He glanced up to his mother, who was lying on the lounge, and, seeing she was not asleep, came and placed in her hand a loose page from the Holy Bible.

"I found it among the rags," he said, "and you have told me never to destroy or throw away even a leaf from the Scriptures, and here is a whole chapter. What shall I do with it?"

Mrs. Underwood regarded it thoughtfully for a few moments. It was from that most precious of Christ's teachings, the fifth chapter of Matthew, printed in small but clear type.

"It is far too valuable a portion of God's word to be lightly thrown aside, my son," she said at length. "I will tell you what we will do with it. Fold it carefully, and inclose it in a piece of clean, white paper, and put it in with the colored rags where it will be most likely to attract attention. Then send a little prayer along with it, asking God to take care of it, and bless it to some poor, needy soul."

After a few days the ragman came, and Archie's heart was made glad by the bright, new half dollar he received in exchange for the rags. Now it came to pass, as the wagon on which the peddler had placed those rags jolted down the street and turned a sharp curve at the corner, some of the top rags fell out, and among them the bundle with the Bible leaf, which a slight breeze blew into the gutter, on the side of the road.

There it lay for a couple of days, and had Archie Underwood seen it at the end of that time, perhaps he would have thought God had paid little heed to his whispered prayer.

But as poor, half-drunken Hiram Hurd came staggering along the street one afternoon, his eye fell upon the soiled little parcel, and he eagerly seized it. As he unrolled the outer covering, its contents, dampened and soiled, took on the shape of a bank note to his distorted imagination, while the "V." at the head of the chapter designated its value.

"Ha! I'm in luck, I am, to find a five-dollar bill right on the street. Mollie and the young 'uns haven't had much to eat for a week past. Guess I'll fill up with a drink and then get 'em a good square meal for once—say a turkey and all the fixin's."

He hastened as rapidly as his deplorable condition would permit to the nearest market, and demanded of the dealer in loud, peremptory tones: "What is turkeys fetchin' to-day, Mr. Wells?"

"More than you can afford to pay, Hiram, so be off with you."

"Hey, what's that you say?" exclaimed the drunkard in a threatening tone. "Can't pay for it, hey? I've got money enough to pay for the turkey and all it's fixin's, and I want 'em sent up to my house right off, I do."

"I'd rather see your money first, Hiram," was the dealer's response. "Our terms are cash."

"Look-a-here!" exclaimed Hiram, pulling the dirty

piece of paper out of his pocket and flaunting it triumphantly in the face of the storekeeper.

The astonished Mr. Wells, deceived for a moment by its dark, soiled appearance into thinking it a genuine bill, took it in his hand, but, after unfolding it, burst into a loud, harsh laugh.

"That'll hardly pass for a five-er here, Hiram," he said, handing it back, "though it'll be worth as much to you, maybe, if you'll mind what it says. And now please get out of here!"

Dazed and angry, but almost sobered by his great disappointment, Hiram turned to obey; but as Archie Underwood, who had entered the store a little while before, and had just accomplished his errand, attempted to pass him on his way out, Hiram caught him by the arm and exclaimed: "Did he tell me the truth, boy? Isn't this a five-dollar bill? But what is it, then?"

Archie took the proffered paper and gave a start as he recognized the Bible leaf which he himself had so carefully inclosed, and he wondered how it could have fallen into the hands of Hiram.

"It is a leaf from the Bible, Mr. Hurd" (as the village boys always called him), replied Archie, courteously.

Hiram cast it contemptuously on the ground, then, seeming to reconsider the matter, stooped and picked it up again, saying with a grating laugh, "Guess I'll take it home to Mollie and show her how near I came to buying a turkey dinner with a piece of the Bible;" but Archie mustered courage to say, timidly: "Perhaps it will buy the turkey dinner yet, Mr. Hurd, if you will only read it and do what it says."

After coming home he told his mother, who only said: "Wait! Nothing is ever lost that is done for God. Wait his time, my son."

And Archie waited all through his school days and college life, till the swift, busy years drove the incident entirely from his mind.

Thirty years passed by. Mr. Archibald Underwood, now a middle-aged man and a prosperous lawyer in a Western city, came once more back to visit his boyhood home. His parents had long since passed on to their reward, together with so many others whom he had known in his youthful days.

Many of the old landmarks, too, were gone. The market where formerly Mr. Wells had bought and sold had been torn down, giving place to an imposing structure. The entire building was occupied as a provision store, and gave employment to a large number of clerks who were hastily hurrying to and fro, executing the orders of the constantly arriving customers.

A large, portly man, with white hair and beard, who from evident signs seemed to Archibald the proprietor of the establishment, stood in one of the entrances, and Archibald drew nearer and engaged himself in conversation by introducing himself as a former resident of the now flourishing town. As the provision dealer responded courteously to the stranger's interested inquiries, it seemed to Mr. Underwood that he must have met the man before. This feeling grew so strong that on reaching the house of a friend and being told that the proprietor of the big store was Hiram Hurd, Mr. Underwood was surprised at not having recognized him at once.

Astonished, however, at the great change in the former drunkard, he asked for details. To the great astonishment of the village Hiram Hurd had one day suddenly quit drinking, succeeded in finding employment at Mr. Wells', and by industry and intelligence in a short time became the junior partner in the firm, and afterwards Mr. Wells' successor. He had become a devout Christian, the head of a happy family, and a man of influence in the town.

Some people, however, asserted that he was a bit eccentric, as he was in the habit of sometimes drawing from his wallet a folded, soiled bit of paper, claiming it to be the foundation of his prosperity.

There was a story that it was a leaf from the Scriptures, and that Hurd years ago mistook it for a five-dollar bill.—Union Gospel News.

THOUGHTS ON THE PAST.

To-night I stand on the last step of the dying year, listening to the last roll call. Fast roll the years; soon we will be anchored. Unconscious, time has sped along, and I hail the fiftieth milepost. Half a century calls for an account, let it be good or bad. What has been written has been written. There is no undoing or retracing of the years.

Listen! Do I hear some one calling? I imagine I am standing again under the parental roof. What

joy! What a sweet dream of home and loved ones! My baby feet were led by Christian parents along paths of sunshine, where I could pluck the flowers that bloom, never to fade. Here I was taught to drink of the everlasting waters, drinking which we can never thirst. Yet how soon, as we rambled along, sin crept into the path! On we wandered, never stopping to think of the way until we had fallen. We stumbled over some of the rough places sin had caused. Not until then did we realize the loss of some of our choicest blessings. Our hearts were then made to bleed. That is not all; if it were, what a relief! But O the precious ones who look to us for love and encouragement! The touch, or even the shadow, of sin is blighting. The weak tremble and faint, and even the strong fall, never to rise. Sin, in its mad rush for fortune, gathers as it goes some of the brightest jewels earth can boast. The God-given fruit that came to bless our home was five sons and one daughter. The fruit, so far, has been cared for as best we could; yet thorns, thistles, and briars would be found in the path, and sometimes were hard to root up.

What are most of our fathers and mothers doing in the home to-day? Do they realize the awful responsibility of a parent? Our homes are little kingdoms—the father and mother, the king and queen. When the precious buds are given, how exceedingly careful we should be to cultivate every part, that the little bud be not a dwarf! The soil, which is the home circle—see that it is well-watered; see that all seeds or germs of disease be purified by prayer, which is the dew of heaven. Precious souls will be the harvest. The sin of indifference is a withering curse in the home and church to-day. Is there no way of getting it out? How many will try? Shall we take this remedy: As the morning dawns, each one go to secret prayer for just five minutes? There is no use asking how the day would be spent in the home and shop; all know. I do know that prayer is sufficient for all needs; its healing power is not limited. O, blessed Jesus, give us always the spirit of prayer. Can we pray always? It is then that we can walk and not stumble. Buds of hope can then grow; the beautiful flowers of truth, love, kindness, and peace may grow, bloom, blossom in the Eden here and will then be wings to carry us to the Eden above. O, if all could but pray the prayer which expresses the beautiful sentiments of Frances R. Havergal:

Take my life, and let it be
Consecrated, Lord, to thee;
Take my hands, and let them move
At the impulse of thy love.

Take my feet, and let them be
Swift and beautiful for thee;
Take my voice, and let me sing
Always, only, for my King.

Take my silver and my gold,
Not a mite would I withhold;
Take my moments and my days,
Let them flow in ceaseless praise.

Take my will and make it thine,
It shall be no longer mine;
Take my heart, it is thine own,
It shall be thy royal throne.

Take my love; my Lord, I pour
At thy feet its treasure store;
Take myself, and I will be
Ever, only, all for thee. X.



There are no men or women, however poor they may be, but have it in their power, by the grace of God, to leave behind them the grandest thing on earth—character; and their children might rise up after them and thank God that their mother was a pious woman or their father a pious man.—Dr. McLeod.



The world is what we make it. Forward, then! Forward in the power of faith, forward in the power of truth, forward in the power of friendship, forward in the power of freedom, forward in the power of hope, forward in the power of God! —Henry Vincent.



One of the most important, but one of the most difficult, things for a powerful mind is to be its own master. A pond may lay quiet in a plain, but a lake wants mountains to compass and hold it in.—Addison.



"Truth's shafts cannot be shot from cracked bows, nor can good society be made up of bad people."

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Editorial.

PREDESTINATION AND PROVIDENCE.

We quoted a paragraph from the Western Recorder last week on the subject of election and predestination, and said both were taught in the Scriptures, and if Calvin, the "Philadelphia Confession of Faith," and the Recorder would teach them as taught in the Bible and by the Gospel Advocate, their teaching never would have created trouble. The Calvinistic theory of predestination is, God elects and predestinates certain persons to salvation regardless of what they may do. This destroys human responsibility, weakens man's sense of obligation, and has a tendency to make man careless and indifferent to his course of life. I know many who hold to the doctrine of election and predestination, as taught by Calvin and the Recorder, are zealous and earnest in their efforts "to make their calling and election sure;" but the doctrine does not help them to this. Other items and phases of their faith inspire their activity and zeal, in spite of this theory they hold. The theory does not prompt them to watchfulness, activity, and zeal in the service of God. So far as it exerts an influence it is palsy to all spiritual effort. Many who really believe this are by it led to do nothing, wait for God to work his own purposes to save them and others without effort or activity on man's part. Orchard, in his "History of English Baptists," page 346, says: "Their attention to the divine decrees, as forming a rule for the Redeemer's servants, narrowed all their spirits and efforts in their public and private discourses. . . . Indifference to the welfare of sinners, whether domestic or foreign, marked all their conduct and devotions. . . . Their views, doctrines, and examples, being kept prominent, operated on the audience as a spiritual laudanum; lulled all into a spiritual slumber; contracted the capacities of the mind; deadened the hands, lips, and heart to the household of faith; froze up the affections; made religious duties a mechanical employment; placed the whole class of man's feelings under a divine quarantine, until relieved by special warrant and auspicious breezes direct from the King of Zion. . . . Persecution in the former centuries had slain its thousands, but ease, prosperity, and this spiritual opium had destroyed many more. . . . The quintessence of the debate may be stated in this proposition: Whether it was the duty of all men to whom the gospel was preached to repent and believe in Christ." Many doubted if it was right to "exhort sinners to repent."

This is the influence of this doctrine of election and predestination, as taught by Calvin and the Western Recorder, when not counteracted by other influences, as stated by Baptist historians. Orchard quotes Irving and others as testifying to these things. They attributed the deliverance of the Baptists from this dead and lifeless state to the preaching of Wesley, Whitefield, and others who rejected this doctrine. The Missionary Baptists now owe their activity and zeal to the acceptance of other and con-

trary doctrines, which, while they render them inconsistent, counteract the deadening effects of this "spiritual laudanum." The Primitive Baptists are much more consistent advocates of this doctrine than the Missionary Baptists.

Yet election and predestination are clearly taught in the Bible. The Bible teachings on these subjects have no stupefying effects on the human soul; on the contrary, they call out the highest activity and most self-sacrificing devotion of the Christian.

"This much of predestination is taught in the Bible and exists in the dealings of God with his creatures, God foreordains the heart that loves justice and truth and righteousness to salvation; and that his predestination may be effective, he sends the gospel to such hearts, that he may save them. Whenever God predestines man to salvation, he predestines he shall comply with the conditions of salvation. The only evidence any man can have that he is of the elect is that he faithfully and truly walks in the appointments of God. This, then, ought to be the matter of concern to him."

There is no spiritual laudanum in that to dull and blunt the spiritual faculties of any, but there is in it that which will call out the highest activity and most self-sacrificing zeal and devotion of the believer in God. Scriptural predestination calls out the activities and zeal of every one; unscriptural theories palsy these in all who accept them.

The same is true of God's providential care. God's providential care of his children is clearly taught in the Bible. The Bible teaching on this subject demands the greatest care and activity of the man, that he may come within the providential care of God. God's providences are in perfect harmony with God's laws; they are all wrought out in harmony with the laws of God. God working through his laws provides what comes to his children. "Providence" is providing. He provides only when persons by compliance with his will put themselves under his providing care. His will is, men shall be faithful, industrious, careful, simple in their habits, and constantly seeking to do all the good they can. To such his providences reach.

D. L.

MORMONISM, AGAIN.

Our Mormon friend sends us another batch of questions, rather a repetition of the old ones. We answered those questions scripturally and fully in such a way that I am sure all candid persons will see that if the Bible is true, we are right and the Mormons are wrong. Every scripture to which he referred justifies my position and condemns his. Without a word to show we misapplied a scripture or misrepresented them he repeats substantially the same questions. We did not hope to convince him; for a man with any intelligence and a fair degree of common sense to adopt the contradictions, absurdities, and immoralities of Mormonism shows he is hardly open to reason. My object in answering the questions was to put before others the positions. But in this last is a question that brings out one point not emphasized before, that I would now like to discuss: The question is this:

"13. If wrong for a Mormon to have two or three women, and to feed, clothe, and educate his children, how about those ministers of yours and the Methodists, who lead women into adultery and then leave them to practice infanticide, or to live a life of deception or shame?"

To ask that question is to be guilty of slander. That there are Methodists and Christians that have been, and are guilty of adultery and deception, no one doubts, but that they are in any sense justified or sustained in these sins by their churches is a slander. In all ages of the world men have been led into sin by their lusts. Sometimes good men are so led. Unless they repent of the sin, they will be lost. If they repent of it, confess it, and ask forgiveness, while suffering the penalty to a certain extent, they may be forgiven and saved at last. David is an example of this. He was a good man, but was led by his lust into sin. Trying to conceal his adultery, he committed murder. He repented, confessed his sin; and although the results of that sin clung to him and his family, he was forgiven and accepted of God. He was forgiven because he confessed it was a sin and that he sinned in the matter. But suppose David, when he was reproved by the prophet, had justified the sin, insisted that he would take care of the woman and child, and that God approved the sin. Do you think he would have found any forgiveness in so doing? To cloak his sin with

the name of God would have been an infinitely more heinous sin than the one he committed. For this there could have been no forgiveness. "The prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." (Deut. 18: 20.) To insist God teaches a thing he does not teach is as great a sin as to speak in the name of or worship an idol. Death without mercy was the penalty under the law of Moses. If any Christian is guilty of lewdness or adultery, he commits a sin. If he claims God approves his sin and cloaks his sin with the name of God, he so intensifies that sin that there is no forgiveness for it. To claim God justifies or approves the sin is to refuse to repent of it, and encourage others to commit the same sin—thus to make it a deliberate, presumptuous sin, for which there is no forgiveness in this world or in that to come. To cohabit with another woman when you have a wife is adultery. For a Mormon to do this is as vile as for any one else. The Mormon sins, and instead of acknowledging his sin, justifies it, says God approves it, encourages others to commit the same sin. He sets aside the teaching of Jesus which plainly says, "They twain shall be one flesh;" and cohabitation with another breaks, sunders, what God has joined. He then cloaks that sin with the name of religion and claims God approves it. This is a much more heinous sin than the sin of adultery committed and owned as a sin. Jesus Christ came into the world and found the rulers of this earth practicing and upholding polygamy. He condemned them and it. The Mormons came and found the rulers of the earth practicing and insisting on one man having one wife, and they say God commands them to take more than one. Either Jesus or the Mormons is wrong. One is an impostor. Which is it?

A brother calls in question our application of the commission, that the apostles should teach others to do all things whatsoever Christ had taught the apostles to do, and asks if that would not favor the Mormon contention that they should heal the sick and work miracles. If they are able to do these things, most certainly they should do them. I quoted the commission, and said: "This is the general and universal law, restricted as to persons and classes, times and places, by directions given by Jesus and to us through the apostles, through whom he speaks to the world." I do not know of a thing he commanded the apostles to do that is not commanded all Christians, restricted as here mentioned. So long as spiritual gifts were among the disciples it was their duty to use them as here directed. If they existed now, it would be their duty to use them. Paul, after discussing the nature, office, and use of spiritual gifts in 1 Cor. 12, concludes by saying: "Yet show I unto you a more excellent way" than the use of the gifts. That way is love, or charity, which is the fulfilling of the law. In presenting this better way he tells the gifts shall vanish away when the perfect law is come, and only the things to which obedience to the law leads will be eternal. Faith, hope, charity, are the fruits of the law of the Spirit, and they shall abide when the gifts known as partial and temporary shall have passed away. The very call that brings a person into Christ is a call to do all in his power to forward the work of Christ in the world. The commission that calls him into Christ makes him a partaker of the gospel, makes him a preacher of that gospel to the world. The manner in which he preaches is modified only by his abilities and the restrictions the Spirit gives that are to guide him through life. The apostles were to teach others to do all that Jesus had taught them to do, restricted as his teachings restrict. I think we will never rise to a true sense of our responsibilities and privileges as children of God until we realize this truth.

D. L.

LARGE GIFTS TO THE PUBLIC.

The Interior has an editorial, in a recent issue, on "Misplacement of Benevolent Money." The large generosity of the rich men and women of America is noted—eighty millions, this last year, in large sums, not over half of which, it is estimated, is well applied. As an instance of unhelpful generosity in Chicago, not long since, the three-million gift of Mr. Crerar for another library is cited. It was really a problem to find a way to make it useful. What is being done with the eighty millions given last year? It has mostly gone, says the Interior, into spectacular, pretentious enterprises which will support a few savants in dignified leisure, pile up great

buildings, or swell endowments which really benefit very few of those who need help and cannot get it.

It is a helpful sign to see the rich disposed to use their money for the good of others. But when things are as they should be, these immense fortunes will not be accumulated. As a rule, they are accumulated by wronging others. The Standard Oil Company is one of the richest corporations in the country. It now has such a monopoly of a universally used article that an advance of one cent per gallon on coal oil adds, it is said, nearly ten millions a year to the income. This monopoly was gained by crushing out numbers of other business throughout the country and throwing men out of employment. Mr. Rockefeller gives by the million to schools and other public utilities. Other millionaires do the same. It seems to be the fad now among the rich to give in large sums. The Interior says much of it does but little good. A question arises with me: Does money gained wrongly and appropriated by him who gives it for self-glorification or as a salve to a wounded conscience, ever do good? When business is conducted upon Christian principles such immense fortunes will not be accumulated. The laborers and the consumers will share in the prosperity as well as the adversity of the business. Money wrongly gained is unclean in the sight of God, and will not bring good until the sins are confessed and the wrongly gained money is restored.

Under the rule of God, immense fortunes and extreme honesty were impossible. Every fifty years there was a release of all debts and a restoration of the lands to the original owners or their families. In God's esteem the immense fortunes and extreme poverty were neither for the rich, nor for the poor, nor for the public. These inequalities of life brought about by wrongs create dissatisfaction, ferment, riots. These will grow, more and more, until a fairer rule in business obtains. When a man by oppression and extortion gains a hundred millions of dollars, it is no satisfaction of the rules of justice that control the universe to give a million of it for some public good, either to gain himself a good name or to ease a hurting conscience; and the gaining and handling of millions of dollars does not add to or mitigate the enormity of the wrongdoing. It is just as wicked in the sight of God to be unjust and unfair in dealings on a small scale, or with men doing a small business, as it is with those doing a large business. True prosperity will come to the people only when they learn to be just and fair in all dealings, small or great.

Money does greatest good when it is spent in helping needy persons to a better life. One or five hundred dollars spent in helping a man or woman to a better and more useful life will make better returns in its results to the public than if invested and the interest from year to year used for good. In other words, a bad man will multiply himself by his example and influence by making others bad, and they go forward spreading evil at a multiplying ratio. So a man rescued from an evil course and started in a good one stops the multiplication of evil and multiplies the good. In saving our money to do good things we permit the evil to go forward multiplying, while we are accumulating a sum to be put at interest to help check that multiplying evil. A soul started in the way of right will be more efficient than millions hoarded to be put at interest. The good person may multiply himself year after year, while the wrong increases at a slow per cent. Not only is it best for us to invest our means in helping persons to a better life, but it is infinitely better for the donor to personally apply his gifts. The personal application and the personal contact with the needy brings to man the greater good. It may not bring as big a name, but it will do greater good to the public and the giver to use his means as he makes it to help those in need. D. L.

Let no man think he is loved by any man when he loves no man.—Epictetus.

A fair test and measure of civilization is the influence of good women.—Emerson.

Most of our misfortunes are more supportable than the comments of our friends upon them.—Colton.

It will require more than a few hours of fasting and prayer to cast out such demons as selfishness, worldliness, and unbelief.—T. L. Cuyler.

The most trivial tasks can be accomplished in a noble, gentle, regal spirit which overrides and puts aside all petty, paltry feelings, and which elevates little things.—Dean Stanley.

THE NARROW WAY.

"Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." (Luke 13: 23, 24.) The meaning is that we should agonize to be saved. This must be done during life, for the night of death cometh, when no man can work. When we think of the glories of heaven, and the duration of eternity, we certainly have enough to arouse us to our noblest endeavor. It is wondrous strange that any one can read the Scriptures and for one moment think of being idle in the kingdom of God. While the Lord on this occasion did not say directly that only a few will be saved, yet he does say: "Many, I say unto you, will seek to enter in, and shall not be able." They do not seek with the whole heart, hence they are not saved. Never did a man seek the Lord with his whole heart and as God directs who did not come to him, for holy writ plainly says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt. 7: 7, 8.) The man who fails to come to the Lord when he earnestly seeks him may know that he is not seeking him aright. "Seek, and ye shall find." It must be so. The man who bowed down in grief seeks the Lord through the dreary years may know that he is not seeking him as he directs through his word. The stars would sooner fall from their positions than God's word fail. The word of God liveth and abideth forever.

In the Sermon on the Mount, the Savior plainly teaches that there are few who will be saved: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7: 13, 14.) All heaven is interested in our salvation; it does seem that we should be deeply in earnest to enter at last through the gates into the city. The prize is undoubtedly worth the most earnest endeavor of which we are capable; we should never endeavor to drag our slow lengths into heaven, but should ask, seek, knock, run, and agonize to be crowned an heir of eternal life. Listen to Paul: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." (1 Cor. 9: 24-27.) Again the great apostle admonishes: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." (1 Tim. 6: 12.) A man can as easily be passive in fighting or running as he can in going to heaven.

We would do well to consider the effort that men put forth to obtain a perishable prize or crown. Their effort in comparison with ours should make us blush with shame. Their great exertions are to gain a fading prize, while our effort is to gain one that will never fade, but grow brighter throughout the ceaseless ages of eternity.

The pugilist trains for weeks and weeks, endures much self-denial, and keeps the closest possible watch on himself, in order that he may be put down as the champion fighter. When he has gained the prize it is worthless, his ambition is wholly unsatisfied. But the zeal displayed is worthy of a nobler cause. Again, think of the enthusiasm and ardor displayed by baseball and football teams; their zeal is certainly worthy of emulation. It does seem that "the children of this world are in their generation wiser than the children of light." The thought, the labor, and the devotion given to their work should lead Christians to reflect very seriously on the earnestness manifested by them in the most glorious of all work. What is the result of a game of football in comparison with the salvation of a soul? As the years come and go, and we see our loved ones, one by one, pass into eternity, it does seem that we would be brought to realize the importance of our work. A soul lost is lost forever; nothing that we can do will change its condition; our sighs, our tears, and our prayers will not change the destiny of one soul. But, thanks be to God, by earnest, consecrated living we can

help prepare them for heaven while the days are going by; we can help get heaven in men while they are on earth. It is so blessed and glorious to labor in the Master's service.

The rarer the treasure, the harder it is to gain. The prize of little value costs very little labor to gain. A vast fortune is very greatly prized. The young man who wishes to acquire it must give much time, labor, and thought before his efforts are crowned with success. Through the long, weary days, he labors incessantly, goaded on by the prospect of success.

The boy wishes to gain an education; he realizes that it is far ahead of him. The benefits of an education are beyond calculation. To make sure of its acquisition he must labor often until late in the night. Ofttimes he must deny himself the pleasures of life and practice the most rigid economy. Still he labors on until the goal is reached. His attainments are great and are used in blessing the world. So in all temporal affairs there is no excellence without great labor. In heavenly things it is true in a much higher sense. In the very nature of things, the very greatest exertion and noblest endeavor must be put forth in order to enter heaven. All earthly treasures are nothing in comparison with it.

Heaven is so sweet, so precious, and so glorious that we should be disappointed if we were to reach it without effort. We must agonize along the narrow, difficult way. If the road to heaven were wider and less difficult, heaven would not be so fine and splendid as it is. While the way is narrow, it is as wide as the love of God could make it. God so loved the world that he did the very best he could for man. Infinite love and compassion could do no more. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3: 16.) When the divine philanthropy had accomplished the plan of salvation, Christ said to his chosen twelve: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15, 16.) This is as wide as the love of God could make the way into the kingdom of God. The man who seeks to make the way easy and to broaden it by leaving out one of these conditions is seeking to do more than the love of God could do. It is the very essence of bigotry for men to endeavor by their opinions to make the way wider than the love of God has done. Some call such tampering with the word of God liberalism, but it is the most wicked presumption. What presumption! Frail, fallible man presuming to do more by his opinions than the infinite love of God could do! The way is narrow; but God himself could make it no wider.

The same is true of the way after entering the kingdom. The grace of God that brings us salvation requires us to deny ungodliness and worldly lusts and to live soberly, righteously, and godly, in this present world. The same love demands of us to add to our "faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." The same God in his goodness requires us to day by day present our bodies living sacrifices, to crucify "the lust of the flesh, the lust of the eyes, and the pride of life." On a subdued animal nature we must rise to the presence of God; with our depraved appetites and passions, we cannot enter heaven. Strait and narrow is the way, but we can journey no wider way and enter at last through the pearly gates into the city of God. J. C. M'QUIDDY.

Character is the diamond that scratches every other stone.—Bartol.

A taste for books is the pleasure and glory of my life. I would not exchange it for the riches of the Indies.—Gibbon.

The instinct of brutes and insects can be the effect of nothing else than the wisdom and skill of a powerful, ever-living agent.—Newton.

Christianity excludes malignity, subdues selfishness, regulates passions, subordinates the appetites, quickens the intellect, exalts the affections. It would unite men in one great brotherhood.—Mark Hopkins.

The human heart is like a millstone in a mill. When you put wheat under it, it turns and grinds and bruises the wheat into flour. If you put no wheat, it still grinds on and wears itself away.—Luther.

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Obituaries.

[Obituaries will hereafter be limited to forty lines and signature. This is about two hundred and fifty words, and makes nearly a half column. Avoid the use of poetry as much as possible, especially of that which is original.—Editors.]

HUNDLEY.

Col. D. M. Hundley, brother of Capt. O. M. Hundley, died at his residence, in Limestone County, yesterday. The funeral was held from the residence of Captain Hundley this afternoon at 2 o'clock, the remains having been brought to this city late yesterday afternoon for interment. The services at the funeral were conducted by Elder William Fulgham, and were attended by a large concourse of friends. The deceased was colonel of the Thirty-first Alabama Regiment during the Civil War, where he distinguished himself for fine service. After the war he started a newspaper in Huntsville. It is said that he was the first person to commence such an enterprise here after the conflict between the States. He is the author of several works, and was a man of fine personality, beloved by all who knew him. His death will be generally regretted.—Huntsville (Ala.) Daily Post, December 28, 1899.

ALLEY.

At the residence of Mr. William Cook, three miles east of Franklin, Tenn., Earl Alley, the little son of Mr. and Mrs. Walter Alley, died several weeks ago. The thought of these parents' sad bereavement caused me great pain, especially when I remembered how affectionate, cheerful, and intelligent little Earl was, displaying a thoughtfulness beyond his years and holding forth hopes of happiness in after times. It was indeed a heavy blow and I scarcely know how to offer consolation under so bitter an affliction, but I can point the saddened hearts to One who careth for all, and who gave, while upon earth, ample indication of his abiding love for little children. Parents, think of the bright and never-ending future life of that dear child whose spirit has passed away, whose soul only waits in heaven to welcome those from whom he has been parted. I can say no more, and human consolation is weak, anyway. May a higher power do that which I cannot.

LEE WHITFIELD.

LILES.

Mrs. Nannie Sears Liles, wife of Dr. W. I. Liles, died on the morning of January 5, 1900. With a sad heart I record the death of this amiable wife and mother. We mourn not as those who have no hope, for her Christianly young life was faultless. There was a charm accompanying her presence felt by all who knew her. Never an unkind criticism fell from her lips; she had kind words and a smile for every one; indeed, she was a model mother to her four small children—two girls and two boys—who are yet too young to realize the loss of that patient and loving heart. We know the same Lord whom she trusted and to whose care she committed her darlings will watch over and protect them. We shall miss dear Nannie's bright face on earth, but we feel that her sweet spirit ascended to heaven, to bask in the Savior's presence. Grieve not, dear friends; God's providence is always best. Have faith and hope, fond husband, loving parents, brothers, and sisters; for some day we will meet and clasp in our arms the loved one in the eternal city of God.

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GILMORE.

A white violet bloomed one day in fall; a pretty flower—fragrant, stainless, and freshly sweet from the hand of its God. While here, many enjoyed its beauty and purity; but one day a blight came, and, suddenly, it was gone. The Master needed it, he wanted his own; and although the tiniest flower in his garden, a mission was fulfilled, a work was done; and, when completed, the worker was taken home. Such was the life of Charlie Gilmore, the three-month-old baby of James and Mattie Archer Gilmore.

Little hands to pull the heartstrings
From beneath the grassy sod,
Little hands to pull the heartstrings
Of his father home to God.

Parents here must learn to follow
Little footsteps gone above,
Nestling safe in Jesus' bosom
In the heavenly home of love.

He who gave his own beloved
Son, on earth for us to die,
Teaches us to look up yonder—
Trust to him, our God, on high;

Know that whatso'er he doeth—
It is just as it should be;
Meekly bow, and trust and love him;
And our darling we shall see

Singing in the choir of glory
Songs of Jesus and his love,
Waiting for the dear earth-loved ones
In the mansions up above.

AUNT ELLEN.

MARSHALL.

Sarah E. Marshall, daughter of W. C. and Mary Chamberlin, was born on October 16, 1837, and passed away, in "the peace which the world cannot give," December 22, 1899; aged sixty-two years, two months, and six days. Through long months of suffering, such as few are called upon to endure, she was sustained by the "exceeding great and precious promises" of God. To one of such unfaltering faith "there is but one pang in death; that is leaving the loved." She was married to J. M. Marshall on October 14, 1860, and six of their eight children survive her to mourn with him their irreparable loss. Mrs. Marshall professed religion and joined the Presbyterian Church in early life, but became a member of the church of Christ at Lafayette, Tenn., on November 15, 1874, being baptized by J. M. Kidwill. To the innate refinement and lofty ideals of her cultured mind she added "the graces of the Christian character." The influence of her beautiful life cannot be lost; death will only throw the halo of a tenderer light upon it and leave it safe, in a setting of golden memories, in the hearts of those who loved her. Perhaps could she have expressed her last thought, while her spirit wavered between her dear ones

on the vanishing earth and the glories opening before her, those parting words would have been: "Meet me in heaven."

On the happy, golden shore,
Where the faithful part no more,
When the storms of life are o'er,
Meet me there. A. M. Y.

FREED.

When we gaze at the dimples of childhood,
Or the brow where the soft tresses wave,
It is hard to believe that the cradle
Can be only a step from the grave.

Thus when, only a few weeks since, we looked with admiration on the attractive features of "Baby Freed" it seemed scarcely possible that his cradle was only a step from his grave. For more than two weeks his precious infant frame was not free from pain; but since 9 o'clock P.M. on November 13, 1899, the little sufferer has been at rest. For fifteen months, as a welcome and cherished sunbeam, little Arvey Baynham had gladdened the home and hearts of his dotting parents, Prof. and Mrs. A. G. Freed—their only child, the joy and pride of their lives. Every loving attention was given him, and the best medical aid was not spared; but death could not be thwarted in his purpose—the baby must go. While he was embraced in the cold, pitiless arms of death, that home was wrapped in the gloom of night. Though the full moon was hanging over it in quiet splendor, she seemed to present a sad countenance, for she wore a veil of crape; clouds obscured her face, and she shed no light in that sad home. To those bereaved parents home now seems shrouded in gloom impenetrable. No little darling there to raise his dimpled hands and receive their warm caresses; no sparkling eyes to peep cunningly from beneath that tall, full, and noble forehead; no prattling tongue to respond to tokens of parental devotion! The dear little home is now in mourning. "There's crape on the door" of those aching hearts; turn the knob gently, those tender hearts are throbbing and bleeding. Where a month ago stood the beautiful, blooming, and thriving rose of brightest expectation, now droops the faded lily of disappointment and crushed hopes. Dear, weeping parents, time, to some extent, will heal your wounded hearts; and then every little plaything—those tiny shoes, those little dresses, that baby buggy—all will be mementoes almost sacred, and home will seem dearer because it was "Baby's" home. Those pictures of your little darling will present beauties before unseen. Sad, sweet pictures will be hung in the halls of your memory. There you will often see the playful little cherub making sunshine in your home; you will see the anticipated works of the hoped-for boy and man; then, into that snow-white casket you will gaze with tearful eyes on that beautiful, waxlike figure lying on its right side, its left hand across its silent breast, and the right hand just under the side of the face—the exact position and appearance of natural sleep. Beautiful picture, but sad, too sad! Turn from it, and look up higher. The brightest picture of all is the one now in your minds of the happy meeting "up yonder." You are looking above for comfort; you are humbly "leaning on the everlasting arms," which will sustain you; you are "standing on the promises, which cannot fail." "God be with you," and help you to be resigned.

MOLLIE L. MEEKS.

**'The Thorn Comes Forth
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Blood Poisoning—"The surgeon said when he took out the brass shell received in wound at San Juan Hill two weeks before, that it would have poisoned me if it had not been for my pure blood. I told him it was Hood's Sarsaparilla that made it pure." George P. Cooper, Co. G, 25th U. S. Inf., Washington Barracks, Washington, D. C.

Rheumatism—"Myself and a friend both suffered from severe attacks of rheumatism. Hood's Sarsaparilla cured both. We would not be without it." Wm. H. Lester, 65 Leonard St., Fall River, Mass.

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Into all the World.

It is reported of Buddha that he once said: "My doctrine shall go eastward." Jesus says: "Go ye into all the world." The nature of man is much the same as that of the turtle: he shuts himself up in his shell and looks out with suspicion, ready to snap at the slightest provocation. The old castles of Europe and the homes of the cave dwellers speak with more eloquence than words of the efforts of man to shut himself up and leave the rest of the world to go to the dogs or anywhere else, so far as he is concerned.

In the memory of those still living such was the condition of society in Japan a few years ago that it was unsafe for the inhabitant of one village to be found in another village. So little did they have to do with each other that villages with only a few miles between spoke different dialects. If, perchance, a man should stray from home and be met in the streets of a neighboring town, only a word was sufficient to betray him as a foreigner to that town, and in an instant the natives were after him, and he was lucky to escape with his life. Fifty years have brought a wonderful change in that country, and people now travel unarmed wherever they wish without molestation. This great change has been wrought through the influence of the gospel. Jesus said: "Go ye into all the world." What for? A Caesar or a Napoleon might say the same; but it would be to conquer, to destroy, and to enslave; to cast a gloom over homes of happiness; to turn joy and gladness into sorrow and sighing; and to leave in despair the broken-hearted. Jesus says, on the other hand: Go, carry glad tidings, heal up the broken-hearted, loose them that are bound, and set the captives free.

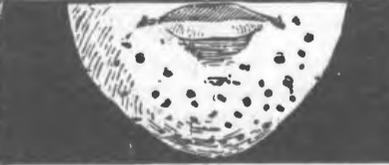
One of the evidences that Jesus was more than man was his unselfishness. It is human nature for a man, when he has a good thing, to want to keep it. People attempt the same with the gospel; they try to appropriate it. A brother once said: "The poor ought to have a church of their own, so as not to be associated with the rich." He held himself with the latter. All do not put it this way exactly, but there is a tendency in selfish human nature to want to hold aloof from its fellows; if men have a good thing, they want it all to themselves. The Christian life that never flows out to

others becomes like a standing pool: it never flows off, and every unclean thing dropped into it stays there. I can call to mind certain springs of my boyhood days that you could not make muddy; you might throw in your filth and dirt, but still they would flow on clear and beautiful. Nothing of an unclean kind could stay in these pure waters. Let me tell you the secret of it. The current was too strong that flowed out. It is even so in the Christian life; he that does not keep full of Christian activity, even to overflowing, will become corrupted. The current that flows out to bless must be kept strong, that it may throw off the corruptions of a tempting world that the evil one will try to cast in. The standing pool receives all that is dropped into it, and so the idle heart is corrupted.

Many break down in health and die prematurely from brooding too much over their own ills. Churches sometimes fall into the same misfortune; they are nursing their evils, are trying to keep alive by physic—all taken for their own benefit; but they are like the poor woman that had suffered many things of many physicians—they grow no better, but rather grow worse. Now and then they take an extra dose by some good preacher, and if the day is fair, they creep out and feel better; but it is only momentary, for they are soon back as before. Let us be enlarged in heart and activity and abound more and more. Many are perishing daily. A kind word, a kind deed, or even a look may save a soul from death. Brother, what are you doing to rescue a perishing world?

J. M. M'CALEB.

One day, on the steps of one of the public buildings of Florence, Italy, an old, disabled soldier sat playing a violin. By his side stood a faithful dog; in the mouth of the dog was the old veteran's hat. Now and then a passerby would drop in a coin. A gentleman, passing, stopped and looked at the picture. He stepped up and asked for the violin, tuned it, and began to play. The sight of a well-dressed man playing a violin in such a public place, and with such associations, attracted the passers-by, and they stopped. The music was so charming that they stood enchanted, while the number of contributions largely increased. The hat became so heavy that the dog growled, so it was emptied to be filled again. The company grew, until a congregation was gathered. The performer played one of the national airs, handed the violin back to the owner, and quietly withdrew. One of the company said: "This is Amard Bucher, the world-renowned violinist. He did this for charity; let us follow his example." Mr. Bucher did not give a penny, but he gave something better—his ability. If you cannot give money to God, give all the ability he has given you.—Union Gospel News.



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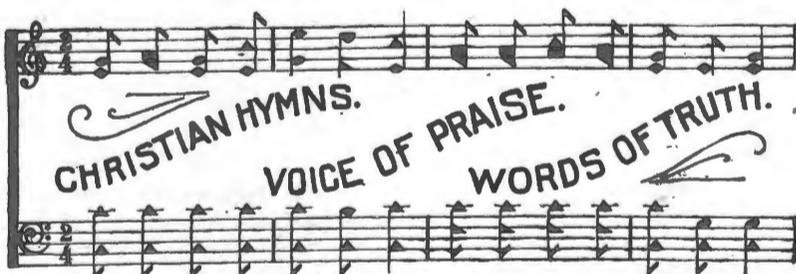
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General News.

Dayton, O., suffered a loss of half a million dollars from fire.

Admiral Dewey accepts Memphis' invitation to visit that city.

Prof. Edward J. Phelps, of the Yale Law School, former minister to England, is ill with pneumonia.

The Senate confirmed the nomination of Edwin H. Gunsaulus, of Ohio, to be consul of the United States at Pernambuco, Brazil.

Specials from Crossville, Tenn., state that over one half of the business portion of that thriving little city was destroyed by fire.

Congress has given to the city of Nashville, Tenn., the gun from the Nashville which fired the first shot in the Spanish-American War.

The latest report from Honolulu, by the steamer Australia, gives the number of deaths from the bubonic plague, as forty-one, out of a total of fifty-two cases.

The buildings for the Richmond Spinning Company's new mill for the manufacture of fine cotton yarns, in Chattanooga, Tenn., are completed, and work will begin with a 10,000-spindle capacity.

New South Wales will have a gigantic statue, similar to Bartholdi's colossal figure of "Liberty Enlightening the World," at the entrance of New York Harbor, set up in Sydney Harbor. The statue will be called "Australia Facing the Dawn."

The Senate Committee on Inter-oceanic Canals has amended the Nicaragua Canal bill so that it now provides for a canal of sufficient size to accommodate vessels of the largest tonnage, and increased the appropriation from \$130,000,000 to \$140,000,000.

Capt. W. C. Neville, United States Marine Corps, recently appointed governor of the Island of Tutuilla, has been ordered to sail for his new station at once. A coaling station will be established at Tutuilla, and a company of marines will sail with Captain Neville to garrison the station.

Not since April, 1883, has spirits of turpentine reached a higher mark on a Southern market than at this time. In connection with the uniform high price for tar and rosin which has prevailed for several weeks, operators in turpentine are reaping a rich harvest, and expect good prices throughout the season.

At Alameda, Cal., Charles Lever, formerly a paymaster in the United States Navy, and probably the last survivor of the government relief expedition, which rescued Dr. Kane, the arctic explorer, in 1855, is dead. After his retirement from the navy he served as postmaster and police judge at Flushing, L. I.

The Secretary of the Interior has rendered a decision to the effect that national banks in the Indian Territory are not subject to the license or privilege tax imposed by the laws of the Territory upon nonresidents doing business within the Territory. There are sixteen national banks in the Indian Territory.

The canning factories have received quotations from the tin-plate trust, which show it will cost them \$28.25 a thousand for cans this year. The price last year was \$14.50. It will be necessary, declared the convention of the Indiana State Canner's Association, to advance the price 16 cents a dozen to meet this rise in tin.

The United States transport Thomas arrived at San Francisco, bringing the remains of Gen. Henry W. Lawton, Gen. John A. Logan, Jr., Lieut. Bennett, and Dr. J. J. L. Armstrong. In the cabin of the Thomas were about twenty passengers, including Mrs. Lawton and her children. The remains of General Lawton will be interred at Arlington.

Agents of the Russian Quaker sect, the Doukhobers, are inspecting sugar beet lands in South California, and if proper arrangements can be made for leisurely payments, a colony of 21,000 Russians will move to Los Angeles County during next March. The Russians have found the northern part of British Columbia, where they are now quartered, to be too cold and sterile for successful colonization.

Spartanburg, S. C., is called "the Southern Lowell." Its cotton mills operate 410,640 spindles, and 12,454 looms. There are twenty-four mills in the county of Spartanburg, in which is invested \$5,110,200. The mills have operated to double the county's cotton product, and to very decidedly improve the quality of lint produced. Farms all over the county have doubled and often, in favored localities, quadrupled in salable value, in a few years.

The climax to the disturbance in Kentucky, over the election contest, came in the assassination of Senator Goebel, the Democratic contestant, on the morning of January 30. Senator Goebel was walking across the capitol grounds on his way to the senate chamber, when he was fired upon from a window of the executive building, which was occupied at the time by armed mountaineers. The murderer has not yet been apprehended.

The War Department made public the following summary statement of the commerce of the Philippines during the month of July, 1899: The total value of merchandise imported at all ports in the archipelago during said month amounted to \$1,577,530, of which amount articles to the value of \$192,192 were imported free of duty. The total value of merchandise exported during the month amounted to \$1,156,469. Products of agriculture amounted to \$1,019,881, or 88 per cent of the total.

Mr. Wyndham, in the House of Commons, declared that Great Britain will have in a fortnight 180,000 regulars in South Africa, 7,000 Canadians and Australians, and 26,000 South African volunteers. Of this total of 213,000 troops, with 452 guns, all are now there, with the exception of about 18,000 that are afloat. Beyond comparison this is the largest force Great Britain has ever put into the field. At the end of the Crimean War she had scraped together 80,000 men. Wellington at Waterloo had 25,000 men.

A report of our Asiatic trade, prepared by Frank H. Hitchcock, chief of the foreign market section of the Agricultural Department, shows that there has been a great development of our trade with China and Japan during the past decade. Record figures were easily reached in the fiscal year of 1899 when the value of the merchandise exchanged with these two countries, including the port of Hongkong,



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reached \$87,305,688, against only \$46,294,167 in 1898. Of the \$87,305,688 valuation placed upon our trade with Japan, China, and Hongkong during 1899, \$47,815,035 represented the import into the United States, and \$39,490,653 the exports from this country. These figures show that in the decade ended with 1899 there was a gain of \$28,393,156, or 256 per cent, in exports; while the increase in imports amounted to only \$12,618,365, or 36 per cent. During the years 1889-1899 our imports from Japan advanced from \$16,687,992 to \$26,716,493, and the exports from \$4,619,985 to \$17,264,688.

The discoverer of prussic acid was instantly killed by inhaling one whiff of his own handiwork. Pure prussic acid is never sold or handled. The smell of it is always fatal. It kills not in three minutes or half an hour, but the instant it enters the lungs as a gas. The mixture ordinarily sold as prussic acid is ninety-eight parts water to two parts of the drug. Even in this form it is very deadly. A twenty per cent mixture of the acid would kill nearly as quickly as if pure. Atropine, though it has no harmful odor, is so deadly that as much of it as would adhere to the end of a moistened forefinger would instantly cause death. Cyanide of potassium has a pleasant smell, which is not injurious; but a small quantity swallowed kills at once. Pure ammonia, if inhaled, would cause death almost as quickly as prussic acid. When a carbonyl of nitric acid is broken, some one has to suffer. It will burn wood, eat through iron plates, and destroy whatever it touches. Such an accident once happened in an acid factory.—Chicago Chronicle.

In 1898 the total production of tin has been estimated at 57,300 tons; in 1890 it was but 55,100 tons. The greater part of the tin comes from the Malay Peninsula, which furnishes 60.6 per cent, not counting the Dutch East Indies, which give 19 per cent. Following this come Australia, with 7.9 per cent; Cornwall, 6.1 per cent; Bolivia, 7.9 per cent. Forty years ago Cornwall furnished 50 per cent of the total.

The most productive region is that part of the Malay Peninsula extending from Burmah and Siam to Sumatra, says the Scientific American. A considerable portion of the tin which is taken from this region is carried into China, and thus escapes the control of statistics. In the Australian region the chief center of production is Tasmania. The principal consumers for 1898 were the United States, 25,000 tons; Great Britain, 13,000; Germany, 14,500; and France, 8,500. The exportation of tin plate from Great Britain has been 251,769 tons, and that country consumes 150,000 tons. The tin plate production of America for the year is estimated at 327,000 tons. The total production is estimated at 750,000 tons, and the tin required for its manufacture reaches from 20,000 to 25,000 tons.

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The Shed Blood of Christ.

"For this is my blood of the new testament, which is shed for many for the remission of sins." (Matt. 26: 28.) The proof is abundant that it is the blood of Christ that cleanses, remits sins. (Read Eph. 1: 7; Rev. 1: 5; Heb. 9: 14; 1 Pet. 1: 18, 19; 1 John 1: 7.) Paul says: "And almost all things are by the law purged with blood; and without shedding of blood is no remission." (Heb. 9: 22.) Then it is not only true that the blood of Christ cleanses from sin, but without the shed blood of Christ there is no remission.

It is certainly necessary, then, that one should come in contact with the shed blood of Christ, in order to the remission of his sins. But how and when does the sinner come in contact with the shed blood of Christ? Let us keep in mind that whatever may be done, it is the shed blood of Christ that cleanses from sin. Can we locate the place where, and the time when, the sinner comes in contact with the shed blood of Christ? If so, we at the same time locate the place where, and the time when, the sinner obtains pardon of his sins; in order, then, to locate the place where, and the time when, it is necessary to locate the shed blood of Christ. Where is it, and when does one come in contact with it? Says one: "It is in the body of Christ, and we come into it when we come into Christ." Let us be careful now; it is the shed blood of Christ, and not the blood in the body. It has been shed. Besides, if it is in the body, and one does not come in contact with it until he comes into the body where the blood is, then you have a sinner in the body, which is the church. That will not do. There is no remission without the blood, every one is a sinner until the blood is applied.

Then when does one come in contact with the blood of Christ? Since the blood has been shed, and is not in the body, it is necessary for us to find where it was shed; and when we find where it was shed, we locate the place where, and the time when, the sinner comes into it. "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was a high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water." (John 19: 31-34.) Mark you that when they came to Jesus, they saw that he was dead already, his blood was shed in his death. Now we have located his blood; it is in his death, and in order to come into his blood it is necessary to enter his death, as his blood is in his death. When the sinner enters into his death he comes in contact with his blood, which cleanses from sin. How and when does the sinner enter the death of Christ? "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6: 3.) How does the sinner enter the death of Christ where his shed blood is? Paul says that the Romans were baptized into it. Then it is in the baptismal tomb the sinner enters the death of Christ, as the blood is in his death; it is in

the baptismal tomb that he enters the blood of Christ that cleanses from sin; not after he is raised into the body, but in the death. The life is in the blood. "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." (Lev. 17: 11.) The sinner dies to sin, and in the baptismal tomb comes in contact with the life-giving blood of Christ, and is quickened, made alive by the blood of Christ, which he has given for an atonement. Where did Christ receive life to come forth from the grave? He was dead and in the tomb. Was he raised from the tomb and then given life, or did God give him life in the tomb? Paul says he was raised up by the "glory of the Father." He was given life, then, while in the tomb; so the sinner in the baptismal tomb is quickened, given life. "That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life," raised up a new creature in the body of Christ, which is his church. This explains what Ananias meant when he said to Saul, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord;" and what Peter meant when he said: "Repent, and be baptized every one of you . . . for the remission of sins."

In view of the indisputable fact that it is the blood of Christ that cleanses from sin, and that without the shedding of blood there is no remission, can you give a reason to every one for the hope that is within you? Have you been into the baptismal tomb? If not, you cannot give the reason the Galatians could give. Paul said they were all the children of God by faith in Christ Jesus. "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3: 27.) Paul points back to the baptismal tomb as the time when they became the children of God, by faith in Christ Jesus. The time when we came in contact with the blood of Christ, we have found to be the time when we are baptized into his death, where and when we reach the atonement.

JESSE D. WALLING.
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Every young person who is of any account at all wishes for an education. The wisdom and advantage of a higher intellectual training are beyond dispute. Every brain needs culture. Thousands of young men and women daily regret that they have not an opportunity to study. They mourn the fate which has shut them out from a college course. It is their frequent declaration (and they rather pride themselves on the sentiment) that they would give anything to get an education. But—alas!—they sigh, their parents are poor and they must work; so the doors of learning are shut against them. Now it is very commendable for a young person to want an education, but it is pertinent to ask: How much does he want it? We have in mind a young man who is rebellious because he cannot go to college; yet when it is suggested to him that he spend his spare time in study, he declares: "A fellow must have some fun." He wants an education, but not sufficiently to pay for it in time and work. If somebody would pay his way through preparatory and college courses he would be glad enough to study; yet since he is not sufficiently in earnest to make an honest beginning against obstacles, a friend who would help him does not

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feel warranted in doing so. There are many such vain wishes and wishers. To such, an education would be of small value, for they lack the character which must underlie learning. The first essential of an education is a bedrock of overcoming purpose, upon which it may rest. If a young man or woman possesses this, nothing can keep him or her from getting an education.—Forward.

While Andrew is called "Simon Peter's brother," we cannot be sure that Simon Peter would have known the Lord without his brother, Andrew. Andrew sought Peter, found him, and brought him to Jesus. While Peter had greater abilities, yet Andrew could use the talent God had given him in blessing the world. God holds us accountable only for that we have. Often an Aquila and Priscilla teach an Apollos the way of the Lord more perfectly. Christians who are not specially gifted often lead to Christ those who prove themselves very talented and gifted workers in the vineyard of the Lord. It is encouraging to know that the Lord will always bless us in the faithful use of what we have. He does not require us to be great, but good. When we do our best, he gives us more strength and ability to use in his service.

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Southwest Texas—Report for November and December.

During November and December I received two sacks of corn and one sack of sweet potatoes, and \$32.20 in money. I do not know how much of this came from Gospel Advocate readers, so do not give names. It all came from Texas, except a small contribution from a sister in Philadelphia, Pa. Our own first-day contributions amounted to \$9.35, and a kind sister (whose name I withhold) sent me a Christmas gift of \$5; making a total of \$46.55. It has taken most of this to finish paying up the year's expenses, and provide meagerly for the winter. Taxes and interest on our home are unpaid, by which we forfeit our right, of necessity, to a shelter in this mission field. In addition, our only boy has been sick for several days, his symptoms indicating typhoid fever or that dread disease, appendicitis. The indications point to a mild attack; but we are very anxious, because in either disease it is so hard to see the end from the beginning. The man from whom I bought property here gives me a respite, pending the termination of our son's sickness. The amount required to enable me to hold it is \$25.84. To meet this and other demands, I have, including our own first-day offerings, \$10.23. I am not complaining, nor have I lost confidence in the promises of God. I state the case briefly to Gospel Advocate readers; some good Samaritan among its readers may come or send to our relief. If so, please say you read this in the Gospel Advocate.

G. W. BONHAM.

Berclair, Texas.

A Lesson in Ethics.

Some years ago I was in a meeting at Fosterville, Tenn. One day between services a couple of recently imported Italians came along, having in charge an ungainly cinnamon bear. A small sum was contributed by the loungers about the depot to see the bear dance.

Passing from Sister Edwards' across the railroad, to Brother Elam's, I stopped a moment and was watching the bear. At once one of the men shoved his cap toward me, saying: "Nickee for de bear." On my refusing, he said: "Unless you pay nickee, you ought not to look at de bear perform." My sense of right forced me to concede that this was good ethics, so, tipping my hat, I passed on and never even took a side glance at "de bear."

That was simply putting in a new way the old saying, that "they that dance should pay the fiddler," or the scriptural teaching, that they who minister in spiritual things should receive carnal things, in a new setting.

If this little article is given a place in the Gospel Advocate, some old brother will likely say that it was a waste of time and space to print such a silly

incident. Silly or not, I profited by the gentle rebuke. Horace Greeley once said: "The darkest hour in a young man's life was when he wanted a dollar without earning it." We should always be willing to give a just equivalent for what we receive. This principle is violated in many ways. The gamblers do it, and so does the dealer in futures. Many do it unthoughtfully. Among this class are those who enjoy the luxury of a trip of many miles, in a fine upholstered passenger coach, and then, because the conductor overlooks them, keep their tickets for another trip. So are those who week after week and month after month take the newspaper from the office and read it, knowing the subscription is unpaid. To this class belong those who work for wages and when out of sight of their employer "sit on the stool of do-nothing," as well as those who profit by the work of others and then defraud them out of their wages. The man is seeing the "bear perform" without paying his nickel who year after year claims the services of the doctor without paying anything, and yet can get up money for tobacco and whisky; and the man who travels the turnpike, which was built and then kept up by the company's revenues, and then flanks around the toll-gate to keep from paying his pikeage. "In many things we offend all."

J. D. FLOYD.

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Dr. S. L. Williams, Clarence, Iowa, says: "I have used it to grand effect in cases where a general tonic was needed. For a nerve tonic I think it the best I have ever used."

Among the many ills to which flesh is heir there is one to which the doctors give the name "asthenia." This is the condition to which Paul alludes in 1 Cor. 11: 30: "Many are weak [asthenic] and sickly among you." The victim has no organic difficulty. It denotes simply a condition of general debility, a depression of vital power. The malady is a common one, and it prevails not only in the realm of the physical, but also in the moral and spiritual world. There is a vast amount of moral invalidism; all the vital forces, scant at best, are exhausted in the effort barely to keep alive. Service of any kind is a burden; men move to the performance of it with laggard feet. There is no surplus in their doing; no hearty, joyous enthusiasm. They are alive, just alive, but they lack life "more abundantly." —Baptist Union.

To Be Prepared

For war is the surest way for this nation to maintain peace. That is the opinion of the wisest statesmen. It is equally true that to be prepared for spring is the best way to avoid the peculiar dangers of the season. This is a lesson multitudes are learning, and at this time, when the blood is sure to be loaded with impurities and to be weak and sluggish, the millions begin to take Hood's Sarsaparilla, which purifies, enriches, and vitalizes the blood; expels all disease germs, creates a good appetite, gives strength and energy, and puts the whole system in a healthy condition, preventing pneumonia, fevers, and other dangerous diseases which are liable to attack a weakened system.

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Read this testimony of W. C. Josselyn regarding Dr. Harter's Iron Tonic.

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"Before me, the undersigned authority, a notary public in and for said city and county, personally appeared W. C. Josselyn, who, being duly sworn, on oath deposes and says:

"I am a merchant tailor, doing business at 9 Geary street, Rooms 1, 2, 3, 4, in the city of San Francisco. I am now nearly 69 years of age; came to this coast on the bark Rocket in the year 1850, and have been here ever since.

"Twenty years ago, at White Pine, Nev., I was attacked with what my doctors termed rheumatism. My case baffled the skill of the physicians at that place and those at Virginia City, who advised me to come to this city for treatment, which I did fourteen years ago, and placed myself under the care, one after another, of the best physicians that money could procure. I kept growing worse all the time, and supposed that I never would get well. For the last eleven years I was unable to put my coat on without some one helping me. During this time I lost the use of my left hand, which had become drawn out of shape and badly swollen from the effects of this disease. About nine years ago ulcers formed on that hand; they grew so large that a walnut could be dropped into them. About a year ago ulcers formed on my right temple, one on my forehead, and one on my left cheek. My physicians decided that a portion of my cheek

bone must be removed before I could recover, but I declined to have it done. I was in this ulcerated condition, very much debilitated, confined to my bed, with no appetite, my friends having given up all hopes of my recovery, when, during January last, I received one of Dr. Harter's almanacs, read it and resolved to try Dr. Harter's Iron Tonic. I quit using all other medicine and commenced taking the Iron Tonic as directed, occasionally taking a dose of Dr. Harter's Little Liver Pills.

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(Signed) "W. C. JOSSELYN."

"Subscribed and sworn to before me this 9th day of May, A.D. 1896.

(Signed) "W. F. SWASEY, Notary Public."

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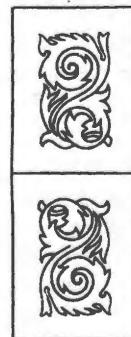
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What Must Man Believe?

With much interest I have read from your worthy paper, the Gospel Advocate, the dialogue between Alexander and Rufus, on "Reimmersion," which shows that the reimmersion idea is not of recent birth, that the question was mooted at least seventy years ago, and that Alexander Campbell was then alive and in the zenith of his mental glory; that he in his profundity analyzed this as he did every new phase of thought that sprang up in the church, and facts show the question was satisfactorily settled among the brotherhood, and remained so until the days of A. McGary. Although so many excellent things have been said and so many arguments have been adduced by Brothers Sewell, Harding, and Lipscomb on the subject, I desire to chronicle a few thoughts myself. In Gospel Advocate of December 22, 1899, an article was published from my pen, under the caption, "The Then and the Now," not thinking that anything from a quarter so humble would elicit attention from a Firm Foundation scribe, yet to my surprise a half dozen of its admirers jumped on me with both feet. I offered one reply, but finding that I could not get justice by them, I just took a back seat and gave the thing over. But from the time I saw the real issue, "Faith in the design of baptism," I faltered, and in disgust turned my back against the rebaptismal affair, because faith in God's designs does not enter into the matter of man's salvation. Faith in Christ covers the entire ground. How do we read? "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. . . . He that believeth on the Son hath everlasting life." (John 3: 16-36.) "He that heareth my word, and believeth on him that sent me, hath everlasting life." (John 5: 24.) "Every one which seeth the Son, and believeth on him, may have everlasting life. . . . He that believeth on me hath everlasting life." (John 6: 40-47.) "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (John 1: 12.) "Ye believe in God, believe also in me." (John 14: 1.) He will convict the world "of sin, because they believe not on me." (John 16: 9.) "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20: 31.)

In the foregoing I have collated eight scriptures, the words of Christ, looking to forgiveness of sin; six of them read, "Believe on Christ," and two, "Believe in Christ," neither of which in the remotest intimate that man must believe in the designs of God in order to be pardoned.

From these we pass to notice the conditions of pardon as proclaimed by the apostles, who were guided by the Holy Spirit into all truth. Phillip said: "If thou believest, . . . thou mayest." Said the Ethiopian: "I believe that Jesus Christ is the Son of God." "And he baptized him." (Acts 8: 37, 38.) "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (Acts 10: 43.) Under the guidance of the Spirit of the apostle Peter the case is here fairly made out, he referring to all the prophets who bore witness to the fact that all who believe in him, or on him, should have remission of sins. To this we add the testimony of the apostle Paul: "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16: 31.)

This testimony adds great strength to the argument because of the fact that the inquirer after salvation was a man who knew nothing of Christ, his kingdom, or his teaching; the circumstances surrounding him called forth the inquiry, "What must I do to be saved?" and reason would say the answer given should be strictly true; therefore, in harmony with all other scripture, Paul answered: "Believe on the Lord Jesus Christ, and thou shalt be saved." Another testimony by Paul is of note just here: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Rom. 10: 9.) To believe intelligently that God raised Christ from the dead forces a belief that he is God's Son; and if he is God's Son, then it follows that every word spoken by him is true, his every act was right, every command he gave was just, and that all his promises will be fulfilled, and every threat or penalty attached to his law will in due time be meted out. If to believe in the design of baptism before it is received is as necessary as some claim it to be, is it not a little remarkable that in all this array of scripture it is not mentioned? Had it been so important as to invalidate man's obedience to God, it should have been taught clearly in each discourse preached by the apostles. Strange indeed, it was never done. I dare say that each and every preaching brother, Tom Thumb high, intellectually, since the year 1827, has understood and preached baptism for remission of sins; hence, I say unless the issue is on the design of baptism there is no issue among us. Therefore, for the sake of truth and the cause of God, the clamor should cease. Back about as far as memory reaches, I well remember to have heard discourses by our brethren on the design of baptism; then since we all believe and teach it, why should the body of Christ upon earth be torn into shreds, the flock scattered and lost, brethren who once loved each other in deed and in truth alienated in feeling, when, in fact, the difference is "tweedle dee and tweedle dum?" Doubtless there will be a shaking of dry bones in a coming day. V. I. STIRMAN.

An Incident, with a Lesson.

I once attended a literary entertainment given by the pupils at the close of a school term. It was in a magnificent hall, beautifully illuminated by electricity. Everything went on nicely until the exercises were half through, when something got out of order at the power house. The lights began to grow dim and continued to fade until they were wholly extinguished. I thought: How like some church members! They blaze up with dazzling brilliancy for a time, but something goes wrong with them, their light fades, and in course of time is entirely obscured. The teacher at the entertainment, when the electric lights failed, had lamps brought in, remarking, as he did so, that we could do as well as our fathers, who had to depend on the tallow candle. It occurred to me that the dim but constant light of the candle would have been better than the light that was dazzling for a while and then left all in darkness. So, while I dislike to see a church member whose light is comparable to the tallow dip, yet I believe a constant light, though weak, is better than one that is brilliant but soon dies out.

J. D. FLOYD.

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Our Umbrellas.

It was raining hard, and Miss Matilda, looking from her window, saw two schoolgirls hurrying homeward under umbrellas.

"Look at those silly youngsters!" Miss Matilda said. "They fancy they're keeping off the rain, but they're not. They're bent forward, and hold their umbrellas quite over their noses, while the rain pours down on their backs. But they don't know that, bless you! It's dry in front, and they don't see what is going on behind them. They make me think of some people I know, who are so intent on saving the great world out in front that they forget the mischief that is going on right back of them—in their own homes, maybe.

"I read in a paper the other day high praise of a talk given before a mothers' club on the 'Moral Training of Children.' The woman who gave it is a good, earnest soul, and has some fine theories, but she hasn't the least suspicion of what any of the neighbors could tell her about the moral training her two boys are needing. Her moral umbrella is a good one, but she isn't holding it in the right place. I'm not saying anything against outside work," concluded Miss Matilda, "but I've always thought it was sensible advice that Nehemiah gave his men: each to build and watch over against his own house."—Forward.

Those who contend that the Indian is incapable of becoming a good agriculturist take their cue from a few isolated cases. In most cases where failure has been recorded the failure comes more from the inability or incapacity of those who are appointed by the government to lead them. Whoever has had the opportunity of traveling through the country settled by the Cherokees and Choctaws must have seen quite as frequent evidence of agricultural success among those people as could be seen among white people any-

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where. It is, however, to be suggested that this is chiefly on account of the country being more favorable to agriculture than localities farther north. The Crow Indians are rapidly advancing in industrial agriculture. Crops have been raised in the Crow region chiefly by irrigation. In less than ten years these Indians have constructed eight large irrigating canals, sufficient to irrigate from two thousand to ten thousand acres each, and are now working on another that is even larger. It is to extend for probably fifty miles. A few white men are employed as skilled artisans by the Indians; but the work itself is done by them. It is said that they are remarkably thrifty, not spending all their money, but saving some, which is invested in truly sensible and business ways.

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A Further Explanation.

There are some things in Brother Tant's article which are misleading. Brother Tant did not intend to mislead; but he did not know all the facts. One year ago last December I came to Norman, while Brother Tant was in a meeting at the Advent Church. The audience was large, and the house was cold; so Brother Tant and I went to see Dr. Worley, who was preaching for the church which used the organ. Brother Tant asked for the use of their house to conduct the meeting in, but Dr. Worley refused. Some days after we went again to Dr. Worley, and Brother Tant asked for the loan or hire of the baptistery.

Dr. Worley said Brother Tant could use the baptistery, but next morning Brother Worley and Brother Brock (who was at that time an elder in the church) informed Brother Tant that he could not have the baptistery for love or money. These are the facts before Brother Tant; but these are not all the facts.

Now when the church found what Brother Brock and Brother Worley had done they promptly passed resolutions condemning their action, and offered to any one in good standing

the privilege denied Brother Tant. They have done what they could to remedy the evil done.

Again, Brother Tant states that the house was built partly by the money of those turned out. I have just consulted Brother J. T. Scott, who is an elder in the church for which Brother Tant preached. He says if the house was partly built by their money, he knows nothing of it. He thinks this is surely a mistake. Again, he says that the members of the church for which Brother Tant preached were never driven out of the other church, for they were never members of it. One other point: only four members of the congregation here took membership while Brother Haddock was preaching; the other three which Brother Tant mentions were not members here, but were the same in faith. This mistake perhaps occurred from my letter to Brother Tant, in which I did not discriminate. Since the meeting referred to, Brother Worley has been turned out of the church for drunkenness and immorality and Brother Brock has been dismissed from the eldership, and does not even attend church. Brother Scott also informs me that the church now has literature in the Sunday school.

I have read this article to Brother Scott, and he thinks this is a fair statement of the case, so far as the facts are known to us.

If facts are shown to be different from those stated, correction will be gladly given. I write this in the interest of all parties concerned, as all want the truth. J. A. MINTON.
Norman, O. T.

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SPECIAL NOTICE.

Should YOU receive the Gospel Advocate marked with a red ~~mark~~ at this place, YOU are to understand that we are sending it to YOU with the view of securing YOU as a regular subscriber. We are indebted to a mutual friend for YOUR address. We desire that YOU carefully consider the merits of the paper. We want YOU on our list. We are endeavoring to make this the best year in the history of the Gospel Advocate, and we desire YOUR cooperation. The numbers sent YOU marked as indicated are free.

As the subject of denominational organization is now under discussion in these columns, I republish from the book "Biographies and Sermons" the following introductory chapter on "Organized Religion vs. Christianity:"

"One of the greatest enemies Christianity now has or has ever had is organized religion. Christ was crucified and thousands of his early disciples were put to death by religious people because the doctrine they preached was disintegrating to religious institutions. Jesus clearly foresaw and plainly foretold the great conflict between Christianity and organized religion: 'They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.' (John 16: 2.) Paul also spoke of people 'having a form of godliness, but denying the power thereof: from such turn away.' (2 Tim. 3: 5.) He suffered many things at the hands of such men; nearly all the persecutions he endured were from religious people; and he saw no end to the conflict between Christianity and organized religion. 'But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived.' (2 Tim. 3: 10-13.) Every great religious awakening since John preached in the wilderness, or since Elijah was fed by the ravens in the woods, has been led by consecrated men and women who were ostracized and persecuted by religious people because the doctrine they preached was disintegrating to religious institutions. All the great religious reformers have walked with God and preached the truth while religious people persecuted them to save the craft of organized religion from disintegration and dissolution. Religious people have committed nearly every crime in the catalogue of iniquity to build up, strengthen, and maintain organizations Christ never authorized. All denominational organizations use the power of organization against men and doctrine whenever the interests of organized religion demand it. They have

to do this in self-defense. 'Self-preservation is the first law of nature,' and no organization can maintain itself without opposing men and doctrine that antagonize it. This explains why there is now, has always been, and always will be a conflict between Christianity and every form of ecclesiastical organization. Jesus said: 'Every plant, which my Heavenly Father hath not planted, shall be rooted up.' (Matt. 15: 13.) The Heavenly Father never planted any form of denominational organization, and the mission of Christ and Christianity is, therefore, to root them all up. There was no organization in Christianity during the New Testament period but worshiping assemblies or local congregations, and there was but little of what the world now calls organization in a local congregation. There was not an uninspired official dignitary in the whole kingdom of heaven down to the close of the New Testament period greater or more honorable than elders or bishops in local congregations, and it is exceedingly problematical whether they were officers in the full sense which that term now bears. 'The Lord ordained that they which preach the gospel should live of the gospel' (1 Cor. 9: 14); but there were no fixed salaries or salaried positions in denominational organizations, great or small, in the kingdom of heaven, to constitute a boodle, breed corruption, and build up an ecclesiastical 'pie brigade' on the hunt for easy jobs with big salaries and high honors. Jesus explained that there were no high places or official honors in the kingdom of heaven. 'Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you.' (Matt. 20: 25, 26.) 'The kingdom of God cometh not with observation; neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.' (Luke 17: 20, 21.) This is but another way of saying the kingdom of God is not a denominational organization, but a holy life and a spiritual fellowship. The church of the New Testament is the body of Christ. 'And gave him to be head over all things to the church, which is his body.' (Eph. 1: 22, 23.) 'And he is the head of the body, the church.' (Col. 1: 18.) 'For his body's sake, which is the church.' (Col. 1: 24.) There is but one body which is the church, and every Christian is a member of it. 'There is one body, and one Spirit, even as ye are called in one hope of your calling.' (Eph. 4: 4.) 'For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. . . . Now ye are the body of Christ, and members in particular.' (1 Cor. 12: 12-27.) 'For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another.' (Rom. 12: 4, 5.) 'For to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.' (Eph. 2: 15, 16.) The church is a spiritual body, and not a denominational organization. Every Christian is a member of it because he is a Christian and as long as he remains a Christian. No man can belong to Christ and not be a member of the church, because the church is the body of Christ. No one has any scriptural authority to belong to any religious body or organization but the church. 'But he that is joined unto the Lord is one spirit.' (1 Cor. 6: 17.) No one ought to be joined unto anything but the Lord in religion. The church of the New Testament is the family of God. 'That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God.' (1 Tim. 3: 15.) 'Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.' (Eph. 2: 19.) 'Let us do good unto all men, especially unto them who are of the household of faith.' (Gal. 6: 10.) The house of God, the household of God, the household of faith, the church of the living God. 'Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.' (Gal. 3: 26, 27.)

Every Christian is a child of God and a member of the family of God, which is the church of the living God. No one can become a Christian without becoming a member of the church any more than one can become a child without becoming a member of the family. One becomes a member of the church at the same time and by the same process he becomes a Christian. There is but one way to become a member of the family of God, which is the church of the living God, and that is to be born into it. 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' (John 3: 5.) God, by the Holy Ghost, dwells in and works through men and women. 'All scripture is given by inspiration of God.' (2 Tim. 3: 16.) Inspiration of God is a miraculous measure of the Holy Spirit, and those who had it spoke 'as the Spirit gave them utterance;' so that it was not they that spoke, but the Holy Spirit that spoke in them. (Acts 2: 4; Matt. 10: 20.) Any one in whom God, by the Holy Ghost, dwells and works will be governed in all things by the Holy Scriptures, because the Scriptures are given by the Holy Spirit, and the Holy Ghost is always consistent with himself. 'If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.' (1 Cor. 14: 37.) All efforts to control and direct men and women in whom God, by the Holy Ghost, dwells and works, by organizations formed and directed by men, but unauthorized by the Holy Scriptures, are really efforts to control and direct God by human organizations and human wisdom and authority. In its last analysis, it is an effort of men to govern God and make him subservient to the vanities, caprices, and judgment, not to say the wickedness, of frail humanity. God will not work under the dictation and authority of men, and to the extent people imbibe the spirit of organized religion they lose the power of the Holy Ghost. All forms of ecclesiastical organization are lacking in the power of individual piety and personal consecration, and this lack grows more apparent as the organizations grow older, stronger, more cumbersome, and come more fully under the influence of the spirit of organized religion. The tendency in them all is toward decay in personal consecration and individual piety, and they are liable at any time to fall into the hands of designing and self-seeking men who will manipulate them for their own glory and profit; but the work of the Lord has gone on from the beginning, and probably will go on to the end, in a series of revolutions and reformations led by consecrated men and women who break away from such organizations, as they fall into spiritual decay, and walk with God. There are too many high honors, big salaries, costly edifices, and moneyed institutions and corporations in organized religion to harmonize with the spirit of the Man of sorrows and Friend of sinners, who had not where to lay his head. All this is a demoralizing example of worldly vanity and the love of money. No one that warreth entangleth himself with the affairs of such organizations, 'that he may please him who hath chosen him to be soldier.' 'The love of money is the root of all evil,' and in this money-loving age there are few, if any, places where the rush for the almighty dollar is fiercer than in organized religion. The efforts that are made and the methods that are employed to get money 'for the benefit of the church' are often reprehensible, from a standpoint of equity and honesty, and never commendable as wholesome examples of spirituality. To successfully financier complicated and cumbersome religious organizations requires much the same worldly sagacity and disregard of nice points of spirituality as the management of railroad monopolies and campaign boodle in national elections. It is all vanity and vexation of spirit to men who really desire to fear God and keep his commandments. Organized religion would shorten the distance to the kingdom of heaven by a long stride if it would heed the admonition of Jesus: 'Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.' Men who manage the complicated business affairs and far-reaching financial schemes of denominational organizations have little time to take part in the work of individual evangelism. Moreover, the effort to evangelize the world systematically by such or-

ganizations deadens the sense of personal responsibility and discourages the spirit of individual activity. There is too much dependence upon organizations, and not enough emphasis upon personal consecration. The individual is lost in the institution, and the organization falls into decay because it lacks the power of personal effort. Christianity has never prospered under the system of organized religion. The thorns of worldly vanity have always choked the seed and smothered the spirit of Christianity in ecclesiastical organizations. Periods of great revivalistic zeal and evangelistic fervor have always been seasons of individual effort and personal consecration, when men and women were unhampered by ecclesiastical organization, 'and every one's bands were loosed.' It is exceedingly problematical whether any congregation of worshipers in New Testament times so much as owned a house of any kind in which to hold their meetings, and certain it is the house in which they worshiped was never called a church or considered indispensable to the work and worship of the Lord. They met on the first day of the week for public worship (Acts 7: 20; 1 Cor. 16: 1, 2; 11: 18-24; 14: 23-26; Heb. 10: 25), but the places of such meetings were temporary, varied, and uncertain. They met in upper rooms (Acts 20: 7, 8), in private houses (Rom. 16: 3-5; 1 Cor. 16: 19), and sometimes they doubtless met as 'they wandered in deserts, and in mountains, and in dens and caves of the earth' (Heb. 11: 38). They did not build costly houses and wait for the people to come to fixed places of worship to hear the gospel in periodic sermons and receive the word in capsules of methodical discourses, but 'they that were scattered abroad went everywhere preaching the word.' (Acts 8: 4.) They all preached, wherever they went, to everybody they met. They preached 'by a river side' (Acts 16: 13), in jail (Acts 16: 32), in the synagogues (Acts 17: 1-12), in the temple (Acts 5: 25), in the market (Acts 17: 17), in the city court (Acts 17: 22), from house to house (Acts 20: 20), and along the highway (Acts 8: 35, 36). They were neither cranks nor fanatics, but they labored personally to convert men and women to Christ and lead them to live soberly, righteously, and godly in this present world, rather than to build up institutions and make proselytes to ecclesiastical organizations. They put the emphasis upon individual piety and personal worship and service of the Lord, rather than upon strong organizations and centralized institutions and corporations in religion. The spread of the gospel by such individual efforts and personal work, without any method of systematic organization, and against everything human ingenuity could do to prevent it, was the marvel of the age. Denominational organizations are plainly condemned by the New Testament because they produce strife, envying, contentions, and schisms in the body of Christ among the people of God. All ecclesiastical organizations are departures from the simplicity that is in Christ. 'For whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?' (1 Cor. 3: 3.) 'Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?' (1 Cor. 1: 10-13.) 'Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.' (John 17: 20, 21.) Those who believe on Christ through the word of those whom he has sent never can be one in any denominational organization, but they can be one in Christ. The only way to harmony among the people of God is in abandonment and abolishment of all ecclesiastical organizations unknown in the New Testament. 'Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling.' (Eph. 4: 3, 4.) The unity of the Spirit in the bond of peace is in the one body, and not in a denominational organization. If Christians will abandon and abolish all denominational organizations and walk with God, there will be unity of the Spirit in the bond of peace among them in one body. 'But if we walk in the light, as he is in the light, we have fellowship one with another, and the

Word of Jesus Christ his Son cleanseth us from all sin.' (1 John 1: 7.) The way for Christians to keep the unity of the Spirit in the bond of peace in one body is to be nothing but Christians, belong to nothing but the body of Christ, which is the church, and preach and practice nothing but what Christians and churches preached and practiced in New Testament times under the leadership of inspired men."

Our Contributors.

The Worship of God Spiritual.

If a man were under the sentence of the law of the State to suffer punishment for the violation of that law, and every appeal to the higher courts had been made, and the sentence at last affirmed, his only recourse for relief would be through the exercise of executive clemency, a pardon from the Governor.

In seeking this, the necessity of approaching the chief executive in a way and manner which would favorably impress him on the subject would at once be apparent. Those who sought his favor would consider well the rules to which His Honor adhered in the bestowal of such favors. The petition would be in the best form possible; the signers thereto would be of the best citizens; and the petition would be presented by those whose influence was the best obtainable, and at such a time and place as were required. All these things would be diligently attended to, else there would be no ground to expect pardon.

To raise the figure as high as the governments of earth can furnish an illustration, let us suppose a man to have been found guilty of the violation of the laws of the United States—which is the greatest government now upon earth, for President McKinley holds the most honorable earthly position of any living man—and every possible appeal has been taken, and the sentence has been affirmed in the Supreme Court of the United States, the highest tribunal on earth; the guilty party would then realize the fact that his only hope would be an appeal for pardon to the President of the United States. Would he not with the utmost care and diligence comply with the will of the President in the presentation of the petition? The time, place, and the persons to present the same would be chosen so as best to meet the approval of His Excellency, the President. If he had plainly prescribed rules in these matters, they would be rigidly complied with, otherwise no one could expect the extension of pardon.

This reference to the Chief Executive of the United States is as high a comparison as the nations of this world can furnish, as stated above; yet this is a very feeble one in comparison with the Sovereign of the Universe, the great God and Creator of all, who holds in his hands the destinies of all men and all nations. Has he prescribed any rules for the extension of divine clemency or pardon? He certainly has, and has clearly revealed these conditions in his word. Reference has been made to them in the preceding article. There are certain conditions of pardon; these must be attended to in a certain state of mind or heart to meet the divine approval. This preparation of heart is referred to in Isa. 66: 1-5. There it is shown the applicant must be "poor," or "poor in spirit;" "contrite" in heart; and "tremble" at the word of God. The meaning of these expressions is not difficult. They must be present in every heart that seeks divine pardon. He who requires these conditions of heart is the all-wise Judge of all hearts, and knows when the applicant's heart is right, before him.

Should it be objected that this reference is in the Old Testament, let it be answered that this principle is clearly announced and emphasized in the New Testament. The Savior denounced those who drew near to him with their mouth and honored him with their lips, when their heart was far from him. This scripture of the Old Testament on this subject Christ impressed with increasing force. No one, even of modern times, could say prayers with more sanctimoniousness, more rhetorical flourish of language and expression than these Pharisees of his time, but all was vain; they who prayed were hypocrites at heart. Sometimes now, when those who delight in imposing ceremonies dilate upon the "beautiful service," the thoughtful mind turns unbidden to those whom the Savior denounced in such severe terms. The outward service may be perfectly

faultless in form, yet it is still possible for the heart to be far from God. The New Testament abounds with the plainest references to this important principle.

In the very first sermons the apostles and the evangelists preached to those who had never heard the gospel they impressed this great truth. Take, for example, the sermon Philip, the evangelist, preached to the Ethiopian nobleman. The historian says: "He preached unto him Jesus." This was not simply repeating the name "Jesus," "Jesus," "Jesus;" although that might have brought many a precious thought to one who had believed on him. Doddridge from his pious soul sung:

Jesus, I love thy charming name;
'Tis music to my ear;
Fain would I sound it out so loud
That all the earth might hear.

Not in this way did Philip preach Jesus to the nobleman; but to preach Jesus is to preach the gospel of Jesus in its facts, precepts, and promises. This he did, and as they went on their way they came unto a certain water. The nobleman said: "See, here is water; what doth hinder me to be baptized?" This was a wise question. Many things might hinder if one lacked faith or repentance, or, in other words, was not prepared in heart to obey God; these ought to hinder one being baptized. It may be added, by the way, no one could be baptized upon the faith of a parent, nor be baptized simply to become a member of some human institution; any of these should be sufficient hindrance to baptism as ordained by Jesus Christ. Philip's reply to the question fixes our attention upon the important heart preparation to be made. He said: "If thou believest with all thine heart, thou mayest." The omission of this verse from some ancient authorities matters not, since the same truth is taught on similar occasions in the New Testament. The narrative is indeed broken and incomplete unless this idea is supplied or implied in some form.

This was the first gospel sermon the nobleman heard; the evangelist, Philip, certainly knew his duty as a minister of Jesus Christ.

"To this man will I look," said the Lord through Isaiah, "even to him that is poor and of a contrite spirit, and trembleth at my word."

"Blessed are the pure in spirit: for theirs is the kingdom of heaven," says Christ in the Sermon on the Mount.

To the Samaritan woman at the well of Jacob, Christ said: "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."

G. LIPSCOMB.

A Tour Around the Globe. No. 28.

Some days ago we parted company with the apostle Paul, whose ship had just run under the lee of the Island of Clauda; and since we have crossed his track again, we are quite anxious to learn how he has fared. From Luke, his traveling companion, we learn that while in the brief and partial lull which the island afforded, they, with much difficulty, hoisted the boat on board; then "they used helps, undergirding the ship," or, to use the term for a practice which is now rarely resorted to, they "frapped" it by passing stout ropes several times under the prow, and tied them as tightly as possible around the middle of the vessel to keep her timbers from parting. They then, fearing lest they should be cast upon the quicksands, lowered the gear, rounded the prow of the vessel as near to the wind as possible, most likely set a storm sail, and let her drift on at the mercy of the winds and the waves. So ended the day which had begun with such soft breezes and presumptuous hopes.

All night long the storm raged with awful fury, and the next day they kept throwing overboard, from time to time, everything that could possibly be spared to lighten the ship; but even this was insufficient. The next night brought no relief. The fate which often befell ancient vessels—that of foundering—was obviously imminent. On the third day, therefore, it became necessary to take some more decisive step, so they cast overboard the huge mainsail, and the vessel was much lightened. Her rolling must have been fearful. The ship was now reduced to the condition of a leaky and dismantled hulk, swept from stem to stern by the dashing spray, and drifting, no one knew whither, under leaden and moonless heavens. A gloomy apathy settled down more and more upon them,

There were no means of cooking; no fire could be lighted; the utensils must have been swept overboard; the provisions had probably been sodden and spoiled by the waves that broke over the ship; indeed, with death staring them in the face, no one cared to eat. They were famishing wretches, in a ship drifting, with hopes that diminished day by day, to what they regarded as an awful and certain death.

But in that desperate crisis Paul retained his calm and courage. In physical health he was probably the weakest and the greatest sufferer of them all; but it is in such moments as these that the courage of the noblest souls shines with the purest luster. As he prayed in all the peacefulness of "a conscience void of offense toward God and men," it was revealed to him that he must be brought before Caesar, and that with the preservation of his own life God would also grant to him the lives of the unhappy sufferers for whom his great heart yearned with pity. While all others were abandoning themselves to despair, Paul stood forth on the deck, and after reminding them that their distress was due to the fact that they did not follow his advice, he bade them cheer up; for though the ship should be lost, and they should be wrecked on some island, not one life should be lost. Who doubts that those calm, undoubting words helped to bring about their own fulfillment? Much had yet to be done, many strong measures had yet to be taken, to avert destruction; and God helps those who take advantage of the appointed means to help themselves. Without doubt, it was Paul's undaunted encouragements that inspired these despairing, starving mariners to the exertions which ultimately secured their safety; for after they had been driven and tossed up and down on the furious sea, suddenly on the fourteenth night the sailors fancied that they heard the roar of breakers through the midnight darkness. Surmising that they drew near to some country, they dropped the lead and found that they were in twenty fathoms of water, "and when they had gone a little farther, they sounded again, and found it fifteen fathoms." Their suspicions and fears were now turned to certainty, and here was the fresh danger of having their leaking hulk driven irresistibly upon some rocky shore. So "they cast four anchors out of the stern, and wished for the day." All through the remaining hours of that long, wintry night, they stood face to face with the agony of death. In its present condition it must have constantly been deluged with the spray, and fearing that it might sink or drag the anchors kept them in awful suspense.

Gradually the day began to dawn, and they observed that they were anchored off a low point, over which the sea was curling with a huge and most furious surf. Not recognizing a single landmark on the shore, the only thought of the selfish, heathen sailors was to abandon the hulk and crew to their fate, while they saved themselves in the boat; pretending, therefore, that they could steady the pitching of the ship by casting out anchors the full length of the rope instead of merely casting them from the prow, they began to unlash the boat and to lower her into the sea. Had they succeeded in their plot, all on board would inevitably have perished from inability to handle the sinking vessel. From this calamity the crew and sailors were once more saved by the prompt energy and courage of Paul. Seeing the baseness of their designs, he observed to Julius and the soldiers: "Except these abide in the ship, ye cannot be saved." Strong in the promise of God, Paul had no doubt whatever respecting his own preservation, but the promise of safety to all the crew was conditioned on their own performance of duty. The soldiers promptly "cut off the ropes of the boat and let her fall off." Daylight had now fully dawned, and the hour was approaching when everything would depend upon the skill and presence of mind of all on board. Once more, therefore, Paul encouraged them and urged them all to take some food, saying: "This day is the fourteenth day that ye wait and continue fasting, having taken nothing. Wherefore I beseech you to take some food: for this is for your safety; for there shall not a hair perish from the head of any of you." Having given them this encouragement, he took bread and "gave thanks to God in the presence of all; and he brake it and began to eat." Then were the two hundred and seventy-six persons all "of good cheer, and themselves also took food." Having done this, knowing it was impossible to save the cargo, they threw the wheat overboard to lighten the ship and make it go as fast toward the shore as possible.

They were anchored off what is now called Kouris Point, seven miles from Valetta, which I saw dis-

tingly as we sailed near it. From this point they saw a bay—now called St. Paul's Bay—at one extremity of which the cliffs sank down into a flat beach, and the only thing which they could hope to do was to thrust the ship out of her direct course and strand her at this spot. To do this with a disabled ship was by no means easy, but their condition required the effort. They therefore cut off the anchors, leaving them in the sea, "at the same time loosing the bands of the rudders;" and, hoisting up the foresail to the wind, they made for the beach. Their effort was a failure. The opposite point looked to them like another promontory, but was, in fact, the island of Salmonetta, separated from the main island by a deep, narrow channel; through this channel—about a hundred yards wide—runs a current, and in the stormy race where the waters of this current met the waters of the bay, two seas met, and in this the vessel would not answer to the rudder, and all they could do was to run her ashore. Happily for them, she drove not upon rocks, but into a bank of mud. "The fore part stuck fast, and remained unmoved, but the hinder part was broken with the violence of the waves." Here, even at this extremity, arose a new and unexpected danger for Paul and the other prisoners. It was the duty of Roman soldiers to be responsible with their own lives for prisoners intrusted to them. So long as death seemed imminent, and every one on board must be useful in averting it, the prisoners must have been left unchained; but in such a crisis as now confronts them what was to hinder some of them making good their escape? From this peril the prisoners were again indirectly saved by him whose counsel and encouragement had all along been the direct source of their preservation. If the prisoners were to be killed, they must all meet the same fate; and Julius felt that it would be an awful thing to butcher the man to whom they all, under God, owed their rescued lives. He, therefore, prevented the design of the soldiers, and gave orders "that they which could swim should cast themselves overboard, and get first to the land." And the rest seized hold of planks and other fragments of the ship, which was rapidly breaking up; and so it came to pass that they all escaped safe to the land. So ended Paul's fourth shipwreck. Leaving Malta some three months after, Paul proceeded to Rome.

But we must proceed to Gibraltar; so our ship pulled out at 9:30 o'clock A.M., and passed in full view of the places which I have just described.

J. W. SHEPHERD.

"Surprises meet us on every hand. One of the doctrines against which our disciple friends have with special vehemence inveighed is the doctrine of election; and the views of the disciples have had no stancher advocate than the Gospel Advocate at Nashville, Tenn. Imagine, then, dear reader, our surprise when in the editorial columns of the Gospel Advocate we saw this language:

"Whenever God predestines man to salvation, he predestines he shall comply with the conditions of salvation. The only evidence any man can have that he is of the elect is that he faithfully and truly walks in the appointments of God."

"We do not think even Calvin himself would have objected to that statement. That is exactly what Calvinists have been saying all along. The Gospel Advocate is now in favor of predestination and election. What will the Christian Guide say to this?"—Western Recorder.

Most assuredly, the Gospel Advocate has always been a firm believer in predestination and election. The Bible teaches both, and the Gospel Advocate believes what the Bible teaches on these subjects as on all others. If the Western Recorder will teach these as the Bible teaches them, the Gospel Advocate will never object to it on these points. If Calvin and the "Philadelphia Confession of Faith" had taught predestination and election as the Bible and the Gospel Advocate teach them, they never would have created divisions among the people of God. D. L.

When obliged to speak, be sure that you speak the truth; for equivocation is halfway to lying, and lying is the whole way to hell.—William Penn.

The happiness of love is in action; its test is what one is willing to do for others.—Ben Hur.

Cease from anger, and forsake wrath; fret not thyself in anywise to do evil.—David.

WORK IN ARMENIA NOT LOST.

Brother Azariah Paul, an Armenian, came to this country, heard the truth, and educated himself at Lexington, Ky. He was sent back to his country by the churches of Nashville, and sustained a number of years by them and other brethren while preaching in Armenia. He was then killed by an accident, and the country went through the fearful ravages of the Turkish War; and no one else presenting himself for the work, these people have been greatly lost sight of. A brother of Azariah Paul had been converted, and continued in the work after his death. He was helped for a year or two, and after the massacre by the Turks, help was sent to him and the family of Azariah Paul. For the last two years a son of Asadoor Paul has been in the Nashville Bible School; he has recently received statements of the condition of the brethren in Harpoot, from his father, and at my request wrote a statement of their present condition, which we publish below. This shows the work was not lost; indeed, true work for God has never been lost. There is something in little bands of disciples that can hold out through years of disaster and discouragement as these have. Here is the statement:

"As the results of labors of both Azariah Paul and his brother, Asadoor Paul, there are more than one hundred true followers of Jesus Christ in the State of Harpoot; forty-five of this number are inhabitants of a village called Khokh, the remainder are scattered all over the State of Harpoot, save a small band, composed of about five or six persons, who dwell together in another village. This small band comes together every Lord's day and continues 'in the apostles' doctrine and fellowship, and in breaking of bread and prayers.' In Khokh we had a church building where brethren would gather together, and where Asadoor Paul would go every Lord's day and preach to them; but that building was destroyed by fire at the hands of the Turks. Other houses were also burned in that village, by the Turks. Now brethren's houses serve as a church house, and there Asadoor Paul goes and preaches; for we have the confidence of St. Paul that he who hath begun good work in Harpoot will perform it until the day of Jesus Christ. Khokh has been, and is, the place where Asadoor Paul works and labors. Azariah Paul's work was to travel all over the State of Harpoot, evangelizing. These are compressed facts in a nutshell."

Not many American churches would have done so well. These people show the earnestness of their faith by their continuance in the work. They are poor, but that does not unfit them for Christian work. God chose the poor of this world as his chosen friends to carry out his work. All efforts to take it out of the hands of the poor, and to conform it to the ways of the rich and place it under their control, have resulted disastrously to the purity and success of the religion of the Son of God. These brethren, at their homes, are working in an unpretentious way. I would dislike to see them disturbed. I do not think it would be wise to undertake to sustain Asadoor Paul. Preachers in that country, as in this, learn to become dependent upon others. This is ruinous to any man. A mistake has been not to throw the missionaries and converts on their own resources, so develop self-reliance, I have no doubt these brethren in some particulars would appear faulty in their teachings and practices, but they under difficulties are trying to follow the teachings of the Scriptures, and should be encouraged. Who desires to help them? D. L.

Have you ever seen the good in some one and his ability while he was still obscure, and prophesied the high place he would take, and then, when this was realized, and he had risen above you in your own sphere, were you still able to praise him? This is a test of character, and here it was John proved his nobility of character. "Did I not tell you he was greater than I? And is he not great—greater than I thought?" He could wish for him to increase and grow greater each day, and for himself to decrease.—Ian Maclaren.

HAD FORGOTTEN.

"We had forgotten about the Octographic Review, not having seen or even heard of it for years, until we saw a notice of it in the Herald and Presbyter of last week. Our Presbyterian contemporary quoted a paragraph from it which shows that, while for some inscrutable reason Providence still permits it to exist, it is unchanged in its spirit and aim. It is still a stirrer up of strife among brethren. Referring to the number of our preachers that occupied Presbyterian pulpits during the Jubilee Convention, the Octographic Review is quoted as saying: 'Our "Disciple brethren" still teach the old heresy of immersion for the remission of sins and still regard the "undipped Presbyterians" as out of Christ and strangers to the covenants of promise. Even the Christian Standard does not admit that they are pardoned and accepted of God.' It is further quoted by the Herald and Presbyter as saying that the convention at Cincinnati was the 'jubilee of a society that aims to proselyte all Presbyterians, Methodists, and other sectarians, disorganize their churches, and render their creeds obsolete.' The object of this screed is too obvious to need mention.

"The Herald and Presbyter takes the Octographic Review seriously, as if it were a representative of the religious body which recently held its convention in Cincinnati, and says: 'We should be glad to know from the Christian Standard whether it expresses the sentiments of the Disciple denomination. [Why not say the Disciples of Christ?] Is the statement that it, the Standard, does not admit that Christians of other denominations "are pardoned and accepted of God" true? Does it believe that immersion is necessary to salvation or not?' The Herald and Presbyter further says: 'We have supposed that the party represented by the Christian Standard was in control of the recent jubilee, and that both it and the ministers who preached in Presbyterian pulpits recognized Presbyterians as Christians. The Octographic Review, however, boldly declares that the Christian Standard will not admit this. It seems to us that after the recent exchange of pulpit courtesies this challenge should be answered.' While we do not think the Octographic Review needs to be taken seriously, the request of the Herald and Presbyter is not unreasonable, under the circumstances, and we think the Christian Standard will give it prompt attention. The question is, whether our position commits us to the attitude toward our religious neighbors indicated in these quotations. The Christian-Evangelist has no hesitancy in repudiating these sentiments, both on its own behalf and on behalf of those whom it represents. Long ago we announced our conception of the relation of these great evangelical religious bodies to our own religious movement as that of 'allies, not foes.' This does not prevent us from pointing out what we believe to be defects in their teachings and practices, as we often take occasion to do. But those who love Christ and honor him as their Lord are our brothers and sisters, not aliens."

Judging from both the teaching and spirit of the above, one versed in the teaching of the word of God would naturally enough conclude that the editor of the Christian-Evangelist had forgotten the New Testament and that he had not "seen or even heard of it for years."

After displaying in a very large degree the "holier-than-thou" spirit, and casting all the odium possible upon the Octographic Review, he proceeds to charge on that paper:

1. "It is still a stirrer up of strife among brethren." Before giving attention to this, I wish to state that the Octographic Review is fully prepared to fight its own battles and has done so in an able article on this subject. The truth should be emphasized that it is not always a sin to stir up strife among brethren. The man who has the courage to contend for the truth, though that contention may lead to strife among brethren, is to be commended. The disciple is unworthy the name who is willing to compromise with evil in order to have peace. This may be pernicious peace, the peace of the world, but not that peace which Jesus came to bring. Christ says of his peace: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." Again, he said to his disciples: "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." (Matt. 10: 34-36.) Truth and error cannot harmonize. There must be an everlasting con-

flict. Christ was in constant antagonism with error. We have the teaching of Christ very forcibly illustrated in the lives of the apostles. Paul was busy stirring up strife. He withstood Peter to the face because he was to be blamed. For preaching the truth, the Jews sought to kill Paul. He was finally beheaded because he would not compromise the truth by yielding to error. The editor of the Christian-Evangelist to be consistent must call the Lord Jesus Christ and Paul stirrers up of strife. All who love the truth and contend earnestly for it in the spirit of truth can rejoice that they are placed among such company.

2. The Christian-Evangelist teaches the denominational idea clearly by alluding to "our preachers that occupied Presbyterian pulpits during the Jubilee Convention." The Herald and Presbyter teaches clearly and unmistakably that a change of pulpits is a recognition that they are Christians in full fellowship and good standing. The exchange of pulpits makes this impression on their minds. The preacher who teaches God's order of conversion cannot consistently unite with these people in their errors without seeking to correct them. Passing over differences and emphasizing the points of agreement serves to make the impression that sectarianism is as good as pure and unadulterated Christianity. Yet this is usually the course pursued by those who exchange pulpits. It is not intimated that it is wrong to preach the truth in such places, but there are some places where a man is not allowed to preach the truth in its purity. To attempt it would be to stir up strife and bring down a torrent of abuse on the head of the preacher. Whenever I agree to exchange pulpits with denominational preachers it must be with the understanding that I do not thereby indorse any of their errors and that I am to be perfectly free to preach faith, repentance, and baptism for the remission of sins. I am sure that those who work with the sects do not preach plainly the law of pardon in these "union meetings." One effort in this direction will usually prove that gospel preaching is not wanted. The Savior could not work in harmony with error; neither can we as long as we boldly, firmly, yet kindly, preach the truth. Brethren, it does not appear to me to be manly and sincere to work with those in error, and then when we are not with them and behind their backs criticize their doctrine.

3. It seems evident that the "Disciples of Christ" in the field where the editor of the Herald and Presbyter works have not been earnestly declaring all the counsel of God; or if they have done so, the editor has not availed himself of the opportunity afforded him of knowing the whole truth. If he and the editor of the Christian-Evangelist will form themselves into an audience of two, since the editor of the Christian-Evangelist repudiates the doctrine "of immersion for the remission of sins," we will let them know what Christ and the apostles teach on this subject. They appear to be concerned to know what the "Disciples of Christ" teach on "baptism for the remission of sins," but we prefer to know what the New Testament teaches as the plan of salvation. For the information of these "representative" editors we will quote a few passages for their edification. The Savior said to the twelve apostles: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15, 16.) "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2: 38.) "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22: 16.) "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6: 3.) "Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." (1 Pet. 3: 20, 21.) If these gentlemen are pupils of ordinary aptitude, we feel sure they may now know what Christ and the apostles taught in regard to the design of baptism. If they will obey Christ in all his commandments, they will at last be saved, if they should be ignorant of whether Presbyterians, Methodists, and other sectarians be saved or lost. All who are saved will be saved as Christians, and not as sectarians. "This is the stone which

was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4: 11, 12.) It is folly to talk of loving Christ and not keeping his commandments. "Ye are my friends, if ye do whatsoever I command you." (John 15: 14.) "For this is the love of God, that we keep his commandments; and his commandments are not grievous." (1 John 5: 3.)

4. The ignorance of these distinguished editors concerning the plan of salvation should impress upon us all the importance of teaching men and women the way of life every time we preach. Men who preach doctrine do far more good than those who do not. Great preachers have always been doctrinal preachers.

J. C. M'QUIDDY.

A Tale of Two Brothers.

Reuben and Lucien Bradley were born and reared on a Michigan farm. This farm had been cut from the woods by the father, and endless toil had been expended in bringing it to a state of fair productiveness; but even when the boys became of age it produced only a scant living for the family.

The problem of a livelihood and a vocation forced itself upon Reuben and Lucien. They were strong, steady, and industrious, and had been graduated from the village school. The father was not able to set them up in business. They knew it and did not complain. He had done the best he could. Reuben was tired of the country. He went to town and apprenticed himself to a harness maker. Against the advice of his young friends, Lucien bought sixty acres of land and ran in debt for it.

In a year Reuben was earning \$1 a day. After the day's work he wore a white shirt because other people did, not because it was more comfortable. He had no debts. Lucien had fair crops, but they yielded little more than enough to pay interest on the mortgage. He wore a ragged shirt, patched breeches, and cowhide boots. People said that Reuben was making a gentleman of himself and learning a trade in the bargain.

In two years Reuben had completed his apprenticeship. He was now earning \$10 a week. He boarded in a house that had a fancy veranda and green blinds. His clothes improved. Lucien was still ragged, but he had paid his interest and \$300 on his principal. People said that Reuben was bound to come to the front.

Reuben became foreman of the shop at \$50 a month. He bought a house and lot on the installment plan and paid for it within five years. The country people called upon him and ate dinner when they went to town. Lucien paid off the mortgage and owned the farm. People said that Reuben and Lucien were good citizens.

In ten years more Reuben was still foreman of the shop. He received the same wages. He lived in the same house. He wore the same cut of shirt and the same kind of pointed shoes. He smoked Havana cigars. Lucien built a new house and barn. He had a good carriage and a driving horse. He smoked a pipe. The neighbors saw that every year he made some improvement on the farm. The barn was full of tools. He wore a white shirt when he went to town, and he had a pair of button shoes. People said that Lucien was becoming a prominent man; and his word was good at the bank.

Reuben began to complain that harness making was too confining, that his health was breaking down. The proprietor of the shop was selfish and would not die and leave the business to him. Harness making was not what it used to be. He went fishing when he wanted to. Reuben came out now and then to spend a Sunday with Lucien. The birds seemed to sing more sweetly than ever before, and the grass was greener. Lucien indorsed Reuben's note.

Lucien has pigs and cows and sheep and chickens and turkeys and horses. He raises potatoes and beans and corn and wheat and garden stuff and fruits. He buys his groceries, tobacco, and clothes; Reuben buys everything. At the close of the year Lucien puts from \$100 to \$300 in the bank or he takes a trip to Boston; Reuben does well if he comes out even. Lucien does not fret; Reuben grumbles.—Prof. L. H. Bailey, of Cornell University, in the Review of Reviews.

Try to lift the burdens of others, and you will be surprised how much lighter your own will become.—Herbert Spencer.

Miscellany.

PERSONAL.

R. Lin Cave has resigned as president of Kentucky University, and has taken work with the church at Independence, Mo.

Brother J. B. Nelson, of Murfreesboro, Tenn., was in the office on the 5th inst., on his way to Oxford, Miss., for work in that section.

Brother W. M. Oakley, of Lebanon, Tenn., is duly authorized to act as agent for us. We will appreciate any courtesies or favors shown him.

The death of Brother O. A. Jones, Little Lot, Tenn., was announced in the papers last week. Brother Jones was a good man, and the church and neighborhood have sustained a great loss.

Mrs. N. J. Robinett, Flag Pond, Va., says she can exchange for medicine, which she needs and is unable to buy, old canceled stamps used from about 1850 to 1875, and Confederate stamps and bills.

Brother J. H. Harden, formerly of this office, now district manager of the Southern Car and Foundry Company, Memphis, Tenn., writes us that he has collected a little band of disciples together, and that they are meeting regularly every Lord's day for worship and study. He says he would be glad for preachers passing through to come to see him. His address is Station C, Memphis.

My call for help for the Longview Mission is bearing fruit. Several responded before the paper which published my call for help was three days old. The church of God is not dead yet, nor is the cause to be allowed to die in Longview, Tex. I cannot bear the expense of mailing receipts to all who contribute small amounts to this work, for I need every cent in the work here. If any desire receipt and will inclose stamp or postal card, I will cheerfully send it. Who else will take fellowship in the Longview Mission? See Gospel Advocate of February 1.—John T. Poe.

Contributions from abroad to the work in Southwest Texas for January amounted to \$11.75. The contributors were: J. D. Trumbo, —, W. Va.; P. E. Stuart, Weimer, Tex.; F. S. Taylor, Payne, Tex.; R. L. Whitesides, Saralvo, Tex.; a brother, Creedmore, Tex.; Brother Allen (address unknown); and Sister L. Douglas, Ferris, Tex. Sickness and pressure of other matters have prevented me answering the kind letters received. I hope to be more favorably situated in the future. Our spirits have been refreshed, and we take courage anew for the conflict as the Lord gives strength and opportunity.—G. W. Bonham, Berclair, Tex.

Brother W. H. Dunn, State Live Stock Commissioner, has our deepest sympathy in the death of his most estimable wife, who died at her home, near Gallatin, on January 27. Brother Dunn has all the consolations of the gospel in this dark hour, and should not forget that his great loss is her eternal gain. Rest is so sweet and precious after life's conflicts are over. We pray that God may give our dear brother strength and wisdom to train his two motherless children for heaven. The loss to his children is an irreparable one, but may the memory of a devout Christian mother ever refresh them to bless and help them on the pathway of life.

M. McCaleb has made arrangements for us to print for him

two thousand tracts, entitled: "Going and Sending." The tract is for free distribution. Brother McCaleb would be glad of any fellowship extended to him in the distribution of the tract. We announce the following appointments for Brother McCaleb: Wednesday and Thursday nights, February 14 and 15, Lynnville, Tenn.; Friday night, February 16, Beach Grove, near Carter's Creek, Maury County, Tenn.; Saturday night, February 17, Owen's Chapel; third Lord's day, morning and night, February 18, Franklin, Tenn.; Monday night, February 19, North Spruce street, Nashville, Tenn.; Tuesday night, February 20, Gallatin, Tenn.; Wednesday night, February 21, Bowling Green, Ky.

During January I received the following amounts: Utica Ind., \$5.65; a sister, \$1; gifts to the children, 80 cents; Youth and Age for article, \$3.12; Brother and Sister Hoskins, \$1.50; Sister De Ford, \$1; Sister Watson, \$1; Sister Severus, \$1; church at La Grange, Ky., \$3; total for the month, \$18.07. The brethren everywhere have received us cordially and have given us much encouragement. We are glad to see there is growth in missionary work. We must not view it from a distance and at a distance, but make it a part of our own being. Christian life and growth can only exist by being given freely to others. "Freely ye have received, freely give." "Present your bodies a living sacrifice, holy, acceptable unto God." The very first gift that God calls for is for oneself; this also includes all he possesses. Complete consecration has no reserve fund.—J. M. McCaleb.



EDITORIAL.

The man who does not trust God does not know him.

There is no one poorer than he who is rich, yet never gives.

If you would influence people for good, ever be sincere.

The man who is forever explaining his convictions has none.

Purpose and industry will help a man when accident will fail.

The devil smiles every time the professed Christian takes a dram.

Both distrust and presumption are to be dreaded and feared by the Christian.

The gift that does not have a grateful heart behind it is not precious in God's sight.

The life fashioned after the Christ life grows sweeter and more sunny as the years come and go.

The devil is pleased whenever he succeeds in getting the Christian to have overmuch confidence in his own strength.

Our best friends should always be friends of Jesus. Christ says: "Ye are my friends, if ye do whatsoever I command you."

So many disciples make the mistake of endeavoring to follow the Lord from afar. Peter tried this and got into trouble. Whoever tries it to-day is sure to fall by the wayside. John remained close in the presence of the Lord and was not tempted; Peter, far away, got into the wrong company, was tempted, and fell.

The glories of heaven are so fine that we should know that they are to be gained by persistent effort. "Strait and narrow" is the way that leads to all good. A fortune is acquired only after the most persevering toil. We

must deny ourselves many pleasures, must study long and hard before we can acquire an education. The man who is not willing to practice much self-denial will never enter through the gates into the city of our God.

The widow's mite has often been abused. So many people claim to cast into the treasury of the Lord the widow's mite, when they throw in a mere pittance of their living. The widow cast in all her living. Men who cast in a penny out of their thousands will not be accepted of the Lord. The person who loves God with all his heart and who has much of this world's goods will be ashamed to offer such niggardly gifts to the Lord. The consecrated heart finds pleasure in giving liberally to the honor and glory of God.

The common people heard Jesus gladly, because he made himself one of them and proved to them that his great, loving heart was full of compassion for them. He was ever ready to bless the man who was seeking the truth. He never turned any man away who sought a nobler life. His disciples should do likewise. It is a mistake to seek the money and influence of the wealthy. All alike are beggars and need salvation. Money has ever been a barrier in the way of the reception of the truth. Men are prone to imagine that money gives them respectability, so that it is not necessary for them to turn away from all their sins. They will not receive Jesus by bowing in humble obedience to all his demands.

Service bestowed on those we love is a pleasure, and not a burden. Love does not stop to count the cost of the service. The heart filled with love for Jesus is never niggardly about service rendered to him. "And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster cruse of ointment of spikenard very costly; and she brake the cruse, and poured it over his head. But there were some that had indignation among themselves, saying, To what purpose hath this waste of the ointment been made? For this ointment might have been sold for above three hundred pence, and given to the poor. And they murmured against her. But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor always with you, and whensoever ye will ye can do them good; but me ye have not always. She hath done what she could; she hath anointed my body aforehand for the burying. And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her." As it was then, so it is now: when some Mary is present to make love's offering to the Lord there is a Judas Iscariot to raise objection and fill some disciples with indignation. Even bad men can mislead and deceive the pure and good. We should be very careful not to allow the influence of covetous men to hinder us in our good works.

The meeting with the South College Street church of Christ has continued over seven Sundays. Brother Larimore has spoken three times on each Sunday and twice on other days. The congregations have been interested and good from the beginning. At night, especially when the weather was fair, they have been large, and on some occasions the house has been full, and a number have been turned away. The congregations have been,

course, deeply interested in the preaching, to have thus continued for so long a time. The interest is still good. There have been twenty-one baptisms to date, with about fifteen by letter, restoration, and from other churches. While this number is not so large as desired, still there have been but few additions to any of the churches in Nashville for a year or two. An indisposition to religion has been the tendency for some years. While the condition of my health has been such that I have not been out at night, and sometimes in the day, I have heard much more of Brother Larimore's teaching than I had heard before, and have been better pleased with it. Brother Larimore has an attractive appearance and voice that secures the sympathy and good favor of his hearers at once. His speech is deliberate, clear, and slow, and in the simplest words, so that every one hears and understands all he says. He seems to know the New Testament by heart, and quotes freely and exactly much scripture, giving always the chapter and verse; and his rule is to teach his hearers all there is possible to be known about the scripture he presents. He looks at it from all sides and in all of its connections. The entire drift of his teaching has been good. He has dwelt especially upon the necessity of walking by faith, and has been careful to explain that to walk by faith is to take God at his word, do just what he says do, in the order he says do it, adding nothing thereto and taking nothing therefrom, then trusting his promise for the blessing. We have not heard, or heard of, an objectionable thought uttered by him during the meeting. No one ever made less effort to move by exciting the emotions than Brother Larimore.—D. L.



PUBLISHERS' ITEMS.

Letter heads, note heads, billheads, statements, envelopes, etc., printed in best styles on short notice. Write to us for prices and samples.

"Sweeney's Sermons," by J. W. Sweeney, should have a wide circulation. Brother J. W. McGarvey says that they are calculated to do great good in the way of enlightening the people on the first principles of the gospel of Christ. The book contains, in addition to the sermons, a life sketch of the author, written by an intimate friend.

"Life and Sermons of Jesse L. Sewell," by D. Lipscomb, is an interesting book of 120 pages, devoted to a memorial of the life and works of this good man, and 197 pages to his sermons. This book, we think, will well repay any reader, and contains a large fund of information to those who may not understand Bible teaching on the matter of becoming a Christian.

"Biographies and Sermons," by F. D. Srygley, is a book of 424 pages; contains twenty sermons by twenty men, with two introductory chapters, and a biographical sketch of each man by the author. There is a photograph of each preacher. The preachers whose pictures, biographies, and sermons are given are: T. B. Larimore, J. H. Halbrook, F. B. Srygley, J. A. Clark, W. L. Butler, John R. Williams, Alfred Elmore, D. Lipscomb, James S. Bell, W. H. Carter, James E. Scobey, J. A. Harding, E. G. Sewell, G. G. Taylor, J. M. McCaleb, R. W. Officer, E. A. Elam, A. McGary, M. C. Kurfees, J. M. Barnes. Camp-meeting and baptizing scenes, life among the Indians, etc., are the subjects of the illustrations. The book is intensely interesting, and the price is only \$1.50.

Queries.

Please explain or harmonize Acts 9: 7; 22: 9 in Gospel Advocate.
D. F. HOWARD.

The first of these verses says of the men that stood with Saul, that they "stood speechless, hearing a voice, but seeing no man." The second verse says: "They heard not the voice." The apparent contradiction is in the fact one says they heard, and the other, says they heard not the voice. There need be no trouble on that score. Both passages are true. One shows they heard the voice, while the second one means they did not understand what was said. The voice spoke in the Hebrew language, which those that journeyed with Paul did not understand. This certainly is the explanation.
E. G. S.

Brother Johnson Perry requests that something be written regarding the day on which Jesus arose from the dead, as some have been contending that he rose on the Sabbath day. There is no foundation for any one to claim that Jesus rose on the Sabbath. The word of God says distinctly that he rose on "the third day;" and that means the third day after the feast of the passover, at which feast he was crucified. This was on Friday, and Jesus died and was buried on Friday, and lay in the grave all day Saturday, and rose on the first day of the week, as is plainly indicated in first of last chapters of Matthew, Mark, and Luke, and in John 20. In those days, the day ended in the evening, generally, about the time the first stars appeared. Jesus was dead and buried when Friday ended. Saturday, the Sabbath, ended at the same time the next evening, which was the second day; hence for him to rise on the third day compels the conclusion that he rose on the first day of the week, which was the third day, counting the day on which he was crucified.
E. G. S.

Brother Lipscomb: I see in the Gospel Advocate of January 11, a piece from M. N. Moore, under the heading, "Should a Child of God Swear?" Do you think when a man takes an oath as a witness or jurymen in court, he is violating God's law as recorded in Matt. 5: 34-37? Please answer in Gospel Advocate.
F. A. STANFORD.

"Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool; neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." (Matt. 5: 33-37.) To forswear himself was to vow or swear, and then fail to perform. Vows were made to the Lord, for the performance of which he bound himself with an oath—that is, he called the curse of God upon him if he failed to perform it. Jephthah's vow was of this character; but an ordinary oath is understood to mean the same thing, only it refers to the telling of the truth concerning things that are past instead of a promise for the future. The meaning of an oath is: A man calls on God to curse him if he does not tell the truth. This seems to me to involve the same principle of action as the vow for the future, save what he tells now is more in his power than what he promises to do in the future. Jesus tells them: "Swear not at all." This seems to me to mean: Do not call the wrath of God's throne upon you, nor of his footstool, nor of his city on earth, nor of your own head, but simply tell a thing is true without imprecating ill of any kind, for this all comes of evil. The courts of the country usually inflict the punishment for the false swearing; but out of deference to the conscientious

regard of God's children for this teaching of the Master, the rulers have made provisions that a statement can be made in court without calling on God's name in any way. It seems to me every Christian would do this; every Christian where there is the least doubt or uncertainty will take the safe side; and to say the least there is some doubt as to the ordinary oath falling under the condemnation of this prohibition: "Swear not at all."



Brother Lipscomb: We are divided on the time to break bread. One of our elders takes the position that it is wrong for us to break bread when we come together for preaching. We meet on each Lord's day in the evening, except on our day for preaching, and on that day we break bread just after preaching. But our elder will not partake, but generally gets up and leaves the house. He says we ought to come together for the sole purpose of breaking bread, and if we come together for preaching and break bread, our work is vain. So there is a division among us. We want you to give us an article in your paper setting forth the scriptural time for coming together and as whether it is right for us to go ahead and break bread after preaching at the 11 o'clock service. This is liable to work a very bad division in our congregation, if we do not get it stopped; so you will give us all the light on the subject you can.
FRANK BAKER.

I think your elder, if he is properly understood, has become wise above what is written; at least I have never found where the Scriptures say that breaking of bread was the sole object of the meeting when bread was broken. All the scriptures I know bearing on this subject show plainly that breaking bread was not the only purpose of coming together when bread was broken. Matthew (26: 30) says after partaking of the Supper, "when they had sung a hymn, they went out into the mount of Olives." Singing, then, was attended after breaking bread. John (13 to 17) shows that the teaching contained in these chapters was given by the Savior after attending to the Supper, before they went out to the mount of Olives. Then, in Acts 2: 42, it is said: "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." This is universally regarded as telling what was done at the worship on Lord's day. They had the apostolic teaching, they engaged in the fellowship, in the breaking of bread, and in prayers. These were all attended to at the meeting and should still be. The apostolic teaching is as much a part of the service as the breaking of bread; and if your preacher does not give apostolic teaching, he ought not to preach at that meeting or at any other; if his teaching is apostolic, then it is one of the objects of that meeting when bread is broken. So the objection to it is contrary to scripture. In Acts 20: 7 we have this: "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow." In 1 Cor. 11: 17-34 is an account of their meeting to attend to the Lord's Supper. Evils that have crept in are corrected; and then the subject is continued in chapters 12, 13, and 14, in which Paul defines the relative importance of the different gifts and how they were to be used in these meetings, showing that at these meetings all these gifts were used in teaching the congregation. So the preaching and teaching were done at this same meeting in which bread was broken in commemoration of the Lord's body. Every allusion to the Supper shows teaching was connected with the service. The teaching then was not so formal sermonizing as we have now, but it was done at this meeting. They prophesied, spoke with tongues, interpreted, and engaged in all kinds of teaching that was proper at any other time. I think when a man comes to meeting only when there is preaching, and never comes to partake of the Supper, but does it when he comes to preaching, that man's partaking of the Supper is hardly acceptable. But the teaching then is apostolic.

"Not My Will."

Why did the "first Adam" surrender to the tempter? How did the "second Adam" overcome him?

Adam fell because he assumed the right and the ability to judge for himself. It was "when the woman saw that the tree was good for food, and that it was pleasant to the eyes and a tree to be desired to make one wise" that she took of the fruit and did eat, and gave also to her husband—repeating to him, no doubt, the arguments by which she herself had been misled—"and he did eat."

Jesus conquered, because he—though so much wiser than Adam, or rather, because he was so much wiser—did not assume the right to judge for himself. He set the will of God before him as the one and only thought and purpose and business of his life.

The woman listened to the doubt, "Yea hath God said?" then adopted the unbelief "Ye shall not surely die," and even allowed the tempter to malign God without rebuke: "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil."

Jesus met the tempter at the very point at which he had assailed Eve. "Hath God said?" he had asked. God hath said, was our Lord's crushing reply, "It is written," and that is the end of the matter, so far as I am concerned. I am not going to think or question at all, or to attempt to judge for myself, when I know what God requires of me; for "I seek not mine own will, but the will of him that sent me."

It was not the mere use of scripture words that silenced the tempter, but the unconditional acceptance by Jesus himself of the scriptural rule as the law of his life.

Here is the keynote to Christ's character, and therefore to his triumph over all the forces which combined to defeat the object of his mission to the world. "Lo, I come to do thy will, O God," was the motto by which his whole life was governed. And by a persistent adherence to that motto he closed his heart and mind, and even his imagination, against all forms of temptation.

This is the way of life for us also. We cannot hope to conquer temptation, even by the help of God, if we allow our minds to dwell on it; if we allow our deceitful hearts to long for it, and to invent arguments and excuses in favor of it. But if we consecrate ourselves honestly to God's service and then turn our backs determinedly to everything that an enlightened conscience warns us will interfere with that service, then we can claim the support of God's omnipotence in every conflict with evil, and can run with patience the race set before us in full confidence that he will keep us from falling, and will present us faultless before the presence of his glory with exceeding joy. In other words, life's crowning victory is not to be won by spasmodic efforts, however strenuous, but by determinedly and persistently choosing God's will in preference to our own, moment by moment.—New York Witness.

"In the Christian Standard of December 23, Mr. J. S. Hughes has a long article in which he says: 'The Disciples have come to be, and are, a sect among sects,' etc. This is a surprising utterance, since, as a rule, there is nothing they deny more vehemently than that they are a sect. We respectfully call the attention of the Christian Guide and Gospel Advocate to this utterance of Mr. Hughes."—Western Recorder.

The Gospel Advocate has repeatedly noted that the Disciples are running or have run into a denomination. They are following in the footsteps of the Baptists in this, and we insist to them that to denominationalize churches of Christ is no less a sin before God when done by them than it was and is when done by Baptists, or Methodists, or Presbyterians, or Roman Catholics. Denominations in religion are sinful; to denominationalize is to place a human organization over the divine government. That was the man of sin in Paul's day, and all such organizations since are phases of the man of sin. D. L.

A wedding party is society in miniature. F body is there—the rich and the poor, the envied, the philosophers and the grouped like plants in a basket around the bride.—Balzac.

Home Reading.

THE WORD OF A BOY.

"What do you know about him, anyway?" asked Alfred Grierson, sharply.

"Not much, only he thinks a lot of his word," answered Charley, timidly.

"What do you mean?"

"Why, if he says he'll do a thing, he'll stick to it; his word is enough."

The questioner turned aside with a prolonged whistle.

The boy who had won the approval of Charley Grierson was a newcomer in the school they attended, and more than a year older than Alfred. George Sanborn soon became popular, and Alfred was secretly jealous of his influence. The old Romans were not the only ones who admired great physical strength; and George Sanborn was tall for his age, well built, and with muscles finely developed. His widowed mother was too poor and too prudent to pamper him; but plenty of open-air exercise on hillside and river, frequent plunges, and good, wholesome food were combining to build up an early, vigorous manhood, which was good to behold. Almost immediately on entering the school Charley Grierson's somewhat diminutive figure and delicate appearance had appealed to him, as weakness always should appeal to strength.

"Halloo!" he said one day during play hour, passing a corner where he had seen Charley a short time before pouring over a volume profusely illustrated. The little fellow was now sitting with hands idly folded and a drooping lip, but no book. "Have you finished reading?"

"I had to give up my book," was the spiritless answer.

"Were you reading it?"

"Of course I was, and just in the finest part, where the bear—"

"Who's got it?"

"Murray."

"Never mind, old chap," said Sanborn, heartily; "another bear has got into the school; he must be tamed a bit. You shall have your book."

Charley never inquired by what means this desirable end was attained. He only knew that in ten minutes the book lay in his lap, and he was pursuing the bear through its pages. It was this incident which made the new boy a hero in Charley Grierson's eyes. There are heroes in humdrum, everyday life, in humble homes, performing common tasks faithfully and unselfishly. They are in training, and perhaps some day hearts will be stirred by the account of some brave deed which brings one after another to the world's notice.

"What would I do without him?" said Mrs. Sanborn, stopping one moment in the porch to watch the active figure of her lad as he sped to the village on an errand. "He promised his father he'd be a help to me, and he has never broken his word."

The next morning as the gate to the school yard was about to open, a group of boys were seen talking excitedly.

"My father says I may bring three of you fellows along!" exclaimed one, in a high tone. "You, Grierson, and Murray, and Sanborn. We have a two-seat sleigh and a pair of horses."

Sanborn caught his cap and tossed it into the air with a wild "Hurrah!" but as it descended his face clouded. "It is too bad," he said. "I hate myself for saying that, but it is too bad. I must go home directly after school this afternoon."

"Who said so?" asked the others.

"I did."

"Pshaw!" exclaimed Alfred Grierson.

A flush rose to young Sanborn's face, but he answered steadily: "I promised mother before I came away. I gave my word and I'll stick to it. It is something that can't be put off, or you know I would try all I could; I'm up to fun as well as any of you. Now, don't let it be harder, but do something for me, to make up. Will you take young Charley Grierson in my place? I can't tell how obliged I am to you and your father for asking me," he concluded, turning to the lad who had invited him. "It was real good of you."

There was a straightforward manliness in this that was catching, and the boy he addressed cried out, "Charley shall go!" and Murray echoed, "Charley shall go!" and even Alfred struck in.

So Charley went, and rubbed his little hands in

glee, and laughed and shouted; while George Sanborn was ten times more his hero than ever.

But previous to this, just as the gate swung open, George Sanborn almost knocked against a gentleman who had come up unperceived, and overheard the conversation. With a friendly nod, he said in passing: "That's right, my boy. Stick to your mother! You never had, and never will have, a better friend."

Mrs. Sanborn had business in a town about five miles distant that afternoon, and her son was to drive her in a sleigh, a very shabby affair, borrowed from a neighboring farmer. At first the idea was agreeable and George thought little of the turn-out. Now, however, as he contrasted it in his mind with a certain double sleigh he had seen, with a furrugrowth over the back and another drawn up in front to keep the feet warm, while a pair of dashing horses proudly tossed their necks and set the bells a-jingling, he was conscious of a glow of shame. He hated himself for the poor pride, but it had been there, and left a sore spot, as if scorched by fire. But this was only the beginning of the humiliation. Returning home, some hours later, a sleigh swept past, going in the same direction, the bells and glad young voices mingling in merry music. Sanborn's schoolmates shouted their recognition; only one failed in a fraternal greeting. As the gentleman in charge of the party turned to look at the object of their salutation, his eyes roamed over the homely figure of the mother, the poor, shabby vehicle and the heavy horse, with a sort of contemptuous pity. Alfred Grierson, catching that look, was ashamed to shout.

"Never mind, there will come a time when they won't be ashamed to know me," George muttered to himself. "Money means influence, and influence and money mean labor. The road doesn't lie before me as clear as this I'm driving on now, but I'll learn all I can, and it will come to me or I shall come to it."

And it did, sooner than he thought. Mr. Grierson kept his eye on the lad, and at the close of the school term offered young Sanborn a place in his office.

"I want him there," he explained to the mother, "because I can depend on his word, and if he is what I think, he will get on. He shall have leisure and advantages for evening study; and now my wife is coming to see you. If there is anything you would like to have done, let her know."

Mrs. Grierson was a kind-hearted, Christian woman, with tact and judgment. She avoided wounding the widow's feelings and her son's boyish pride, but their home had more refining influences and Mrs. Sanborn added comforts from that time. And in after years, when people commented on the prosperity of a certain man of business, he was wont to say: "It all came of my keeping my word to my mother."—New York Observer.

NERVELESS DRINKERS.

"I take a drink when I feel like it," said a Canal street business man, "and can't see that it has ever done me any harm; but I witnessed a little episode this morning that has haunted me ever since and has forced me to do a whole lot of thinking."

"I had stepped into a bar very early to get a cocktail, and while it was being compounded a middle-aged gentleman came in and asked one of the attendants to pour him out a little plain whisky. He was carefully dressed, and had all the marks of refinement and breeding, and his request was so unusual that I turned involuntarily to look at him. The bartender exhibited no surprise, and placed half of a small glass of whisky at his elbow; but the instant he stretched out his hand I saw the man was on the verge of nervous collapse. He shook like an aspen, and when he finally managed to seize the tumbler, its contents flew in every direction. 'Let me assist you, Colonel,' said the bartender, quietly; and, pouring out another drink, he leaned over and held it to his lips. The man said nothing, but gave him a haggard look that went into my heart like a knife. My God! what a look! Shame, humiliation, and abject animal terror. It started the sweat on me like water. Well, he drank his whisky, stood still for a minute as if gathering himself together, and sauntered out as cool as ever. I asked the bartender if he had many such customers, and he laughed. 'Lot's of 'em,' he said. 'There isn't a first-class bar in town,' he went on, 'that doesn't patch up a few old boys like that every morning. They are not drunkards, but they've been at it so many years that their nerves are gone; and, although they don't know it, they are working on absolutely nothing but whisky. As soon as they get a little fresh fuel in the morning they

are all right; but they come in scared and out of their wits and thinking they're going to drop dead every minute. I'll bet that gentleman you saw can sign his name now without a quiver.' I walked out reflecting."—Exchange.

The tin pail as an article of kitchen and pantry furniture is quite unknown in England. It is seen only at oil shops and paint shops, and never with a cover. "Coal" with the English is always "coals." What we term the "gaiter" they call "boot;" what we call "boots" they call "Wellingtons." A barber shop is one thing in London, a hair-cutting saloon is another and separate establishment. The average English shave is a brutal performance as compared with the average American. The patient must arise from the straight-backed chair, wash his own face, and comb his own hair. London newsboys do not cry their papers. A printed placard placed on the walk notifies the public, and the boy stands by his stock in trade and seems to ponder over it. Their "livery stable" signs read: "Cars on Hire." Buggies are unknown. So is a general assortment of dry goods and groceries in one shop. The "haberdasher" keeps pins, needles, stays, takes, and all the other minutiae necessary for the lady's outfit; the woollen draper, cloths. The green grocer never goes beyond vegetables, save to deal occasionally in coals. The exceptions to this rule are with the cooperative stores, which deal in everything. In the sale of cooked food there are shops confining themselves to hams, corned beef, and a few vegetables, served hot at noon, and to be bought from two-pennyworth upward. There are small shops making a specialty of eel and kidney pies, some of pea and beef soups, and others cook nothing but fried fish. "Crash," our name for coarse toweling, is an unknown term at least in London; programmes must be bought of theater ushers; molasses is called "treacle," and sold by the pound; a pie is either a "tart" or a "turnover." The English street car is a "tram," and the road a "tramway;" a pitcher is a "jug," and glasses "tumblers;" and when you call at the bar for beer, they understand that you want porter. Breakfast in many families is not a set meal, but a morning lunch, to be eaten whenever you are ready. Business, election, and military notices are posted on church doors, and in some places the amount of last Sunday's collection, in pounds, shillings, pence, and farthings.—Prentice Mulford, in San Francisco Chronicle.

A bit of biography, as told by another, is suggestive here: "Early Carlyle wooed and won one of the most brilliant girls of his day, whose signal talent shone in the crowded drawing-rooms of London like a sapphire blazing among pebbles. Yet her husband lacked gentleness; slowly harshness crept into Carlyle's voice. Soon the wife gave up her favorite authors to read her husband's notes; then she gave up all reading to relieve him of details; at last her very being was placed on the altar of sacrifice—fuel to feed the flame of his fame and genius. Long before the end came she was submerged and almost forgotten. One day two distinguished foreign authors called on Mr. and Mrs. Carlyle. For an hour the philosopher poured forth a vehement tirade against the commercial spirit, while the good wife never once opened her lips; at last the author ceased talking, and there was silence for a time. Suddenly Carlyle thundered: 'Jane, stop breathing so loud!' Long years before Jane had stopped doing everything else except breathing; and so, obedient to the injunction, a few days afterwards she ceased breathing so loud. When a few weeks had gone by Carlyle discovered, through reading her journal, that his wife had, for want of affection, frozen and starved to death within his own home like some poor traveler who had fallen in the snows beyond the door. For years, without his realizing it, she had kept all the wheels oiled, kept his body in health, and his mind in happiness. Only when it was too late did the husband realize that his fame was largely his wife's. Then did the old man begin his pathetic pilgrimage to his wife's grave, where Froide often found him murmuring. 'If I had only known! If I had only known!'"

Doth thou love life? Then do not squander time, for that is the stuff life is made of.—Franklin.

Death will come in. Better open the door to him, lovingly and trustfully, than to send him to the window and the shutter.—James Buckham.

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Editorial.

DIVINE WARNINGS.

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men: for all things are yours." (1 Cor. 3: 18-21.) These admonitions are most needful to men. They often deceive themselves. Men oftener deceive themselves than they do their fellow-men, and they much oftener deceive their fellow-men than they deceive God. God is never deceived as to man's character or as to his ability or as to the motives that actuate him in anything he does. Self-deception is the most common phase of deception among men. Our neighbors as a rule understand us better than we understand ourselves. They see us more clearly than we see ourselves. Paul, in Gal. 6: 7, 8, cautions: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." This warning grows out of man's tendency to deceive himself. Many of us while gratifying the flesh imagine we are following the Spirit. Many preachers preach for money and ease and imagine they are preaching to save souls. Often we build costly houses to gratify our pride and persuade ourselves we are doing it to serve God. Most of life's failures come from self-deception. We deceive ourselves as to our abilities, and undertake to do things we have no capacity to do. A man frequently goes to trading that all his acquaintances know has no capacity for it. The man most ready to advise others and to attend to the business of others is generally the one least qualified to do it. The men most ready to handle other people's money are those not able to handle their own prudently. After years of close observation I feel sure nine-tenths of the business failures of life come from overweening confidence in themselves. One so self-confident never stops to investigate or properly consider the difficulties in the way of his carrying out a work. Solomon in his counsels of wisdom cautions, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. . . . Be not wise in thine own eyes;" and Paul, in Rom. 12: 16, tells Christians: "Be not wise in your own conceits." Self-conceit leads men to ruin financially and spiritually. It is self-conceit that leads men to depend upon their own wisdom instead of upon the wisdom and strength of God.

The apostle adds: "If any man among you seemeth to be wise [in his own conceit], let him become a fool [in his own conceit], that he may be wise."

That is, he is to learn to distrust his own wisdom as folly, that he may learn the wisdom of God; for what the world esteems wise is foolishness with God, and the things those who consider themselves wise

approve will be the means of their discomfiture or overthrow. All the thoughts of those who consider themselves wise, God knows they are vain. They bring evil instead of good. All the provisions of human wisdom for the advancement of the church of God result in evil, and not in good. The works that human wisdom devises for good bring evil to themselves and to the world. We clip the following from the Youth's Companion:

"The object of the census is to make a list of all the people in the city who attend church or Sunday school. A similar undertaking was carried to a successful issue in Pittsburg, with most satisfactory results. It was learned that twenty-five thousand people in that city who had formerly been church attendants had ceased to go. As they dropped out of the religious life of the churches, so, too, they gradually lost touch with the social life of which they had formerly been a part. To many of them the visit of the census taker seemed like a personal appeal, calling up all those sacred associations which cluster about the memory of 'a church home.'"

In the city of Pittsburg were found upon a census taken by the churches and Sunday schools twenty-five thousand persons who formerly attended church, but had ceased. This is in harmony with what is patent to every one who observes—that is, there is great dropping off from church attendance. Yet there never has been an age when there were so many and such costly attractions to draw people to church. Fine and luxuriously equipped houses, fine organs, furnishing the best of music, well-paid and eloquent preachers, preaching on topics abreast of the times, with all the societies and helps to attract and entertain the young and the old, yet the people cease to attend.

There never was a time, an age, or a country when there were so many human helps and so much money expended at home and abroad to hold and convert the people, and yet the churches are growing relatively weaker and are losing ground.

The meaning is, the Lord has taken the wise men of the churches in their own craftiness. They have thought they could improve, by their wisdom and craft, on the ways of God, and God has shown them they bring weakness to the churches and drive men from God and the church. The church of God, which is his temple or body, is defiled, and it is growing weaker day by day under the addition of these human organizations and helps. They are parasites and lichens, that sap the life from the church, while for a time seeming to add to its verdure and life.

Yet with all these warnings of God in the Scriptures confirmed by the examples of the destructive effects of the human inventions, churches and men claiming to be sensible and to believe in the Bible follow the same path of ruin. This is not an evil omen for the truth. There has drifted into the churches an amount of unbelief in the Scriptures. All disposition to bring human organizations into the work and worship of the church comes from a feeling of worldly wisdom which is foolishness with God. It is a manifestation of unbelief, and this must be got out of the churches before they can be blessed of God.

It is not often that a church organization that starts wrong turns. They all usually run the path of folly and ruin. All the churches planted by the apostles ran this course. Not one of them has existed for a thousand years. Yet the truth has never died from the earth. The light goes out in one place because the people lose faith in God, but it breaks forth in another. Years of prosperity are followed by years of adversity. A sloughing off always follows great additions.

The greatest troubles in these matters is, those who remain in the church frequently have as little faith as those who cease to attend. Lack of confidence in the appointments of God is lack of faith in God. The introduction of every new society is a new declaration of distrust of God. Be not deceived as to these; God is not mocked. When a man turns from God's appointed ways to man's, he turns from God to man. But this falling away is no new experience in the church.

The day of Christ never comes except there first be a falling away, and the man of sin be developed. This falling away was in progress in Paul's day. It has often come since.

Orchard, in his "History of the English Baptists," pages 318, 319, says: "The churches never perhaps increased so fast as in the days of the commonwealth. The Baptists then filled the land, yet no learning was required in her ministers, but every one used his talents for the church edifying. As the ministry became confined to one person, and that person

became qualified with classical learning, so our churches, like the national order, subsided into formality. Though the Baptists were still numerous, as stated, yet they had sadly diminished in numbers, and this became more apparent in the learned age of Dr. Gill and others. It is not learning or property that is necessary for a church of Christ, but piety and persevering labor, which realize the smiles of the Lord." Orchard calls these people Baptists because they baptized people; but they called themselves Christians. But history repeats itself. True learning is no hindrance to any one. Letting one man do all the teaching produces formality and brings spiritual death. If one man does all the work, the more ignorant he is, the worse it is. D. L.

THE BIBLE.

Our word "Bible" is from the Greek "Biblos" which means "book." The Greek "ho Biblos" means "the book" in English. The word "biblos" is used several times in the New Testament, applied to different parts of the Bible, as the book of Psalms, the book of Moses, the book of the prophets. The word at first meant the inner bark of the Papyrus, on which books were once written; but when the whole of God's revealed will to man was completed and put together into one great volume, the whole collection was called "the Bible," "the Book." As a whole, the Bible is made up of many small books, of which the Old Testament contains thirty-nine, and the New Testament contains twenty-seven, making in all sixty-six books. These books, combined, make the most wonderful volume the world ever saw. It is the most extensive history in the world, as it takes in all time, from the beginning of time to the end. It gives us the only history we have of the beginning of time, the creation of the world, of man, and everything that exists. It then gives us a concise history of the nations of the earth till within about four hundred years of the birth of Christ. The New Testament then comes in, and by its recorded facts and prophetic records carries on the history to the end, and is the only book that gives the beginning and end of time and that assures us there will be an end.

The Old Testament, after giving the account of the creation of the world and of all it contains, gives accounts of the creation of Adam and Eve, of the garden of Eden, of the origin of sin, and the rejection of Adam and Eve from the garden; gives a very brief account of Cain and Abel, of their offerings, and of the murder of Abel by Cain. It then gives a few verses on the family and posterity of Cain, and then takes up the family of Adam, giving ten generations from Adam to Noah, and then ten more from Noah to Abraham. This gives a complete link in the genealogy of the human race for a little over two thousand years, and is the only history we have of these generations. Then it takes up Abraham, and is chiefly concerned about him and his posterity to the end of the Old Testament. The history of the Jewish people, the ancestry of Christ, is the main burden of the Old Testament. What it says of other families and nations of the earth is only incidental, as they come in contact with the Jews, the descendants of Abraham. This history of the Jews, as given in the Bible, is the most thrilling and the most thoroughly interesting history ever written of those ages and countries. The personal histories of Abraham, Isaac, and Jacob, and of the family and fortunes of Jacob are simply wonderful. I cannot see why everybody does not love to read the Old Testament, for the sake of its strange and wonderful history, if for nothing else. The history of Jacob—his fraudulent treatment of Esau, his sad experiences on account of it, and at the same time his apparent earnest devotion to God—is enough to interest any one that loves history. The mistaken partiality of Jacob toward Joseph, the pride and youthful vanity of Joseph on account of it, and the indiscretion he displayed in telling his dreams, which so stirred up the jealousy and hatred of his brothers that they conspired to kill him, but instead sold him as a slave to be carried to Egypt, and how God was with Joseph, and how he preserved him and overruled all this wickedness for the final good of the family, and indirectly of the world, is one of the most interesting threads of history ever written, until the inimitable history of the Nazarene, the Son of Mary, the Son of God, was written. I pity any man that does not read this history for the great loss he sustains. Then comes the famine, as foretold by Joseph, the removal of the family of Jacob into Egypt, and the interesting part that Joseph played in the whole matter. The long sojourn in Egypt, the deliverance by Moses, the

overthrow in the wilderness on account of sin, and the final entrance of their children into the promised land differs in all its bearings from any history ever written by uninspired men since time began.

The history of the Jewish people goes right on to the end of the Old Testament. The many sins of the Jewish people and their great chastisements and sufferings, and how at the same time they multiplied, and the dense population that swarmed the little country of Palestine are deeply interesting in every point of view. The many cities and nations of those times are taken notice of only as they come in connection and conflict with the Jews and thus become a part and parcel of the history of those people and of their country. Brief notices of Egypt, Syria, and Assyria, the cities of Nineveh, Babylon, and other cities and countries, and how from time to time these fought against and plundered the Jews, are given; but the general history of these Gentile nations is only given incidentally, while that of the Jews is given consecutively, and their generations marked for all time to come, so that there was never any trouble for Jews to trace their history back through all those ages. But while the Jewish people kept up their nationality as a distinct people through all those ages, the other nations that from time to time so terribly harassed and punished them came upon the stage for a time, did their work, and passed away, as nations, and disappeared, to be known as such no more. There are none to stand now in the shoes of the Pharaohs, the Ninevites, the Babylonians, or of the Philistines, Amalekites, Ammonites, or Moabites, that can say with any sort of certainty that they are of the blood and posterity of those people. They have been lost in the general wreck of time, to come upon the stage no more; but there are millions of Jews whose claim to be of the blood and posterity of Abraham, Isaac, and Jacob no man can successfully controvert. There is no civilized nation on earth where they are not found.

When you come down to the New Testament dispensation you will find that the same order of things prevails. The Cæsars and the people of the Roman Empire were the predominant people of the New Testament age that were especially conspicuous as having dominion over the Jews and as spoiling and plundering them and oppressing them in many ways. Indeed, they seemed at one time to almost blot out the whole Jewish nation. But where are the successors of those proud and haughty Roman emperors to-day? The tide of time and wreck of nations has buried them so thoroughly that no vestige of them can be found and identified now. At the time the Romans so thoroughly demolished the Jews, burned and destroyed their great metropolis, Jerusalem, and carried them away and sold and made slaves of many of them, it would then have seemed absurd to suppose that such a broken and downtrodden people should outlive such a mighty nation of people as the Romans. Yet for many centuries this has been the case; and it seems strange that of the nations, kingdoms, and empires that so mightily oppressed and robbed the Jews in Bible times, not one of them as such survives to-day. Yet here are the Jews. They are everywhere, in every country, and were likely never more numerous than they are to-day. They are a broken, scattered, oppressed, and wandering people; yet here they are. Their city, their temple, their altar, their ordinances, their ancient order of worship, all gone; and still here they are as a people, a world full of them. They trade, they make money, they grow rich, and live on the fat of the land. Yet their ancient religion is gone, and they almost to a man reject Jesus and his religion and his blood; but still here they are, and no man can tell what may yet come of these strangely wonderful people. It seems so strange that God nursed, nurtured, chastened, and cared for those people so long, even as a father cares for his own children, and yet they rejected and murdered his own Son, and persecuted his followers, and still reject him; and as to what their future will be, the world will have to wait and see. There is one thing that is very evident, and that is, they will all be lost in eternity unless they accept and obey the Savior; for they were included when he said: "He that believeth not shall be damned." Although they were broken off, they may be grafted in again if they remain not in unbelief; but what they will do, we know not, and we shall have to let the dark curtain remain over their future.

The great book called "the Bible" has in all the ages, even from the beginning of time, required that the Lord's people shall be a godly people, that they should be an honest, truthful, pure, and upright people; that they should love, and serve, and honor him, and love and respect and tenderly regard one another.

The Old Testament taught the people to worship and serve no other god, but to cleave unto the Lord all their days. The New Testament teaches people to love God, to love Jesus, and through the gospel to elevate, ennoble, and purify their hearts and lives here, and promises all such as will do this a home of everlasting bliss beyond the grave. The highest and purest rules of life ever produced on this earth are given in the New Testament; and the improvements that have been made thereby, both by individuals and nations, are such as never have been even approximated otherwise. The most enlightened and civilized people of antiquity were the Jewish people, through the Scriptures of the Old Testament. The only enlightened and civilized nations of modern times are those nations that enjoy the benefits and light of the New Testament; and no man can tell what the Bible lands of modern times may yet become if they will continue to read and follow the New Testament. No limit can be placed to the improvement, morally and intellectually, by continuing to follow the pure and holy instructions of the religion of Christ; and it would be sad to contemplate the darkness that would again cover the earth if the Bible were taken away from among men. Then the final abode, the final home of the righteous as described in the New Testament is inexpressibly grand; and this grand volume carries us down the stream of time until time shall cease to be; until the earth and heavens shall be no more; until a new heaven and a new earth shall be made, wherein dwelleth righteousness; and until the righteous shall all be safely housed in the eternal mansions prepared for them, and the wicked doomed to eternal darkness and woe. What a wonderful book is the Bible! Who would not love to read and study and ponder and practice the teaching of such a book? When earth, seas, and time are no more, those who faithfully treasure and follow the divine guidance of this wonderful volume will but have begun to live and to enjoy the good things revealed in the Bible.

E. G. S.

HONESTY.

Last week, we tried to say, "Under the rule of God immense fortunes and extreme poverty were impossible." The printers made us say extreme honesty was impossible. This was too bad. God demands honesty—honesty in little things. He says a man that is not honest in little things is not honest in great things. Dishonesty is the crying sin of this age. All deceiving, cheating, taking advantage of the ignorance or necessities of others to get more than is just is dishonesty. But few people pass through the world that have not under some circumstances acted dishonestly. The Bible warns against dishonesty the more frequently and earnestly because it is common, but a great sin before God. Under the Mosaic law, if a man failed to pay his debts, his wife and children as well as himself could be sold to pay the debt. This shows God abhorred going in debt and not paying. But God required the creditor should be merciful; and according to the law of Moses, all debts were canceled every seventh year, all lands or slaves bought returned to the original owners or their families in every fiftieth or jubilee year. Under this arrangement none could amass very great fortunes, none could become very poor—at least for successive generations. The world lacks confidence greatly in the church in this age, because the members do not pay their debts and are not honest.

D. L.

A PLAIN WAY.

"And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?" (Deut. 10: 12, 13.) This is a simple statement of God's requirements of man—simple to be understood, and not difficult of performance, if our hearts are once set upon it. God requires that man should fear him; he is worthy by virtue of his majesty and love for man to be feared; and we should walk in all his commandments. This is simple and plain. The business of man is to study all that God has commanded, to walk in or obey all these commandments, and to love God and serve him as our Ruler with all our hearts. No divided service is to be given him, but with full purpose and deter-

mination of heart we are to serve him alone. Our affections and our service are not to be divided with another master. Our love for God is to be manifested by keeping the commandments of the Lord and his statutes. Then he tells us all these commandments and statutes of God are for the good of those to whom they are given. God requires nothing to be done that he has commanded, for his own good or because he needs it, but he requires it of us because it is for our good. It does seem that no one should misunderstand the condition on which we can please God and that there should be no difference as to how his servants should walk. Solomon said: "Fear God, and keep his commandments: for this is the whole duty of man." There is no room in this for misunderstanding. Man has nothing to do save to hear God attentively, that he may know all his commandments and do them. The reason he gives why we should do this is: "For God shall bring every work into judgment, . . . whether it be good, or whether it be evil." If we keep his commandments, our work is good and will be so rewarded; if God has not commanded what we do, it will be adjudged evil, and all will be punished for doing evil. Again, Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7: 21.) "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." The way of salvation is not hard to understand, if we would be content to hear God.

D. L.

Brother Lipscomb: In the midst of shadows, never pierced by mortal eyes, the deep, thick dampness of which had frozen this world to death, that grand old sunny soul, the apostle Paul, stood under the power and influence of the spirit of the world's Redeemer and said: "All things work together for good to them that love God, to them who are the called according to his purpose." We believe it and are comforted, but I am so lonesome. Lota, dear, patient, suffering one, has gone to the home of the soul. It has been good for me to sit by her bedside, day and night, for twenty-two weeks. The silent eloquence of the tears of a noble son lifts me up. The tender, patient nursing of a faithful, loving daughter helped us all so much; and dear little Lota, if permitted, will, on her journey home, gather imperishable roses amid the eternal silence of the stars to hang up in our prepared mansions. We all feel overwhelmed in debt to the saints. God bless them! They have been so good.

R. W. OFFICER.

Brother Officer has the sincerest sympathy of all his brethren and friends in his bereavement, and we pray the Father to bless his trials to his good.

In Doll Land.

In Germany there are whole communities of people who make dolls; whole families that work all day at doll making, each one having his own part to do. Not only do these families make dolls, but the fathers and mothers of these fathers and mothers made dolls, and so did the grandfathers and grandmothers. A man making a doll out of a piece of wood, using a knife to do it, will draw himself up proudly and tell you that his grandfather made the same kind of a doll.

The mothers in the families cut out the bodies, the children make and stuff them, the fathers paint and treat the faces. In some families, where there is a great deal of talent, the whole family makes heads.

Some of these doll makers have come to New York, and they live near together, making a little German village of doll makers. These people make only the rag dolls which we see in the stores dressed in gingham, and wearing sunbonnets on their heads. Some of the women and girls make the clothing and bonnets; the boys stuff the bodies; and, as in Germany, the men make the faces.—Exchange.

There has nearly always been a good wife behind every great man, and there is a good deal of truth in the saying that a man can be no greater than his wife will let him.—Edward Eggleston.

Temptations resisted are stepping-stones to heaven.—Ram's Horn.

Is Christianity Practicable?

Since writing some articles on the above subject, I have received some commendations and some criticisms of the position taken by the writer. The indorsement comes, of course, from those who are not engaged in business on a large scale; the criticism, from those who are. This is natural, as we speak of nature. Below I quote in full a letter received from a brother in Kansas.

"W. J. Brown, Coal City, Ind.—Dear Sir and Brother: I have read with some interest your articles on practicable Christianity. Now if I understand you correctly, 'a merchant should not charge a greater profit than that necessary to maintain his business and support his family.' If this statement represents you correctly, it evolves some questions. But before asking them, I wish to state that a merchant cannot tell just the amount of profit necessary to do this, because he does not know what amount of business he will have; and since he does not, he cannot tell what amount of profit he must ask in order to do this, and no more. Shall he find his business some seasons of the year such as to give him a gain other than the amount necessary to meet the requirements, it may prove—and often does—that these same demands will consume the excess gains at a season of the year when his business is not so great. All this you can readily see. Now for the questions: (1) How can a merchant have means to do business with, if he has not had a gain somewhere? (2) How can a preacher have the means to 'go at his own expense' who has not had a gain some time? (3) How can the brethren (merchants or any other businessmen) have the means to support those who preach, if they don't sell goods, or do any kind of business for gain? (4) If I give all of my time to any business, and only seek to get out of that business that which is necessary to support my family, how can I have 'to give to them that need?' You can readily see that any man who has a well-established legitimate business must at some time have had a gain, and he must continue to get gain, if he maintains his business, supports his family, and has to give to others.

"P. R. SLATER.

"Baxter Springs, Kan."

The foregoing letter breathes the spirit of honest inquiry; and comes, as I take it, from a brother who is anxious to know his duty as a Christian business man. I think he misapprehends the gist of my contention in regard to this matter. I maintain that the spirit of Christianity does not allow one man to live at his brother's expense. All legitimate business does not exist solely for gain. It has a two-fold purpose: to supply the temporal wants of man and to subserve the interests of Christian work in the world. No Christian has a right to engage in any calling solely for gain. If everything that he does be done in the name of Christ, then Christ is his master, and all that he does in word and in deed springs from the same motive. He has as much right to preach Christ solely for gain as he has to sell goods or plow corn for that reason. I would as soon take the risk of preaching the gospel for money as selling goods for money. What I indignantly raise my voice in earnest protest against is the pernicious distinction, almost universal, between preaching the gospel for nothing and using all the other God-given means at our command for honoring God and saving man for our own selfish purposes. The idea of "dedi-

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cating" a meetinghouse to the Lord, together with all of its concomitants, still perpetuated by the distinction between things secular and sacred, originated with the Greeks who came into the church unconverted—what did not come from Judaism. When Christianity shall have been triumphantly restored, business will not be made to subserve the interest of the devil by making it a matter of gain, but by serving one another on the principle of exchange of equivalents. Christianity teaches us to recognize the value of man, and that others are as valuable in the sight of God as we, and that they have interests as well as we. Of course, this is the ideal—just what we need, however, right here in this world, with its competition and elbowing one another out of the way, for gain and place. Call it what you please, but that will not change it; it is Christianity, pure and undefiled. Why is it that young men so often quit prosperous business and go into the ministry? Hypocrisy and the love of money aside, is it not for the reason that our habit of life has made the impression that other callings are secular and have no bearing on the work of saving souls? The "ministry" alone is thought to be "sacred," and the only work in which men of talent can serve the Lord and save souls. As a rule, as soon as a young man begins to show signs of preaching ability, the people begin to say: "You ought to go to preaching the gospel." If he be an honest man, and knows how to glorify God in "secular" callings, and to save souls in the use of the things that God has committed to him, I would say no; we have quite enough men in the field doing that kind of work; he ought to go into business and teach the church how to honor God and help men in that department of human activity. This is the lesson that the church as well as the world is sorely needing at present.

Not long since, an editor asked me for my advice in regard to publishing a religious paper for one of "the denominations;" he was engaged at the time in publishing a good, sound, religious paper. He thought of supplementing his meager income by publishing another for money. I answered by asking him whether he would go into the pulpit and preach the doctrine of the other for the money they might pay him. What is the difference (in the sight of God, of course; there may be no difference in the sight of men) in preaching the truth and publishing the truth for money? Can we publish the truth for money and preach the truth for nothing? If we preach the one, must we not also do the other for the same reason? Can an editor oppose the horse race from

the pulpit and print the advertisements for the money he may get out of it? Here are some of the glaring inconsistencies that obstruct the wheels of the gospel wagon. A man may write the truth, sell the truth, or he may give it gratis. But where is the scripture that authorizes the same man to sell or give away the errors that other men have written?

But I must give some direct attention to the questions of the brother.

First, no Christian should make gain the object of his calling or business, any more than the preaching of the gospel should be made a matter of gain. See Brother Lipscomb's article four or five weeks back; he treats this matter in the proper way. I said: "Give as much of the bread of life as you can for as little profit as your circumstances demand; and if you are dealing in the bread of natural life, make as big loaves as possible for the money." This is the gain that a Christian ought to have.

The matter of anticipated gain and loss may be approximately determined by asking: "What would Jesus do?" Or the Golden Rule will do if you do not consider Jesus an exemplar in business. (1) He cannot do business without he "has had gain some time." Men can accumulate some "gain" by honest labor, not by speculating as a rule. There are many honest ways of making money. Christ does not require a man to give all away; he means for us to learn how to spend it for the best interests of all parties. (2) Preachers are of a piece with other men. They are as free to make money the object of their endeavor as any other man. (3) I am not condemning the Christian selling goods or pursuing any legitimate calling, only that he take Christ into his business as proprietor. I am contending that men who carry Christ into business will suffer. Why not? Did Christ say that his people in business would not suffer persecution? I have known of a few who have tried to take Christ into their business; they did not make big money, and they were opposed by others. "Be diligent in business, serving the Lord." W. J. BROWN.
Coal City, Ind.

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Kansas Notes.

Our meeting at Belle Plaine closed rather abruptly on account of a small-pox scare. The attendance and interest were good, and the brethren regretted very much that it had to close. Brother Rhodes did good preaching, and we were well pleased with his work. He is not only a good preacher in one sense, but in the full sense. He is an exemplary man, and we can welcome him in our midst at any time. We have felt hopeful of increase in interest in our work for some time, and that hopefulness is not diminishing. Like many, or all, other congregations, they have had much with which to contend; but in faithfulness they have moved on and are determined to press on. Many congregations imagine that they have crossed the deepest water. While that may have been true here, the brethren have been determined, and the work has been kept moving.

Brother Rhodes' next meeting will be near Lawrence, and from there he will go to Stafford County. He is a busy man—not busy in the wrong direction, but in the Lord's vineyard.

Brother W. F. Parmiter was with us several days during our meeting at Belle Plaine. He preached one sermon, and we appreciated it very much; it was strong and practical, hewed to the line, and that is the kind we want.

Brother C. C. Houston spent a day or two with us.

Brother Don Carlos Janes, of Ohio, dropped in on us one night. He is a young man of good ability.

Brother A. C. Crenshaw called one night while on his way home from Brannon, O. T.

Brother B. F. Martin has recently closed a good meeting at Burden. He is now at Iantha, Mo. Brother Martin has been very successful in his meetings this winter.

Brother O. M. Thomason was at Cedarvale when last heard from. He talks of locating in Kansas.

Brother I. D. Moffit closed at Attica last week. He stopped off and preached at Milan last Friday night.

I left home last Tuesday, in company with Brother Rhodes; our first point was Conway Springs. I visited with Brother George Henderson until Friday afternoon, when he conveyed me to Mahoney Schoolhouse, six miles away, where we held services that night.

Brother Rhodes and I stopped with

Brother Shobe Friday night. Saturday morning we separated, he remaining to preach a day or two, and I came to Anthony. I am now comfortably located at the home of Brother A. C. Rutherford, and preaching each night near his home. Misfortunes of a sad nature overtook the congregation here, and it ceased to be; I was called here to try to teach some lessons on practical Christianity. We trust that in the future the work may be revived and much good accomplished. Many have moved away; only one or two families left that claim to be loyal Christians, and it will require time, faith, patience, and perseverance to get the work started again.

Brother George Henderson, of Conway Springs, is unfortunately located. He often drives ten, and sometimes twelve, miles to worship with brethren who are willing to worship without any machinery. He has had some connection with the congregation where he lives, but he has frequently said to me: "The more I see of it, the more disgusted I become." He only went there because he had no other place to go; but he has now determined to go somewhere if he has to go twelve miles. Such faith in Christ and devotion to truth is certainly commendable, and will be recognized by the Lord.

A preacher near here recently said that the society work was retarded by the "hellish opposition," the opposition to which he referred being the people who cannot indorse such work without any divine authority. He ought not to be so severe on them, but try to teach them better; show them where the Bible authorizes it. I am perfectly satisfied that if he would kindly show them this they would cooperate in the work. Such bitter denunciation will never win them; the truth is what they want. He ought not to cultivate ill feeling toward them, anyway. Peter says: "Lay aside all malice, guile, and hypocrisies, and envies, and all evil speakings." We ought to cultivate more love, not for error, but for our fellow-creatures—so much love that we will not misrepresent anybody or try to leave wrong impressions concerning them. This ought to be a general principle with all of us.

I have frequently said to my friends who differ from me: "If I am wrong, I want to be right; and if you will show me the authority that Christ or the apostles gave for what you practice, I will engage heartily with you in the work." I love them and they ought to love me; and if I am wrong, they ought in love to teach me the error of my way.

Where does the Bible teach us that strife, bitterness, and backbiting are to be cherished and practiced? I am not in favor of shunning to declare the whole truth as revealed in the Book. Do it lovingly and boldly for the truth's sake, and not because we have a personal fight. "Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." (Rom. 12: 20, 21.) Anthony, Kan. D. T. BROADUS.

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General News.

Thomas A. Edison, the inventor, is reported seriously ill at Akron, O.

Out of the 50,269,468 passengers carried by the Connecticut railroads last year not one, it is asserted, was killed.

For the first time in the history of Alabama the balance in the State Treasury passed the million dollar mark.

It is reported that the Boer General, Joubert, was seriously wounded by the explosion of a shell in the fight at Willow Grange.

Mrs. Gladstone attained her eighty-eighth birthday recently, and the bells of Hawarden Church were rung in honor of the occasion.

Adelbert S. Hay, the new United States Consul to the Transvaal Government, arrived at Pretoria and presented his credentials.

In Bombay, the unprecedented number of four hundred and eight deaths occurred in one day of last week. The situation is aggravated by the arrival of a large number of famine refugees.

The War Department has made the statement that the total collections for the port of Havana for the three hundred and one working days of the year 1899 were \$11,097,154, making an average daily collection of \$36,867.

The debate on the Philippine question continues to consume much of the time in the Senate. Senator Pettigrew, of South Dakota, is one of the most prominent leaders of the opposition to the administration policy.

Secretary Root has sent to Congress an abstract of the military force of the United States. It shows the total number of men available for military duty, but unorganized, as 10,343,150, and an aggregate organized strength of 106,339.

The remains of Governor William Goebel, of Kentucky, were interred in Frankfort, in the cemetery overlooking the Kentucky River, where lie the remains of Daniel Boone, Vice President Richard Johnson, and several Kentucky Governors, eminent jurists, and soldiers.

The Senate committee has adopted a new set of rules in regard to pensions. One of these is to the effect that no widow shall receive a pension over what the law allows her by an especial Act of Congress except in case of destitution or extreme physical disability proved by affidavits.

Gold mining is being carried on successfully in Georgia. There are thirty mines now in operation in this State, some of which are very profitable. Their number will increase, because a large part of Georgia is very rich in gold deposits, which are waiting to reward enterprise, skill, and capital.

Mrs. Conger, wife of the Minister to China, has many pleasant words to say for her life in the Oriental kingdom, to which she will return from her visit to this country this month. She says the Chinese are a gentle, sympathetic race, and that the world at large could well learn a lesson from their treatment of animals.

Private advices from Durango State, Mexico, report that an important discovery of nickel and ferro-manganese has been made at the Durango Iron Mountain Mine. Prospectors have been quietly working on the claim to establish its charter before making it public, but the news leaked out, and now the whole mountain side is staked out for claims by citizens of Durango.

The cheering report is made that in the large cities of the United States the number of cases of blindness occurring in young children is steadily diminishing. This is due partly to increasing knowledge on the part of the medical profession, partly to the advance of sanitation in home and school, and partly to increased and more humane knowledge among the people generally.

An Indian not long ago came to Rapid City, S. D., from the reservation, accompanied by his squaw and daughter, and carrying two hand satchels. He proceeded to one of the banks and, after some hesitation, produced \$2,000 from the gripsacks and opened an account. He is entered as the only Indian bank depositor in South Dakota, and is one of the largest holders of ready cash among his race.

A Washington special to the Nashville American says: "It is very likely that the funds in the United States Treasury derived from property seized during the Civil War in the South will be made available. The whole sum amounts to \$11,000,000 in round numbers, the larger portion of which is for Southern cotton. The bills of Cooper, of Texas, and Senator Davis are to secure this and have been reported favorably."

The lowest point of land between the two oceans on the American continent is the Grand Divide in Nicaragua, where the elevation is only one hundred and forty-six feet. The lowest point of land on the Isthmus of Panama, according to the report of the canal commission, is Culebra, which is three hundred and thirty-three feet above tide water, and is now the scene of active work by the Panama Canal Company.

The sale of stamps at the Nashville post office during the month of January amounted to \$21,362.81, an increase of \$4,644.13 over the corresponding month of last year. There were 2,528 money orders issued, amounting to \$17,762.75, and 12,821 orders paid, amounting to \$65,113.82. The increase in orders issued over January, 1899, was \$1,015.72 and in orders paid \$4,924.27. The increase in deposits, drafts, and transfers was \$7,869.30.

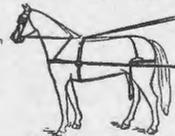
The President has appointed Judge Taft, of Cincinnati, chairman of the Philippine Commission. He is at present Judge of the United States Circuit Court. Judge Taft will leave for the Philippines some time after March 15. Upon the president of the commission falls the duty of actually providing a stable government for the islands, and the organization of a judicial system; and the position is, therefore, of the highest importance.

Military observers of the war in South Africa say that the use of smokeless powder in modern magazine rifles has strengthened the defense more than was previously estimated; that the defense is now as ten to one compared with the attack, whereas the former rule was three to one. The advancing column is almost always in view, whereas the defense can be concealed behind the trenches, and their position is not revealed by the smokeless powder.

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The President, after consultation with the Cabinet, refused the application of Governor Taylor, of Kentucky, for Federal troops, on the ground that the Constitution does not justify such interference unless the call is made by the Legislature, or by the Governor when the Legislature is not in session. The President holds that the Legislature is in session, or, at most, has taken a recess, since it would be in session but for the fact that the Governor has prorogued it.

The revelations at Professor Milne's observatory on the Isle of Wight of the manner in which earthquakes send their impulses thousands of miles through the frame of the globe are a source of ceaseless wonder. In September last Professor Milne's instruments detected remarkable tremblings of the earth on the third, tenth, seventeenth, twentieth, and twenty-third. Since then he has traced the origin of the shakings on the first three days named to Alaska; on the twentieth, to Asia Minor; and on the twenty-third, to Japan.

J. C. W. Beckham, who was sworn in as Democratic Governor of Kentucky, is a young man, having been born on August 5, 1869, at Bardstown, Ky. He was nominated for the General Assembly the day he became of age, and Nelson County sent him to the Statehouse with manifest pride. Declining to stand for reelection at the expiration of his first term, he was succeeded by the late Isaac Wilson, who died during the memorable Blackburn-Hunter senatorial fight. Beckham filled out the unexpired term and stood by Blackburn's side throughout the heated contest. Again, in 1898, he was sent to the Legislature, and he was unanimously made its presiding officer, chosen by the Democratic caucus without opposition.

The Chattanooga Times says of Judge D. M. Key, who died in that city: "He was a thorough Chattanoogan and always took a lively interest in what went to the promotion of the best interests of the city and its people. He was one of its best citizens, and was held in the highest regard by all classes of people. Judge Key was in 1870 elected Chancery Judge of the Third District of this State, and held that position until 1875, when he was appointed United States Senator to fill the unexpired term of Andrew Johnson. He was in 1877 appointed Postmaster General of the United States by President Hayes. In 1880 he was appointed United States District Judge for the Eastern District of Tennessee by President Hayes, which position he filled until he retired on full pay at the age of seventy."

There has been, and is, a sad state of affairs in Kentucky over the election of Governor. Taylor, the Republican candidate, received upon the face of the returns a majority of over two thousand. On the face of the returns he received the certificate of election and was inaugurated. Goebel, the Democratic candidate, contested Taylor's election before the Legislature, insist-

ing that many of the votes were illegal. A board to try the case was chosen according to the law. Governor Taylor had brought to Frankfort several hundred armed men from the mountains, who were posted in the Executive Mansion. As Goebel was walking across the street, going to the Statehouse, he was shot down by a rifle fired from the Executive Mansion. After he was shot he was declared elected by the trial board and sworn in before his death. After Goebel's death, Beckham, the Lieutenant Governor, was sworn in as Governor; but Taylor has refused to surrender. He prevented the Legislature meeting in Frankfort by his militia, on the ground that Frankfort was in a state of insurrection. The only disorder seems to have been by his soldiers. He called the Legislature to meet on February 6, at London, a small town in one of the mountain counties, where his friends are in the majority. The Republican members have met there and adjourned from day to day, lacking a quorum. The Democratic members left the State to avoid arrest and compulsory attendance at London, but have met in Louisville. A conference was held between the friends of the two Governors and terms of settlement agreed on, but Taylor has as yet refused to sign the agreement. Goebel's friends have appealed to the State courts. Taylor has refused to recognize the summons of the courts, but has appealed to Judge Taft, of the United States Court at Cincinnati, who has set the case for hearing for Monday, February 12. Taylor is at Frankfort with his soldiers; Beckham is at Louisville. It is to be hoped the matter will be settled without further bloodshed.

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You May Perhaps Think it Strange that there is Iron in Your Stomach.

or should be. Do you?
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If there is no iron, you are sick. If you are sick, it is probably because you need iron.

Indigestion, with all its discomforts, is caused by the want of iron. Your gastric juice contains iron; when it doesn't, it lacks virtue.

Headaches, dizziness, yellow complexion, stomach ache, offensive breath, bad taste, eructations, fever, ague, nausea, heartburn, flatulence, constipation, prostration, exhaustion, general weakness, tiredness, loss of ambition, nervousness, irritability.

All these troubles come from indigestion, caused by lack of iron in the stomach and blood.

Have you any of them?
You can drive them away with Dr. Harter's Iron Tonic. It puts just the right proportion of iron into your stomach—the form of iron that is needed, the sort that doesn't disorder your digestion or discolor your teeth.

It is not a theory, it is a scientific fact, that iron is found in nearly every part of the healthy body.

Dr. Harter's Iron Tonic supplies the iron that is needed to make you well, tones up your stomach, enriches your blood, puts strength and vitality into your system.

Indigestion can be cured with Dr. Harter's Iron Tonic. The bad results of indigestion may be righted. Your health will be restored if you take it steadily and perseveringly until your system has all the iron that it needs.

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E. W. Eriesson, No. 305 Main Street, Dallas, Tex., says one bottle of Dr. Harter's Iron Tonic has had marked effect toward the cleansing of his blood, and he considers it a good medicine.

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MAKES PALE, WEAK PEOPLE Strong and Healthy.

In the early days of the coking industry in Pennsylvania, the workers were nearly all Irish. They disappeared, and Germans succeeded them. The Germans gave way before an irruption of Swedes, and now the ovens are in charge of Magyars and Slavs and Czechs. Forty per cent of the coke workers are Slavs, twelve per cent Poles, the rest Magyars, Greeks, Italians, Negroes, and more English and Welsh than you would expect to find.

In Buenos Ayres the extremely hot weather has caused great suffering. The mortality, which ordinarily never exceeds forty daily, reached one hundred and fifty during the twenty-four hours ending at 5 o'clock Saturday afternoon. There were two hundred and nineteen cases of sunstroke on Sunday, and one hundred and thirty-four cases resulted fatally up to 6 o'clock in the evening.

Obituaries.

[Obituaries will hereafter be limited to forty lines and signature. This is about two hundred and fifty words, and makes nearly a half column. Avoid the use of poetry as much as possible, especially of that which is original.—Editors.]

BAKER.

My grandfather, G. W. Baker, died on January 6; aged eighty-four years, nine months, and twenty-one days. He was eager to go, and often sang: "Let me go, my soul is weary." He requested that no sermon be preached at his funeral. He leaves three sons, four daughters, fourteen grandchildren, and a number of great-grandchildren. He has always been active in religious and philanthropic works; he helped to organize the first congregation of disciples in this part of Missouri. He took another paper, but liked the Gospel Advocate better than any paper he knew, and I think he knew nearly all of them. He thought the Gospel Advocate exhibited the proper spirit; he had taken it for years, and always looked forward to the day for it to come, with pleasant anticipations. **HATTIE L. DICKINSON.**
Arrow Rock, Mo.

TOWNS.

Mrs. Sarah Towns died on February 2, at her home on the Murfreesboro pike, some ten miles out from Nashville, in the seventy-second year of her age. She was a woman of more than ordinary mental and physical powers, and by reading and study was of more than ordinary intelligence. She especially studied the Bible and was familiar with its teachings. Some years ago she wrote frequently for the papers. Her articles always showed thought and familiarity with the Bible. She obeyed the gospel about 1858. My recollection is she made the confession and was baptized the first gospel discourse she ever heard preached. She had passed through a long spell of sickness, and was attended by Dr. James Charlton, who, while treating her bodily ailments, talked to her of the Bible and the way of salvation; I mention this as creditable alike to her and to him. An earnest, Christian physician could find many opportunities of speaking a word for Christ and his truth that would bear good fruit. My mind is not fully clear that Sister Towns was the woman with whom this occurred, but it did occur with some one in that community, and I tell it as a hint as to how Christian doctors might do good. **D. L.**

Is it Worth While?

Sometimes good men will say, "No;" that it is time and money thrown away; that there are plenty of heathen at home, without going to distant lands. Such objections satisfy some that there is no obligation to carry the gospel to the heathen; they persuade themselves that if they support their preacher, help pay for the protracted meeting, and attend the regular meetings of the church, their responsibility is at an end. I have observed that the above objections generally come from those who do not seem to be very deeply concerned for the salvation of others, either at home or abroad. I do not say that the objections are not honestly made; but they come from a mistaken view of the spirit and nature of the gospel, and also the nature of man. Many claiming to be Christians would have us believe that the gospel is only for the Americans, just as they say: "Amer-

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ica for the Americans." To them it is a national religion. Others are either unworthy of the gospel or incapable of receiving it. The same spirit says of the colored man that he is not only not fit, to receive the gospel, but he ought not even to be educated, and ought to be "kept down." The written code has, but the spirit of slavery has never, been abolished.

If the gospel is not for all, of whatever color or nationality, then Christ made a mistake in dying for all and in commanding the apostles to preach to all.

The results of preaching the gospel to those in foreign countries compare favorably with the same in this country. Comparing their opportunities with ours, they do fully as well as we. The boasted inherent superiority of the Caucasian race, and especially the American part of it is largely a myth. When it comes to moral purity, honesty, and truth, I believe I can truthfully say that in my dealings with the Japanese people they have proven as polite, as reliable, and as accommodating as the people of America, among the non-Christian class. If there is any difference on the point of politeness, I believe I would give it to the Japanese; but let us admit that there are many nations far down in the scale, does not Jesus say: "They that are whole need not a physician, but they that are sick?" If we follow the line of the inherent goodness of human nature with our message of the gospel, we are certainly confined to a very limited field, and would hardly reach our next-door neighbor; but if we go believing the gospel has the power to lift up those that are deep down in sin we will never stop so long as there is another man beyond us. What has been done among some of the lowest specimens of humanity will be seen from the following clippings:

"It is only a few years since the islands of Southern seas were peopled with cannibals 'who made water bags of human skulls, decorated their houses with human skulls, and used human blood to mix their war paint; and now all is changed, and from myriads of homes there rise songs of praise to Him who washed us from our sins in his own blood."

"This inscription is to be seen on a tablet in a church in Erromango, and shows something of what it cost to bring to that island the gospel of Christ:

"Sacred to the memory of Christian missionaries who died on this island:

John Williams,
James Harris,
Killed at Dillon's Bay by the natives, 30th November, 1839;
George N. Gordan,
Ellen C. Gordan,
Killed on 20th May, 1861;
James C. McNair,
Who died at Dillon's Bay, 16th July, 1870; and
James D. Gordan,
Killed at Portinia Bay, 7th March, 1872.
They hazarded their lives for the name of the Lord Jesus."

"Erromango is an island of the West Pacific, thirty miles long by twenty-two miles wide, and thus nearly one-half as large as Rhode Island. Mis-

sionaries landed on the island for permanent work, June 28, 1872, and the people were found to be cannibals of the most bloodthirsty sort. In all the South Sea islands there was no race lower in absolute savagery than they. To-day, no people on earth are more gentle and kind-hearted than the Erromangos. Within less than ten years, Norowo, a powerful and cruel warrior chief, accepted the gospel, and on one day he and two hundred of his people came forward and laid down all their heathen relics at the feet of Missionary Robertson, and declared themselves Christian in faith. In 1882, two hundred of the people sat down to the Lord's table before the little church, now too small to hold the congregations that assemble. At that communion were two sons and a nephew of Kowiowi, the savage who murdered John Williams, the missionary, November 30, 1899."—Herald of Gospel Liberty.

"It is well known that Charles Darwin, after expressing his conviction of the utter impossibility of benefiting or civilizing the Terra del Fuegian barbarians, was so surprised and delighted at the work wrought there by missionaries that he became a regular contributor for the support of Christian missions. In replying to some who criticised foreign missions he said: 'They forget, or will not remember, that human sacrifice and the power of an idolatrous priesthood; a system of profligacy unparalleled in any other part of the world; infanticide, a consequence of that system; bloody wars, where the conquerors spared neither women nor children—that all these things have been abolished, and that dishonesty, intemperance, and licentiousness have been greatly reduced by the introduction of Christianity. In a voyager to forget these things is base ingratitude; for should he chance to be at the point of shipwreck on some unknown coast, he will most devoutly pray that the lesson of the missionary may have extended thus far.'—H. L. H., in The Common People.

Prof. C. E. Bessey announces, in a letter to Science, that he has obtained evidence that trees, including such species as oak, hickory, willow, cottonwood, elm, and box elder, are rapidly advancing in Eastern Nebraska. The areas covered by them are gradually creeping up the courses of the streams and spreading out laterally. In some cases the "tree belt" along rivers has, within twenty-five years, increased in width from one hundred feet to half a mile, and even a mile.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands, by an East India missionary, the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all throat and lung affections; also a positive and radical cure for Nervous Debility and all nervous complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send, free of charge, to all who wish it, this recipe in German, French, or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, **W. A. Noyes, 820 Powers' Block, Rochester, N. Y.**

Field Findings.

There is but little protracted meeting work among the disciples of Christ now going on in Texas. Almost all the protracted efforts are put forth in July or August in the Lone Star State. Why is this? Successful meetings can be held in winter as well as at other seasons of the year if the churches will only put forth an effort. It may take longer to get up an interest, and more time may be required to make it a success; but I am sure that it will be time well spent. A cold "norther" might severely try the faith of some of the faithful (?), but the "elect" are willing to face a "norther" occasionally to show their faith by their works. Almost everybody attends church on beautiful Lord's days, especially if some noted speaker is to be present; but only the "faithful few" attend on bad, rainy days. We should not fail to attend the Lord's house simply because it rains or snows, when in such weather we would go to our places of business; for in so doing we say: "Business first, and religion second." Any man who will absent himself from the Lord's day meeting on account of bad weather, but under the same circumstances will go to his place of business, loves his business more than the service of God, and fails of a promise to the paradise of God. When Peter and other apostles "went a-fishing," the Lord appeared to them, and, after placing fish before them, and doubtless pointing to the fish, said: "Peter, lovest thou me more than these?" Peter said: "Yea, Lord; thou knowest that I love thee." The Lord then said to him: "Feed my sheep." We might, with the same propriety, say to the merchant, "Lovest thou the Lord more than thy goods?" or the farmer, "Lovest thou the Lord more than thy cattle, horses, corn, and cotton?" If the answer is, "Yes," then we say: Neglect not the assembling of yourselves together "as the manner of some is." "Show thy faith by thy works." Dear brother, ponder well these things in your mind; and if you have been negligent, begin at once to obey God. You may shout, "Loyalty!" until you are hoarse; but as long as you repeatedly absent yourself from the house of God, you are a "digressive" of a very bad type. This "hot-weather" religion may lead you into a hotter clime than this.

A card from Brother T. W. Phillips says that he is now devoting one-half of his time to the cause at Grapevine, and would like to hold meetings the other half. Brother Phillips is a successful preacher, and churches desiring meetings would do well to write to him. His address is Grapevine, Tex.

Brother W. G. Tucker, of Buena Vista, Ark., informs me that he is busy all the time preaching the word. Brother Tucker is a sacrificing preacher and shuns not to declare the whole counsel of God.

Brother McCarron, of Dalton, Ga., among other things says that Dalton is overrun with sectarianism and that he has to go several miles in the country to meet with faithful Christians. He also says: "I am glad to know that we have fearless soldiers in all parts of our beautiful country. . . . I am clinging to the true faith and will until I pass over the river, and then all will be well."

I recently received a letter from Brother John W. Harris, and among other things, he says: "I am now talking of moving and locating near Aubrey, Tex.; but I have recently been staggered when speaking to a man about you. I am not acquainted with

this man, but he says he knows you well; he told me that the church in Denton has an organ; that your wife plays the organ, and that you favor it. This I denied." Of course this is rather laughable to those who know me and know the church here, but as there are those who do not know these things I will say that there is a congregation here that uses the organ and many other unscriptural things, but that I am not preaching there. My wife cannot play an organ. Brother Harris has been sick for many months, not able to do anything, and badly needs the help of the brotherhood. Brethren, send him an offering at once, for he is in need. Do not delay this matter. Address John W. Harris, Russet, I. T.

Brother J. S. Brown, of Missouri, expects to visit Texas some time in the near future, to preach the gospel of Christ. There is plenty of room here, Brother Brown, for good, faithful preachers.

I would be glad to receive reports from the preachers in Texas for my "Field Findings."

May the Lord bless all the faithful in Christ. J. H. LAWSON.
Denton, Tex.

Evidence is Necessary.

Man is free to believe, then why cannot I believe in Mormonism? Because I have no evidence that it is true, that's why. Isn't that plain? A man doesn't believe a thing to make it true, but because it is true; hence when the evidence is given that Jesus is Christ, our Savior, we believe it upon the evidence, not upon a direct operation of the Spirit. Men are actuated by evidence. The Holy Spirit has given us a Bible brimful of evidence concerning Jesus and salvation through his name, and any man can believe it if he will. He can also shut his eyes against the evidence, put it from him, and judge himself unworthy of everlasting life. (Acts 13: 46.)

J. W. ATKISON.

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Book Reviews.

All books, etc., intended for notice should be sent to J. W. Shepherd, 1019 South Spruce street, Nashville, Tenn. Publishers will please note this. Any good book, not sold by regular subscription, can be purchased from the Gospel Advocate Publishing Company, 232 North Market street, Nashville, Tenn.

"What a Young Husband Ought to Know." By Sylvanus Stall. Pages, 300; price, \$1. The Vir Publishing Company, Philadelphia.

Inasmuch as marriage is a divine institution, and the most sacred relations of life cluster about the family and the home, no words of praise can be too strong with which to commend this book. In these pages the author lifts the sacred relations of married life out of the impure and vile thinking which has degraded manhood, debased and debauched womanhood, and robbed marriage and home of the blessings and happiness which God intended. It treats of matters of vital importance, is free from technical terms, and scientifically accurate. These pages are crowded with that information which saves from the sad consequences of blind blundering; the book imparts that information which enables its possessor to escape the ills which ignorance brings. It ought to be read by every adult, whether married or unmarried. The author has treated the most delicate subjects with that same ennobling force which characterizes the preceding volumes of this series which have been noticed and so heartily commended in these columns.

"Royal Manhood." By James I. Vance. Pages, 251; price, 1.25. Fleming H. Revell Company, Chicago, New York, and Toronto.

This is a good book and makes a strong call to true manliness. The elements of true manhood are stated and emphasized by illustrations and practical suggestions. The author claims, and emphasizes, that Jesus is the only perfect man, and to be like him is to have royal manhood.

"Some Latter-day Religions." By George Hamilton Combs. Pages, 261; price, \$1.25. Fleming H. Revell Company, Chicago, New York, and Toronto.

The subjects treated in this interesting and useful volume are "Aestheticism," "Theosophy," "Otherism," "Faith Cure," "Pessimism," "Agnosticism," "Materialism," "Spiritualism," "Liberalism," "Mormonism," "Christian Science," and "Socialism." While the author does not go into a thorough discussion of these isms, he certainly presents that which will be interesting and valuable to the ordinary reader. There is no doubt about

them all being of a pernicious character, which require severe treatment; and certainly the author discusses them in a straightforward, clear, and satisfying style. He makes no sort of compromise with error; truth and falsehood are contrasted in a most convincing manner. I commend the book, believing that those who peruse its pages will be much benefited.

"Matthew: The Genesis of the New Testament." By Henry G. Weston. Pages, 147; price, 75 cents. Fleming H. Revell Company, Chicago, New York, and Toronto.

The author of this volume is president of Crozier Theological Seminary, and has just completed his eightieth year. It was at the earnest request of his friends that he has given in permanent form the valuable results of his lifelong studies. He does not give a verse-by-verse commentary, but a running exposition; his design being to interpret the statements of Matthew, and in so doing to give some light on the proper method of studying the New Testament.

"The Land of Israel." By Robert Laird Stewart. Pages, 352; price, \$1.50. Fleming H. Revell Company, Chicago, New York, and Toronto.

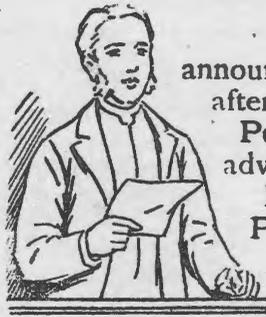
This is an up-to-date text-book on the physical and historical geography of the Holy Land, embodying the results of recent research, admirably written, disclosing enthusiasm and vividness of description begotten by travel and close observation of the Holy Land. The maps are a special feature, showing all places of historic interest, and also indicating the routes of railways in Palestine, and the old roads worn into the rocks by the tread of generations. The many subjects are presented in an attractive style, with a fullness, clearness, and force which make it delightful to peruse its instructive pages. Besides the seventeen maps and numerous illustrations the book contains a complete index.

"Bible Stories Without Names." By Harry Smith. Pages, 167; price, 75 cents. Fleming H. Revell Company, Chicago, New York, and Toronto.

In this book Bible stories are given without names, these being intentionally omitted to stimulate memory. If put into the hands of children with some older person to guide their study and prevent discouragement in hard places, it will stimulate an interest in Bible study.

MAGAZINES.

The topics editorially treated in the American Monthly Review of Reviews for February are the Nicaragua Canal proposition now before Congress, the Canadian and Erie Canal projects, underground transit in New York and elsewhere, the currency and business situation, the Treasury and the banks, the popular election of Senators, Mr. Beveridge's speech in the Senate on the Philippine question, our tariff policy in Puerto Rico and Cuba, the mean-



A Pastor

announcing, from the pulpit, a committee to look after the cleaning of the building, called it "The Pearl Line Committee." That is the kind of advertising that has swelled the sales of Pearl Line. It's from people who know Pearl Line, and are using it, and who think and speak of it as the one thing necessary in any matter of cleanliness. Talk with some of these people, if you

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ing of "neutrality" in the Boer War, and the strength and weakness of the Boer position. Mr. W. T. Stead writes on "The Perilous Position of England," pointing out the dangers which threaten from across the Channel.

A series of "South African Reminiscences," by Sir John Robinson, formerly Governor of Natal, is begun in the Living Age for January 27. Natal from a woman's point of view will be presented in a paper called "Natal Memories," by Lady Broome, in the Living Age for February 10.

Self-Culture now ranks among the foremost magazines of the day. Its field is "self-education and the promotion of culture," and it deals interestingly with various questions, and provides a vehicle for American thought and opinion. Besides the valuable contributed papers, it contains departments on "Religious Thought and Opinion," "Art and Music," "Sociology," "Civics and Economics," and "Science and Discovery."

The Reason Why.

We are informed that one million Singer sewing machines were made and sold during the year 1899. This probably equals the production of all other manufacturers combined, and the question arises as to why the Singer should be so greatly preferred all over the world.

There is a valid reason for everything, whether we are able to find it or not; and the reason for the tremendous and constantly increasing distribution of Singer sewing machines is easily explained.

From the very beginning there has been a constant evolution in the construction of these machines, a ceaseless attempt to enlarge their usefulness by adapting them to the performance of every stitching operation, a continuous improvement in the processes of manufacture.

Singer machines are so simple that a child can understand them; they are so strong that a bungler can hardly get them out of order. Every part is made with such scrupulous care from the best materials, fitted in its place with the utmost exactness, and tested and retested so many times before leaving the factory, that they never get the "fits" which try a woman's patience, destroy the fruits of her labor, and consume her time in vexing attempts to coax the machine to a proper performance of duty.

Such a high degree of mechanical perfection can only be obtained through long experience in the operation of immense factories containing tools that are peculiar to these works and are unequalled for their purposes. The system of testing, inspecting, and assembling at the Singer factories is such that it seems well-nigh impossible for a Singer machine or any of its parts to leave the works in an imperfect condition.

Of course, this elaborate system of inspection and testing materially in-

creases the cost of manufacture; but it is only by the use of such means that really first-class sewing machines can be made. Imitation is the sincerest flattery, and imitations of old forms of sewing machines long since discarded by the Singer Company are made by unscrupulous persons, and put upon the market to deceive the unwary. The difference between the cost of a high-class sewing machine, embodying the best of materials and workmanship, and its spurious imitation, made of cheap materials in the cheapest way, is soon eaten up by the added cost of the latter for repairs and lost time in the workroom.

The Singer Manufacturing Company aims to maintain its well-earned reputation for fair dealing during all time. It is permanent, its offices are in every city in the world, and parts and supplies for its machines can always be easily obtained. Thus it may be seen why Singer sewing machines have the preference whenever their merits are fairly investigated.

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The Facts in the Case.

But few rich men, I presume, really know how to "lay up treasure in heaven." In the first place, let them see to it that riches are acquired honestly; secondly, that they are spent; and, thirdly, how they are spent. This, if faithfully attended to, will furnish them something to do that will pay compound interest in the currency of heaven; but not many of them will ever do it.

In view of the thought required in order to spend money, all rich men especially ought to be continually studying how to spend their money for the good of others and the honor of Christ. They ought to be constantly engaged in studying ways of leading people to Christ on large scales. The great industries—the manufactories, the railroad, the telegraph, the professions, and all the trades of Christians—ought to be turned over to God and his Christ, and thus become saviors of men. (Neh. 9: 27; Ob. 21.) Thus the occupations and employments of men might become the instruments in the hands of consecrated men and the good providence of God of untold good to men and glory to the Highest. In that case, they would become the nucleus around which all classes would gather for the purpose of helping them to spend their means in doing good to man and honoring the Maker of all mankind. What a wonderful aspect riches would thus present to the world, and what blessings they would bring to men! This principle, I can very easily imagine, is the way the work of the redeemed is carried on in heaven. How does the doctrine "one world at a time" look to the inhabitants of all worlds where God's will is always done?

But—I am sorry to have to use this word, which always sends one off on a sidetrack—as you all know, this is not the case, and is not likely to be the rule very soon. Let us view the matter of riches as it actually presents itself to our ken to-day; this way of looking at rich men will afford some relief to all who prefer the real to the ideal.

The average rich man presents the ridiculous aspect of a real god made of pure gold and ornamented with diamonds; he stands before the famished multitudes who hunger and thirst for his money, as stiff as a wooden statue, with his teeth closed on the eagle and his fists firmly clenched on his gold, determined not to let any of it go without double assurance that it will return to him with compound usury. Around this image of the devil gather the multitudes for the purpose of helping him to spend his money. Many are the devices and ingenious contrivances for the purpose of getting him to part with that which "sticketh closer than a brother." As he is deaf to the nobler appeals of helping humanity for its own sake, the resort is made to the baser instincts of the animal man. They are

put to their wits' end in trying to persuade him apparently for his own good. Instead of the rich Christian being wiser in the use of the things of this world than the children of the world of darkness, knowing the world's needs and how to apply the means at his command, he is at the mercy of the world's devices. One class of men try to persuade him that he wants candy, and that he can be supplied with the best at his store; another tells him that pleasure is what he needs, and that he can furnish him excursions at the lowest rates; a third tries to persuade him that he wants a land monopoly, that by owning the land he will be able to own and control men who labor, and in addition to these advantages he will enjoy the reputation of benevolence under the specious pretext of giving employment to the laboring classes. The lodge wants its share of the finance, so it tells him he wants to belong to some lodge, especially the Odd Fellows. By this time the apostate church puts in its appearance for its share of the "filthy lucre." He is told in no ambiguous terms that "he lacks the one thing needful," that his embarrassment may find relief in "attaching himself to some church;" but he is not left in doubt as to which one that is. It is "our particular branch of the church"—the apostate church, of course. There will be the place to invest his money; by giving liberally to all the benevolent societies and to defray the expenses of conventions, his reputation for liberality and charity will go over all the world, and his name will be written on the yearbook of the denomination to which he belongs.

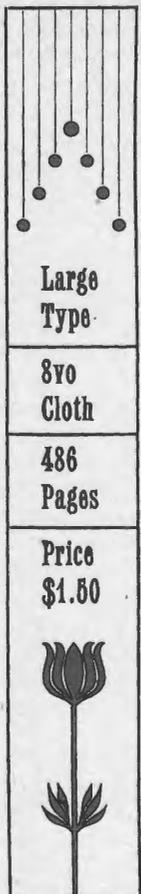
Thus every contrivance and want invented by the ingenuity of man, to force the covetous man of wealth to loose his grip on money and let it go through the medium of human society, is thought by the majority to be a benefactor of the human race. His very attitude toward men excites all within the circle of his influence to the production of covetous things, instead of what is good, and pure, and useful and lovely. O what fools are rich men who do not know how to spend their money; and what mean, miserable, contemptible specimens of Almighty workmanship are all such as those who contrive ways of robbing the rich! Ye rich, weep and howl for the miseries that are coming upon you." "How hardly shall a rich man enter the kingdom of God!"

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In South Africa General Buller is making another effort to relieve Ladysmith. Having driven the Boers from their intrenchments on Krantz Kloof, the English hold the position against all effort to retake it.

A great fire destroyed the larger part of four blocks of buildings and their contents, in St. Louis, valued at \$1,500,000. One fireman was killed, and nine others injured.

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VOLUME XLII. NUMBER 8.

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D. LIPSCOMB. E. G. SEWELL. F. D. SRYGLEY.
J. C. M'QUIDDY, Office Editor.
232 North Market Street, Nashville, Tenn.

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SPECIAL NOTICE.

Should YOU receive the Gospel Advocate marked with a red  at this place, YOU are to understand that we are sending it to YOU with the view of securing YOU as a regular subscriber. We are indebted to a mutual friend for YOUR address. We desire that YOU carefully consider the merits of the paper. We want YOU on our list. We are endeavoring to make this the best year in the history of the Gospel Advocate, and we desire YOUR cooperation. The numbers sent YOU marked as indicated are free.

The Christian Publishing Company was reorganized a few months ago because a majority of former stockholders declined to work longer with Brother J. H. Garrison, on the ground that he was conducting the Christian-Evangelist in the interest of "higher criticism," which they pronounced "heresy." In the reorganization he was left in control, and the presumption is that the company and the paper are now owned by men who are willing to conduct them in the interest of "higher criticism," but who probably will take no chances in such a venture until they "feel the public pulse," so to speak, sufficiently to form a conclusion as to whether such an experiment will be likely to succeed. The following extract from a private letter written by J. S. Lamar to J. H. Garrison calls a halt and advises that the thing be headed in another direction:

"I am not, however, entirely ignorant of the fact that there is another class of men, some of them learned and brilliant, who are masquerading in the character of higher critics, when in fact they are simply special pleaders. They settle the case before they investigate it, and then, like a paid attorney, bring it before the jury in the most fascinating, powerful, one-sided, and delusive way, with every favoring fact unduly emphasized and most prominent, while every opposing fact is either kept out of sight altogether or else belittled and ridiculed into insignificance and contempt. These are the flaring comets of the critical universe, astonishing heaven and earth with their singular heads, which are thought to be very light, and their shining tails, which are known to be very thin; and some people think as they see them splurging through the tenuous ether that the whole solar system and the stars of heaven are about to be knocked into everlasting smashes. But you and I can testify that they never have been yet. Instead, the garish comets themselves soon pass away, as Carlyle would say, 'into the depths of infinite space' and eternal night. What I hate is to see some little two-by-three fellows, who have read a little, and dreamed a little,

and swelled a little, attaching themselves to one of these tails, and assuming to look down with arrogance and contempt upon Aroturus, Orion, and Pleiades—despising the serene old stars that rained their sweet influence upon Abraham, Isaac, and Jacob, and that gladdened the hearts of the very Christ and the twelve apostles. But I am happy to say that so far they have not hurt either the stars or the planets, much! The sun is still the center of the solar system—the Lord be praised; and if we can only manage to keep him there, the orbital movements of the heavens and the light and life of the world are not likely to be soon changed. We all know, of course, that the Bible is safe, and the church is safe, and the Lord is safe; but what are we to do with those amiable, well-meaning, but indiscreet young men, fascinated by these catchy fancies, and as full of them as they can hold—nay, fuller than they can hold, for they are slopping over everywhere, in season and out of season? Any remedy will do if it only brings them to realize that the exercise of unlimited freedom calls for the possession of at least a little sober common sense. It is better for them to know now than to discover later that our great brotherhood are not going to follow the ignis fatuus lead of any man, great or small, who would conduct us away from Moses and the prophets and from Christ and the apostles. As for you and me, my dearly beloved brother, we can have neither thanks nor honor for those who are artfully and perpetually insinuating doubts as to the supernatural elements in our holy religion—the supernatural, whose pervading presence is the very life and power of it all. Take away that and we have a religion without God, faith without a basis, prayers without meaning, life without motive, and, at last, death without hope. As for myself—and I would not be writing this horrid letter to you if I did not feel sure of our perfect and heartfelt sympathy—I am old and ready to die. All the interest I have in this world—all that I have in any world—is invested in that old Book. In this bank are treasured all my drafts upon eternity. May God save it from the drills and the dynamite of the burglars who are seeking to destroy it!

J. S. LAMAR.

"Grovetown, Ga."

A few such letters from such sources as this would no doubt restrain the Christian-Evangelist from any open, aggressive advocacy of the objectionable theories; but it is an open question whether men who are held to a position from outside pressure rather than from sincere convictions are any the better themselves or of any strength to the position they accept under such pressure.



Briney's Monthly, a new publication from Paris, Mo., discusses "the Church," as follows:

"THE CHURCH.

"For a long time there has been a tendency to undervalue the church of Jesus Christ, and even sometimes it is treated with contempt. That it occupies no very important place in the scheme of redemption is a notion which prevails to a great extent. People think that they can be saved about as well without the church as through it, and hence it is neglected and even despised. A careful study of this divine institution at this time is a matter of unusual importance. Of course such a study should be conducted in the light of divine teaching, and the conclusions to which such a study intelligently conducted may lead should be accepted without discount. In matters of this kind the word of God is the court of final appeal.

"One would scarcely expect to be saved without vital connection with what the Scriptures call the 'body of Christ,' nor is one likely to be found who looks for salvation outside of the kingdom of heaven. At this point it is quite necessary to inquire whether the church of Christ, the body of Christ, and the kingdom of heaven are three distinct institutions, or simply three names for one and the same institution. Is there by divine appointment one institution called the 'church;' another, the 'body;' and a third, the 'kingdom?' If yes, wherein do they differ? Can a person be in one and out of the other two? What blessings are attached to one that do not belong to

the other two? These are questions that are well worthy of earnest consideration and careful thought.

"We do not understand that there are three different institutions, but that the same institution is called by three different names according to the standpoint from which it is viewed. If it is regarded as a building, Christ is its foundation; if it is contemplated as a body, Christ is its head; if it is viewed as a kingdom, Christ is its King. Paul makes the church and the body one when he says that Christ 'is the head of the body, the church;' and the Master makes the church and the kingdom one when he says: 'Upon this rock I will build my church, . . . and I will give unto thee the keys of the kingdom of heaven.' Thus the church and the body and the kingdom are made one on the principle that two things that are equal to the same third are equal to each other. From this it follows that whoever is in the church is in the body and the kingdom, and whoever is out of the church is out of the body and the kingdom. Thus it is seen that the church is of great importance in the economy of grace, and that the children of men cannot afford to slight it. The promises of salvation are all within the church. We do not say that there is no salvation outside of the church; but we do say that we know of no promise of salvation to people who are not in the church. We are dealing with revealed things and must keep within the record. Within the circle of things revealed we should be governed by the law and the testimony, and not get wise above what is written.

"The value of the church again becomes manifest from the following language: 'Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.' (Eph. 5: 25-27, R.V.) This expresses the divine estimate of the church; and should guard us against an undervaluation of this heavenly institution. The foregoing language seems to imply that Christ gave himself up for the church and for that only, and it appears to logically follow that the redemption which he purchased by giving himself up is exclusively for the church. With this thought corresponds the idea that 'we have our redemption, the forgiveness of our sins,' in Christ. Whoever is in Christ is in his church, in his body, in his kingdom. God does not intend that men may despise and reject with impunity the church which Christ loves and for which he died. He who rejects the church rejects Christ, and he who rejects him rejects the redemption that is in him. The consequences of despising and rejecting the church of the living God are fearful, and people should be aroused to a realization of the situation.

"The following passage is also helpful in an effort to arrive at the proper conception of the church: 'Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord.' (Eph. 3: 8-11.) This scripture seems to teach that God appointed the church as the channel through which to make known to intelligent beings in the heavens the wisdom that devised the scheme of human redemption, and that the church had a place in the eternal purpose of God. The church, then, was not an afterthought in the divine plan, and does not occupy an unimportant place in the purpose of his grace. 'And he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all.' 'Now unto him that is able to do exceeding abundantly above all that we ask or think, . . . unto him be the glory in the church and in Christ Jesus unto all generations forever and ever. Amen.'"

This is a clear and vigorous statement of New Testament teaching on the question in hand. The longer and more carefully people study this question,

the plainer they will see the truth on the subject, and the more apparent it will become to them that the only ground of unity among the people of God is to be Christians, and nothing else; belong to the church, which is the body of Christ, and nothing else; preach and practice all the New Testament teaches, and nothing else.

Our Contributors.

Saved Through Obedience.

Having considered some of those clear proofs in the Scriptures to show that man in approaching the sovereign God must come in poverty of spirit, contrition of soul, and trembling at the word of God, attention is hereby called to the meritorious sacrifice of Christ and the shedding of his own precious blood as the procuring cause of man's redemption.

Those things which a sinner is required to do to be saved, under the gospel, have not in them intrinsic value to pardon sin. This is easily noted by considering separately those conditions. Take faith. If God were to suspend our salvation upon the merit of faith to pardon sin, one might believe as strongly as Abraham and then not be pardoned. Yet without faith it is impossible to please God, and he that cometh to God must believe that he is, and that he is the rewarder of those who diligently seek him. There is not a particle of efficacy in faith to wash away sin. The devils believe and tremble.

Take repentance. There is no inherent efficacy in repentance to wash away sin, and were it so that God suspended our pardon upon its power to wash away sin, no one could be forgiven.

Could my tears forever flow,
Could my zeal no languor know,
These for sin could not atone;
Thou must save, and thou alone.

Yet our divine Lord has said, "Except ye repent, ye shall all likewise perish;" and God hath commanded all men everywhere to repent. There is no salvation without it; yet in repentance there is no power or efficacy to pardon sin.

The same is true of the confession; while it is noble to confess the sonship of Christ before the world, and Christ has offered us the highest inducement to confess him, assuring us that he will confess us before his Father and the angels of God, he has never taught that there is any power in the confession to wash away sin.

Although Saul of Tarsus was commanded by Ananias, whom the Savior sent to instruct him, to "arise, and be baptized, and wash away thy sins, calling on the name of the Lord," yet no power was in the waters of baptism to wash away or pardon sin. This was the only step he, as a believing penitent, was required to take to bring him to the promise of pardon. It was noble and right in him to take this step, it was the remaining condition of his pardon through the grace of Jesus Christ. Yet it had no virtue to pardon.

They who object to baptism as a condition of pardon because there is no virtue in water to pardon sin seem to forget that there is no virtue in faith to pardon sin, no virtue in repentance to pardon sin, no virtue in the confession to pardon sin, and no virtue in anything we do to merit pardon of sin. But the Christ who said, "Believe," said also, "Repent," and he who commanded these says also to every believing penitent: "Arise, and be baptized, and wash away thy sins." Do all the Lord has required and trust him for salvation. Do not expect what he has not promised, but in faith rely upon his promise.

Salvation is not on account of works of human merit, but through grace. Grace means favor. The grace of God is the favor of God. God in his mercy and compassion has offered a free pardon to all who obey the gospel of his Son. He commanded his apostles to go into all the world and preach the gospel to every creature, and said: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This is as plain as one could wish it. It offers salvation to the baptized believer; it threatens condemnation to the unbeliever, whether baptized or unbaptized.

Salvation by grace is the most attractive feature of the gospel of the Son of God. Any view of salvation which leaves this out or relies upon any scheme which ignores this great truth cannot be of God. To make our salvation depend upon obeying the gospel of Christ does not ignore it, but secures it. The grace of God is extended through the gospel. Of it, Paul

says to the Colossians: "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth." (Col. 1: 3-6.)

Here we see that since the day they had heard the word of the truth of the gospel they had known the grace of God in truth.

Those who refuse to hear and obey the gospel reject the grace of Christ and may seek all other sources in vain. No matter how enthusiastic the religious interest, how ecstatic the joy, how blissful the feeling, the soul that can deliberately reject the plain commands of Jesus Christ in offering salvation to the world is deceived.

On the other hand, the meek and quiet spirit, who, trusting in Christ, obeys him in his own appointed ways, is following the Spirit of God and is a Christian in deed and in truth.

G. LIPSCOMB.

"The Everlasting Kingdom," Reviewed by J. W. Chism.

I see in the Gospel Advocate an article on the establishment of the everlasting kingdom, by Brother John T. Poe, which I think needs some attention. In the last paragraph of the article Brother Poe plainly says: "I conclude that the God of heaven has not yet set up the everlasting kingdom spoken of by Daniel (2: 44), but that he will do so at the second coming of Christ." This defines his position very clearly, so that there can be no mistake in the true issue.

But he gives us four reasons why it could not be the establishment of the church in the days of Cæsar—viz.:

1. "These kings (the four mentioned by Daniel) were not contemporaneous, and Daniel says, 'In the days of these kings,' meaning, doubtless, in the days of the reign of a plurality of kings referred to in the interpretation of the dream." This objection is not good, for the reason, first, that he mistakes the kings referred to. The reference in verse 44 is not to the four universal empires of the vision, but to certain kings over one of these empires—i. e., over the last. Now, read carefully the statement of Daniel: "And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise." Here we have the iron only mentioned, and Gibbon tells us that nearly all of the greatest conquests of Rome were under the republican form of government. He further tells us that while Rome was a republic she scarcely sustained a defeat. (Gibbon's "Rome," Volume I.) But Rome was not always to be so solid; so in verse 41, Daniel says: "And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay." Now note in this that the divided state of this fourth kingdom is designated by the iron and clay. We have learned from Gibbon that the republic was the iron; then there was to be something else mixed with the republic which would by being so mixed weaken the kingdom, and yet the iron was to remain, and the strength, too, to a comparative degree. But hear Daniel further: "And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken." (Verse 42.) Here it is very plain that the division is marked by the iron and clay. But we will hear Daniel once again: "And whereas thou sawest iron mixed with miry clay, they [these kings] shall mingle themselves with the seed of men [the Senate]: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom." In the days of what kings? It could be in the days of no others than those designated by iron and clay. Now, when Augustus Cæsar ascended the throne of Rome, we have the beginning of the clay. The Senate—the seed of men, the iron—was not rejected, but was retained in the government. The kings mingled in power with them, but they would not cleave one to the other. The Senate would conspire against the king and slay him. Here we have the perfect fulfillment of the language. So this everlasting kingdom was to be set up some time in the reign of this form of Roman government. This

form was maintained from B.C. 64 or thereabout to the final fall of Rome. The good brother makes another mistake. He says: "Now these kings, or their successors, still reign, and are not yet scattered to the four winds and destroyed." Well, I must grant that this is news to me; and I kindly but earnestly ask the brother for the historical proof that even one of the divided kingdoms of Rome, or one split of it, or the successor to such a kingdom, or even the successor to the successor of one, still remains. I have been a tolerably close student at this period of the world's history, and I must confess that I cannot find it. It is much easier to assert a thing than it is to give the historical proof of it. I have heard the above assertion several times, but have so far been unable to substantiate the claim as a fact, and I will be compelled to reject it until I am furnished the proof. But I here challenge the world to find one of these kingdoms yet standing, or even its successor. These kingdoms as they first split off were as follows: The Huns, A.D., 356; the Ostrogoths, A.D., 377; the Visigoths, A.D., 378; the Franks, A.D., 407; the Vandals, A.D., 407; the Suevi, A.D., 407; the Burgundians, A.D., 407; the Heruli, A.D., 470; the Anglo-Saxons, A.D., 476; and the Lombards, A.D., 483. Now these kingdoms are occupied in whole or in part by the following kingdoms—i. e., were in 1870—and the territory of none of them is now occupied by any one kingdom: Roumania, Serbia, Austria, and Turkey each have a part of the kingdom of the Huns; Italy and Austria have that of the Ostrogoths; Spain and France have that of the Visigoths; France, Belgium, Holland, and Germany have that of the Franks; Algeria, Morocco, Tunis, and Tripoli have that of the Vandals; Portugal and Spain have that of the Suevi; France, Italy, and Switzerland have that of the Burgundians; France, Germany, and Switzerland have that of the Heruli; England and France have that of the Anglo-Saxons; Germany and Austria have that of the Lombards. There is no trace of the governments in these, and we conclude that the historian told the truth when he said: "But after a variety of struggles, in which many of them perished in the field and many were carried into slavery, a miserable remnant submitted to the Romans; while others fled to their mountains for freedom or took refuge in the inaccessible corners of the north. There, defended by lakes and rivers, the indignant Barbarians lived until time had ripened the seeds of destruction. Then, rushing forth like an impetuous flood and sweeping everything before them, they overturned the vast fabric of the Roman Empire, the work and wonder of ages, taking vengeance on the murderers of mankind; established on its ruins new governments and new manners; and accomplished the most signal revolution in the history of nations." ("Modern Europe," by Russell and Jones; Vol. I., chapter 1, pages 33, 34.) Now where can you find a succession of government in this? Just as well call the United States "England" as to call any kingdom now extant a part of Rome, or "these kings." Now since Rome—the iron—the iron and clay are all gone (to the four winds, of course), if that kingdom of Dan. 2: 44 has not been set up, then the prophecy is a failure. But Pentecost was the proper time for this work, and Pentecost in Acts 2 is the time when it was done. I am ready to verify every utterance of this if called upon to do so. Brother Poe's trouble seems to be that he on the one hand would make the church and kingdom synonymous. But they are not; yet both were established on Pentecost, the same day. His second objection is:

2. "The kingdom which the God of heaven was to set up was to break in pieces and consume all these kingdoms." This was done. The Stone struck the image on the feet. It struck Constantine, and caused the decay of the empire. The whole thing crumbled down. We must not conclude from the word "consume" that they were to become Christians, for in verse 35 it is said: "And became like the chaff of the summer thrashing floors; and the wind carried them away, that no place was found for them." So these governments crumbled and passed away. His third objection is:

3. "The kingdom which the God of heaven was to set up was to fill the whole earth and assume universal rule over the whole world." His fourth objection is:

4. "This kingdom was to have no end, but it was to stand forever."

Brother Poe's mistake here is in supposing that the kingdom was to crush these kingdoms as soon as it was set up. But not so; it was but a stone at the first, crushed the image, then became a great mountain, and filled the whole earth. Now Jesus is ruling all kingdoms; they may not submit to his rule, it

true, but they are under his dominion now. If Brother Poe so desires, I will continue this thought and show plainly in all of its bearings just when and where the kingdom of Dan. 2: 44 was set up, and give many reasons why it could not be otherwise.

Thorp Spring, Tex.

J. W. CHISM.

Walking by Faith.

"For we walk by faith, not by sight." (2 Cor. 5: 7.) The question naturally arises, how can we walk by faith? In this we want to avoid all mistakes, because God has said, "Be not deceived;" and again he says through Paul: "Prove all things; hold fast that which is good." (1 Thess. 5: 21.) Besides he says: "Whatsoever is not of faith [the law of faith] is sin." (Rom. 14: 23.) "O foolish Galatians, who hath bewitched you, that ye should not obey the truth? . . . This only would I learn of you, Received ye the Spirit by the works of the law [law of Moses], or by the hearing of faith? . . . As many as are of the works of the law [law of Moses] are under the curse. . . . For, The just shall live by faith." (Gal. 3: 1-11.) The faith of Jesus justifies—yes, the faith we must walk by; to fail to walk by this faith is sin. The only way to walk by this faith is to humbly do its biddings. This faith is a glorious light. (2 Co. 4: 4.) Now, then, read 1 John 1: 7: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Blessed light, blessed thought, justified by it and have fellowship with my brethren, who are also God's children!

Suppose, however, that as a Christian, I begin walking by opinion, doing things not authorized in "the word of faith" (Rom. 10: 8)—say, for instance, it is to put an organ in the assembly to aid in the worship, or meet in conventions, lectureship, etc., to devise ways and raise means to spread the gospel, and go around over the country organizing aid societies, Endeavor societies, with many other modern, up-to-date inventions—what is the result? Peace in Zion, with a prosperous future? No, a thousand times no; but a divided brotherhood, a dark future, with an ocean of sin at my door for having not walked by faith. The faith of Jesus Christ does not authorize any of these, and "whatsoever is not of faith [the faith of Jesus Christ] is sin." (Rom. 14: 23.) Any attempt whatever on man's part to improve upon the revealed will of the Lord is an insult to God. To walk by faith is safe; to refuse is sin. Every step (act) of man should be approved in the word of faith. "Prove all things." (1 Thess. 5: 21.) It is right to walk by faith. (2 Cor. 5: 7.) It is sin to walk otherwise, for "whatsoever is not of faith is sin." (Rom. 14: 23.) "Abstain from all appearance of evil." (1 Thess. 5: 22.) It is evil to walk otherwise than by faith, since everything not of faith is sin. Therefore, abstain from every step you might make if the word of faith does not provide for it. If the word of faith does not give precept or example for the use of instrumental music in the worship, then it is safe to leave it alone. If it is safe to leave it alone—and all agree that it is—then it is unsafe to have it in the worship. Again, to walk by faith is to walk by the "thing" delivered to the saints. (Jude 3.) This "thing" is evidently the "faith of God" (Rom 3: 3), the "faith of Jesus Christ" (Gal. 2: 16), the "law of faith" (Rom. 3: 27), the "law of the Spirit" (Rom. 8: 2), the faith that justifies (Rom. 5: 1). All we do should be done in the name, by the authority, of Christ, whether by word or deed (Col. 3: 17), because there is but one Lord, Lawgiver, Ruler, Dictator (Eph. 4: 5), who is Christ, the head of the body, the church (Eph. 1: 22, 23). The law of faith thoroughly furnishes the man of God unto all good works. It is the divine power of God which gives unto us all things that pertain to life and godliness. (2 Tim. 3: 16, 17; 2 Pet. 1: 3.) It is the law of liberty, a perfect law. (James 1: 25.) We are commanded to "continue in the faith, . . . and be not moved away from the hope of the gospel." (Col. 1: 23.) "So speak ye, and so do, as they that shall be judged by the law of liberty." (James 2: 12.) "Obedience is better than sacrifice, and stubbornness is as the sin of witchcraft." With all these truths before us, who claim to be Christians, how can we afford to do anything not commanded in the law of faith, the law of liberty? There was a law given by Moses, but grace and truth came by Jesus Christ. See diagram below:



Now, read John 1: 17; Eph. 2: 15, 16, and remem-

ber the law of Moses was in force until the death of Jesus, and after his death, this side of the cross, grace and truth began to be preached in his name. Now, read Matt. 28: 19; Mark 16: 15, 16; Luke 24: 35-53; and Acts 1 and 2, and see the new order of things. Never before were such utterances made. The book of Acts, then, reveals clearly the law of pardon to all alien sinners, and from Romans to Revelation we find how we as Christians should walk and worship God. Therein the will of our Lord and Savior is fully made known. Hence to go beyond or fall short of doing just as the will (law of faith) prescribes is sin. The wages of sin is death. (Rom. 6.) All unrighteousness is sin. (1 John.) O, God, help us to walk by faith, and be zealous in the work of the Lord, knowing that our labors are not in vain in the Lord. (1 Cor. 15: 58.)

May the Lord's richest blessings rest upon the editors of the Gospel Advocate for their work's sake; and as we enter the work for 1900 let us enter it with renewed love one for another, and for Him who first loved us, ever walking by faith.

Grapevine, Tex.

T. W. PHILLIPS.

Things that Hinder.

"Hinder" means to prevent from moving forward, to check or retard in progress, etc. "Ye did run well; who did hinder you that ye should not obey the truth?" (Gal. 5: 7.) Evidently the Galatians were prevented from moving forward in the Christian life. In chapter 3 of this same letter Paul gives additional testimony: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" "Bewitch" means to charm, to fascinate, to please to such a degree as to take away the power of resistance. Let us notice some of the things that are bewitching a great many who claim to be Christians.

1. Lack of Bible reading. In this age of the world many are charmed or fascinated into the delusion that they can live the Christian life and never read the Bible. Without faith it is impossible to live a Christian; this no one will deny. But how does faith come? Faith comes "by hearing, and hearing by the word of God." The person who does not read does not hear what God says, and the person who does not hear what God says cannot have faith, and the person without faith cannot please God. It is very evident that no one can live a Christian and not please God. How very many homes claiming to be Christian do we enter and find no Bible, but, instead, novels and illustrated magazines filled with sickening and detestable love stories; the Bible and good religious papers set aside for such trashy, worthless, and ruinous literature! Certainly such homes are bewitched—prevented by such worthless trash from moving forward in the divine life.

2. Many are charmed or fascinated into a false system of worship because it seems to be fashionable. The New Testament speaks of at least three kinds of worship. (1) A vain worship: "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15: 8, 9.) (2) Will worship: "Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh." (Col. 2: 23.) (3) True worship: "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." (John 4: 23, 24.) The characteristics of the true worshippers are "in spirit and in truth." A true worship, then, must be in the spirit of obedience to the things revealed by the truth—word of God.

Surrounded then, as we are, by the bewitching charms and fascinating influences of a vain and will worship, how very careful we should be to, at all times, maintain the true worship and not be hindered from running the divine race by these things!

In many congregations claiming to be Christians, organs and societies, which are only the "doctrines and commandments of men," have more charms or fascinating influence than the entire word of God. What is the matter? They are bewitched. The spell is so strong that it seems to be irresistible. If not irresistible, one thing is true: they will resist those who are worshiping according to God's word, rather than to resist organs, societies, etc., which are and can be nothing but the "doctrines and command-

ments of men." Brethren, let us run well; let us obey the truth; let us worship in spirit and in truth; for this is the only way that we can successfully resist the beguiling charms and fascinating influences of a vain or will worship.

JOHN R. WILLIAMS.

Hornbeak, Tenn.

Longview Mission.

The Lord's people are responding to my call in aid of this mission. To the present, February 10, Kentucky is in the lead in this good work; my own State (Texas) is next; and Tennessee is third in the list. To the present the list stands: Kentucky, \$9.20; Texas, \$8.25; Tennessee, \$7.40; with small contributions, one each, from Alabama, Missouri, Mississippi, Louisiana, and Arkansas. I have the promise of more from Texas brethren, which will put my own State in the lead, which I hope will prove true. Texas ought to respond more liberally for her own work.

One brother from Nashville, Tenn., sends \$1, with these remarks:

"Inclosed find \$1 to help seat some hall or buy hymn books, while we are working some good missions without either. We carry our home congregation books and meet near a lumber pile, and the owner has consented for us to use plank for seats. We have done much good in this way. I have concluded we do not need furnished pews to worship God, but hoping my contribution may draw some one under the sound of the gospel of Christ, I send on my dollar. Use as you think best."

I give no name, but publish this to correct a wrong impression which may prevail. We have no "home congregation" from which to draw books, singers, and workers for such a mission. If I had the prestige of fifteen or twenty good congregations of true Christian people at my back in this town—as the brother has in Nashville—I would go under the shade of some tree, to a lumber pile, or anywhere else, and expect somebody to hear me. But there is no one here to help—with the town wholly given to sectarianism and terribly prejudiced against God's ways, on account of so many having turned traitor and gone over to the enemy—and it is a hard battle to go into, under the very best circumstances we can arrange. I feel that the hardest battle of my life is now upon me. I had, a thousand times, rather begin in a place where no church of Christ had ever been set in order. I ask the earnest prayers of God's people; and, dear brethren and sisters, if you are not able to donate a nickel or a dime to this work, write me a letter of encouragement, and say: "God bless you and be with you." This will help me some; and then, when you pray, do not forget to ask the Lord to bless me here: I have not asked much, and do not think it would be good for the brethren to send very much—it might spoil us—but I do hope to get enough to fix up some place, in a humble way, where we can get some, at least, to come and hear.

I shall get books at once. I have enough for that, and enough over to secure a few seats. I will go just as far as I can, step by step, and if God desires the mission to succeed, I think he will put it into the hearts of the brethren to send all that is necessary. But, as soon as we can get started, the mission should not only be self-sustaining, but should establish and help others.

Brethren, the matter is before you, do what you think is right in the matter; and with God's blessing I will try to plant the true cause of Christ here once more. May God graciously bless all those who have so nobly and promptly aided me, and those who may yet do so.

JOHN T. POE.

Now.

I leave with God to-morrow's where and how,
And do concern myself but with the now;
That little word, though half the future's length,
Well used, holds twice its meaning and its strength.

Like one blindfolded, groping out his way,
I will not try to touch beyond to-day;
Since all the future is concealed from sight,
I need but strive to make the next step right.

That done, the next; and so on, till I find,
Perchance, some day I am no longer blind,
And, looking up, behold a radiant Friend,
Who says: "Rest now, for you have reached the end."

—Ella Wheeler Wilcox.

After crosses and losses men grow humbler and wiser.—Franklin.

FAITH, FEELING, AND WISDOM.

All these enter into the religious life of persons—that is, a person's faith, his feelings, and his wisdom or judgment must all be brought into exercise in religion. No one can be truly devoted to God or accepted by him, unless his faith, his feelings, and his wisdom be brought into exercise in his service to God. He must first believe in God, "and that he is a rewarder of them that diligently seek him." He must believe that God rewards all men "according to the deeds done in the flesh." He must believe that God is the "Creator, Ruler, Preserver of the universe; that he must rule; that he is just, upright, full of mercy and compassion, forgiving iniquity, transgression, and sin, and that he can by no means clear the guilty." If one so believes in God with a full heart, he will come to put his confidence in him, trust him, love him, and walk in obedience to his will. God does not recognize this belief in him as acceptable faith until it so gains control of the entire being as to show itself in the actions of the body. It is believed that there is no example in the Bible of faith being recognized as accepted until it has so gained control of the believer as to manifest itself in a bodily act. To do this it must more and more control the purposes and feelings of the heart.

Man is a twofold being, composed of flesh and spirit, or heart. His feelings are twofold. The feelings and impulses are twofold—one class, of the flesh; the other, of the spirit. These are by nature contrary the one to the other. The feelings or emotions of the flesh oppose those of the spirit or the heart. "The flesh lusteth against the Spirit, and the Spirit lusteth against the flesh." These are contrary the one to the other. If this be true, to gratify the emotions or feelings of the flesh is to run counter to the feelings and impulses of the spirit. This is manifest when the conscience hurts. A man gratifies the flesh in a way that his spiritual feelings condemn. This condemnation is manifest in the wounding or hurting of his conscience. When the flesh has the mastery the fleshly feelings control, until by frequent overrunning of the spiritual feelings they become seared and cease to complain. The conscience, then, is seared, ceases to protest against the wrong, and the person is given over to work out the desires of the flesh.

On the other hand, if the spirit asserts its ascendancy over the flesh and holds the flesh in subjugation, the fleshly feelings and emotions more and more cease to assert themselves, and the emotions and desires of the spirit become the ruling power in man. The desires of the inner man are for truth and right. The flesh gets the start and the ascendancy in the growth of man, and the soul would never gain the ascendancy had not Jesus Christ come in "the likeness of sinful flesh, and for sin, condemned sin in the flesh."

What gratifies the desires of the heart frequently is distasteful to the emotions of the flesh. When Abraham offered Isaac the spirit approved, the flesh rebelled. Often in the performance of duties in life this will occur, until by continued obedience the flesh ceases to rebel. Then the flesh is subjugated to the spirit. The discipline of life is to school the flesh into obedience to the spirit. The satisfaction of the soul is felt often when the feelings of the flesh rebel. This was true when Abraham offered Isaac. The spirit with all its feelings was satisfied, despite the rebellion of the fleshly emotions. No one can be a true and accepted servant of God until the spiritual feelings and emotions are satisfied in doing the will of God and the feelings of the flesh have been schooled into subjection. The great error of the past age in religion has been in making the emotions of the flesh the test of religious faith. If the fleshly emotions were aroused on the subject of religion, that was accepted as spiritual approval. This led to a merely emotional religion that ebbed and flowed with the exciting causes. This tended to superstition, and decried intelligent faith in God. This is the outgrowth and helper of the idea of direct spiritual influence, both within and without the church.

The religious world, the more intelligent portion of it at least, is getting away from this substitution of the fleshly feelings in religion, and is running to the extreme that wisdom, human judgment and reason, must control in religion. Human judgment, or reason, or wisdom, as we may call it, has an essential office to perform in religion. To this reason or wisdom the thing to be believed and the testimony on which it rests must be presented, and it must determine upon and accept or reject that proposition. True wisdom accepts the gospel, a false wisdom rejects it. The fear of the Lord is the beginning of wisdom. Yet in the wisdom of God, man by wisdom

cannot know God, cannot by it know the character of God or what would please him. The human faculties decide upon the proposition and testimony presented and believe or disbelieve. God has so given this proposition and testimony that every heart willing to know and do truth will be compelled to accept them. If the heart loves not truth nor God, it will reject them. As wisdom investigates the word and works of God, it strengthens faith. The test of true wisdom is, it accepts the will of God as the perfection of the highest end of all wisdom. It devotes itself to the study of that will, that from it the fullness of wisdom may be enjoyed. God's appointments and revelations are simple, are adapted to persons of simple minds and pure hearts, but they must study them and learn skill in the use of them. God required David should use the simple sling and stones from the brook in the battle, but he must be skilled in their use. We must accept the Scriptures and provisions of God in their simplicity, but we must learn to use them with skill.

Wisdom and feeling both have their place in the service of God. They must not usurp the place of faith; they must not seek to control faith. Rightly used they both will strengthen and invigorate faith, and faith will use them effectually in accomplishing its work.

When feeling becomes a substitute for faith or controls it, it leads to fanaticism and superstition. When wisdom usurps the place of faith or seeks to control it, it leads to presumption and infidelity. As servants of faith they are both helpful, as masters they are hurtful and ruinous. "The wisdom of this world is foolishness with God," and "we walk by faith, not by sight." The gospel is the wisdom of God for the elevation and salvation of the world. We must walk by faith in the gospel.

D. L.

KNOW THE LORD.

"Many brethren are gratified over the reports in the papers of large numbers of intelligent and conscientious believers leaving the denominations and becoming simply Christians; but their joy would be moderated if they realized that through the dispersion of disciples of Christ there is a movement toward denominationalism which largely neutralizes the one away from it. Here, in a single community, sixty-two brethren have been found, fifty of whom have united with religious organizations which foster and apologize for divisions and are hostile to the plea for union and gospel restoration. While this case may be exceptional, still there is no doubt that a full census of the facts would reveal heavy losses to the cause through this scattering abroad of disciples of Christ. Current reports of gospel success raise expectations of great gain; but when results are summed up, it is found that the rate of gain in the churches of Christ is little in excess of that among the denominations, and not at all commensurate with what the most successful evangelization of the times would lead us to expect." (Christian Standard.)

A departure from the word of the Lord always proves disastrous. The root of this trouble is ignorance. I have never known an intelligent, well-informed disciple to leave the church of Christ to enter some one of the denominations. It is always some one who is ignorant of the law of the Lord. Such persons failing to understand the way of life do not appreciate the superiority of Christianity over denominationalism. The remedy is in adhering strictly to the law of the Lord. The preachers, and especially the evangelists, should declare all the counsel of God. The plan of salvation should be made so plain that none could mistake it. Sensationalism should be abandoned. It is vain to bring simply flesh and blood into the kingdom of God. We are no longer under Judaism, but under Christ. In the days of Abraham simply flesh and blood were brought into covenant relationship with God. "He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant." (Gen. 17: 13.) Hence, in the days of Abraham it was necessary to teach people already in covenant relation with God to "know the Lord." Through the fleshly birthright they enjoyed covenant relation with God. Without knowledge, volition, faith, repentance, or obedience, they enjoyed this blessed state. But Jeremiah, the prophet, teaches us that under Christ it should be so no more. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those

days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31: 31-34.) In perfect harmony with this teaching, we find that when Nicodemus came to Jesus by night, expecting a birthright in his kingdom because he was of the seed of Abraham, Jesus impressed on his mind the truth that he must be born again. Flesh and blood could no longer admit into special favor with God. Kindred ties to Abraham would avail nothing. "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5.)

In order that people might be born of water and of the Spirit, and that they might know the Lord when the plan of salvation was completed, Jesus said to his chosen twelve: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28: 19, 20.) Before men can enter the kingdom of God, they must know the will of the Lord; hence the apostles were commanded to disciple the nations. Through the apostles the same command comes to us. Those who are ignorant of God's law cannot obey it. The commission requires that men be taught before they are baptized. Only believers are to be baptized. Let all preachers preach Jesus as did the apostles, let them preach a full gospel without any compromise, then results will be far different from what they are now. Evangelists are needed who are not afraid to preach boldly faith, repentance, and baptism for the remission of sins. Further, those are needed who will teach the people that when they do these things the Lord will add them to the one body, the church, and that they become members of something else in addition to the church of Christ when they unite with some institution unauthorized by the word of God. It is not enough to teach the law of pardon correctly, but we must continue according to "it is written" throughout the Christian life. "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (James 1: 25.) Strict adherence to the word of God is as essential after becoming Christians as it is before. But those who depart from this principle and organize the people into societies unknown to the oracles of God are not fully out of denominationalism themselves. It is no matter of surprise that their converts swap denominations.

In the early days of the Campbells, Stone, Scott, Creath, and a host of others, we do not find those whom they taught at that time the way of life leaving the church of God for some denomination; neither do we find them organizing the people into Endeavor Societies, nor asking them to join some institution for which they could not give a "thus saith the Lord." They were content with the church of God. Their highest ambition was to preach Christ, and him crucified. Strong in Heaven's truth, panoplied in the armor of God, they waged an unceasing warfare on denominationalism, the hired clergy, and whatever they found opposed by the truth. Disciples made by them did not join the denominations. They did not nullify their own teaching by belonging to a denomination themselves. They built on the one foundation—Christ, and him crucified. They built very little wood, hay, and stubble, because they heeded Paul's injunction: "Let every man take heed how he buildeth thereupon." Those who obeyed the gospel under their teaching knew when the church was established, how to enter the church, how to live the Christian life, and were satisfied to do all their good works in the church. They would accept nothing as worship for which they could find no authority in the word of God. Hence we find that those who were made disciples through their teaching were very much like the early disciples, who, when they "were scattered abroad, went everywhere preaching the word." The same missionary methods would reap glorious results now. Consecrated, intelligent Christians are good missionaries in any field. There is something radically wrong with the scattered disciples who do not teach others the way of life.

J. C. McQUIDDY.

Miscellany.

PERSONAL.

Brother J. A. Harding had a good meeting at Paragould, Ark.

Dr. J. S. Ward preached at Foster Street church of Christ on last Lord's day.

Brother Garrett W. McQuiddy's address is changed from Louisville, Ky., to Tracy City, Tenn.

Brother M. C. Kurfees, of Louisville, Ky., is in a meeting at Plum Street church of Christ, Detroit, Mich.

Brother W. L. Butler, of Shelbyville, Tenn., was in the office on Saturday. He preached at Thompson's Station on Sunday morning and night.

On February 14, 1900, at the residence of the bride's father, at Donelson Station, Tenn., Mr. Horace H. Timmons and Miss D. Mack Stephenson were married, Brother F. D. Srygley officiating. May peace and happiness attend them all along life's journey.

Sister O. K. Harry, residing at 2303 Park avenue, St. Louis, Mo., wants to know if there are any Christians in St. Louis working and worshipping as Christians worked and worshiped in New Testament times. There should be, and we hope those of this number reading this will call to see her or address her by letter.



EDITORIAL.

Sincerity has a charm that always wins.

Error has many forms, while truth has but one.

Truth, honor, and integrity are jewels worth more than the gold of Klondike.

If all people had more reverence for the word of God and attached less weight to their own opinions, the world would be in a far better spiritual condition.

The successful man is not the one who gains the applause and admiration of the world, not the one who accumulates gold by the millions, but the man who masters himself.

He lives long that lives well, and time misspent is not lived, but lost. Besides, God is better than his promises if he takes from him a long lease and gives him a freehold of a better value.—Fuller.

As soon as we lay ourselves entirely at His feet, we have enough light given us to guide our own steps—as the foot soldier who hears nothing of the councils that determine the course of the great battle he is in hears plainly enough the word of command which he must himself obey.—George Eliot.

"Prejudice" is a word that carries its own condemnation. The word when analyzed means prejudgment, judgment before. Perhaps nothing is so cruel and causes so many heartaches as prejudice. We are so prejudiced against the man that we will not accept the truth he preaches. We have prejudged the man without knowledge or reason, and for some cause—we know not what—we just know that no good can come out of Nazareth. While the man may do much that is noble and good, we are not in any way prepared to give honor to whom honor is due. The first time we met a person, the impression was unfavorable. Ever afterwards we hold the same impression, contending that our first impressions are always correct. While the

life may be beautiful, we are in no way prepared to do it justice. How base and mean is prejudice!

The Savior is never displeased with our importunity. "He spake a parable unto them to this end, that men ought always to pray, and not to faint." Our loving Heavenly Father delights to bestow blessings upon us. He is grieved that we ask so feebly that he must strain his ears to hear our feeble cries. If the unjust judge would avenge the widow for whom he cared nothing, how much more will a merciful, loving Heavenly Father bless his children whom he loves so tenderly! He is far readier to grant our petitions than we are to petition him. Often he cannot bless us because we are not ready to receive the blessings. The sick child cannot receive nourishment because the stomach is not prepared for it. It would prove a curse. The children of Israel, when they came to Kadesh-barnea, could not go up and inherit the promised land because they were not ready to inherit it. God is always ready to give us heaven, but we are so sinful and wicked that it would not be heaven to us. We must get heaven in us during life. It is a prepared place for a prepared people. God is often displeased with us that we care so little about going home to heaven.

Mr. Charles M. Sheldon, author of "In His Steps," on March 13 proximo will be given absolute control of the Topeka Capital, a leading daily newspaper, for the space of one week. His avowed object is to edit the paper as would the Lord Jesus Christ if he were here running a paper. We are free to say that we are not in sympathy with his object. The Lord Jesus Christ never made any mistakes; Mr. Sheldon will find himself making many, as we all do. Mr. Sheldon is assuming entirely too much superiority for himself. With his aim to give more importance to religious journalism we are pleased. Christians, at least, should give more attention to a religious daily than a secular daily filled with the crimes and sensational trash of the day. Yet thousands of professed Christians read the secular daily who do not read any religious journal at all; and some get the smallest religious paper possible. The press is a great power which should be utilized for good. We give the following sensible utterance from the Christian Standard: "The moment that the Christians of America make up their minds that they will control their own journalism first, and will support secular journalism as a secondary matter, they will have placed themselves in an impregnable position. As it is, while their journalism is made secondary, or even hardly that, and the secular journalism, that betrays them at every critical point, receives unbounded support, so long they will be at the mercy of the baser elements, and will have to see their own principles strike the flag to immorality, corruption, and dishonesty, both social and political."

Below may be read the position of Dr. E. E. Hoss, editor of the Nashville Christian Advocate, on John 3: 5: "The agent by whose active interference the regeneration of men is accomplished is the Holy Spirit. 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' 'Born of water' is water baptism, and 'born of the Spirit' is regeneration. The former is the outward symbol of the latter. By the one men are initiated into the visible kingdom of God; by the other, into the invisible kingdom. Either may

take place without the other. But those who would enter the kingdom, both in its visible and invisible forms, must be 'born of water and of the Spirit.'" We are glad the Doctor frankly admits that "born of water" is water baptism. He then makes a birth of water put us into the visible kingdom and a birth of the Spirit enter us into the invisible kingdom. A man may be in either and not in the other. It is remarkable that a man of so much clearness of thought as Dr. Hoss did not see that he thus made two births and two kingdoms, while Jesus is talking of only one birth and one kingdom. There are two elements that enter into the one birth—water and Spirit. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The difference between Dr. Hoss and the Savior thus appears to be: The Savior makes a birth of water and the Spirit place a man in the kingdom of God, while the learned editor makes a birth of water put him into a kingdom of God and the birth of the Spirit initiate him into a kingdom of God. The Bible knows no such distinction as the visible and invisible kingdom of God. "If any man speak, let him speak as the oracles of God." (1 Pet. 4: 11.)

When Jesus was on earth he did not force men to receive the truth. While his great, loving heart heaved with infinite compassion for man, yet when he would not receive the truth he turned to those who would. He has always been far readier to bestow blessings than we to receive. His life was one of ceaseless activity that he might redeem us. As he journeyed from Judea to Galilee, growing weary about the sixth hour, he sat down on the curbstone of Jacob's well to rest. His body was subject to weariness as well as ours, but his spirit knew no weariness in doing the will of Him who sent him. His highest ambition and one lofty purpose was to get all to drink of that living water that he came to give them, that they might thirst no more. We may drink the waters that this world gives, and die of thirst; we may feast on the rarest delicacies this world affords, and then die of starvation; the sweetest joys of this world may be ours, and yet we may die of grief; but never a soul has drunk from the fountain of living waters that ever thirsted more, but it was in him a well of water springing up into everlasting life.

Come unto me, whoever is thirsty; Drink from the fountain flowing for thee—

Fountain of gladness, life everlasting; Forth from the throne 'tis flowing so free.

Come, all ye thirsty; drink ye and live, Jesus the water freely will give. Life everlasting, drink to your soul; Drink of the water, drink and be whole.

Hark to the invitation God gives you; Drink, and ye shall be thirsty no more.

Come, lest ye perish; why are ye waiting?

Come, O ye weary, thirsty, and poor.

Come, whosoever will, to the fountain, Come without money, come ye and drink.

Jesus invites you, why do you tarry? 'Tis but a step from you to the brink.



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Queries.

Brother Lipscomb: Please tell us the difference between the "ungodly" and the "sinner" that we read of in 1 Pet. 4: 18.

M. P. BAILEY.

Berry, Ala.

It is generally interpreted that the ungodly man is he who claims to be a Christian, but does not live as he should; the sinner, one who makes no pretension to obey God. I know of nothing better. It may be a repetition sometimes used to give emphasis when there is no difference.



A sister asks: "Does Acts 2: 17—'I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy'—teach that women should preach?" The women were expected to preach privately, and they should now. To teach their children and their neighbors the word of God is to preach the gospel. These inspired women did this in primitive times. Notwithstanding they were inspired, we have not a single example of one preaching publicly. This is strong proof they did not so preach. There were but few Christians, laborers were much needed in the vineyard, there were inspired women, but we never heard that one preached publicly. If not then, why should they ever do it?



Brother Lipscomb: Please explain what Paul meant in Col. 2: 1 when he used the word "conflict." When defined by Webster it seems to have several definitions.

T. A. KEELEY.

The marginal reading in some of the Bibles is "fear," or "care." The Revision reads: "I would have you know how greatly I strive for you, and for them at Laodicea, and for as many as have not seen my face in the flesh." There seems to have been an anxiety in the mind of Paul for those whom he had not seen in the flesh, lest they be not fully taught in the truths revealed to him. He probably wished to visit them and instruct them. There was a conflict in his mind as to what course he had best pursue in the matter.



Brother Lipscomb: Please explain through the Gospel Advocate: "Lo, the heavens were opened unto him." (Matt. 3: 16.)

X.

Earlington, Ky.

It is difficult to make that plainer than it is. I do not see the point of difficulty. Mark (1: 10, R. V.) says he saw the heavens "rent asunder." The vault of heaven appears to us as a concave body, and it appeared to open so the Spirit in the form of a dove could pass through it and come to the earth. When it alighted on Jesus and abode with him, I take it, the bodily appearance dissolved and the Spirit entered the body of Jesus and ever remained with him. Through the opened heavens the voice also came, saying: "This is my beloved Son, in whom I am well pleased."



Brother Lipscomb: In our Bible reading some time ago there was some disagreement on 2 Cor. 9: 15. What is the "unspeakable gift?" Also: "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed." (Isa. 65: 20.) Please give us a scriptural solution.

H. H. TURNER.

The "unspeakable gift" is Christ, which includes all minor gifts of which he has been telling. (See Rom. 8: 32.) I do not understand the specific meaning of the prophecy referred to. It is a part of prophecies showing a better time would come when they obeyed the Lord, and these promises constitute a part of this better time. What they specifically mean I cannot tell. I am not up in the interpretation of prophecy, and seldom venture to give an interpretation where the scriptures themselves give none. One commen-

tary I have says: "An 'infant of days' means an infant who completes only a few days, short-lived. None shall die without attaining a full old age." He that dieth a hundred years old will be a mere child; the sinner that dieth a hundred years old shall be deemed accursed—that is, he dies so early his death will be regarded a curse. But I do not know when or whether we are to look for a literal fulfillment. It possibly was a figure of the promised blessings under the Messiah's reign. But I do not know or have any definite ideas about it.



Brother Sewell: By request I give two passages which I wish you to harmonize, Matt. 8: 5-13; Luke 7: 1-10; and give me some light in regard to public prayer when the church comes together to have preaching. We have a brother who doesn't practice it, and says he doesn't find where the apostles ever did. Please give all the light you can and you will oblige an honest inquirer.

A. E. HUNT.

San Marcos, Tex.

I have never regarded these two passages as being in conflict. If we regard both passages as speaking of the same individual, which is the general understanding, then still there is no trouble. In Matthew the centurion is represented as though he went and talked to the Savior in person, while Luke represents that he sent the elders of the Jews and told them what he wanted, and they went and saw Jesus and recommended the centurion as worthy; and Jesus went on with them until near the house, when the centurion sent him word that he was not worthy that he should come under his roof, and that he did not feel worthy to go to him, but said: "Speak the word only, and my servant shall be healed." What a man does through others, he does himself, though not present in person. One of the writers tells what the centurion said, without mentioning the elders, by or through whom he approached the Savior; the other explains that feature of it, thus leaving no conflict whatever. Second, as to public prayers, Jesus prayed in public and in private. Paul prayed publicly with the crowd of brethren that went with him to the seashore, and commanded Christian men to "pray everywhere, lifting up holy hands, without wrath and doubting." This command takes in all public assemblies and private occasions; in closets, and every other place where Christians may be. The New Testament is not a liturgy, to tell every particular place where men should pray, but covers all the ground by telling us to pray everywhere and always; and if we obey these commands, we do not need specifications. If we do what we are commanded, it will lead us to pray at preaching and everywhere else.



"Be ye not unequally yoked together with unbelievers." (2 Cor. 6: 14.) (1) Is this applicable to the churches of to-day, or is it a special command? If a member of the church marry a person who does not profess Christ and the church withdraw from him, can he come for readmission and retain his unbelieving wife? (2) Is it wrong for a church member to unite with secret societies? The above questions are very aggravating to the church in this State, but all concerned will be subject to your answer. Please answer them for us.

A. H. WILLIAMS.

High Ridge, Ala.

(1) I know of no special commands for one age differing from another. It is applicable in its teachings to all ages. I think the spirit and trend of the scriptures favor the marriage of Christians with Christians. But I know of no law to separate man and wife after marriage, save fornication. The Bible expressly teaches that a believer shall not put away the unbeliever if he will live with the believer. (Read 1 Cor. 7: 1-20.) It may be wrong to marry an unbeliever; but after they are married it is a sin for them to separate, and the church sins greatly that urges them to do so. If the brother marries an unbeliever, then separates from her while she is faithful to him, the church ought to withdraw from him. Dav-

sinned in his marriage with Bathsheba, but he was not required to put her away after the marriage was an accomplished fact. If a Christian marries an unbeliever, he has an unbelieving wife and he must treat her as the Scriptures direct such should be treated. (2) I know no reason for objecting to secret societies more than to those not secret. I know of no principle that condemns uniting with a secret society and justifies uniting with one not secret. I have never found a word in the Bible that makes a difference between the two. I think the church of God demands all the time, means, and affections of its members, and that if we will do our duty to and in the church, we will have no time, taste, or means for any other society, secret or otherwise. The best way to manage this is not to try to force them, but to so interest them in the church that they will lose all desire to serve the societies. Show by practice how much better it is than any of the human societies of earth. Reason with them, but show by practice the church is better. When the church is doing nothing to help humanity, then the plea for its superiority is nullified by the facts. Then do not get exasperated, but "be patient toward all men" and "forbear one with another in love."

An Appeal.

Brother McQuiddy: We, a few disciples, five in number, in and around Gainesville, Ark., are trying to build or buy a house to worship in. We have in mind a two-story frame building 16x40 feet, which we think would answer the purpose; this can be bought, we think, for \$75 or \$80. The Woodmen of the World propose to pay half of this amount for the upper story; still it will require at least \$60 to buy and seat the lower floor; of this amount we have \$35 promised. I send this to you, hoping that you will publish it, that the brethren may know our wants, especially those in Arkansas. If any want to contribute to the cause at this place, they can send their contributions to Brother A. Beliew or Brother Hardin Buchanan, Gainesville, Ark., who will acknowledge or give receipt for same in the Gospel Advocate.

Gainesville, Ark.

JAMES H. TURK.

At this distance it occurs to us that the five disciples should be able to raise the \$60 needed. This would be an average of \$12 apiece. If they are not financially able to do this, the disciples contiguous to Gainesville should help them and labor with them to establish the cause of Christ in that place. The disciples near the town should feel it their especial duty to look after the necessities of these brethren. "It is more blessed to give than to receive." "The Lord loveth a cheerful giver." We suggest that the brethren near help according to the necessities of the place.

J. C. M'QUIDDY.

Watch the Little Things.

Like flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit, a man's character.

Let the sweet hope that Thou art mine
My life and death attend;
Thy presence through my journey shine,
And crown my journey's end.

—Anne Steele.

Let us dignify the lowest duties by a noble nature. It takes a greater man to do a common thing greatly than to do a great thing greatly.—E. B. Myer.

The best portion of a good man's life is his little, nameless, unremembered acts of kindness and of love.—Wordsworth.

Do not wait for extraordinary opportunities for good actions, but make use of common situations.—Goethe.

The sweetest type of heaven is home.—J. G. Holland.

Home Reading.

A WORKER IN THE VINEYARD.

Gertie Lee came slowly into the room where her mother was seated reading in her well-worn Bible, with a thoughtful expression on her face.

"Mamma, our Sunday school teacher told us to-day that to be workers in our Master's vineyard we must try each day to make one happy by a kind word or action, or relieve some one in distress. But how can I? You know we live away down in the edge of the city and I have my dear mamma and a pleasant home with my flowers and my books and dear little Dick, my pet canary, and it seems to me as if I could not be happier myself. I have seen no one in these parts that seems to need any one to perform any of the services that my teacher made mention of."

"Well, dear, perhaps you have never had occasion to find out whether there are any unhappy people living around us. As you are so happy yourself, you have never given the subject much serious thought. But we will see before the week is over. Perhaps you will have a chance to be a worker in the vineyard, and not an 'idler in the field,'" remarked Gertie's mamma, a sweet-voiced, refined little woman. And so Gertie did.

One evening, a few days after the above conversation, she was pruning and watering her beautiful flowers that she loved so well, when a richly dressed lady knocked at the door of the little cottage where Gertie lived. Gertie's mamma opened the door.

"I am Mrs. Adams, of Fifth avenue, and have come to see your daughter's flowers."

Mrs. Lee asked the lady to be seated, but she haughtily answered, "No, I wanted to buy some smilax," as she glanced toward the window, where a pot of beautiful smilax trailed almost to the floor. "I wished to buy some smilax," she repeated. "I have hunted the city over for some. I don't see the use of conservatories and nurseries if one cannot have what one wants; but the gardener told me to come here, that your daughter had good success in flower culture, especially smilax." And she reached toward the beautiful, luxuriant vines as if they already belonged to her. "I will give two dollars a vine, and will take it all, if you please."

Gertie did not wait for her mamma to answer.

"No; I cannot. I love my flowers very much. They help to interest me when I am tired and lonesome, and, poor as I am, I will not sell my treasures."

Mrs. Adams' face crimsoned with anger, and she haughtily left the room, trailing her silk skirts over the plain ingrain carpet of the cheery little sitting room, and muttering: "I consider you a very ill-bred child."

Gertie's lips curled and she glanced over at her mamma's kind but thoughtful face.

"I fear you made a mistake in not selling Mrs. Adams your smilax, my dear," said Mrs. Lee.

"A mistake! Mamma, how could it be? She should not think because she is rich that she should have everything she takes a fancy to, even if it be a poor girl's sweet flowers!"

"But, Gertie, the mistake I have reference to lies in a different direction. I refer to Mrs. Adams' crippled child, dear little Eleanor, who has never walked a step in her life. It was she who wanted the smilax."

A sudden shower of tears brightened Gertie's eyes.

"O, mamma! I did not know that. She shall have the flowers, poor child. May I carry them to her now?"

"Do what your conscience dictates, my child."

Gertie lost no time. Away she went with the luxuriant vines, entering the room where the pale, weary girl lay among white pillows. Poor little lame Eleanor! At her couch bloomed the rarest plants, where costly presents were placed about her, where everything that money could buy or pitying love suggest was offered; but what did these all amount to when there was no health or activity? She had taken a fancy that in all the world there was nothing she wanted so much as some long, trailing vines of smilax, with their tiny glossy leaves of dainty freshness, so cool and caressing in their touch. Such was Gertie's offering.

"I have brought the smilax for Eleanor, madam, but not for money, only as a sweet offering of love. She is more than welcome to the vines and any other flower that I have that she may wish."

Mrs. Adams gave Gertie a cool reception. She would have thanked her, but Gertie listened to no thanks, but from Eleanor, who caught her cool hands and clasped them warily. Then, drawing her from

down to hers, she pressed her feverish lips against Gertie's red cheek. Gertie promised to come again to see the invalid girl if Mrs. Adams would permit, and the cold-hearted woman of the world consented for her to come if it was Eleanor's wish.

"Mamma, I am so glad to have her come, for she is such a dear good girl; one that our minister has told me about. I want her to come and read and talk to me about that place where I am going soon."

"Well, as you wish, my daughter," said Mrs. Adams as she wiped something akin to tears from her steel gray eyes.

Gertie came the next day, and brought some pure white roses and rosebuds in a little basket she had made of ferns, very dainty and very sweet, just the thing to gladden the eyes of a weary, sick one.

"You are so kind, Gertie," Eleanor said, "and my mamma was cross to you; but she did not mean to be. Poor mamma has no little girl to be a comfort to her; only poor little me, a weak cripple, who is nothing but a care to her!"

"Shall I read to you now?" asked Gertie, opening the Bible.

"O, if you will only read about the mansions of the skies and about laying up treasures where they will be preserved, I will be so happy!"

So Gertie read to her new friend about the beautiful mansions and about the dear Friend of the rich and the poor that said: "Take my yoke upon you and learn of me." "All ye that are heavy laden come unto me, and I will give you rest."

Eleanor repeated, and the tears glistened in her eyes: "Gertie, dear Gertie, you have made me so happy, and when I go to those mansions I shall no longer be a cripple, and, Gertie, you will receive a reward for comforting a poor crippled girl in her lonesome moments."

"I have my reward now, dear Eleanor, if I have made you any happier."

And Gertie, leaving a farewell kiss on the pale face, went home to her mamma; and, indeed, she felt her Sunday school teacher's words to be true. She felt as if she could say for once that she had been a "worker in the vineyard, and not an idler in the field."—Amy Alice Hooper, in Exchange.

BEAUTY FOR DISFIGUREMENT.

In Florence one of the treasures of art admired by thousands of visitors is Michael Angelo's representation in marble of the young David. The shepherd boy stands with firm foothold, the stone grasped tightly in his right hand, ready to be sped on its holy errand. When the statue was unveiled, three hundred and fifty years ago, it caused an unparalleled sensation among all lovers of art. The work is, indeed, a marvelous piece of sculpture.

But the strangely winning thing in the story of that statue is that it was the stone's second chance. A sculptor began work on a noble piece of marble, but, lacking skill, he only hacked and marred the block. It was then abandoned as spoiled and worthless and cast aside. For years it lay in a back yard, soiled and blackened, half hidden among the rubbish. At last Angelo saw it and at once perceived its possibilities. Under his skillful hand the stone was cut into the fair and marvelous beauty which appears in the statue of David. In a like manner, when a life has been spoiled by unscrupulous hands, so that it seems as if all were lost, there is One, the great Sculptor, who can take the marred, disfigured block, now lying soiled amid the world's rubbish, and from it carve yet a marvel of beauty.—Selected.

SOUTH AFRICA'S PLAGUES.

South Africa imports hides, wool, and mohair, and the ranchman would revel in riches were it not for the various pests that decimate his flocks and herds. The most deadly one is the rinderpest, a cattle plague, which in the last ten years has been slowly creeping from Central Africa southward, leaving a wake of whitened bones. In traveling through Natal I saw fifty oxen lying dead about a spring, where they had tumbled one over the other, so suddenly had the disease attacked them. It was almost impossible then to get an untinged piece of steak at a restaurant, though the proprietor resented any such charge; and a plethoric German traveler, who called in a loud tone for "roast rinderpest" in the railroad café at De Aar Junction, Cape Colony, had to be picked up in fragments. Dr. Koch and other eminent specialists tried to stop this plague. The country is now reeling from it slowly.

Another pest is the tsetse fly, an insect resembling our common house fly, but three times as large. Its bite will kill a horse, cow, or any other domestic animal in about ten days, but, strange to say, does not affect a wild animal or a human being. A less dangerous, but more troublesome, pest is the white ant, which is about one-quarter of an inch long and ubiquitous in many parts of the country. They live under the ground, and can only be routed by killing the queen, which sometimes reaches the size of one inch in length. This insect is particularly harassing in Rhodesia. At Buluwayo my traveling companion inadvertently left his boots on the floor after turning in at night, and he arose next morning to find the uppers carefully separated from the soles. "Lucky you didn't leave your clothes on the floor," was the hotel keeper's only consolation. These ants will eat through anything but metal, and for that reason much of the building is done with corrugated iron. The anthill is one of the conspicuous landmarks in traveling over South Africa.—Ainslee's Magazine.

THANKSGIVING.

"The eyes the preachers could not school,
By wayside graves are raised,
And lips cry, 'God be pitiful!'
That ne'er said, 'God be praised,'"

writes Mrs. Browning. Alas, that the lips so often forget to say, "God be praised," even when their anguished cry of "God be pitiful" has been graciously answered!

Did you ever count up your life's answered prayers? Look back at the times of trouble, when you cried out for help. Some dread fear pressed upon you, some calamity threatened to overwhelm you, and the burden on your heart was too heavy to bear alone. But deliverance did not come in the way you expected—it seldom does. Perhaps the cloud only faded very slowly—so slowly that in your gradually returning cheerfulness you failed to note the time when it wholly disappeared, and so forgot both your prayer and thanksgiving.

Maybe the dread fear vanished in such a natural way that you only wonder you had ever entertained it, were half ashamed of your frightened cry, and concluded that it could have needed no answer. God's angels of deliverance are many, and too often we fail to recognize them. Yet it is true of all of us that "the Lord hath done great things for us," whereof we should be glad.—Forward.

SWEEETNESS OF RELIGIOUS WORK.

Blessed is the man to whom work for Christ is sweetness and delight. His soul is in proper frame; his heart is attuned to divine music. He sees time and eternity in their due relative proportions. He is conscious that life on earth is not forever, and that his Master will reward him according to his works. He is not a timeserver, but a contributor to eternity. He lays hold on eternal life. The good he does sweetens his cup of peace and preserves his soul in life. In helping others he helps himself. He gets something out of life by putting something into life. If you wish to make the water in a cup bubble over the edges, drop in pearls; if you wish your soul to overflow with blessing, drop in good works. You have what you live for, plan for. God satisfies any hungry soul that will partake of his food. To do his will is meat and drink to any devout heart. If you would learn this style of life, set about your studies at once. Become a disciple of Jesus, a learner in his school. He has a crown for every graduate, and rich reward even here for every child of wisdom.—Michigan Christian Advocate.

A boy was leaving home for his first term at college. "There are just two things I want you to remember," said his father, at parting. "First of all, do not be afraid to be yourself, your best self, and to stand up for your sacred convictions, no matter what the standard of your fellows may be. Be a digit, and not a cipher. Then do not hold yourself too cheap. Be chary about following every man that beckons to you. Do not give yourself to the first company that bids for your society. Reserve your friendship for those who are really worthy of it. You are in the serious business of making a life; so do not lightly undertake too many experiments."

Let no man think he is loved by any man when he loves no man.—Epictetus.

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Editorial.

TAKING THE NAME OF THE LORD IN VAIN.

What is it to take the name of the Lord in vain? "In vain" means to fail of the results or ends sought. To take the name of the Lord in vain is to take that name, and then so act as to fail of the end promised to or sought by those who take it. "Ye shall sow your seed in vain" (Lev. 26: 16) means "ye shall reap no fruit," or fail of the end sought in sowing seed. "Your strength shall be spent in vain" (Lev. 26: 20) means the strength is spent, but the end for which it is spent is not gained. "Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." (Prov. 30: 8, 9.) This means he had taken the name of God upon him, claimed to be a servant of God, to act in his name. One acting in the name of God acts for God, as he would act. God would not steal, but hates lying and stealing. So, were he so pinched with poverty as to steal, he would fail to do what God's name bound him to do, and so would take the name of his God in vain. "In vain do they worship me, teaching for doctrines the commandments of men." (Matt. 15: 9.) The object of worship is to secure the blessing of God. If men teach as doctrine the things commanded by man, they will fail of the blessing from God. That our worship be not in vain, that it may secure the blessing promised by God, all the things taught and practiced must be the commandments of God. When a man takes an oath to tell the truth and forswears himself, he takes the name of the Lord in vain. It means much more than the common vulgar profanity. "Profanity" is the proper name for the common, vulgar use of the name of God. To profane is to use a sacred thing in a common, vulgar manner, or to put a sacred thing to a common use. When the name of God is used in an irreverent and vulgar manner, it is profaned. "Holy and reverend is his name" (Ps. 111: 9), and he who vulgarly uses that name in a light and irreverent manner is guilty of sinful irreverence. But this is different from taking his name in vain. When one swears by the name of God, he gives that name as a pledge that what he tells shall be as true as God would speak truth; he speaks in the name of God. For him to forswear himself, tell things not true, is to fail of the end sought in taking his name. This is to take his name in vain.

When one claims to be a servant of God, he takes his name upon him, and in this obligates and pledges himself to act and live for God, as God would act; he pledges himself to live according to the commandments of God. When he turns aside from this life and fails to live the life he pledged himself to in taking the name of God, he takes that name in vain. When God said, "Thou shalt not take the name of the Lord thy God in vain," he meant that we should not clothe ourselves with his name, or claim to be his servants, and then do things contrary to his will, and

do things as his service that he never commanded.

When God appeared before Moses on Sinai and declared his name to Moses, he did not mean that he announced simply the name by which he was known, but he announced his position, character, work—all that he proposed to do or be. What follows shows what it was to declare his name to him: "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." All this was embraced in the name of God that was declared to Moses. When one became a servant of God, he pledged himself to conform to and harmonize himself with these characters and purposes of God. To do this would be to honor and glorify his name, would be to act in his name. To refuse to live in accordance with this character and to conform to this will of God, when claiming to be his servant, was to take his name in vain. The end of becoming his servant was to become like him by conforming to his will. To fail to become like him in character through doing these things was to take his name in vain. D. L.

THE NEW BIRTH.

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

Jesus in this illustration likens the change that takes place in one becoming a Christian to a birth. He says he "must be born again;" he was once born of his fleshly parents, but he must now be born of the Spirit in order to see or become a citizen of the kingdom of heaven. Nicodemus did not understand, and asks: How can a man, when he is old, enter his mother's womb and be born again? Jesus replies: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." What was born of your fleshly mother is your flesh; it is your spirit that must be born of the Spirit. So this is to be a spiritual birth, as the former one was a fleshly birth. Verse 8, which has been made the ground of much controversy, is but a continuance of the illustration that the new birth affects the unseen spiritual part of man. That which is affected by the Spirit in the birth is the spirit of man, unseen, like the wind that blows.

The essential elements of a birth are a begetting and deliverance. These necessitate a father and a mother. The father begets, imparts to the mother the seed, the life germs, that under favorable conditions are quickened and grow into a new being. The mother's womb furnishes these conditions that nurse the seed into life. The life comes from the father through the seed. The birth of the Spirit involves similar agents and conditions.

There must be a begetting and a bringing forth, or a deliverance, to constitute a birth. God himself, through the Holy Spirit, begets or imparts the spiritual seed. A new life through this seed must be imparted to the heart or soul of the person to be born into the kingdom of God. "The word of God is the seed of the kingdom." It is the seed in which the germinal principle of spiritual life dwells. It must enter into proper conditions to cause it to be quickened into life. A good and honest heart furnishes these conditions. So when the word of God is received into a good and honest heart, it is quickened into life and produces fruit. The word of God is given by the Spirit of God, and in it the Spirit dwells to impart life to the heart into which it is received. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are

spirit, and they are life. But there are some of you that believe not." (John 6: 63, 64.) The father imparts the seed to the womb of the mother. The seed is impregnated with the life of the father. This life is dormant until it comes into favorable conditions in the mother's womb, when it is quickened and begins to grow into a new being. Now, the word of God is the seed, given by the Holy Spirit and impregnated by the Spirit, that is dormant in the word until it comes into favorable conditions in the heart, when it germinates and produces a new life. The life is in the seed. "The spirit giveth life." (2 Cor. 3: 6.) Paul says: "For in Christ Jesus I have begotten you through the gospel." (1 Cor. 4: 15.) The Holy Spirit in Paul preached the word to the Corinthians; they received it into the heart as the incorruptible seed, and by it they were begotten or made alive. James (1: 18) says: "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." Peter says: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (1 Pet. 1: 23.) Connect this with what Jesus said to Nicodemus, and it is clear that the Holy Spirit begets by imparting the word of God, the incorruptible seed, to the heart of man, and it germinates and becomes a new spiritual being.

Sometimes it is asked: "What represents the mother in the new birth?" The seed is imparted by the father to the mother. The seed is implanted in the heart of man by the Spirit of God. Then the heart of man that receives the word of God fills the place of the mother in receiving and nourishing the seed into favorable conditions for its germination and growth into a new being. Then, in order that this new spiritual life may be manifested to the world in its character as a new spiritual being, God commanded it should be brought forth of the water in baptism. So the birth is completed, or the deliverance made, in baptism.

Life is not imparted to the child by the deliverance. The life is imparted by the father, quickened by the favorable conditions of the mother. The birth, or deliverance, only passes the preëxistent life into a new and favorable state for its growth and development. So baptism imparts no life; it only delivers the life that has already been developed in a new state and relations suited for its growth.

This representation of the new birth is figurative, but the explanations correspond to the literal facts in conversion as taught elsewhere in the Scriptures.

To receive the word of God into the good and understanding heart is to believe with the heart. The influence of that word in the heart leads to repentance, and then the requirement is: "Be baptized every one of you in the name of Jesus Christ for the remission of sins."

The man who complies with these conditions is born of God, is born of water and of the Spirit. He is a child of God, and he is to grow to be a man in Christ Jesus—that is, the principle of life imparted to him through the reception of the word of God into his heart is really a part of the life of God, imparted to him, and it is his duty to cherish that principle of the divine life, to feed it on the sincere milk of the word, that it may grow thereby and transform the whole character of the man into the likeness of God. The child thus grows into the likeness of his Father, and when he attains to the growth that he is able to attain in the flesh he is transferred to a higher state of being in which the transformation begun on earth will be completed and perfected into the perfect likeness of Jesus Christ, our elder brother and the first begotten of our Father, "who is the image of the invisible God." "We shall be like him, for we shall see him as he is," and God will share his blessings and glories with us forever, because we are the sons and daughters of the living God. D. L.

THE BOOK OF REVELATION.

We wish to take a very brief survey of this wonderful book—not, however, for the purpose of attempting a solution of its strange and astonishing figures, but to consider some of the practical lessons that every child of God can gather that will carefully read and study this book.

The first three chapters of the book are taken up in the vision John saw of the Son of God and his exceedingly magnificent appearance, and with the seven letters addressed to those seven churches, opening up to them their exact state and standing before God at the time, and how most of them were to amend their ways, or they would no longer be rec-

ognized as churches of God. The heavenly and beautiful description given of the Son of God should inspire every child of God with renewed energy and courage to live faithfully the Christian life, for John in his first letter says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." (1 John 3: 2, 3.) If Christians are to be in any wise like this glowing description of the Son of God in their future home prepared for them, it will be grand beyond expression; and yet that is just what is indicated in the above passage by John, and surely such a hope ought to inspire every child of God on earth with renewed determination to run with patience the race that is set before him. When the seven letters are finished, about which we have recently written, another remarkable vision appears to John. In this vision a door was opened in heaven, and then he says: "And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald." (Rev. 4: 2, 3.) Then follows a description of what he saw in that wonderful vision, and those he saw when the door was opened worshiped, praised, and adored him that liveth forever and ever.

John next tells of the "book:" "I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." (Rev. 5: 1-5.) It is understood, and I presume correctly so, that this book with its seven seals contained or represented, in highly figurative language, the leading events that should occur on this earth from then until the end of time. Then the Lion of the tribe of Judah proceeds to open the book, opening one by one the seven seals. When the first seal was opened he says: "And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." (Rev. 6: 2.) Commentators pretty generally are agreed that the white horse and its rider represent Christ and his religion, which went forth conquering men and bringing them under the mild and heavenly control of the glorious gospel of Christ, and which will ultimately conquer death and the grave and take all the Lord's people home to live with the Lord for evermore. But in this I am only presenting what is generally conceded, but feel no inclination to present any argument in defense of it. It is, however, as likely to mean that as anything I can think of, and more so; but I do not propose to have any controversy on it.

On the opening of the second seal, a red horse went forth, and to its rider was given the power to take peace from the earth, and that they should slay one another, and a great sword was given him. This certainly has reference to earthly powers and bloody conflicts in which the people of this world would engage who are not in harmony with the great Prince of Peace; but as to whether the figure takes in all peoples and nations of the earth and through all time, or to some particular nation or people and their prince, I do not pretend to say. But one thing is very evident, and that is, that it represents peoples and nations who are not under the divine guidance of the religion of Jesus; for those who are thoroughly under the control of the religion of Jesus, the Prince of Peace, will not engage in any such work. But the wicked, who refuse Christ and will not submit to his teaching, will do these things until time shall end.

At the opening of the third seal one went forth upon a black horse, with a pair of balances in his hand; and John heard a voice in the midst of the four beasts saying: "A measure of wheat for a penny, and three measure of barley for a penny; and see thou hurt not the oil and the wine." What these represent, I know not, except that some feature of the workings and powers of the kingdoms and nations of this earth and their doings is likely what is intended.

When the fourth seal was opened, he says: "And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." (Rev. 6: 8.) This rider and horse represent another feature in connection with the conflicts of this world and the end to which they all tend, which is death and ruin, here and hereafter; and such will be the final end of all those that refuse to follow Jesus, the Lord of glory.

At the opening of the next seal a new feature is introduced: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were; should be fulfilled." (Rev. 6: 9-11.) Whatever else may be connected with this passage, it shows beyond all controversy that those who love the Lord well enough to serve him faithfully and to die for him rather than forsake him are always and infallibly safe, and will wear white robes in the home beyond. This is the one point we want to impress all the time, that those who are in the Lord and faithfully serve him are safe here and hereafter; and this much any one that will read the book of Revelation may understand.

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" (Rev. 6: 12-17.) This is a very thrilling prophecy, whatever it may be understood to signify or foretell. Some think it a description of the end of the world and the awful consternation it will bring to the wicked; others think it has reference to the terrible crashings and downfall of kingdoms, empires, and nations, and their terrible effect upon the people involved in them. We do not propose to try to tell what it means or when it will be fulfilled or whether already fulfilled. Possibly some of the things have already been fulfilled, and some are yet to be. But one thing is evident, and that is, that whatever events these verses may signify or whensoever fulfilled, the terrible trouble and consternation they bring will be upon the wicked, upon those who disregard the will of God in this life. It may be that the opening of these seals may all have reference to events of different character that will be in a state of fulfillment all along through time and at the same time. If it be true that the white horse and his rider have reference, as is supposed, to Christ and his religion, that will be on hand through all time, and so may the others. But it need not in any wise trouble the faithful child of God as to the fearful things indicated and foretold at the opening of these seals. The children of God will not be involved in them, unless in the matter of the fifth seal, which speaks of martyrdom for the sake of the truth; and even these need not be terrified, as all such are perfectly safe in the hands of God, and will be arrayed in white after death.

The next chapter, the seventh, comes in before the opening of the seventh seal, and presents the sealing of the servants of God. In regard to this sealing I have no theory to present. The chapter, however, as it stands is grand beyond expression to the Lord's people. The four angels that were represented as standing on the four corners of the earth, holding the four winds that they should not blow on the earth, were commanded by another angel having the seal, the living God, not to hurt the earth, nor the sea, nor any tree, until he had sealed the servants of God in their foreheads; and he says there were sealed a hundred and forty-four thousand of all the tribes of Israel, twelve thousand to

the tribe. I do not pretend to try to give any explanation of this beyond what the language used expresses. One hundred and forty-four thousand of them were sealed, and that is all I know about it. If I were to express an opinion about it, as many have done, what would that be worth? It would only be an opinion and worth nothing to any one.

John next says: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." (Rev. 7: 9, 10.) When John was permitted to look upon this great sight, one of the elders said to him: "What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." (Rev. 7: 13-17.) This is truly grand, and indicates what is in store for the righteous. The opening of these six seals and the visions connected with them show clearly that no matter what may befall the nations of the earth, and no matter what of upheavals and destructions may come upon the wicked, the Lord will never forget his servants; and whatever is best for them and the cause of truth will be certain to be done. No man ever lost anything that was not for his good, while faithfully serving the Lord.

Now, these are the lessons which I learn from these wonderfully strong and figurative prophetic symbols in the opening of these seals. I have no theory as to the time, place, or people involved; but one thing is certain, all the calamities and ruin involved are upon the wicked. It will be the wicked that will be in such awful straits as to cry for the rocks and mountains to fall upon them and hide them from the face of him that sits upon the throne, and from the wrath of the Lamb. Another principle is plainly manifested in all these things, and that is that the Lord always has something to do in the great convulsions of nations and of humanity that transpire on earth, and that there cannot be any personal safety for humanity, except in the service of the Lord; but that in his service there is always just the sort of safety that is for the good, the well-being, of their souls.

This ought to be a special encouragement to the people of God to be more earnest and faithful in the Lord's service, as the days go by, and to grow continually stronger in the Lord and in the power of his might. I can see how this view of these prophecies may benefit the righteous, but I do not see how understanding where and when these things will be fulfilled will benefit any one. More anon. E. G. S.

THE BRETHREN IN ARMENIA.

Last week we published the statement of the condition of the disciples in Armenia that were baptized by Brother Asadoor Paul several years ago. It indicates strength of faith and fidelity of purpose to have continued through the terrible war waged upon them by the Turks. Their house was burned, yet through seven years they have continued to meet. Brother Asadoor Paul has been their teacher and helper through this time. He will continue to do what he can. They are poor and not able to help him much; but, as I said last week, I do not think it best to undertake to support him, as I think as important a lesson as they can learn is that of self-help, and not to depend on others.

Still, a little help from this country, with the assurance of our prayers in their behalf, would be encouraging and helpful to him. I would like if the brethren will help in the matter to send him about fifty dollars and the assurance of our prayers for God's blessing to rest upon them. Are there not brethren and sisters enough who would like to help in this matter to furnish this amount at once? It might be repeated again next year. Work of this kind done in a spirit of Christian self-sacrifice will be fruit that will redound to account in the day of the Lord Jesus. D. L.

What Church Do You Belong To?

I am often asked the above question. A Baptist preacher asked me this question not long since. I asked him what church I ought to belong to. Well, he said that the good Lord had so wisely arranged these things that we were at liberty to join the church of our choice, and he was very glad, too, that he had thus arranged those things. I asked him where he had learned that, if he could give me any scriptural authority for joining any one of the various churches we had in our country, and which one he would advise me to join. Well, he said he thought he could prove to me by the Scriptures that the Baptist Church was the church of the New Testament. I told him I would listen attentively, and if he could do that, I would join the Baptist Church at once.

He said: "I will proceed to do it, and I will not only prove it to be the Baptist Church, but I will at the same time prove it is the Missionary Baptist Church."

"All right," said I, "that is still better, for I would of course like to know which one of the Baptist Churches is scriptural and right; for I do not want to make any mistake along this line."

He said that there was a man sent of God whose name was John; that the word "sent" means "missionary" (keep that in your mind); that this same John preached in the wilderness of Judea, saying, "Repent ye: for the kingdom of heaven is at hand;" that all Judea, Jerusalem, and the regions round about Jordan were baptized of him in Jordan, confessing their sins; that by his work he prepared a people for the Lord; that the Lord took these same people whom John, this Missionary Baptist preacher, had prepared, and organized them into a body on the night of the last Supper, and the institution of the Supper was the consummating act in finishing the church; for the Lord said himself that it was finished, and it was finished complete as the Lord said on that night, and of course there could be nothing more added; for when a thing is finished it is complete.

I asked him if he was through.

"Let me sum up a little," said he. "Now what have we?" he asked. "First, John was sent of God; therefore he was a missionary. He preached and baptized; therefore he was a Baptist preacher. Being a missionary, he was, of course, a Missionary Baptist preacher; and all who were baptized of him were of course Missionary Baptists; and the Lord calling those Missionary Baptists together and instituting the Supper, forming them into an organized worshipping capacity, we have the Missionary Baptist Church in the New Testament finished and complete. Now you should be convinced; and I am ready to receive you."

"Well," said I, "that looks pretty and I must congratulate you on the splendid effort you have made, and I do not think any one could have done better, and it is a pity to spoil what you have said; but just please let me investigate that a little and see if we cannot find some flaws in the thing you have set up. In the first place, Moses was sent of God; therefore Moses was a missionary. Abraham was sent of God; therefore Abraham was a missionary. Elisha was sent of God; therefore Elisha was a missionary. Besides, many others were sent of God; therefore we have many missionaries before John, also many since John's day. Besides, Paul and many others baptized many peoples, but

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were never once called Baptists, neither were the people they baptized ever called Baptists. Again, you said that the Supper was the consummating act of the organization of the church. That puts the church in all its fullness before the death of Christ, and, of course, before his resurrection; therefore, according to Paul, you have a sinful church, for Paul said, 'If Christ be not raised, ye are yet in your sins, and your faith is vain;' you also have a body without the spirit, therefore a dead church; for the 'body without the spirit is dead;' also one without any corner stone, for the chief corner stone was not yet laid. So you see you put your shingles on your house before you lay the foundation—a strange building indeed. Now you let me sum up a little and see the condition of the Missionary Baptist Church which you have set up. (1) It is a sinful church because not cleansed by the blood of Christ. (2) You have a dead church because not quickened by the Spirit. (3) You have a church without a foundation; therefore liable to fall. (4) You have a church in which none but Jews can take membership, because the middle wall of partition was not yet broken down between the Jew and the Gentile; therefore violating Isa. 2: 2. (5) You have a church without the great commission to preach the gospel to every creature; for which Christ did not have at this time all authority in heaven and earth. You see, Christ was not at this time clothed with all authority. (6) You have a church without a tried corner stone. Now, what

do we find in your church? Only a few Jews, with no authority to preach to anybody, save Jews; a few whom John has prepared, out of whom Jesus will, when he shall have been clothed with all authority, crowned King of kings, and Lord of lords, set first in the church, after the chief corner stone has been laid, after the blood has been shed, after the resurrection has taken place, and, when the Holy Spirit has come to abide, will quicken and guide them into all truth. W. J. RONX. Stevenson, Ala.

Man Has Sought Out Many Inventions.

Solomon tells us: "That God hath made man upright; but they have sought out many inventions." (Eccles. 7: 29.) The truth of this saying of the wise king is being demonstrated at the present day. No stronger proof can be produced than the following "invention" to raise money to pay off a church debt. The following letter, received by a brother, an elder in Bazette congregation, fully explains the "invention." It is published with the hope that many brethren, who are now halting between two opinions, may see how far the Christian Church has departed from the word of God, and cause them to boldly take their stand on the rock of God's eternal truth. Following is the letter, names of persons omitted:

"Corsicana, Texas, February 2, 1900. —Dear sir: The ladies of the First Christian Church intend giving, the latter part of this month, an 'Old-

time Fiddler's Contest' here in Corsicana. This contest is given to pay off a church debt, but it will not cost the fiddlers anything to enter the contest. We will be very glad to have you play for us. Each fiddler is to play three tunes of his own selection. We would like such old-time tunes as 'Cotton-eyed Joe,' 'Black-eyed Susan,' 'Buffalo Gals,' and 'Arkansas Traveler;' just anything of this kind. Several prizes will be given—one for the best fiddler, one for the oldest fiddler, and one for the youngest fiddler; one for the tallest fiddler, and one for the shortest fiddler; one for the fiddler who plays 'Black Jack Grove' best; and one for the best left-handed fiddler. There will be five judges to decide who are the winners. Please write as soon as you possibly can and tell us that you will play for us."

Brethren, this letter speaks for itself, and in view of these methods adopted by those who have thus departed from and made "shipwreck of the faith," I ask in the language of Elijah: "How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him." (1 Kings 18: 21.) In justice to the brother to whom the foregoing letter was sent I will say that he has neither part nor lot in such methods as those suggested in the letter. He, together with the whole congregation over which he is one of the overseers, is satisfied with what is written in God's word. I will also say in justice to the cause of Christ in Corsicana that there is a noble band of brethren there who "earnestly contend for the faith which was once delivered to the saints." They have a neat, comfortable house of worship, situated at the corner of Twelfth street and Confederate avenue, and meet every Lord's day to worship God "in spirit and in truth." All true soldiers of the cross of Christ will find a hearty welcome awaiting them from these brethren.

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Brown-Boaz Debate.

On Tuesday after third Lord's day in November, W. T. Boaz (Christian) met L. Y. Brown (Baptist) in debate, at Pilot Oak, Ky.

Two propositions were discussed. Brown affirmed for the first two days: "The believer has salvation (or remission of sins) before baptism." On the third day Boaz took the lead, and for two days affirmed: "Baptism to a believing penitent is one of the conditions of pardon from past sins."

The debate was well attended throughout the entire discussion and everything passed off pleasantly to all concerned. I can add, without reserve, that I have never seen debaters conduct themselves more gentlemanly than these did. Elder T. F. Moore moderated for Brown, while the writer acted in a like capacity for Boaz.

I cannot give more than a brief notice of what was said by each. Brother Brown started off affirming that the believer has salvation, and based a number of arguments on such scriptures as contain faith coupled with salvation. One very amusing thing was an argument he made on Mark 16: 16. When Brother Boaz turned the argument against him he turned infidel on his own witness, saying he was not sure Mark 16: 16 was genuine. Brother Boaz asked him if prayer was essential to salvation; to which he answered, "Yes." Then Brother Boaz asked: "On which side of faith does it come?" This he would not answer, for it was clearly pointed out to him by his opponent that if it comes before faith he need not expect it to be answered (James 1: 7), and if it comes after faith, then the sinner was not pardoned at faith, but when he prayed. Brother Brown saw how utterly impossible it was to answer this, hence he remained discreetly silent. Brother Brown, like nearly all Baptist preachers I have heard in debate, could not be induced to define his proposition, and would never tell whether he had received John's baptism or Christ's. On the third day of the debate, Brother Boaz began his affirmation by clearly defining each term, so no one could be mistaken as to the point at issue. Space would forbid making mention of all the excellent arguments produced by him in support of his position, and which stand yet unanswered and will ever do so; for they were nothing less than the truth of God wielded in force. He

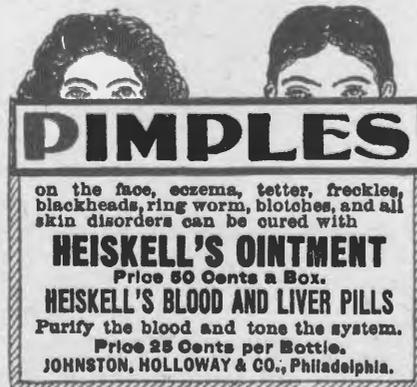
showed that the church was founded on the Rock, and since it was the fullness of Christ, it covered all the Rock, and no man could build on the Rock unless he was in the church. (Eph. 1: 23.) But no man could be in the church without baptism, hence could not be on Christ without it. He also showed the church to be the purchased possession, and that we are saved by being in it, and that we get into it by being baptized. Brother Boaz is a young man, but he is a power for the truth against error. There were eight or nine Baptist preachers present, while we had three beardless boys—viz., Boaz, Colley, and the writer.

It is our sincere prayer that many were turned to the one consecrated altar, where the pure, enlightened adoration of hearts may shine forth with heavenly brightness; and that men will no longer seek to encompass life's greatest problem from the unholy practices of sectarians, which cluster like barnacles around these man-made shrines.

Cades, Tenn. A. P. JOHNSON.

Enthusiasm in God's Work.

Many people seem to think that enthusiasm and religion should not go together. As soon as you speak about enthusiasm about God's work they call it fanaticism. Why? There is more excitement in the saloons of New York in one night than in all the churches of the city in twelve years. Let stocks go down five points. What excitement there is down town! Or let one newspaper beat another on some important news from Cuba. There is plenty of excitement in the office of the paper that got left. The only thing we are told we must not get excited or enthusiastic about is religion. Why, often a single man is worth ten thousand men because he has enthusiasm. "Phil." Sheridan was worth ten thousand men any day. Some names alone can inspire thousands. I didn't like everything about Garibaldi, but I did like his enthusiasm. Some years ago in this city there was a fire, and they thought that every one was saved until a little girl was seen at a window. A fireman started up the ladder, but when he had got halfway up, the heat was so intense that his courage failed him, and he wavered. Then some one in the crowd called out, "Cheer him!" and they cheered him till they were hoarse. It gave him fresh courage, and the child was saved. That shows what enthusiasm can do. Even if you cannot do the work yourself, you can cheer the others.—D. L. Moody.



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Biliousness, sour stomach, constipation and all liver ills are cured by

Hood's Pills

The non-irritating cathartic. Price 25 cents of all druggists or by mail of C. I. Hood & Co., Lowell, Mass.

A Golden Opportunity.

"Four hundred American farmers and merchants sailed a few days since for Cuba, on the steamer Yarmouth. This is said to be the largest number of colonists which has yet sailed for the island with the intention of making a permanent American settlement there. The colony is to be located near the port of Nuevitas, in the province of Puerto Principe. The tract consists of fifty-one thousand acres of virgin forest. Most of the emigrants go from New York and the New England States, but States as far distant as Florida and the Dakotas are represented." (Illustrated Youth and Age.)

Here is a door wide open. Who will enter? Will not one or two young brethren prepare to go at once to work among these colonists? I have no doubt there are some Christians among them. They will be subject to great temptations and will probably fall away. You are needed there to gather the Lord's people together. You will find souls in that colony to rise up and call you blessed and to thank God for your coming. They have gone there to stay. They will come in contact with the Cubans, will learn their language, learn their ways, and of necessity will have an influence over them. They should be missionaries to this people. You can make them so.

Without being told, I feel certain that these four hundred colonists alone, to say nothing of others that are going, will be the occasion of a number of saloons springing up in that country. The very ship that carried them probably carried the whisky to start them. They will be among the first buildings that go up. Already, civilized America has planted four hundred and thirty in the midst of the Philippines for the two that existed there before the war with Spain. For the love of greed and worldly gain man is on the alert. Much more, from the love of God should we be ready and watching to step in when an opportunity affords.

"But—but I—I don't know so well about it. I have just finished my education and am now called to serve a church that is one of the best in all the country. I am filling the pulpit where some of our greatest men have preached; and, secretly, down in my own heart, though I do not wish to say so right out, they pay me \$1,000 a year. Am I to disregard my ability that demands such pay and put aside all my schooling to go and work among the pioneers? And, then, everybody or just anybody cannot fill the place here where I am, anyway; while there are plenty of the common sort—the mountain preachers, for example—that can go to these outposts. My conscience hurts me a little, it is true, but I will ease it off a little by preaching a rousing sermon on missions once or twice a year, and we will take up an offering and send to somebody."

Now, brother, I have struck you just about right. I know it. I have been there myself. All young men in like circumstances are tempted about alike. The devil would persuade you to stay at home and "stir up the churches" or somebody; but the Lord says we must go ourselves, and if you really wish to stir up the churches to

more zeal and good works, your going is the best way to do it. Cuba stands open, ready and waiting for you. It is your duty. You will find a joy in it with hardships. Your example will prompt others. When you are in your grave your works will follow you. If money is what you are considering, you might as well give yourself up to it at once and start a saloon; there is money in that. But let us consider our calling, brother. It is one in which we must suffer for the glory that is set before us. We must expect poverty and the bearing of hardships. Jesus has not deceived us, but has plainly told us as much. You may be so poor that men will rebuff you; you may not have clothes at all times to keep you warm; you may be embarrassed often for money; but these things only become stepping-stones to a higher life, and open doors to those who are in like circumstances. Men for only temporal ends suffer cold, hunger, and separation from friends; they eat stale bread, sleep in wet clothes and upon the ground, and sometimes do not see home for years. Much more should we, for that eternal weight of glory, be willing to cheerfully bear what the Lord may see fit to lay upon us.

J. M. M'CALEB.

Sounding Out the Word.

Last year in my work I tried to stir up an interest among the brethren to sound out the word in new fields. I think I did good in this work. As a result at least six have undertaken to plant the cause of Christ in new fields. One brother whom I met in Oklahoma last July now writes me to come to Western Arkansas for one meeting, and maybe three meetings, at new points. I will be in Arkansas, Oklahoma, and Texas from May 1 to July 15. Brother J. S. Dunn (my brother in the flesh also) is to be with me. We intend holding about twelve meetings, six each. If we are wanted in Texas, Arkansas, or Oklahoma in meetings, parties can write me at Murfreesboro and I will arrange accordingly. Usually when I go to a new place in summer or autumn for a meeting I am wanted to hold others, then I have engagements ahead and cannot. If parties will write me in advance, I can map out my programme so as to hold meetings I otherwise fail to hold.

During Christmas week I was with the church at Boston, Williamson, County, Tenn., and tried to stir up the church to sound out the word. As a result the church has arranged to use a preacher one month and do mission work at some point where the gospel has not been preached. Any church can hold at least one meeting a year in addition to the home meeting. Let us all endeavor to do more for Christ this year than ever before. Let us demonstrate the Lord's way by doing the work for Christ. Practice is better than theory without practice.

JOHN E. DUNN.

Murfreesboro, Tenn.

A New Paper.

The Stumbling Block of the New Century will be devoted to the religion of Christ as taught in the first century by Christ and his apostles. Fifty cents per year.—J. R. Biggs, editor, Ocala, Fla.

BLMYER BELL'S BELL
UNLIKE OTHER BELLS
SWEETER, MORE DURABLE,
LOWER PRICE.
OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.
(Mention this paper.)

Young-Williams Debate.

This debate was held at Crafton, Wise County, Tex., between Brother A. W. Young, editor of the Christian Preacher, and J. K. P. Williams, field editor of the Baptist Flag, who resides at Sherman, Tex. It began on January 22, and lasted five days.

The general church question was discussed, each affirming that the church with which he stood identified was scriptural in origin, doctrine, and practice.

Brother Young led out in the affirmative for the first two days and a half, presenting arguments that were unanswerable by any man. He showed that the church of God originated in Jerusalem on the first Pentecost after the resurrection, and the church had salvation in it, and those who obeyed the gospel on that day were added to the church. He introduced many passages of scripture to show that it was scriptural in doctrine and practice. Brother Young asked Elder Williams if there was any grace in the Baptist Church, and, since he claimed that he was saved by the grace of God, if he was saved before he got to the Baptist Church. To which Elder Williams replied, "Yes." Brother Young then said: "Since you were saved by the grace of God before you entered into the Baptist Church we conclude therefore that there is no grace of God in the Baptist Church." With this position Elder Williams told him that he was right in saying that a man doesn't fall from grace when he falls from the Baptist Church, that he falls back into the grace he left when he went into the Baptist Church.

Elder Williams is an able debater of Baptist doctrine, and well known in Texas as a champion debater. The only trouble is that he had to fight the truth with error. The Christian preachers that attended the debate were W. P. Skaggs, J. T. Hunsaker, and the writer. May the Lord spare Brother Young many years to battle for the truth. R. F. WHITAKER.

To Cotton Ginners.

The past ginning season again demonstrated the incomparable superiority of the American Cotton Company's Roundlap bale. Not only were farmers benefited who had their cotton put up in Roundlap bales, but even the patrons of old-style gins profited by the presence of Roundlap competition.

Although last year the American Cotton Company largely increased the number of its presses in the South—installing all that it was able to build—the demand in New England and abroad for cotton baled by this process greatly exceeded the supply. The company is preparing this year to add largely to the number of its presses. The company's works are running day and night building presses, which will be leased to responsible ginners, who own or are prepared to build modern ginhouses in good cotton districts, on a rental which is ultimately repaid by the cotton buyer in the premium for cotton in Roundlap bales.

Information concerning leases will be supplied by Mr. T. F. Hutchinson, No. 32 Porter Building, Memphis, Tenn. THE AMERICAN COTTON COMPANY.

Letter heads, note heads, billheads, statements, envelopes, etc., printed in best styles on short notice. Write to us for prices and samples.

The man who carries the burdens of life gracefully grows to be strong with both God and man.

\$100 a Month and Expenses This Winter.

We want a good man or woman in every district who is honest, sober, and industrious, to engage with us for 1900. We give \$100 a month and expenses for right party selling our Quaker Bath Cabinet and appointing agents in unoccupied territory. No experience is necessary. No trade to learn. We furnish everything.

This wonderful Cabinet is needed for bathing purposes in every home. It opens the pores, sweats out the poisons that cause disease, and provides at home all the cleansing, purifying, and invigorating effects of the famous Turkish and Medicated Vapor Baths. A regular Hot Springs at home. Cures a bad cold in one night. A good position to those who mention this paper and write us at once, giving age and references. The World Mfg. Co., Cincinnati, O.

Young people, look into those eyes, listen to that dear voice, and notice the feeling of even a touch that is bestowed upon you by that gentle hand. Make much of it while yet you have the most precious of all good gifts—a loving mother. Read the unfathomable love of those eyes, the kind anxiety of that tone and look, however slight your pain. In after life you may have friends—fond, dear friends; but never will you have again the inexpressible love and tenderness lavished upon you which none but a mother bestows. Often do I sigh in my struggles with the hard, uncaring world for the deep, sweet security I felt when of an evening, resting in her bosom, I listened to some quiet tale, suitable to my age, read in her tender, untiring voice. Never can I forget her sweet glances cast upon me when I appeared asleep, never her kiss of peace at night. Years have passed away since we laid her beside my father in the cold churchyard, yet her voice still whispers from the grave, and her eye watches over me as I visit spots long since hallowed by her memory.—Lord Macaulay.

Write to us for any good book or tract published, and, if we haven't it in stock, we will endeavor to get it for you.

WHAT WILL THE HARVEST BE?

This need never be asked if you plant Peter Henderson & Co.'s seeds, as they are the acknowledged standard of excellence in both hemispheres. Our 1900 Catalogue of

Everything for the Garden is a 190-page book, 9x11 inches, containing over 700 engravings and 6 superb colored plates of Seeds and Plants—a perfect mine of information on garden topics.

To trace advertising, and give our Catalogue the largest possible distribution, we make the following unusually liberal offer:

Every Empty Envelope Counts as Cash.

To every one who will state where this advertisement was seen, and who encloses us 10 cents (in stamps), we will mail the Catalogue, and also send, free of charge, our famous 50-cent "Harvest" Collection of seeds, containing one packet each of New Large-flowering Sweet Peas, New Giant Pansy, New Giant Comet Asters, White Plume Celery, French Breakfast Radish and New Freedom Tomato, in a red envelope, which when emptied and returned will be accepted as a 25-cent cash payment on any order of goods selected from Catalogue to the amount of \$1.00 and upward.

PETER HENDERSON & Co.
35 & 37 CORTLANDT ST. N. Y.

General News.

The House Committee on Military Affairs has completed the army appropriation bill. It carries \$111,700,364.

In Russia the Czar has consented to the importation of coal, exclusively for the use of the Russian railways, free of duty until September 1, 1900.

The total British casualty returns up to February 14 were: Officers killed, 152; wounded, 380; missing, 112. Men killed, 1,477; wounded, 5,050; missing, 2,781. Other fatalities reported, 563. Grand total, 10,505.

The Tennessee, Holston, French Broad, Little Tennessee, and Pigeon Rivers are out of the banks. The water is twelve feet above low water and rising. Thousands of logs are coming out of the mountains in rafts.

Our weather bureau service is to be extended by the establishment of observatories in all Mexican gulf ports between Tampico and Progreso. They will be under the charge of the weather officials at Galveston, Tex.

General Ludlow, recently arrived in Washington from Cuba, says: "Havana is one of the best regulated cities in the world to-day. I will not draw any invidious comparisons, but there is no city in the United States that can beat it."

In the exportation of cereals, the Gulf ports have made great gains of late years. In wheat exportation New York is still first, but the shipments are declining, while Galveston, Tex., is second, with shipments rapidly increasing.

The war in Africa progresses without decisive action. The latest reports say that the British troops have reached Kimberley, and indications seem to point toward their following up this achievement with further material progress.

The Superintendent of the White Pass and Yukon Railroad took the snowfall at various points along the line of the railroad for December, with the following results: Glacier, 90 1/2 inches; White Pass, 55 inches; Fraser, 42 1/2 inches; Log Cabin, 74 1/2 inches.

In Germany la grippe is prevalent. The physicians assert that at present there are more than eighty thousand persons in Berlin suffering from the malady, although relatively few cases prove fatal or very serious. The American Ambassador is among the victims.

The Secretary of the Interior has transmitted to the House of Representatives a report of the disbursements for agricultural colleges for the year ending June 30, 1900. For the following States \$25,000 each is disbursed: Tennessee, Kentucky, and Alabama.

It is said that fully ten thousand mules have been shipped to South Africa from Texas since the war commenced. The British Government has paid nearly \$500,000 for these animals. Buying is still going on under the direction of Captain Smith, an expert veterinarian of the British army.

The War Department has just acquired land at Cape Henry, upon which a great fort will be built, to command the entrance to Chesapeake Bay, and thus protect the cities of Washington, Baltimore, and others. This is part of the system of coast defenses upon which the War Department is engaged.

A Boston cemetery company has decided to exclude automobiles from its burying ground lest the horseless ve-

hicles should cause runaways, which might create havoc among tombstones and monuments. There are many costly monuments in the cemetery, and as these are insured by the company a runaway accident might result in serious loss.

The Mobile cotton market has kept pace with the general upward movement of cotton values. A lot of high-grade cotton, good middling, changed hands on February 13 at 9 cents to English buyers, the highest price obtained this season in the South. Liverpool is 2 cents above local spot prices, which fact probably enables the English buyers to get even at 9 cents.

An addition to the known mineral treasures of the frosty north is made by the recent discovery of gold deposits in Siberia, on the northwestern shore of the Sea of Okhotsk. The Russian Government has taken charge of the new gold fields, and is preparing to lease them to parties who wish to try their fortune in developing the deposits. A fresh impulse is thus given to the opening up of Siberia.

The Secretary of the Navy has sent to the Senate a statement of the number of vessels under construction and of naval officers available. The statement was made in response to a resolution of inquiry. It shows that there are sixty-one vessels of all classes now building and that with these vessels in commission they, together with those now in use, would require 3,000 officers, whereas there are now only 1,084 officers. There are 14,000 men in the navy.

Hon. Joseph Israel Tarte, Minister of Public Works in Canada, is strongly opposed to the sending of any more Canadians to South Africa. Referring to the proposal to send out 10,000 men, his paper, La Patrie, says: "The country has already spent nearly \$2,000,000 to send two contingents to Africa. These figures show what war is and what will be our responsibility. If we are to take part in all the conflicts of Europe, instead of developing our resources and improving our country, we will spend our money in armaments for wars in which Canada has no direct interest."

A statement was made by the War Department that the total export of coffee from the island of Puerto Rico from the date of American occupation to November 30, 1899, was 53,243,025 pounds, valued at \$6,139,955. Of the amount exported during the period mentioned France received 21,501,479 pounds, valued at \$2,583,683; Spain, 8,102,695 pounds, valued at \$960,729; Italy, 5,727,557 pounds, valued at \$662,781; the United States received 2,608,642 pounds, valued at \$269,339. The annual average export of coffee during the years 1887-1891 was 40,349,000 pounds, valued at \$4,945,000.

Oscar S. Straus, United States Minister to Turkey, has just arrived in New York on leave of absence. When Mr. Straus reached his post a year and a half ago the United States and the Sublime Porte had differences of opinion on a number of weighty questions. Mr. Straus has, it is said, solved these problems satisfactorily. The most important matter placed in the hands of Minister Straus was the adjustment of the indemnity claims against Turkey incurred in 1895, when a large amount of American missionary property was destroyed by Turkish religious fanatics during the terrible disorders in Armenia.

Severe cold weather accompanied by high gales prevailed in England.

DO YOU GET UP WITH A LAME BACK?



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Do You Realize the Danger You are In?

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's Disease, which is the worst form of kidney trouble, may steal upon you.

The mild and the extraordinary effect of the world-famous kidney remedy, Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince any one, and you may have a sample bottle for the asking.

Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root, are, obliged to pass water often during the day and to get up many times at night, smarting or irritation in passing, brick dust or sediment in the urine, catarrh of the bladder, constant headache, dizziness, sleeplessness, nervousness, irregular heart beating, rheumatism, bloating, irritability, worn-out feeling, lack of ambition, loss of flesh, or sallow complexion.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sed-

iment or settling or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Swamp-Root is the triumphant discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with marked success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

If you have the slightest symptom of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghams-ton, N. Y., who will gladly send you free by mail immediately, without cost to you, a sample bottle of Swamp-Root and a book of wonderful Swamp-Root testimonials. Be sure to say that you read this generous offer in the Gospel Advocate.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at drug stores. Do not make any mistake, but remember the name, Swamp-Root.

Trains were snowed up in all directions, street car lines blocked up, telegraph and telephone wires down, delaying communication in all parts. There have been a great many accidents, due to falling chimneys and roof slates, and from similar causes. Mail vans and people traveling by foot in country districts are reported missing, and several persons have been found frozen to death in exposed places. The streets of London are in a fearful condition from the snow and sleet, and many pedestrians have sustained fractured limbs from falling on the icy pavements.

The weighing of mail in the territory of the Nashville, Chattanooga and St. Louis Railway and the Louisville and Nashville Railroad began on February 20, and will continue for thirty-five days. The United States mail handled by the various railway systems is weighed every four years to strike an average, that the pay of the roads may

be governed according to the average number of pounds of mail matter they carry. Orders for weighing the mail were received some time ago, as announced in the Nashville American, but the official date was only received last week. The roads have had a special form printed showing just where each pouch is taken on the different trains, and at the point it is put off. The weighing is carried on by representatives of both the United States Government and the different roads.

\$18 to \$35 WEEKLY | MEN and WOMEN
and EXPENSES | At Home or Travelling.

Mr. Smith, of Ind., made \$927.50 first 6 months. Albert Hill, of N. J., \$238 first month. Mr. Muncy, of Texas, \$12.50 first 2 hours. Carrie Williams, clerk, \$144 in 6 weeks. Mrs. Hitchcock, \$222, besides housekeeping. Lida Kennedy, \$84 while teaching. **LET US START YOU!**—No experience needed. Our Agents made over \$47,000.00 last month supplying the enormous demand for our famous Quaker Bath Cabinet, and appointing agents. Wonderful seller. Everybody buys—business men, families and physicians. No scheme, fraud or fake methods. Write today for our Proposition, New Plan, etc. Free. World Mfg. Co., 47 World Bldg., Cincinnati, O. [We recommend above firm as reliable.—Editor.]

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prepared from the fresh juice of lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants. Sold by druggist; 50-cent and \$1 bottles.

For biliousness and constipation.

For indigestion and foul stomach.

For sick and nervous headaches.

For palpitation and heart failure take Lemon Elixir.

For sleeplessness and nervous prostration.

For loss of appetite and debility.

For fevers, malaria, and chills, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir. Lemon Elixir will not fail you in any of the above-named diseases, all of which arise from a torpid or diseased liver, stomach, or kidneys.

50-cent and \$1 bottles at druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

At the Capitol.

I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used.

J. H. MENNICH, Attorney.

1225 F street, Washington, D. C.

Mozley's Lemon Elixir.

W. A. James, Bell Station, Ala., writes: I have suffered greatly from indigestion or dyspepsia. One bottle of Lemon Elixir did me more good than all the medicine I have ever taken.

Mozley's Lemon Hot Drops.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.

25 cents at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

To Florida in a Hurry.

That is the way you go on the famous "Dixie Flyer" train, which carries elegant vestibuled sleeping cars through from Nashville to Jacksonville, Fla., by Chattanooga, Lookout Mountain, Kennesaw Mountain, Atlanta, Macon, and Tifton, leaving Nashville 7:30 A.M. daily, taking up direct connections in Union Depot, Nashville, with night trains from Western Kentucky and West Tennessee. In addition, the "Quickstep" sleeper leaves St. Louis daily at 7:20 A.M., and runs to Jacksonville, Fla., over same route without change. By this route you pass through the largest cities, grandest mountain scenery, and more points of historical interest than by any other line leading to Florida and the Southeast. Berths secured through in advance upon application. Call on or write to W. L. Danley, General Passenger and Ticket Agent, Nashville Tenn.

The Angelus.

This beautiful picture, mounted on red or gray cardboard, ready for hanging, for 25 cents. When ordering, state whether you desire gray or red background. This picture requires no frame. RAPHAEL CO.

Box 484, Atlanta, Ga.

"Biographies and Sermons," by F. D. Srygley, is a book that will be read with interest by all true Christians. The price is \$1.50 by mail, postpaid.

Z. T. Beachboard.

"Mark the perfect man, and behold the upright: for the end of that man is peace."

Brother Z. T. Beachboard was born at Fairfield, Tenn., December 22, 1847; obeyed the gospel at seventeen years of age; married Miss Ellza Lynch, January 1, 1874; and died at Bellbuckle, Tenn., November 23, 1899.

More than twenty years ago Brother and Sister Beachboard associated themselves with the Cross Roads Church, which is two and a half miles west of Bellbuckle, while they lived three miles east of that place. For three or four years he brought his wife and little children over this long, rough road, to meet with the disciples of Jesus and worship the God he loved. They were among the most regular attendants on the Lord's day meetings. Brother Beachboard's Christian worth and Bible study gave him a prominent place in the Bible class and the worship. He was a meek man in the true sense of that word: "Not easily provoked; submissive to the divine will." A quiet dignity pervaded his life.

These elements of character were in nowise assumed, but were prominent in his home, in his business, and in his public work and worship in the church. Since his death reference has been made to the meetings over which he presided as being among the most pleasant and profitable the congregation ever had.

The thought of establishing the work and worship of those claiming to be only Christians, at Bellbuckle, Tenn., originated with Brother and Sister Beachboard. A more inviting place for such work could not have been found. Only one member lived immediately in the town. His life and influence were discouraging to the work. Only a few members lived within less than about three miles of the place. Three families, aggregating seven members of the church, formed the nucleus of the congregation, under Brother Beachboard's leadership.

A small upper room was rented and occupied a year. Often only three or four were present at the Lord's day meetings. Brother L. R. Sewell held a meeting in this little room, with one addition. A larger hall, the second floor of one of the stores, was secured for the next year. The regular attendance continued small. Brother and Sister Beachboard and their little children were the only ones present on one Lord's day. The songs, Bible reading, prayers, and the Lord's Supper were engaged in with their usual zeal and devotion. In referring to this afterwards, Brother Beachboard said: "We intend to worship God somewhere every Lord's day and we determined to continue it here." They were never alone in the public worship again. Renewed efforts were put forth by them and others, resulting in success.

These meetings were held just between large, flourishing Methodist and Baptist churches, and were thoughtlessly ridiculed by some. This, with some of our own members being ashamed of so small a beginning, discouraged the work. But the faithful few persisted. A lot was bought on which stood a small dwelling. This house was used for the meetings more than a year, being often crowded with worshipers. Then a house costing about fifteen hundred dollars was built. Two hundred and eighteen names are on the subscription list as contributors to this building. Brother and Sister Beachboard gave one hundred dollars besides much help others

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wise, though they had a large family dependent on their labors.

Brothers J. M. Kidwill, E. A. Elam, and J. A. Harding were among the first to hold meetings. A zealous, working church was built up. Peace, devotion, and brotherly love reigned supreme in the congregation until some, inexperienced in church work, having more zeal than knowledge and faith, broke the spell of harmony and good will, and finally resulted in Brother Beachboard and almost all the original members withdrawing from the congregation. This was brought about by efforts of a few men at organization, that resulted, as he thought, in an unscriptural "board of church officers," elected in an unfair and unjust way, taking arbitrary control of the church. Brother Beachboard's Christian character was exhibited in his quiet but firm protest against such work until it went beyond the control of God's word.

It is worthy of consideration that after this, though the "board of church officers" were men of some wealth and worldly influence, though they employed a "pastor" who devoted his whole time to the work, publicly and privately, with zeal and earnestness for about two years, the interest waned to such an extent that when the "pastor" left the work had declined until the Lord's day meetings were "sometimes forsaken."

Brother Beachboard said, a few days before he died, that he had prayed more constantly and fervently over this than anything that had ever come up in his life. He could well realize the force of the word of the Lord to Samuel, saying: "They have not rejected thee, but they have rejected me, that I should not reign over them." He had no word of censure or reproach even for those who he thought had treated him with the greatest discourtesy.

For a number of years Brother Beachboard received and paid out the contribution, making yearly, itemized reports to the church. One Lord's day a brother, who seemed to desire this work, "stepped forward, took the money, put it in his pocket, and, without a word, walked off." During the week Brother Beachboard kindly asked him for the money and entered it on his book. He related this two days before he died, and it was perhaps the first time he had ever mentioned it, though it took place years ago.

His was a home where family worship was regularly conducted. The beauty of his Christian character shone when, having gathered his children together, he read to them the Scriptures and led them in prayer to a throne of grace and mercy. He formerly had family worship at night, but the little children were sometimes

sleepy and hard to interest in the lesson. He changed the time to morning, devoting the freshest and best hour of the day to God's word and worship.

The writer was perhaps more closely associated with Brother Beachboard in his religious work than any one else. He took much interest in my work in destitute places, went with me to the meetings, and never failed to make earnest inquiries of my success when I went alone. He counseled with me as to the direction of my labors, being a great help and encouragement to me. One would have to look more closely than I have ever seen to find serious defects in his Christian character.

In a meeting of the "board of church officers," when the qualifications of elders were under discussion, one member of the "board" said, "There is not a man in the world who has these qualifications," and asked that one such be named. Brother Beachboard was unhesitatingly named, and they were asked to mention the item he did not fill, while the qualifications required were read from the New Testament. He was hesitatingly challenged on but one.

Brother E. L. Cambron began some work with the Bellbuckle church a few months before Brother Beachboard died. He attended some of the meetings and was encouraged at the prospect of good results. His "heart's desire and prayer to God" was that the church which he had labored and sacrificed so long to establish and build up might be restored to a Bible basis and God's favor.

While he was unable to attend church, he regularly laid by in store on the first day of the week a contribution, which Sister Beachboard has distributed since his death. A part of it is to be sent to a poor and much afflicted brother living fifteen miles away, whom Brother Beachboard had visited.

The godly influence of this man's life shows in his own loving, obedient, godly family, and, like leaven, has worked for good in the hearts and lives of many others. His was eminently a life of faith and purity.

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A Sermon on Denominationalism.

It is the purpose of the writer to show in this sermon that denominationalism, as it exists in the religious world, is contrary to the teachings of the New Testament, and cannot meet the approval of God. The teachings of Jesus Christ and the Holy Spirit, as set forth in the New Testament, shall be our only authority in determining this question.

The reader well knows that there are in existence a large number of denominations, and that the amount of them are just so many divisions in the religious world, which is called "Christendom." The New Testament clearly teaches that there were no denominations in the days of the apostles, and nothing is more clearly condemned therein than divisions among the people of God.

The apostle Paul says: "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all." (Eph. 4: 4-6.) He who is capable of understanding a sentence when he reads it can see that the connection in which we have the phrase, "one body," here as clearly shows that there is but one body as does the phrase, "one God," show that there is but one God. Again, the apostle says: "As we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ." (Rom. 12: 4, 5.) Once more: "But now are they many members, yet but one body." (1 Cor. 12: 20.) If language can establish anything, these scriptures prove that there was but one body of Christians on the earth in the days of the apostles, and hence there were no denominations.

In Col. 1: 18-24, Paul declares that this "one body" is the church. In Eph. 1: 22, 23, he reverses the order and says: "The church, which is his body." Then, as there was but one body of Christians in the days of the apostles, and that being the church, it follows with absolute certainty that there was but one church. This "one body," or church, held but one system of faith. (Eph. 4: 5.) How, then, does it come to pass that there are a great many denominations in existence calling themselves "churches," each holding a system of faith contradictory to all the rest? There must be something wrong in this.

A great many of those belonging to the denominations tell us that all of the denominations together make up the one body or church, of which Paul speaks; but this is a sad mistake. It is well known that these denominations are most terribly divided in faith and practice; but Paul says that the "one body," or church, is "fitly joined together and compacted." (Eph. 4: 16.) In Col. 2: 19, he teaches us that it is united by "joints and bands" and "knit together." He says to those constituting it: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1: 10.) In Eph. 4: 3, he commands them to endeavor "to keep the unity of the Spirit in the bond of peace." Therefore the idea that all the denominations together make up, or constitute, the one body, or church, is a delusion.

Suppose all these denominations were to meet in a convention, and the apostle Paul were to rise from the dead and appear in the convention, and

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were to inform them that God had sent him back to the world to serve him here a while again; that he had instructed him to come back and take his position in the same body, or church, to which he belonged when on earth before, and he were to ask them this question, "Where is the one body, or church, to which I belonged when I was in the world before?" and he were to be answered as follows: "All the denominations represented in this convention combined constitute, or make up, the one body, or church, to which you belonged and for which you labored when on the earth before."

Reader, can you not, in your fancy, see him bow his head in sadness, soliloquizing about as follows: "O deluded set! Here are a host of different bodies, differing almost as widely from each other in teaching and practice as heaven is from the earth, yet claiming to constitute the one body, or church, for which I labored when I was on the earth before. Are they so ignorant of the teachings of the word of God that they do not know that I declared that the one body, or church, is united 'by joints and bands' and 'knit together'; that it is 'fitly joined together and compacted'; that I earnestly besought those composing it to 'speak the same thing' and to 'have no divisions among themselves,' but to 'be perfectly joined together in the same mind and in the same judgment,' and to 'keep the unity of the Spirit in the bond of peace?' And, above all, do they not know that my Savior, just before his sweat was as great drops of blood falling down to the earth, earnestly prayed that all his people might be one, as he and his Father were one? (John 17: 20, 21.)"

Would you not give much to hear the sermon of reproof and rebuke, from "our beloved Brother Paul," which would be sure to follow, if he were permitted to speak? But it is to be feared that the convention would put him to silence.

The old assumption that all cannot see the part of the word of God, expressed in literal language, which pertains to the way of salvation, alike is extremely false. This part of the word of God is as plain and easily understood as McGuffey's First Reader to him who is willing to receive it, without perverting it to make it fit unscriptural theories.

When all professed Christians become willing to turn away from all things human and believe all the word of God teaches, nothing more or less, respecting the way of salvation; to obey its commands and precepts, adding nothing to and taking nothing from; to become and be what it requires, nothing more and nothing less, they will become united in the one body, or church, speaking "the same thing," having "no divisions" among themselves, but will be "perfectly joined together in the same mind and in the same judgment;" and that earnest prayer of the blessed Savior will be answered: "That they all may be one; as thou, Father, art in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me."

FLAVIL HALL.

(To be continued.)

**Mardi Gras Celebration, New Orleans, La., and Mobile, Ala.,
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On account of Mardi Gras celebration at New Orleans, La., and Mobile, Ala., February 26, 27, 1900, the Southern Railway will sell tickets from points on its lines to New Orleans, La., and return, also to Mobile, Ala., and return, at rate of one fare for the round trip. Tickets will be sold from February 20 to 26 inclusive, with final limit to return March 15, 1900.

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Obituaries.

[Obituaries will hereafter be limited to forty lines and signature. This is about two hundred and fifty words, and makes nearly a half column. Avoid the use of poetry as much as possible, especially of that which is original.—Editors.]

PACKWOOD.

On December 28 the death angel visited the home of Y. C. and Malinda Packwood and took from them little Bennie, a twin brother to little Jessie. O how sad it was to have them separated! They were so much alike. Little Bennie was a sweet and loving little boy. He was three years, one month, and nineteen days old. He now rests with his grandmother, who passed on three weeks before. Let it be a happy thought to us that Bennie is in the hands of Him who doeth all things well, and let it be our daily prayer that we may have the courage and knowledge to bring the remainder of our little ones up in a way that they will be prepared to meet little Bennie and grandma and all the loved ones gone before. Remember that Jesus said: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven." Elam, Tex. JOSIE PACKWOOD.

DUGGER.

Josiah A. Dugger was born on May 6, 1819; married Harriet H. Blankenship in February, 1846; obeyed the gospel in 1850; was baptized by Brother Wade Barrett; and died at his home, Stiverville, Maury County, Tenn., on November 16, 1899. Though feeble, the immediate cause of his death was from a fall causing a severe cut on his forehead. Uncle Joe and Aunt Harriet reared a family of six sons and five daughters. All are members of the church and survive their parents, save the second daughter, who died eight years ago. He leaves about fifty grandchildren, quite a number of whom are members of the church. Uncle Joe was a good citizen, an upright Christian, a loving husband, and a kind father. He will be missed by us all as a citizen, friend, and member of the church; but most of all by his children, as a father and counselor. W. N. MURPHY.

Glendale, Tenn.

PHILLIPS.

Another lamb has been gathered into the fold; a radiant spirit lately given to human form has returned to the Lord. Little Thelma, daughter of Pickens and Lizzie Phillips, was born on November 10, 1899, and died on January 20, 1900. Her short life was a source of love, joy, and hope to her young parents and many relatives, and was spent in perfect health until she was attacked by the dread disease which caused three days' intense suffering, when the merciful Father released her sweet spirit. An-

other joy has been added unto heaven, and through her we are nearer drawn to the Father's throne.

'Tis sorrow builds the shining ladder up,
Whose golden rounds are our calamities,
Whereon, our firm feet planting, nearer God
The spirit climbs, and hath its eyes unsealed.

BELLE C PHILLIPS.

SHANNON.

Samuel D. Shannon was born on November 2, 1876, and died on January 16, 1900. He obeyed the gospel in his seventeenth year, during a meeting held by Brother Granville Lipscomb, at Cathey's Creek. Brother Shannon had the confidence of the people in the community in which he lived. He realized he was, like other people, imperfect, but with a brave heart he confessed his faults before men, knowing that if he would do this he had an Advocate with the Father, Jesus Christ, the righteous one, who would forgive sins. From the large number of sympathizing friends at the funeral and burial he must have been a very valuable young man to the neighborhood. When such a young man is taken by death he is missed. He was a son of whom the whole family were proud. No wonder it was a great sacrifice to give him up. I trust we all may meet him in the happy home with the angels of heaven.

F. C. SOWELL.

GRIGBY.

Our dear little sister, Ruth E. Grigby, has left us for the beautiful home above. She was born on March 2, 1887, at Lynnville, Tenn., and death claimed her on January 5, 1900. She became a child of God last year, under the preaching of Brother Hooten, and she lived a model Christian life, always in her Sunday school class, and dearly loved to be with the saints to commemorate the death of Christ. She gave liberally of what money came into her hands. She indeed had a meek, quiet spirit; lovingly obeyed her father and mother, thereby setting a grand and good example for the other children. We cannot call her back to us, but we may go where she has gone; and O how sweet it will be to meet our loved ones when life's troubles are all over! Brother and sister, you have now an angel daughter; she awaits you and her sister and brother on the other shore. Let us all strive to gain that home. A. T. ODENEAL.

Paris, Tex.

HENDERSON.

George W. Henderson was born in Newport, England, on May 11, 1827, and died at Mt. Pleasant, Tenn., on November 18, 1899; aged seventy-two years, six months, and seven days. He obeyed the gospel on August 15, 1892, at Pinewood, Hickman County, Tenn., under services conducted by E. J. Meachum. To know Brother Henderson was to love and admire him. He was ever ready to help those in distress and want. He never accumulated much of this world's goods, but laid up treasures where "neither moth nor rust doth corrupt, and where thieves do not break through nor steal." He was a loving husband, a kind father, and a good neighbor. He has gone to receive a crown of glory. If his children want to meet him in the sweet by and by, they should be faithful to the end; and it will not be long until they will meet him again, at the great reunion in our Father's house. L. C. BEARD.

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DEMENT.

David Lafayette Dement was born on January 26, 1897, and died on September 9, 1899. Thus ended the career of little David Lafayette Dement, son of Brother Thomas and Sister Jennie Dement, and grandson of Brother J. L. and Sister Bryant. He was a bright and intelligent little boy, and was the joy and comfort of the home circle; but God through his infinite wisdom, and who doeth all things for the best, saw fit to take him above, leaving sadness and disappointment behind; but we would admonish the parents and grandmother not to grieve over heaven's gain, but with a firm hope and trust in Jesus, say, like the poet:

Fold the little hands so waxen
O'er the pulseless baby breast,
For our little one is sleeping
In death's long and dreamless rest;
Press the gold-fringed eyelids gently
O'er the sunny, trusting eyes—
Eyes that, closed on earth forever,
Open up in paradise.

Yet who would wish to call him
From his home of light above?
Who would ask that God had left him
Here to cheer us with his love?
Even with our love to guide him
In the paths of good and right,
Would he still have entered heaven,
With a soul so pure and white?
W. S. M'H.

EDWARDS.

Daniel Edwards was born in Casey County, Ky., on June 18, 1815; was married to Miss Thersa Tucker on October 12, 1837. To them were born fourteen children, twelve of whom are still living; all lived to be grown. Brother Edwards obeyed the gospel in August, 1844, under the preaching of Brother Carroll Kendrick; moved to Texas in 1876; departed this life on November 23, 1899; aged eighty-four years, five months, and five days. He was a faithful member of the church of Christ for fifty-five years. He and his wife lived happily together for over sixty years. She is still living. He was a constant reader of the Bible, which he loved and in which he was well versed. His house was always the home for preachers. He leaves behind him his aged companion and twelve children to mourn their loss, which

we hope is his eternal gain. That he was loved by his neighbors was proven by the large concourse of people that attended his funeral. May his children so live as to be prepared to meet him in a better world. W. A. SEWELL.

STONE.

Our dear brother, John L. Stone, of Sequatchie County, Tenn., was born on February 2, 1825, and died on December 26, 1899, at his home, surrounded by all his family, consisting of wife and eight children, all of whom are members of the church of Christ. These are left to mourn the loss of one so good and kind as a husband and father, for he loved his family and his family were devoted to him. He obeyed the gospel about forty years ago, under the preaching of Brother Lovè, when it was by no means popular to be simply a Christian; but for all these years he stood nobly by the faith that was once for all delivered to the saints. For more than a year of his last days he was afflicted and suffered much, but was conscious until the last. When the end drew near, he called his family around him and told them how to manage his affairs, and the details of his funeral, just as if he were going on a journey. By request, the writer conducted the funeral in the new church house at Daus, near his home, on which house Brother Stone had arranged for his family to place a bell at his expense. A large audience of his friends and relatives were present to show the high esteem in which he was held and to sympathize with the bereaved family. Thus our dear brother passed away, leaving many assurances that our loss is his eternal gain. Among these assurances was the request that they sing at his funeral: There is a place where my hopes are stayed; My heart and its treasures are there.

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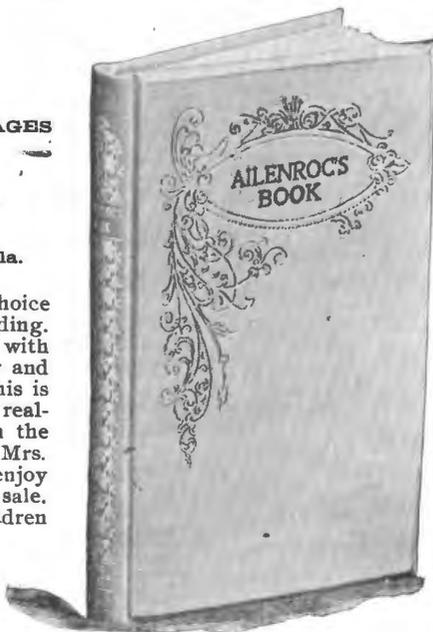
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EDITORS.

D. LIPSCOMB. E. G. SEWELL. F. D. SRYGLEY.
J. C. M'QUIDDY, Office Editor.
232 North Market Street, Nashville, Tenn.

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SPECIAL NOTICE.

Should YOU receive the Gospel Advocate marked with a red ~~mark~~ at this place, YOU are to understand that we are sending it to YOU with the view of securing YOU as a regular subscriber. We are indebted to a mutual friend for YOUR address. We desire that YOU carefully consider the merits of the paper. We want YOU on our list. We are endeavoring to make this the best year in the history of the Gospel Advocate, and we desire YOUR cooperation. The numbers sent YOU marked as indicated are free.

I know a man who is in great trouble because he is confronted by obstacles in life which he sees no way to overcome. In fact, he says mountains of difficulties lie right before him and he does not see how he can go any farther. The fellow is trying to go the wrong way. He has the lines of his life all mapped out on a dead level. It has never occurred to him to go upward. Nothing but sin can get between man and God on the upward journey, and the way to remove sin by forgiveness is easy, plain, and practicable at all times and to every soul. That clears the route to heaven and immortal glory, and the mountains of difficulties in front are of no consequence. If you cannot go forward any farther, try it upward. The way to heaven leads straight up from every point man can possibly be while in the flesh. It is a way any soul can go alone with God's help, no matter how much opposition other people may interpose. Try the upward route.



I am not sure but that many a man has lost his own soul trying to save other people. This sounds like a very strange saying the first time one hears it, but it will appear more plausible and scriptural the longer and more carefully it is studied. If no one had any duty to perform except to try to get others to obey God and be saved, the saying would be clearly unscriptural; but God requires every man to be something of a practical Christian himself, as well as to try to get others to be Christians. Even if a man succeeds in getting others to be Christians, he himself will not be saved for that reason alone. The fact that a man gets somebody else to be a Christian will not save him unless he is a Christian himself. If a man is really a Christian himself, he will be saved whether he gets anybody else to be a Christian or not. Of course no man can be a Christian himself

without trying to get others to be Christians; but a man can try to get others to be Christians, and can even succeed in that effort, and still not be a Christian himself. The thing for every Christian to do is to make an earnest effort to keep exactly right himself so that his soul may be saved in the day of the Lord Jesus. The exhortation of Peter was: "Save yourselves from this untoward generation." There is an element of intense individuality in Christianity "whereunto ye do well that ye take heed." The effort to get others to be Christians is often a flat failure, and then those who are making a specialty of that work without trying particularly to be Christians themselves are liable to be discouraged; but the effort to be a Christian yourself will never fail if pushed according to the teaching of the New Testament, relying upon God for assistance and final success. Any man can be a Christian and be saved by God's help, no matter what may be his condition and environments in life. If a man does no more than this, the result of his efforts will be quite satisfactory in the great day of final accounts.



Humility and purity are twin virtues and essential elements in Christian character and true greatness. Solomon said: "Pride goeth before destruction, and a haughty spirit before a fall." (Prov. 16: 18.) Paul said: "To every man that is among you, not to think of himself more highly than he ought to think." (Rom. 12: 3.) A greater than Solomon or Paul said: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." (Matt. 18: 3, 4.) He applied this principle of humility to the ordinary affairs of life as well as to matters of religious work and worship when he said: "When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." (Luke 14: 8-11.) The admonition of Paul to all Christians is: "In honor preferring one another." The meaning of all this is that Christians should not strive with each other for high places and distinguished honors. The example of two Christians racing against each other for a high office in political government is no better illustration of this doctrine than the spectacle of two preachers striving each for the mastery over the other in maneuvering for a good place "in the ministry." The truth of the matter is that the lives of professed Christians constitute a very poor comment on the doctrine of the New Testament at this point. As to and purity, there will be no further complaint of easier to teach and to understand than to practice: "Follow peace with all men, and holiness, without which no man shall see the Lord." (Heb. 12: 14.) The special injunction of Paul to Timothy was: "Keep thyself pure." (1 Tim. 5: 22.) If every Christian will seriously undertake to keep himself right by the teaching of the New Testament in humility and purity there will be no further complaint of religious indifference and spiritual lethargy. There is enough to keep everybody busy for some years to come in these two things.

My attention has been called to the following paragraph which appeared some time ago in a Texas paper concerning a woman evangelist:

"She was born and reared in Wayne County, O., where she was educated and joined the Methodist Episcopal Church. Her husband and an only child are dead. For twenty years she has been preaching, and has been a traveling evangelist for seven years, during which time she has visited all parts of the world. She believes that she has been divinely called for her work and goes as she thinks she is directed by God. She neither receives a salary nor takes up collections to defray her expenses. The railroads furnish her free transportation, and the people among whom she works board her. She has railroad passes all over the country and letters of recommendation from many among whom she has worked. She has been working alone until recently, but now is assisted by H. M. Pride, for whom, through President Harrison, she obtained an honorable release from the United States Army in order that he might engage in the work. They are at present the guests of William Grove, of Oak Cliff, Tex. 'I depend on God to give me everything, and he always does it,' said Mrs. Wheaton, cheerily. 'I never ask any one for a cent, though it has always happened that when I need any money some one comes along in time and gives it to me without asking. I pray for it and I receive it.' Mrs. Wheaton had quite a number of newspaper notices of herself and says that the press has always been very kind and of great assistance to her."

Two questions are propounded: (1) Do I believe her statement that when she needs "any money some one comes along in time and gives it to" her? (2) If this statement is true, does it necessarily follow that the money is from God in answer to her prayers? I have some doubt about the truthfulness of the first statement, though it may be true. If she prays for money when she needs it and somebody gives it to her when she prays, it does not follow that God sends it in answer to her prayers. The article from which the foregoing paragraph is clipped fills two columns of a daily paper and gives a description of her meetings and a synopsis of one of her sermons. Unless God has made radical changes in the doctrine inspired men preached in New Testament times, he is not supporting this woman or anybody else to preach such sermons as she is reported as preaching. The whole idea that God directs people, or supports people, to do anything or preach anything in religion except that which inspired men have taught in the Holy Scriptures, is erroneous.



A brother sends me an article from a Baptist paper published several years ago in defense of religious creeds in general and the Baptist creed in particular. The gist of the matter is stated in the following paragraph:

"But you require every one to subscribe to your creed? Yes, if you agree with me. If you do not like the creed of my church, there is plenty of room outside for you to float around in. If there were laws disfranchising you unless you subscribed to my creed, you might complain; but there is no civil law requiring you to belong to any organization. But we ought to agree if we walk together. It is said: 'Away with creeds, and to the Bible!' Well, take the commission. What does it teach? My creed is that it teaches: 'He that believeth and is immersed shall be saved.' What is your creed? Speaking of Jesus, his disciples said: 'Of a truth thou art the Son of God.' What does that mean? Is he merely man, or is he God? You say it is a debatable question. It is not with me. My creed is that he is God. I have not come to this conclusion in order to establish a creed to debar you from the organization of which I am a member, but it results from my examination of the Bible. I cannot read it without forming opinions and I become fixed in them. The very nature of things requires it. It cannot be otherwise and man be man."

Of course, if men have a right to establish a church

which they very properly call "my church," they have a right to define the creed of that church. The question is: Has any man or any set of men the right to establish or constitute any church except God's church, which includes and consists of all of God's people? Perhaps Methodists do not agree among themselves as to what the creed of the Methodist Church teaches on all questions; certainly Baptists do not agree among themselves as to what the Baptist creed teaches on all questions. Why should a squad of Methodists who do agree as to what the Methodist creed teaches write out their creed as to what the Methodist creed teaches, and sign it, and require everybody else to sign it, unless it is their purpose to establish another church? God's church is God's people and the creed of that church is the Holy Scriptures. Any man who is a Christian is a member of that church because he is a Christian, and no man or set of men has any scriptural authority to belong to or constitute any other church. They cannot make any other creed without constituting another church. For this reason they have no divine authority to make any other creed. No matter whether creeds are the cause of parties, or parties are the cause of creeds, the parties and the creeds are all wrong and ought to be abolished. The plain duty of every Christian is to abandon them.

Oax Contributors.

Salvation by Grace Illustrated.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." (Eph. 2: 8.) "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." (Titus 2: 11, 12.)

The word "grace" in a religious sense has been used to mean so many things that salvation by grace has been so greatly mystified that many despair of ever understanding the subject.

The word "grace" means favor, and the general idea attaching to the word in the Scriptures is that of favor or gift from God in any form it suited divine wisdom to confer it. To be saved by the gospel is to be saved by the grace of God, for the gospel is the power of God unto salvation. The grace or favor of salvation from God is through the conditions of the gospel. Many have fallen into the error of supposing that salvation to be by grace must be without conditions. Many err, too, in supposing the conditions or commandments of the gospel are only human works, when really they are the works ordained of God, and therefore the works of God.

A plain illustration of salvation by grace as taught in the gospel may somewhat assist the reader in understanding the subject. Let us suppose an industrious, good man, with a large family dependent upon him, to be a renter. We will name him John Workhard. He lives in the same neighborhood as James Kindheart, who owns one thousand fertile acres in his own name and right. They are intimate neighbors and highly esteem each other. One bright morning they meet, and the following dialogue occurs:

Kindheart (a well-to-do man): "Good morning, neighbor Workhard. I hope you are at leisure a few moments. I have it in my heart to make you a certain proposition, which may interest you, as it concerns your welfare and that of your family. Would you like to have a nice farm for a home for your wife and children, and own it in your own name and right, unencumbered?"

Workhard: "Nothing on earth would please me better, friend Kindheart, but I dare not hope for that now. When I and my wife were first married we thought we would economize and save all we could and lay by a fund with which we hoped to be able to buy us a home some time, but these dear responsibilities, as I call our children, God bless them, have increased so rapidly in my family we have quite given up the hope of ever being able to own a home; and now we are striving with might and main to give them a common-school education, teach them lessons of industry and self-reliance, and turn them out to help themselves as best they can."

Kindheart: "That is a goodly heritage in itself." Workhard: "That is true, no doubt. I have often been told by those who are liberal in advice—yet will not turn over their hand to give your son or daughter a place to earn a living—that that is exactly the way to rear them. 'Work your children hard,' say they, 'and be content to live in a constant strain to make expenses yourself, it will keep you humble,' is their idea. But this I have observed, that these very advisers are as ambitious for their children as any one. If this be a parental weakness, I must admit I share that weakness. You know every parent would like to provide a home for his children if he can. St. Paul teaches the natural order is for the parents to lay up for their children; but it now seems so far out of my power it annoys me to think of it. We had better discuss some other subject."

Kindheart: "I know your situation and your struggles to get along in the world. I am in full sympathy with you. We are neighbors who know and appreciate each other. I like you and like your family, and I have this to say to you: I will arrange to put in your possession a tract of one hundred acres of land. You shall have it, a home of your own, with good right and title to the same."

Workhard: "I could never pay for it, I fear. I have a perfect horror of being in debt. I am a poor man, but I am glad to know I owe no man anything but love. It takes all I can make now to pay current expenses and we need more than I can buy. I cannot go in debt for land."

Kindheart: "As I said before, I know your situation. I will make the terms such as you can easily comply with and your title shall be clear and unencumbered."

Workhard: "Are you really in earnest, or are you sporting with my helpless poverty? If you are, I prefer to talk about something else. I have built too many air castles and had too many blasted hopes already."

Kindheart: "Believe me, neighbor, I am really in earnest. I mean exactly what I say, and will reassure you I have a very tender regard for you and your people. I believe you are a good citizen and an honest and true man in every way. Will you accept?"

Workhard: "I do not feel worthy of your kindness."

Kindheart: "I do not ask you to feel worthy, but ask, will you accept?"

Workhard: "I must know your conditions first." Kindheart: "You have a wagon and team. You know how to use them. You know I am a great believer in manual labor. It is godlike and honorable. It is helpful to man. In some degree it counteracts the evil tendencies in his nature. It is the hope of our—"

Workhard (interrupting): "If this be a criterion of worth, I am the richest man in the neighborhood. These large, horny hands and stiff joints are witnesses."

Kindheart: "You must hear me through."

Workhard: "Excuse me, but what are the terms?"

Kindheart: "I did not mention the worth and dignity of labor to intimate you needed any encouragement in that line, but simply to approve your course in life and show you how easily you might become the owner of one hundred acres of as good land as there is in the State, with a good cottage home upon it. You come in the morning to my house, with your wagon and team. Do not send one of your boys or a little dinky; but you, yourself, come and help me haul rails one-half a day and I will at noon, when we go to dinner, write you a clear deed to the one hundred acres."

Workhard: "I would not charge you a cent, friend Kindheart, for that service; why, you know we are neighbors, and I would help you all day for nothing, as to that matter."

Kindheart: "I know your heart toward me, and I want you to know mine toward you. To give you a clear deed I will have it read about this way: 'For, and in consideration of one-half day's hauling of rails by John Workhard, I have this day (October 1, 1900) bargained and sold, and do by these presents bargain, sell, and convey, to the said John Workhard a certain tract or parcel of land in District No. —, County —, State —. Beginning at a certain corner, said land runs thus and so, back to the beginning, and contains one hundred acres, more or less. I do furthermore covenant with the said John Workhard that the same is unencumbered and that I will warrant and defend this right and title to the said land and all the appurtenances thereof against the lawful claims of any persons whomsoever. (Signed) James Kindheart.

Witnesses: Timothy Truth, Solomon Steady.' How would that suit you, neighbor Workhard?"

Workhard: "My friend Kindheart, you are really giving me this land. This is your grace to me."

Kindheart: "Well, accept it and have it duly recorded. The title is good."

Workhard: "But you are not paid for it."

Kindheart: "I will feel paid when to-morrow I see your happy wife and joyful children move into that cottage which is ready to your hand upon the land, your own sweet home."

All can easily make the application. The service rendered would not be worthy to be compared with the value of the estate. It would be a matter of grace or favor.

An objector may say this is only a supposed case. True, it must be a rare thing for the like of this to happen among men and still harder to suppose where a man had waxed rich among his neighbors to be that benevolent. But that which it is designed to illustrate is no supposition at all. It is a grand and glorious truth that the grace of God which bringeth salvation hath appeared to all men. It appears through "teaching." Salvation is not of human origin, but "it is the gift of God" through faith. In the teaching of the gospel we learn that faith, repentance, confession, and baptism in the name of Christ are the conditions of salvation. It is our duty to obey these commands and be saved by the grace of God. These conditions can be complied with in less time than half a day. The jailer and his entire family obeyed these conditions within one hour, and that the unseemly hour of midnight.

This is indeed a feeble illustration as to the values compared. The whole world, yea, ten thousand material worlds like this are not to be compared to the unsearchable riches of Christ. No angel or archangel can compute their full value. Yet they belong to the humblest obedient child of God. The universe is God's. His children shall inherit all things and be joint heirs with the adorable Son of God in the vast possessions of the Lord Almighty.

Will Christ be repaid for the sacrifice he made? It is said: "It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." What enabled him to endure those sufferings? It was for the joy that was set before him that he endured the cross and despised the shame.

But look not now at Christ upon the bloody tree of the cross nor regard him in the midst of that fiendish, surging mob swayed by the prince of darkness. Behold him, as John in apocalyptic vision saw him, surrounded with the emblems of his purity, his grandeur, and his glory. One divine glance of Christ at that great multitude which no man can number, washed in his own blood, of all nations and kindreds and peoples and tongues, will repay him for the agony of Gethsemane and the pains of Golgotha. He shall see the travail of his soul and be satisfied.

G. LIPSCOMB.

A Tour Around the Globe. No. 29.

Looking out the porthole at 5:30 o'clock on the morning of August 24, I saw what seemed to be a detached rock, rising abruptly out of the sea, which I soon learned was Gibraltar; and by six o'clock we had rounded the point and cast anchor in the bay. Only a short time elapsed until I was on shore, and visited a number of interesting places.

The old Moorish Castle was especially interesting, since it is the oldest castle in Europe, having been built in the early part of the eighth century. It is now used for a prison. From this point I could see that the whole place is a network of fortifications. As I climbed the steep side of "the rock," at every turn were revealed tiers of forts constructed on the most approved principles. Both nature and art have done much to make Gibraltar the most impregnable citadel in the world. The great rock is a promontory three miles in length, from north to south, three quarters in average breadth, and about seven miles in circumference. It is connected with the mainland of Spain by a flat, sandy isthmus. Across this strip of land two rows of sentry boxes mark the Spanish and English lines, the "neutral ground" being the space between them.

The material of the rock is gray limestone and marble. Its highest point is one thousand four hundred and thirty-nine feet above the sea level. On the eastern side the rock needs no defense beyond its own precipitous cliffs, and in all other directi-

has been made practically impregnable. Besides a sea wall extending at intervals around the western base of the rock, and strengthened by curtains and bastions and three formidable forts, there are batteries in all available positions from the sea wall up to a height of one thousand three hundred and fifty feet; and a remarkable series of galleries have been hewn out of the solid face of the rock toward the north and northwest. These galleries have an aggregate length of about three miles, and their width is sufficient to let two carriages drive in abreast. Port-holes are cut at intervals of thirty-six feet, so contrived that the gunners are safe from the shot of any possible assailants. Alterations, extensions, and improvements are continually taking place in the defensive system, and new guns of the most formidable type have displaced the old-fashioned ordnance. Immense stores of provision, water, and munitions of war are constantly maintained; and the whole is garrisoned by a thoroughly efficient force of about five thousand infantry, with one thousand artillery, and an efficient corps of engineers.

In the year 711, a Moor, whose name was Tarik, raised the first outlines of these fortifications, which, in the hands of England, have resisted the art and powers of combined forces. In the successive revolutions which characterized the period of Moorish supremacy in Spain, Gibraltar played its part, alternately passing from the hands of the native Spanish-Moorish monarchs into those of the princes from Arabia, and back again. In 1309, after a desperate resistance, it surrendered to Alonzo Perez, for the king of Spain, who, in order to attract inhabitants to the spot, offered an asylum to swindlers, thieves, and murderers, and promised to levy no taxes on the import or export of goods. In 1315, the Moors made an unsuccessful attempt to recover it, but in 1333 it was taken by them. The Spaniards, in 1436, endeavored to recapture it, but in vain. In 1462, they again besieged it; and this time the treachery of a renegade Moor brought them that success which their arms had failed to bring. After this a number of unsuccessful attempts were made to take it, but the besiegers were repulsed. The Spaniards, during the reign of each succeeding sovereign, so accumulated defensive works around it that by the whole of Europe it was pronounced impregnable.

The Spaniards, relying upon its character for impregnability, and never dreaming that any enemy would attempt to attack it, kept up a garrison of only one hundred and fifty men. Of this fact, Admiral Sir George Rooke, then in command of the combined English and Dutch fleet, was probably aware when he resolved on attempting its conquest. On July 21, 1705, he landed about one thousand eight hundred soldiers and mariners, under the command of Prince George, of Hesse; and on the following day he commenced a terrific bombardment, firing not less than one thousand five hundred times in six hours. On July 23 the sea defenses were carried by a rush, by a small body of seamen under Captain Whittaker. On the following day the enfeebled and discouraged garrison surrendered. Thus in three days, with little loss, the "impregnable fortress" was wrested from the hand of Spain.

Keenly feeling its loss, the Spanish Court made an immediate effort to regain it, and dispatched for this purpose a powerful French and Spanish fleet, consisting of fifty line of battle ships, besides frigates and other vessels, mounted with four thousand guns, and carrying twenty-six thousand men. Sir George Rooke's fleet numbered forty-five line of battle ships, mounted three thousand seven hundred guns, and carried twenty-three thousand two hundred men. A desperate action ensued; but English skill and steadfastness prevailed, and the French retired to Toulon beaten and discomfited, and with a loss of three thousand men.

The most memorable siege of Gibraltar was that which it sustained from the combined land and sea forces of France and Spain during the years 1779-1783. At this time England was engaged in her struggle with the American colonies, and also at war with France. Spain gladly joined the coalition which seemed to threaten the destruction of her power, and seized the opportunity to hurl her whole strength against the isolated garrison of the famous Rock.

The communications with Spain were closed on June 21, 1779; and a strict blockade established by the Spanish fleet; the strength of the besieged force being at this period five thousand three hundred and eighty-two men, under General Elliott, the Governor. Famine speedily set in; the enemy pushed forward his works with all haste for the future bombardment. Several shots were fired into the town on June

12, 1780. Five days later Admiral Rodney overcame the Spanish admiral, placed a good supply of provisions in the fortress, added one thousand men to the garrison, removing all useless mouths, and left it dependent on its own strength. During the remainder of 1778 little else of importance happened; scurvy disabled many of the defenders; the besiegers advanced their works, continually increased their force, and, by obtaining possession of the opposite African ports, cut off the last chance of provisions being obtained. In April, 1781, starvation stared the British in the face, when Admiral Darby convoyed one hundred merchant vessels into the bay. The Spaniards instantly opened fire, hoping to reduce the garrison before effectual aid could be received. One hundred and fourteen pieces of artillery, including fifty thirteen-inch mortars, poured their deadly missiles into the place. This bombardment continued incessantly until November 26, when, in a desperate midnight sally, the British succeeded in destroying the more advanced of the enemy's lines, in setting fire to many of his batteries, and in blowing up his principal depot of ammunition.

After this repulse the Spaniards ceased severe hostilities for several days, but the siege continued, however, throughout the winter and spring of 1782. In July Duke de Crillon took command of the assailants, and preparations were made for a grand assault. Additional batteries were constructed on the land side, and floating batteries built for this especial siege to batter the fortress from the sea. The latter consisted of ten large vessels, whose sides were composed of wood and other material seven feet thick; they were covered by slanting shot-proof roofs, and were intended to be moored by massive chains within half range of the rock. Covered boats to disembark forty thousand men were prepared at the same time.

The great attack was begun on September 8 by a bombardment simultaneously on all sides. Nine line of battle ships poured in their broadsides, fifteen gun and mortar boats approached the town, while from the Spanish lines one hundred and seventy pieces of ordnance of large caliber opened in one awful discharge. This terrific fire continued until September 12, when the combined French and Spanish fleets, numbering forty-seven sail of the line, the ten battering boats already mentioned, which were regarded by them as being indestructible, with many frigates and smaller vessels, anchored in the bay of Algeciras. On September 13 every gun of the besieged and besiegers was in full play. The battering vessels, as expected, proved invulnerable to shot and shell. At noon the besiegers were doing much damage, and the English then resorted to the expedient of red-hot balls. These were turned on the battering ships with unceasing fury. Success was doubtful for some hours, but late in the afternoon the gigantic efforts of the British began to show good results. The ship of the Spanish Admiral was in flames, the second in command was soon in the same condition, and by eight o'clock the attacking squadron was completely silenced; but the firing of red-hot balls continued without intermission during the whole night. By four o'clock on the morning of September 14, eight of the battering ships were on fire. In fact, every one of the "invincible" batteries was destroyed. The loss on the Spanish side was two thousand killed. The English loss was only sixteen killed, and sixty-eight wounded. To the credit of the Anglo-saxon race be it said, that notwithstanding the fury to which the English soldiers had been wrought, Brigadier Curtis, with a devoted band, made gallant and successful efforts to save the wretched soldiers who had been left by their affrighted comrades to perish in the flames of the burning hulks. So confident were the besiegers of success that Charles X. hastened from Paris to witness the capture of the place; but he arrived in time to see the destruction of the floating batteries and the greater portion of the combined fleet by the English fire. Thus ended the last and most memorable siege of Gibraltar—indeed, one of the most memorable of all sieges; and from that day to this England has held this rock "a post of power, a post of superiority, of connection, of commerce; one which makes her invulnerable to her friends, dreadful to her enemies."

Gibraltar was known to the ancients by the name of Calpe, and it, with Abyla on the African coast, formed the "Pillars of Hercules," which were supposed to mark the extreme western limit of the discoveries and conquests of the mythic heroes, beyond which no mortal could advance, whether he were wise or foolish. But at 9:30 A.M., the same day of our arrival, we weighed anchor and sailed out into the great Atlantic Ocean.

J. W. SHEPHERD.

The Fellowship.

"And they continued steadfastly in the apostles' doctrine and fellowship." (Acts 2: 42.)

"Fellowship!" What is it? It is the equalization of blessings, privileges, and honors in the kingdom of God; it is the use of one's talents and means for the common good; it is the giving and receiving, the distribution, the communication, or the making common with the whole fraternity; it is the circulation of spiritual lifeblood in the one body; it is the co-partnership, the union of the energies of heart and hand and resource in one great firm whose sole object is to enlighten, save, and comfort each partner, and prepare him for eternal life as a final dividend; it pertains to blessings both temporal and spiritual.

No greater interest ever called together a greater firm on earth, and no firm was ever supplied with ampler means for the accomplishment of its high objects. Its members are God, the Eternal Father and Creator; Jesus, the Son of God, the Anointed Savior, the Holy Spirit, who searches and reveals the things of God and guides us into all truth, and all the people of God who are called with a holy calling to be "laborers together with God." (1 Cor. 3: 9.)

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. . . . If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1: 3-7.) "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." (1 Cor. 1: 9.) "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." (2 Cor. 13: 14.)

This fellowship unites all the blood-washed saints with the chosen apostles, with the Holy Spirit, with the Son of God, and with God himself in a pure and happy coöperation. It is a fellowship in light. People who do not walk in the light revealed in the gospel cannot be united in this fellowship, neither can they enjoy the cleansing of Christ's blood. The wisdom of man is excluded; everything is illumined by the light of God. This fellowship cannot be supported through human organizations. That people who attempt to serve God through human organizations do not have fellowship one with another is a fact too evident for dispute. But it is affirmed in God's word that those who walk in the light, as he is in the light, do have fellowship one with another. It is impossible to separate into two different churches two persons who, in the same village, both alike walk in the light, as he is in the light; and where two persons are thus separated, it is evident that they are not both walking in the light. "If we walk in the light, as he is in the light, we have fellowship one with another." (1 John 1: 7.)

All the members of this firm are active. In it are no silent, secret partners; no nominal or honorary members. All contribute and work together to advance the lofty interests that moved God to institute such a coöperation. All give and receive. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3: 16.) The Son gave up his riches and glory in the heavenly home, and gave his life. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Cor. 8: 9.) "He said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." (Luke 23: 46.) The Holy Spirit revealed the truth, and took up his abode in the saints, and is the ever-present Comforter and Helper. "He will guide you into all truth." (John 16: 13.) "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." (John 14: 16.) "The Spirit also helpeth our infirmities." (Rom. 8: 26.) "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3: 16.) The whole company of Christians are a "purchased possession," a race of bond servants, whose office is to serve under the will of God. They cannot do their own will or the will of their leading men. "Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. 6: 19, 20.) "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

(Rom. 6: 22.) "For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and [gave their contributions] unto us by the will of God." (2 Cor. 8: 3-5.) "Ye are laborers together with God." (1 Cor. 3: 9.) So it appears God, Christ, the Spirit, the apostles, and all the Christians are in this fellowship; giving, receiving, communicating, ministering, distributing, and working, according to power and means, for the purity and happiness of men in this life, and the eternal salvation of all in the world to come. This is no carnal association, no pleasure-making and pleasure-seeking society, no entertainment club. It is a working association for the fulfillment of the will of God in man. All members are workers. There is an "effectual working in the measure of every part" of the body. Where this ceases death ensues.

People who "join the church," "attend the church," and "pay to keep up the services of the church," are in danger of a delusion fatal to fellowship. True religion is not attendance upon services run by others; it is service itself. Nor can we maintain true fellowship by hiring men to do our service. The pastoral system so much relied on in our time is founded on error, and is a rock of ruin to thousands. The desire to be entertained by religious performances may support the ordinary services of a church under this system, but the fellowship of the New Testament requires actual service in each partner. The only way to be in fellowship and lay up treasures in heaven is to do the will of God. Every Christian must do this for himself. This he cannot do by attending services run by others.

Shelbyville, Tenn.

W. L. BUTLER.

SADLY SCATTERED DISCIPLES.

The Christian Standard of February 3, 1900, says some very sensible things on the above subject:

"A fruitful source of loss in membership is the adoption, by many preachers and learners, of unscriptural views on the functions of the church, and of the relations of the ministry to the rest of the membership. The whole 'pastor and flock' business is entirely overdone in many quarters. Such expressions as 'the pastoral relation,' 'my pastorate,' 'the pastor,' 'our pastor,' 'my pulpit,' 'my church,' 'my charge,' etc., are heard, to the immeasurable weariness of those who understand that, in the main, the church is to be made up of intelligent, self-reliant, aggressive, independent, and fraternal disciples of Christ. . . . The common idea of a strong church is a numerous membership, living in peace, watched over and cared for and fed by a devoted and much-loved 'pastor.' But appearances are deceptive, and these so-called strong churches may be the most helpless spiritual organisms imaginable outside their own congregational routine. The members may be as sheep, docile in the hands of their pastor, the shepherd, but at the same time just as helpless as a flock of their four-legged prototypes without him. When the individual members of this spiritual 'flock' are scattered abroad, they have no initiative, and seem unable to promote, in any way, the cause they represent. They are disturbed and unhappy, like stray sheep, until they have found some shepherd who will provide them pasture and protection. Even more than failure to indoctrinate young converts is this false ecclesiastical training responsible for scattered disciples going into denominational churches. With those trained in this dependent idea of church membership, to find a pastor is more urgent than planting a church after apostolic order. Brethren sometimes imagine that a more perfect and comprehensive missionary organization would solve this problem of scattered disciples; but the difficulty is deeper than mere methods of missionary administration, and is to be removed only by a more faithful adherence to the great commission, which requires that men shall be taught before they are baptized, and in a more faithful reproduction of the church of the New Testament. Let a full and uncompromising gospel be preached. Let men be taught that the church is incomparably more than a well-cared-for flock; that it represents the priesthood of believers; that it is to be the most thoroughly individualized fraternity in the world; then, when its intelligent, free-spirited members become brethren of the dispersion, they will not 'join some church' or demand the guidance of some con-

genial pastor, but, like the ancient disciples, when scattered abroad, will go everywhere preaching the Word."

It is gratifying to read such editorials in the Christian Standard, and it is to be hoped that the day is not far distant when the Christian Standard will boldly and fearlessly inform its readers that the one-man pastor system was never ordained by God and that this unauthorized system is responsible for the evils of which it complains. Do away with the "pastor system," and such unscriptural expressions as "the pastoral relation," "my pastorate," "the pastor," "our pastor," "our church," "my pulpit," "my charge," etc., will be heard no more. The best way to get rid of the fruit is to cut down the tree that bears it. While it is freely admitted that Paul left Titus in Crete to ordain elders in every city, still these are very different from the "pastors" of to-day.

Years ago Isaac Errett and others argued that these "pastors" should be used as crutches for a time, and, when the churches were able to stand alone without them, abandoned; but the longer they have been used, the more helpless have the churches grown, until now the most of the churches imagine they cannot walk at all without the crutches. They are such helpless babes that they will not try to walk without them; and their walking with them is as a lame man indeed!

Not long since a Frenchman was trying to account for the fact that the Anglo-Saxon young man succeeded better than did the young Frenchman. He argued that the French as a nation did not teach their young men to rely upon themselves. The father would deny himself the comforts of life in order to provide a home for his son. On the other hand, the Englishman taught his son some trade and self-reliance. Early in life the son learned to depend on his own exertions. Without affirming or denying the correctness of the statement as applied to the two races, we must concede that every one should be taught to depend on his own exertions.

The mother can never teach her babe to walk by walking for it. She must encourage the little fellow to stand alone and then endeavor to induce the child to walk a few steps. The babe is not expected to be an expert at first. How wonderfully a little encouragement helps the baby! The mother bird pushes out her nestlings that they may learn to fly. They cannot learn to fly while they remain in the nest.

Water becomes stagnant and poisonous while inactive, but in activity it becomes clear and refreshing. In idleness, metals rust, while by constant use they become bright.

As it is in nature, so it is in the spiritual realm. By constant use of our talents we grow strong in the Lord and in the power of his might; in the nonuse of our talents we lose the power that we have for doing good. In inactivity we lose all our spiritual vigor and strength. The one talent was taken from the man who failed to add to it.

Even some professed Christians are inquiring: "What is the matter? I do not enjoy the service of God as I once did."

We believe that all such will find on careful examination that the trouble is with themselves. Many have felt that the preacher was paid to run the church, to do the visiting, praying, etc. Feeling thus, they make very little or no effort to advance the kingdom of God. In idleness, they die spiritually. Until I put something into the church of God I need not expect to get anything out of it. Such as we have we must give to her. We should give money, time, labor, and sympathy.

For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end.

We have interest in that institution in which we

have invested our capital. I have no more than a passing interest in the bank in which I have no stock; but if I should be fortunate enough to have five thousand dollars in some bank, I should be very anxious to see it succeed and would labor diligently to that end.

So many have absolutely nothing invested in the church of God, it is no matter of surprise that they display so much indifference. They cannot say, like Peter: "Such as I have give I thee."

It is folly, it is unscriptural, and it is wrong to depend on the "pastor" to do the work of the church of God. Let us come back to Heaven's order and then we will not have so many spiritual dwarfs. Every member, every joint, every fiber, and every band has a place to supply in the temple of God. In love the body should edify itself.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Eph 4: 11-16.)

As the members of our natural bodies each has a place to fill, so in the spiritual body. "Now ye are the body of Christ, and members in particular." (1 Cor. 12: 27.) Individual consecration, individual effort, and individual responsibility will carry the gospel to every kindred, tongue, and tribe, will float the blood-stained banner of Jesus over the habitable globe and fill the nations of earth with a joy and peace which passeth understanding.

J. C. M'QUIDDY.

We call attention to the advertisement of the Elkhart Carriage and Harness Manufacturing Company, which has been in the Gospel Advocate for some time. We have done some trading with the company and believe it is in all respects reliable, and that their representations and promises may be relied upon.

D. L.

A lady asked Dr. Lyman Beecher how long it took him to prepare his sermon on the "Divine Government." He answered: "About forty years." Constant and faithful study through a lifetime is essential to the completed and well-rounded thoughts of the true teacher of God's word. Young preachers are more popular than old ones for one of two reasons: the old ones cease to study, or the people prefer fervor and magnetism to true thought and well-studied truth. Man's best thoughts do not come in a set hour of study, they are the growth of years of study and devotion to the word of God.

Every day is a vessel into which a great deal may be poured, if we will actually fill it up—that is, with thoughts and feelings, and their expression in deeds as elevated and amiable as we can reach to.—Goethe.

To neglect the salvation is to neglect opportunities and the means of salvation, is to neglect forming the characters that God will save.

Three things come not back, says an Arab proverb: the spoken word, the discharged arrow, and the lost opportunity.

Miscellany.

PERSONAL.

Brother P. H. Hooten was at Guthrie, Ky., last Lord's day.

Brother J. C. McQuiddy preached at Carthage, Tenn., last Sunday.

Brother S. P. Pitman was in the office on Monday morning. He preached at Carter's Creek, Tenn., last Sunday.

I have entered the evangelistic work this year on the gospel plan and will be glad to hear from churches desiring meetings.—A. P. Johnson, Cades, Tenn.

J. D. Tant (Christian) will meet R. H. Pigue (Methodist) in a six-days' debate, at Waterloo, Ky., on March 26, 1900. All friends near these places are cordially invited to come.—J. D. Tant.

C. W. Stewart (infidel) and Brother J. D. Tant (Christian) will meet in debate at Rogers, Ark., March 17, 1900. The debate will last five days. The divine and human origin of the Bible will be the subject. C. W. Stewart is among the ablest infidel debaters, so Brother Clark Braden says that an interesting time is anticipated.

There will be a four-days' debate at Cottage Grove, Henry County, Tenn., beginning on March 6, 1900, between Elder T. F. Moore (Baptist) and A. P. Johnson (Christian). Two propositions will be debated: (1) The Scriptures teach that baptism to a penitent believer is one of the conditions of pardon from past sins. (2) The Scriptures teach that the kingdom of God was established (set up) during the personal ministry of Christ. Brother A. P. Johnson affirms the first, and Elder T. F. Moore affirms the second. Persons coming on the train will stop at Whitlock.

The revival conducted by Brother T. B. Larimore at the church of Christ on South College street, this city, which has been in progress since December 31, 1899, continues with increasing interest. Services are held at 3 P.M. and 7:40 P.M. on week days, and at 11 A.M., 3 P.M., and 7:40 P.M. on Lord's days. These services are never tiresome, long, or tedious, the audiences being always dismissed before 9 o'clock P.M. The meeting will continue as long as the interest will justify it. "For what is a man profited, if he shall gain the whole world, and lose his own soul?" A cordial invitation is extended to all to come.



EDITORIAL.

A kind word is never out of season.

Each time we conquer sin we grow stronger.

The world admires the man who is not afraid of it.

The man who lives in idleness cannot save his soul.

Gospel preaching is a good remedy for a weak church.

Secret prayer is fine recreation for those who are overworked.

Compromising with error is not the way to destroy its influence.

The Lord never raises a man's wages to induce him to serve him.

A man in prosperity cannot pray very earnestly for daily bread.

A preacher must learn to pray earnestly before he can preach well.

The man who is afraid of abuse and persecution has not the Spirit of Christ.

There are more tollgates on the road to torment than on the narrow way to heaven.

The world always listens to the preacher who is ready to die for his convictions.

Some people have a way of making themselves disagreeable to everybody around them.

Noble deeds and kind words through life are worth far more than flowers on the coffin.

You are on dangerous ground when you cannot think kindly of those who do not agree with you.

The man who is afraid to do right is the meanest, basest, and most contemptible coward on earth.

Men who reject parts of the Bible that they do not understand should refuse to eat for the same reason.

No one can strike effective blows for God until he is ready to receive hard blows from the enemies of righteousness.

Christ, the great Physician, never refuses to cure disease because the patient is unable to pay for the prescription.

It is not wise to spend your time hunting for mistakes in others that should be devoted to correcting errors in yourself.

The world would be greatly improved if people would sow more seed for the living and plant less flowers for the dead.

If we will hold close communion with the Lord and talk less to the world of our sorrows and trials, we will get along better.

If we would all fight sin as vigorously as the British are fighting the Boers, the world would be far better and happier than it is now.

The man who is engaged in reading the Bible has his time profitably employed. The parts of the Bible that we cannot take upon reason, we should accept by faith. Where reason ends, faith begins.

The time, labor, and money spent to acquire a practical education will surely prove a safe investment. Benjamin Franklin once said: "If a man empties his purse in his head, no one can take it from him."

Men who enter the church intelligently expect to put in their best energies in the service of God. They do not find it necessary to go outside the church to do their work, for there is no good work that they cannot do in the name of Christ.

Self-control is far more important as an education than learning in books. The triumph over temptations is a very great victory. What we do is of small importance compared with what we become in the doing of it. No one is safe in the midst of temptation unless he is led by the Spirit of God. In the midst of an evil world God will keep all those from evil who put their trust in him.

I remember hearing of a blind man who sat by the wayside with a lantern near him. When he was asked what he had a lantern for, as he could not see the light, he said it was that people should not stumble over him. I believe more people stumble over the inconsistencies of professed Christians than from any other cause. What is doing more harm to the cause of Christ than all the skepticism in the world is this cold, dead formalism, this conformity to the world, this professing

what we do not possess. The eyes of the world are upon us. I think it was George Fox who said that every Quaker ought to light up the country for ten miles around him. If we were all brightly shining for the Master, those about us would soon be reached, and there would be a shout of praise going up to heaven.—D. P. Moody.

It has been truly said that a holy life is a continual sermon. Though it be silent in its speech, yet it speaks with a force that cannot be unheeded, even by the most careless—a force that pulpit oratory never can attain, however eloquent it may be. We may extol the name of Jesus from the pulpit in words of eloquence and elegance, and be listened to with indifference; but let the humblest disciple of Christ manifest holiness in his daily walk and conversation; let him be meek and lowly as our Savior was, patient under difficulties, bold and fearless in danger, trusting and confident even in the darkest hour; and he wields an influence for Christ which all the wisdom and eloquence of this world cannot equal. Best of all sermons is the silent sermon of a holy life; and, indeed, without it all other preaching is useless and vain.—J. S. Thorp.

The greatness of a man's nature comes out more beautifully, perhaps, in sympathy than anywhere else. A new and beautiful story has recently been published concerning Abraham Lincoln. It was while he was a member of Congress, and was at home in Springfield, Ill., during the congressional recess. He was going down the street one morning, when he saw a little girl standing at the gate with her hat and gloves on, as if ready for a journey, sobbing as if her heart would break. "Why, what is the matter?" inquired the great, tall Congressman. And then she poured her broken little heart out to him, telling how she had arranged to take her first trip on the cars that day, and the expressman had failed to come for her trunk, and she was going to miss the train. "How large is the trunk? There is still time, if it isn't too large;" and he pushed through the gate and up to the door. She took him up to her room, where her little, old-fashioned trunk stood, locked and tied. "O," he cried; "wipe your eyes and come on, quick!" And before she knew what he was going to do, he had shouldered the trunk, was down stairs and striding out of the yard. Down the street he went, as fast as his long legs could carry him. The little girl trotted behind, drying her tears as she went. They reached the station on time, and Abraham Lincoln sent his little friend away happy. I doubt if any other scene in the splendid life of that noble man reveals more beautifully the simplicity and grandeur of his noble heart. It is of the same grade and quality of action that afterwards, when applied to national affairs, made men love him all over the world.—L. A. Banks.



PUBLISHERS' ITEMS.

Give us your order for an American Revised Version Reference Bible. We have the following numbers: No. 3750, cloth, round corners, red edges, \$1.50; No. 3752, French Morocco, divinity circuit, round corners, red under gold edges, \$2.75; No. 3763, Alaska seal, divinity circuit, leather lined to edge, silk-sewed, round corners, red under gold edges, \$4; also, beautifully printed on "Oxford India Paper," No. 3763, Alaska seal, divinity circuit, leather lined to edge, silk-sewed, round corners, red under gold edges, \$6.25. All

of the above have 12 maps each, are printed from bourgeois type (large), and are 8x5 $\frac{3}{4}$ inches.

Send us \$2 for Smith-Peloubet's Dictionary of the Bible, comprising its antiquities, biographies, geography, natural history, and literature, with the latest researches and references to the Revised Version of the New Testament. It has over 800 pages, with 8 colored maps, and 440 illustrations. It is a valuable work of reference. Brother J. C. McQuiddy used this book for a long time in connection with his work on the Gospel Quarterlies and found it more helpful than any reference work used by him. "The chronological tables are very full, and are very carefully arranged, a harmony of the Gospels and an outline of the 'Apostles and their History' being added. It is a beautiful book, the pages clear, and the type everything that could be asked for."

We desire to call special attention this week to our new premium offer. For further description, see last page of this issue. We propose to make into a medallion a photograph of yourself, father or mother, sister or brother, friend or relative, and to finish same in good style, and, if you so desire, to frame it in the same manner. This is not common work, but it is first-class in every particular. A perfect likeness from the photograph submitted is guaranteed. These pictures will beautify your homes, and you will be justly proud of them. All of these medallions are made six inches in diameter and have easel attachment. It is not necessary that they should be framed, but of course the frame adds much to the appearance and finish of the picture. This is our offer on medallions: We will send a medallion not framed, made from a photograph sent us, to any one sending us twenty-five cents and one new subscriber to the Gospel Advocate for one year, at the regular price, \$1.50 per year; or we will send the medallion not framed made from a photograph sent us to any new subscriber, or any old one who pays up his back dues, if he owes any, and the Gospel Advocate one year for \$2.25. Pictures sent us from which to make these medallions must be cabinet, bust photographs on cardboard, with the name of the one sending same written plainly across the back. The better the picture, the better the medallion will be. We cannot accept any cut, faded, blurred, mutilated, or kodak pictures. These medallions are in two styles. Style 1 is a "steel finish," having the beautiful, soft tone and deep effect of a steel engraving, reproducing all the high lights and shadows shown in the photograph. Style 2 is the "Sepia," an artistic brown, having the clearness and fine tone of an etching. "Sepia" may be had in either "dull" or "gloss" finish. In ordering these be sure to state what style and finish are wanted, whether style 1 or style 2, and, if style 2, whether "dull" or "gloss" finish is wanted. The frames offered in connection with these medallions are of latest design, dainty, and give the picture an elegant finish. For further description of these frames, see last page of this issue. Any one securing medallions under either of the above offers can have frames, of any style, at the price advertised, or as follows: We will send style 2 for one new subscriber and twenty-five cents; styles 4 or 7 for two new subscribers and twenty-five cents. These medallions must be seen to be appreciated. You can soon earn a medallion and frame under this offer.

Fire in the Colony.

While we were waiting for a money order, as notified by letter, the chastising, but at the same time blessed, hand of our God and Father in heaven was laid upon us. It seems to me the older and feebler I get, the more the quality of my poor nerves is going to be tested by some events and accidents of a somewhat alarming and severe character. However, I am thankful to God that the test of our faith so far has not put us to shame. We may tremble, but do not sink down into despair.

We had a fire and one of our colony homes was laid in ashes. About sixty steps from our house stood a plain construction of wood, bamboo, and straw on three earthen walls, with no windows, and only a wide front door—the home of our good Brother Minuske, a young widower, and father of a deaf-and-dumb half-idiotic boy, nine years old. The step-mother of Brother Minuske is our tea house lady, who lives in her own house, which thieves broke into the night before the typhoon.

One day our colony brethren and some hired hands were engaged in cutting down trees, about a mile from our place. Oto, I, and our women were at home. Mr. Taketa was teaching school. It was about between ten and eleven o'clock A.M. Our Oto came in my room when I saw a cloud of smoke passing my window. I turned Oto's attention to it and he cried out: "Brother Minuske's house is burning." Like an arrow flying from the bow, he rushed out of my room. I followed as fast as I could, trembling from heel to head. What I saw almost paralyzed me. Brother Minuske's little hut was wrapped up in a black, rolling cloud of smoke, the red flames bursting forth like giant's arms to grasp anything and everything fit for destruction. The manure sited, fifteen steps from it, was saved only on account of a favorable wind. "Where is the boy?" cried Oto, and in he rushed in the black and blazing fury of uncontrollable elements, disappearing out of sight. I felt like fainting. I could not even pray. In the agony of my tortured heart I only whispered: "O God! O God!" And I fell on my knees, praising our merciful Father, when I saw my noble, my brave Oto come out of that raging hell with the poor boy under his arm as if he were a mere bundle of rags. The child's hair was singed and one ear badly burned. Oto found him clinging to a burning post, crying piteously; but the roaring of the fire drowned the feeble voice of an almost suffocating child. The frantic yelling of some women, who now saw the fire, reached the ears of our workmen in the woods, and, noticing the black cloud of smoke, they came running like mad. Brother Minuske, not seeing his boy, who was standing in a safe place near our house, thought the child was in the fire; and it was a saddening sight to see the pain of a father's tortured heart. Like one who had lost his mind, he went at the burning house to tear it down and get into it, but when our Oto told him the boy was safe, he changed entirely. He did not care for the utter impossibility of saving earthly goods; his child, his poor, idiotic, deaf-and-dumb boy was saved.

The expression of almost adoration in our brother's face when looking at our Oto was overwhelmingly touching. Dear friends, God knows how often I have thanked him for granting me the undeserved privilege of calling our Oto "my son in the faith." Will you pardon me when now I look up to my brave son with a "sanctified" pride for his courageous determination of running into a veritable hell of smoke and fire to save a poor child's life? I never thought of Oto becoming still dearer to me, but now, indeed, he has. To destroy the whole house with all that was in it was a work which took only ten to fifteen minutes. All that our Brother Minuske called his earthly goods was turned into ashes; but in a scorched box we found his New Testament, a hymn book, and several tracts intact.

When all was over and a light smoke curled up into the air from a heap of ashes, where once a humble home stood, our brethren constructed a "bedroom" in our barn for Brother Minuske to sleep in. Of course, he became our guest as long as he will be homeless. At night we experienced the working of Christ's spirit in the hearts of our brethren. They are poor in the full sense of the word; nevertheless, they have made up a purse among themselves and given it to Brother Minuske to help in buying what he needs. And, thank God, the spirit of sympathy was even manifest in the hearts of several of our poor, heathenish neighbors. They gave, in spite of their poverty, humble tokens of willingness to help

one who had become poorer than they were themselves.

Next day, Lord's day, when we were preparing to attend the worship, Oto came into my room, his face shining with the glow of joy. "Mr. Taketa wishes to obey the Lord and become a Christian," he said, with a trembling voice. Since this young man has been with us he has been diligently reading the New Testament, and is always present at our religious meetings. He often has long conversations with our Oto on Bible subjects, and the teacher of Christ's religion has become dearer to him than the teacher of English. I never even dreamed of Mr. Taketa becoming earnestly interested in Christianity. He is the oldest son of a wealthy gentleman living in Sawova (our nearest railroad station), who fills a place of distinction among the prefecture officials, caring for nothing but political honor and influence. Oto asked the young convert, "What will your father think of you?" and he said: "I am willing to let my birthright as the oldest son go to my younger brother; I wish to become a Christian. Christianity is the only true religion in the world." This brave word decided the matter. In joyful procession the congregation went to the water and there our Oto baptized Brother Taketa, a blue sky and a smiling sun witnessing the touching scene of faithful obedience.

On our way home we met several persons with troubled faces, hastening to our colony. Evil news runs fast, and so it happened that some relations of Brother Minuske had heard of his house having been destroyed by fire. They came to hunt for the charred bones of the poor child in the ashes; and they were surprised to hear that our Oto had saved the child, but wondered how it ever could be possible that a "sensible" person would run into a burning house to save a deaf-and-dumb child, an idiot, who is "a burden to himself and others." Many people living around us have said the same; and I think the Japanese are very practical in their worldly wisdom at the expense of humane principles. It is Christianity teaching the heathen in Japan the virtue of philanthropic sympathy.

At the evening service we had a very impressive worship around our Lord's table. The church turned over her treasury into the hands of Brother Minuske, and tears of gratitude rolled over his cheeks when he experienced the power of God's love ruling the hearts of those who, like himself, once bowed down before stocks and stones.

After this impressive service was over the bad news came: "Tomi, our orphan, has left us." It touched our hearts like an icy wave. Our cook had caught him stealing peanuts, as he had done several times before and had been punished for it. This poor boy did not let one day pass without either telling a lie or stealing something, even part of the money to buy some things in Aburada. Every time he was discovered when walking in the footprints of Satan, our Oto exhorted him, punished him, and he promised to do better in the future; but the very promises were lies. In school he behaved badly. In fact, his miserable conduct was the reason that our Oto hesitated to receive other orphans for fear that Tomi's bad example would injure the character of some one whose natural disposition was not as depraved as this poor tramp child's was. Tomi secretly exchanged his Sunday clothes for his old suit and slipped away, telling the jinrikisha man he would go where the policeman could not catch him. He had been told if he ever did steal again he would be handed over to the policeman. In the twilight of the evening he ran away. Dear friends, imagine our feelings! What a terrible power "the love of darkness" must be! Tomi had a good home, good food, good clothing, school training, and religious teaching, and he knew very well our Oto was trying to make a "good" boy of him. But all in vain! A few days later we heard he had passed through some villages near by, the people being astonished to see him again on the tramp road. But he boldly said, with the cynical indifference of an old tramp expert: "I told lies, I have stolen, I ran away; but the policemen cannot take me, because I am going to be a beggar; I shall be a story-teller." In Japan there are so-called professional story-tellers, going from place to place, reciting some "hero story" to get what some listeners on the street are inclined to give. We tried to find out where he is now, but his track is lost among the villages and hamlets, scattered in the backwoods of Shimousa. Poor Tomi! Will not one grain of blessed truth find some corner in that child's heart to spring up in years to come, when he will comprehend the difference between good and evil more effectively? May it

please God to bring back the erring wanderer from the road of vice and ruin to our home, our hearts!

Brother Oto will soon go to Tokyo and see if he can find some children who have no parents, no home, none to love them, whom we wish to bring out of darkness into light. Tokyo is full of forsaken and neglected children for whom neither the government nor the priests have a home and a heart.

As soon as we are able to build a new house Brother Minuske shall have a "home" again. The little church of Christ in Shimousa knows her duty of brotherly love, and she rejoices in being able to do it. Our church treasury, comparatively speaking, is a gold mine of charity because every member is giving faithfully to the Lord the tribute of love and gratitude "in his name."

Should I distribute all my store
To feed the hungry, clothe the poor,
Or give my body to the flame,
To gain a martyr's glorious name?

If love to God and love to man
Be absent, all my hopes are vain;
Nor tongues, nor gifts, nor fiery zeal,
The work of love can e'er fulfill.

Shimousa, Japan.

F. A. WAGNER.

Brother Sewell: Please explain Ex. 33: 20; 24: 10. I have studied much on them myself, and I once heard a discussion between a brother and a Mormon elder, in which that scripture was used, but not explained, as there were only two discourses and the Mormon had the last. I know that the Bible is not at fault, that it is only my own weakness, and it is only for information that I ask this. Outside of the Bible the Gospel Advocate is the greatest source of instruction on the Scriptures, and in this country we seldom see any one that seems to know any more about the Bible than we do ourselves, and we could not get along without the Gospel Advocate. If you will explain the above passages, you will confer a great favor. As we are surrounded by all kinds of isms and infidelity, we need to be pretty well posted on the different religious doctrines of the day.

(Mrs.) KATE POLLARD.

The first passage says: "And he said, Thou canst not see my face; for there shall no man see me, and live." By reading a little farther on you find that Moses was permitted to see God's back parts, but not his face. The other passage says of several persons: "And they saw the God of Israel." This does not say they saw his face. They saw some sort of manifestation of God, like Moses seeing his back parts, but not his face. So there is no contradiction. It was his face only that he meant when he said to Moses: "There shall no man see me, and live."

We are convinced that in many communities the plain preaching of God's moral demands upon men, of the beauty of holiness and the ugliness of sin, is the best preaching to turn men's thoughts to the Lamb of God. For so soon as men begin to realize their own vast distance from the type of character required by the word of God and illustrated in Jesus, they long to know the way back to the Father's house. First, let them feel the bitterness and folly of the prodigal's lot, and they will begin to seek for themselves the prodigal's forgiveness at the hands of a merciful God. If there were more such preaching—preaching about men's sins not for the sake of showing that the preacher is not afraid to speak his mind, but rather for the sake of showing the better way—we should have fewer half-hearted converts, fewer lapsed members, fewer idle Christians in the church. But in all that is done to make ready the King's highway for his coming into the hearts of men, the herald who cries aloud and the toilers who smooth the road over valley and hill should sink themselves in their task. Prepare ye the way, not for an enlarged church membership, not for more prosperous times, not for personal aggrandizement or reputation, not for a revival merely because it is a revival; but, "prepare ye the way of the Lord," who walks always in the way of the righteous and rejoices to guide erring men by his side.—Baptist Standard.

A man is filled with the fullness of God just in proportion as he is emptied of the fullness of earth. No two substances can occupy the same space at the same time. The more of this world we have in us, the less of God we have in us.—Sam Jones.

Home Reading.

THE LITTLE BARE FEET.

Little bare feet, sunburned and brown,
Patterin', patterin', up and down,
Dancin' over the kitchen floor,
Light as the foam flakes on the shore,
Right on the go from morn till late,
From the garden path ter the old front gate;
There hain't no music ter me so sweet
As the patterin' sound of them little bare feet.

When I mend my nets by the foamin' sea,
Them little bare feet trod there with me,
And a shrill little voice I love'll say:
"Dran'pa, sp'n me a yarn ter-day."
And I know when my dory comes ter land,
There's a spry little form somewheres on hand;
And the very fust sound my ears'll meet
Is the welcomin' run of them little bare feet.

O little bare feet, how deep you've pressed
Yer prints of love in my worn old breast!
And I sometimes think, when I come ter die,
'Twill be lonesomelike in the by and by;
That up in heaven I'll long ter hear
That little child's voice so sweet and clear;
That even there, on the golden street,
I'll miss the pat of them little bare feet.
—Joe Lincoln, in Evening Post.

BIRD PROTECTION—A PLEA.

Nature is a unit. The mineral, vegetable, and animal kingdoms blend in one harmonious and glorious whole. The animal kingdom, composed of the beasts of the field, the fish of the sea, and the fowls of the air, is one of the mightiest and most beautiful provinces of the world of matter and life. Moreover, life exists in an ascending scale, reaching on from the protozoans, through all the intermediate orders, families, genera, and species, to man himself. Ornithology constitutes a large and wondrous province of being, and is an essential factor in the long and magnificent series of life. Therefore the wholesale and wanton slaughter of the feathered tribes is nothing better than the striking of an entire, radiant link from the golden chain of creation. It is to man the symmetry and beauty of the universe. It is the dissolution of one of the finest arches in the temple of life. It is a profanation of God's handiwork.

The Creator has thrown an inviolable sacredness about all life. When he first permitted animal food to man he did it under certain restrictions, thus more than hinting at the necessity for protection to the lower orders of existence. The animals denominated "clean" were reserved for culinary and sacrificial purposes, while those denominated "unclean" were allowed to roam unmolested through their native haunts, and fulfill their original design. Man could eat certain carefully specified animals, but could not unrestrainedly butcher and waste. He could appropriate the flesh dedicated to the sustentation of the race, but not under any circumstances suggestive of bestiality, such as seething a kid in its mother's milk. He could not feast upon blood because it was the seat and symbol of life.

Kindness to animals is strongly inculcated throughout the Old and New Testaments. In the law of Moses we read: "Thou shalt not muzzle the ox that treadeth out the corn." In the Gospel of Luke a dog is introduced licking the sores of a beggar, and thus by his sympathy and helpfulness recommending himself to the clemency of man. The ever-open ear of the universal Father "hears the young ravens when they cry," and the ever-watchful eye of God "marks the sparrows when they fall." The idea of protection is forcibly and beautifully suggested by the following from Deuteronomy: "If a bird's nest chance to be before thee in the way in any tree, or on the ground, . . . and the dam sitting upon the young or upon the eggs, thou shalt not take the dam with the young." Otherwise annihilation of the species results.

A wholesale and bloodthirsty crusade against the game and song birds which enrich and charm the world we live in is positively forbidden by the letter and spirit of the word of God. The cruelty involved in the unnecessary killing of the feathered tribes exercises a powerful reflex influence upon human character. A gratuitous and unfeeling trifling with the life and happiness of the lower orders of being tends to freeze the genial currents of the soul. Our attitude toward the helpless creatures about us is the

touchstone of a true and noble manhood. Such tyranny is the quintessence of meanness. Some one has finely said that "he who would wantonly crush the smallest worm would wade through slaughter to a throne and shut the gates of mercy on mankind." Coleridge's "Rime of the Ancient Mariner" is a charming and potent plea in the interest of universal kindness. The dire results of the cruel shooting of the albatross constitute an emblematic representation of the evils of indiscriminate and thoughtless destruction of feathered life. The traditional gentleness of St. Francis of Assisi is nowhere more clearly seen than in his preaching to the birds and calling them his little brothers and sisters of the air. He felt the mystic bond which unites, and the divinely ordained sacredness which overshadows all life.

Students of ornithology, and casual observers as well, know that birds perform an indispensable function in the economy of the world. Birds destroy the eggs and larvæ of the noxious insects which prey upon garden, orchard, and grove. Forming a copartnership with the wind, they assist in the distribution of various seeds. Their eggs and flesh constitute a wholesome and delicious food. Their feathers and plumage minister directly to the comfort and pleasure of the race; for there is nothing softer than the down of the eider duck, and nothing more highly prized than the spoils of the ostrich. Birds such as the common buzzard and carrion crow, together with their congeners, render an invaluable service as scavengers. Our common poultry are only wild birds in a state of domestication, the pigeon descending from the rock dove, ducks from the mallard, and the infinite variety of barnyard fowls from the Hindoo jungle bird, the Gallus Bankiva. Incidentally the feathered tribes perform the office of guardians of the domestic peace, the martin driving off the bloodthirsty hawk, the mocking bird detecting the prowling dog and vagrant cat and vermin still more noxious and offensive. The cackling of a flock of geese saved the imperial city of Rome, and changed the destiny of the world. It would be difficult to find any man so completely dominated by utilitarian ideas and interests as to be absolutely indifferent to the bird life about him. Their presence heightens the loveliness of every landscape, and brightens the lonely hours which come to all. Their absence would create an unendurable void.

Moreover, nothing in all the range of nature is more beautiful and fascinating than the form, plumage, and motions of birds. In the shapes of the feathered tribes we see the lines of beauty in inexhaustible profusion. That matter should be molded in such variety is a perpetual wonder and charm. Their plumage is the canvas on which nature has done much of her best painting. The ruby-throated humming bird is the very poetry of color, and the little nonpariel is a dream in scarlet, blue, and bronze. The soaring of the eagle, the plunge of the falcon, the skimming of the swallow, and the thousand and one motions of other species are a perpetual challenge to the inquiring intellect and feast to the artistic eye. Our enumeration of the contributions of ornithology to the gratification of the æsthetic faculty would be notoriously incomplete if we did not mention the music of the feathered minstrels of forest and grove. We can recall nothing sweeter than the songs of birds. The birdlike quality of tone is the ambition and despair of the vocalist. Nature is a concert of music, and in that vast blending of pleasing and majestic strains nothing is more ravishing than the melody of those precious songsters for whose life and interests we plead. The voice of the mocking bird would be sadly missed. The absence of the coo of the dove and the whistle of the quail would be an irreparable loss. That atmosphere which does not vibrate with the love call of joyous bird life was not made for man. To break up the orchestra of nature is to rob the race of a part of its patrimony. The best poetry is full of sweet and tender allusions to bird life, for the reason that no record of nature and life could be even approximately perfect after such an elimination. Shakespeare's reference to "the temple-haunting martlet" building his nest where "heaven's breath smells wooing'y" is immortal.

Our essay would be woefully incomplete if we did not recount even briefly the pleasures of field sport. Health and happiness are attendants here. That which makes a man forget for a while at least his business and cares, and substitutes for the languor and fetid breath of city life the buoyancy and fragrance of forest and field, may well be counted among the innocent benedictions of the race. Moreover, the love and pursuit of nature, together with the gratification of matching human intelligence and

skill against the instincts and habits of the denizens of field and stream, constitute a safeguard and a pleasure. Whatever lessens the temptations to the fashions and dissipations of life, and opens new avenues to innocent enjoyments, ought to be reckoned a benefaction. Calling up and shooting wild turkeys in the spring, bringing down wild ducks as they come in to roost in the evening, and killing quail over well-trained setter dogs have very justly been deemed recreation of the most exquisite kind. Falconry was once the sport of kings and queens. Great nature is so prolific that even when all legitimate and honorable sports shall have been gratified our game birds would still exist in sufficient profusion. It is this insane butchery by the wholesale which renders protection necessary. If the unpardonable vanity of women and the overmastering greed of men could be restrained, such pleas as these would be unnecessary.

We plead, too, in the interest of science. The classification of birds has long been a fascinating pursuit. Many of its problems, such as the principle of soaring and the annual migrations of birds, have challenged the utmost powers of the mind. Instinct is still an unfathomable secret. New questions are constantly pressing to the front. Science has no broader and richer field than this.—T. R. Pierce, in Nashville Christian Advocate.

TWILIGHT TALKS WITH BOYS.

Our use of spare time tests us. What we become when released from duty is what we really are. A boy's measure may best be taken in his idle moments. If he naturally sinks into low thoughts and words, or seeks diversion in bad companions, be sure that his true nature is not noble; but if a boy employs his leisure in healthful fun and harmless recreation, if his thoughts are such as can without shame be taken into the sunlight, and if his inclination is toward helpful books and worthy associates, then he may be marked as a boy who is pretty sure to become a man worth while.

In our division at Chickamauga last summer we had a soldier who used his odd moments aright. Rood was a private in the Thirty-first Michigan Regiment, who was gifted with rare talent for entertaining. What a boon to the weary soldiers were his tricks and jokes and funny stories! Night after night he went about the regiments entertaining "the boys" with his side-splitting tales of "McClure," the Irish recruit. Rood told me one day how he created "McClure" and his exploits. When on guard, he said, pacing his lonely post, he would occupy himself with devising new experiences for his favorite character, and in making up jokes to use in his entertainments. Thus the hours that were so tedious and tiresome to most soldiers were to him welcome times of pleasure and profit.

Rood had learned the secret of making right use of his idle moments. He busied himself during his otherwise unoccupied time in planning for the good of others. He made cheery, wholesome thoughts his guests. We can all see the wisdom of this, and understand how it made Rood one of the best-known and best-liked men in camp. But do we see the advantage of a similar course for ourselves?

Is it not true with most of us that our spare time is wasted, if not ill used? The easy and natural way is to fall into idle dreaming or small thoughts and small talk. We often brood over little things that should be forgotten, or else speculate about other trifles that may happen. Most of our musings and dreamings at these times, too, are about ourselves. Now, in all these things, boys, there is a grave danger to our life.

Spare moments may either make or unmake us. The boy who forms the habit of spending his free time in thinking about great things, in planning to be helpful, in cultivating his own powers, and in reading noble books, has adopted one of the wisest methods of self-improvement. The odd bits of time that come to all of us are really opportunities. Blessed is he who uses them aright.

"Killing time" is a common phrase. Yet we never "kill time" without killing opportunity. No sensible boy, who is eager to be somebody and do something in this big world, ever tries to "kill time," for he knows how precious are the hours that never return. Instead, he seeks to get something out of every moment, so that each may count in his life. He has no time for sheer idleness, though he has plenty of time for honest play and faithful work.

Boys cannot attach too much importance to that great portion of life commonly called "spare time."—Selected.

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Editorial.

OPENING THE SEVENTH SEAL.

Our last article on "The Book of Revelation" closed with the seventh chapter, under the sixth seal, and the events therein given. The eighth chapter begins with the opening of the seventh seal, and its events run to the close of the eleventh chapter.

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets." (Rev. 8: 1, 2.) This was a wonderful vision, but I do not know what it means, and therefore pretend no explanation upon it, beyond its own expression. Very many men claim to understand it, and give very confident statements of it; but I do not believe they really know any more about it than I do. I do not know where to locate the heaven spoken of, nor any explanation of the half hour, nor what the silence was for; and it is no use for any man to try to tell what he does not know. To me this does not belong, but is one of the secret things that belong unto the Lord. When the whole matter has been fulfilled, it will likely be understood. But that John saw this vision just as detailed, I have not a doubt; and that it will be understood by those for whom it was intended and that it will benefit them, I have no doubt. Therefore we lose nothing that could benefit us by not understanding these things, and we need not overtax our brains in trying to understand them. There will be a time when these matters will probably be as plain as the prophecies concerning Christ are to us now; but until that time comes, people need not be overanxious about it. The seven angels that John saw, received seven trumpets, which they were to sound, and of these we will presently have something to say.

"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." (Rev. 8: 3, 4.) One thing about this is very encouraging to the children of God, and that is the assurance that the prayers of the saints are held in tender regard before God. This is another one of the things connected with these intricate prophecies that every child of God may receive encouragement from; and that is certainly very consoling. Then, in the next place, "the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake." (Rev. 8: 5.) This certainly signifies some sort of fearful events and upheavals that will take place among men on this earth; but we do not know when, nor among what nations.

Then next in this vision, when the Lamb had opened the seventh seal, "the seven angels which had the seven trumpets prepared themselves to sound. The first angel sounded, and there followed hail and

fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up." (Rev. 8: 6, 7.) The sounding of this trumpet indicate fearful things to take place on this earth. The figures are strong, and the reality is sure to be quite as strong as the figures indicate. The idea of blood, and hail and fire, and the burning up of trees, and of green grass, is something that may well be dreaded. We cannot undertake to tell the when, where, or the how of these things; nor need we be anxious about them. The saints, the Lord's people, will be cared for. The Lord's ears will never be closed against their prayers, and all things will continue to work for their good so long as they are faithful.

"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed." (Rev. 8: 8, 9.) No man can tell just what will be the events following the sounding of this trumpet; but whatever they may be, and whenever and wherever fulfilled, they will be awful to experience and behold, especially to the wicked, for there will be no escape for them.

"And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter." (Rev. 8: 10, 11.) These figures are remarkably strong, and indicate things that ought to open the eyes of the wicked.

"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise." (Rev. 8: 12.) I will give no man's opinion as to the meaning of this, or who will be involved in its fulfillment; but somebody certainly will, and the only way to fortify against it is to be a faithful servant of God and be entitled to his protecting care.

But as the vision proceeds, its shadows grow darker and spread more widely upon the earth and its inhabitants. "And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" (Rev. 8: 13.) This part of the vision indicates that terrible ordeals are in store for the inhabitants of this world. The Lord foretold fearful things that were to come upon Nineveh, Babylon, Egypt, and Jerusalem, long before they were fulfilled; but they came with all the severity of the figures that foretold them. So will these things come, and that with all the severity indicated, unless the people of this world repent and turn from their wicked ways. Nineveh was spared in the time of Jonah, because they repented; and the world would be spared these awful calamities, so far as they pertain to the future, if they would repent. But there is very little sign as yet of any general repentance on the part of the world at large; and this is truly sad. But it is wonderfully cheering that "the eyes of the Lord are upon the righteous, and his ears are open unto their cry." No man who faithfully serves God need fear these awful woes that overhang the inhabitants of this earth. They are for the wicked, and the wicked will be the sufferers in them.

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads." (Rev. 9: 1-4.) This vision portends nothing but darkness and woe for this world. As to the particulars of the time, or of the nations to be involved, the Lord's people have no need to trouble themselves. But there is an exceedingly bright side to the righteous. I do not offer any interpretations on the seal of God, as to what it is; but it is certain God will put his seal upon none but the righteous, and no matter how dark the clouds of distress that may lower upon the

wicked, the Lord will see and know his own seal upon his own people, and will care for them. The locusts that were to come out of the smoke that was to darken the sun and the air were not to hurt the trees or the grass, but only those men who have not the seal of God in their foreheads. It ought to give the souls of the righteous great courage and strength to read such consoling words in their behalf; and it ought to stir up sinners, and lead them to embrace the gospel and become sons and daughters of the Lord Almighty. Perhaps some few will be thus warned; but the masses of this world seem to go through life with eyes closed to such things, and get no warning from them. But the righteous should cry aloud, and spare not, and try to arouse the people of this world to a sense of the dangers that surround them. The plain passages that involve the ruin of the wicked should be sounded in their ears until all who can be reached by the gospel, the precious love of heaven, shall avail themselves of its benefits while they have time and opportunity.

But darker and darker the picture grows for the wicked. These locusts were not to kill men outright, but they should be tormented five months, and the torment should be like "the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them." (Rev. 9: 5, 6.) This indicates something truly awful. It indicates men suffering so terribly that they would rather die from it than to suffer on; but death flees from them, and they suffer on. They agonize and suffer until they really desire to die, but death comes not to deliver them from their tortures. It is something truly awful, something to make men shudder at the very thought. I will not try to tell when these five months of suffering will begin, nor how long they will last. I have no time to spend that way. I had rather spend my time and strength in assuring the people that they will come, as foretold, and try to lead the world to turn to God and serve him, that they may have the seal of God in their foreheads, and be in his protecting hand and loving care; for these things are coming, and the wicked cannot escape. They will come as a thief in the night upon the wicked. "When they shall say, Peace and safety; then sudden destruction cometh upon them." The Lord gives full warnings, but the people will not heed them. The righteous should stand as heralds all over the world to repeat these warnings, and to impress upon men their danger; not by trying to tell them when these things will come, but that they are surely coming. If I had the power to assure the whole world that these things are at the very door, and will break upon the world at once, that fact would not save them. Nothing but the gospel of Christ can save, and men can embrace that as well without knowing when these terrible calamities and sufferings will come as with it. In fact, the excitement of knowing that these things were right upon them would be in their way in loving and obeying the Savior. Men need to be calm and deliberate in this matter, and obey Jesus because they love him, and to come into harmony with him, and not simply because they are afraid of immediate ruin. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" A man that would not serve God until he thought his death was at the door, or the end of time immediately at hand, would not be in any condition to be saved, anyway. In that case he would be moved by the fear of eternal ruin, and not from the love of truth and a desire to become holy and good; and this may be the very reason why the Lord has left the time of the end in the dark; so that no man can have a knowledge of it beforehand to move him to do what he ought to be doing every day of his life, from love to God and a pure desire of doing his will. But if any one needs dark pictures to move him, these pictures are found in these visions and prophecies of Revelation. This picture of these locusts, that came out of the smoke, the sting of which is so awful as to make men want to die, and yet cannot, is surely dark enough; and no one need delude himself with the idea that it will not come. Just as well deny or discredit any other part of the Bible as this. It is enough to make one's heart ache to contemplate these things.

"And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in

their tails: and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. One woe is past; and, behold, there come two woes more hereafter." (Rev. 9: 8-12.) Men may study these descriptions as much as they please and build as many theories as they please about what nations or armies, or what men, or in what attitude they will be to fulfill the descriptions as given; but they can never know whether they are correct or not, unless they chance to be living when they are fulfilled. Building theories beforehand for the fulfillment of such visions and strong figures as these is worse than a waste of time. But they are sure to come, and people need not be uneasy about that; and it is a fact that locusts, whatever they may represent, are bad, and were under the guidance of a very bad king, and have a very bad origin every way. The names given this king, both in the Hebrew and the Greek, mean ruin and destruction. "As a proper name it is given to the angel prince of the infernal regions, the minister of death and author of havoc on the earth." (Thayer's New Testament Lexicon.) Thus the whole matter involves the wicked, and they are the ones especially in danger in these things. What an awfully dangerous thing it is to persistently live in wickedness, and that, too, with the light of Heaven's truth before us! If these locusts represent armed men, engaged in warfare and destruction, they will be very wicked, because their king, their leader, is so wicked. Some say this is what it means; and it may be so, for aught I know. But suppose it is so, then who knows what men, and of what nation or country, and at what times they begin and end their work? It is useless for any finite mind to try to solve such questions. As Christians, it is better for us to be studying and doing our present duties than to be wasting time in trying to tell whether the events indicated by these visions are past or future, or whether belonging to the old or new world, or to heathen or civilized nations. Be a faithful Christian, and leave all events over which you have no control to Him that doeth all things well; and so long as you continue faithful, you will have nothing to fear. There are two woes yet to come under this seventh seal, which we will notice in our next article. E. G. S.

ARE THERE TOO MANY MINISTERS?

"This question is raised again by the Interior. It argues that our supply of ministers is too large, because in the North 'we have twice as many ministers as self-supporting churches.' We do not care to analyze its calculations, because they do not in the least affect the question. Back in the seventeenth century, the question might have been raised: 'Are there not too many emigrants going to the United States? There are already ten times as many families on their way thither as the number of cleared farms.' The emigrants would have laughed in the face of objectors, and would have replied: 'Yes, but not too many to clear the farms; and the more that go together, the stronger are we against our enemies.' So at the present, while the number of ministers may or may not be in excess of the number of self-supporting fields, it is not in excess of the openings and opportunities for planting the gospel. In the days of Christ, he bade his disciples to lift up their eyes and behold the fields already white to the harvest. How many self-supporting Christian churches were there at that day open to the ministrations of the disciples? Not one. There was, therefore, according to the argument of the Interior, an oversupply of at least seventy ministers. And yet Christ bade his disciples at that time: 'Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.' (Matt. 9: 38.) Christ thought that under these circumstances there was not an oversupply, but an undersupply. The reason which Christ gave for bidding them pray for more ministers was not that there were self-supporting churches awaiting them, but that there were souls who might be saved. 'The harvest truly is plenteous, but the laborers are few.' (Matt. 9: 37.) He did not say that the comfortable pastorates were plenteous, nor the promises of support abundant, but that the souls to be saved were abundant. What the preachers did in that day was to create fields. By going and preaching they led men to the Savior; then a church was organized, and then the preacher found a support. Much of the same can be done

at the present day. If our younger ministers will seek for localities where there are unsaved people and go in among them, rarely will they fail to find some family to feed them, and the Lord will promise clothing of some kind; and they will build up a field which will grow up to the ability of supporting a pastor. The souls are here, unsaved. Let us seek them out."

We publish the above from the Christian Observer, of Louisville, Ky. We commend the spirit of what it says. The position of the Interior shows how the work of the preacher has been perverted. It seems to think the work of the preacher is to enter into places made ready to support him. It leads to the idea that churches are planted to furnish places for preachers.

As the Christian Observer says, in the beginning there were no churches to support preachers. It was that lack of churches that caused Jesus to send out preachers. Because the world was without churches of God, Jesus told his preachers: "Go ye into all the world, and preach the gospel to every creature." "Go, . . . teach all nations." They were sent to convert people and so build churches. The harvest that was white for the reapers was a world in sin, without churches of God in which they could be saved. A world without churches was the ground of the prayer for more laborers in the vineyard. The true preacher's mission is to the lost, the sinful, those without religious instruction and influence. The fewer the churches, the more preachers needed. The true church will be able to edify and build itself up. All of its members will study the word of God, and each do what he can to edify the church and convert the world. He will do this by personal service, not by paying some one else to do it for him. Personal service is more acceptable to God than money gifts. It is much more helpful to the man who renders it. The work develops his own spirituality. Contact with the needy and the lost, with sinners, excites more and more the interest in their welfare and salvation. A preacher that looks around for a place to support him cannot be a true preacher of Christ; he would benefit the cause of true religion were he to go at some honest calling. Preaching is not an honest calling to those who seek it as a support. Paul preferred an entirely destitute field, lest he should build upon another man's foundation; and while he labored among these, he preferred to work with his hands for his own support. Persons that cannot and will not preach without a support guaranteed them are not the preachers Christ sent out or asked the disciples to pray the Lord to send into the harvest field of lost sinners. We have heard of young men among disciples, while they were in idleness, waiting for a call, quoting the language of the apostles, "It is not reason that we should leave the word of God, and serve tables," as an excuse for not doing other work, when they were doing nothing. These apostles were giving all their time and strength to teaching the word of God, not waiting for a call or a place made ready for their support.

There is another passage of scripture that is often in its teachings perverted. Paul said: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." (1 Cor. 9: 13, 14.) The facts concerning the priests in the temple are, they ate of the offerings of the temple only while they were serving in the temple. The same priests did not serve continuously in the temple. They did it by courses. The priests did not carry the offerings of the temple to their homes to live in while there. They had their cities, and their suburbs for their fields and their cattle, and lived off of these when not in the service of the temple. That figure would teach that while the preacher is engaged in preaching he should live of the offerings to the Lord; but when not engaged in the work, he should make tents or do some honest work.

The whole idea of professional preachers is a perversion of the scripture teaching. A man who hunts a place for the support is pretty near a professional preacher. A man who educates himself for a preacher as a means of a living is a professional preacher.

No man ought to be called a preacher, save as he preaches. The work alone makes him a preacher. When he ceases to preach, he ceases to be a scriptural preacher, and if a man does not devote his whole time to preaching or in preparing for it, he ought to devote his spare time to making tents or some useful calling. The world can never be converted

by men who make their preaching depend upon the money they receive. Such men are not enough in earnest; they have not imbibed a sufficiency of the Spirit of Christ to impart that Spirit to others.

The Episcopalians and the Presbyterians have paid their preachers more than any of the religious denominations. They have been better educated. They have less of the aggressive spirit and make fewer converts than any of the religious bodies. The work of turning the world upside down has been done by men without support. Luther, Wesley, Campbell, and their compeers have done the work of reforming the world. When they have organized churches to support preachers and educated preachers that looked for churches to support them, then the zeal grows cold and the work wanes.

The churches are on the ebb tide now. Those with most money and overstocked with preachers waiting for charges show the greatest decrease and failure. We ought to learn from this that the world can never be converted by this kind of religion. The preachers make the impression on the world that preaching the gospel is a matter of barter, that preaching is a profession out of which to make a living. A popular preacher of one of the wealthy denominations in Nashville, some years ago, resigned. A couple of men who admired his preaching spoke of his popularity and of his leaving. Then one said: "But he will not preach another discourse until he can get three thousand dollars a year for it." That preacher could make popular discourses, but he could not affect the spiritual condition of persons who thought this of him.

Preaching has become too much a profession for a living. The spirit of religion is destroyed. Unless the salvation of souls and the glory of God be the leading motive in the preacher, he will not benefit the world. The ambition of a true preacher ought to be to go into a destitute field and build up a Bible constituency around him. This especially should be the holy ambition of a young man. Drink into the Spirit of Christ, who left heaven to come to earth to save the lost. Go to the most destitute field and labor there. When you have built up a flock you may drink of the milk of that flock. This spirit even falls short of that which animated Paul. When no more places that had not heard the gospel were found in the country he was in, he hunted new fields, to go to them. He sought places without the gospel and without churches and Christians, and to these he went, even to old age. The preacher is intended for destitute and needy fields, and the true preacher will seek these instead of places to support him; and the true church will help the preacher in the destitute field, and will not call him away to support him to entertain them. To follow God is life; to turn from him is death. The issue cannot be avoided. D. L.

Brother Sewell: Please explain in Gospel Advocate Matt. 16: 28. Who was it to be "standing here which shall not taste of death, till they see the Son of man coming in his kingdom?" X.

The Savior evidently referred to some of the people that were at that time standing around him. When he used this language he was far along in his personal ministry, and the time of death drawing on, and consequently the time was approaching when his kingdom, the church of God, was to be established. The expression that he should appear in his kingdom does not necessarily mean that he would appear in person, but that his kingdom would be set up in his name and by his authority, and his power and authority would be in it. And it was no great while after Jesus said this until his kingdom was set up, on the day of Pentecost, and about three thousand souls entered into it that very day; and doubtless the majority of those standing around him when he uttered those words were living, and some of them probably present at Jerusalem when the kingdom was set up.

No good deed, no genuine sacrifice, is ever wasted. If there be good in it, God will use it for his own holy purposes; and whatever of ignorance or weakness or mistake was mingled with it will drop away, as the withered petals drop away when the full flower has blown.—Frederic W. Farrar.

There is no work so humble that faithfulness in it will not be noticed and rewarded.—Anon.

Obituaries.

[Obituaries will hereafter be limited to forty lines and signature. This is about two hundred and fifty words, and makes nearly a half column. Avoid the use of poetry as much as possible, especially of that which is original.—Editors.]

HURST.

Sister Mary E. Hurst was born in Mercer County, Mo., on September 27, 1858, and died at Zyba, Kan., on January 23, 1900; aged forty-one years, three months, and twenty-six days. She was married to Brother Garrett Hurst on January 30, 1873, in Bell County, Ky. To this union there were born ten children. Seven of them are now living, two sons and five daughters; three died in infancy. She came to Kansas with her husband in 1874. She obeyed the gospel on February 26, 1885, and lived a faithful Christian life until the grim monster, Death, removed her from this sphere; and she has been transplanted to the abiding place of the saints in rest. Sister Hurst was a loving mother, devoted wife, and kind neighbor. She was faithful as a Christian, and dearly loved the service of the Lord in all its appointments. It was my happy lot to be associated, to some extent, with her in the service of the Master. Those who knew her best loved her most. May Heaven's rich blessings abide with the sorrowing companion and children.

Beyond this land of parting, losing,
and leaving,

Far beyond the losses darkening
this;

And far beyond the taking and the
bereaving,

Lies the summer land of bliss.
D. T. BROADUS.

Belle, Plaine, Kan.

RAWLSTON.

Sister Nora Killebrew was born near St. Bethlehem, Tenn., twenty years ago next April. She obeyed the gospel at about fourteen years of age, and was married to Mr. Rawlston during the Christmas holidays of 1898. She was assassinated in her bedroom on the morning of February 10, 1900, by a negro man who was cooking for them at the time. Her husband was at the barn attending to his stock and on his return to the house he heard a scream from his wife's bedroom, and on entering the negro was leaving the bed, where his wife lay with her throat cut. He shot the negro in the yard. A large crowd attended the burial, which took place near her father's residence, on February 11. It was one of the saddest funerals I ever attended. Our sympathy goes out for the heart-broken father and mother and the young husband and brothers and sisters. Sister Nora was a modest, sweet girl, a beautiful bride, a faithful Christian. God, who can care for us and our loved ones in life, can take care of the dead. We trust she has gone on to meet her brother, who passed over the river a few years ago. May the Lord comfort the hearts of this sad family. May this sad bereavement bring them closer to each other and close to God. It will be but a short time until we will meet our loved ones gone before.

F. B. SRYGLEY.

HASKINS.

A small package comes in my mail. I quickly open it. What does it contain? A cabinet-sized photograph and a lock of soft, glossy, dark brown hair. What is the message it brings? It only repeats sad tidings we have heard before—that a young man who made

Does Your Baking Powder Contain Alum?

Prof. Geo. F. Barker, M.D., University of Penn.: "All the constituents of alum remain (from alum baking powders) in the bread, and the alum itself is reproduced to all intents and purposes when the bread is dissolved by the gastric juice in the process of digestion. I regard the use of alum as highly injurious."

Dr. Alonzo Clark: "A substance (alum) which can derange the stomach should not be tolerated in baking powder."

Prof. W. G. Tucker, New York State Chemist: "I believe it (alum) to be decidedly injurious when used as a constituent of food articles."

Prof. S. W. Johnson, Yale College: "I regard their (alum and soluble alumina salts) introduction into baking powders as most dangerous to health."

**In view of such testimony as this,
every care must be exercised by
the housewife to exclude the over
and over condemned cheap, alum
baking powders from the food.**

Baking powders made from cream of tartar, which is highly refined grape acid, are promotive of health, and more efficient. No other kind should be used in leavening food. Royal Baking Powder is the highest example of a pure cream of tartar powder.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

his home with us a year since, a student of the Georgie Robertson Christian College, is dead. The unfriendly reaper spares not even the young. J. Everett Haskins lacked but a few weeks of being twenty-one, when on August 10, 1895, he yielded to the rigid grasp of typhoid fever and crossed the turbid river. He left the request that one of his pictures be sent to us. He knew we were his friends and cherished for us a fond remembrance even in death. He was a young man of many noble characteristics; had a large, warm heart; was easily approached, courteous, and obliging. He was, however, easily influenced by his associates, and would sometimes be led slightly out of the path of duty; but he would readily confess his failings and make amends. I know of no one seemingly more appreciative of advice. While here at school he yielded obedience to the Lord, and during his last months seemed to approach nearer and nearer the cross, and died in the gospel faith. His death spread a halo of

gloom over the family. At the home fireside there is a vacant seat, and there a dark cloud still hovers over parental hearts, to be chased away only by the sunshine of God's love. Little did he or we think when he left us last March that his earth life was so near its close. Truly,

Death rides on every passing breeze,
It lurks in every flower.

"Any word may be our last; any farewell, even amid glee and merriment, may be forever." What a warning to the young! How many are thus unexpectedly called away just as they reach manhood and womanhood! Let us all be ready, for we "know not the day nor the hour."

(Mrs.) R. P. MEEKS.

WALLER.

Mrs. Sallie E. Waller, wife of S. H. Waller, entered into her eternal rest, at 10 o'clock, on Friday night, January 19, 1900, at her home, near Glasgow, Ky. She was the daughter of James

and Elvira Boyer, and was born in Saline County, Mo., on July 20, 1860. She was left fatherless at the early age of three years, and soon after, with the family, moved to Logan County, Ky., where she was educated at Browder's Institute, under the teaching of Prof. J. H. Burnett and Prof. J. H. Fuqua. Her musical education was obtained at the same institute under the instruction of Miss Jennie Blackburn. In September, 1877, at seventeen years of age, she was united in marriage to S. H. Waller, in Logan County, where they remained until 1883, when they moved to Glasgow. When only fourteen years of age she gave her young heart to the Savior and became a member of the Methodist Church. After coming to Glasgow she identified herself with the disciples of Christ, being baptized by Brother T. A. Reynolds, and rejoiced in the precious promises of the gospel, and died in the blessed assurance of that hope which is the anchor of the soul. She leaves behind to mourn their loss a devoted husband, seven children, one sister, and two brothers, besides a host of friends and acquaintances to whom her memory is precious. Her greatest desire was to live long enough to rear her children to be good Christians and useful citizens; but, realizing that it was God's will for her to "go up higher," she summoned her children to her bedside and with that Christ-like resignation that had characterized her life, she submitted her will to that of her Lord's and bestowed the sweetest benediction a mother can bestow on the precious jewels God has given her by saying: "Children, be good." She was a faithful member of the First Christian Church at this place, and we shall sadly miss her; but we know that our loss is her eternal gain. The funeral services were conducted by the writer at the church on Sunday afternoon, January 21, 1900, in the presence of a large concourse of relatives and sympathizing friends, after which her body was laid to rest in Odd Fellows' Cemetery, our beautiful "city of the dead," to await a reunion with earth's loved ones in God's own good time. The "home call" to the better land has taken from us a true sister, a devoted and faithful wife and mother. The earth tie is broken and a link has been added to the golden chain of God's love to draw us heavenward. W. M. BAKER.
Glasgow, Ky.

Capt. W. L. Kneedler, of the United States hospital ship Missouri, says that he made a tour of Southern Luzon, in company with General Young, just before leaving Manilla. The conditions there show a complete cessation of war. "I found the people perfectly contented and engaged in their agricultural pursuits," said the Captain, "and they are very prosperous. Splendid crops are being raised and many cattle, and there were no signs that the Filipinos were not satisfied with the new order of affairs. As far as this whole district is concerned, the trouble seems to be at an end. Manilla itself is quiet and prosperous. There is absolutely no sign of disturbance there. I was amazed at the amount of work that had been done toward making the place sanitary. The town is in a remarkably clean condition."

For Debilitated Men, Horsford's Acid Phosphate.

Dr. J. B. Alexander, Charlotte, N. C., says: "It ranks among the best of nerve tonics for debilitated men. Re-
news the vitality."

**"A Fair Outside Is
a Poor Substitute
For Inward Worth."**

*Good health, inwardly, of
the kidneys, liver and bowels,
is sure to come if Hood's Sar-
saparilla is promptly used.*

This secures a fair outside, and a consequent vigor in the frame, with the glow of health on the cheek, good appetite, perfect digestion, pure blood.

Catarrh—"I have had no return of the catarrh which troubled me for years, since Hood's Sarsaparilla cured me." Mrs. JOE MARTIN, Washington St., Ogdensburg, N. Y.

Dyspepsia—"Complicated with liver and kidney trouble, I suffered for years with dyspepsia, with severe pains. Hood's Sarsaparilla made me strong and hearty." J. B. EMBERTON, Main Street, Auburn, Me.

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

A Note from Brother Officer.

On January 30, 1900, my patient, suffering wife left me for the home of the soul. I was sad, and my heart hurt much more than I can express in words. I have received many letters full of soul sympathy and tenderness. I cannot answer all. Time alone and faith in the eternal Father can give me comfort. One of the most comforting letters was from a true and tried disciple of Dallas, Tex., a Mary, whose son was called away; but the dear boy gathers imperishable flowers from amid the eternal silence of the stars. He is with Lota and the rest of the faithful redeemed; they are at rest. I can say no more. Nine days after my Lota left me for the rest at the end of life's work, one of our orphan Indian girls sent for me. I left at 6 o'clock and rode all night in a wagon, but was too late; Mrs. Phebe Anderson, the wife of one of nature's noblemen, was at rest. We have reared thirty-six orphan children. We love them all. Phebe Cummings, who is at rest, was always kind and good to us. She was a Christian. She is now with the world's Redeemer. R. W. OFFICER.
Atoka, I. T.

From Japan—Report for 1899.

The past year has been the most difficult one we have spent in Japan; and we can only report that our work here has held its own, with a very small margin of gain. We attribute this state of the work to several causes—viz., the intense antiforeign feeling prevailing among the people, the revival of Buddhism, the wide-spreading influence of skepticism, the divided condition of Christian workers, etc.

The small church in Koishikawa have met regularly to observe the Lord's Supper, and for teaching and exhortation. The children's meetings have been very well attended, the number being about thirty. The day school for children of poor families has enrolled about forty, with half that number in daily attendance.

The house I built for a printing office is being occupied by Brother Bishop, to whom I sold my machinery I am trying to open up a Christian bookstore—on a very small scale, of course—where Christian books and tracts will be sold. Below I make a financial report for 1899, including two months of 1898:

Balance on hand at last report was

\$139.40. The following amounts have been received since that time: From Sister Nettie Craynon, \$15; G. B. Hoover, Senatobia, Miss., \$10; J. R. Wier, Wier, Tenn., \$1.25; N. M. Roberts, China Springs, Tex., \$1.50; R. J. Clark, Thorp Spring, Tex., \$1; W. M. Crow, Plattsburg, Mo., \$1; A. Ayres, Nehoma, Neb., \$1; E. L. Lindsey, Santa Anna, Tex., \$5; Church at Claysville, Ky., \$4.45; Knob Creek Church, Ky., \$1.37; J. W. Zachary, Lexington, Ky., 50 cents; Christian Leader, \$2; J. H. Teel, Lexington, Ky., \$3; Miss Belle Brown, Okolona, Ky., \$1; S. F. Morrow, Nashville, Tenn., \$2. Total amount received during the year, \$50.07; grand total, \$189.47. During the year I have paid to school-teacher and for rent of lot, \$123.51; to Industrial Printing House, \$186; for publication of Voice, \$30.83. Total, \$340.34; which left a deficit for the year of \$150.86.

The deficit mentioned we paid by keeping boarders and selling books. While we have rejoiced to be able to put \$150 into our Christian work out of the labors of our own hands during the past year, yet we have had to deny ourselves in many directions, and have had to postpone the payment of some debts due others. We have thought it best during the new year to close up some of the work or turn it over to others in order to pay off some obligations which should have been settled before this. We are very thankful for the help brethren have sent to this work, all of which help has gone directly to the work, and none of it to our personal support. It would enable the work to grow more rapidly if we were able to help a native brother to give his whole time to the ministry of the word. We should like to ask some brother or church to come forward with eight dollars a month for the support of a native evangelist here.

Sisters Craynon and Penrod have a flourishing children's meeting once a week, in the Kanda Chapel, where Brother J. M. McCaleb worked. The day school there also continues, with about twenty-five children in attendance. We ask the brethren to pray for the Lord's work here, which is now so weak.
E. SNODGRASS.
Tokyo, Japan.

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Your dealer can get lamp-chimneys that almost never break from heat, or those that break continually. Which does he get? Which do you get?

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Be willing to pay more for chimneys that last till they rot, unless some accident happens to them.

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.
Address Macbeths, Pittsburgh, Pa.

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Do not forget our premium offers. Take advantage of them now.



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Seed is the planter's ammunition, and good seed is just as important to the man behind the plow as good ammunition is to the "man behind the gun."

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To every one who will state where this advertisement was seen, and who encloses us 10 cents (in stamps), we will mail the Catalogue, and also send, free of charge, our famous 50-cent "Harvest" Collection of seeds, containing one packet each of New Large-flowering Sweet Peas, New Giant Pansy, New Giant Comet Asters, White Plume Celery, French Breakfast Radish and New Freedom Tomato, in a red envelope, which when emptied and returned will be accepted as a 25-cent cash payment on any order of goods selected from Catalogue to the amount of \$1.00 and upward.

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Hood's Pills

Do not gripe nor irritate the alimentary canal. They act gently yet promptly, cleanse effectually and

Give Comfort

Sold by all druggists. 25 cents.

General News.

Argentine and Portuguese ports have been declared free of the bubonic plague.

Washington's birthday was observed generally throughout the island of Puerto Rico.

Dr. W. W. Eddy, for forty-nine years a missionary to Syria, died at Beirut on January 29.

The National Convention of the Democratic party will meet in Kansas City, Kan., July 4.

Onyx and manganese ore have been found in large quantities in the vicinity of Wartrace, Tenn.

Wireless telegraphic communication will be established between five of the Hawaiian Islands by an American company.

Gen. Luke E. Wright, of Memphis, Tenn., has been appointed by the President a member of the Philippine Commission.

Terrific snowstorms have raged throughout Germany. They have been very fierce along the Baltic coast and in the eastern districts of the empire.

Shelbyville, Tenn., is soon to have a new pencil factory, and also a wagon and carriage factory. These industries will employ a large number of men.

For the past forty-two years, save one, Dr. Alexander Maclaren has preached an annual sermon to the young people of his congregation in Manchester, England.

A general strike is on at all the mines between Sand Lake, Pa., and Jackson Center, the men going out on refusal of an advance of five cents a ton for run of the mine.

At Chicago, Ill., Leander J. McCormick, member of the famous harvester machinery firm and founder of the Leander McCormick Observatory of the University of Virginia, is dead, of pneumonia.

Secretary Root will continue the policy begun by Gen. Leonard Wood, of reducing the force of the United States troops in Cuba, and during the spring there will be a heavy reduction of troops in the island.

Secretary of War Root has requested Dr. J. H. Hollander, Professor of Finance of Johns Hopkins University, to go to Puerto Rico as a special commissioner, to revise the laws relating to taxation in that island.

The Virginia Iron, Coal, and Coke Company is completing the erection of two hundred and fifty coke ovens at Tom's Creek, East Tennessee, which will make a total of five hundred ovens there, employing at present two thousand five hundred men.

It is said that the fishing industry in North Carolina yields an annual product of the value of over \$1,000,000 at no cost to the State, as the Fish Commission pays its own expenses and turns from \$8,000 to \$10,000 into the State Treasury every year.

The Pittsburg Plate Glass Company has announced a general advance of

5 per cent on glass prices, effective at once. This is due to the fact that foreign makers advanced prices 15 per cent about ten days ago, the foreign market being very strong.

Governor General Wood has granted permission to the Spanish War Museum Company to examine the wreck of the Alfonso XII., in the harbor of Mareil, to determine the practicability of raising her with the object of utilizing her steel hull as a merchant vessel.

The Senate in executive session has ratified the treaty between the United States, Great Britain, and Germany, affecting claims growing out of the joint control of the Samoan Islands. This treaty was a separate document from the political agreement dividing the authority over the islands.

Roentgen rays are proving their value in field surgery in South Africa. A fresh equipment of apparatus has been ordered and skilled operators are being sent to the front. The Marconi system of wireless telegraphy is being placed on three British vessels, which are intended for active service.

Reports of the discovery of gold in Brewster County, Tex., have caused much excitement. Over three hundred claims have been located, and a number of eminent mining engineers are on the ground. The district is said to rival in richness and extent the New Almaden finds of California.

Assurances have reached the State Department from the German Government that the Samoan treaty, which was ratified by the United States Senate about a week ago, will receive the ratification of the Bundesrath and the Reichstag within a week. There is practically no opposition to the treaty in either branch.

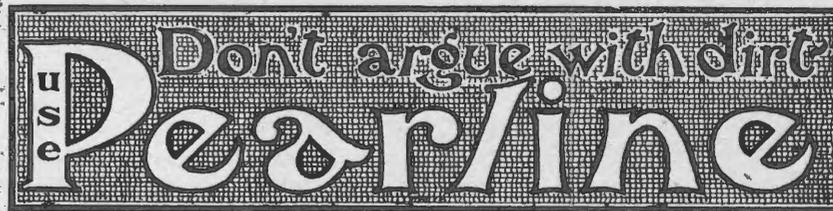
Out of a total of forty-two cases of bubonic plague, in Manila, thirty-two deaths resulted, half of them being Chinamen. Thirty of the inspectors are Chinamen, who have been furnished by the Chinese merchants. The health department census shows the population of Manila is about 190,000, including 31,900 Chinese.

Exsenator Matthew W. Ransom, now seventy-three years old, made on his estate near Weldon, N. C., more than one thousand bales of cotton this season. He has not sold any of it. The recent advance in price has netted him over \$5,000. After George Vanderbilt, General Ransom is the largest landowner in North Carolina.

The United States, one of the greatest growers and exporters of cotton, found use for 48,000,000 pounds of raw cotton, grown in other countries, valued at \$5,000,000, in 1899. Two-thirds of this amount came from Egypt. America exported in the same period 2,600,000,000 pounds, or 5,000,000 bales, of cotton, valued at \$165,000,000.

The American post office at the Paris Exposition will serve the double purpose of accommodating tourists and of exhibiting the postal devices in which Yankee ingenuity leads the world. American mail cars, beside which those of other nations seem primitive, will be there, and also the fur-clad Alaskan carrier, with his dogs and sleds.

In the recent snowstorm in New York seven inches of snow fell. It proved to be a blessing to the unemployed of the city, giving work to thousands of men in clearing the streets and sidewalks. The storm caused little inconvenience in the city, and, being unaccompanied by severe



cold, did not add greatly to the sufferings of the poor.

Once armies were guarded at night by sentries, pacing their rounds. Now, in South Africa, the Boers stretch electric wires around their camps, which, when touched, set bells a-ringing at headquarters. In brief, it is a giant system of burglar alarms to guard an army from surprise. There are few more striking appliances of science to warfare than this.

The past week in Congress has been devoted largely to the consideration of the relations of the United States to its insular possessions. The most important of these is the question as to whether the commercial intercourse between the United States and the Philippine Islands shall be under a tariff or under the free trade system allowed between the States of the Union.

Railroads throughout the country are still making heavy contracts for new cars for both their freight and passenger services, and there is no present prospect of a decrease in the business of the car and foundry plant. Last week alone orders were placed with companies in this country for seventeen thousand cars, probably the largest number which was ever ordered during a week in February. They were ordered by only twenty railroad companies.

An indication of some of the important industrial effects which may be expected to follow the opening up of China is given in recent reports concerning the Chinese tree called the "tu chung." Both French and English botanists assert that this tree contains a valuable substance resembling rubber or gutta-percha. Mr. Weiss, of Owens' College, believes that the substance is a true caoutchouc, and that the tree will become of great economic importance.

The recent trials at Indian Head, on the Potomac, of the armor made for the Russian battle ship Retvizan, building in this country, seemed to show that armor plate of the Krupp form made in America has the advantage in the endless contest between guns and armor. Five-inch projectiles with a striking velocity of more than two thousand feet per second failed to penetrate more than two inches in a five-inch plate, and the projectiles were broken in pieces, while the plate was not cracked.

The miners of the Proctor Coal Company, of Jellico, Tenn., about four hundred in number, have been ordered to strike by the president of the Miners' Union, but none of the men have walked out. About fifty miners who joined the union were dismissed by the company, and it is on this account that the strike is ordered. It is believed that the miners will not walk out, because they say from 8 to 12 per cent more is being paid the employees than union men in other mines are getting.

In South Africa the British forces under Lord Roberts have relieved Kimberley after sharp fighting. General Cronje's forces in retreat continued the fight with great stubbornness.

There were many killed and wounded on both sides. At the latest report, Cronje's position is reported as hopeless. His army occupies the bed of the Modder River, and is completely surrounded by the British forces. General Buller's army is steadily advancing to the relief of Ladysmith, having driven the Boers from every position held by them south of the Tugela River. It is expected that Ladysmith will be reached within a few days.

President Eliot, of Harvard University, has offered to receive, for the summer school for teachers, one thousand Cuban teachers, free of charge. General Wood believes that the advantages to be gained by this opportunity will be enormous and will have great effect on the Cuban children now attending the schools. The teachers will be surrounded for a time by academic influences and will be elbow to elbow with American teachers, which cannot but have an influence on the methods of teaching in the island. It is believed that arrangements can be made to send the teachers to the United States on board of transports.

A. S. Lascelles & Co., of New York, dealers in Puerto Rican products, have commenced action in the United States Circuit Court to enjoin Collector of Customs Bidwell from collecting duty on goods brought from Puerto Rico, on the ground that Puerto Rico is not now a foreign country and there is no authority to collect any duties. In the papers it is argued that Puerto Rico is a part of the territory of the United States, and the action is brought not only to enjoin the collector, but to compel him to repay the amounts which the Puerto Rican merchants have been obliged to pay in this instance, amounting to about half a million dollars.

It is announced that an American syndicate, with a capital of \$10,000,000, will immediately begin the construction of a great steel plant in the city of Mexico. The plans for the mammoth concern have been completed and the ground purchased for locating the several buildings. An abundance of high-grade iron ore are within easy shipping distance. The plant will make a specialty of manufacturing steel rails and will be the first industry of its kind to be established in Mexico. It will give employment to about four thousand men in the different departments when they are in operation. Several American capitalists in Monterey are heavy stockholders in the enterprise.

The rival claimants for Governor of Kentucky have consolidated the injunction suits filed and have agreed on a statement of facts to be submitted to the courts. Both Legislatures have been meeting in the Capitol at Frankfort, each with its own presiding officer. The Democratic Legislature ratified its former election of Governor and Lieutenant Governor. It has done no other business. All the soldiers have left Frankfort, save about one hundred, who remain as bodyguard to Governor Taylor. Both Governors issue orders. The prison

authorities recognize the Democratic Governor, but refuse to recognize the orders of Governor Taylor. The apprehension of violence seems to have subsided.

The calico printing interest uses over forty million dozen eggs annually, while the coffee roasters, photographic trade, the cracker combines, and the chemical trades consume twice as many. In fact, the grocers are compelled to compete in the general market against buyers from a dozen manufacturing interests. America last year exported over \$20,000,000 worth of eggs, but the American egg had hardly any chance. French, German, and Canadian eggs reached the foreign consuming markets to the exclusion of the American article. This is due, say the leading dealers, to the fact that under the present tariff Canada, being unable to ship eggs to this country, ships them to Europe. The extent of the egg business in this country, though it is not generally known, is larger than many of the supposed great industries. The profits are much smaller and the transactions much quicker.—Southern Fruit and Truck Grower.

The Senate substitute for the House currency bill was passed by the Senate by the decisive majority of forty-six to twenty-nine. The bill, as passed, consists of ten sections. It provides that the dollar of twenty-five and eight-tenths of gold, nine-tenths fine, shall be the standard unit of value, and that all forms of United States money shall be maintained at a parity with it, and that Treasury notes and greenbacks shall be redeemable in gold. The Secretary of the Treasury is to set apart a fund of \$150,000,000 in gold for the redemption of these notes and to maintain this fund at a figure not below \$100,000,000; he is empowered to sell bonds of the United States bearing interest at not exceeding three per cent. It shall also be the duty of the Secretary of the Treasury, as fast as silver dollars are coined, to retire an equal amount of the Treasury notes and to issue silver certificates against the silver so coined. Under certain provisions, too, gold certificates shall be issued against the gold held in the Treasury. No United States notes or Treasury notes shall be issued in denominations of less than \$10, and no silver certificates in denominations of more than \$10.

Why Send for Peter?

In the first place, who was Peter? "A servant and an apostle of Jesus Christ." (2 Pet. 1: 1.) To him, with the other apostles, were given the keys of the kingdom of heaven (Matt. 16: 19); also the power, or conditions, to remit or retain sins. (John 20: 23.) From the foregoing we learn that Peter was a proper person to send for, if the sender wanted to know something of the Lord Jesus Christ and learn how sins are forgiven.

1. Did some one send for Peter?
2. If so, who was the person to send for Peter?
3. If Peter was sent for by some one, by whose authority or instructions did he send?
4. For what purpose, or why, did he send for Peter?

A correct answer to the above questions will be of great importance to each one of us.

1. Yes. (Acts 10: 5-29.)
2. Cornelius sent for Peter. (Acts 10: 31, 32.)
3. An angel of the Lord. (Acts 10: 3-6.)
4. To hear of his words whereby he and all his house should be saved. (Acts 11: 14.)

Let us notice the character of Cornelius. He was a "devout," God-fearing, almsgiving, and praying man. (Acts 10: 2.) Was Cornelius a saved man, a Christian, when he sent for Peter? If so, the angel did not know it; and, besides, if Cornelius was a saved man at that time, the message of the angel was incorrect.

There is a well-settled principle, by both divine and human law, that when one person confers a favor on another, the one conferring the favor has a perfect right to specify the conditions by which the favor is conferred. This no one can deny.

No one can be saved without faith. (Heb. 11: 6.) Evidently Peter's giving had something to do in the conversion of Cornelius. God made choice among the apostles, that the Gentiles, by the mouth of Peter, should hear the word of the gospel, and believe. (Acts 15: 7.) Cornelius had to hear the "word of the gospel" before he could believe, hence the necessity of sending for Peter. The faith of Cornelius was produced by hearing the "word of the gospel" from Peter's mouth. What was the effect of this faith? "And put no difference between us and them [Gentiles], purifying their [Gentiles'] hearts by faith." (Acts 15: 9.) Was there any repentance connected with the conversion of Cornelius? "When they heard these things [spoken by Peter], they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." (Acts 11: 18.) Was there anything else for Cornelius to do? "And he commanded them to be baptized in the name of the Lord." (Acts 10: 48.)

Peter's mission was one of salvation to the Gentiles, hence the importance of sending for him. In the conversion of Cornelius we find that the "word of the gospel" spoken by Peter was necessary. It was necessary for Cornelius to believe the "word of the gospel" spoken by Peter; it was necessary for Cornelius to repent, as a requirement of the "word of the gospel;" it was necessary for Cornelius "to be baptized in the name of the Lord," as a requirement of the "word of the gospel;" all of which he did, and was therefore a saved man as the result of sending for Peter.

If Cornelius was a saved man before

SEED ONION SETS

WRITE US

sending for Peter, he was saved without the "word of the gospel," saved without hearing the "word of the gospel," saved without faith, saved without repentance, saved without being "baptized in the name of the Lord," and saved without Christ.

JOHN R. WILLIAMS.

Brother Boaz' Last Year's Work.

During 1899 I preached three hundred sermons, held seven protracted meetings, had seventy-six additions under my labors, and held four debates—all with Baptists. My work was very pleasant. While there were some bitter incidents connected with it, yet after all the difficulties with which I had to battle, I did enjoy last year's work above all others. I hope that this will be a more prosperous year than last, and that the churches everywhere will put forth every effort to grow spiritually and morally. I believe that if the faithful preaching brethren through this section of the country will work with a determination, and continue to stand by the word, the sectarianism that now troubles the church will soon be no more. Last year I found many of the brethren determined to stand by the church as it is revealed in the Bible, and I hope to find more this year. I was located last year at Milan, Tenn., and preached mostly in that community; but I have now moved to Fulton, Ky., and am working here.

The men I met in debate were all gentlemen, and acted as such in debate. I met H. K. Thomas last April; L. Y. Brown, of Clinton, last November, at Pilot Oak, Tenn.; and T. F. Moore, of Mar. in, Tenn., in December, at Austin Springs, Tenn. Elder H. K. Thomas baptized me into the Baptist Church in 1891. I called on him in every speech for his authority in baptizing me on the confession I made before him and the church, but no answer came. All I have met pursue the same line in defending their false doctrine, by quoting all the passages in the Bible on faith that say nothing about anything else: Never do you hear them quote Gal. 5: 6, "Faith which worketh by love," or James 2. I suppose they do not need those passages.

I hope that in the communities in which I labor during this year other debates will be held. I close with best wishes to the Gospel Advocate, and its readers, hoping all will work with a greater determination to advance the cause of our blessed Lord than ever before.

W. T. BOAZ.

Unsympathetic.

Some of the experiences of a young "pastor," brought up in the city, with some of his country charge, are rather shocking to the nerves.

Such a "pastor" with his wife visited a well-to-do sister of "his church," a widow. After exchanging a few generalities the "pastor," whom we will call Brother A., entered upon business as follows:

"Sister B., I have not seen you at church as often as I could wish. As you know, I am now pastor of your church, and the board of church officers desire me to stir up the mem-

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NASHVILLE TENN.

bers, and especially to insist on all bearing their part in the expense of the church. You know the Jews gave one-tenth to the Lord, and I am sure you ought not to give less. The Lord has prospered you, and, though you are a widow, responsibilities rest upon you to help in this noble work of the Lord."

Sister B. listened attentively, and then, desiring to be social with the pastor's wife, asked her if she intended keeping house and if she thought she would like housekeeping.

"O, no; Mr. A. would die of dyspepsia in three weeks if I were to undertake the housekeeping. I have never done anything of the kind."

After a short visit, Brother A. desired an expression from Sister B. as to what he might expect. She replied:

"My girls and I keep house, cook, wash, iron, work our garden, and then have a hard time to make ends meet; and I am not going to give any of my money to support preachers and their wives who cannot do a hand's turn of work to help themselves. And you need not expect me to attend your church so long as you associate with and keep as a deacon this neighbor of mine, Brother C.; who invites my brothers and my hired help into the saloons to drink."

"Ah, Sister B., you wrong Brother C., I am sure, in making such a charge against him. I have been with him much in his pleasant home and have found him all I could wish in encouraging me in my work."

Two men happened to be at work in the back yard. Sister B. called one of them in and asked: "Did not Brother C. ask you into a saloon to take a drink?" "Yes, m'am, and I took it." She then called the other man in and asked the same question. He answered: "Yes; he invited me, but I would not accept such an invitation, and did not drink."

The deacon, being quite wealthy and willing to liberally help support the pastor, continued in close association with him and his church; but the sister, who was so particular about church matters, was not troubled again. This was an actual occurrence and I have given it as nearly as I can, word for word, as it was related to me. If others of the congregation had been as frank with the "pastor" as this sister was, perhaps it would have saved him two years of fruitless labor, resulting in a signal failure except the drawing of the salary. It is to be hoped those who paid it are wiser and better men.

R. A. HOOVER.

Bellbuckle, Tenn.

CATARRH CAN BE CURED.

Catarrh is a kindred ailment of consumption, long considered incurable; and yet there is one remedy that will positively cure Catarrh in any of its stages. For many years this remedy was used by the late Dr. Stevens, a widely noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send, free of charge, to all sufferers from Catarrh, Asthma, Consumption, and nervous diseases, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. Noyes, 920 Powers' Block, Rochester, N. Y.

We have a first-class piano, taken in exchange for work, that we will sell at a great bargain. We can furnish you the Smith & Barnes, the Willard, the Crown, or the Behr Brothers. The instrument is new, has never been taken from the music store.

10 LOVELY TEA ROSES
THE GIANT ROSE COLLECTION. **50c.**

These Roses will bloom freely this Summer, either in pots or planted in yard. They are hardy ever-bloomers. We guarantee them to reach you in good condition anywhere in the U.S.
Yellow Tea, rich Golden Yellow; Precious, deepest Crimson; Mrs. Robt. Garrett, brightest Pink; Maid of Honor, a lovely Blush; L'Innocence, superb White; Empress Eugenie, the sweetest of all roses; Princess Alice de Monaco, Creamy White and Rosy Blush; Jewel, a rose of many colors; Sweet Little Queen, Daffodil Yellow, with Orange Shadings; Lottie Baumgardner, Carmine Shading to Silvery Peach. The above 10 lovely roses for 50 cents.

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| 10 Fragrant Carnation Pinks, 10 kinds, 50c. | 12 Sweet Scented Double Tube Roses, 50c. |
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| 10 Lovely Fuchias, all different, 50c. | Our Catalog free. Order To-Day. Address, |

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A Pleasant Lemon Tonic.

For biliousness, constipation, and appendicitis.

For indigestion, sick headache, and nervous headache.

For sleeplessness, nervousness, and heart failure.

For fever, chills, debility, and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above-named diseases. Fifty-cent and \$1 bottles at all druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation, and biliousness. I have tried all the remedies advertised for these diseases; and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite, and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALLDRED,
Doorkeeper Georgia State Senate, State Capitol, Atlanta, Ga.

Mozley's Lemon Elixir

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

MRS. S. A. GRESHAM.

Salem, N. C.

MOZLEY'S LEMON HOT DROPS

Cures all coughs, colds, hoarseness, sore throat, bronchitis, hemorrhage, and all throat and lung diseases. Elegant, reliable.

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If there is any good book that you want, write to us for it, remitting the regular price for same. If we haven't it in stock, we will get it for you.

Christmas and New Year Observances in the Far East.

While giving to the Japanese the gospel of Christ, it is the purpose and aim of the missionaries to, in a measure, acquaint them also with the customs of the Christian home and the Christian's simple and sacred form of observing holidays.

It was my privilege to attend and in a degree participate in two celebrations during the Christmas week just passed, which were conducted in a manner that must reflect great credit upon the faithful servants of the Lord now laboring among these people.

These two churches, Koishikawa and Kanda, are located in different parts of the city, some two miles apart; in connection with each a charity school is conducted, which school is in charge of a Christian Japanese woman. The day school teachers, assisted by Brother Snodgrass and Sister Penrod, trained the children until, in their own language, they could recite in a creditable manner long scripture quotations and sing songs of praise. The little girls rendered their parts with a grace and modesty characteristic of the little Japanese maid; but when the poet wrote, "Boys will be boys," he meant it to apply to boys the world over. However, out of consideration for the Japanese boy's environments, I can in a great measure excuse his shortcomings and look hopefully to his future.

Prior to Christmas a collection was taken among the congregation, sufficient to provide for the children a Christmas treat. The usual Christmas tree was dispensed with. The chapel was tastefully decorated with ferns, evergreens, and small, ripe oranges. A string running diagonally from either side of the pulpit to a center decoration of evergreens in front of the pulpit was hung with gayly decorated kites, which is to the Japanese child an unlimited source of wholesome amusement. On a small table were arranged the other simple and useful gifts, such as school tablets and pencils; while a large tray contained dainty white bags filled with sweets sufficient for all present. As each name was called the child came forward to receive its gift, bowing low in grateful acknowledgment. Following the distribution of presents, cups of steaming Japanese tea were served to the grown-up folks. The Japanese are inveterate tea drinkers, and consider no form of entertainment complete without this beverage. I am thoroughly convinced that it is indulged, by them, to a harmful degree. By them it is regarded as a fine art, and the very unmusical sound they make when sipping it is an expression of their appreciation.

As a matter of course, these holiday festivities are attended only by the Christianized Japanese. The heathen has no conception of what that gladdest of all holidays means to the Christian. On the Lord's day succeeding Christmas, while walking home from morning worship at Koishikawa, I had an opportunity to form some idea of what the advent of the New Year means to the Japanese. Looking in every direction the streets gave one the impression of a forest avenue, so elaborate were the decorations of pine and bamboo and other greens brought from the distant hills, while shops and dwellings were gayly festooned with Japanese lanterns and the flag of their own country mingled with those of other nations. The main streets were closely lined

with booths, in which to sell various wares peculiar to the trade. It was also the occasion on which the leading bazaars had their "opening," and the clash of the brass band to attract a crowd was quite American. New Year's eve is to the Japanese a time of all times for sociability and merry-making, and a general good time according to their ideas. On New Year's Day shops and all places of business are closed, and the male portion of the household proceeds to call upon all his friends and to drink to their health; and that "sake" flows freely is evidenced by the number of bleary-eyed, staggering men one meets on every hand. The ladies receive, but do not make calls. It is also a time for adorning the body, and each Japanese, old and young, takes special pride in procuring for the festive season a new and picturesque kimona.

That I am at last here and into the work will come as a bit of good news to those of my friends who more than four years ago manifested so kind an interest in my desire to carry light to the heathen. Whereas I was once hindered by ill health, I have been greatly blessed in coming, for I have grown stronger every day and my health has improved far beyond anything I could ever have hoped for. On my arrival I was received into the home of Brother and Sister Snodgrass, where I am one of them. Profiting by the long years of experience of our faithful brother, I am endeavoring to help him all I possibly can in the good work which he has so faithfully carried on. We are a little band in this far-away land, but we are not alone, and we find far more work than we can possibly do.

NETTIE CRAYNON.

14 Tsukiji, Tokyo, Japan.

"Protection for Planters"

is the headline of an advertisement appearing in our columns of the old-established seedsmen and florists, Peter Henderson and Company, 35 and 37 Cortlandt Street, New York. This announcement is to the effect that this firm no longer supply their seeds to dealers to sell again, so that to procure the famous Henderson seeds, the same must be purchased from them direct.

Their advertisement also offers their annual superb catalogue entitled "Everything for the Garden," which is in reality a book of 190 pages, containing over seven hundred engravings and six superb colored plates. This catalogue is sent to all who send ten cents in stamps to cover the cost of postage and mailing. In addition to the catalogue, this firm, wishing to trace the result of their advertising in different papers, will send to all who state where they saw the advertisement a trial collection of six packets of choice vegetable and flower seeds, contained in a red envelope, which when empty and returned with an order from catalogue will be accepted as twenty-five cents in part payment.

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That is what the person does who tries to cure rheumatism or any other disease by relieving the symptoms. Hood's Sarsaparilla attacks the cause of these diseases. It neutralizes the acid in the blood and thus permanently cures rheumatism. It tones and strengthens the stomach, restores its natural digesting fluids, and permanently cures dyspepsia.

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Headache Like Needles in Your Brain, whether a Sick or Nervous Attack.

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effects a perfect cure. Many sufferers patiently submit to attacks of headache with the idea there is no cure on earth for them. There is a cure. Headaches, whether attended by sickness of stomach or otherwise, are caused by a disordered nervous system.

Dr. Harter's Iron Tonic, by its purifying, regulating action on the blood, tones up the nervous system, gives easy and natural digestion, puts the whole system in a vigorous state of health. Here are strong words from one who knows:

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"I had suffered from violent periodical headaches for many years, with no hope of relief, when I was advised by Hon. W. P. Lee, of Hamsburg, Ala., to try Dr. Harter's Iron Tonic. I did so, and the result was a wonderful improvement in general health and the headaches ceased. I am never without a bottle in the house.

"REV. N. R. WILLIAMS."

Read what Professor Edgerton says:

"Oak Cliff, Dallas, Tex.,

December 16, 1897.

"Dallas News—Gentlemen: I beg to state that I received a sample bottle of Dr. Harter's Iron Tonic, which I was very glad to get. I think it a great remedy, and believe it will do all claimed for it. I am highly pleased with my experience with it, and take great pleasure in recommending it to those who suffer from indigestion and constipation. Respectfully,

"M. THOMAS EDGERTON,

"President, Oak Cliff College for Young Ladies."

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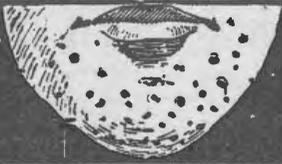
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A Sermon on Denominationalism.

Some might say that the denomination they belong to alone is the one body, or church; but this cannot be true, for no one of the denominations claims that all the saved, or all Christians, belong to it; but the word of God clearly teaches that all the saved, or every Christian in the world, belong to the one body, or church of God, and the same process which makes one a Christian makes him a member of the church.

In Acts 16: 34, we read of the jailer and his house, which means the jailer and his family. We also read of Noah and his house, which means Noah and his family. If we read of the house of God, it, of course, means the family of God. Paul speaks thus of the house of God: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. 3: 15.) Thus we see that the church of God is the house or family of God; and, of course, the family of God includes all the children of God. In Eph. 5: 23, the apostle declares that Christ is the Savior of the one body, or church. A savior is one who saves. Then, to be saved, we must enter into and become members of the one body, or church. In verses 24 and 25 of this same chapter, the apostle declares that Christ gave himself for the church—that is, he shed his blood for the one body, or church. Therefore, to get the benefits of the blood of Christ, we must enter into the one body, or church, and thus become members of it; and it is by the blood of Christ that we are saved or become Christians, and without it we cannot be saved, for without the benefits of the blood of Christ there is "no remission." (See Heb. 9: 22; see also 1 John 1: 7.) It is in Christ (not out of him), says Paul, that all Christians have redemption and forgiveness of sins through his blood. "In whom we have redemption through his blood, even the forgiveness of sins." (Col. 1: 14; see also Eph. 1: 7.) To be in Christ is to be in his church, for Paul says the church is the body of Christ. "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." (Col. 1: 24.) "The church, which is his body." (Eph. 1: 22, 23.) Since all Christians have redemption and forgiveness of sins in Christ, and to be in Christ is to be in his church, it follows that all Christians are in the church. Therefore no denomination can be the one body, or church, as no one of them claims that all Christians belong to them.

If denominationalism, as it now exists in the religious world, is in harmony with the teachings of the word of God, the teachings of his word are not harmonious, but clash and are at war with each other; for this is true of

the teachings of the denominations. But we know that this is not true of the teachings of the word of God, that it is harmonious in all its teachings, and surely he cannot approve of that which is so antagonistic to his word.

God had given all things that pertain unto life and godliness before the apostle Peter wrote his Second Epistle, for the apostle, in that Epistle, says: "According as his divine power hath given unto us all things that pertain unto life and godliness." Any denomination that undertakes it will fall far short of tracing its existence back to the time the apostle wrote this language, and none of the prominent denominations of this country can possibly get farther back than the sixteenth century; therefore they cannot pertain unto life and godliness. They are plants which God has not planted, and will therefore be rooted up; for Jesus says: "Every plant, which my Heavenly Father hath not planted, shall be rooted up." (Matt. 15: 13.)

The Lord established his church, or kingdom, upon the earth, and requires that men and women shall come into it in order to be saved, or to become Christians, and he has not taught any one to found a denomination; therefore those who have founded the denominations abode not in the teaching of Christ. Christ has not taught any one to join a denomination; therefore those who join a denomination go onward and abide not in the teaching of Christ; and this is a most awfully dangerous thing, for the Holy Spirit, by the pen of the apostle John, says: "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God." (2 John 9. R. V.)

But it may be asked: "With whom shall we worship?" I answer: With Christian congregations, who worship God exactly in accordance with the teachings and examples of Jesus Christ and the apostles, even if you can find no such congregation consisting of more than two or three. Jesus says: "Where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18: 20.) There were no organizations formed, except local congregations of the church of God, in the days of the apostles, in which to work for the Lord and worship him. These local congregations are called, in the New Testament, "churches of Christ" (Rom. 16: 16); and wherever the Scriptures speak of churches, they have reference to local congregations, in the one body, or church, and not to denominational organizations. FLAVIL HALL.

(To be continued.)

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Kansas Notes.

Brother B. F. Rhodes is in a meeting at Stull. There is no congregation in order there, but Brother Rhodes is there to establish the cause among them. There are many places where such work might be done, and some of it is being done. We can find plenty of missionary work to do in almost every county of many States, and there is no excuse for not doing missionary work. We can find heathen at our door, and they should be looked after. We need not always expect to see them turn to the Lord at once.

I have just closed up two weeks' work at Antioch, Harper County, where there was once a working congregation, but circumstances have been such that there is but little left. Brother Rutherford and family and two or three others are all that will now take any interest. Brother Rutherford was not satisfied without making another effort. He paid the expenses of the meeting and gave his time to the work. We cannot see much of the result, but we must not try to walk by sight, for Paul says we must "walk by faith." One lady obeyed the gospel. We had hearers that did not know anything about the gospel or Christian duty. We tried to teach them Christian duty, first, because there are many professed Christians in the community that do not realize what practical Christianity is. We need much of that kind of work done all over the country. While we did not fail to teach them what to do to be saved, we did not fail to teach them something else. We trust that the seed sown may in the future bring forth more fruit. We can do our duty and the result is to be left in other hands. Withal, we think it was a profitable meeting. May Heaven's blessing rest upon the feeble effort.

Brother Moffitt will soon begin a meeting at Byron, O. T. Oklahoma is becoming a great field for labor. There are many busy preachers there; and, in addition to that, many preachers are being called from Kansas to assist them in their work.

Brother Will. Ellmore, who is located at Harper, has been doing much work in that county. I would have been glad to have met him while so near his home.

Dr. W. H. Boles, of Illinois, is billed for a meeting at Anthony. An extensive advertisement has appeared in the county papers, that informs me that he will preach through the week and lecture every Sunday night, and an admission fee of ten cents will be charged. His daughter accompanies him. She is advertised to give choice readings before his lectures. She also will lead "soul-stirring social meetings and song services before each sermon." The press notices say that she is a "charming young lady and takes her audience by storm;" that she "is an elocutionist of rare ability and adds greatly to the evening's entertainment." This advertisement, with many other press notices, ought to bring the people of Anthony out and arouse them to an appreciation of a unique entertainment. These entertainments will be held under the auspices of the Christian Church of Anthony. Now, readers, please do not say that this is to slur the affair or that it is misrepresented, for I have taken this from their own advertisement, and they certainly are not ashamed of it—would to God they were—or they would not thus advertise. I do not deem comment necessary. It speaks for itself. Its merits

will speak for it without any comment. I will leave the county, and therefore will not have the privilege of attending the services thus advertised. "We shall see what we shall see." The Lord will adjust everything "by and by."

Prof. James A. Quarles, after an exhaustive treatment of the ordination question from a scriptural standpoint, concludes in this way: "It is clear, therefore, that there is no scripture warrant for requiring men to be ordained by the imposition of the hands of a presbytery, composed of ministers and elders from a group of churches. There is no instance given in the Bible of such a presbytery. So far as the New Testament teaches, there is not a case in which any preacher received authority to preach from any court of the church, or from any human being, or by any rite or ceremony. Their authority came from the divine command to the church, 'Go ye into all the world, and preach the gospel to every creature,' impressed upon them by the Holy Spirit." Now mark this firm stand, and then listen to him again: "Shall we, therefore, not have a regular ministry, authorized to preach and to represent the church, and set apart for the work by a rite of ordination? Yes, by all means; but purely on the grounds of expediency, and not at all because the Scriptures command it." This is another case of men being honest in their scholarship, but not willing to abide by it when they come to make the application to their practices; they must hold to their practices notwithstanding the decision of scholarship. It also shows, further, that men will decide that there is no scriptural authority for a thing and yet practice a thing because it suits them and they think it expedient. Their being wedded to traditions and former practices shows that men will not regard scholarship nor divine authority when they want to practice something else.

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Brother Officer's Gratitude for Fellowship and Sympathy.

I have received Brother McQuiddy's letter of February 7, containing check for \$88.20. I return the statement, containing names and addresses of contributors:

- Church at Lebanon, Tenn., \$17.80;
 - Lizzie Beal, Glasgow, Ky., \$1;
 - Belle Brown, Okalona, Ky., \$1;
 - Cash, \$2;
 - J. W. Pruett, Jennings, Ala., \$2.50;
 - Tappie Hunt, Huntingdon, Tenn., \$2;
 - W. T. Warren, Paris, Tenn., \$1;
 - M. M. Cavanaugh, Sinking Fork, Ky., \$1;
 - "A Brother, City," \$2;
 - church at Compton's Chapel, \$5;
 - O. F. Young, Sparta, Tenn., \$1.50;
 - H. W. Smith, \$0.90;
 - "A Brother, Laverne, Tenn.," \$1.50;
 - Mrs. Jennie Goodpasture, Nashville, Tenn., \$5;
 - A. H. Nicks, Newbern, Tenn., \$0.50;
 - E. L. Lindsey, Santa Anna, Tex., \$5;
 - "A Brother, City," \$2;
 - W. E. Fogg, Forest City, Ark., \$2.50;
 - Mrs. L. Richardson, Nashville, Tenn., \$0.50;
 - Mrs. Jane Dillard, Woodbury, Tenn., \$2;
 - Mrs. Gardner Jones, Chapel, Tenn., \$1;
 - J. R. Wier, Wier, Tenn., \$2.50;
 - Owen's Chapel, Wier, Tenn., \$10;
 - J. P. Vorun, Savannah, Cal., \$5;
 - Mrs. A. S. Hawkes, Double Springs, Tenn., \$1;
 - M. H. Fussell, Dickson, Tenn., \$1;
 - W. A. Simmons, Henderson, Tenn., \$1;
 - C. E. Page, Stephens' Chapel, Tenn., \$1;
 - "A Sister," \$1.50;
 - Mrs. Jennie Goodpasture, \$6;
 - Cash, \$1;
 - Mrs. M. M. Dickerson, \$0.50.
- Total, \$88.20.

I wish to thank all concerned. This amount is a great help. Others whose names are not on the list you sent me have contributed. So that, except my doctor bill and drug bill, my expenses have been met during the twenty-two weeks I have been watching over patient, suffering little Lota.

Brother McQuiddy's letter was short, but it was so full of soul. Suffering together is good for us in the end. The world's Redeemer said: "My grace is sufficient for thee, my strength is made perfect in weakness." That is true. We are stronger in the Lord when we stand before tottering human weakness. Twenty years of suffering to your friend and sister, my wife, was like the sun to fruit: it ripened her soul for the mansion prepared. She breathed her last in my arms, and left us without a struggle for the home of the soul. She did not ask Leon, our son, to make her any promise. She said she was not afraid of him doing wrong. Then she said to Malmee, our adopted daughter, "Help me to breathe easy;" and she did; and all was over, and she began to live with God. I cannot answer the many kind, good letters. We are grateful to all.

Atoka, I. T. R. W. OFFICER.

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GOSPEL ADVOCATE.

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EDITORS.

D. LIPSCOMB. E. G. SEWELL. F. D. SRYGLEY.
J. C. M'QUIDDY, Office Editor.
232 North Market Street, Nashville, Tenn.

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SPECIAL NOTICE.

Should YOU receive the Gospel Advocate marked with a red ~~mark~~ at this place, YOU are to understand that we are sending it to YOU with the view of securing YOU as a regular subscriber. We are indebted to a mutual friend for YOUR address. We desire that YOU carefully consider the merits of the paper. We want YOU on our list. We are endeavoring to make this the best year in the history of the Gospel Advocate, and we desire YOUR coöperation. The numbers sent YOU marked as indicated are free.

The Christian Standard speaks editorially against denominationalism as follows:

"While all believers remained simply Christians, a sect institution was utterly impossible. Either through ignorance of the gospel truth or through the undue influence of their mistaken leaders, some have been prevailed upon to accept a party name and to submit to the authority of party management. Yet Christianity is no more responsible for their party affiliations than the constitutional rights of the American freeman are responsible for his submission to the direction of political bosses and party managers. Christianity does not make denominations or sects. The spirit and letter of apostolic teaching is that Christians shall be of the same mind and of the same judgment, and that there shall be no divisions among them. So it is very evident, then, that Christianity is not responsible for denominationalism. But, further still, what we call 'Protestantism' is hostile to the denominational disorder of Christendom. None of the great reformers planned to organize a sect. Their purpose was to set the people free from ecclesiastical bondage, and bring them into the liberty of sons of God. Usually smaller souls coming after, or else contemporaries injudiciously affecting the reformer's judgment, are responsible for the sect organization. Protestantism means loyalty to the word of God and liberty in Christ Jesus. The lives of millions within the denominations, in a large degree, represent Protestantism, which, in its essence, is a plea for a return to primitive Christianity. But such is not the meaning of the denominational organization itself; for the moment that a human order is adopted and a human creed different from the divine creed of the church, then the Protestant principle is abandoned, and, in a measure, men go back to the weak and beggarly elements of Roman Catholicism, from which they were once set free. So far as the ecclesiastical polity and the human articles of faith are concerned, there is just as much warrant for a Roman Catholic as for a Protestant denominational organization; and, in fact, the Romanist has an element of consistency which his brother of the orthodox denominational persuasion cannot claim. His argument that the church is the source of spiritual

authority on the earth, and has a right to make such changes in the form of services and the symbols of faith as she may elect. The Protestant, on the other hand, appeals to the word of God as his standard of authority, and contends that what may not be supported thereby is not to be practiced. Happy is the man who condemns not himself in that which he alloweth. Every believer who supports a party organization is lending his influence to neutralize the Protestant and Christian principle. Denominationalism is a sin, because, among other things, first, it fails to give full honor to Christ; second, it puts human authority in the place of the divine; third, it is in conflict with the plain teachings of the Scripture on Christian unity; fourth, it postpones the fulfillment of the Savior's prayer that all his disciples might be one, and that the world might believe that God had sent him. While Romanism, by its despotic formalism and blasphemous assumption of divine functions, is hindering the progress of the gospel, current denominationalism, which has checked the Protestant movement toward Christ and neutralized the splendid force of the evangelical faith by its divisions and rivalries, has injuriously coöperated with Rome in putting obstacles in the way of the conversion of the world."

So far, so good. The Christian Standard is satisfactorily and refreshingly clear and vigorous against "denominational organization" and "party organization," but decidedly blank as to what it takes to constitute "party organization" and "denominational organization." The proposition is still open for discussion in these columns that what is commonly called "organized effort" among the disciples is "party organization" or "denominational organization." What does the Christian Standard say to that? The church of the New Testament is a spiritual body; Christ is head over it; every Christian is a member of it; and there is no organization in it but local congregations. There is no organization in religion but local congregations and denominational organization.

The following card, inclosed in a private letter and evidently intended for general distribution, seems to me to represent a very commendable zeal and industry in the study and teaching of the word of the Lord:

"You are cordially invited to worship with us at Twenty-fifth street and Portland avenue (meeting-house about fifty yards from street on south side). We solicit you to work simply as a member of the body of Christ, engaging joyfully and heartily in all the charitable and missionary labors of the church at home and abroad. 'Denying ungodliness and worldly lusts,' let us live for Christ, patiently toiling to the glory of God for the greatest good and eternal salvation of the human family. Announcements: Sunday, 10 A.M., weekly Bible lesson; Sunday, 11 A.M., Lord's Supper and preaching; Sunday, 7:45 P.M., gospel meeting; from October 1, 1899, to June 1, 1900, special instruction in the Bible; Monday, Wednesday, and Friday, 10-11 A.M., Matthew, Mark, Luke, and John; Monday, Wednesday, and Friday, 11-12 A.M., English; Tuesday, 7:45 P.M., the life of Christ; Friday, 7:45 P.M., Bible topics; Saturday, 3 P.M., children's Bible class. Everybody welcome. Come to any or all of the classes. Free to all. George A. Klingman, No. 2512 Montgomery street, Louisville, Ky." On margin of card: "'Go ye into all the world, and preach the gospel to every creature.' (Mark 16: 15.) Home and foreign missions, first Sunday in each month. 'They rehearsed all that God had done with them.' (Acts 14: 27.) Reports of work, first Thursday in each month. 'That they all may be one; . . . that the world may believe that thou hast sent me.' (John 17: 21.) 'He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' (Mark 16: 16.) 'God loveth a cheerful giver.' (2 Cor. 9: 7.) 'Follow after peace will all men, and the sanctification without which no man shall see the Lord.' (Heb. 12: 14, R. V.)"

When Christians as individuals and as congregations begin to study and teach the word of the Lord everywhere, and to worship and serve God in the beauty of holiness, as these Christians seem to be doing, there will be less complaint about spiritual lethargy and religious indifference than we now hear.



The following question has been answered many times in the Gospel Advocate, but it may be necessary to answer it again for the benefit of new subscribers or other readers who may have overlooked previous answers:

"Brother Srygley: Here is a question for your first page: If it is wrong to worship God in a meeting-house or anywhere else as a congregation with the organ, by what means are we allowed to use musical instruments in our homes? Dear brother, please give some light on this question, and oblige.

"JAMES H. TURK."

Those who oppose instrumental music in worship do not put their objection on the ground that instrumental music is wrong or sinful in itself or that God prohibits it "in our homes." The point they make is that worship is a matter of faith, and "faith cometh by hearing, and hearing by the word of God." (Rom. 10: 17.) So that nothing can be done as worship except that which is taught in the word of God, no matter how innocent or even profitable and proper it may be in other places. God has not taught Christians to use instrumental music in worship and for that reason it cannot be used in worship by faith. God clearly approves many things "in our homes" which he has not taught us to use as worship. The fact that God approves a thing "in our homes" is no evidence that he approves it in worship. Those who approve instrumental music "in our homes," but object to it in worship, understand that God has approved it "in our homes," but has not taught us to use it in worship.



I have received the following circular:
"\$100 REWARD!"

"One hundred dollars (\$100) reward offered to any preacher showing chapter and verse—under Christ's commission—showing conclusively the answer to the following questions: (1) Where was any person ever sprinkled for baptism? (2) Where and when was an inquiring alien sinner told to pray for the remission of sins, or to 'cry mightily to God' for salvation? (3) Where and when was there just one infant baptized? Yours in search of the truth,

"W. M. OLDFIELD,

"Minister of the church of Christ, Clifton, Tenn."

I am advised that, "some time back I sent G. L. Hensley, pastor of the M. E. Church, South, Waynesboro, Tenn., one of the 'reward' papers, and the following is his reply:"

"Waynesboro, Tenn., February 8, 1900.—Rev. W. M. Oldfield, Clifton, Tenn.—Dear Sir: Your circular to hand, and in reply would kindly ask you to please give chapter and verse in God's word where you are or any one else is authorized to gamble on the word of God in any way. Will you kindly do this? I would further state that I do not care to drive my wedge into the open air nor shoot buckshot at mice. If you are 'in search of truth' and want to know the truth, study the Bible closely and do not jump into the water until you get to it. GILBERT L. HENSLEY."

Offering rewards is not gambling; but I do not approve the offering of a reward for chapter and verse or for anything else in religion. There is no necessity for it and I do not like the sound of it. A preacher or any one else who claims to be a Christian ought always to be willing to give chapter and verse for anything he believes or practices without a reward. One who would give information on any religious subject for a reward, great or small, which

he would not give without a reward, is a very poor specimen of a Christian, not to say preacher. Brother Hensley's remark about jumping into the water sounds like a sneer at an ordinance which all denominations regard as sacred and of divine origin. Such a remark comes with poor grace from any one who professes to be a Christian or even to believe the Bible or to respect religion; but a preacher who believes in and practices infant baptism is especially not the man to fling a flout at anybody else for jumping into the water too quick. Who jumps into the water any quicker than the man who baptizes infants? There is an assumption of superiority in Brother Hensley's remark about driving his wedge into the open air and shooting buckshot at mice which sounds ugly in any Christian, and especially in a preacher. It will be time enough for Brother Hensley and other Methodist preachers to drive a wedge in Oldfield open air and shoot buckshot at Oldfield mice on the subject of infant baptism when they convince all the Methodists themselves that infant baptism is scriptural. Probably a majority of Methodists themselves do not believe in infant baptism, and certainly a large minority, if not a majority, of infants born of Methodist parents are not baptized.

Our Contributors.

D. Lipscomb's Sermon at the State Prison.

Elder David Lipscomb preached by request at the Tennessee State Prison on Sunday, February 18, 1900, at 11 A.M. He read: "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?" (Deut. 10: 12, 13.)

The speaker said, in part, that God through Moses spoke this to the Israelites, but that the principles upon which God deals with man are always the same. He is spoken of in this connection as the Lord God who is the God of gods and Lord of lords, a great God, a mighty and terrible God, who regardeth not persons nor taketh reward.

He spoke of how difficult it was for men to treat impartially their fellow-men without regard to place or position, and not solely in respect to their characters. But this was characteristic of God, who regards not the persons of men, whether they be in high or low stations, but as they are in their characters before him whose judgment is righteous and impartial.

He said the object of the Christian religion, as designed by its divine author, was to lift mankind from sin and shame to the attainment and cultivation of the Christian character.

The speaker said, being once interrogated as to what is religion, he was puzzled at the time to give a satisfactory answer to the querist, and also to himself. The word "religion" means to rebind. As applied to Christianity it means to rebind man, who had been separated by disobedience, to his Maker. Man could only be rebound to God by returning in obedience to God through Christ, whom God had sent into the world for this purpose. He only could restore man to union and harmony with God. We were taught in this text to "fear God," but this fear meant not to dread God in terror and alarm, but to reverently regard his holy name, his word, and his ordinances.

The speaker alluded to a common popular error which taught that every man should walk in his own ways, but that God had specially forbidden it. God commanded man to walk in God's ways, and in all of them; not to add to them nor diminish aught from them. He said to select such ways of God as pleased us and reject those which did not suit us was not to obey God at all. To do only what pleased us and reject other commandments of God was to walk in our own ways, and not God's. It was a fatal error. God often gave tests of our faith by requiring us to do things not agreeable to us. This was well illustrated in the case of Abraham, who was commanded to offer up Isaac, his only child of promise. God might have foreknown that Isaac would be

spared, but Abraham did not. His faith was increased by this test. So every test of our faith should result in our good, to give us stronger faith.

This text also teaches us to love God. God said to the Jews that he loved even the strangers. He would do them good. Love was intensely practical. God's love is manifested in what God does. So our love for God must be manifested in obeying the commandments of God in what we do.

The speaker said all our love, fear, and service of God was not to benefit God, but, as taught in this connection, was "for thy good." God was omnipotent, and needed not the help of man, as many vainly supposed.

He said to shirk or dodge a duty to God did not cheat God, but him who avoided the duty, and it would soon be manifest by an incompetency that would put one to shame. The boy who dodged his lessons at school did not cheat the teacher, but himself. Some chose the Lord's day to visit the sick instead of going to the assembly as God required. They could visit the sick at other times. They, too, cheated themselves, and not God.

It was the design of all our worship and service of God to make us more and more like God in spirit and in character. In proof of this the speaker read and explained 2 Cor. 3: 18: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." This image was spiritual. It was of gradual formation. It was to result from a constant adoration and worship of God as seen in the life and character of the Son of God. This growth of the inner or spiritual man to the image of Christ was certain and sure, though we were unconscious of it at any particular time. This was illustrated by the youth who, however anxious to grow to manhood, was never able to see the growth of one day. Measurements at longer intervals would clearly indicate it. It was so in the Christian life.

This image was never perfected while in the flesh. Although the flesh would become weaker day by day and the inward man stronger, it was yet impossible for the weak eyes of mortality to behold Christ in his glorious perfection. We now could only see him as it were in a glass, in mere outline. A perfect vision of Christ to the eyes of flesh would be too blinding, as the disciples experienced on the mount of transfiguration, or Saul saw on the road near Damascus. But we shall be strengthened to behold him in his glory. We are now the sons of God. The afflictions of life are the chastisements of a kind Father, who feels more than his children the strokes of correction. These afflictions are brief and light, however severe in themselves, in comparison with the glory which shall be revealed in us. He will change this vile body and fashion it like unto his glorious body.

The gospel of the Son of God by its transforming grace can make the lowest and most degraded of earth to be the peer of the brightest angel around the throne of God.

All were urged to make an earnest effort for a higher and nobler life.

The impression made upon the prisoners seemed to be excellent, and many sought to shake hands with the speaker.

The above is an imperfect synopsis of the sermon.
G. LIPSCOMB.

On Being Unequally Yoked.

I have just read, in the Gospel Advocate, Brother D. Lipscomb's answer to a question on marrying out of the church, and desire to commend it to one who recently asked me to write an article on the same subject. Brother Lipscomb's article fully covers the ground and clearly points out the safe side of the question.

The Christian's whole desire is to do God's will. To purpose fully and resolutely to do his will is necessary in order to serve him acceptably, if not to a clear understanding of his will. Certainly he who does not purpose to do God's will does not strive to understand it. We cannot knowingly and willfully displease God and be Christians. God must be obeyed at any cost and at all hazards. Everybody and everything must be forsaken, if necessary, in order to obey God. Therefore every child of God who contemplates marrying desires first of all to marry in harmony with God's will. This being true, the safe course to pursue is quite plain. We all know it is safe to marry "only in the Lord."

A good woman whom I love very much says a woman with a Christian husband has trouble enough,

to say nothing of the additional trouble of having a husband not in the church. I would not write a line or utter a word that would influence any one to displease God in the least for any consideration. While the absolutely safe side to this very important matter is quite manifest, yet it does not appear to me that God's will leads to extremes on this question. We must take matters just as God left them. To understand and to do his will is the one great and important thing.

Paul says widows should marry "only in the Lord." (1 Cor. 7: 39.) I do not know why this does not apply alike to maidens and to all Christians, yet in his instruction to maidens on the same subject and in the same chapter he did not apply this rule to them. (1 Cor. 7: 35-38.) Again, it has never seemed clear to me that "Be not unequally yoked together with unbelievers," etc., in 2 Cor. 6: 14-18 applies to marriage, because in verse 17 Paul says: "Wherefore come out from among them, and be ye separate," etc. According to this, believers must be separated from unbelievers, the righteous from the unrighteous, light from darkness, Christians from idolaters, and the temple of God from the temple of idols. This unequal yoke must be broken. Christians must not remain in the situation here described, whatever that is. They must not only not enter into it, but if they be in it they must come out of it and be separate. If this applies to marriage, then the believing husband or wife must separate from the unbelieving wife or husband; but Paul forbids this in 1 Cor. 7: 12-16, and in verse 16 suggests that the believing companion may save the unbelieving one.

Peter, in 1 Pet. 3: 1-6, instructs Christian wives how to save unchristian husbands. This, of course, is where they were married before either became a Christian, but it shows that the believing wife was not to "come out and be separate" from the unbelieving husband, which is required in 2 Cor. 6: 14-18, and which stands in the way of my seeing that it applies to the marriage relationship. It shows, too, that a woman can obey God, live the Christian life, and be saved with an unchristian husband. That is not a relationship which must be broken up in order to become a Christian. If a man is selling whisky and repents of his sins and desires to become a Christian, he must give up his wicked business in order to serve God and be saved; but a man with an unbelieving wife is not required to forsake her, but rather to remain with her in order to become a Christian. Or if a church member with an honest occupation forsakes that occupation and enters into a dishonest one, he turns away from the church and enters into sin in order to do so, and must repent of his sin, give up his dishonest occupation, and return to the Lord, if he would be saved; but if a Christian marries an unbeliever, he is not required to forsake his unbelieving wife in order to serve God and be saved.

In Neh. 9 and 10, those who had violated God's law in marrying strange wives were required, according to the law of God, to put away these wives and the children born of them. No such separation is required in the New Testament, or is necessary in order to the Christian life. If the unbelieving wife or husband "departs," the believer must obey God at all hazards, and suffer the separation. A Christian wife is not required to obey an unchristian husband, only in so far as his will does not lead her to disobey God. All this has some bearing, at least indirectly, upon marrying out of the church; and if there is anything lame or illogical about it, I am open to conviction and desire above all things to know and to teach the truth. Getting married is a very serious thing, anyway, and in view of all before us, it is unwise, unsafe, and frequently leads to much trouble and sin, and sometimes to abandonment of the church, for Christians to marry those who are not Christians; while it is safe and wise to marry Christians. This we know is right.

We have seen earnest, intelligent, zealous Christians married to those who are cold, selfish, worldly, and even dead religiously, although their names were on the church roll; and some apparently have gone through the wicked farce of coming into the church in order to marry those who would not consent to marry out of it. This does not affect the right or wrong of marrying out of the church, but it shows that those who wish to please God in marrying as well as in all things should not be deceived in themselves and in others, but should conscientiously study God's will and strive to understand it and to do it.

E. A. ELAM.

Character and wit have their own magnetism.

WE ARE SONS.

To be born of water and the Spirit is to be born of God. The child partakes of the nature of the father. He receives his life and nature from the father. The seed is quickened into life and nursed into growth by the mother. But the new principle brought into the heart is imparted in the seed, the word of God, and it is life from the Father. This imparts to the new being the nature of the Father. The tastes, desires, and aims of the child partake of the same qualities of the Father. Peter admonishes the young Christians: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." (1 Pet. 2: 2.) "The word" expresses the laws and truths in which the Lord delights. The "milk of the word" is that spiritual sustenance given by the word that promotes the growth and life of the young Christian. So the child is to partake of this to cause him to grow into the strength and likeness of the Father. It shows the life and nature of the child correspond to those of the Father. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1: 12, 13.) The new principle of life imparted to the soul is from God, and it comes through the word of God received into the heart. That word is the will of God. "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." (1 John 2: 29.) The qualities of the Father are transmitted to and to be cultivated by the son.

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." (1 John 3: 9.) Whatever else this may or may not mean, it does mean that the being born of God leads one to be like God in keeping free from sin. He is like him, again, because: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." (1 John 4: 7, 8.) Here the family trait comes from God, the Father, and is inherited and cherished by the children. "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. . . . This is the love of God, that we keep his commandments. . . . Whosoever is born of God overcometh the world. . . . We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." (1 John 5: 1-18.) All these are traits of character and dispositions of heart received from the Father through the word of God. The man is begotten of God, and he as a child of God grows up into the likeness of his Father by cultivating the divine qualities received through the word of God received into the heart.

Because we are begotten of God and live as his obedient children and grow into his more complete likeness, he owns us as his children, bestows upon us the tenderest marks of his love and sympathy, gives us rich blessings in this world, and promises us an inheritance rich and unfading around his throne, where we will enjoy his riches, honors, and glories forever.

"Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." (Gal. 4: 6, 7.) Through obedience to and fellowship with Christ, we become heirs with him of all the riches and glory of the universe. "Then shall the righteous shine forth as the sun in the kingdom of their Father." (Matt. 13: 43.) In the Old Testament and is seldom represented or claimed as a Father, prophetically of the reign of Messiah. They

were servants; he was Lord and Master. But when the seed of the kingdom was received into the heart, the law was written in their hearts. God was willing to become "a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. 6: 18.) "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." (1 John 3: 1-3.) D. L.

Some Anecdotes of the Pioneers.

All persons do not have the same cast of mind. Reading that will interest one person is irksome reading to another. I am so organized that personal incidents, experiences in the life of others, have a charm for me. The first book I ever read through was Weem's "Life of Francis Marion." I was captivated by it, and from that day to this biographical works have been of interest to me. A number of years ago, I read, for a time, the Christian Monitor. One department was devoted to anecdotes of preachers. Some were amusing, others pathetic; but it mattered not which, that was the most interesting part of the paper. I have recently been dipping into a volume of sketches of the pioneers in the plea for New Testament Christianity, and, thinking that other readers of the Gospel Advocate may have the same taste as myself, I here rehearse some of the incidents I ran upon there.

John T. Johnson was a tower of strength in his day. While he stuck close to the word in his preaching, yet he was not always systematic in his discourses. When asked about Johnson's style of preaching, a companion in labor said: "Imagine the largest cannon you can think of, loaded to the muzzle and fired at creation, and you have an idea of how he preaches." At the age of thirty-five his health failed and he was forced to call in his family physician. After a careful diagnosis the doctor told him that tobacco was certainly undermining his constitution and unless he quit it wholly it would soon carry him to the grave. He at this time had a plug of tobacco in his pocket. Going into the parlor alone and holding the plug in his hand, he thus talked to himself: "John T. Johnson is sick—unfitted for business—is, in fact, dying. What is killing him? The use of this poisonous weed I hold in my hand." He laid it upon the mantel, and, fixing his eyes upon it, continued: "You have been and are now my mortal enemy; to-day we part forever. Remain where you are, I adjure you. I will never touch you again—never, God being my helper." By the help of God he kept his word to the day of his death. His health improved; he became day by day stronger, and soon could do more work than ever before.

At that early day it was not considered wrong, by the generality of the people, to make whisky. Some one asked that brilliant but sometimes eccentric Scotchman, Walter Scott, what he thought about it. "I think," he replied, "we ought to let the devil boil his own teakettle." It was a good reply, most assuredly, and, if church members would let him drink his own tea, long strides would be made toward the solution of the liquor problem.

Ayelett Rains was no ordinary man. He, in his early days, preached universalism, or rather restorationism. On one occasion he was preaching to a large audience in a grove. Among his hearers was a young man addicted to drink, and who, on this occasion, was "more than half seas over." The young preacher felt himself flattered by so large a crowd and rose to grand heights of eloquence as he portrayed the great love of God for man. The drunken young man soon became an interested listener, and gradually pushed himself forward, close to the stand. When the preacher was reaching his conclusion, that this great love must lead God to save all, the young man, clinging to a sapling with one hand and pointing with the other to the preacher, in drunken speech exclaimed, perhaps unconsciously: "Make it out, young man, make it out, or I am a goner!" This clipped the wings of the preacher, and it was some minutes before he regained his equanimity. This put Rains to thinking, and in the end was one of the factors that led him to abandon his restoration views.

J. D. FLOYD.

Living Epistles.

"Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." (2 Cor. 3: 2, 3.) Such is the language of Paul to the Corinthians and to "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." All Christians are epistles of Christ. The reason for applying this term to them is obvious when we consider the things necessary to the writing of an epistle.

First, there must be a writer; and the expression, "epistles of Christ," shows that Jesus is the writer. As I would speak of this article as my article because I am the author of it, so we are Christ's epistles because he is the "author and finisher of our faith," and he is the "author of eternal salvation" to all who obey him. As we belong to Christ, we must be subject to him. (1 Cor. 6: 19, 20; Col. 3: 17.)

The second thing we observe as necessary to an epistle is that, in order to be reliable, it must have the signature or seal of the writer. In the commercial world epistles are often forged that the forger may reap financial gain. Likewise in the church we sometimes find forged epistles, those who show by their actions that they had some impure motive in submitting to the outward form of obedience. Again, we sometimes receive letters which are almost illegible; we can hardly decipher their contents. So there are many who profess to be "epistles of Christ," but through whom we can hardly read the life and character of Jesus. Such epistles as these are almost, if not altogether, worthless, so far as communicating to others the character of Jesus through their daily walk is concerned. On the other hand, there are many who bear the signature or seal of Jesus, the Writer. Paul speaks of some as being "sealed with that holy Spirit of promise." (Eph. 1: 13.) He also tells who are thus sealed: "For as many as are led by the Spirit of God, they are the sons of God." (Rom. 8: 14.) To be led by the Spirit is to obey the teaching of the Spirit. Hence only those who obey the Spirit have the seal of approval. "Ye are my friends, if ye do whatsoever I command you." (John 15: 14; see also 1 John 5: 2, 3.)

The third thing we observe in connection with the writing of an epistle is a pen, or something which answers the purpose of a pen. In the lesson under consideration, the expression, "ye are our epistle," shows the apostle represents the pen as the instrument through which the writing was done. (1 Cor. 4: 15.)

The fourth thing we observe is, there must be ink or something which leaves the impression made through the pen. "Written not with ink, but with the Spirit of the living God." This teaches that the words of the Holy Spirit represent the ink.

The fifth item is paper or something on which the impression is made. "Not in tables of stone, but in fleshy tables of the heart," shows the heart of man to be that upon which the writing is done.

The sixth item to be considered is the purpose of the epistle. When we write letters to our friends it is to give them such information as will benefit them in some way. So when we become "epistles of Christ," while we are benefited ourselves, yet God intends that the greater object shall be that we may benefit others. That this is true is plainly shown when we consider the seventh item.

The seventh item is: To whom are we, as epistles, addressed? "Known and read of all men" plainly shows that God expects the world to read the life of Jesus through us and thereby be led to obey his word. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5: 16.) The most effective way of preaching the gospel of the Son of God is by living up to the principles which we profess to believe. We may declare to the world that we are Christians until our voices are stilled in death, but unless we conform our practice to our theory we shall only succeed in bringing reproach upon the cause of Christ. One of the greatest hindrances to the successful advancement of the cause of Christ is too much theoretical Christianity. Too many brethren rest "in the law of the Spirit of life in Christ Jesus," and depend upon this to the exclusion of a godly life. What is needed is not less theory, but more practice. Brethren, this "ought ye to have done, and not to leave the other undone."

Finally, brethren, I ask you, as "epistles of Christ," how are you being read? The world is reading you

every day. What is the lesson it is learning through you? Are you, by your daily walk, teaching the "old, old story of Jesus and his love," or are you showing that you are forged or illegible epistles? An adage says: "By your actions you are judged, be your speech what it may." Then may God help us all to "show forth the praises of him who hath called you out of darkness into his marvelous light."

Bazette, Tex.

WILLIAM M. JORDAN.

KNOW THE LORD.

In the last paper on this topic the manner of entering the Abrahamic covenant was contrasted with the way of entering the kingdom of Christ. Flesh and blood, without any knowledge, understanding, faith, or volition, brought a man into covenant relationship with God in the days of Abraham.

Under Christ it is not so. All who enter Christ must know the Lord. Without faith no man can please God, and "whatsoever is not of faith is sin." In order that the world might be led to believe, Christ chose the apostles, filled them with the Holy Spirit, and sent them into all the world to preach the gospel to every creature. The apostles did not devote their energies and talents to the discussion of theories, but were faithful in teaching all nations. "Yes verily, their sound went into all the earth, and their words unto the ends of the world." (Rom. 10: 18.) The gospel was preached to every creature under heaven. (Col. 1: 23.) "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10: 17.) "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness [simplicity] of preaching to save them that believe." (1 Cor. 1: 21.)

Any system, therefore, that endeavors to bring simply flesh and blood into the kingdom of Christ is subversive of the system ordained by Christ, and seeks to resurrect the way which the prophet says shall be no more. "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31: 34.) In the days of Abraham it was necessary to teach them to know the Lord, for they came into covenant relation without any knowledge; but in the gospel covenant and "after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." We know this refers to the gospel covenant, because Paul quotes the prophet's language in Hebrews and applies it to this covenant.

The apostles were not allowed to preach Jesus the Christ until they were endued with power from on high. When they were filled with the Holy Spirit they preached Jesus; they taught the people of the death, burial, and resurrection of the Lord Jesus Christ, thus writing the law of God on their hearts. God, through them, gave a message of love to a lost and ruined race. With God as the writer, the apostles corresponding to the pen, the Spirit to the ink, and the hearts of the people representing the paper, the law of God was written indelibly on their hearts, and thus they were constituted the living epistles of the Lord Jesus Christ. To believers Peter said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Thus they made disciples acting under the great commission.

The man who seeks to make disciples without first teaching the people is not acting as did the apostles. Those who claim to bring the infant into covenant relationship with God by sprinkling or pouring a little water on its head must afterwards teach it to know the Lord, in the face of the language of the prophet: "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord." If anything is brought into the kingdom of

God, it must be simply flesh and blood. They do not give the child any understanding, faith, repentance, confession, or obedience. All they give it is a little water, and precious little at that. It is not a question of simply pouring or sprinkling a little water upon the head of the infant, but whether this act can make one a child of God without any knowledge, volition, faith, repentance, confession, or obedience. Is it possible to go back to a birthright of flesh and blood? Was the Savior mistaken when he taught that man must be born again, born of water and of the Spirit, in order to enter the kingdom of God? If those who practice infant baptism could succeed in carrying out their purpose, they would baptize every infant in the land, so that there would be no adults to baptize. There would be no believers to baptize, for they would baptize all before they were old enough to believe. Thus this system makes void the command of Jesus: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28: 19.) "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 16.)

Obedience to God is an individual matter. As father and mother cannot breathe for their infant, so they cannot obey the Lord for it. As each must eat, sleep, and breathe for himself, so every one is individually responsible to the Lord for his own actions. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you." (Rom. 6: 16, 17.) Christianity is an individual matter; each must obey from the heart for himself, each is required to believe and confess for himself. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10: 9, 10.)

Preachers should be satisfied with preaching these truths as they are in Christ Jesus. It is evident that if we faithfully declare all the counsel of God, though the understanding of some may not be perfect on certain points, the Master will not hold us responsible for their failure. God does not require us to furnish brains to our hearers. He does demand fidelity at our hands in preaching the word. We should boldly and fearlessly preach faith, repentance, and baptism for the remission of sins. When we have done this, we should leave the results in the hands of the Lord. No man can do better building than this on the one foundation. After we have faithfully preached the truth, we are not responsible for the failure of some one to understand the design of obedience. But I must add, as the way of salvation is plain, a faithful and clear presentation of the word does not leave any room for failure to understand the commandments of God.

With more earnest, practical work, and less theorizing, many of our difficulties will vanish.

J. C. M'QUIDDY.

If young men could realize what great results could be obtained in life by steady, courageous, and persevering work in almost any direction, with only moderate abilities, their hearts would be stirred within them to industry and energy in some good work. The lack of courage and perseverance is the great hindrance to success in all departments of life.

D. L.

When a church concludes that it has nothing in particular to do but to nurse itself, it has reached the point at which it is of no further use to God or man.

Preaching to the Sick.

The extract from the Pentecostal Herald on the first page of the Gospel Advocate of February 8, with the editor's comments, reminds me of some experiences I have had in instructing the hopelessly sick. Several years ago, on my return home after a few days' absence, I found a message from an old war comrade requesting me to come to see him. He lived in another neighborhood, and I had not seen him for several years, but had learned that he was in the last stages of consumption. I found him very low and deeply distressed about his spiritual condition. His surroundings through life had not been favorable from a religious standpoint, and, therefore, he had lived a wicked life. He told me all about his wickedness and his disregard of religion, but said that he had for the last few months realized the folly of neglecting to prepare for eternity, and that he had been seeking to know how he might be saved. He told me of the different denominational preachers he had sent for, and how they had all left him in the dark as much as before they came. At last he, remembering our former association, had sent for me, hoping I could in some way help him. He knew nothing about any "peculiar views" I might have; he simply sent for me because others had given him no relief and he knew me. Taking my seat by his side and opening my Bible, I said: "All I know about how people are to be saved or converted I have learned from this book. I have but one gospel to preach. What I would preach to you in the vigor of health I must preach in sickness." I then read several passages about Jesus and his mission to the world to save sinners. Following this I read the commission as recorded by Matthew, Mark, and Luke, and, beginning with Acts 2, read the leading cases of conversion in that book. After a short prayer with him and family, I bade him good-by.

Two weeks from that time, on my return home from an appointment, I found a message calling me to his house again. On reaching there, I found quite a gathering, and all the necessary arrangements for a baptism in the house. I talked with him for some time, and found that he fully understood the matter; had remembered the scriptures I read; and, in fact, as understandingly obeyed the gospel as any person I ever assisted.

How did this come about? I never told him to do a single thing, only as I read to him; I never told him anything about faith, repentance, or baptism, only as I read them out of the book. Hence it was the word of God that led him to take the steps he did. He lived a few weeks after this; and while he had formerly manifested the greatest distress of mind, he had perfect peace, and died in the joyous hope of everlasting life. While I have, as a rule, little confidence in what is called "deathbed repentance," yet if I reach the place I have had my heart set upon these many years, I shall expect to meet this brother, for he accepted the gospel as soon as he heard it.

I had another experience which was an exact parallel to this, and to rehearse it would be to repeat what is here given.

J. D. FLOYD.

"The word of God is the seed of the kingdom." Out of it all that is true and godly in the character grows. If a man would have a noble, true, and god-like character, he must receive into the heart the word of God, cherish and cultivate it, that it may bear fruit in his life. Godly fruit cannot grow in the life without the seeds of godliness in the heart. The seeds must not only be in the heart, but the evil desires and noxious thoughts must be rooted out. Seed must be planted and cultivated to bear a good crop.

D. L.

God within us! Not only ever with us unseen, not only watching us in our secret moments and reading the very thoughts of our hearts, not only covering us with the shadow of his wings and lighting us with the light of his countenance, but within us; our bodies, his temples; our hearts, his home. O if we could but grasp the thought, we should live lives nobler and more beautiful!—F. W. Farrar.

O, the rest and peace that the chambers of God's high house will yield to its inhabitants in another world! Here they will rest from their labors, upon their beds, rest with God, rest from sin, temptation, and all sorrow.—John Bunyan.

Miscellany.

PERSONAL.

Brother J. C. McQuiddy will preach at Hendersonville, Tenn., next Lord's day.

Brother J. P. Lytton's address is changed from Dickson Station, Tenn., to Lyles, Tenn.

Brother M. C. Kurfees' meeting with the church worshiping on Plum street, Detroit, Mich., is still in progress.

On the night of February 22, 1900, at Smyrna, Tenn., Mr. George J. Lemings and Miss Tommie Woodruff were married, the writer officiating. While Mrs. Lemings is a devout member of the church of Christ, her husband is an earnest Methodist. We trust they may live in such a way as that they may share the Father's blessings in this life and his greater blessing in the world to come.—W. L. Logan, Murfreesboro, Tenn.

The meeting on College street, near Ash street, this city, which is being conducted by Brother T. B. Larimore, is now in the third month, and is announced to continue indefinitely. Preaching through the week at 3 P.M. and 7:40 P.M.; Sunday at 11 A.M., 3 P.M., and 7:40 P.M. There have been fifty additions to date, March 3. Brother Larimore is faithfully preaching the gospel, and we bespeak for him the attendance and encouragement due the work so long as he continues with us.

I am preparing to spend the month of April in West Tennessee if the Lord permit. Any churches in that section or between here and there that would like a talk from me on the "Duty of Missionary Work" would do me a favor to drop me a card to that effect, so that I may make out a programme in time to have the announcements made. If more convenient, write Brother T. A. Smith, Chestnut Bluff, West Tennessee, as we will travel together some.—J. M. McCaleb, 2601 Montgomery street, Louisville, Ky.

By request, I write. Brother Lawson's mention of my condition caused some aid to be sent to me. Brother Dunagan, Horse Cave, Ky., sent \$3; two others, no name or post office, \$1 each. I here express my thanks. I have been confined, in a helpless condition, the past three weeks, and I am so now. This is over two years I have been confined to the room. Pneumonia has become epidemic here—very malignant, and but one recovery. Dr. C. D. Lipscomb waited on me all the time. He took it and lived but four days. He was a kinsman of D. Lipscomb. I have a pronounced case of nervous prostration. God bless the Gospel Advocate and its readers.—John W. Harris, Russet, I. T.

The church and community at Carthage, Tenn., have sustained a great loss in the death of Brother T. B. Read, Sr. The present prosperity of the church there is largely due to the firm and unwavering stand of our dear, departed brother. He never shrank from duty because only a few stood with him for the truth and right. Being a man of few words, he was decidedly a man of action. He loved his home, the church, and God. His influence for good will live after him. I have felt for some time that the end was near. I shall greatly miss him, for I loved him and appreciated the work he had done and was still doing for the Master. The bereaved wife and entire family have my deepest sympathy. Suffering together makes

us wondrous kind and sympathetic. We pray that God's strengthening grace may overshadow the family in this dark hour. They all know well the source from which to obtain comfort. Only the sunshine that God gives can dispel the dark cloud. Our brother has gone to his reward. It will not be long until all the faithful will pass from the weariness of earth to the rest of heaven.



EDITORIAL.

The way to heaven is too slow for a fast girl.

The evil one never drives a man who leads well.

The complaining heart is not filled with gratitude.

Christians ought to fast when the devil gives a dining.

If you would save your time, salt it down with good deeds.

Humility and self-denial are always admired, but seldom practiced.

The best way to learn to love your enemies is to treat them kindly.

If you would be great in the kingdom of Christ, get close to God.

It is very difficult to train up a boy in the way his father does not go.

The man who speaks without thinking always says the wrong thing.

It is much easier to preach what you practice than to practice what you preach.

There is something wrong with the man who thinks God's way will not succeed.

God never goes into partnership with men until he is allowed to manage the business.

It is bad policy for a girl to spoil her manners by seeking to show off her new dress.

The man who tries to do good and be good without the help of the Lord is sure to fail.

Men who are busy saving their souls do not usually have a great reputation with the world.

The church would get along better if we had more consecrated workers and fewer critics.

We should be slow to try to correct other people's faults until we can control our own temper.

The man who asks the world for permission to serve the Lord is not fit for the kingdom of God.

Some people have not enough faith in God to lay up treasures in heaven without good collaterals on earth.

The man who begins to do wrong for profit will soon find himself doing wrong for nothing, and at a heavy loss.

Time cannot change men; death cannot change men. Christ can; wherefore, put on Christ.—Drummond.

The man who looks at other people's sins through a microscope is always blindfolded when he looks at his own.

The heart of the man who would rather preach his own opinions than the gospel is not right in the sight of God.

The devotion and self-denial of the Wesleys are admired and praised by the Methodist clergy, but are not practiced by them.

The way to estimate the worth of the preacher is by the truth he preaches, and not by the size of the audience he draws.

Whenever it is hard for you to understand your duty in life get nearer the Lord, where there is more light and the atmosphere is purer.

Many a person has gone to perdition because he spent his time in shouting over the meanness of other people, rather than in mourning over his own sins.

Our repentance is not genuine and our confession is not acceptable to the Lord until we can confess our sins without placing part of the blame on some one else.

There are some professed believers who claim to accept the miracles of the New Testament, and reject the miracles of the Old Testament. This is very inconsistent. The man who can accept one miracle can accept all, for they all come from the same power and come to us equally attested. The man who cannot believe the story of Jonah and the "great fish" cannot believe that Peter went down to the lake, at the command of Jesus, and caught a fish which had a stater in its mouth with which he could pay the tribute money. The man who does not believe that the three Hebrew children were cast into the burning, fiery furnace, and came out unscathed, ought not to believe in the miraculous conception of Christ. And so with all miracles.

Any reader of religious journals soon realizes that much importance is attached to the conversion of sinners. The conversion of a soul is of great value, but a continuation in well-doing is equally important. It is the man who perseveres to the end that shall be saved. The denominations are deploring their loss in numbers while failing to give much attention to the degeneracy of Christian living. The Lord, while on earth, was far more interested in the character of life his subjects led than in the acquisition of numbers. With devout, godly men and women filling our churches, the number will take care of itself. It is a mistake to pass by, unproved, all manner of sins in the church. God's people are the light of the world, the salt of the earth. An unclean life destroys the effectiveness of the Christian's work.

There is a sort of wisdom, or that which claims to be wisdom, which plumes itself on foreseeing evil, and condemns as childish folly all efforts to "hope for the best." "I never flatter myself with false hopes," is a favorite remark of these dreary wise-aces; and all hopes are suspected of being false until they have passed into certainty. In all cases of illness these pessimists see only the worst symptoms; in all projects that call for courage they marshal the objections; in all difficult undertakings they expect failure. "Mrs. G— is a good woman and a dear friend," said a lady recently; "but I confess that I am cowardly enough to avoid her now that Charles is so ill. She sees all the worst aspects and most dangerous possibilities—there are enough of them, I know—and she takes all the heart out of me. I must keep up my courage until the battle is fought out, but she does not leave me any hope to work on." Of what use is that sort of foresight? Every bright day is a positive gain to life's stores of treasures. If to-morrow must bring disappointment and grief, let them wait until to-morrow. Will they be any more easily borne because they have blighted to-day also? Notice the rift in the clouds, accept each bit of brightness as God sends it, and never needlessly strike at hope or courage anywhere.—Forward.

PUBLISHERS' ITEMS.

Remember "Allenroc's Book."

Send us \$2 for Smith-Peloubet's Dictionary of the Bible, comprising its antiquities, biographies, geography, natural history, and literature, with the latest researches and references to the Revised Version of the New Testament. It has over 800 pages, with 8 colored maps, and 440 illustrations. It is a valuable work of reference. Brother J. C. McQuiddy used this book for a long time in connection with his work on the Gospel Quarterlies and found it more helpful than any reference work used by him. "The chronological tables are very full, and are very carefully arranged, a harmony of the Gospels and an outline of the 'Apostles and their History' being added. It is a beautiful book, the pages clear, and the type everything that could be asked for."

We desire to call special attention this week to our new premium offer. For further description, see last page of this issue. We propose to make into a medallion a photograph of yourself, father or mother, sister or brother, friend or relative, and to finish same in good style, and, if you so desire, to frame it in the same manner. This is not common work, but it is first-class in every particular. A perfect likeness from the photograph submitted is guaranteed. These pictures will beautify your homes, and you will be justly proud of them. All of these medallions are made six inches in diameter and have easel attachment. It is not necessary that they should be framed, but of course the frame adds much to the appearance and finish of the picture. This is our offer on medallions: We will send a medallion not framed, made from a photograph sent us, to any one sending us twenty-five cents and one new subscriber to the Gospel Advocate for one year, at the regular price, \$1.50 per year; or we will send the medallion not framed made from a photograph sent us to any new subscriber, or any old one who pays up his back dues, if he owes any, and the Gospel Advocate one year for \$2.25. Pictures sent us from which to make these medallions must be cabinet, bust photographs on cardboard, with the name of the one sending same written plainly across the back. The better the picture, the better the medallion will be. We cannot accept any cut, faded, blurred, mutilated, or kodak pictures. These medallions are in two styles. Style 1 is a "steel finish," having the beautiful, soft tone and deep effect of a steel engraving, reproducing all the high lights and shadows shown in the photograph. Style 2 is the "Sepia," an artistic brown, having the clearness and fine tone of an etching. "Sepia" may be had in either "dull" or "gloss" finish. In ordering these be sure to state what style and finish are wanted, whether style 1 or style 2, and, if style 2, whether "dull" or "gloss" finish is wanted. The frames offered in connection with these medallions are of latest design, dainty, and give the picture an elegant finish. For further description of these frames, see last page of this issue. Any one securing medallions under either of the above offers can have frames, of any style, at the price advertised, or as follows: We will send style 2 for one new subscriber and twenty-five cents; styles 4 or 7 for two new subscribers and twenty-five cents. These medallions must be seen to be appreciated. You can soon earn a medallion and frame under this offer.

Queries.

Brother Lipscomb: Please tell me through the Gospel Advocate if it is necessary for a man to have a written license to preach the gospel. If so, who has the authority to give it to him?
B. P.

Mynot, Ala.

I have never found in the Bible a word about a license to preach, written or unwritten. Every Christian is required to use his talent in teaching others the scriptures. He should be advised by his brethren as to his fitness in a work. They ought not to discourage his working, but ought to advise him how and where he can best do it.



Brother Lipscomb: Please answer, through the Gospel Advocate, this question: Have we scriptural authority to demand that all who unite with us from other churches, and who have been immersed, shall be rebaptized? It is being preached here by an apostle of McGary, and is causing some confusion.

Alto, Ark.

R. L. WILSON.

These questions have been discussed time and again in the Gospel Advocate. We gave recently three articles from the pen of A. Campbell on the subject, and one a week or two since from Brother Stirman. With these, I do not see how my giving a short answer to a query can help. Two or three discussions are in pamphlet form, and can be had for a dime. It is better to read these than for me to say it is right or wrong to do it. The Bible says, "He that believeth and is baptized shall be saved," and the examples in the Bible show they were baptized because God commanded it.



Brother Lipscomb: Some of the church members think it is right to use their meetinghouse for any purpose that is not wrong in its tendency. Some believe that temperance lectures and literary meetings should not be held in it. Others believe that none of the denominations should use it. What rule shall we adopt, that will bring harmony? What does Paul mean by "church of God," in 1 Cor. 11: 22? Is a meetinghouse looked upon by well-informed Christians as more sacred than any other house?

Lawrence, Tex.

G. F. MARTIN.

The meetinghouse is not the church. The members of the body of Christ constitute the church. They would be just as much the church without the house as they are with it. It is just as scriptural to meet in a private house as it is in a meetinghouse, and the meetinghouse is no more sacred than the private house would be if the church met in it. Anything might be done in it that could be rightly done in a private house that Christians meet in. The house is for the convenience of the people. The service would be as acceptable to God offered out of doors as it is offered in the house. I know of no reason why it should be regarded as more sacred than any house a Christian lives in. Still, if persons have this feeling, I would try to respect it as far as possible while trying to get them out of the error. That is the way to secure harmony.



Brother Sewell: In the Gospel Advocate of February 15, in your article on "The Bible," you state that while the Jews still exist as a people, their ancient religion is gone. Have they no religion to-day? If so, what is its nature? I think an article on "The Jews" would be appreciated by Gospel Advocate readers.

Hornbeak, Tenn.

G. D. SMITH.

The Jews have a formality that I suppose they call "worship," but their religion as given by Moses has passed away. They have no priest, no altar, no sacrifices, no place to meet to attend to their annual feasts, nor anything of that sort. They have their meetinghouses, or synagogues, in towns or cities where there are enough of them together to do so. They have rabbis that read and lecture to them on the moral principles of the Old Testament, or on

any subject they may choose, and they observe holiday on some of their annual feast days; but the original meaning of those feasts is in large measure lost sight of, in spite of all they can do, and if they pray, they have no assurance that their prayers will be heard, because they deny Christ, in whose name all prayers are to be presented. As they refuse Christ and their own religion is set aside, so that it would not be acceptable even if they could restore it, they have no showing for salvation so long as they refuse to believe on and accept Christ as the Son of God. What may yet turn up with them as a nation, I do not know; but the only hope for their redemption is that they shall yet believe on Christ and become his followers. When they do this they will be grafted into Christ, the living Vine. Otherwise I know of no hope for the Jews.



Brother Lipscomb: Please answer the following questions in the next issue of the Gospel Advocate: Were the one hundred and twenty mentioned in Acts 1: 15 included in the baptism in Acts 2: 4, or were they baptized into Jesus Christ, or did Christ give them power to become the sons of God, as in John 1: 12? What is meant by "the gift of the Holy Ghost" in Acts 2: 38? We have a little difficulty on this. Some think it is eternal life and some think it the way to attain eternal life and as a help in Christian duties. What particular day was meant in Acts 2: 20, "that great and notable day?" C. M. DAGGETT.
Newport, Pa.

A strict construction of the context would confine the baptism to the twelve. I think only twelve were baptized with the Holy Ghost. Some contend the one hundred and twenty were baptized. The one hundred and twenty, like the apostles, had been baptized by John or by the disciples sent forth by Jesus Christ. We have no means of telling by which they were baptized. All of these were accepted in Christ who believed on him. "The gift of the Holy Ghost" (Acts 2: 38), I think, was the Holy Spirit himself. The reason I think so is, these twelve had received the gift of the Holy Spirit. We learn this from Acts 10: 45: "On the Gentiles also was poured out the gift of the Holy Ghost." In verse 47 he said of them, "which have received the Holy Ghost as well as we." "As I began to speak, the Holy Ghost fell on them, as on us at the beginning. . . . Forasmuch then as God gave them the like gift as he did unto us." (Acts 11: 15-17.) This shows the gift of Acts 2 and 10 was the Holy Spirit; but this is not to be confounded with miraculous gifts bestowed on Christians by the Holy Spirit as given in 1 Cor. 12: 14. The "great and notable day of the Lord," from the reading of both Joel and Acts 2: 20, seems to be the day of Pentecost, when the Holy Spirit came to direct men and women into the kingdom of heaven.



Brother Sewell: Will you please help me to harmonize John 9: 31 and Acts 10: 4? Cornelius, though a good man, seems to be unbaptized, and as I understand, a sinner; and John 9: 31 teaches that God heareth not sinners. Explain also why Cornelius and "them which heard the word" received the Holy Ghost before baptism (Acts 10: 44-48) and the Samaritans did not receive him until after baptism, until Peter and John prayed and laid their hands on them. (Acts 8: 12-18.) Peter, in Acts 2: 38, teaches that we receive the gift of the Holy Ghost after baptism, but does not say through laying on of hands. I do not see any difference between Holy Ghost and gift of Holy Ghost, so I am anxious to have you explain. You of course will think me exceedingly dull, but I have studied much over the questions and beg of you or any other to solve the questions, and I shall be very grateful for the information.

Lynchburg, Tenn.

(Mrs.) SALLIE E. BOBO.

When the man that was born blind said, "God heareth not sinners," he meant those actually living in sin, in rebellion against God, those refusing to do God's will. Such as these will never be heard while pursuing that course, no matter who they are or where they are. Cornelius was not that sort of a

man. He was a Gentile convert to the Jewish religion, and was living it to the very best of his ability, not knowing that the Jewish religion had been set aside and the religion of Jesus established. But when he heard of Christianity he was anxious to know about it; and the answer given shows that he was praying for light on the subject, and, that too, with a readiness to accept it if he could learn it. He was an alien, but not a sinner in the sense the blind man spoke of; and as a man seeking for light and ready to obey the truth, the Lord heard his prayer to the extent of informing him where he could get the light—that is, by sending for Peter. This was the full extent of it. If Cornelius had refused to obey the truth when he heard it, that would have been the end of it; but he obeyed it at once. The eunuch and Lydia are examples of the same kind. They were doubtless desirous of light and praying for it as Cornelius was. God never refuses light to such people, that we have any knowledge of; but if these had refused the truth when it reached them, they would at once have gone into rebellion and condemnation, and not another prayer of theirs could have been heard. Aliens to-day are not like Cornelius. They have the word of God already, but instead of obeying it they pray God to pardon them direct, and that without obedience. There is not a shadow of promise that such prayers as these can be heard and answered. Such people are about in the condition that Cornelius would have been in if he had refused to obey the gospel when Peter went and preached it to him. When Cornelius prayed and was heard there was no New Testament extant, it was in the days of miracles, and his prayer was answered by an angel; but it was only to lead him to obtain a preacher, and when the preacher came he had to hear and obey, like others. When Peter promised the inquirers on the day of Pentecost that upon their repentance and baptism they should receive the gift of the Holy Spirit, it was the Holy Spirit as a gift; and I do not understand that it meant the miraculous gift of the Spirit. It was a promise to all that would repent and be baptized, and so far as I can tell was just as extensive as the promise of remission of sins. But I do not understand that all, even in the miraculous age, received miraculous powers. There is no account that any at Jerusalem received miraculous gifts until the apostles laid hands upon the seven. But all were entitled to this promise that would repent and be baptized. In Rom. 8 and 1 Cor. 3 the Spirit is represented as dwelling in Christians as the temple of God, and there is nothing miraculous about this. The evidence that the Spirit dwells with Christians is the word of God, just as is the evidence of pardon. As to the fact that Cornelius and his house received the miraculous power of the Holy Spirit before their baptism, that was no part of their conversion, any more than if they had not received it. The miraculous power of the Spirit was never given to any one for his personal benefit that received it, but for the accomplishment of some other end. There was a purpose in it in this case to show both to the Jews and the Gentiles that the Gentiles as well as the Jews were to partake of the gospel and its blessings, but not to convert any one. The Samaritans received miraculous gifts after they had obeyed the gospel to aid them in their edification, but they became Christians when baptized into Christ by Philip. Many of the Christians in the apostolic age received these miraculous gifts, but only to aid them in doing a work for the development of the churches, and then to cease, and it did cease when that end was accomplished. But the Spirit of God still dwells with loyal, faithful Christians.

Suffer, if you must; do not quarrel with the dear Lord's appointments for you. Only try, if you are do it splendidly. That's the only way to take pleasure or a pain.—Phillips Brooks.

Home Reading.

THROUGH PEACE TO LIGHT.

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that thou wouldst take from me
Aught of its load.

I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.

For one thing only, Lord, dear Lord, I plead:
Lead me aright—
Though strength should falter, and though heart
should bleed—
Through Peace to Light.

I do not ask, O Lord, that thou shouldst shed
Full radiance here;
Give but a ray of peace, that I may tread
Without a fear.

I do not ask my cross to understand,
My way to see;
Better in darkness just to feel thy hand
And follow thee.

Joy is like restless day, but peace divine
Like quiet night;
Lead me, O Lord, till perfect day shall shine
Through Peace to Light.

—Adelaide Anne Procter.

HOW MOLLY HELPED.

The little hamlet of V— had suffered terribly by the flood. Somewhat removed from the main lines of travel, and consisting only of a dozen or more scattered cottages, it had been reached by no relief boats or other aid. All this, however, made it none the less hard for the farmers, whose resources were now at the lowest ebb.

On this particular Saturday evening some of the neighbors had collected at the post office, and were gloomily discussing the prospects. One after another told his sad story of want and destitution. There were children at home crying for bread; sick people there were—shivering, starving people. What should be done? Everybody for miles in either direction was nearly or quite as badly off as themselves. They separated and went to their several homes without a word of cheer.

The next day, Sunday, a few men and women met for prayers. "O God," they cried, brokenly, "thou who makest thy angels spirits and thy ministers a flaming fire, send us help, send us help!"

Now it often turns out that God begins to answer our prayers before we offer them. So it was in this case. While that little knot of sufferers had been hopelessly discussing and dismissing one plan after another, the night before, Molly Bean had crept in, unseen by the rest, and, crouching behind a barrel, had listened intently to all that was said. Molly was not a prepossessing child. She had sandy hair, many freckles, and no eyebrows to speak of. She was barefoot, and her thin wrists came out far beyond the ragged sleeves of her dress. Her one beauty was in her eyes, which were of a soft reddish brown, like the deer's and which shone like stars when a tear glistened in them, which happened this very night; for one of the helpless, wailing little babies referred to was in Molly's wretched home—Molly's wee, wee brother.

As she listened she made up her mind. Without a word she crept out of the building, looked nervously over her shoulder with those wild eyes of hers, then shot off into the darkness like a startled roe.

Sunday evening was a quiet one in the great city terminus of the Ohio and X. Y. Railroad. The president of the corporation sat in his comfortable office, his feet on the fender of a glowing grate. It had been a good year for the road, and a handsome dividend was assured for the stockholders. The president felt so very contented over this reflection that he was dropping into an easy nap, when a sharp knock at the door started his eyes wide open.

"Come in!" he called.

All, brown-bearded man entered, leading what some difficulty could be made out to be a little

girl. The president glanced at her bare feet, which were covered with mud high above the ankles, and frowned. Then he met the appealing look in the little creature's brown eyes and relented.

"Well, Mr. Everton, what now? Who've you picked up?"

"Tell your story, my dear," said the tall man, kindly, to his small companion, drawing up a chair for her.

"Please, sir, I'm Molly Bean, and I've come from V— ter get some milk for Jinks and somethin' fer dad— an'— an'— " Molly swallowed hard and went on: "The water's drowned everything, please, sir, and the cow's gone— an'— an'— nobody's come." Here she broke down in good earnest and sobbed in her poor little thin hands.

"How did she get here?" inquired the president, uneasily.

The tall man (who was the city missionary) pointed silently to her muddy feet, cut and bruised as well, with her journey by night and day.

"You do not mean she walked all the way—forty-one miles!"

The other nodded. "I've given her something to eat and let her rest half an hour at the rooms. She would not stay longer."

The president half turned and touched an ivory knob. A man in brass buttons appeared at the office door and waited respectfully.

"Has No. 5 freight got in yet?"

"Due in five minutes, sir; telegraphed just outside the yard."

"Tell Andy not to draw his fire, but report to me at once as soon as he's in."

The man withdrew. A few minutes later he reappeared with the engineer, covered with soot and oil. The result of the conference was that within an hour a locomotive was puffing slowly out of the freight yard, with no car attached, but having in its tender, besides a fresh supply of fuel and water, several large packages, evidently containing flour, milk, canned meat, and such other provisions as could be got together in so short a time. In the cab were four people—the engineer, the fireman, Mr. Everton, and a small, freckle-faced girl with no eyebrows to speak of.

Once out upon the clear line, how that old engine did leap to her work! Flashing out great floods of light as the fireman piled her fire box with shovelful after shovelful of coal, panting with huge gasps from her iron lungs, throbbing and quivering in every nerve, she roared on through the night, bearing her precious load to the weary and starving, who thought their Father in heaven had forgotten them. On and on, scattering storms of sparks on every side, calling out shrilly as she dashed past the small way stations, until with two sharp, exultant cries, "I've—come!" she slowed up at the depot nearest V—.

Before morning there was rejoicing in the little town by the river. The kind missionary stopped long enough to leave many a word of comfort and good cheer, and Molly looked at it all with her soft brown eyes and wondered why everybody was so kind to her. "She was some tired," she admitted, "but what could she do? Thar' was dad an' thar' was Jinks an'—"

"There was God," said the missionary, smiling.—Our Dumb Animals.

NEW STORIES OF CECIL RHODES.

This is an instance of how Cecil Rhodes makes enemies. A young Englishman named Pierce until recently held a good position with the British South African Chartered Company, and was being rapidly advanced by Rhodes, who held him in high favor. Coming out from England, where he had taken a brief vacation, Pierce fell in love with the daughter of a major in the Scots Guards, and, before he reached Bullwayo again, had married the young woman. With funds exhausted, but spirits exuberant, Pierce rushed to the expremier to be congratulated. Rhodes received him coldly, refused to employ him or even advance him enough money to get out of town. Whether or not the arbiter of South Africa has had an unpleasant love romance no one seems to know, but he certainly does not care for women, and dislikes to employ married men.

Persons either like Rhodes immensely or detest him. At Kimberley he is most popular. He became so by refunding to several hundred miners the money which Barney Barnato persuaded them to invest in the Pleiades mine on the Rand. The Kimberley men sunk every sixpence they had saved in this investment, and when it proved a failure they were so wild with

rage that Barnato would have had a hard time but for Rhodes, who paid the men \$100,000 of his own money, completely reimbursing them and winning their esteem forever.

Among the native tribes in South Africa, Rhodes is called "Lamula M'Kunzi," which might be interpreted approximately into "kind white father." With them he is thoroughly popular. He seems to enjoy sitting in a native kraal and conversing in the various dialects. He addresses them as "my children."

Rhodes' apparent ignorance of the value of money is greatly appreciated in South Africa, where gold sovereigns are about as plentiful as quarter dollars in the ordinary American town. He will sign a check for £40,000 to the order of some friend, and reach in his pocket only to find he has not a single coin to buy the stamp. His valet always makes it a point to carry about some money, for his master is frequently without it.

For those whom he likes, Rhodes will do anything, and the rougher and harder you are, the better chance you stand of winning his favor. He advanced almost unlimited sums to Roland Creech, an American cowboy, who had the contract for building part of the telegraph line from Umtali of Tete, because Creech could thrash any other single white or black man in Portuguese territory.—The Boys' Lantern.



THE PALACE BEAUTIFUL.

A legend was told me the other day which may interest you. A young man, discontented with his lot, dreamed a wonderful dream. He was carried into a beautiful country and was driven in state through leafy bowers and under arching trees, through groves redolent with orange blossoms. Rare exotics bloomed on every side. The place seemed a perfect fairyland of beauty.

After driving for miles and miles, he stopped before a magnificent palace. It was built of marble and the carving was of the finest workmanship. Its minarets and domes were ornamented with rare jewels, which flashed in the sunlight. The doors were of pearls; the floors, of gold; and the ceilings, instead of being frescoed, were studded with rubies and diamonds. The building was of enormous size, covering, with its wings, fully a square mile, and everything was on a scale of rare splendor.

Stepping to one side of the palace, his eyes rested on a dark-brown niche, small, but in such a striking contrast to the palace that he asked the guide what it meant, and why that was not marble also and set around with precious stones.

Imagine the young man's surprise when he said: "The fault is yours. This is the 'Palace Beautiful,' and this is your niche. You have been unhappy because of your lowly station in life, and since you could not have a position of prominence you have spent your time in discontent, while others have been improving their time. It rests upon you alone to make this palace perfect." The young man awoke, saw the lesson taught by his dream, and set to work to marbleize his brown niche.—New York Evangelist.



FORCE.

Some one had said of the quiet little woman that she had "not much force."

When the remark reached her—as such remarks have a fashion of reaching the one for whom they were not intended—she only smiled and said nothing. Others of us smiled also, for we knew her and her life—knew something of how many that quiet voice had influenced, and what a transforming power that gentle presence had been in circumstances which called for strength and courage.

It is not the strongest will that is forever asserting itself; the one that can silently resolve and watchfully wait is the one that finally conquers. Bluster is not bravery, noise is not power, and a curt and domineering manner is no sign of resoluteness or force of character. Young persons often make a mistake just here. They are so afraid they may be considered weak and easy to be imposed upon that they adopt a brusque, on-the-defensive air, which is far from pleasant.

Look about you and see what people really have power over other minds—whose opinion really carries in home, church, and community—and you will learn that gentleness is no bar to forcefulness.—Forward.

GOSPEL ADVOCATE.

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Editorial.

SOME CHRISTIAN CALLS.

We asked last week for fifty dollars to send Brother Asadoor Paul, in Armenia. The responses have begun to come in quite promptly. At this writing we have received ten dollars—three from one sister, the others in dollar contributions. We think the amount will be given. We ask for this for Brother Paul because I think he deserves an expression of kindness and sympathy for his labors and help to continue them. Two small bands of disciples were collected during the life of Brother Azariah Paul. He died. They were poor, their house was burned during the Turkish persecutions, yet they have been steadfast in their worship and continue to meet on the first day of the week. The churches in Nashville, with help from abroad, paid fifteen hundred dollars for a house that was burned. During the life of Azariah Paul they contributed about six hundred dollars a year to support him. Out of this he gave Asadoor Paul one hundred and fifty dollars to support him in preaching. For a year or two after the death of Azariah Paul this amount was continued by contributions to Asadoor; then it ceased, save he was helped some after the close of the Turkish War. My proposition is to send him now a freewill offering of fifty dollars to encourage and help him. He will continue to preach, and I do not think it wise to do more than send occasionally to his help, without any promise of support. There, as here, people need to be taught self-help. We trust the brethren and sisters will send in promptly; and if more comes than is needed for this proposition, we will find other good work to do with it, and report it.

Brother McCaleb is home for a year from Japan, after seven years of labor there. Some have criticized him a little for coming at so great cost, but it has become something of a custom among the missionaries to come home after five years of labor in a foreign field. He remained seven. Those of us who have never tried it do not know what a self-denial and pressure upon all the feelings of the heart it is to be separated from all who speak our language or who can sympathize with us in our feelings and aspirations for improvement and elevation. To be thrown with those unable to converse with us or in any way enter into our feelings and sympathies is next to being alone for that length of time. The spirit no doubt grows hungry for association with kindred spirits. After a year's sojourn and rest, he will return probably for a life work for himself and family. While here he will use his time in visiting churches and stirring up interest in them—not in his work, but in the work of saving all the lost of earth.

The time is on us, as never before in the world's history, for carrying the gospel to all people. The heathen nations are thrown open to the preaching of the gospel as never before. They are brought into contact with the nations that have been made strong and powerful by the presence of the Bible; and if they are not helped, they must be ground out by the stronger arms. The only thing that can help them is the Bible; the only thing that ever made any people strong is the Bible and the influences it has brought to bear upon them. These people must be helped quickly if helped at all. The work of helping and uplifting them must be slow and gradual; but if they will receive and retain it, it will be sure and lasting. The Bible helps them temporarily where it fails to save them spiritually. No people without the Bible ever had a hospital, a school, an asylum to help the needy, the afflicted, the orphan. Contact with Bible influences and civilization often excites them to activity in this line before they accept the Bible as the truth of God. In Japan, since the Bible has been carried there, with its institutions, the heathens have in some places established homes for orphans. This is borrowing from the Bible, and the influences thus exerted will lift them up to a higher plain where they will be brought to accept it. People who will copy after the Bible will be benefited by it, will finally accept it. The hopeless cases are the people who hold themselves aloof from all the influences of the Bible and remain in their ignorance and degradation.

But, without philosophizing more upon this subject, the door is opened for preaching Christ to these nations in darkness. The opening of the door is a call from God to Christians to do this work. The work cannot fail. No work of God, no effort to save people, ever failed. If it did not save the lost, it saved those who made the effort. We ought, brethren, to bestir ourselves to this work. A number of churches, when Brother McCaleb went out, agreed to help him regularly; but few were faithful to their promises. We all need to learn steadfastness and perseverance in what we undertake. As individuals, we need to learn this. Churches fail because individuals fail. Every Christian and every family should rigidly live within its means and set apart a portion for the Lord. Our habits should be regular and fixed and our contributions to the Lord regular, so they can be relied on.

Brother McCaleb, while he is here, wishes to visit the churches and interest them in this work. They should take interest in his work, invite him to visit them, and help and encourage him in his work. He does not come among you as a beggar, but his family must live while in this country as well as when in Japan, and this ought to be considered.

A man that works at farming or merchandise in a haphazard, uncertain way always fails; so will he who goes at religious work in this way fail. So let all adopt regular order in doing the Master's work, and persist in it. "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." That is the way Jacob served the Lord, and was blessed of him. If we will earnestly and faithfully serve him as Jacob did, he will bless as truly and as well as he did Jacob.

D. L.

It is much more important that a man study to know and perform his duties than it is for him to understand and demand his rights. In truth, the nearest way to obtain rights is to perform duties. The performance of duties qualifies for the reception and enjoyment of rights. Rights are the fruit of duties.

D. L.

MORE ON THE SEVENTH SEAL.

In my last article I gave the first of the three woes, pronounced by the angel, to befall men on the earth. I now enter upon the second and third woes.

"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them." (Rev. 9: 13-16.) This is an exceedingly strong vision, and indicates a very general upheaval of some sort. The number of men, as indicated in the above figures, is simply immense. It is almost beyond the power of the human mind to conceive of an army so large; and, besides, the whole army is composed of horsemen. If we make these signify a literal army of men, as is usually done, then who are they, or who were they, if we, as some do, consider this part of the vision already fulfilled? I will not venture an effort to solve these questions, and I doubt if the man has been born yet that can do it. But they were to do fearful work.

"And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt." (Rev. 9: 17-19.) By this terrible army, whatever it was, or is to be, the third part of men were to be killed. There was a strange combination of power—fire, smoke, and brimstone—while those that sat on the horses had breastplates of fire, jacinth, and brimstone. These are strange figures. Their power was in their mouths and in their tails. These things are too wonderful for me to try to explain. Some see in these figures firearms, cannon, of all sorts and sizes, and small arms of every description, doing their deadly work; and this may be true, so far as I know anything about it. I do not pretend to say. But the destruction was to be great, and no mistake about that. The third part of men were to be destroyed. If that means the third part of the men of the whole world, it indicates something so immense that it is hardly conceivable, the destruction will be so great. If it has reference only to some one nation, or continent, it is still wonderfully great. The third part of the men of even one nation, or country, would be a terrible destruction. Any man may well desire to be spared such ruin. But just such a destruction either has already, or most certainly will, come upon the inhabitants of this world, and it is understood by some that this is yet to be fulfilled; and if so, there is an awful cloud of ruin hanging over somebody. It is also evident that those to be destroyed are wicked people, and that the destruction is a chastisement to turn them from their wicked ways; but the punishment failed to accomplish its desired end.

"And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." (Rev. 9: 20, 21.) These verses show that the calamities were sent upon the wicked of this world to warn them, and to turn them from their evil ways; but they would not be warned. They saw the ruin, but would not turn from their evil ways. The whole history of this world shows that, as a rule, people are

slow to take warning from scourges and great calamities. The Jews are wonderful examples of this principle. When they began to depart from God scourges of various kinds were sent upon them. Wars, pestilences, famines, and such like calamities were sent upon them, from time to time, until large numbers of them were swept from the face of the earth; but with no general or permanent effect. Sometimes they would reform for a time, only to lapse into something still worse; and then greater calamities would be sent, and still only partial or temporary improvements were made. At last the ten tribes were scattered into foreign, heathen lands, nevermore to return to their native lands as a people. Then next the two tribes of Judah and Benjamin were carried to Babylon, where they remained for seventy years, only a part of them ever returning to their own land and city; but they were never again able to form a regular kingdom, or to rear their heads over the nations. During these reverses their sufferings were sometimes so terrible as to be almost indescribable; and yet no lasting and decided improvements were made, and they were notified time and again that these calamities were sent upon them by the Lord for their sins and their stubborn and continued disregard of God's authority. And when Jesus came, the climax of their wickedness was reached in rejecting him, putting him to death; and rejecting the gospel and putting apostles to death. On these accounts they were scattered from their native land, and have never yet been able to return and reestablish themselves as a nation, and to reestablish their kingdom, or religion.

Also in modern times we have wars and rumors of wars, foreign and civil, carrying awful ruin and suffering in their trains; and yet the masses of the people in every land are still in rebellion against God. Theft, robbery, murder, fornication, idolatry, and every species of wickedness that humanity can invent are still abounding in the land, while only a few even recognize the hand of God in these things at all. Hence very few people take warning by them, and turn from their evil ways. It seems to me that no man can look at these visions and prophecies in the book of Revelation and doubt that God has a hand in these awful calamities foretold. He still uses wicked men, and even demons, in the accomplishment of ends, as he has ever done. But all the same, the hand of God is in these things, and if men would only recognize this fact, they surely would be made better. Wars always arise on account of wickedness. Since the establishment of Christianity, which is emphatically a religion of peace, the Lord's people as such do not get up wars or engage in wars. The wicked are the sword of the Lord; and when a nation of people, either in whole or in part, is ripe for destruction, some other wicked nation is ready to do the work. But their success in such cases does not prove them righteous, or that God is on their side, any further than to use them as a sword to punish or destroy those that are ripe for destruction; and their turn of ruin will certainly come, if they do not turn from their evil ways. Who can say that these modern wars are not fulfilling some of these strange and wonderful prophecies of the book of Revelation? There are terrible calamities yet in store for this world, which are certain to come if men do not turn from their wicked ways. I do not know when or how, but they are coming without a doubt; and some of these awful woes, as foretold in the opening of these seven seals, may now be in a state of fulfillment, for aught I know. Anyway, Christians ought to increase their earnestness and zeal in doing the Lord's work and service on earth, while the wicked everywhere ought to be warned of the awful danger and ruin that await them unless they flee to the great city of refuge, the church of

living God. These are some of the lessons all learn from these visions and prophecies, without trying to tell when, where, how, and by whom.

they are to be accomplished. It is a sad comment upon the people of this world, that when such awful calamities come upon them that a third part are destroyed, those that are left will not repent, will not turn away from their wickedness into the service of God. But such has been the history of man through all time. These visions and prophecies are given for a wise purpose, and all men, in all ages, can learn important lessons from them, if they will.

Chapter 10, still in the seventh seal, opens thus: "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices." (Rev. 10: 1-3.) And John says that when he was about to write, he was told to seal up what the seven thunders uttered, and not write them. So no man can tell what the seven thunders signified, as they were not written.

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer." (Rev. 10: 5, 6.) This is another very strange vision, that we can understand but little about. It has been generally understood that when this angel said there should be time no longer it meant the final end of time. Others think it had no reference to the final end of the world. I will not say, for I do not know. Most of us, I suppose, have been accustomed to apply it to the end of time, and it may be so, but the more I study the passage, with its connections; the less I am inclined to take any definite position about it. But one thing is certain, and that is, if all will serve the Lord faithfully while they live, it will all be well with them, whether they can understand these wonderful visions or not.

The next verse says: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." These things, as signified, will be brought to an end, but who can tell when? Then John was directed to go and take the little book out of the hand of the angel. He did so, and the angel told him to eat it up, which he did. Then the angel said to him: "Thou must prophesy again before many peoples, and nations, and tongues, and kings." Thus ends chapter 10.

"And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months." (Rev. 11: 1, 2.) Forty-two months, at thirty days to the month, make twelve hundred and sixty days; then, counting a day for a year, it represents twelve hundred and sixty years; and this is the way most interpreters of prophecy give it. But when all this is conceded, I still do not know anything more about the passage than before. What temple is meant, and what does the outer court represent, and who are the Gentiles, and what is the holy city to be trodden under foot by them for forty-two months? And if these forty-two months represent twelve hundred and sixty years, when did the count of these years begin, when will they end, and what events do these years include? These questions are too much for me.

"And I will give power unto my two witnesses, and they shall stand upon the two hundred and three

two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." (Rev. 11: 3-8.) The writer then goes on to represent how the nations and tongues of earth shall see their dead bodies for three days and a half, not suffering them to be buried, and that there would be great rejoicing by the dwellers of the earth because these two prophets tormented them. Then at the end of the three and a half days the spirit came into them again, and they were called up to heaven. Now, who or what were these two witnesses? Some men try to tell, but I do not, simply because I do not know; and I will not burden the reader with the guesswork of men. At the time these two witnesses went up, there was a great earthquake, and the tenth part of the city fell, and many were slain, while the remnant were affrighted and gave glory to God. Reader, I would explain this also, but I really cannot.

"The second woe is past; and, behold, the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." (Rev. 11: 14, 15.) This seems to bring us to the end, when the nations should be angry, and the time of God's wrath upon them, and the time for the dead to be judged, and all the servants of God should be rewarded. Thus end the visions and prophetic wonders John saw during the opening of the seven seals by the Lion of the tribe of Judah. These prophetic visions seem to cover all time, from the time they were given until time shall be no longer.

And now if we will bear in mind the facts that the wicked will all perish, and that God will always care for and bless the righteous, and not puzzle our brains over things that are beyond our comprehension in these visions, they may be very beneficial to us; otherwise, they will not. E. G. S.

We have just examined a written discussion between J. M. Thompson, of Indianapolis, Ind., and J. H. Lawson, of Denton, Tex. Thompson is a Primitive Baptist, and Lawson is a disciple of Christ. The first half of the discussion Thompson was affirmant on the proposition: "The church to which I, J. M. Thompson, belong as a member, is scriptural in origin, doctrine, and practice." They wrote ten articles each in this order, and then Lawson took the affirmative for ten more articles each. Thompson is a wordy man, and could always fill his sheet, but failed to try to locate the origin of his church, at any specified time or place, by the word of God. He spent much time on the general history of the church, to prove there were Baptists, or people, all along, that taught and practiced as the Primitive Baptists do. Lawson pressed him to specify the time and place, but never succeeded in getting him to do so. Most of his time was spent in trying to establish his doctrine of election, including much needless repetition. When Lawson took the lead, he showed the time and place when and where the church of God was established, by the New Testament, and how people entered into it. This was briefly, but plainly done. Both debaters are men of talent, and both very ready in language; and those that want to read anything on that line would be interested in reading this discussion. The speeches, or rather articles, are short, and the book is well worth the money asked for it to any that feel an interest on the subject. Neatly bound in paper covers, at fifty cents each. Address J. H. Lawson, Denton, Tex., for the book. E. G. S.

Obituaries.

[Obituaries will hereafter be limited to forty lines and signature. This is about two hundred and fifty words, and makes nearly a half column. Avoid the use of poetry as much as possible, especially of that which is original.—Editors.]

LYONS.

After a few days' illness, Brother Andy Lyons departed this life on the morning of January 21, 1900. It is said by those who knew him that he lived a consistent Christian life, and died in the full triumph of the faith. He was a member of the Henderson Chapel congregation, in Rutherford County, Tenn. He leaves a wife and three little children to mourn their loss; but this is a notice for them to make ready for the same.

S. W. WOMACK.

CARMACK.

One more of God's true followers has finished his course in this world. Brother J. R. Carmack, of Mars' Hill Church, El Paso, Ark., died on January 20, 1900. The church will miss the good brother very much, as he was one of the leaders. Brother Carmack was a true Christian and loved by all. May his death be a warning to the church and cause the people to think more about their eternal happiness. May God bless his wife and two children, who are left to grieve after their dear husband and father. May they live true Christians and go home to God.

ARTHUR WILSON.

El Paso, Ark.

BARFIELD.

Mrs. Jennie Barfield was born on August 17, 1866. She was married to Jesse L. Barfield, on July 18, 1897, being at that time a widow, with four children. She died on December 5, 1899, leaving six children and a husband to mourn the loss of wife and mother. She was first a disciple of Christ, and afterwards joined the Baptist Church. She is said to have been an earnest, good woman. Thus one by one our friends are passing over. If the living will faithfully serve the Lord, they may meet all the faithful ones who have gone on before, where partings will be known and felt no more.

E. G. S.

MARTIN.

S. Annie, the beloved wife of Brother George F. Martin, closed her earth life at the family home, near Terrell, Tex., on February 21, 1900, and was buried at Lawrence, Tex., the following day in the presence of a large number of sorrowing relatives and friends. She was born near Granville, Jackson County, Tenn., on October 9, 1846. She was married on April 6, 1870, and in July, 1871, was baptized by Brother J. H. Harding, at Antioch Church, Trousdale County, Tenn. She came to Texas in 1881. She became the mother of five boys and two girls. Faithful, loyal, and loving in all life's relationships, she has passed from earth to receive the Christian's reward.

R.

DUNCANS.

Sister Emily Duncans, who lived on Addison avenue, Nashville, Tenn., met with an awful fate about 6:30 o'clock on Friday evening, January 26, 1900. While standing in front of the fire her dress caught on fire, and before any assistance reached her, almost every vestige of clothing was burned from her. She was carried to the City Hospital, where she lingered a few hours, when death relieved her of her suffer-

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ing. She told those who came to her assistance that they could not do anything to relieve her; but she was ready, willing, and prepared to meet death. She was baptized by the writer some years ago, and, as far as I know, lived a faithful, Christian life.

S. W. WOMACK.

MELEAR.

P. V. Melear died on February 9, 1900, leaving a wife and two stepchildren, one boy and one girl, to mourn their loss. He was sixty-eight years of age, and a devoted member of the church of God. He was the only member in the congregation at El Bethel that would pray in public. He was slow of speech, like Moses of old, but he contended earnestly for the faith once delivered to the saints. He suffered a great deal in his illness; but, thank God, his troubles are all over, and there is no doubt but that he is now among the spirits that are sanctified in Christ Jesus. May God bless his wife and his stepchildren, and may we all live so we may meet him in the paradise of God, where parting will be no more, is my prayer.

THOMAS J. GOLSON.

BILLINGSLEY.

W. T. Billingsley breathed his last at the home of his son-in-law, four miles east of Gainesville, Tex., on January 16, 1900; aged seventy-one years, six months, and ten days. He was born on July 5, 1827; joined the church of Christ about the year 1845; married Malinda Miller, in Bradley County, Tenn., on January 24, 1849. He was a reader of the Gospel Advo-

cate about fifty-four years. He was liked by his acquaintances, and loved by his friends. He leaves an aged companion, two children, and three grandchildren to mourn their loss. While we mourn his death, we shall try to imitate his character, that we may leave behind us the example of a model life. How we miss him in the church—his presence, his prayers, and his example! "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

DAUGHTER.

BUFORD.

"Precious in the sight of the Lord is the death of his saints." (Ps. 116: 15.) Sister Buford's maiden name was Mary V. Barnett, daughter of J. W. and N. A. Barnett. She was born in Lauderdale County, Ala., on June 10, 1877; moved to Texas with her parents in December, 1882; obeyed the gospel in August, 1893; and was married to W. J. Buford on October 10, 1897. She was a true and obedient child to her parents, a loving and faithful companion to her husband, and a true and tried disciple of the meek and lowly Jesus. She was loved by all who knew her. After willing minds, faithful hearts, and ready hands had done all they could, and the doctors' skill had failed, she fell asleep in Jesus, on February 13, 1900. The funeral service was held by the writer at her old place of worship, Blueridge, Tex., where a large number of her kindred and friends had met to pay their last respects to one loved by all. May the Lord in mercy smile upon Brother Buford, and keep him and his dear little

baby boy, until they meet their loved one gone before.

THOMAS E. MIEHOLLAND.

HACKNEY.

Ida Hackney was born on March 7, 1859; married to A. S. Johnson on January 3, 1878; obeyed the gospel on July 3, 1887; and died on February 5, 1900. She was nearly forty-one year old. She was the mother of five children, four girls and one boy. For many years she had been confined at home on account of failing health and could not attend church much, though her faith in the promises of God was firm and increased to the end. She expressed a willingness, in fact, an anxiety, to depart and to be with Christ. She complained so often of late of being tired, and of the pleasure there would be in rest. She has been of late a great sufferer from disease and has had other great sorrows and burdens to bear, and there is comfort to her friends in the thought that she is sweetly resting from pain and sorrow. May her children, her husband, her brother, and her sister be comforted by the promises of God in this sad bereavement. There is hope of a reunion of all true Christians in the city of our God. As she drew near the end of the journey she spoke more frequently of her father and mother, long since departed, and on one occasion, after having slept some, she awoke talking about her father and asked if he had not been in the room.

F. B. SRYGLEY.

RUTHERFORD.

"Precious in the sight of the Lord is the death of his saints." (Ps. 116: 15.) How strange it seems that we so feebly grasp the truth thus joyously uttered by the psalmist! Surely, if we could catch but a tithe of the fullness of this statement, we would not feel the sadness and sorrow we do at the departure of our loved ones, when with waiting, watching, suffering with pain and affliction, they softly steal away from us and cross over to the other side to be with God and the Lamb that was slain for us, that we through him might not perish, but have everlasting life. It looks all darkness and gloom over here, but it is all sweet joy and gladness over there. The death angel visited our congregation on the night of December 17, 1899, and took from our midst Brother S. D. Rutherford. Brother Rutherford was baptized by Brother Shepherd on August 2, 1895, and lived in the one faith to the last. He was a merchant, and while a great sufferer from consumption, he was attentive to his business until a short time before his death. He was a devoted and affectionate husband. He leaves a wife and one child and a host of friends to mourn what we feel is our loss, but it is his eternal gain. We sympathize with Sister Rutherford, and pray the God of love and mercy to watch over and protect her and her baby, and that she may continue in the faith to the end. It is sweet to fall asleep in Jesus, leaning on his everlasting arms.

L. L. BELL.

MULLINS.

Brother Frank Mullins was born and reared in Rutherford County, Tenn. He was born on February 12, 1832, and died near Silo, I. T., on January 2, 1900. He passed away in the peace which the world cannot give. He was married to Miss Elizabeth Perry in 1850, and they lived together almost fifty years. He leaves one son and daughter in the Indian Territory and daughter in Texas, and one

From Washington

How a Little Boy Was Saved.

Washington, D. C.—“When our boy was about 16 months old he broke out with a rash which was thought to be measles. In a few days he had a swelling on the left side of his neck and it was decided to be mumps. He was given medical attendance for about three weeks when the doctor said it was scrofula and ordered a salve. He wanted to lance the sore, but I would not let him and continued giving him medicine for about four months when the bunch broke in two places and became a running sore. Three doctors said it was scrofula and each ordered a blood medicine. A neighbor told me of a case somewhat like our baby's which was cured by Hood's Sarsaparilla. I decided to give it to my boy and in a short while his health improved and his neck healed so nicely that I stopped giving him the medicine. The sore broke out again, however, whereupon I again gave him Hood's Sarsaparilla and its persistent use has accomplished a complete cure. I do not think there will be even a scar left. I cannot speak too highly of Hood's Sarsaparilla and I recommend it everywhere I get a chance.” Mrs. NETTIE CHASE, 47 K St., N. E.

Like Magic.

“A complication of troubles, dyspepsia, chronic catarrh and inflammation of the stomach, rheumatism, etc., made me miserable. Had no appetite until I took Hood's Sarsaparilla, which acted like magic. I am thoroughly cured.” N. B. SEELEY, 1874 West 14th Ave., Denver, Col.

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at Sharon, Tenn., to mourn his death. Mrs. Elizabeth Mullins is now a widow, but she has many relatives and friends to care for her. Uncle Frank departed from this world leaving many with sad, aching hearts, though we have a sweet hope for him in a brighter and purer world. He gained many friends in and around Silo and other points in this Territory. He visited me the latter part of October, and was unusually cheerful. He was always ready to take a part in every good work. He was a faithful Christian, loved our Redeemer, and always made every one happy around him. We all miss our beloved uncle. It is hard to give up our loved ones, but it is sweet to think that they are waiting for us. Over the sea the influence of his beautiful life cannot be lost; death will only throw the halo of a tenderer light upon it, and leave it safe in a setting of golden memories in the hearts of those who love him. Perhaps could he have expressed his last thought while his spirit wavered between his dear ones on the vanishing earth and the glories opening before him, those parting words would have been: “Meet me in heaven.”

LLOYD PERRY.

CHRISMAN.

Joe Brown, aged ten months, son of Jimmie Joe and Bettie B. Chrisman, died of cholera infantum, on February 18, 1900. He was buried on February 20, 1900, at the home of Mr. Daniel Chrisman, near Rock Spring, Tenn., services by Brother Sam. Harris. God sent his angel and plucked this lovely little rosebud from the home garden. Such a fair flower! Our Father had need of it to “adorn immortal bowers.” While the hearts of its devoted father, mother, grandparents, and others are left desolate, they have the comforting of the Master that “of such is the kingdom of heaven.” Little Joe is only gone on before; while

there is one less to love on earth, there is one more to meet in heaven. Knowing that all things work together for good to them that love the Lord, look up through your tears and say: “We are thankful, Father, that you did lend us this sweet, bright spirit for a short season.” In its angelic loveliness it will be “watching and waiting” for you.

Not now, but in the coming years—
It may be in the better land—
We'll read the meaning of our tears,
And then—ah, then—we'll understand.

The sympathy of their many friends is extended to the bereaved parents and family. M. C. G.

PHILLIPS.

Brother Robert H. Phillips calmly fell asleep on the evening of January 11, 1900, at his home in Bradyville, Tenn. He was one of our oldest citizens, being in his eighty-eighth year, having been born on September 3, 1812. He was married to Nancy Melton, who survives him. He was buried with Christ in baptism in July, 1845, by Elder J. J. Trott, one of our pioneer preachers of the gospel, becoming a member of Woodbury congregation, where he was then residing. He removed to Bradyville some years ago, and for some time has been a regular attendant, worshiping with Bradyville congregation. He was buried at Thyatira churchyard, after a service held by the writer. He leaves a wife, a number of children, grandchildren, and great-grandchildren, also a host of friends, to mourn their loss. He will be missed, but we would not call him back if we could; for we sorrow not as those who have no hope. John wrote: “I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.” Blessed assurance! I would counsel the bereaved ones that each strive so to live that when the call to come up higher is given, they may be ready to come unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly of the firstborn, which are written in heaven, and to God the Judge of all, and to Jesus the mediator of the new covenant, there to meet with Uncle Bobbie and receive with him an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you. Of Uncle Bobbie we can say:

He has finished his work; shall we mourn our below'd one,
Or weep that his face we no longer behold?
O, sweet is our hope in this moment of anguish,
We'll meet him again in the city of gold!

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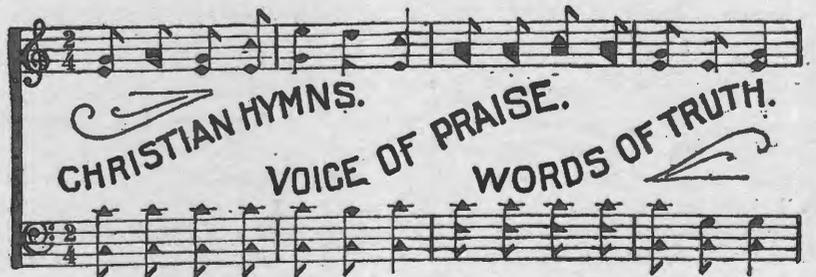
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General News.

Large sales of cotton were made in the South at 9 cents.

Secretary Root will make a flying trip to Cuba. He wishes to personally examine present conditions in the island.

Hon. Richard Thompson, of Indiana, who was Secretary of the Navy under President Hayes, died on February 9 in his ninety-first year.

There are fifty-three thousand acres of most beautiful forests within the confines of the Yosemite, General Grant, and Sequoia National Parks of California.

The postal service of the United States is the greatest business concern in the world. In the course of the year it handles from four to five billion pieces of matter.

The Japanese Minister to the United States, Kutaro Komura, has been notified by cable from Japan of his appointment as Minister to Russia. He will leave for St. Petersburg about April 15.

During its recent survey for the Transpacific cable the steamer Nero made a sounding near Guam Island to the depth of five thousand two hundred and sixty-nine fathoms, or nearly six miles.

The laws of Hawaii have forbidden the importation and sale of intoxicating liquors and opium. A touching petition has been sent to Washington City signed by influential citizens begging that these regulations will be continued.

More than twenty-five thousand persons were killed by wild animals and snakes in India last year. Nearly one thousand deaths are ascribed to tigers and a large number of man-eating wolves. Lord Curzon has directed that special measures be taken to exterminate these particular pests.

The United States Court of Claims rendered a decision on the claim of Admiral Dewey for prize money on account of the destruction of the Spanish fleet in Manila harbor. The court decided against the Admiral's contention that the enemy's force was superior to his, and awarded him \$9,570.

Our Secretary of the Interior has decided that the models in the United States Patent Office cannot be removed for the purpose of displaying them at the Paris Exposition. Commissioner Peck was desirous that an exhibit should be made, but it was decided that the models were records of the office and could not be removed under the law.

The Senate took up the Quay case on February 23 by a vote of thirty-four to twenty-eight, eighteen Senators being paired on the question. About two-thirds of those who voted in the affirmative are Republicans. The debate was begun by Mr. Daniel. It seems to be admitted that a majority of the Senate will vote for Quay, who will thus retain his seat.

The new Philippines Commission has been completed, and now includes Judge William H. Taft, of Cincinnati;

Prof. Dean C. Worcester, of the University of Michigan; Judge Henry E. Ide, of Vermont; Gen. Luke E. Wright, of Tennessee; and Prof. Bernard Moses, of the University of California. Messrs. Taft, Worcester, and Moses are Republicans; Ide and Wright are Democrats.

A Lehigh Valley Railroad engine recently accomplished the feat of hauling a train consisting of thirty-three steel cars of one hundred thousand pounds capacity and thirty-seven wooden cars of eighty thousand pounds capacity, each fully loaded with anthracite coal. The total weight of the seventy cars was four thousand five hundred and sixty-seven tons.

Abraham E. Elmer, of Utica, N. Y., has celebrated his one hundred and eighteenth birthday. He was born in Warren, Herkimer County, in 1782. He was a cobbler until he was one hundred and four years old, when cataracts grew on both his eyes. Elmer says he saw Washington once "to some doin's at New York." His father lived to be ninety-nine and his mother ninety-seven.

B. E. Cook, who was a captain of New York militia which did escort duty to General Lafayette on his trip up the Hudson River in 1824, is dead, aged ninety-seven years. He was the father of Capt. Frank A. Cook, commander of the cruiser Brooklyn during the late war. His grandson, Frank E. Cook, is a surgeon on the gunboat Wilmington, and another grandson is at Annapolis.

The census bureau is now busily engaged in the shipment of supplies to the various supervisors in different sections of the country. The preliminary work for taking this census is several months ahead of previous work of this nature. All the supervisors have now been thoroughly instructed in regard to their work, and by June 1 the full corps will be ready to glean the required statistics.

Secretary Root has sent to the House claims for damages alleged to have been caused by United States troops during the Spanish-American War, principally while encamped or traveling. The claims aggregate \$132,006. Among them are: Claims from Alabama, \$13,345; Florida, \$3,169; Georgia, \$11,140; Kentucky, \$195; South Carolina, \$24,082; Tennessee, \$3,900; Texas, \$1,091; and Virginia, \$14,555.

Miss Sarah Porter, who died at her home in Farmington, Conn., on February 18, 1900, was for nearly seventy of her eighty-seven years in active service as a teacher. Her famous school in Farmington was opened in 1844, and within ten years took substantially the position it never afterwards lost. For fifty years there have been no vacancies. Miss Porter was able for the last fifty years to select her pupils from a long list of waiting applicants.

Under the name of "magnalium," Dr. L. Mach has produced alloys of aluminum and magnesium which, while considerably lighter than pure aluminum, are harder than that metal and better suited, it is asserted, for working. With 15 per cent of magnesium the alloy is said to resemble brass in the readiness with which it submits to the operations of turning, boring, and cutting. By increasing the magnesium to 25 per cent, an alloy resembling bronze is produced, but the color is silvery white.

The Independent says of the present dissatisfaction among the people with

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the course of the leaders of the Republican party in Congress: "The inquiry concerning the deposits of Treasury funds in the banks, the provisions of the ship subsidy bill, the repudiation of the treaties of reciprocity, the denial of free trade to Puerto Rico, and certain other indications of party policy, have caused in many minds an impression that some leaders of the party are closely allied with organized and aggressive wealth, and are given over to a selfish commercialism."

R. A. Shifflett, Commissioner of Labor, has collected some interesting statistics in regard to the pearl industry in this State, which, though in its infancy, is quite large and profitable. This industry is confined principally to the Clinch River, though quite a number of rare gems have been found in the Cumberland, Duck, and Tennessee Rivers. The estimated value of pearls taken from the Clinch alone this year is \$25,000, and from other streams mentioned about \$10,000, making a total value of pearls taken from these streams for the year \$35,000.

In 1800 there were nine hundred and three post offices in the United States, twenty thousand eight hundred and seventeen miles of mail routes, and revenues of \$280,804. To-day the post offices number over seventy thousand; there are nearly half a million miles of mail routes; and, to use the words of the President's message, "the expenditures and the revenues will much exceed one hundred millions during the current year." The last Congress was obliged to increase the postal appropriations sixteen millions of dollars, and it is more than likely that the present Congress will have to add millions more to these extraordinary figures.

General Cronje, of the Boer Army, with all the forces under him, surrendered unconditionally to General Lord Roberts. The British, who have been acting on the defensive, are now invading the Orange Free State, Colesbury is now occupied by the English. The long siege of Ladysmith was ended after severe fighting by General Buller's troops. The Boers have retired from all the country around that place. For one hundred and eighteen days General White held Ladysmith against the entire army of General Joubert. During these days of siege constant bombardment was kept up by the Boers and several determined efforts to take the strongest positions of the British were made.

Secretary Thomas Richardson has issued the official call for the tenth annual session of the Transmississippi Commercial Congress, to be held at Houston, Tex., on April 17-21. The territory to be represented em-

braces all of the States and Territories lying west of the Mississippi River. The subjects for discussion are set forth as follows: Irrigation, rivers and harbors, Nicaragua Canal, Pacific cable, merchant marine, St. Louis World's Fair, trade with the Orient, consular service, statehood, railroad transportation, preservation of forests, beet sugar, trade with Mexico, advantages of American travel, exports and imports through Gulf and Pacific ports, need of home factories, and drainage.

The Pennsylvania Railroad Pension Department is now a fully equipped department of the service, and during the month of January the board of officers at their several meetings acted upon the cases of nine hundred and ninety-eight employees who were relieved from the service on the first of the present year and fixed the monthly pension allowances to be paid to each of such retired employees, the aggregate of which amounts to over \$200,000 per annum. The employees relieved represented all grades of the service, there being 8 officers, chief clerks, and special agents; 183 laborers; 92 foremen, assistant foremen, and other maintenance of way men; 93 blacksmiths and machinists; 91 engine men and roundhouse men; and 73 trainmasters, conductors, and train, yard, and boat men.

James Eads How, of St. Louis, Mo., who has determined to give his inherited wealth to the poor, is a recent graduate of Harvard University, the grandson of James B. Eads, who made the Mississippi jetties, and the son of the late general manager of the Wabash Railroad. He inherited from his father the use of \$75,000, and will probably receive nearly \$1,000,000 upon the death of his mother. He holds that he is not entitled to any part of these sums, and that they should be "restored" to the public. Therefore he has given to the poor thus far all the earnings of his father's bequest. He lives with the poor, and has founded a mission for them. He is clothed like the lowliest. He is a vegetarian, and he supplies his own wants by labor of various kinds, waiting for the time when he shall be able to use large sums upon his projects for the assistance and the education of those who have little or nothing.

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The Church Supplanted.

Under the above caption I see an article in the Gospel Advocate of November 16, 1899, page 726, taken from the Congregationalist, and also notice of same, on page 729, by Brother Lipscomb. The subject treated, to my mind, deserves more than a passing notice.

More than a year ago I became thoroughly convinced as to the cause or causes of this universal lukewarmness—this coldness, lethargy, and indifference—so manifest upon the part of the church, and the world, too, concerning churchgoing or attendance upon the worship so justly due the God of all the earth, especially on the part of the young people. I agree with the writer of said article when she says: "Their absence from church gatherings does not imply an increase of dissipation and disorderly habits." No; not that. Brother Lipscomb touched the taproot of this great and growing evil when he said: "The multiplication of services and societies tends to diminish interest in the church services." This I regard as the keynote of the whole affair.

Never in our day has there been such a manifest craze among our people for entertainment as there is now, and with regret I must say, the lighter and more trashy the character of the entertainment, the greater the drawing influence. Anything on earth, from a regular theatrical performance down to a crossroads singing class, will take the populace away from the place where God is preached or worshipped. Those gatherings have few restrictions around them; the attendants are at full liberty, as a rule, to talk, to laugh, carry on courships, to go in and go out—a kind of go-as-you-please arrangement, which suits the animal, the sensual, in man's nature. I shall therefore claim, as I have done in public preaching, that societyism is chargeable, largely, for the present state of the minds of our people.

Let us here look at some of the oldest and most honored of the societies (Institutions) of the world—while, indeed, all of them, save the church, are of the world. Take Freemasonry first. Does she propose anything for man beyond this life? Of course not; but she does propose good for man. Yes; surely she does. Is it a good work that the church of Jesus Christ was not designed by its author to do? Do you say, "Yes?" Then, what is it? O, you say it provides for a man's family after he is dead! Alas! but does not the church do the same? The law of God in both the Old Testament and the New Testament does this. "The fatherless and the widow, which are within thy gates, shall come, and shall eat and be satisfied." (Deut. 14: 29.) "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction," etc. (James 1: 27.) Thus

it is seen that the church of God was designed to do the same work that Freemasonry proposes. Freemasonry is not blamable for its work, but the professed church of God is to blame because of a failure to do its duty, thereby making an opening for the work of the Masonic fraternity (society). I have been a Mason since the year 1866, but hold an honorable demit from the lodge at Kaufman, Tex., more than twenty years old, and can truly say that Masonry in its purity is a good thing, but no better than the church of God, which the death and sufferings of Christ attest.

What may be said of Freemasonry may as truly be said of every other benevolent society, order, or institution of ancient or modern origin. Notwithstanding the claims of Freemasonry to antiquity, I verily believe that had the church of Christ in duty filled the measure as contemplated by its Founder, there never would have existed a single benevolent institution—Freemasonry, Odd Fellowship, or what not—having as its major object the good of mankind. Seeing things in this light about twenty-three years ago led me to ask a demit from Bloomfield Lodge No. 112, at Kaufman, Tex.

I was then impressed by this thought: If the church of Christ was designed to do and accomplish all good to man in this life and also in the life beyond, am I not sinning in placing laurels upon the brow of a man-made institution, that properly belong to my Savior and the church he died for? But I am straying. Christ said: "My kingdom is not of [like] this world." (John 18: 36.) But in utter disregard of this declaration, the church has aped the world until it is difficult to distinguish them. Today it seems that by many the church is regarded as a society only—a society among the many societies—and I reason thus:

Man's mental powers and his religious sentiments as well have their just limits, like the land possessing a given share of productive powers. From a lot a farmer desires to reap a rich harvest of grain. He prepares the soil well and plants the seed; but an enemy, knowing his purposes, seeds it with Johnson grass; another, with crop grass seed. Now the land has not power enough to divide between the grasses and give also a good yield of grain; and just to the extent that vegetating power is given to the grasses it is correspondingly taken from the grain, therefore the grain crop is a failure. Then, as man's moral and religious sentiments have their limits, when the Christian mind becomes imbued with a love for the world and the things of the world, correspondingly his love for God and his institutions is lessened or weakened.

Then, again, time and money cut a figure in the case. The Lord requires that we devote one-seventh of our time to him, one day of each week. This day belongs to the Lord, but here are the Epworth League (society), Christian Endeavor Society, Ladies' Aid Society, together with a host of other societies too numerous to mention, and each must have its share of time, which leaves little or no time to give to the church; and last, though not least, each of these must share of my means, my money, which leaves little or none for the church, and she, having grown old, is therefore a little stale, anyway, suited best for old fogies and women subject to hysterics, so we will give her the go-by and feed our souls upon things more entertaining and better adapted to our progressive age. Yes, it is not to be ques-

tioned that the many societies of our day have through man's wantonness, his morbid desire for entertainment, to gratify his sensual appetite, eaten out and taken the place of a true fondness for the worship of God. The present tendency of things is truly alarming.

The following is clipped from the January number, 1900, of the Knights of Honor, published at Boston, Mass.:

"At the beginning of the century life insurance, and especially fraternal beneficial insurance, was practically unknown. The new century dawned with a beneficial membership of about two and a half million."

Then add to this the many societies, especially church societies and others not designed as "beneficial," and the number becomes astounding; and to these may be added the Congregationalist's modern Sunday school, which surely comes in for its share of the church spoils. It is said that, when Sunday school is dismissed, from one-third to one-half of a congregation take their leave. This shows where the interest of the Sunday school pupils lies. The cause may be traced, as previously stated, to the lack of moral restraint in the Sunday school. Conversing is allowable, courting is admissible, and a private game at the rear of the house is not an infringement upon the taste or feelings of the grave principal, who may or may not be a religionist at all.

I do hope that the Congregationalist and our beloved Brother Lipscomb will write more along this line. I am sure the keynote has been sounded. Yes; sound the alarm loud and long, brethren.

V. I. STIRMAN.

Texas Notes.

Brother E. H. Rogers, preached at Justin on the second Lord's day in February.

The writer preached at Era on the first Lord's day in February. There is a large congregation there. They are able to be sounding out the word, but, like most congregations, just sound it about two or three times a year.

I preached at Valley View, on my way from Era, to an attentive audience. We have some good brethren at Valley View.

Brother Don Carlos Jones, of Malta, O., preached in Denton on the second Lord's day in February. Brother Jones is a young man of good talent. He is now coworker with Brother John T. Hinds on the Gospel Preacher. The Gospel Preacher is a good paper, and is contending for the good old way.

Brother J. W. Ohiam, of Thorp Spring, debated with J. C. Weaver, in February, at Lannius. I attended the first part of the debate, and I can say it was interesting and instructive.

We were sorry indeed to learn of the death of Sister R. W. Officer. Brother Officer has our deepest sympathies. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." One day we all must cross over. May we be ready.

I spent the month of January in Southwest Arkansas. The first Lord's day I was in Texarkana, and could not get a train for other parts until in the evening. As there is no faithful congregation there; Brother T. E. Tatum and I went out to the Christian Church. They seem to think more about conforming to the ways of the sects than about the unity of the brethren. One young lady played the organ during the entire communion service. I could not but think if the whole earth was shocked by the death of

our Savior, the sun hiding his face and refusing to look upon the sad scene, and everything in stillness, that at least that was no time for an organ. I did not commune with the new sect. Did I do right?

I was engaged in a good meeting at Lockesburg, the county seat of Sevier County, Ark., but was called home on account of the illness of my little babe. There are only three or four brethren who live there, and they have only been there a short time. Lockesburg is an excellent mission point. I visited Corinth and other points while in Arkansas. Corinth was the home of Brother C. M. Wilmeth before he moved to Old Mexico, and was also my home before coming to the "Love Star State." I was made to rejoice by meeting many of my old friends while at Corinth.

D. S. LIGON.

Krum, Tex.

MARCH AND THE LION.

Something Better than the Old Saw.

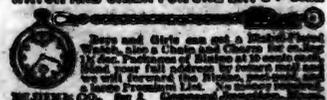
The saying about the lion and the lamb in March often proves false, but there is another and a better one which is literally true. When March comes in and finds you taking Hood's Sarsaparilla to purify, enrich, and vitalize your blood, you may expect, when it goes out, that it will leave you free from that tired feeling and with none of the boils, pimples, and eruptions which manifest themselves because of impure blood in the spring. If you have not already begun taking Hood's Sarsaparilla for your spring medicine, we advise you to begin today. We assure you it will make you feel better all through the coming summer.

A Good Opportunity.

In the month of November, 1896, the college at Smithville, Tenn., was destroyed by fire. Since that time the people of Smithville have been without a college. Realizing the need of one, the disciples of Christ make the following proposition to any loyal disciple of Christ, competent to teach and conduct a school on a high order, who has \$2,000 to invest: If he will furnish the above amount, the disciples of Christ at Smithville will give the land—ten acres—a beautiful site for a college; the brick left intact by the fire, about 100,000; and balance of money necessary to build a number one, good college. Any one desiring to take advantage of this opportunity must be well recommended, both as a Christian and teacher. Address all communications to R. B. West or W. B. Foster, Smithville, Tenn.

Give us your order for an American Revised Version Reference Bible. We have the following numbers: No. 3756, cloth, round corners, red edges, \$1.50; No. 3753, French Morocco, divinity circuit, round corners, red under gold edges, \$2.75; No. 3763, Alaska seal, divinity circuit, leather lined to edge, silk-sewed, round corners, red under gold edges, \$4; also, beautifully printed on "Oxford India Paper," No. 3768, Alaska seal, divinity circuit, leather lined to edge, silk-sewed, round corners, red under gold edges, \$4.25.

WATCH AND CHAIN FOR ONE DAY'S WORK.



There are three ways to get a pocket watch, also a Chain and Clasp for one day's work. First, you can buy a watch and chain for \$1.00. Second, you can buy a watch and chain for \$1.50. Third, you can buy a watch and chain for \$2.00. The watch and chain are made of the finest materials and are guaranteed to last for years. The watch is a beautiful timepiece and the chain is a work of art. The watch and chain are a perfect gift for yourself or for a friend. The watch and chain are available in three different styles: the classic, the modern, and the antique. The watch and chain are a must-have for every man. The watch and chain are a symbol of success and achievement. The watch and chain are a reminder of the time we spend on earth. The watch and chain are a gift from God. The watch and chain are a blessing. The watch and chain are a sign of God's love. The watch and chain are a promise of God's faithfulness. The watch and chain are a reminder of God's grace. 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Among the Churches.

On January 31 I left my little family in Louisville, Ky.; for a visit to some of the churches in Middle Tennessee. I stopped first at Woodbourne, Ky. The train was an hour late, and it was half past seven before I reached the chapel. A singing school was going on, so the people were still waiting, being entertained by the singing. A good audience greeted me. Eight years ago I had left this people. Only a few of the old faces were present.

My next stopping point was Horse Cave, Ky. The brethren were glad to see me, and I was glad to see them. All seemed interested in what I had to say.

Arriving in Tennessee, I stopped first at Nashville, where I visited a number of the churches. The brethren received me gladly. Having spent five days here, I proceeded to Columbia, and spoke one night. The next day, Saturday, I rode in a buggy with Brother J. D. Evans, a lifelong old friend and neighbor boy, down to Shady Grove. This is the community where I was brought up. Many were the familiar faces that I had not seen for years. It has been about sixteen years since I left that neighborhood. Since then I returned only occasionally. For eight years I had not been back at all. Many have turned white, others have fallen asleep, and those that were then children have grown to maturity—all of which made me feel like one out of time.

Saturday night and Sunday morning I met with the old home church at Dunlap. It was here that I was born again, some twenty-four years ago, at the age of fourteen. For eleven years I met to break bread with the brethren. From that time until eight years ago I only went back occasionally. I then gave them the parting hand for Japan. We parted in the old house that had stood there for many years, which was said to be one of the oldest meetinghouses in all the country round about; but the time came to tear it down and build a new one. Eight years ago we parted in the old house in sadness and tears; when I returned we met in the new house in joy and gladness. A few years hence and we shall all part from the old house of this tabernacle in sadness, but to meet in the new house prepared up there, with rejoicing.

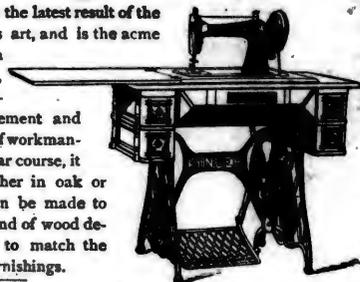
Shall we know each other there? Friends that I had not seen for ten and fifteen years, and whose names I could not have called when absent, came back with a flash at first sight of them. May not this be the way it will be up there?

Out on the "ridge" live an old couple. I always called them "Cousin Myat" and "Aunt Susan." Just why I called them "cousin" and "aunt" I have never known; but I did it and it didn't seem right to do otherwise. They have lived there for a long time, far back before I ever saw the light. In company with one of my brothers I walked up the hollow and out on the "ridge" to see them once more before they cross the dark river. We went through the lot and through the barn just as we did, years ago. There was the same old gate and the same old fork upon which it swung thirty years ago. Between the barn and the house is still the lane, the same as it used to be. "There is the old cedar tree out there; Sarah Ellen and I used to play under that old tree when I was a very little boy."

Aunt Susan was sitting hard by the fire propped up in bed. On the other

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side sat Cousin Myat in the chair. In the broad old fireplace still burned the backlog. "I am ninety years old to-day," he said. "I was born on February 13, 1810." Aunt Susan is eighty-four. They have been married over sixty years. During the conversation "Cousin Becky," the only child that remains with them, turned and said: "Your mother taught you your letters from the Bible when you were two years old. You wanted to know what were the big letters at the beginning of the chapters and she began and taught you."

Much about the old home has been changed from what it used to be. The old front porch has been torn away and a new room attached, which gives it the appearance of a new building. The old rooms look natural inside. I am out by the "graves" in the corner of the garden. At the foot still stands the cedar with its wide-spreading branches that my brother Alt planted more than thirty years ago. At the head is the towering young pine that my own hands plucked from the hills and planted there when but a mere switch a little more than a foot high. It is now a noble tree that lifts its branches far above the nipping sheep and the cow that would break its twigs on a cold winter's day.

It was arranged for me to speak on Tuesday night at the schoolhouse just completed, at Forty Thicket. Some one was unflinching enough to want to substitute "Emerald Grove" for this venerable old name. "Emerald Grove! Just think of it! Everybody knows that there is not one in all the country round about that could ever get his tongue in shape to pronounce such a combination. Emerald Grove is a stranger to me and is like trying to

give to airy nothing a habitation and a name. But behind such good old names as "Blue Buck," "Buck Branch," "Dog Creek," "Kinder Hook," "Ugly Creek," and "Forty Thicket" there is an historic backing reaching far back into the depths of the past, so far back that none would dare pretend to know anything about it, which makes them sparkle and glow like studs on a shirt front. Do not tell me there is nothing in a name. Louisville, Ky. J. M. M'CALEB.

In the Spring,

when the need is greatest, the blood and whole system are especially susceptible to the benefits which will come from taking Hood's Sarsaparilla. This medicine purifies, vitalizes, and enriches the blood, and through it reaches every nerve, tissue, muscle, bone, and sinew in the bodily organism. Thus it lays a rational foundation for building perfect health. If you have not taken a spring medicine yet, it is your duty to do so, and from the experience of thousands of people who know that Hood's Sarsaparilla is the best, we urge you to take it this season.

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"One-half the people in the world suffer from weak stomachs," is a common saying and a true one. Are you one of the suffering half? Have you a variable appetite, nausea, "gnawing at the pit of the stomach," belching, heartburn, loss of flesh, sleeplessness, etc.? The list of symptoms is a long one.

Do you want a cure—not a temporary respite to be followed by a renewed and reënforced attack, but a cure for once and all? Then go straight to the seat of the sickness—the blood.

Dr. Harter's Iron Tonic purifies the blood, gives it the power to nourish the vital organs, gives zest and appetite, and puts the stomach into a healthful condition. It cures chills and ague.

Read one of the thousands of testimonials we have received during the last forty-two years.

Read this from one grateful lady:

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"News, Dallas—Gentlemen: I have used Dr. Harter's Iron Tonic and find it is the best medicine that I ever used for indigestion and biliousness, loss of appetite, and general debility. I freely recommend it to those suffering from such complaints.

"MRS. M. ALEXANDER,
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Try Dr. Harter's Iron Tonic and see what inspiration it gives to the blood, brain, and body.

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Sample dose of Dr. Harter's Little Liver Pills and Book of Dreams mailed free.

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MAKES PALE, WEAK PEOPLE
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THE SUNNY SOUTH PUBLISHING CO.,
Atlanta, Georgia.

Nannie Dunn.

Thus she was familiarly called by her many friends and most of the older members of the congregation where she worshiped. It is with a sad heart and in deep sympathy for the bereaved ones that I record her death. Sister Dunn was a personal friend to myself and family, and in her death we realize our loss. But this sorrow is sweetened with the precious hope of her salvation.

I have preached more or less every year for more than twelve years for Union congregation in Sumner County, Tenn., and during that time many of the faithful ones have entered into that rest which remains for the people of God. Many who have died were old people, or those who had passed the meridian of life, but lately we have been seriously impressed with the fact that the young and middle-aged die also.

Sister Mattie Dunn in the fall, then Sister Hall in December, and now Sister Nannie Dunn, all of whom were about forty years of age, left us, as we joyfully hope, to join the general assembly above. Sister Hall and Sister Nannie Dunn were sisters in the flesh, and Sister Mattie Dunn was a sister-in-law to each of them; so that from the same family, we may say, have been taken by death these three comparatively young women, leaving three sets of motherless children. Looking at it from our point of view, it is sad indeed to see so many seats at Union Church emptied by death, yet it is joyous to believe that these with many others will fill places among the spirits of just men made perfect in that home which death cannot enter, and from which Satan and sin will be banished forever. In the blessed fellowship of the gospel we weep with those who weep and share with them their sorrow, for their sorrow is our sorrow.

Sister Nannie Dunn was the second daughter of James A. and Susan A. Mentlo, and was born on the Mentlo farm, near Gallatin, Tenn., on November 2, 1859. She was "born again," and thus became a member of the church of Christ at the early age of thirteen, in the summer of 1873, at Union, under the preaching of Brother B. W. Lauderdale. Thus early she remembered her Creator in obedience to his truth. On October 3, 1876, she was married to Brother W. H. Dunn, Brother Sam. Kelly performing the marriage ceremony. She died of some heart affection on January 27, 1900. Two children, a boy and a girl, with their father, survive her. Sister Dunn was a frank, honest-hearted, sincere, conscientious, and true Christian woman. She loved the church and its work in sincerity and truth. She loved the gospel, and loved to hear it preached. She approached the worship of God with reverence and awe, and looked seriously upon all religious duties. She was regular in her attendance at service, missing only when providentially hindered. She was hospitable and generous, the poor never going unfed and unclothed from her door. She possessed a prayerful spirit, and several times a day she resorted to the secret closet for closer communion with God. She loved her home, and industriously and religiously kept it neat and in order as a place of comfort and rest for her husband and children. She was indeed, as Paul says, "a keeper at home." I have heard her husband speak frequently of the delight and rest he experienced at home with his wife and children, when weary and worn with

the business of the day. She was economical and studied her husband's interest, while she never lost sight of his spiritual welfare. She possessed and cultivated those womanly virtues which made her a helpmeet indeed. The heart of her husband did safely trust in her. She was a fond mother and wished the greatest good for her children. Conscious that death was rapidly approaching, she gave particular directions as to the spiritual instruction of her children; she wanted them taught the word of the Lord and not allowed to miss the recitation of their lessons on Sunday, saying that so long as all attend church regularly every Lord's day they would be most apt to go right through the week.

May the Lord bless these children, and may they, like their mother, come into the church early in life. Brother Dunn, the children, and all relatives have the precious consolation of the gospel. They can cherish the hope that Sister Dunn rests in peace, while God, who never forsakes those who trust him, will comfort and strengthen them. "Precious in the sight of the Lord is the death of his saints." (Ps. 116: 15.)

E. A. ELAM.

"There are some people so afraid of fresh air," laughed the old sea captain, "that they seem to think they can ventilate their rooms by opening their cupboard doors." And there are people who imagine that they can keep their lives fresh and healthful in very much the same way. They shut off all currents from the outside world. They shudder at its wickedness, they shrink from its clamor, they do not want to be disquieted by its demands, and so they selfishly shut themselves in to their own interests and pursuits, and begin, all unconsciously, to grow pinched and narrow. Daily employments grow monotonous, familiar enjoyments lose their zest, and the spirit becomes peevish, carping, and selfish. The breath of the outdoor world may sting, but it is invigorating; rubbing against other people's angularities may be rasping, but it smooths down our own, and all the rush and hurry about us, however weary we grow, is better than withdrawal and morbidness. Any outdoor atmosphere is better than breathing over and over that of our own cupboards.—Forward.

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The Gates of Hell.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16: 18.)

There are several different positions held as to what the "gates of hell" in the above quotation "shall not prevail against." The most commonly received idea is that the "gates of hell shall not prevail" against the church. I wish here to present some thoughts on this passage that I think are worth considering. I do not claim the exposition as original, but I do not now remember from whom I caught the idea.

Webster thus defines the word "gate": "A large door or passageway in the wall of a city, or of an inclosed place. . . . The frame of timber, metal, etc., which closes the passage."

Evidently it is only the "frame of timber, metal, etc., which closes the passage" that can "prevail." When the "gate" or "passageway" is successfully closed by the frame of timber, etc., the gate prevails. If the "inclosed place" in a given instance be a horse lot, the "gates prevail" to keep the horse in or out, as the case may be; if the gates do not prevail, then the horse gets in or out. The "gates of hell" must be the "doors or passageways" into that place, or rather that which closes the passageway. Then if the "gates of hell" prevail, they will keep something denoted by "it" from getting in or out of hell. But as the "gates of hell shall not prevail," "it" will come out of or go into hell. If the pronoun "it" stands for the church, then the church either originated in hell and the "gates of hell" could not prevail to keep it from coming out, or it originated out of hell but is destined to go into that place, and the "gates of hell shall not prevail against it." Is that the church you belong to?

To what, then, does the pronoun "it" relate, for its antecedent? Was there ever anything in hell that its gates could not prevail over or hold within that place? To be sure there was, and it was the soul of Christ. (Acts 2: 31.) In the conversation between Jesus and his disciples in the text the theme was the Sonship of Christ. Peter had just confessed him to be "the Christ, the Son of the living God." Jesus declares this to be the rock or foundation of his church. (1 Cor. 3: 11.) But he knew that he must die and his soul descend into the confines of hell. If then the "gates of hell" should prevail and hold him there, this truth, this foundation, would be destroyed. But he declares that the "gates of hell shall not prevail against it." He rose from the dead and was thus "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." (Rom. 1: 4.)

C. W. SEWELL.

From China.

Allow me to thank you for publishing my last letter, forwarded by Brother McCaleb, and his notes preceding it. The world is large, indeed, and it is impossible for two or three persons to do all the work of evangelization; yet we must do what we can, and, as a part of the church of the living God, we should be in full sympathy with the rest, while doing each our utmost, and thus show we are obedient to the command: "Go ye into all the world, and preach the gospel to every creature." (Mark 16: 15.)

It has been my privilege to live among the heathen in Japan and China

for more than twelve years, and the last year has enabled me to see something of them outside of the treaty ports, so a word or two from me, I trust, will not be out of place.

In addition to traveling in Hupeh I spent between two and three months in Hunan, the most conservative of all the provinces and the last to open to the gospel, if it be yet already opened. As you know, it was opened by the request of England, not that it was opened willingly, but, as we say in China, "muh-in-fah-tsi," or "no help for it." I began my work trembling, not knowing what might befall me. The first place, in which I sold a few Gospels, is to be the treaty port of this province. In it were soldiers, a customhouse, post office, and plenty of opium shops. Five miles farther was a large town, where up to one or two years ago foreigners have had to run on account of the stones thrown at them, one even swimming to get to his boat. Here the magistrate assured me it was peaceful and said he thought I would get through quite safe. They gave me five soldiers to guard me while selling Gospels in their city, but after two or three hours they left me, thinking, I suppose, they were no longer needed, and they were not, for I sold books among them two or three days without guards. In the next city of any size, I sold books for three days and talked on Sunday without an escort. The people were tolerably well behaved. When I left this part and entered another fu, or county, then I found the old-time spirit had not quite died out. The lower class said I was a foreign devil, that I came with foreign devil's books, so I must allow them to be stolen from me and myself either beaten or killed; while the better class of thinkers bought the books, and seemed pleased to talk with me. This occurred in a few places and in one of them I received a kick (not serious) from a lad who did not like to be reproved; and in another I failed to conquer the bad element sufficiently to be at liberty to sell books without stirring the people next to a riot, while the magistrate also confessed his inability to take care of me. In the capital, Chang-sha, the officials deemed it wise to give me an escort of from five to a dozen police, because I had no queue, though in other respects I was dressed like a Chinaman.

However, in all these places I had good sales, and do indeed trust the Lord will enable at least some of them, like others of their country, to read and understand God's way of salvation. Farther down in the province I found the people more friendly. In one place the magistrate asked me to leave at once and come back again, because, in an hour or two later, he was going to have a man executed who had been stirring up antiofficial and antiofficial ideas among the people, and was securing a good following, so he called for soldiers (perhaps as many as a thousand) and had this man and some of his headmen arrested, thinking he could stop the probable insurrection by having the leader executed and intimidating the rest.

Hunan has a population of probably about twenty-five million, some of the best blood, so I am informed, in China, and they are, up to this time, living without a knowledge of the true God, and are ignorant especially of the gospel of our Lord and Savior Jesus Christ. True, in a few places, there are gospel halls, where natives, who, I should judge, hardly knew what they were attempting to preach, labor; for until recently no foreigner could live therein. In another portion of the

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province, for nearly two years, foreigners of the Alliance Mission have lived and been working very carefully; now the London Mission has bought a house and intends settling a preacher and doctor at once in Ich-cheo, the place where the magistrates were so friendly to me.

Between my going and return journeys, a foreign lady who married a Chinaman, formerly of China Inland Mission, came to settle in a town thirty miles south of the capital, but the magistrate desired her to leave. Up to the time I left she was still there and intended staying. In the capital, some scholars offered to assist a Southern Presbyterian to establish a school, but when he came to purchase, etc., they all backed down. This happened only a few weeks ago.

It is not all honey yet to try to labor in China, but shall the four hundred million souls be left to perish? God forbid. Their souls are as valuable as yours and mine. Pray for them and us.
D. F. JONES.

Han-Yang, China.

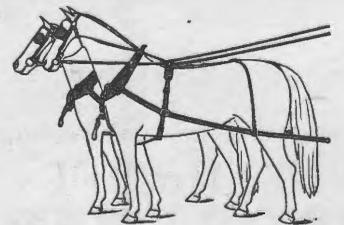
The day is happily past when the man who lives in the country thinks that a jolt wagon is good enough for his riding and driving. He now requires when he goes out on business or pleasure as good a rig as you will find in the cities, and this is right and commendable; for if any one on earth deserves the good things of life, it is the farmer who has worked so hard to advance the material interests of the country. But in buying a carriage or buggy, it is not necessary to go in debt or to pay the fancy prices that have



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D. LIPSCOMB. E. G. SEWELL. F. D. SRYGLEY.
J. C. M'QUIDDY, Office Editor.
232 North Market Street, Nashville, Tenn.

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SPECIAL NOTICE.

Should YOU receive the Gospel Advocate marked with a red ~~mark~~ at this place, YOU are to understand that we are sending it to YOU with the view of securing YOU as a regular subscriber. We are indebted to a mutual friend for YOUR address. We desire that YOU carefully consider the merits of the paper. We want YOU on our list. We are endeavoring to make this the best year in the history of the Gospel Advocate, and we desire YOUR cooperation. The numbers sent YOU marked as indicated are free.

Some weeks ago I read a tract by Flavil Hall, now of Lockett, Ga., who has recently been writing a series of articles for the Gospel Advocate on denominationalism. The tract is entitled: "Denominationalism—Its Opposition to the Teaching of the Word of God." I consider the tract a valuable paper for general circulation. It is a scriptural statement of the truth on an important subject which ought to be understood by everybody. I believe it will do good wherever it is read, and I hope it will be extensively circulated. I do not know the price of it, but from its size I suppose it can be had for about five cents per copy. Address Flavil Hall, Lockett, Ga.

F. D. SRYGLEY.

The following card states a difficulty and asks a question:

"Protection, Kan., February 24, 1900.—Of what religious denomination is the Gospel Advocate? I have searched the paper for its religious views in vain. I know it advocates immersion, which I like; but I cannot determine whether it is of the Baptist or Campbellite persuasion. Please let me know. Address Mrs. S. A. Ross."

Of what religious denomination is the New Testament? The Gospel Advocate tries to be exactly like the New Testament in teaching and practice, without regard to religious denominations, and it always states its "religious views" as clearly as it can. Has anybody ever searched the New Testament carefully to see "of what religious denomination" it is? Nobody understands that the New Testament is of any denomination. There were no denominations in New Testament times, and there ought to be none now. All Christians were "one body in Christ, and every one members one of another" in those days, and they ought to be that way yet. That "one body in Christ" was the church and every Christian was a member of it. Every Christian is a member of that same body now,

and no one has any scriptural authority to belong to anything else. The Gospel Advocate is of that "one body in Christ," which is the church, and it is not of anything else. It belongs to no denomination; it opposes all denominations. It is not of the Baptist persuasion, nor yet is it of the Campbellite persuasion. It is persuaded to be a Christian, and nothing else; to belong to the church, which is the body of Christ, and nothing else; to preach and practice everything Christians preached and practiced in New Testament times, and nothing else. Is that right? If not, why not?



The following letter is worthy of attention in these columns because of the important question it raises:

"Palestine, Ark., February 27, 1900.—Dear Brother Srygley: As you have done so much to enlighten the readers of the Gospel Advocate on the church question, will you please give us a lesson on the 'invisible church' theory? I got a Methodist to read your discussion with J. N. Hall. He says that you 'did up' J. N. Hall; but that it is the 'invisible church.' Please dig up the 'invisible church' theory, and greatly oblige your brother in Christ,

"RYAN BENNETT."

I am not sure I know what the "invisible church theory" is. If people would "speak as the oracles of God speak," they would never talk about the "visible church" and the "invisible church." There are no such expressions in the Bible, and if there is any such idea in the Bible, it ought to be expressed in the exact words of the Bible. We would then be sure we have the exact Bible idea. Any idea that is in the Bible can be expressed in the exact words of the Bible; any idea that cannot be expressed in the exact words of the Bible is not a Bible idea. There is but one church in the Bible; it is the body of Christ, and all Christians are members of it. (Eph. 4: 4; Rom. 12: 4, 5; Eph. 5: 22, 23; Eph. 1: 22, 23; Col. 1: 18, 24; 1 Cor. 12: 12-27.) The church is as visible as Christians, for Christians are the church. There was no organization in New Testament times for religious work or worship, but local congregations. The Christians in any locality, and in every locality, were the church—the body of Christ—in that place. The thing that is "invisible" in the New Testament is ecclesiastical or denominational organization of every kind. There is absolutely no organization but local congregations in the New Testament, and there is no scriptural authority for any other organization now. The one and only church in the New Testament is the body of Christ; every Christian is a member of it; and there is no organization but local congregations in it. That which makes a man a Christian constitutes him a member of the church, and every Christian belongs to and works and worships in and through the local congregation wherever he is. Everything else ought to be dug up, and if I cannot dig it up, God can, and he will. "Every plant, which my Heavenly Father hath not planted, shall be rooted up." (Matt. 15: 13.)



The following circular letter recently came to me through the mail:

"Guide Printing and Publishing Company, 317 West Walnut street, Louisville, Ky., March 1, 1900.—My Dear Friend: We are making an effort to secure fifteen thousand new subscribers for the Christian Guide, and are anxious to have your encouragement and support in this work. We are trying to make the Christian Guide the paper for our Southern States. You can assist us materially in doing this by sending news items and letters, and by working up a club for the paper. The Christian Guide is \$1.50 a year in advance, but in order to reach the fifteen thousand subscribers, we will give it to new subscribers from now until January 1, 1901, for sixty cents, with a free copy

to each one sending us ten new names. In clubs of twenty, we will put it at fifty cents. All old subscribers paying up to the present time and sixty cents additional will have their subscription renewed to the first of the year. What we want is to make the Christian Guide a good family paper that will strengthen our faith in the Bible and that will edify us in the Christian life. If you will join us in this campaign, drop us a card. Thanking you for past favors and hoping that we may enlist you in this work, I remain,

"Yours very truly, JOHN T. BROWN."

There was a time when the Christian Guide had more subscribers and a stronger force of writers than any other paper in "our Southern States." Dr. Brents, J. A. Harding, J. M. Kidwill, W. L. Butler, G. G. Taylor, M. C. Kurfees, J. C. McQuiddy, W. H. Carter, and a host of others wrote for it and worked for it. They do not write for it now. Such men represent a constituency of subscribers that cannot be held by cheap rates to a paper which will not publish their articles. Brother Brown recently took charge of the Christian Guide, and he is trying hard to regain what the paper has lost in "our Southern States." His offer to send the paper, in clubs of twenty, until January 1, 1901—ten months—for fifty cents, is very liberal. This is a rate of five cents a month, or sixty cents a year. The price of the paper, however, is not the greatest hindrance to its success in "our Southern States." Its doctrine and editorial policy have been changed, and men who paid two dollars for it then do not want it at any price now. If Brother Brown thinks the statement that "its doctrine and editorial policy have been changed" is not true, I offer the following proof: If he will republish Allen's editorials and the articles of Harding, McGarvey, Butler, Kurfees, Taylor, and others when it was "the paper of our Southern States," and then tell his readers in an editorial note that in his judgment there has been no change in the doctrine and editorial policy of the paper, I will withdraw the statement. Or, if he will make such a fight as Allen made in the editorial columns of the Christian Guide against instrumental music in worship, against the Methodists and other denominations in everything, against the foreign Christian Missionary Society, in its policy with W. T. Moore, and against conventions and societies in general for numerous and flagrant violations of New Testament precepts and precedents, and then open his columns to such men as I have mentioned who are still living and anxious to write for it as of old—if he will do all this, I will admit that the doctrine and editorial policy of the paper are now what they were then, and I believe the writers and subscribers who made it "the paper for our Southern States" then will rally to its support and make it "the paper for our Southern States" again. A religious paper cannot change its doctrine and editorial policy without losing the writers and subscribers who make it what it is. A daily paper which pays for its matter and sells on its merits as a newspaper to people who care but little about its editorial policy and political doctrine can "swap sides" in politics without losing its constituency, and a literary paper which stands upon its literary merit can change owners and editors without damaging its circulation; but when a religious paper changes its doctrine and editorial policy its writers and subscribers abandon it, and cheap rates, "letters and news items" cannot hold them.

The common problem—yours, mine, every one's—
Is not to fancy what were fair in life,
Provided it could be; but finding first
What may be, then find how to make it fair.

—Browning.

Our Contributors.

The Word of God Powerful.

Henry Hardshell: "Godd morning, friend Faithful. I am glad to have the opportunity to talk with you again. I still desire to become a child of God, but I really do not know whether I am one of the elect or nonelect. I have thought much of what you claimed in our last talk—that the word of God, Christ, and the Holy Spirit are sufficient to guide us in the way of salvation without waiting for the Lord to work miracles or give extraordinary signs outside of the revelation he has given to the world in the Bible. I have been studying the Bible on this point and I find some things to favor your view, but I have not yet made up my mind to give up the notion that the Spirit, independent of the word, must operate upon the heart of a sinner, dead in sins, before he can become a child of God."

Frank Faithful: "What scriptures have you found that in your judgment seem to favor the idea that we ought to believe and obey the word of God without waiting for some sign or miracle independent of that word?"

Henry H.: "It may not be a case exactly in point, but there is one in which Zacharias believed not the word of the angel Gabriel, who foretold him the birth of John the Baptist. It seemed to be displeasing to the Lord, who made him dumb for a season, because he believed not the words of God's angel. (Luke 1: 11-20.) You mentioned the case of Christ raising Lazarus from the dead by the power of his word, and said there were other instances in the Bible which proved and illustrated the power of the word of God. I am much interested in the question and desire to hear you mention other instances to prove this."

Frank F.: "Time would fail us to examine all. We can only select a few here and there. The idea that the word of God is not sufficient in itself is an old one, but was always displeasing to God, who has magnified his word above all his name, so says the psalmist in Ps. 138: 2. Ps. 119, which has 176 verses, contains some praiseworthy mention of the word of God in every verse, except two of them, and I think a better understanding of those two would show the same thing. In some of those verses the word of God is mentioned more than once. It seems to have been in the heart of the psalmist, or in the mind of the Holy Spirit, by whom he wrote, to extol, praise, and magnify the word of God. The expression varies for the sake of euphony, but the idea is substantially the same. In the first verse it is 'law,' in the second it is 'testimonies,' in the third it is 'ways,' in the fourth it is 'precepts,' etc. This could not have been accidental; it was surely designed. Read it at your leisure and note this very prominent feature of this psalm, which shows that in 176 verses there are 174 which clearly magnify the importance of God's word."

Henry H.: "You say the idea that God's word is not sufficient is an old one and displeasing to him; where is an instance to show this, other than the case of Zacharias?"

Frank F.: "It is another Lazarus, who in this lifetime lay perishing with hunger at the gate of the rich man, and who was borne at death, by angels, to Abraham's bosom. Do you remember that account?"

Henry H.: "Yes; and I can readily anticipate the part to which you refer to show the importance of God's word."

Frank F.: "What do you say it is?"

Henry H.: "Why, it was the idea of the rich man in hell to send warning to his five brethren by Lazarus, whom he desired to go to them from the dead; and Abraham is made to say: 'They have Moses and the prophets; let them hear them' or their writings. If they would not hear them, they would not be persuaded, though one went unto them from the dead. Am I correct?"

Frank F.: "I think you are; and we ought easily to see if men hear not Christ and the apostles, they would not believe, though the most astounding miracle occurred before their eyes. Can we not safely make this application?"

Henry H.: "I am sure we can, and allow me to own to you, friend Faithful, that I am beginning to see how lacking in faith a man is who now desires miracles and signs to cause him to believe the word of God."

Frank F.: "Since the eyes of your understanding are becoming enlightened, I desire to ask you, did

you ever notice how prophetic the words of Abraham have proved to be?"

Henry H.: "What words, and what prophecy? I do not understand."

Frank F.: "The words: 'Neither will they be persuaded, though one rose from the dead.' Christ did arise from the dead, and yet with all the astounding proofs of the truth of his resurrection, they, the Jews, as a people, did not believe. How suggestive this fearful instance of unbelief ought to be to every one who is not satisfied with the plain word of God! It indicates that if the signs and wonders they ask to establish their faith in God should occur, they would fail to convince them, though sent in answer to their prayerful entreaties."

Henry H.: "So you think it would be sinful to ask now for God to give some extraordinary sign that we are his children, do you?"

Frank F.: "I do; and if Paul's quotation from Deuteronomy in his letter to the church at Rome (Rom. 10) were rightly understood, we would see that to ask for signs is actually forbidden of the Lord. To ask for signs not only shows a lack of faith in God, but also manifests a disobedient spirit."

Henry H.: "To what quotation do you refer? For I must ask you to explain."

Frank F.: "He says: 'Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down),' This virtually says: Do not pray for God to send Christ down, or anything else down, as to that matter. Do not pray that kind of a prayer. Christ has already come down. 'Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead). But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach.' In this scripture we see we are forbidden of the Lord to ask for anything to come down or up, but salvation is near to every true believer in God's word. I hope, Henry, you now understand Paul's application of this Old Testament scripture. As the words of Moses, the man of God, were sufficient for the Jews, so the words of Christ, his great antitype, are sufficient to guide all who desire his salvation under the new covenant. Christ was that great prophet, like unto Moses, whom God raised up and said: 'Every soul, which will not hear that prophet, shall be destroyed.' Are you willing, Henry, to accept him as your Savior?"

Henry H.: "This does appear to be very encouraging to me, and I must thank you for opening my eyes to this much truth, but desire you to mention some other of those numerous scriptures which show the all-sufficiency of the word of God."

Frank F.: "I will at our next meeting. To you, Henry, let me quote an old couplet I have known from childhood. It contains the best advice:

"Go, seek the knowledge of the Lord,
And practice what you know."

G. LIPSCOMB.

Improve the Present.

In the improvement of life's opportunities disregard is not to be paid to the smaller ones. It is the improvement of these smaller ones that makes possible the full development of the larger ones, just as the learning of the alphabet makes possible one's ability to read. The individual cannot stand on the mountain's summit and gaze upon the enchanting vision of nature below him unless he shall begin at the base of the mountain and ascend its shaggy sides step by step to it; so we cannot ascend to the higher and greater opportunities of life, save as we rise to them upon the stones of life's smaller ones. We are first infants and then men, and so we must first improve the small opportunities which the present may present to us and from these pass to the improvement of the larger ones which the present may hold. That is a beautiful apothegm which comes to us in these words: "Despise not the day of small things." Every individual who has selected these words for his motto, or words containing a similarity of import, and has acted in harmony with them, has risen to the summit of success, and let us to us an example that is commendable and worthy of our imitation. Words similar to these composed the motto of Sir Isaac Newton, the greatest mathematician and philosopher of his age, and perchance of any age of the world's history. The golden opportunities that bubbled up from the fathomless ocean of the present he grasped; and, improving the smaller as well as the larger ones, they became jewels whose value was priceless not only to himself, but also to the world to whom his labors and life were given. He climbed to the highest altitude of fame. His star

passed into the zenith of immortal glory, and it was thus because he had not despised the day of small things and had improved life's present opportunities. In beautiful modesty, a virtue which always characterizes the truly great soul, he himself thus has spoken: "I know not what the world may think of my labors, but to myself it seems as though I had been but a child playing on the seashore, now finding some pebble rather more polished, and now some shell rather more agreeably variegated than another, while the immense ocean of truth extended itself unexplored before me."

The improvement of the present requires the constant study of the mind and the continuous labor of the hands. Thus if we would improve the present, we cannot put off till to-morrow the things that are born for performance to-day. Each day comes laden with its own golden opportunities; and if we let these opportunities slip through the present into the past, we cannot recall them in order to improve them. They are gone. Regrets cannot awaken them from their long slumber. Like to the dead, their sleep is unto eternity. A diamond sparkled upon the ocean beach. Its brilliancy attracted the gaze of a pedestrian. Inactively he gazed upon it. While in this state of inactivity, the tide came in, and the sportive waves washed it far out to sea, and that which would have enriched him was to him lost for evermore. In like manner a golden opportunity to every individual glistens upon the beach of the ocean of the present. As you gaze upon it, put forth no action to obtain it, and the tide of the past will come in and wash it out into its mighty sea and leave you as poor upon the ocean's beach as ever before. In this connection how beautiful are the words of the immortal poet, Henry Wadsworth Longfellow!

Trust no future, however pleasant;
Let the dead past bury its dead;
Act—act in the living present,
Heart within and God o'erhead.

The individual who improves the present opportunities of life is not to be classed with idlers or loiterers. He has no time to spend with the idler, who usually occupies a goods box in front of a dry goods store or some other public place, whittling shavings for a pastime, or else with his mouth full of tobacco, the spittle of which is visible upon his foul lips, entertaining his baser companions with unchaste conversation and indecent stories. He is never found in the company of the loiterer, whose retreat is usually the saloon, to which he repairs to drink a toast at another's expense. Such characters receive none of his time. Upon the tablet of his mind are these words in brilliant letters: "Every moment of time which I possess must be utilized." Gazing upon these words which compose his mighty incentive, his life moves continuously forward to a glorious end, like fast-hurrying waters to their mouth. Such a one is not pulled aside from the improvement of the golden opportunities of life by the maiden of pleasure, who would entice him into some brilliantly-lighted parlor, where, surrounding marble-top tables, upon which appears the sparkling champagne, are seated young men and young ladies engaged in an amusement which disseminates the seed of gambling in the heart, a seed from which ripen the fruits of disgrace, debauchment, and debasement. Perchance she seeks to entice him into the gayly-decorated ballroom, where the sex, encircled in each other's arms, keep time with feet, with body, to the harmonious blending of music as it bursts from the several instruments, unmindful that many times the ballroom has been the stall where virtue was sold for vice; but, unheeding the siren voice which has allured so many to their doom, he keeps steadily onward, improving his present, until at last, an old man with furrowed brow and silvery locks, he stands in the last shadow of his life. One moment he gazes down a long vista of years, and, lo, he perceives not one opportunity that he failed to improve. The next moment he penetrates beyond the shadow, and, lo, he seems to see heaven open and to catch heavenly strains as they are wafted to his ears from angelic harps: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

The voice of the present is calling one and all to take the thread of life, cast it into the loom, and weave it to-day. You cannot take the thread of yesterday which you failed to use and out of that weave a noble character. That thread is rotten. You cannot reach out into the uncertain to-morrow and from thence pluck a skein from which to make a beautiful life. God has not yet placed that skein in your reach. So if you would weave, you must weave the thread of the present or weave not at all. The present life

stretches out before you to-day as a beautiful lake rippling with silvery waves, which, caught in the fiery scintillations of the sun, glisten like many diamonds. Pluck one of these silvery waves. It is one of life's opportunities. When you have plucked it, improve it, and out of this improvement there will accrue to you a nobility of character and a beauty of life whose attainment you had conceived as existent only in that world of eternal light and life, love and liberty.

Live, then, to-day, and nobly live.
And God to you an eternity of bliss will give.

X.

The Fellowship. No. 2.

The great things of this partnership are supplied by divine power. The love of God, the grace of Christ, and the manifestations of the Spirit are from the divine side of the partnership. The gospel, with its facts, commands, and promises, is the summary of all the wisdom and power of God in an effort to save and perfect humanity. Man can do nothing to save himself without this divine plan. He is saved by grace through faith, not by works of his own planning. God has destroyed the wisdom of the wise. As long as a man clings to his own wisdom, on what to do to be saved, he cannot receive God's wisdom, cannot obey the gospel. The part which man performs in the coöperation directed to his redemption is submission to the will of God. Obedience is the whole of man's part in the fellowship.

God and Christ and the Holy Spirit are working together in a way to make man perfect through his obedience. "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen." (Heb. 13: 20, 21.) "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5: 8, 9.) "If we walk in the light, as he is in the light, we have fellowship one with another." (1 John 1: 7.) Our fellowship with God consists of obedience, while his fellowship with us is salvation from sin, with all its accompanying joys and benefits.

But what is our "fellowship one with another?" It consists of communicating with one another in the matter of supplying each other's needs; it is the outward expression of brotherly love. Every partner is ready to supply the needs of his brother, where his brother, walking with him, in light, falls short of any good thing which he himself possesses. He is willing to teach him, exhort him, warn him, incite him to love and good works, and pray for his salvation, because he loves him; he is willing to give and receive; but, beyond all this, he is ready to supply his brother's temporal needs. "But whose bath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3: 17.)

In Acts 2, where it is recorded, "They continued steadfastly in . . . fellowship," it is also recorded that they "had all things common, and sold their possessions and goods, and parted them to all men, as every man had need." "The multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. . . . Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." (Acts 4: 32-35.) In Acts 6 we read that "there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration." The complaint was founded on the well-established principle of equality of partners. The seven were chosen and appointed as a board of equalization of the fellowship in so far as it appertained to temporal necessities. In Acts 8 we have account of the scattering of this church by persecution. All, except the apostles, were dispersed. This itself would interfere greatly with their labors to supply temporal necessities. This persecution raged until Saul, the new addition to the apostleship, was sent from Jerusalem to Tarsus. "Then had the churches ["church," R. V.]

driven from Jerusalem, then had rest. In Acts 11 we find it at home again at Jerusalem, calling Peter to account for the supposed misdemeanor of preaching to the Gentiles. By long dispersion it must be much hindered in the labors whereby to make bread; but they went everywhere preaching the word and thus broke the bread of life to multitudes of the lost. Some of them went as far from home as Phenicia, Cyprus, and Antioch, preaching the word to Jews. Wonderful distribution of light! They sowed freely, and well they did; for they returned home in deep poverty. A great dearth throughout all the world came in the days of Claudius Caesar, not long after their return.

Their sowing the seed of the kingdom brought a harvest of souls as a first result. It also prepared the way to relieve their wants in time of the dearth. In Acts 11: 29, 30, it is recorded: "Then the disciples [at Antioch], every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul." Jerusalem had sown to them spiritual things, and now they sow to Jerusalem carnal things in return. This illustrates one important part of the fellowship. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (1 Cor. 9: 11.)

It is the duty and privilege of every Christian to be always sowing and reaping. He can sow things spiritual or carnal, and grace may so abound to him that he may be able to reap things both carnal and spiritual. He may sow in one kind and reap in another. He may sow in one kind and reap in both. He may sow both kinds and reap both. And in sowing or distributing to others things spiritual and carnal, he at the same time sows to his own spirit. (Gal. 6: 8.) This is the most important field to him ever touched for cultivation. If he sow not to others, selfishness, covetousness, extortion, and wickedness set themselves up in his heart, and he by necessity sows to the flesh, and corruption will be the harvest by and by. Too many hang around the fellowship to receive and not to give, forgetting that it is more blessed to give than to receive.

Once more we find the church at Jerusalem reaping a harvest of carnal things to supply their wants, this time from the Gentiles. "Now after many years I came to bring alms to my nation, and offerings." (Acts 24: 17.) Writing to the Roman saints, Paul says: "But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." (Rom. 15: 25-27.)

Concerning the generosity of this gift, I quote: "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints." (2 Cor. 8: 1-4.)

As to the method of gathering this gift and bearing it to its destination, I ask you to note the following: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me." (1 Cor. 16: 1-4.)

It would be well to pause and note a few things in regard to this example of fellowship: (1) It is a contribution for the poor, not for the clergy or the support of religious institutions which abound among denominations. The scriptures setting forth this fellowship are abused when summoned to the support of collections for all sorts of societies and concerns. (2) Each contributor is required to lay by him in store, not to put into some common church box, or into the hands of a church treasurer. There is no such office revealed in the divine will as a church treasurer. Nor is it proper for each Christian to lay by him in store in raising supplies for the

need it; he should put it into their hands, not treasure it up by himself. But in the example before us the poor were in a foreign land, and he could not lay it by them, and hence is ordered to set it apart by himself, having it ready by the time Paul came; and then it was to be put, with other gifts, into the hands of approved men and by them borne to Jerusalem. (3) There is no statement in God's word to the effect that Christians laid by them in store, in obedience to this text, when they met together to break bread. They met on the first day to break bread, and were told to lay by them in store on the same day for the saints far away. But the fact that each laid by him, not by a treasurer who held the funds for all, goes to show that the assembly was unnecessary for compliance with the text; and not being informed that they assembled together and then each laid by him in store, it is too much to assume that they did that way, and establish thereupon the treasurer of the church, the contribution box, and the regular first-day collection for all religious purposes.

Perhaps the previous existence of the treasurer, the fashion of drawing crowds for preaching on the first day, and the crying need for money out of the mixed crowd to support the clergy and their appointments are responsible for putting this collection at the time of being in assembly. But I am perfectly certain that this scripture does not require the laying "by him" to be done in the assembly that breaks bread, or in any other assembly, as for that matter.

Shelbyville, Tenn. W. L. BUTLER.

A Few Thoughts on the Organ Question.

While I have read more or less on both sides of the organ controversy, I have never been so interested in it as to consume time either in writing or preaching about it. The only plea for its use worthy of consideration is that it is a lawful expedient. The failure to justify its use in the church on the ground that instruments were used in the temple service should be apparent to all. The fact that the church, when first established, was composed of those who were accustomed to their use, and they were not incorporated in the church worship, is strong presumptive evidence against their use.

I have before me an article by Brother K. J. Pearson, in the Firm Foundation, of February 13, 1900, in which the right to use the organ, on the ground of expediency, is about as clearly put forth as I have ever seen it. The gist of the article is contained in an illustration, which I here reproduce: "If my neighbor and I are farmers, engaged in the cultivation of the soil, we are both alike interested in the final result—good crops. In order to succeed we are forced to coöperate with God's appointments. We understand God will do his part in giving a fertile soil, the change of seasons, dew, rain, sunshine, and all the conditions necessary. We have a divine commission to bring the horse into subjection (Gen. 1: 26) and to use him, but no intimation as to how to tie him, or the harness or tools to use. All this is left to human invention and contrivance. If my neighbor uses different harness or tools from mine, I may advise him, but I have no right to fall out with him about it. But if he treats his horse in a cruel and inhuman way, I have a right to remonstrate and do the best I can to make him mend his ways. I recognize his rights and respect them, and in this way we get along in peace and happiness." From this illustration the conclusion is drawn that as the "worship is a coöperation of human agencies with the appointments of God," and that "man's duty is to obey as far as revelation goes," therefore, "this duty of obedience requires a field of independent action, like the farmer is compelled to choose his crops and methods of culture."

If the strife and division over the organ was about its use at home, in the family, then this illustration would be in point; but as the controversy is over its use in the public worship, it is not. The use or non-use of the organ in the family is an individual affair. If my neighbor wants to use an organ and I do not, both are free, and there should be no strife between us, as there should not be if he in cultivating his farm uses the turning plow, and I use the bull tongue plow. His method of cultivation does not affect me, neither does my method of cultivation affect him; so his use of the organ at home does not affect me, neither does my nonuse of it affect him. When it comes to the membership of the same worshipping assembly the case is wholly different. The relation they sustain is not the same as that of two neighbor

are one body in Christ, and every one members one of another." (Rom. 12: 5.) "That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." (1 Cor. 12: 25, 26.) For public worship these members are to "come together therefore into one place," and, when they come together, to "tarry one for another." (1 Cor. 11: 20, 33.) In the case of this illustration, my using the bull tongue plow forces it upon no one, interferes with no one, forces no one to recognize it as a farming utensil; but when I go to the assembly of the saints if I should take my fiddle (I used to play, and perhaps could play "Old Hundred" now) and play it, would I not be forcing the other members to worship with it? Could I worship with it and the others not? Inasmuch as we have been worshipping for over thirty years without instruments, acceptably and without strife, if my use of the fiddle should stir up strife, would I not be responsible for it? And inasmuch as instrumental music is no part of the "doctrine we have learned," would not Rom. 12: 17 apply to me?

Viewing the matter without prejudice, inasmuch as the churches in days of inspired teachers worshiped God acceptably without instruments, and as no body claiming to be Christians used them for seven hundred years afterwards, and furthermore as the churches of Christ that have sprung up so numerous for the last seventy-five years did not use them and were at peace in this respect for fifty years, I cannot see it in any other light than that those who force them into the service are responsible for any strife that follows. "Let us therefore follow after the things which make for peace, and things where with one may edify another." J. D. FLOYD.

CREEDS.

The Christian Leader, of Cincinnati, O., is responsible for the statement below: "An open church is the Second Presbyterian Church of Cincinnati, O., of which Rev. E. Trumbull Lee, D.D., is pastor. In a leaflet of January 21, 1900, is read: 'The Presbyterian Church will receive any one who gives credible evidence of being a follower of Christ. We require no assent to a formal creed. An honest confession of Christ as Lord and Master is all that the New Testament requires.'"

From this statement it will be seen that the Second Presbyterian Church of Cincinnati cannot receive "the children of believers," because such cannot give credible evidence of being followers of Christ, nor can they confess with their own mouths the Lord Jesus Christ. As this honest confession is required by the New Testament, it is not safe to set it aside. Hence that church can receive no infants.

It is also encouraging to note that the Presbyterian divine has learned that assent to a formal creed is not necessary to salvation. The acceptance of human creeds has ever been productive of strife and division. Every human creed contains a blessing for only the party which accepts it. The divine creed contains a blessing for the whole world.

"An honest confession of Christ as Lord and Master is all that the New Testament requires." This is requiring no little. An honest confession with the mouth, the belief that is in the heart that Jesus is the Christ, the Son of God, is no little thing. We sanctify our lips with the very breath that we make that noble confession. It brought death to our Savior, it will bring life to us.

Men are not required to believe the doctrines of human creeds, but all are required to believe in the Lord Jesus Christ. "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10: 8-10.) The central truth of the Christian religion is that Jesus is the Christ, the Son of the living God. Around it every other truth in the system radiates. To believe with all the heart that Jesus is the Christ, the Son of God, is to believe the entire Bible. It means to accept it from alpha to omega, the first word in Genesis to the last "Amen" in Revelation. Yes

who believes with all the heart that Jesus is the Christ accepts the fish story and all, for the man who can accept the miraculous conception of Christ can as easily accept all the miracles of the Bible. To make an honest confession of Jesus the Christ means to take him as our Prophet, Priest, and King. By that act we say we accept the authority of the Lord and proclaim ourselves as ready to obey his commands.

Jesus' mission to earth was attested by miracles in order that the world might be led to accept him as the Christ. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20: 30, 31.) Peter confessed: "Thou art the Christ, the Son of the living God." The prophecies of the Old Testament center in the truth that Jesus is the Christ, the Son of God. It is preëminently the truth of the whole Bible. When all church members come to believe it and confess it as they should, lethargy and indifference will vanish away as the morning dew before the rising sun. To believe and confess this truth aright is to day by day present our bodies a living sacrifice, to live "soberly, righteously, and godly" in this present world and to take unto ourselves the whole armor of God.

The apostles would not baptize people until they were assured that they believed in Jesus the Christ. When the eunuch demanded baptism of Philip, he replied: "If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." (Acts 8: 37, 38.) He did not require him to give a Christian experience before he would baptize him. He could not tell a Christian experience before his entrance into Christ. After Peter had preached the death, burial, and resurrection of Jesus Christ on the day of Pentecost, he commanded them to "know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." They could not know this without believing it. Hence, when these believers inquired what to do, he commanded them: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." We read that believers were baptized in the city of Samaria. "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." (Acts 8: 12.)

It is refreshing in the midst of so many departures from the truth to know that this Presbyterian minister has renounced the authority of human creeds. Human creeds, disciplines and confessions of faith are made for parties, and produce discord and dissension in the religious world. All Christians can never unite on any creed made by man, but the Christian world can unite in the faith that Jesus is the Christ, the Son of God. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17: 20, 21.)

It is evident that no human creed could have ever originated without at least two wicked assumptions: (1) That God in his revelation failed to make his will plain concerning man's duty; (2) and that fallible men can improve upon the work of the Almighty. If it be argued that the creed is only an interpretation of God's will, then we must have an interpretation of the interpretation. If the creed is simpler and easier of interpretation than God's book, then man has improved on the work of God. What presumption! The creeds have only tended to mystify and darken the counsel of God. May the day speedily come when all will believe what God says, do what he commands, and enjoy his promises. "If any man speak, let him speak as the oracles of God." "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3: 16, 17, R. V.) "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be per-

The Original Proposition.

Having received letters requesting copies of the original proposition on the operation of the Holy Spirit, which was to be discussed by Mr. G. A. Ogle and myself, at Auburn, Tenn., in July, 1885, and also the agreement which several Baptists, myself, and others signed, I have concluded to publish them again. The American Baptist Flag will please publish them also. They were published in the Gospel Advocate of August 5, 1885. Mr. A. C. Tatum, president moderator, a Cumberland Presbyterian preacher, is yet alive, and, if necessary, will testify again to these facts as he did on the occasion when they occurred. He who says the Baptists or any other people have driven the disciples of Christ to the proposition that the Holy Spirit operates through the truth only either has no regard for what he says or is profoundly ignorant. But one would better be driven to the truth than not to get there at all. We call especial attention to Mr. Tatum's statement on this point.

In regard to the proposition for discussion, I desire to say that Mr. Ogle framed it for me; he would not allow me to state in my own language what I believe in regard to the work of the Spirit in conversion. I finally accepted the one he stated, knowing that any one who understands language would see, as Mr. Tatum states, that the caption shows by whom the influence through the word is put forth—viz., the Holy Spirit. But after all this, when we met for discussion, Mr. Ogle and his brethren wanted to take off the head of the proposition he himself had framed and signed, and we would not consent.

E. A. ELAM.

"The debate began on July 7. Only two propositions were discussed—one on 'Setting Up of the Kingdom,' the other on 'Salvation Previous to Baptism.' On these, Brother Elam gave universal satisfaction to his brethren and friends. All were satisfied with his efforts.

"On the work of the Spirit, there was no debate. Our Baptist friends seemed to think that we had affirmed that the word without the Spirit converted sinners, or that there was no influence of the Spirit exerted in conversion. The proposition, with the caption, reads:

"PROPOSITION ON HOLY SPIRIT.

"The word of the Lord is the only influence put forth in conviction and conversion." E. A. Elam affirmed.

"The Baptists claimed that the caption had nothing to do with the proposition, and that it was simply word influence, and not Spirit influence, put forth through the word only. On our part it was contended that the caption, as the label on a bottle of poison, told the contents. Mr. Elam produced the correspondence and read from Mr. Ogle's letters, 'I am glad you [Elam] have accepted the proposition on the Holy Spirit,' showing that Mr. Ogle understood that it was the influence of the Spirit that was affirmed in the proposition. Mr. Elam further called attention to the fact that he had refused to sign the proposition until the caption was inserted. The moderator of Mr. Elam then offered to bring forward the proposition affirmed by A. Campbell in debate with N. L. Rice, in 1843, and have Mr. Elam to maintain it, if the Baptists would deny it; holding that it clearly set forth our teaching on this subject. To this it was replied that the Baptists could not deny that, as it was what they believed and taught, and in denying it they would deny their own doctrine. That proposition reads as follows (Campbell and Rice Debate, page 611): 'In conversion and sanctification the Spirit of God operates on persons only through the word.' Mr. Campbell affirmed; Mr. Rice denied.

"Not being able at this junction of affairs to settle the disputed points in the proposition, it was agreed to leave it to the president moderator to decide it. Here is his decision:

"PROPOSITION ON HOLY SPIRIT.

"The word of God is the only influence put forth in conviction and conversion." My decision on the above is that the influence is put forth by the Spirit.

"A. C. TATUM, President Moderator."

"Mr. Tatum then remarked to the audience that this had always been our teaching on this subject, and that he thought he was as well acquainted with our teaching as any man in the assembly. Our Bap-

Miscellany.

PERSONAL.

Brother E. A. Elam will begin a meeting at Bowling Green, Ky., next Lord's day.

Brother S. P. Pittman, of the Nashville Bible School, preached at Bowling Green, Ky., last Sunday.

Brother Ridley called at the office on Monday. We were glad to learn from him that Brother Wright, of Hall's Hill, Tenn., is improving.

The meeting at South College Street church of Christ, near Ash street, this city, under Brother Larimore's preaching, has been announced to continue at least two weeks longer.

I notice in your paper that you state that the Pigue-Tant debate will take place at Waterloo, Ky. This is a mistake. I am to moderate for Brother Tant and know whereof I speak. The debate will take place at Pilot Oak, Graves County, Ky., beginning on March 26, 1900, and lasting six days. All parties from a distance will leave the train at Water Valley, six miles north of Fulton, Ky. Water Valley is five miles from Pilot Oak. We hope for a large attendance.—W. T. Boaz, Fulton, Ky.

The tract, "Going and Sending," is now ready. Any church or brother desiring to distribute one hundred of them will please send \$1 to the Gospel Advocate Publishing Company, and one hundred will be forwarded to his address. This is one way you can do some missionary work. If you have not the money, but will, nevertheless, distribute some of these tracts, please drop me a card to that effect, telling me how many you want, and they will be sent you.—J. M. McCaleb, 2601 Montgomery street, Louisville, Ky.

The following amounts were received during February, 1900, to aid in the work in Southwest Texas: Mrs. Jane McVea, Flatonia, Tex., \$1; H. F. Mustain, Horse Cave, Ky., \$2.50; Sister Ella Keele, Sunny Lane, Tex., \$1; Wildersville, Tenn., \$1; Leesville, La., \$2; Sister May Stout, Campbellton, Tex., \$2. Total, \$9.50. Many thanks. Most of this came from Gospel Advocate readers. While these contributions do not cover expenses, they are a great help and comfort to us. Let us go forward with the work.—G. W. Bonham, Berclair, Tex.

I have been made happy by receiving from the Gospel Advocate Publishing Company the liberality of the following: Brother Wier, \$1.75; W. T. Warren, \$1; "A Brother," \$5. There was one confession on last Sunday night at Oakland, I. T. I preached at Oakland on last Saturday night and Sunday, and baptized Mr. Scott, of the Oakland News. I hope for others. I will preach at Hewitt, I. T., on the second Lord's day, and at Mansville, I. T., on the third Lord's day. Pray for me, and remember me in your fellowship.—C. C. Parker, Oakland, I. T., March 8, 1900.



EDITORIAL.

The narrow way is the joyous way.

The Pharisee is a disgrace to humanity.

Every time the Christian growls, the devil smiles.

The best way out of a difficulty is the right way.

A walk with God is the best way for a Christian to take recreation.

The man with few brains usually

The sinner who has really repented of his sins is zealous of good works.

A cheerful face pays. Endeavor to wear a smile even if the heart is sad.

There is a great difference between a Christian and a religious partisan.

It is not hard for the man to overcome temptation who is close to the Lord.

Any man will find it a very hard job to love God without loving his brother.

The man who cannot disagree with people without disliking them is not a Christian.

Men who want to go to heaven desire to travel in God's way, and not their own.

We cannot make much progress in warming up the church until we get hot ourselves.

Men who love God with all the heart do not stop to count up the cost of serving him.

All men are interested in religious themes when they believe they are on their deathbeds.

Be careful how you receive the preaching when the ungodly are paying the preacher.

The man who will not be benefited by adverse criticism would be ruined by a compliment.

The man who does wrong because other people do is not striving very hard to go to heaven.

It is a great piece of folly to go to torment because you imagine some one else is in the broad way.

The person who demands good pay of the Lord before he will serve him is not ready to serve him.

The man who tries to control every one with whom he associates does not usually manage himself.

The man who finds fault with others, in order to appear smart, always makes himself ridiculous.

The farther a man gets from God, the harder is it for him to see any good in anybody but himself.

There is no hope for the man who can see more errors in the Bible than he can discover sins in himself.

The man who is not willing to fathom his own sins is not ready to go to heaven. Humility precedes exaltation.

The man who is really interested about going to heaven has time to devote to nonessentials along the way.

The man who knows he is serving the Lord does not lose any sleep over the abuse and criticisms of wicked people.

The man who is afraid he will do too much in the service of the Lord never does anything for him worth mentioning.

Because God overrules the evil intentions of some men for good, they are ready to imagine they are not so bad, after all.

The hearer who demands that an interesting sermon be cut down to thirty minutes is not usually benefited by any sermon.

The man who stops in his journey to heaven to preach his own righteousness is in very poor business, loses much valuable time, and slides backward and downward every time he does it.

The man who goes to perdition has a hard time even in this life. "The

must go to ruin at the sacrifice of his best manhood. The pangs of a guilty conscience annoy him along the rough way. The wicked man must think meanly of himself. His self-respect is gone, so that there is nothing left in the world to make him happy and cheerful. The farther he travels the broad road, the rougher it becomes. Sin brings him down to the worst straits. The pleasures of sin are mixed with bitterness. It is strange that men love sin so dearly when it has nothing lasting to promise but sorrow and wretchedness.

It is considered terrible for the telegraph operator to go to sleep on the post of duty and allow two passenger trains to collide. It is bad enough. But how many Christians go to sleep on the post of duty, while souls daily are perishing for the bread of life! This seemingly attracts little attention, but it is infinitely worse than the neglect of the operator. What a thought! The Christian asleep on the post of duty, while the devil as a roaring lion is going about seeking whom he may devour. Not only this, his agents are ever active. Here are the saloon, the gambling hell, and the billiard hall used to entice the unwary down to hell. When the soul is at stake and the issues of eternity are involved it is wonderfully strange that the Christian can be indifferent and neglectful of duty.

Daily prayer and Bible reading indicate a healthy spiritual condition. Those who do not find time to read the Bible do not wish to do so. The man in love with the truth enjoys the time spent in the pages of the Bible; it is his chief joy to spend a considerable part of every day in communion with Christ and the apostles. The early morning, when the mind is fresh and vigorous, is the best time to devote to the study of the word of God. How seriously and carefully we should peruse the pages of the book that tells us where we will spend eternity, and how we may spend the ceaseless ages as they come and go! The life here about which we are so much concerned is but a moment in comparison with eternity. How quickly the years come and go, and yet we give more thought to these brief, fleeting years than we do to eternity! The man who prays morning, noon, and night, and who delights to study God's word daily, cannot fail in this life nor in the life to come.

The parable given below has a lesson for us all: "A tiny blue violet lay blossoming at the foot of a great oak tree. One day the oak said to the violet: 'Are you not ashamed of yourself, you little thing down there, when you see how small a space you fill, and how wide my branches are?' 'No,' said the violet, 'we are both where God placed us. God has given us both something. He has given you strength, he has given me sweetness; and I offer him back my fragrance, and am thankful.' 'Sweetness is all nonsense,' said the oak; 'a few days and you will die, and your grave will not lift the ground higher by a blade of grass. I hope to stand ages, and when I am cut down I shall be a ship to bear men over the sea, or a coffin to hold the dust of a prince. What is your lot to mine?' 'But,' said the violet, 'I hope to die fragrantly, as I have lived. You must be cut down at last; a few days or a few ages, my littleness or your largeness, it comes to the same thing. We are what God made us. We are where God placed us. God gave you strength; God gave

PUBLISHERS' ITEMS.

Remember "Ailenroc's Book."

Send us \$2 for Smith-Peloubet's Dictionary of the Bible, comprising its antiquities, biographies, geography, natural history, and literature, with the latest researches and references to the Revised Version of the New Testament. It has over 800 pages, with 8 colored maps, and 440 illustrations. It is a valuable work of reference. Brother J. C. McQuiddy used this book for a long time in connection with his work on the Gospel Quarterlies and found it more helpful than any reference work used by him. "The chronological tables are very full, and are very carefully arranged, a harmony of the Gospels and an outline of the 'Apostles and their History' being added. It is a beautiful book, the pages clear, and the type everything that could be asked for."

We desire to call special attention this week to our new premium offer. For further description, see last page of this issue. We propose to make into a medallion a photograph of yourself, father or mother, sister or brother, friend or relative, and to finish same in good style, and, if you so desire, to frame it in the same manner. This is not common work, but it is first-class in every particular. A perfect likeness from the photograph submitted is guaranteed. These pictures will beautify your homes, and you will be justly proud of them. All of these medallions are made six inches in diameter and have easel attachment. It is not necessary that they should be framed, but of course the frame adds much to the appearance and finish of the picture. This is our offer on medallions: We will send a medallion not framed, made from a photograph sent us, to any one sending us twenty-five cents and one new subscriber to the Gospel Advocate for one year, at the regular price, \$1.50 per year; or we will send the medallion not framed made from a photograph sent us to any new subscriber, or any old one who pays up his back dues, if he owes any, and the Gospel Advocate one year for \$2.25. Pictures sent us from which to make these medallions must be cabinet, bust photographs on cardboard, with the name of the one sending same written plainly across the back. The better the picture, the better the medallion will be. We cannot accept any cut, faded, blurred, mutilated, or kodak pictures. These medallions are in two styles. Style 1 is a "steel finish," having the beautiful, soft tone and deep effect of a steel engraving, reproducing all the high lights and shadows shown in the photograph. Style 2 is the "Sepia," an artistic brown, having the clearness and fine tone of an etching. "Sepia" may be had in either "dull" or "gloss" finish. In ordering these be sure to state what style and finish are wanted, whether style 1 or style 2, and, if style 2, whether "dull" or "gloss" finish is wanted. The frames offered in connection with these medallions are of latest design, dainty, and give the picture an elegant finish. For further description of these frames, see last page of this issue. Any one securing medallions under either of the above offers can have frames, of any style, at the price advertised, or as follows: We will send style 2 for one new subscriber and twenty-five cents; styles 4 or 7 for two new subscribers and twenty-five cents. These medallions must be seen to be appreciated. You can soon earn a medallion

Queries.

Brother Lipscomb: I believe you are correct in stating that the Mormons do not work any miracles. I would like to go with you the five hundred miles to see them perform. Brother McQuiddy gives what their success is due to, and this ought, as he says, to be a lesson to Christians in seeing how error succeeds with zealous work. Truth ought to succeed much better with this self-sacrificing work. Please give in the Gospel Advocate what you believe to be right in regard to Christians going to hear them preach and entertaining them in their homes. Does Heb. 13: 2 or John 2: 10 apply to them?

King's Station, Ky.

L. H. WILSON.

We have received two or three requests of the same purport of the above. I certainly think Mormonism as flagrant a rejection of the Bible as any form of infidelity. They reject the Bible and openly claim they have authority from God to set aside its commandments. They make a hypocritical pretense of miraculous power. Jesus Christ tells plainly the order of God is that one man must have one wife, and they must be true to each other. They claim that God revealed to them that they must have more than one wife, but show their insincerity and cowardice by annulling this command of God when a human government threatens to punish them for doing what they claim God commands them to do. It is much worse crime to commit a sin in the name of God than to do it as a sinner. While we should be kind and patient to all men, we ought to give no encouragement or help to the spread of pernicious and immoral teaching that turns men from God.



Brother Lipscomb: Please explain Gal. 5: 16-18 and Rom. 7: 14-25. There is a difference here on the teachings of these scriptures. Our teacher takes the position that Paul teaches that all Christians are in the condition that he (Paul) assigned to himself in Rom. 7; and Gal. 5: 17 teaches the same. Please comment on these scriptures as fully as time and space will allow.

T. R. WATSON.

Corinth, Ark.

Paul, in Rom. 7, states the condition man is in without the law of God. "In me (that is, in my flesh,) dwelleth no good thing." All the impulses and desires of the flesh are evil. The soul may desire good, but the flesh overcomes it. The law of Moses is holy, and pure, and good, but it could not overcome the law of sin that dwelt in his members. Although the law of Moses was pure and holy, it could not overcome the law of sin and death in his members. Realizing this, he exclaims: "Who shall deliver me from the body of this death?" His body was doomed to death because the law of sin ruled in it. He answers: "I thank God [the deliverance comes] through Jesus Christ our Lord." In the eighth chapter, he tells he was made free from the law of sin and death by the law of the Spirit of life in Christ Jesus. The succeeding verses repeat the insufficiency of the law of Moses to deliver from sin, and since it could not do it, God sent his Son, in the likeness of sinful flesh, to overcome sin in the flesh and so deliver man from its bondage. Gal. 5 warns Christians who have been delivered from the law of Moses, which could not free from sin, not to turn back to the law of bondage again; that they have been made free from the law of death by the Spirit of life. Verse 16 tells them if they walk in the Spirit they will not fulfill the lusts of the flesh; if they follow the law of the Spirit of life in Christ Jesus, they will not be led by the law of sin and death. Verse 17 tells that the flesh opposes the Spirit, as the Spirit opposes the flesh, and if you follow the flesh, you cannot walk in the Spirit; so you must follow the Spirit, and not the flesh, or you cannot do what you as spiritual beings desire. While the flesh is a

coming the flesh; and unless it does overcome it, the flesh will drag it down to ruin. After telling what were the fruits of the Spirit, and what were the fruits of the flesh, he admonishes (verse 25): "If we live in the Spirit, let us also walk in the Spirit."



Brother Lipscomb: Will you please give us a clear, scriptural comment on Rom. 4: 2-6? Some of our Baptist friends want me to give them a clear explanation on those verses, but I do not think I am capable.

W. N. RATCLIFF.

Graytown, Tenn.

There is no difficulty in understanding these verses if it is kept in mind that the "works" here referred to are the works of the Jewish law. All through this letter there is a contrast between the Jewish law and the faith of Jesus Christ, between the circumcision and the uncircumcision, between the Jew and the Gentile. In verse 19 of the preceding chapter he says, "Now we know that what things soever the law saith, it saith to them who are under the law," referring to the Jewish law, which had then been taken out of the way. Verse 20: "By the deeds of the law [the Jewish law] there shall no flesh be justified." "It is not possible that the blood of bulls and of goats should take away sins." (Heb. 10: 4.) This blood sealed that law. So there was a remembrance of sin every year until Jesus came and took it away by the sacrifice of himself once and forever. "Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also." (Rom. 3: 27-29.) He contrasts here the deeds of the law and the hearing of faith, the law of works and the law of faith, the Jews and the Gentiles corresponding to these two laws. He asks: "Do we then make void the law through faith? God forbid: yea, we establish the law." (Verse 31.) The Jewish law was not made void by the faith that Christ brought, for the object of the law was to bring them to Christ, that ~~it might be justified~~ by faith. The contrast was between justification under the law of Moses and justification by the faith of Christ. He then, in chapter 4, shows Abraham was not justified by the works of the law. The law, with its works, was not given in the days of Abraham. Abraham was justified by faith, and not by the works of the Jewish law. He believed God, and it was imputed to him for righteousness. But when was faith imputed to him for righteousness? James (2: 21-23) says: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God." James explains when Abraham's faith was imputed to him for righteousness. It was when that faith "was made perfect by works." What "works" made the faith perfect? The works of the Jewish law? No; but the works required by the law of faith. The law of faith had to be obeyed as well as the law of works, and the works to which faith led made the faith perfect. God commanded Abraham to sacrifice his son. To do this was to be led by faith, was to obey the law of faith, the law addressed to his faith, and was to make the faith perfect by doing things required by the law of faith. The law of Moses was not addressed to the faith of people. The law of Christ is addressed to faith. To do the things required by Christ is to walk by faith; to do the works of faith is to make faith perfect by works of faith. By this a man is justified, and not by the works of the Jewish law. "Now to him that worketh [the works of the Jewish law in the present past and future]

that justifieth the ungodly, his faith is counted for righteousness," because he obeys the law that justifies by faith, not the law of works. David presents the same truth. The law of works could not justify, but the law of faith could; but faith never justified or was imputed for righteousness until it had been made perfect by works required by the law of faith. There is not an example in the Bible of God blessing in response to faith before that faith proved itself by an overt act, a bodily act of some kind. Where God had given a law to guide and test the faith, as in the case of Abraham and in the law of faith given by Christ, that faith must prove itself by obedience to the law of faith before it could be accepted of God. So read the connection, and see the contrast is between the works of the law of Moses and the requirements of the law of faith, and there is no difficulty in understanding these and all similar passages.

A Short Cut.

Just behind our old schoolhouse was a field containing several large apple trees. Every boy on his way to school picked up stones and clubs to throw at these trees. While many hundreds of apples were secured, there was one tree whose branches were so thick that no stone or club could reach the large red apples that seemed to mock every effort to dislodge them.

One day as we sat at our desks in school the wind began to blow violently. Every boy's thoughts went toward that apple tree, and all were ready to bound out the door and make a dash for the apples that had blown from the tree.

I had conceived a sharp plan—a short cut to the apple tree. As soon as recess was announced and the teacher's back was turned, instead of rushing out of the door with the other fellows, I jumped out of the back window and ran across the brier field toward the apple tree. I was running at a rapid rate, when a brier caught my cap and pulled it off.

Reaching down to pick up the cap, something struck me on the wrist. Then, before I could breathe, two or three more blows came upon my neck and hands. In a moment I realized that my cap had fallen upon a yellow jackets' nest and the angry insects were surrounding me by hundreds.

Suffering from at least twenty of their stings, I ran to the swamp and covered my face and arms with mud. Then I met the boys returning with their pockets filled with apples. I shall never forget the shout they gave when they saw me. I never told them the cause of my plight, but God made it one of the most useful lessons of my life.

A great many boys and young men are looking for a short cut to honor and wealth, and even to heaven. Much of life's effort is expended in plans to outwit and deceive our fellows, and even, with some, to outwit God. But if a young man stops to consider, he will see that there are briars and bees' nests in every such path; and if he is wise, he will beware of short cuts, and in business and religion keep in the old paths of integrity and truth.—Forward.

The Way to Live.

Be patient. Keep sweet. Do not fret or worry. Do your best and leave results with God. Believe firmly in God, in the fulfillment of his purposes, and the march of his providences. God's laws are immutable, and work with undeviating regularity. Walk in fellowship with God, and every year you will be a stronger, better, happier, and sweeter man. Do not mar your peace or power by needless worry. Live by faith in the Son of God, who loves you and gave himself for you. On some bright to-morrow you will come to anchor under a haven of sapphire and in a harbor of calm, with chimes ringing their welcome from the spires that sentinel the city of God, while from the battlements millions will shout, "Well done!" while God himself will say: "Enter thou into the joy of thy Lord."—George B. Vosburgh.

The great means of doing good, though we cannot tell why or how, only because God so directed it, is by example. We are to be ourselves what we would

Home Reading.

THE SWEETEST SONG.

That song is sweetest, bravest, best,
Which plucks the thistle barb of care
From a despondent brother's breast,
And plants a sprig of heart's-ease there.
—Andrew Downing.

"SIMON SAYS."

Dick was eight years younger than any of his brothers and sisters; so while he played hauling and herding, they were old enough to play work in earnest, and could not join in a game with Dick every time he wanted them; but his time was at the close of day, when all were gathered about the hearth.

One evening his sister played cat's cradle with him until they were tired of it; then she told about the old game, "Simon says." This was new to Dick, and he wanted to try it. So they began, Dick did very well until she said, "Thumbs up!" when up went his straight as they could. He did not notice that Simon had not said so. They had a good laugh, and began again. Several times he obeyed her as promptly as he did Simon. Then he wanted papa to give Simon's orders to see if sister could be caught. So papa began, "Wigwag!" and Dick wagged away lively. He was the first caught. Afterwards Dick did the talking. He began, "Thumbs up!" and wondered why they did not do it. Why do you think?

Dick liked to have the older ones play with him, and they felt that when people grow too old to enjoy the sports of children they have separated themselves from one of the fountains of life and happiness.

H. L. D.

SCATTERING, YET INCREASING.

A fresh spring of water bubbling forth from the mountain side sent down a little stream across the moorland slopes which lay below. As the brook danced merrily along its lonely path, it heard a lazy, drawing voice, and, listening, found that the sound came from a pool which was resting in a hollow close by.

"What a silly stream you are," said the voice, "to work so hard this hot weather! You are always coming upon stones which block up your way. Why can't you keep quiet and enjoy yourself?"

The stream rippled a merry laugh as it answered: "I never want to enjoy myself, my good friend. I enjoy everything else so much."

"Pray, what enjoyment do you find in grass burnt up and hard stones?" asked the pool, contemptuously.

"O, you cannot think," said the stream, "what beauties are scattered along my path. Lying still, down there, you only see rough tops of stones, but I live among soft, green mosses, and graceful reeds, and blue-eyed flowers. Even the stones look bright and polished, and they are not so troublesome as you think. When I cannot jump over I can always get around them."

"Seeing is believing," muttered the pool, "and I see none of these things." And the other had no answer ready, for neither of them knew that flowers, and mosses, and shining pebbles were caused by the brooklet's own flowing waters.

"I wish you could come with me, and share some of the pleasant sights which I enjoy," began the brook again, presently. "Often merry children come to gather the flowers by my side, and I have a chat with them; and sometimes weary travelers stop while I give them a fresh, cool draught of water. I dance with gladness to see how cheered they look as they turn away."

"And you mean to say you like that?" asked the pool, quite out of patience. "Well, I would not have my flowers taken away, and I am very glad no one asks me for water. I want every drop for myself; there seems every day less for my own supply. Sometimes I wonder what will become of me," he added, with a sigh.

The brooklet did not wish to be rude, so it said nothing; but it could not help thinking there were few who would care to ask water of the dark, sulky-looking pool.

"You will find out your folly when it is too late," continued the pool; "you cannot be forever giving and giving; you will have nothing left for yourself one day."

For a moment the brooklet's face was clouded, and it flowed less briskly, but it soon took courage; for did it not remember the deep spring that sent it forth, and could it not trust the spring to supply its need?

As the hot summer sun poured down on the pool, its waters became more muddy and more shallow, until at last not a drop was left. But the water of the streamlet grew deeper, and broader, and stronger, as it flowed over the parched ground and cheered many a dreary mile, until at last it reached a mighty, peaceful river; and as it joined its waters with those of the great stream, the brooklet knew that its toils were ended; there would be no more rough stones along its course, no more fear of its supplies failing forever.

There are lessons in this simple story—lessons full of wisdom for us all.—Young Folks.

THE HELPING BURDEN.

We were on a long day's tramp in the Adirondack woods, and the gulde was carrying strapped to his shoulders one of those curiously shaped baskets in which the woodsmen of this section transport what they call "camp duff"—supplies of food, cooking utensils, necessary tools, ammunition, and a score of things that one could not afford to be without in the wilderness. His load weighed about eighty pounds, and one wondered how he could carry it all day with so little apparent fatigue. But once, when asked if he would not like to transfer it to another's shoulders for a little while, he replied: "No; I like to carry it. It steadies me. I have carried a pack now for so many years that it is a help rather than a hindrance."

Here, then, was an actual physical burden that helped a man. That was a new thought. But after a while one could understand it. There was something steadying about that pack—something strengthening to the back; something to develop muscle and stimulate effort and promote careful footing. It was something to brace up against, something that gave a steady satisfaction in the carrying.

In like manner many burdens that are not physical may be helps to us. They are steadiers, developers of moral backbone, instruments for cultivating Christian manhood and womanhood. We are the better for them, because stronger, more self-reliant, more serious, more purposeful.

May God help us to think more about this quality of burdens—the helpful quality. It is a long journey through the wilderness of life (a beautiful wilderness, too, like the North Woods), and we all have our packs to carry; but besides the store of comfort bound up in that load, besides those necessities of the spiritual life upon which we must feed every day or die, what a blessing may the mere weight of the burden bring to us if we are wise enough to understand it! What a builder and conservator of spiritual energy it is! What a strengthener of character, what a promoter of responsibility! Thank God for the long road and the burden fitted to our strength! They are the pilgrim's heritage and blessing.—Forward.

A LITTLE WHITE JEWEL.

"A jewel." That makes one think of a pretty stone in a ring or a dainty bit of jewelry to wear on one's wrist or neck. Something precious, of course, it must be; but the precious thing I am thinking about is only a grain of rice. You little Americans who say you are tired of rice pudding, and who will not eat boiled rice unless there are raisins in it, and maple sugar heaped over it, and cream in abundance, ought, just for fun, to be for a while in China or India, in some small country place where rice is the chief thing that keeps people alive.

One little white grain, planted in a wet place, will make a stalk full of grains, more full than our beautiful wheat ears, which are another kind of jewel. But rice will grow where wheat will not, nor potatoes, nor corn; and if you lived in such a place, you would find all the grown people talking about the rice crop, hoping it would be all right, or in fear and sorrow if it threatened to fail.

The thousands—no, the millions—of Asian people who live chiefly on rice, eat it boiled, with no "trimmings." The poorer classes are glad if they can always have enough salt with it. You may ask why they do not grow other vegetables to take its place, and that does seem strange, as it does when one reads

that the failure of the potato crop in Ireland produces a famine, and one has the same thought.

One reason is that rice and potatoes are easily grown by ignorant and lazy people. Rice is about the easiest thing in the world to grow, excepting weeds and bad habits. Another reason is that rice will grow best in low, swampy ground, where nothing else will. In fact, rice will grow without the ground, if you give it the water. The Chinese have floating rice beds, made on large, light rafts made of poles crossed. On the poles straw is laid, and on that some sticky mud from the bottom of the pond. Into that the white jewels are set, and there they grow, sending their toes down through the spaces in the raft to the water. This method is used because rice grown this way grows much faster than when planted on the ground. Besides, when there has been a season of drought, and fields are dry (which ruins rice), these floating beds get all the moisture there is on the pond bottoms, and if the season is too wet, and the ground fields are flooded until the rice rots, these rafts are always on top. Of course only a small proportion of the rice is grown this way.

You know that rice grows all over the world, in certain climates, and you have, many of you, seen rice fields in our Southern States, and also growing wild in Illinois and other Northern States. Wild rice and wild ducks belong together, as any hunting boys know; but it is the tame rice that is the friend of millions of human beings. What other jewel is there which could be planted and bring forth a hundred-fold? No diamond or turquoise or ruby, indeed! Only the good grains which God has given to man increase this way; and only the true Christian religion, planted in foreign countries, will grow as the rice does, to make the lives of millions strong and good.—Evelyn Muller, in the Young Christian Soldier.

HER PINT OF ALE.

A Manchester calico printer was, on his wedding day, asked by his wife to allow her two half pints of ale a day as her share of extra comforts. He made the bargain, but not cheerfully; for, though a drinker himself, he would have preferred a perfectly sober wife. His wife made the small allowance meet her household expenses, keeping her cottage neat and tidy, and he could not complain that she insisted upon her daily pint of ale, while he, very likely, drank two or three quarts.

They had been married a year, and on the morning of their wedding anniversary John looked with real pride upon the neat and comely person of his wife; and with a touch of remorse in his look and tone, he said:

"Mary, we have had no holiday since we were wed, and only that I haven't a penny in the world, we would take a jaunt to the village and see the mother."

"Would thee like to go, John?" she asked.

There was a tear with her smile, for it touched her heart to hear him speak tenderly, as in old times.

"Go?" asked her husband. "O' course I would, lass; but a poor man like me can't save a penny from his wages. It takes rich folks to go on holiday jaunts, wife. Yet I'd like fine to see mother again."

Mary smiled afresh; and this time there was an air of mystery and of pride in her smile, as well as affection. Then she said, slowly:

"If thee'd like to go, John, I'll stand the treat."

"Thou stand treat, Mary? Hast got a fortin left thee?"

"Nay, but I've got the pint of ale," said she.

"Got what, wife?"

"The pint of ale," she repeated.

John looked at her in amazement.

"Whatever d' ye mean, lass?" he said.

"I mean this," said his wife. She went to the hearth, and from beneath one of the stone flags drew forth a stocking, from which she poured upon the table the sum of three hundred and sixty-five three-pences (\$22.81), exclaiming: "See, John, thee can have a holiday!"

"What is this?" he asked in amazement.

"It is my daily pint of ale, John."

He was conscience stricken as well as amazed and charmed.

"Mary, hasn't thee had thy share? Then I'll have no more from this day."

And he was good as his word. They had their holiday with the old mother, and Mary's little capital, saved from the "pint of ale," was the seed from which, as the years rolled on, grew shop, factory, warehouse, country seat, and carriage, with health, happiness, peace, and honor.—Our Young Folks.

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Editorial.

MORMONISM—ITS ORIGIN, ETC.

We have received a little tract from a brother, with request that we review it; but as Brother Lipscomb has recently given some very pointed things on Mormonism, in the Gospel Advocate, I will give, instead of a review of the tract, the origin of Mormonism as given by Robert Richardson in "Memoirs of Alexander Campbell," pages 344-348, Volume II., as follows:

"Toward the close of this year (1830) the delusion of Mormonism began its course in Northern Ohio. Chief among its promoters appeared Sydney Rigdon, who was believed, upon good evidence, to have been also its originator. Captivating as a public speaker by his fluency and his exuberant fancy, he had depended upon these superficial endowments for popularity and success. In private he had been found petulant, unreliable, and ungovernable in his passions; and his wayward temper, his extravagant stories, and his habit of self-assertion had prevented him from attaining influence as a religious teacher among the disciples. He was ambitious of distinction, without the energy and industry necessary to secure it, and jealous of the reputation of others, without the ability to compete with them. Floating upon the tide of popular excitement, he was disposed to catch at anything which, without demanding labor, might serve for his advancement, and was naturally led to seek in deception the success which he found denied to indolence. It appears that, while living in Pittsburg, he was connected with one of the printing offices, and obtained access to the manuscript of a romance written by a former Presbyterian preacher—a Solomon Spaulding—who, adopting the style of the Bible history, had, for his amusement, given a fanciful account of the nations inhabiting Canaan before the time of Joshua, and described, with great minuteness, their modes of life, wars, migrations, etc. He attributed also in it the settling of North America to the ten lost tribes, and, giving to his work the title, 'Lost Manuscript Found,' was wont to read portions of it frequently to his friends. Having copied or obtained possession of this manuscript, Rigdon seems to have secretly occupied himself during several years in altering and arranging it to suit his purposes; and discovering, at Palmyra, N. Y., as early as 1827, a suitable coadjutor in the person of Joseph Smith, a pretended fortune teller and discoverer of hidden treasure, noted for his idleness and love of everything marvelous and mysterious, he arranged with him the plan of future operations. Accordingly, in 1830, it was duly announced that Smith had by an express revelation disinterred certain golden plates, on which were inscribed, in the 'reformed Egyptian character,' important divine communications, giving an account of the ten lost tribes, the origin of the North American Indians, and revelations designed to usher in 'the latter days.' These plates Smith professed to have the power to decipher and translate by means

of translucent pebbles which had been provided for the purpose, and by the aid of polygraphic angels; and a book in manuscript was speedily produced, called the 'Book of Mormon,' an edition of which was at once printed at the expense of a Martin Harris, who was so credulous as to believe in Smith's pretensions, and who alone, of those concerned, was able to defray the expense of publication. Meanwhile, Rigdon had been for some time diligently engaged in endeavoring, by obscure hints and glowing millennial theories, to excite the imaginations of his hearers, and in seeking by fanciful interpretations of scripture to prepare the minds of the churches of Northern Ohio for something extraordinary in the near future. He sought especially in private to convince certain influential persons that, along with the primitive gospel, supernatural gifts and miracles ought to be restored, and that, as at the beginning, all things should be held in common. From his want of personal influence, however, he failed in disseminating his views, except to a very limited extent. In Mentor, where he resided, he was quite unsuccessful, but was more fortunate in Kirtland, the adjoining town, where a flourishing church became much disturbed and unsettled by his plausible theories and brilliant declamations. Immediately upon the publication of the 'Book of Mormon,' Smith organized his dupes and abettors at Palmyra into the 'Church of Latter-day Saints,' and sent forth his 'apostles' to convert the people. Two of these, Cowdery and Pratt, soon made their appearance in Mentor, and were received as old acquaintances by Rigdon, who at once publicly indorsed their claims, and, with several others, was immersed into the new faith, which he immediately endeavored to propagate at Palmyra. The people there, however, knowing too well the character of Smith to believe that he could be charged with a heavenly message, treated the whole affair with contempt and ridicule. It became necessary, therefore, to change the basis of operations to some region where Smith was unknown, and the point selected was Kirtland, where the minds of the people had already become to some extent prepared by Rigdon, and where about one-half of the members of the church were soon led away into the delusion and filled with the wildest fanaticism. Mormon 'elders' and 'apostles' were speedily sent forth, who traversed Northern Ohio and gained many proselytes among the ignorant and superstitious, and some even among persons of intelligence, who had been filled with vague expectations of a speedy millennium. It is unnecessary to relate particularly the progress of this gross delusion or the history of its leaders, who, after erecting a temple and establishing a bank at Kirtland, found it necessary to emigrate to Independence, Mo., from whence, largely increased in numbers, they were soon driven to Illinois, where they erected another temple and built the city of Nauvoo. Nor is it necessary to detail their introduction of polygamy; their establishment of a grand and successful system of missions throughout the world; their fortunes in Illinois, where open war with the citizens was prevented only by the voluntary surrender of Smith and others to the civil authorities at the instance of the governor; or the subsequent death of Smith at the hands of a mob in the prison to which he had been committed for safe-keeping. Suffice it to say that upon Smith's death, Rigdon and Brigham Young disputed the right to the succession, and, Young prevailing, Rigdon was expelled from the community and retired into the interior of New York, where he afterwards lived in obscurity. Meanwhile, under their new and far more competent leader, the Mormons sought an almost inaccessible region amidst the mountains of Utah, beyond the boundaries of civilization, where, by incredible industry and the marvelous power of communism in promoting material interests, they have created, as if by magic, in the midst of an arid waste sown with salt, a magnificent city, through whose streets streams of pure water conveyed from the mountains impart freshness and verdure to rows of beautiful shade trees, and irrigate extensive orchards and fruitful gardens, and where on every side are seen commodious residences and vast public edifices reared by the hands of skillful artisans decyed from the Old World by the wiles of no less skillful emissaries. Here is presented the strange spectacle of a social, political, and religious absolutism in the midst of a free republic, and of an open, legalized licentiousness in the bosom of a Christian nation, which, extending itself around this corrupt community, gradually encircles it as a rapidly-growing tree incloses with its young wood a cureless canker in its heart. From the first moment of its appearance,

Mr. Campbell endeavored to stay the progress of this imposture and to expose the villainy of those concerned in it. Having obtained a copy of the 'Book of Mormon,' he published both in the Millennial Harbinger and in a separate tract of twelve pages a brief analysis of its contents and character, laying bare its flagrant falsehoods and its contemptible absurdities. The timely appearance of this tract, the active opposition of the intelligent preachers on the Reserve, and a visit which Mr. Campbell paid in June to Northern Ohio, where he spent twenty-two days, delivered eighteen discourses, and baptized twenty-seven persons, greatly contributed to expose this shameless imposition, soon after its first appearance, and to put a stop to its progress in the reforming churches, among which, indeed, with the exception of the one at Kirtland, it was far less successful than with the Methodists and other popular denominations, with whose views of special spiritual operations and communications it possessed a greater affinity."

Sydney Rigdon was first a Baptist preacher, and then accepted the truth when he heard it from Brother Campbell, and for a time advocated it; but, as stated above, not being a faithful and reliable man, he became one of the originators of Mormonism. This no doubt accounts for the fact that Mormons teach faith, repentance, and baptism for the remission of sins, which they retain to this day. But as a system, there never was, in my judgment, a greater delusion than Mormonism; and perhaps one of the very best arguments against it is to show up its corrupt origin as given above. These things were written soon after the war, when the memory of those things were still fresh in that section of country where they occurred; and, besides, Brother Campbell wrote and published the things as mentioned immediately after the "Book of Mormon" appeared, and when the whole affair was fresh in the minds of the people where this ism arose, and the people knew the men personally, and their character, that brought it forth. At the time a thing first develops is the time to show up its fraud; and this was done, as indicated by the above extract. E. G. S.

THE CHRISTIAN ADVOCATE ON THE WORK OF THE SPIRIT.

We publish, on another page, the conclusion of a sermon on "Spiritual Influence," by Dr. E. E. Hoss, editor of the Christian Advocate. We publish it not because we believe all it says, but because it tells much truth, and shows a marked improvement among the Methodists on the subject of spiritual influence. When men's faces are set toward the truth and they are progressing in that direction we are slow to criticise things in which they fall short. Then, too, I know from experience how slowly we unlearn error in which we have been trained, and learn truth. Then, too, on the subject of spiritual influence and guidance, the theories concerning them are nothing, further than they lead men to or turn them away from the truth. If we come to the truth of God and take it into our hearts, it will germinate and grow and bear fruit in our lives, no matter what our theories of its operation may be. The Spirit works in accord with the laws of his own being, and not in harmony with our theories. So, no matter how sound our theory of his work may be, unless we receive the word of God in which he dwells as the seed of the kingdom into our hearts, our theories will be barren and fruitless.

The Methodists and the Baptists for years combated the idea that the Spirit worked only through truth. They maintained that he worked independent of truth. They maintained children were born depraved and sinful, worthy of damnation, and were saved by the Holy Spirit directly working in their hearts and changing and fitting them for heaven. They had no evidence that they were depraved and sinful, only their theory of total depravity so held. They had and could have no evidence that the Spirit worked upon them to change them. But their theory

of total depravity left innocent babes in a state so abhorrent to all principles of justice and mercy that this theory was devised to save them from the idea of teaching infant damnation. The Baptists have greatly abandoned the theory of abstract and direct influence. In the late discussions of these questions, they have held the Spirit is separate from the word, but always accompanies it. The word is the instrument through which the Spirit is conveyed to the heart, just as the pen is the instrument through which the ink is conveyed to the paper. The ink is separate from the pen, but cannot be used in writing without the help and presence of the pen. The Spirit cannot reach the heart without the use of the word to convey it, but it is separate from the word. While this theory is not in accordance with the truth, it carries man to the word of God, and leads him to take it into his heart; the Spirit will then do his work, despite wrong theories. It is better to have the correct theory because it is true; and, once seen, it is more easily understood, and leads on to other truths, and there is less danger of turning aside.

The truth is plainly taught that the Spirit is the life principle of the religion of Jesus Christ, that the word of God is the seed of the kingdom. The life principle dwells in the seed and is imparted to the heart by placing the seed in the heart, as the germinal principle of plant life is placed in the soil. Without this seed in the heart no spiritual life can be developed in that heart or can grow into the life. The quality and quantity of the fruit borne depend upon the purity of the seed, the quality of the soil, and the culture that is given it. So in the spiritual world the quality and quantity of the fruit borne in the life will depend on the purity of the seed, the freedom of the word of God from the customs and traditions of men, the depth and strength of the heart and soul, and the diligence with which the briars, thistles, and thorns that grow in the heart are kept rooted out, and the devotion with which the tender plant of spiritual life is cherished in the heart. So far the analogy between the seed and its growth in the soil is given by Jesus and is undisputed. There is a point of unlikeness in the material and the spiritual seed, pointed out by the Holy Spirit, that I would commend to the attention of Dr. Hoss and all desiring to know truth on this subject.

"Being born [begotten] again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (1 Pet. 1: 23.) What can this mean, save that while the material seed may deteriorate and lose its germinating power, the word of God is incorruptible? It does not deteriorate; it never loses its germinal principle. It is a living seed, the vital principle of which abides in it forever. This idea is so in harmony with the analogies in the natural world to which Jesus compares it, and the point wherein the analogy fails is so clearly pointed out by the Holy Spirit, that it is difficult to see how it can be rejected. "The word of God is the sword of the Spirit." Does that mean the word of God is a sword to be used and applied by the Spirit as a person separate and distinct from man, or does it mean that the word of God is a sword molded and tempered by the Spirit of God, to be used by the Christian as a part of his armor? "Having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." (Eph. 6: 14-17.) Is not the sword in common with the other pieces of the armor provided by God for the use of his servants? In his temptation on the mount Jesus showed us how the sword must be used. Sometimes arrows and swords are poisoned. In this sword dwells the healing and

life-giving Spirit, so the stroke that gives the death-blow to the life of sin imparts true spiritual life to the soul. The same stroke that cuts up the weed sometimes plants the good seed in the soil. Was not the other flock of Jesus the Gentiles, who would believe? Were they not taught to believe by the same means that brought the Jews to believe, by hearing the word of God? "Of his own will begat he us with the word of truth, that we [Jews] should be a kind of first fruits of his creatures." "Ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe." (Acts 15: 7.) Was not the middle wall of partition between Jew and Gentile broken down, and were they not brought into one fold in Christ Jesus? Why seek for doubtful interpretations, when clear and certain ones are furnished by the Holy Spirit? Did not Jesus Christ and the apostle Paul both belong to that class of theologians that believe that all are lost without the knowledge of Christ Jesus? If he died for all, was it not because all were dead in sin? And did not the scriptures conclude all "under sin, that the promise by faith of Jesus Christ might be given to them that believe?" (Gal. 3: 22.) Did not the death of Christ enable God to be "just, and the justifier of him which believeth in Jesus?" (Rom. 3: 26.) How can men make these provisions stretch to the unbeliever? It is wholly a speculative question to us as to whether the Spirit goes to the heathen, for we can have no evidence of it unless the scriptures teach it, and it is worthy of consideration only as it may be the entering wedge to cause others to look to some influence exerted to save man outside of the gospel of truth. Any theory that encourages this injures man. The possibility of the Spirit saving the heathen otherwise than through the gospel of Christ, believed and obeyed, might excuse Christians in failing to send the gospel to them. It could do no good to any one. Then why speculate about it? Speculations of this age, like the traditions of the days of Christ, cause men to forget and set aside the commandments of God.

The incidents of remembering a mother's instruction, the death of a child, or any condition or circumstance that calls his heart away from the world and gives place to the word of truth that has been heard and forgotten through the business of the world, only emphasize the truth that the Spirit exerts his influence through that word. These circumstances of life give free course to the word of God in the heart. It roots out the weeds that the seed of the kingdom may grow. The office of the Spirit, as Jesus defined it, in coming into the world, was to glorify Jesus as the Son of God. "He shall glorify me: for he shall receive of mine, and shall show it unto you." (John 16: 14.) This was spoken directly to the apostles. The Spirit did come from the council chamber of God, did make known fully of the things of Jesus to the apostles first and through their word to the world. This word is the seed of the kingdom, which, received into the heart, bears fruit to the glory of God and the salvation of men, in both the life that now is and in that which is to come. The Spirit of God works through the truth, and only the Scriptures of truth come to us with the stamp of Jehovah upon them as truth. These alone can be relied upon. All else is doubt and uncertainty. D. L.

We have received a pamphlet of thirty-one pages, on the subject of "Christian's Duty to Civil Government, and War," by William Josher Miller, Lometa, Tex. It is well and clearly written, the arguments are plain and pointed, the appeals to scripture well taken, and the explanations generally true to the Scriptures. The pamphlet will do good if read and studied. We hope it will have an extensive reading, as it is a question that needs to be studied. Address author as above. D. L.

HOW HE WON THEM.

Bishop Whipple says that when he went into the West to preach, he was exceedingly anxious to reach artisans and railway operatives, of whom there were hundreds in Chicago. He called upon William McAlpine, the chief engineer of the Galena Railway, and asked his advice as to the best way of approaching the employees of the road.

"How much do you know about a steam engine?" said McAlpine.

"Nothing."

"Then," said McAlpine, "read 'Lardner's Railway Economy' until you are able to ask an engineer a question about a locomotive, and he not think you a fool."

The clergyman had the practical sense to see the justice of that advice. So he "read up," and in due season went to the roundhouse of the Galena Railway, where he found a number of engineers standing by a locomotive which the firemen were cleaning. He saw that it was a Taunton engine with inside connections, and asked, at a venture:

"Which do you like better, inside or outside connections?"

This brought out information about steam heaters and variable exhausts, and in half an hour he had learned more than his book had ever taught him. When he said good-by, he added:

"Boys, where do you go to church? I have a free church in Metropolitan Hall, where I shall be glad to see you, and if at any time you need me, I shall be glad to go to you."

The following Sunday every man was in church.

We publish the above from the Youth's Companion as an illustration of what Paul meant by becoming all things to all men. This shows the way to reach men is to show a familiarity with and sympathy for them in their everyday lives.

I once heard of a man who had been in his early days a brick mason. He went to a city to preach, and got only a slight hearing for a few days. Passing a building in which a number of masons were at work, he went upon the scaffold, told them he was a mason by trade, and felt at home with them; finally he asked for a trowel and apron, and joined them for a little while in their work. After this he never lacked for a congregation.

But, unfortunately, while most of the preachers come from the working classes, they are often so lacking in good sense and religion they are ashamed to own their former colors, and keep aloof from those who labor. But to become all things to all men, as Paul did, is to learn their trials, difficulties, and troubles, and to sympathize with them and bear their trials with them, just as Jesus became a man and partook of his weakness, shared his trials, to save him. D. L.

THE ORIGINAL PROPOSITION.

(Continued from page 164.)

they believed that the Spirit in conviction and conversion operated only through the word. At this point it appeared there was no ground of difference between the parties and nothing to do but to shake hands and dismiss the debate on that topic.

"The following was demanded of us: 'Is the Holy Spirit the word of God, or is the word the Holy Spirit?' To which it was replied that our brethren believed that the Holy Spirit was a Person; the word, an instrument, or means. The Holy Spirit was the agent; the word, the instrument or means through which he put forth power or influence in conviction and conversion.

"The two disputants and the undersigned agree to the following, and dismiss the debate:

"The Holy Spirit operates through the truth only.

"The Holy Spirit and the word of God are different.

"Signed: E. A. Elam, F. B. Srygley, T. E. Tatum, J. K. Walling, A. Alsop, disciples.

"J. T. Oakley, M. A. Cathcart, J. H. Grimes, Baptists."

"July 8, 1885.—I know that the above agreement is true, and that the two disputants came together and joined hands upon the agreement. All of which occurred in my presence.

"A. C. TATUM, President Moderator."

A Life and Its Lesson.

Every man's life is a book, written in living characters upon the open page of time. When we see the finished life of a truly God-fearing and God-serving man we have before us a book to be read and studied to our own edification. Such a life is to inspire us with nobler thoughts and to quicken us to better deeds. It is a life of love for humanity which goes out in practical deeds, and is a continual rebuke to those who are spending their own lives for base and selfish purposes. Through the study of such a life we are brought into touch with a power that will strengthen us in our efforts to steadily grow into a deeper kinship with the divine, and which will enable us to manifest more love and helpfulness toward our fellow-beings.

Something more than seventy-four years ago a life was begun on a little country place, only a few miles from the town of Woodville, Miss. The little farm on which a boy, the son of a widow, grew to manhood's years, was in a rugged section of country, and offered but few advantages. In the negro districts of the South, country schools were never well supported, and the poor boy on a farm had but meager opportunities for acquiring an education; yet the one to whom this sketch refers, by means of his studious habits and a few months occasionally spent in the public schools, managed to so educate himself as to be able to fill his mind with a large fund of profitable information. By some action of those mysterious forces which have to do with the shaping of human character, this orphan boy was early impressed with a desire to be correct in all things. This we may attribute to the influence of that noble mother, who thus sought to lay the foundation of a splendid manhood in the heart of her boy. It was this, no doubt, which led to his early adoption of the Bible as his only rule of faith and practice through life. Early in his career he was baptized into the faith of Christ, the world's only Redeemer, and all through life he endeavored to live as Christ teaches men to live. He was a constant student of the Bible, and became remarkably well versed on all Bible themes. While he never pretended to preach, he was an apt teacher of Christianity. All of his long life was spent in close proximity to the place of his birth, where he saw his children and grandchildren grow up to bless his memory. His loving and lovable wife was a veritable helpmeet to him in the performance of all duties, and together they successfully labored for the education and Christian development of their children; and now these children go out into the world as strong and well-equipped men and women to work for God in the cause of humanity.

What a life! Though humble it may appear to us, yet what a power for good! What an example for the young to follow! It is such lives spent in this unostentatious manner that do more for the solving of difficult problems which confront society than all of the eloquently moralizing sermons and fine speeches. Many of our educated young preachers in hunting places where they can do good, and at the same time make a name for themselves, lose the opportunities of their lives. Going from place to place, they often fail to do any work of permanent value. Notwithstanding their noble aims and fluent discourses, the ever-varying winds of adversity often soon sweep away all effects of their

labors. But who is it that will presume to place a limit to the value of the long and exemplary life of the man of God who has lived out his days in a single community? It is an influence which will deepen and broaden as the years go by, and the effects of which will be lasting as eternity.

Such have been the life and the influence of Brother J. T. Netterville, who lived the seventy-four years of his life at the home where he was born, excepting only two or three years. On the morning of January 1, 1900, he passed to his reward, and by the hands of dutiful children and grandchildren his care-worn body was laid to rest in the little family graveyard, there to await the resurrection of the just. His life had been a life of devotion to his Savior, and in that devotion to his Savior he was not forgetful of the fact that to serve God acceptably it was necessary for him to be religiously helpful to his own children and to his neighbor's children. In that magnanimity of soul which always characterizes the true servant of God, he was willing to exercise his powers in that unostentatious manner best suited to the purpose of winning his intimate associates to Christ.

In Brother Netterville's Christian character we have an exemplification of that of which Jesus speaks: "First the blade, then the ear, after that the full corn in the ear." First, there is the tender beginning of the spiritual life, the result of the implanting of the divine word in his heart; then the finding of the right work for heart

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and hand and brain to do; and, finally, the rich fruition of the perfected Christian character. When, in the midst of his sufferings, he was told that death was near, he said: "It makes no difference; death is to bring me to that happy abode for which I have given my service to my Master." By his faith in the promise of God he could see the bright sunlight on the eternal hills beyond that dark valley and that cold river which the unbelievers so much fear.

LEE JACKSON.

The Unpardonable Sin.

"But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils." (Matt. 12: 24.) By the consent of Brother Lipscomb I desire to give a few thoughts on the above subject, as I think there are some who would like to read a few thoughts on this subject.

Matthew, the apostle, gives us a record of the work of Christ. There was a man brought to Christ who was possessed with a devil, and Christ healed him. He says: "Then was brought unto him [Jesus] one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw." (Matt. 12: 22.) After Christ had done this work by curing that man the Pharisees committed the unpardonable sin by saying that Christ did not cast out devils, "but by Beelzebub the prince of the devils." When the Pharisees had made this statement, Christ com-

menced to reason with them by saying: "And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? . . . But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. . . . Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost [Spirit] shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost [Spirit], it shall not be forgiven him, neither in this world, neither in the world to come." (Matt. 12: 26-32.) The blasphemy which the Pharisees had committed was attributing the work or the power of God to Beelzebub, the prince of the devils, and in saying this the Pharisees had blasphemed against the Holy Ghost (Spirit). This was committing the unpardonable sin, which has no pardon in this world, neither in the world to come, so said Christ to those wicked Pharisees who were standing near him when he was healing the unfortunate man.

One of the Pharisees said "this fellow," referring to Christ, was casting out devils by Beelzebub, the prince of the devils. Saying this was committing the unpardonable sin, and for this saying Christ warned the wicked Pharisees not to commit this sin by blasphemy against the Holy Ghost (Spirit), and I think we have no record that the Pharisees after that time committed blasphemy against the Holy Ghost (Spirit). The Pharisees were a sect which observed Moses' law and they desired to be saved by keeping the law of Moses. They rebuked Christ for going into the cornfield and gathering corn on the Sabbath day, but Christ gave them an exhortation which silenced them, and he healed the man's hand on the Sabbath day. I think the Pharisees were a bad sect, or else if they had not been, they would not have attributed the work of the Spirit of God to Beelzebub, the prince of the devils. In this saying the Pharisees told a willful lie on Christ, and by so doing committed the unpardonable sin against God. Christ also said to the Pharisees: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12: 36, 37.) The sinning against the Holy Ghost (Spirit) would be idle speaking and therefore at the day of judgment those who had sinned against the Holy Ghost (Spirit) would be condemned and truly lost, for they had committed the sin which has no forgiveness in this world and no forgiveness in the world to come. There is only one unpardonable sin, and this sin was committed by the Pharisees when they said that Christ was casting out devils through Beelzebub, the prince of the devils. All other sin can be forgiven by our loving Savior, even the sin against him (Christ); for the word of the Spirit says so.

I trust my few thoughts on the subject of the unpardonable sin will agree with many minds who may read these lines. Submitted to all in the spirit of love.

G. M. ROACH.

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Book Reviews.

All books, etc., intended for notice should be sent to J. W. Shepherd, 1019 South Spruce street, Nashville, Tenn. Publishers will please note this. Any good book, not sold by regular subscription, can be purchased from the Gospel Advocate Publishing Company, 232 North Market street, Nashville, Tenn.

MAGAZINES.

Photographs of the most interesting and picturesque spots in America have been made for the Ladies' Home Journal, and they will be reproduced in that magazine on the finest coated paper. This series of pictures—"Picturesque America," as it is to be called—will show the great beauties of landscape and waterscape of this country in a way in which they have never been seen before. Many of the pictures are of places that have escaped the eye of the tourist following the beaten paths of travel. They were collected by one who has crossed the continent more than a hundred times, who has viewed the scenery with appreciative eyes, and who is, perhaps, the best qualified man in the country to describe them.

The American Monthly Review of Reviews for March discusses the war in South Africa in its various phases, the Hay-Pauncefote treaty, the Puerto Rican tariff, our situation in the Philippines, the steamship subsidy bill, the Kentucky disorder, Governor Roosevelt's administration in New York, the approaching presidential campaign, and many other timely topics. President William Goodell Frost, of Berea College, Kentucky, contributes a study of those interesting people, the mountaineers of our Southern States. The article is illustrated from photographs of Kentucky and Tennessee mountain people in their home life and of Berea students.

Mr. J. Cuthbert Hadden's article, "The Tinkering of Hymns," in the Living Age for February 24 strikes a responsive chord in the hearts of all

who object to the mutilation of the classics of hymnology. An article, "The Intellectual Future of Japan," in its issue of March 3, derives interest from the fact that it is the view of a native Japanese, reprinted from a Japanese magazine.

Self-Culture is thoroughly American in tone and spirit, and treats instructively American history, art, literature, science, commerce, and government. In the March and early succeeding issues will appear papers by some of the most eminent writers on the following subjects: "American Railway Passenger Traffic in the Nineteenth Century;" "Cornell University—Its History and Its Work;" "The New Province of the Trolley;" "Public Playgrounds in Chicago;" "Socialistic Tendencies in Anglo-Saxon Countries;" "Christianity and National Politics;" "Do the People Choose Their Own Officials?" "Women in German Universities;" "Wellesley College;" "Opportunities for Farm Women;" "Easter-tide Art and Its Makers;" "Glimpses of a Notable Life—Oliver Cromwell;" "Reminiscences of a Member of the Confederate Congress;" "The Weather in the Revolution—Washington's Best Ally;" "Homing Pigeons in War and Peace;" "Irrigation in the Great West;" "The American Seal Fisheries;" "Provincialisms, North and South;" "An Episode of Louisiana;" "The Crisis in the English Church;" and "Great Sea Fighters."

The Youth's Companion announces an article of permanent value—light and anecdotal in manner and matter, however—describing the Spanish capital before the outbreak of the war, from the point of view of Hon. Hannis Taylor, who, as the United States Minister, had exceptional opportunities to observe. Incidentally it gives as flash-light portraits such leaders as Emilio Castelar and the ill-fated prime minister, Señor Canovas del Castillo, who died by the hand of an assassin.

Visiting Texas Towns.

During the past two months I have visited Honey Grove, Bonham, Savoy, Sherman, Whitesboro, Collinville, Tioga, Pilot Point, Denton, Fort Worth, Weatherford, Dallas, Lancaster, Waxahachie, Italy, Milford, Hillsboro, West Waco, Hubbard, Dawson, Corsicana, Ennis, Garrett, Kaufman, Terrell, Greenville, Van Sickle, Plano, McKinney, Melissa, Anna, Van Alstyne, Gainesville, Wichita Falls, Iowa Park, Vernon, Memphis, Quanah, Henrietta, and Whitewright. I spent Saturday and Sunday, February 24 and 25, 1900, at Whitewright. I will remain in Texas about two months yet. I am anxious to return to my mission in West Africa as soon as there are sufficient funds to justify me in undertaking the work again. Send all donations to Brother Frank P. James, Mercer National Bank, Harrodsburg, Ky.

STROTHER M. COOK.

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An old physician, retired from practice, had placed in his hands, by an East India missionary, the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all throat and lung affections; also a positive and radical cure for Nervous Debility and all nervous complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send, free of charge, to all who wish it, this recipe in German, French, or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. Noyes, 820 Powers' Block, Rochester, N. Y.

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The Spirit Operates Through the Truth.

The Spirit operates usually through the instrumentality of revealed truth as preached from the lips of living men, and always through the truth in some form or other—that is to say, his method is not magical, but rational, harmonizing with the constitution of human nature and the fixed laws of the kingdom of heaven. The truth as clearly announced and intelligently apprehended is the medium of his energy. "God is wisely studious of congruities. He adapts the instrument to the effect. He selects that which is in its nature fitted to act upon mind, not upon matter. He chooses that which is preadjusted to the regeneration of mind, not to its creation. He calls to his service that which intelligence can perceive, heart can feel, will can choose—that which, therefore, the whole man can accept, trust, love, obey." (Phelps.) This is very different from saying that the truth itself has regenerative power, an error into which many religious thinkers have fallen. The Holy Spirit, who is "the Spirit of truth," the source and author of all truth, can alone by his personal agency, himself working in the truth and through it as a principle of life, make it quick and powerful for his own divine purposes. It is the sword which he wields. That this Spirit is always a personal agency behind the truth is evident from every one of those great and pertinent passages in John 14-17. It is necessary to quote only one: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you. . . . And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." Personality can be touched and quickened only by contact with personality. The finite spirit does not wake up save at the call of the Infinite Spirit. It is in the light of this statement that we must interpret the other disclosures of the New Testament. On the night of his arrest, our Lord said to his disciples, "Now ye are clean through the word which I have spoken unto you;" and in his high-priestly prayer, uttered at the same time, one of his petitions was: "Sanctify them through thy truth: thy word is truth." St. James affirms, "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures;" and St. Peter declares that believers are "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

That the truth is a more potent instrument when heard from the lips

of living men than when read from the written or printed page is a fact of general observation. Hence it is that we have a living ministry, it having pleased God "by the foolishness of preaching to save them that believe." Thus runs the apostolic formula: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10: 13, 14.) There was a time in my religious history when I almost envied the privilege of those Judean shepherds who heard the choring of the angels from out the starry heights on the advent evening, saying: "Glory to God in the highest, and on earth peace, good will toward men." But I am frank to confess that at fifty years of age I should rather hear the gospel from the most stammering and hesitant preacher who ever stood up to proclaim it, provided only that he has gained an experimental assurance of its verity, than from the tallest archangel in the hosts of heaven. What does an angel know about sin, and repentance, and crying out after pardon and a clean heart? Let some one speak to me of these things that has gone through with them—some brother man that has wrestled with God as Jacob did at Jabbok and has come off victor. No other man has a real message for our hearts, for no man can preach a truth until he has first lived it.

But while the Holy Spirit puts particular honor upon the spoken truth, he does not limit himself to it. The written or printed page is frequently the organ of his activity. Very often the naked Bible itself, or some book or tract that is full of Bible teaching, becomes "the power of God unto salvation" to an open-minded or sincere man or woman. There is a gentleman of my acquaintance in the city of Nashville—a most excellent and intelligent Christian—who once told me that the little pocket copy of the New Testament, which was the only instructor that he had when he was an orphan boy, was the means of leading him to repentance and a godly life. In more cases than one among heathen people, so the missionaries inform us, a single leaf of Holy Scripture, carried by a chance traveler or dropped by a colporteur in a new community and read in the hearing of a circle of eager listeners, has opened the doors of the kingdom to scores of earnest souls.

Sometimes it comes to pass that the Holy Spirit seems to select an incident in a sinner's life as a channel or pathway for his own advances, and this without the intervention of present or specific teaching. A great misfortune in business, a serious personal illness, a bitter social disgrace, a dead child in the house—any one of these may furnish an occasion for the fuller and more energetic display of the Spirit's power in the heart. In one of his best sermons, Dr. Sears tells of a sailor from Maine who once when his ship was lying off the coast of Florida was brought to conviction and conversion by listening to the cooing of a dove in the distant everglade. At first glance this looks like a very simple occurrence; but, as a matter of fact, it was very complex. The gentle notes of the dove stirred up old memories in the sailor's heart, brought back to him the home of his childhood, the vision of his mother's face and the sound of her voice, the religious instruction of church and Sunday school; in other words, it revived the truths



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that were lying in his mind, and these truths, thus revived, were the natural highway along which the Spirit of God found an opening into his heart, and wrought the achievement of the new birth.

May we not go farther than this, and say that even among the heathen who have never heard of Christ the Spirit has an avenue of approach through those truths of religion that are derived from the constitution and framework of the natural world, or from the operation of the moral law which is "written in their hearts?" There is, I am aware, a school of theology which gives over all heathen to damnation for the sin of not having formally believed in a Savior of whom they have never heard. But this is not the position of any reputable Methodist theologian. Neither is it in accordance with the teaching of the Bible. Such of the heathen as are finally lost will be lost because of their refusal to heed the light that is given them. "Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." (Rom. 1: 19, 20.) Nor is it merely from "the creation of the world" that they may learn that which it is possible to know about God. They may likewise gather much from the instinctive working of their own moral natures: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." (Rom. 2: 14, 15.)

On the other hand such of the heathen as are finally saved will be saved solely through the goodness and mercy of God as revealed in the life and death of Jesus Christ, and yet on the express condition of their improving the measure of moral advantages that they enjoy. The first part of this broad assertion is contained in the speech of the apostle Peter before the high priests and the other dignitaries of Israel: "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4: 11, 12.) The second part is found in

an address of the same apostle before the household of Cornelius: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."

Will there be many or few of this class? God knows. But every true disciple of our Lord Jesus will wish that there be many. Who can tell what a depth of meaning there is in those words of the great Shepherd: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one flock [R. V.], and one shepherd?" Are not these sheep in the outlying folds just as precious as those who are near at home? And how are they to be brought? Some of them will hear the gospel through faithful missionaries, and will respond to its authoritative call; and some others, though not reached by the active efforts of the church, will follow the fainter light of nature, and being created new creatures by the Holy Spirit, will at last find themselves safe in the eternal kingdom. What I wish particularly to insist upon is that in every instance of this kind the glad consummation is attained not otherwise than by the agency of the Holy Spirit in and through the truth.—A Sermon by the Editor of the Christian Advocate.

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Kansas Notes.

Brother B. F. Martin had a good meeting with the brethren at Iantha, Mo. He will assist them again in a few months. Opposition from a combination of churches had to be met.

Brother W. F. Parmiter is in Oklahoma in a meeting. He is due at home, Winfield, next Lord's day.

Brother B. F. Rhodes will be in Stafford County next Lord's day.

Brother I. D. Moffit was at Cleardale last Lord's day. They are preparing to build a house soon. Their work is prospering with the assistance of Brother Moffit.

Brother J. E. Cain has been in a meeting in Butler County for the past two weeks.

Brother O. W. Thomason preached for the brethren at Mulvane last Lord's day.

Brother C. C. Houston will preach at Peck next Lord's day.

The writer was with the brethren at Kellogg last Lord's day and was much encouraged with the work at that place.

While in Winfield I had the pleasure of meeting with Brother J. H. Irwin and Brother B. F. Martin, at their homes. Brother Moffit and Brother Parmiter being absent, I did not get to meet them. Winfield is certainly blessed with faithful preachers.

"When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee: to deliver thee from the way of the evil man, from the man that speaketh froward things." "A soft answer turneth away wrath: but grievous words stir up anger." He that handleth a matter wisely shall find good: and whose trusteth in the Lord, happy is he.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." "A fool's lips enter into contention, and his mouth calleth for strokes. A fool's mouth is his destruction, and his lips are the snare of his soul. The words of a tale-bearer are as wounds, and they go down into the innermost parts of the belly."

"The hypocrite's hope shall perish: whose hope shall be cut off, and whose trust shall be a spider's web." "Knowest thou not this of old, since man was placed upon earth, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment?" "Bear ye one another's burdens, and so fulfill the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden."

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

"The longer I live," said the famous Charles Simeon, "the more I feel the importance of the following rules: (1) To hear as little as possible what is to the prejudice of others. (2) To believe nothing of the kind until I am absolutely obliged to. (3) Never to drink in the spirit of evil reports. (4) Always to moderate, so far as I can, the unkindness which is expressed toward others. (5) Always to believe that if the other side were heard, a very different account would be given of the matter." If all would be considerate enough to follow these rules, what an amount of trouble would be saved and difficulties obviated! Many an innocent one would have his reputation saved. There are too many ready to repeat what they hear without stopping to consider from whence it came and what prompted it. I believe the wrong ought to be exposed, but we frequently hear things that are not true, and a full understanding of the circumstances will frequently change the phase of a thing. We do not exercise enough care in this direction. If more love and less vindictiveness of spirit were exercised upon the part of the majority of us, it would certainly be better, especially for the one who exercises such spirit. There is too much spirit of this kind to make the proper allowance for circumstances. May the Lord help all of us to improve "as the days go by."

D. T. BROADUS.

Belle, Plaine, Kan.

Among the Churches.

The new schoolhouse at Forty Thicket, Tenn., was full to overflowing. A number of old friends that I had not seen for many years were present. If the Lord permit, I hope to hold a series of meetings there next summer.

It was almost like a dream. More than thirty years ago I had entered school there for the first time, a little barefooted boy of six or seven summers. I stood in the old doorway I entered for the first time on that autumn morning. The top has been torn away, but the long old window at the back end and the old chestnut tree that stood hard by the corner remain natural. The chestnuts from that old tree, brown and plump, that would occasionally tumble down on the hard patted ground in front of the door on an October day have caused many a boy to miss and lose his place in class, and have made the long columns of dry words in Webster's "blue back" simply intolerable.

Center Star is a new house still farther out on the "ridge." It was built by the colored people. I spoke there on Monday night. A goodly number were present, including quite a number of white folks, among whom were a number of old friends I have known from boyhood. The colored people were delighted. The laugh and face of one of the number go back to my earliest recollections. I remember him first at the back of our garden, around the furnace and neighborhood kettles of an old-fashioned molasses making. When the little red mule pulled the "slide" of green cane that our big old horse, Bob, would not budge, you could have heard this good old darky laugh almost half a mile away. His laugh and looks have changed but very little since then, which was about thirty years ago.

Pulling myself away from a whole community of old-time friends, and with a promise to return next summer and finish my visit, I returned to Columbia, Tenn., on Thursday morning, by stage. Brother William Anderson's



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oldest son, Clark, came for me at 2 o'clock, and after a two hour's cold drive we reached this hospitable home, on the Carter's Creek pike, ten miles north of Columbia. I spent a part of two days and one night in Brother Anderson's home, talking over old times, when I used to be one of his boys. It was pleasant to talk over these good old days, but—O—time is so quickly passed! I spent one night with Brother Jameson, whose boys, then little fellows at school, are now strangers. On Saturday I took dinner with Dr. Hardison, who now lives at the old home, where Brother Anderson used to live. Brother Anderson and I walked up to the room where we used to stay, poring over Latin and algebra and trying to keep the boys quiet. One night in particular, I remember that, since we could not study, Jeff, and I decided to put down the noise at any cost. We had started in on John and George in a very matter-of-fact way—Jeff's peculiar characteristic—when the professor came in and threw cold water on the whole party.

The cold night, indifference with some, and old age with others kept many away from the meeting at Beech Grove, Tenn. Brother Anderson thinks that the church is too well satisfied; that they have fought the battle and have the Book, and no mistake about it, and this ought to be enough to satisfy anybody. Whatever may be the condition of the church at Beech Grove, there is one thing I am assured of: When a church settles down contentedly with an indifference for the salvation of others it will certainly die. I have never seen it fail. I walked out in the back yard of a friend near Nashville, Tenn., and a very dignified-looking old pump was standing there. I took hold of the long, old handle and began to work it. It creaked away dry and rusty. I kept up the process for some time, but not a drop of water could I get. This fitly represents the condition of an idle church: it may have a name to live, but it is dry and empty, and sends out no living water.

February 19, 1900, found me back in Nashville, Tenn. I went to North Spruce Street church of Christ that night. Brother Harding and Brother Shepherd were also present. We all made talks. The brethren seemed to enjoy it and so did we. This is the church from which Brother Bishop went out. I hope the brethren will not be neglectful of this brother and his wife as they labor for Christ in a lonely, distant land, but send regularly and liberally to their necessities. I spent the night with Brother Harding and met with the Bible School the next morning in chapel services. The school is doing good,

thorough work. Brother Sakakibara, who came over with me from Japan, is in school here, and is making a good record. All speak well of him. He has turned to the Lord since entering the school. It is his purpose to educate himself, and then return to Japan to teach his own people. He paid his way to America and is paying his own way in school by working in a suspender factory.

I spoke to the brethren at Gallatin, Tenn., and Bowling Green, Ky. The weather was bad and the audiences were small, but the meetings were profitable. I reached home on February 22, after an absence of a little more than three weeks. I found my wife and babies all well.

I am planning for other trips among the churches, not to beg money as I find it customary with missionaries on their return home, but to get the churches to give themselves more fully to God in the salvation of others. The Lord is stirring up the nations, is breaking down the barriers, and is opening new doors for the spread of the gospel as never before. We must not let the opportunities thus afforded us pass by unimproved. Every church should be a light center to send its golden streams of light out into the benighted portions of the earth.

J. M. MCALEB.

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Doorkeeper Georgia State Senate, State Capitol, Atlanta, Ga.

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The Daughter.

The law of the Lord says it is the duty of parents to look after the interest of the children—their clothing, food, health, and withal to "bring them up in the nurture and admonition of the Lord." Some parents neglect the child both as to needs of body and proper culture of heart, and leave off entirely any religious training. Some look studiously after the body and neglect the heart. True heart culture, which embraces correct religious training, will lead to giving the body its share of attention.

While there are many snares and pitfalls to entrap the feet of the boy as he grows into manhood, the number is equally great to catch the wary feet of the girl growing into womanhood. Father and son are thrown together more than mother and son, consequently the responsibility of training a boy rests chiefly with the father. Just the reverse is true with mother and daughter. Paul says to Titus: "The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." (Tit. 2: 3-5.) This will apply with double force to the Christian mother whose daughter is growing up to womanhood. If not already married, she will marry. The character of life that daughter will lead—her chastity, discretion; devotion to her home, husband, children—depends chiefly upon the training given by the mother. If trained right, she will make a wise selection for a husband. If trained right, the daughter will be a Christian, and will also marry a man that will help her to a faithful life as a Christian.

Many a mother—Christian mother—is so anxious for her daughter to shine in "society" that she never has a thought of the influence "society" will have upon the dear girl. She must attend every gathering the other girls attend, must take part in every frivolous amusement or pastime the other girls take part in, the misguided mother in the meantime making a slave of herself to keep the daughter in "society."

I will tell of a case: The mother was a widow, without means of support, except as she earned it with her hands, and had five or six children to care for, one being a daughter about twelve years old, when I first became acquainted with the family. The daughter had an amiable disposition and winsome ways, and she became a general favorite in school and with associates elsewhere. The mother was a Christian, and it was my pleasure to see the daughter baptized when she was about fourteen years of age. The daughter loved company, and the mother dressed her as well as she could, and pushed her out into "society." Sociables, singings, candy breakings, and finally the dance, were taken in; and in the meantime there were several suitors for her hand in marriage. She ran to such excess in this gay life, numerous courtships and engagements, that decent people became disgusted, and the girl was in a manner disgraced. But just at this juncture one of her suitors was successful and they were married. Just previous to this she confessed her wrongs, and was restored to the fellowship of the church. The man she

married was of reckless disposition, and cared nothing for the church or pure religion; but she married him against the advice of one of the best friends she ever had. Since that time she has never had the opportunity to attend church, except occasionally. She has had a great deal of trouble, is the mother of five or six little children, a wreck in body, disheartened with life, and broken-hearted.

She, like all others, reaps what she has sown. The mother was largely responsible. The husband and father, if living, is the divinely appointed head and ruler in the family. In a well-ordered family the wife counsels with the husband and trains the daughter in harmony with his wishes. That is the Bible way and the best way to insure peace, happiness, and prosperity. The daughter that rebels against proper parental restraint is laying the foundation for a life of sorrow for herself—family quarrels and disgrace.

G. W. BONHAM,
Berclair, Tex.

A Correction.

I have just received a letter from a brother, stating that some are saying that I am now working through the society. I ask space in your columns to correct such a statement.

I am not connected with the society people at all. I am opposed to the society in its workings. I believe in the God of the Bible, and follow him, by his revealed will, believing that it is all the knowledge I have of duty, and am not willing to bow to the "doctrines and commandments of men," which all who join the society do. I believe that "his divine power hath given unto us all things that pertain unto life and godliness," and that the gospel is the divine power. (Rom. 1: 16.) Then, as the gospel gives me all information concerning life and godliness, and yet the gospel does not say one word about the society, therefore I cannot and will not be one of its workers for all of its money. The Bible does say: "Fear God, and keep his commandments: for this is the whole duty of man." The society is not commanded by the God of heaven, therefore I can do my whole duty out of the concern.

I try to live a consistent Christian life in the "church of the firstborn," the kingdom of God, believing such to be the only divine institution of earth, and that all of its faithful subjects will hear the welcome call: "Enter thou into the joy of thy Lord." I content myself by remaining in the same. Hoping that those who think I am now connected with human concerns will read these few lines, I close by saying that I am now fighting everything that is of human origin. Success to the grand old Gospel Advocate and its many readers.

Fulton, Ky. W. T. BOAZ.

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Address **MACBETH, Pittsburgh, Pa.**

A Visit to Kansas.

Here I am, hundreds of miles from my home, visiting Kansas for my health. I left Portland, Me., in December and arrived in Parsons, Kan., on January 6, 1900, and as I have just read Brother J. T. Hinds' letter in the Gospel Advocate of February 1, 1900, I thought I would write a few lines in regard to it and also tell a little about the cause in this part of the vineyard.

Well, I give Brother Hinds my hand with regard to what he has written, and I realize the importance of what he has written since coming to Kansas, and I have been scolding the brethren since I came here for some of those very things. I have found many loyal brethren since coming here, and have enjoyed meeting with several congregations, and also hope to meet with more before going back East. While some of the congregations meet every Lord's day, yet some only meet when the preacher is present; and I want to know how we can condemn the sects for meeting only once a month, or once in three months, or once a year, when at the same time many of our brethren meet only when the preacher is present.

It looks as though the preacher is getting more honor than our Savior, as the Savior will be present whether the preacher is there or not. I think that the cost of the Christian life is not set before the people enough before they obey the gospel, and I think if one meeting of the day could be devoted entirely to the Lord's Supper, as we do in Portland, Me., and then have another service for the preaching of the gospel to the sinners, that the Lord's Supper would be made more impressive and important. There is one thing sure: whether there be a preacher present or not, we must meet to remember the Lord in his death and suffering or the cause will not prosper and we will not be an example to the world.

Perhaps I have said enough on that subject, as Brother Hinds did well, and I only wanted to indorse what he said. I will now tell something of my visit here among the brethren. I found, when I reached here, a big meeting, in the house of the progressives, with Updike amusing the people. I did not know there was a little band of loyal brethren here, until a day or so after being here, and so I heard Updike speak three times. I found a little band of loyal brethren and had the pleasure of meeting with them the next Lord's day, and found some grand disciples among them, meeting every Lord's day and observing the Lord's Supper, though they have no preacher, except Brother Mackintosh, who is too feeble to speak. I had the pleasure of meeting with the congrega-

tion at Franklyn the next Lord's day, and also found a band of faithful brethren there. I also learned that Brother P. W. Shiek lived near here, so I went down and spent the day with him, and last Lord's day I went with him to his appointment at Fairview. Brother P. W. Shiek is a grand old soldier of the cross, an able speaker, and great debater, having held some sixty debates. He is to hold a debate with a Mormon in a few weeks, and I hope to hear it. I am finding a little fault with the brethren here for not doing more work, since they have so many loyal brethren to cooperate with, while in New England we have only three loyal congregations; and the central one, which is at Portland, is about eighty-three miles south of Albion and about three hundred miles north of Bridgeport. I expect to meet Brother J. T. Bays, who is to come here soon to hold a meeting.

Parsons, Kan. W. B. HOUSTON.

The Cause in Arizona.

I have been in Arizona about two months. I came here for my health, which I have almost gained. I have been preaching nearly all the time since I came to this country. This country is almost destitute of primitive Christianity. I know of but about two congregations and about three preachers in Arizona Territory.

Dr. E. B. Ketcherside resides in this place, and has done a great and good work here. He has a noble family, all members of the body of Christ. Brother Ketcherside is well known by the publishers of the Gospel Advocate, as well as by most of the leading brethren in Middle Tennessee, and is known to be a man of ability and noble traits of character.

Now, brethren, there is one fact I want to call your attention to. Brother Ketcherside has bought a house in Camp Verde, in which to preach the gospel and worship God. The house needs some repairing, and therefore I appeal to the people of God for some assistance in this work. With one hundred and fifty dollars we can make a nice, neat, and comfortable house in which to worship. I hope the brethren will not pass this by without notice and attention, but will respond at once. Send your contribution to Dr. E. B. Ketcherside, Camp Verde, Ariz. Ter.

I have put in two months of hard work in this country, trying to build up the cause of Christ, and not one cent have I received. Talk about sending money and missionaries to foreign lands, I think something had better be done for this country. I baptized two persons last Lord's day. God help the people to send the word to every hungry and perishing soul beneath the skies.

J. M. AUSTIN.

Camp Verde, Ariz. Ter.

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"The National Crisis."

"O God, thou hast cast us off, thou hast scattered us, thou hast been displeased." (Ps. 60: 1.) David is here ruminating upon the judgment sent upon his people in a time when they were indifferent to the requirements of their God, when they had crowded out the proper reverence to God with enthusiasm and a rush for individual glory and worldly fame.

May this not apply to us, as a nation, and also to the Christian world, today, even more strikingly? Though nearly three thousand years have passed since, yet in the closing scenes of the nineteenth century one of the greatest powers of the earth is in a condition not remote from David's description.

It devolves upon the Christians of our land to teach unity and humbleness to God, and steadfastness; to command the people to "stand still, and see the salvation of the Lord."

God will not bless us nor pour out upon us his bountiful goodness unless he is sought after. Here are the terms of the restoration of a people who have forgotten God: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Our land has a breach and the various factions are overrunning the true and humble people of God; and the mercies of God will not be accepted, so haughty are the people. If all could learn and realize the inaptitude of man to devise and work out methods conducive to unity and eternal good, possibly the majority would come to God for pardon and salvation.

Now is the time for the harbingers of the beautiful gospel of Christ and the good people of this republic to come to the rescue and beckon unredeemed souls and dying morality, and tell the raging world to come to the meek and lowly Jesus and learn of him whose yoke is easy, and he will make your burden light. What an appalling thought it is for a nation to go down to perdition, a nation whose mother is the Bible! How soon they forget to whom they owe their glory and their power! Will they not learn to give God the praise? Perhaps a few will, after eternity has swallowed them up into everlasting perdition. God is a jealous God and will punish those who will not humble themselves before his mercies and presence. God

will show hard and bitter experiences to a people who do not reverence him.

There is a great deal of work and pleading now being done for unity and to save the world, but we need more work and greater zeal. Theory is good, but only work will help to push through a crisis. See the armies for the destruction of life are rapidly increasing; they are clamoring for blood and worldly fame, heedless of eternity. Let not the armies of Immanuel yield, but work and pray that they may gain thousands and overwhelm the powers of darkness and sin that prevail in wars and ravages committed upon the weak and helpless.

The very acts which should be gone into with the Spirit of Christ and enlightenment of the Bible are approached by the defensive steel-bound man-of-war, the rumbling cannon, and the sword. May the piercing gospel of peace spread its influence by our help.

BRUNER CRAFT.

Bad Blood in Spring.

I had impure blood every spring, and eruptions would break out on my skin. Seeing advertisements of Hood's Sarsaparilla, I bought a bottle. The sores healed in a short time after I began taking the medicine, and I have such an appetite that I can eat and drink anything that is set before me. My health is fine, and I recommend Hood's Sarsaparilla as the best blood-purifying medicine.

ALBERT BRANDLI.

805 Ewing avenue, Nashville, Tenn.

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General News.

Great damage is being done in Ohio by floods.

More than one hundred cases of measles were reported in the town of Crossville, Tenn.

While holes were being drilled on the Canadian side of Niagara Falls natural gas was struck.

The recent snowfall in Rochester, N. Y., established a new record, forty-three inches having fallen.

A fire entailing an estimated loss of over \$700,000 occurred in the retail dry goods district of Philadelphia, Pa.

From the present outlook war seems imminent between Japan and Russia, over which shall have the ascendancy in Korea.

The mortality from bubonic plague increases in Calcutta, there having been four hundred and eleven deaths from the disease last week.

The New York Produce Exchange at a special meeting adopted resolution: condemning the Puerto Rico tariff bill and urging free trade with the island.

General Corbin has turned over to Mrs. Lawton, widow of the late Major General Lawton, the fund subscribed by the people of the country. It amounted to \$98,432.07.

Hon. Sydney Epes, Congressman from Virginia, died at the Garfield Hospital in Washington on March 2, after an operation for appendicitis. His home was at Blackstone, Nottoway County, Va.

The most disastrous mine explosion ever known in the New River district occurred at the Red Ash Mine, W. Va. More than fifty miners were entombed in the mine. The cause of the disaster is not known.

An appeal by Admiral Dewey and his men from the award of the Court of Claims in the matter of the bounty due for the destruction of the Spanish fleet at Manila has been filed in the United States Supreme Court.

The feeling against foreigners grows more pronounced in China. Never in the last forty years has the central government been so intensely anti-foreign. Several Chinese have been impeached and imprisoned because they have assisted in obtaining concessions for foreigners.

The Supreme Court of Tennessee sustains the Act of the Last Legislature known as the "no-fence law," which forbids owners allowing stock to run at large in counties having a population of fifty-nine thousand or over, according to the census of 1890 or any subsequent Federal census.

Gov. Benton McMillin addressed over one thousand citizens of Giles and surrounding counties at the opera house in Pulaski, Tenn., announcing himself for reelection as Chief Executive, stating in conclusion that it has long been his ambition to reach the United States Senate, but that he was ready and willing to abide by the will of the people.

The most costly book in the Royal Library at Stockholm is a Bible. It is said that one hundred and sixty asses' skins were used for its parchment leaves. There are three hundred pages of writing, and each page falls but one inch short of being a yard in length. The covers are solid plank, two inches thick.

Lewisburg, Tenn., has a factory for telephone insulating pins. The pins are made only of black locust, catalpa,

and mulberry, all of which are found in abundance near that place. The factory makes large quantities of these pins each day, and finds a ready market for them at Louisville, Nashville, St. Louis, New Orleans, and other points.

A bill was presented in the House of Representatives similar to the one Mr. Gaines introduced some time ago, giving our soldiers, army, and navy, of the Mexican, Indian, and Spanish wars, equal rights to those of the Civil War to homesteads in our Territories or public lands. The bill applies to the widows and orphans, also, of the heroes.

A delegation of Memphians appeared before the Rivers and Harbors Committee, and asked for an appropriation of \$150,000 for the improvement of the river front at Memphis, Tenn. A change in the current of the river has piled up a sand bar, which renders a good portion of the river front useless for wharfage purposes. The appropriation is wanted to remove this bar.

The Nashville (Tenn.) Hosiery Mills are nearing completion, and will be ready to start up about April 1, 1900. The capacity of the mills has been increased from the original plan of one thousand dozen pairs of hose per day to one thousand five hundred dozen pairs per day, and about four hundred operatives will be employed. The outlook for a successful business is flattering.

Commissioner of Agriculture Stevens, of Georgia, says the department has sold on a reasonable estimate one million more fertilizer tags this year than last. "This indicates," said the commissioner, "that the farmers are sowing every available piece of ground they have in cotton. In a few days they will be plowing up the oat fields, where the crop seems to be injured, and will plant it in cotton."

A large gray wolf was killed near Nashville. The wolf, when killed, weighed one hundred and fifty pounds, and measured six feet three inches from nose to tip of tail. Many sheep have been killed in the neighborhood and strange tracks have been noticed for several weeks. The beast must have escaped from captivity, as there are not any wolves in the State, as far as is known.

Berlin has a veterinary hospital for dogs, where many thousands are treated annually. At the head of the hospital are famous scientists, while the positions of internes and nurses are filled by students, who consider it a privilege to work under their instruction. Any person who has an ailing dog may take the beast to the hospital, where it will be examined and treated at a total cost of less than eight cents a day.

Prof. Marshall Saville, representing the American Museum of Natural History, of New York, has left for home, carrying many unique objects discovered by him at ruins near the prehistoric city of Mitla, in the State of Oaxaca. The principal work of the Professor was the uncovering of many ancient mounds, which were almost inaccessible, as they were overgrown with forests, and a road had to be constructed to them.

A steamship is now taking on, at Philadelphia, Pa., a load of nearly six thousand tons of agricultural machinery, chiefly mowers and reapers, from factories in Chicago. The cargo will be landed at Novorossisk, on the Black Sea, and be distributed from that point throughout Siberia and Russia. A

shipment of such machinery to Vladivostok was made recently. Although the cost of important parts of agricultural machines has increased more than one hundred per cent in the last twelve months, the exports so far this year are thirty per cent in excess of those in the corresponding period of 1899.

Representative Harmer, of Pennsylvania, died in Philadelphia. Mr. Harmer was known as the "Father of the House," being the oldest member, both in length of service and in continuous service. As such it was his duty to swear in the incoming Speaker at the opening of each Congress. His only appearance in the House this session was when he made a special trip from Philadelphia at the opening of the session in December to administer the oath to Speaker Henderson. He was then in a feeble condition and his eyesight was so poor that John T. Chauncey, one of the oldest employees of the House, was obliged to prompt him while he read the oath to Speaker Henderson.

The experiment in rice growing, made by Captain Dunovant, near Eagle Lake, Tex., has been so successful that planters in all adjoining counties have planted a large acreage in this valuable cereal. In the western portion of this country experiments were made, resulting in the production of first-class rice, the soil being well adapted to the plant. Near Bay City there are now two large rice fields, one owned by Messrs. Vogelsang, Hebner Brothers, D. P. Moore, and others. A lot of up-to-date machinery for irrigating the land has been purchased to put the ground in good condition. The plot consists of five hundred acres. H. P. Barden planted three hundred acres in rice. The ramie (Chinese silk plant) is also engaging the attention of farmers who are interested in diversified farming, and extensive experiments will be made, and the adaptability of the soil to the cultivation of the plant will be thoroughly tested with a view of future investment.

The Independent says of the Puerto Rico tariff bill: "The Puerto Rico tariff bill has been forced through the House, and probably will be accepted by the Senate in substance, if not in form; and Puerto Rico must make up its mind to do the best it can without a free market. There are some very strange things in connection with this legislation, of which we must take notice while it is passing into history. First, the preamble of the bill declares that its purpose is to afford relief to a people deprived of markets for much of their products and impoverished by severe and unusual storms. How are markets opened by levying a tariff on goods seeking them? How are people, impoverished by the lack of a free market, to be relieved by making them pay to enter it? This bill puts us in the absurd position of levying a tariff for the benefit of Puerto Rico on everything it has to buy and sell. The tariff has often been eulogized by protectionists as beneficent, but it was never claimed that it is beneficent to those on whose products it is levied."

The more important of the new Southern industries reported by the Tradesman, during the week ending on March 3, include an asbestos goods factory in Virginia; brick and tile works in North Carolina; a broom factory in South Carolina; brownstone quarries in North Carolina; a carriage factory and coal mines in Kentucky; two cotton mills in Alabama, one in Georgia, three each in North Carolina and South Carolina, and two in Texas;

a cotton seed oil mill in Texas; an electric light and power company in North Carolina; a fertilizer factory in Virginia; flouring mills in Georgia, Louisiana, Texas, and West Virginia; a foundry and machine shop in Virginia; two furniture factories in North Carolina; acetylene gas works in Virginia; an ice factory in Tennessee; knitting mills in Florida, Georgia, and North Carolina; lumber mills in Georgia, Louisiana, North Carolina, and Virginia; a machine shop and a mattress factory in North Carolina; a mosquito net factory in Tennessee; a naval stores company in Florida; ocher and sienna mines in Georgia; a paper mill in Louisiana; a petroleum company in West Virginia; a soap factory in South Carolina; telephone companies in Florida, North Carolina, South Carolina, and Virginia.

The Railroad Gazette presents a compilation of the train accidents in the United States during the year 1899, as taken from its monthly records, and, compared with the preceding year, and in fact, with several years, the casualties show a material increase. During the past year 589 persons were killed, of whom 113 were passengers, 402 employees, and 74 others. The total number of persons injured were 2,061, and of these 888 were passengers, 1,095 employees, and 78 others. In 1898, 426 persons lost their lives on the roads, and of that number 46 were passengers. In 1897, 62 passengers were killed, as against 128 in 1896. Thirty-five passengers were killed in 1895, and 178 in 1893, while there were 58 in 1891. In 1899, 888 persons were injured, while the preceding year the number was 616. As usual, the preponderance of deaths and accidents is among employees, and the record in this respect for 1899 is 1,095, as compared with 1,024 in 1898. Commenting on the figures, the Railroad Gazette says: "The accident record for the calendar year just closed shows the largest total in our history, as was to be expected from the great expansion in railroad traffic attendant upon the revival of business, and as has been foreshadowed by the monthly records."

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GOSPEL ADVOCATE.

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EDITORS.

D. LIPSCOMB. E. G. SEWELL. D. SRYGLEY.
J. C. M'QUIDDY, Office Editor.
232 North Market Street, Nashville, Tenn.

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SPECIAL NOTICE.

Should YOU receive the Gospel Advocate marked with a red ~~mark~~ at this place, YOU are to understand that we are sending it to YOU with the view of securing YOU as a regular subscriber. We are indebted to a mutual friend for YOUR address. We desire that YOU carefully consider the merits of the paper. We want YOU on our list. We are endeavoring to make this the best year in the history of the Gospel Advocate, and we desire YOUR coöperation. The numbers sent YOU marked as indicated are free.

The following letter is published because many readers will probably be interested in it:

"Water Valley, Miss., March 3, 1900.—Brother Srygley: That you may know how bitter some preachers are against the Gospel Advocate, and, if you see proper, give them a word of admonition in regard to the matter, I give you a quotation from a letter from a sister in this State: 'Brother Kilby Ferguson organized the brethren here and advised them to burn the Gospel Advocate. Tommie has sent a few copies, however, to them, and some like it real well.' This is from a sister at —, —, and indicates how the minds of brethren in some places are prejudiced against the Gospel Advocate; but notwithstanding the opposition, I rejoice at the good the paper is doing."
"W. D. CRAIG."

Brother Kilby Ferguson's exhibition of ugly temper and a narrow, intolerant, proscriptive spirit does not meet the issue nor settle the question. Burning the Gospel Advocate will not change the convictions of the writers and subscribers who make the paper what it is, nor will it keep them from preaching and practicing their convictions to the extent of their ability and opportunity. If the purpose is to suppress their convictions by burning, it will be necessary to burn the men and women who hold such convictions. It will be necessary, also, to burn the Bible or keep the people from reading it to prevent others from forming similar convictions. This method of suppressing such doctrine by burning was thoroughly tested in the bloody days of bitter persecution and martyrdom years ago. The experiment was a failure then and it would hardly be a success now, even if it were practicable. Truth never manifests any such spirit or resorts to any such methods as this. If the Gospel Advocate is teaching anything the New Testament does not authorize, it does not know it, and its columns are open to Brother Kilby Ferguson or anybody else to show it. If they are wrong, the writers and readers of the Gospel Advocate

will love and thank Brother Ferguson or anybody else to point out their errors in the light of New Testament teaching. If he will give them the opportunity they offer him in any State-work paper or organized effort convention, they will point out the errors they honestly believe he is teaching and practicing without one unkind word or the least unbrotherly feeling.

The following correspondence is published here because it is of general interest:

"Gallatin, Tenn., March 6, 1900.—Brother Srygley: Can you give me the reply I made in the Baptist and Reflector some time ago when you asked him if a person would be saved, no rejected baptism after having been sufficiently taught? I would be glad to get the exact language of your question and his reply. I am to have a debate in a few days in which I will need that statement. I would also be glad to know the date of the paper. I send you stamp for reply."
L. S. WHITE."

"Nashville, Tenn., March 7, 1900.—Dear Brother White: The question I asked the editor of the Baptist and Reflector was: 'Will a man who refuses to be baptized after he is fully informed as to the teaching of the New Testament on the subject of baptism, be saved?' His answer was: 'Such a man will not be saved, because his refusal would show that his heart is not right—his conversion is not genuine.' I write this without the paper before me, but I am sure I correctly represent the editor of the Baptist and Reflector. If you find a man who thinks one who refuses to be baptized after he is fully informed as to the teaching of the New Testament on the subject of baptism will be saved, why not let him affirm that proposition and you bring it and debate with him on that issue? That is what I would have done with the editor of the Baptist and Reflector if he had said such a man would be saved; but he did not say it. I incline to the opinion that, if you put that question to any man you debate with, he will answer it as the editor of the Baptist and Reflector answered it; but if he does not, you will at least have a clear proposition and distinct issue to debate with him."

"Very truly,
F. D. SRYGLEY."

I have received through the mail an envelope well filled with liberal propositions and a circular letter from the Oracle Publishing Company, Chicago, Ill., and addressed to "Rev. F. D. Srygley." The nature and scope of the liberal propositions and of the work to be done are set forth as follows:

"We are anxious to secure the services of a few good men and women to represent our company in the field. We are making extremely liberal terms with suitable parties, and have a plan which will enable one to develop a permanent, pleasant, and profitable business. If you desire to ally yourself with this Christian enterprise and to establish yourself in a business that will be most satisfactory in financial returns as well as in the realization of good accomplished, let us hear from you. If you are not in a position to consider this opening, you will confer a favor on us by referring us to suitable party. We believe our work on the liberal terms we offer will enable good solicitors to earn from \$1,000 to \$1,500 a year. Whatever else you may do, please do not fail to send us the name of a party who would be suitable and likely to take up this important work. We also desire to arrange with some active member of every church to act as our local representative, and will allow a fair commission for work done. We will ask you, as pastor, to kindly assist us by selecting a suitable party in your church who will consent to act, and send us his name or have him write us."

The following suggestions are offered on a neat circular as to how to "assist in pushing forward the interests" of the Oracle Publishing Company in general and the paper in particular:

"Send us the name of a party suitable for a field agent for our company who would consider a proposition to engage with us. See that your Sunday school gets its supplies from us. Be sure to see

about this matter. See that your church and Sunday school are supplied with our new song book, the best song book published to-day for all purposes. See that all the officers of your Sunday school have copies of 'An Up-to-date Sunday School,' a worker's manual which we publish. See that your pastor furnishes us with all news from your church for publication." The price of the paper is one dollar a year, and the proposition is to give one hundred of "our song books" —price, \$25—as a premium for twenty-five subscribers, which really makes the paper cost nothing at all in clubs of twenty-five.

When stockholders in the Christian Publishing Company declined to work with J. H. Garrison last fall because he was editing the Christian-Evangelist in the interest of higher criticism, which they "considered heresy," he stated in the daily papers that he owned a controlling interest in the Oracle Publishing Company. The Christian Publishing Company was reorganized, leaving him in control, so he now controls both companies and papers. The liberal terms proposed and the vigor with which the business management is pushing the paper and the company will greatly aid in the circulation of the objectionable doctrine if the enterprise proves to be a financial success.

The following paragraph was written about a year ago, but mislaid among other papers. I have just found it, and, though it is out of date, I publish it. The railroad granted the special rates asked for on this list of questions and answers:

One meets many difficulties when he tries to be a Christian, and nothing else; to be a member of the church, which is the body of Christ, and of which every Christian is a member, and nothing else; and to preach and practice all the New Testament teaches, and nothing else. For instance, the railroads propose to give preachers reduced rates of travel. Of course care must be taken in granting such favors to make sure that the applicant is a preacher. To systematize the business and facilitate investigations, each applicant is required to fill out printed blank applications. These blanks assume that every preacher belongs to some denomination, and no provision is made in the blanks for preachers who belong to no denomination. Each denomination is requested to file with this representative of the railroads a list of its preachers, and every applicant must appear in some list of denominational preachers, or else state what denomination he belongs to and give satisfactory explanation as to why his name does not appear in the list of preachers of his denomination. I have just filled and signed one of the blanks. The questions and answers are an interesting study to one who really wants to follow the New Testament in all matters of religious work and worship. They are as follows:

Question: "Do you now hold joint clergyman's credential for 1898?"

Answer: "No; I never applied for one before. I apply now because friends who hold such things say I can get it and ought to have it."

Question: "What line of religious work are you engaged in?"

Answer: "Evangelist and editorial writing."

Question: "Are you officially appointed by your denomination or society?"

Answer: "I belong to no denomination or society. I believe all denominations are antiscritural and ought to be abolished. The church of God, of which I am a member, is the body of Christ; it includes and consists of all Christians. I belong to nothing else."

Question: "State whether annual or limited time clergy credential is desired."

Answer: "Annual."

Question: "Do you depend on your religious work for a livelihood?"

Answer: "I depend on my religious work for a living."

Question: "In what manner are you compensated, by salary or collections?"

Answer: "By freewill offerings."

Question: "Are you an ordained minister of the gospel?"

Answer: "I have been preaching twenty-three years, but belong to no denomination that ordains ministers. I have never belonged to any denomination."

Question: "Do you devote your time exclusively to religious work?"

Answer: "Yes."

Question: "Have you secular work of any kind?"

Answer: "No."

Question: "Where is your field of labor?"

Answer: "Where there is demand for preaching and an opportunity to do good."

Question: "Give name and address of pastor of the local church where you hold your membership."

Answer: "I belong to a local church where I live—Donelson, Tenn., six miles from Nashville. The church has no pastor; it has elders."

This is the only way I can fill the blank, and yet I fear my answers will appear impertinent; that they will confuse the clerks and probably defeat my effort to get the rates I apply for.

Oax Contributors.

Is Total Depravity True?

A very great hindrance in approaching Christ to be saved is the belief that some have on the subject of human depravity. The sinner is bad enough, but many have darkened his hopes by making him out worse than he is. There are those who have been reared to believe the sinner is totally depraved, and for this reason utterly unable to obey God until he is roused from this state of total depravity by an immediate and powerful operation of the Holy Spirit separate and apart from the word of God. There are exciting occasions, which are mis-called "Pentecostal meetings," in which it is supposed this power is frequently manifest.

This lowly view of humanity in general, and of oneself in particular, may not excite dislike toward one as where a person is too self-conceited with his own importance to obey Christ, but it will very effectually prevent one from obeying the gospel. As long as he is impressed with the idea he cannot obey God, he will make no effort to come, notwithstanding the Savior's precious invitation: "Come unto me, all ye that labor and are heavy laden." The sinner must use the power he has to come, however small that power may be. The following conversation between Henry Hardshell, who was trying to get religion and aspired to be a Primitive Baptist, and Frank Faithful, who had more than once been called a "stickler" for the word of God, will illustrate the point:

Henry Hardshell: "An unconverted sinner is totally depraved in sin. He cannot think a good thought nor do a good deed. I know I am dead in sins and can prove it by the Bible. A sinner can do nothing until God quickens him."

Frank Faithful: "What scripture do you think proves that a sinner is so dead in sins he can do nothing, not even obey the commands of God to him?"

Henry H.: "Why, do you not know Paul wrote to the Ephesians: 'And you hath he quickened, who were dead in trespasses and sins?' Can a dead man do anything? You may preach your powerful sermons and sing your sweetest songs before him; but he hears not, he moves not, because he is dead. Just so, when a man is dead in sins you do no good in preaching, praying, or singing before him; for that man is as dead spiritually as the man is dead physically. Neither one can do anything. I tell you, he is dead!"

Frank F.: "I know that is the substance of the creeds' teaching on the subject of man's state in sin, but you are trying to get more out of that passage than Paul ever put into it."

Henry H.: "I have shown you that Paul called the state of a sinner 'dead in trespasses and sins,' and I want to know right here, now, if you believe a dead man can do anything. If you do, be honest and speak it right out. Do you believe a dead man can do anything?"

Frank F.: "It would seem from your own example that he can argue, and even attempt a thing impossible—that is, to extract proof where there is none."

Henry H.: "Why, have I not shown the Bible proof that Paul says they 'were dead in trespasses and sins?' Now, I want you to answer this question right here: Do you believe a dead man can do anything?"

Frank F.: "I answer yes; those dead in sins can do something, they can obey God."

Henry H.: "But I have shown you, right there in

the Bible, in Eph. 2: 1, that Paul says they 'were dead in trespasses and sins,' and you cannot deny it."

Frank F.: "Nor do I wish to deny it, as Paul gives it. It is true that Paul says they were dead in trespasses and sins, but he did not mean to teach by that figure of speech that those dead in sin could not obey the gospel of Christ."

Henry H.: "That is only your think so, and I will have my own opinion about it."

Frank F.: "No; it is not simply my opinion, it is rather my faith on that subject, as the testimony is clear to show, even from the same letter, that these very Ephesians who had been dead in trespasses and sins did do several things while they were in that state of death."

Henry H.: "I have never seen any such scripture, and I know it says right there in Eph. 2: 1: 'You hath he quickened, who were dead in trespasses and sins.' Cannot you see that? I want to know here, right now, if you believe a dead man can do anything. I have proved to you from the Bible a sinner is dead and cannot do anything."

Frank F.: "Would you believe the proof, if I show it to you, that Paul teaches they did obey God, notwithstanding they 'were dead in trespasses and sins?'"

Henry H.: "Well, yes; I would believe if it were in there, but I know that what I said is there, in Eph. 2: 1. That verse is there, and I know it, and you cannot deny it."

Frank F.: "You ought to remember, Henry, that Paul did not divide his letter into chapters and verses. Those who burden their weak minds with chapters and verses may fail at last to understand the truths they contain. But even this corruption of the text does not destroy the testimony I propose to show you."

Henry H.: "Well, what is it, and where is it?"

Frank F.: "In what we call Eph. 1: 13, he says to these same Ephesians 'who were dead in trespasses and sins: 'In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise.' Here you see those who had been dead in sins could trust in Christ, could hear the gospel, could believe it, and under its provisions enter into Christ, where they were sealed with the holy Spirit of promise."

Henry H.: "Why, that contradicts Eph. 2: 1, where it plainly says they 'were dead in trespasses and sins.'"

Frank F.: "No; it only contradicts your interpretation of it. This ought to prove that interpretation wrong."

Henry H.: "Well, I never will believe that a sinner dead in sins can think a good thought or do a good deed. Isn't it old Isaiah who says that 'all our righteousnesses are as filthy rags?' I tell you, I do not believe a sinner can think a good thought or do a good deed."

Frank F.: "True, he will never be able to do anything which will merit the pardon of sin, but he can do much to please God and enter into that state where God, for Christ's sake, will pardon his sins, as the Ephesians had done. Man can do much that is commendable among men. You know men of the world are often very kind, hospitable, and liberal. You and I have personal knowledge of many kindnesses bestowed by those who did not claim to be Christians. Christianity has done much for those who have never obeyed the gospel. We have eaten too many good dinners prepared by our friends of the world to say in truth they cannot think a good thought or do a good deed. Henry, you can have good thoughts and do good deeds."

Henry H.: "I do not believe in arguing these questions. I do not think debates do any good."

Frank F.: "I am opposed to arguing, too, just for the sake of contention, and I have never been accused of it; but if I were so disposed, I could easily admit what you claim, that man in sin is totally depraved, which I do not believe, and then prove that God's word is able to save him from that awful death in sin."

Henry H.: "If you admit that sinners are totally depraved, you will have to look for some other means to save them than the mere word of God. It is a dead letter, anyhow."

Frank F.: "That is exactly where you miss it. God teaches us that his word thoroughly furnishes the man of God to all good works. Did you ever study closely Ps. 119, that incomparable eulogy on the word of God?"

Henry H.: "Now you are getting away from the point. Eph. 2: 1 says: They 'were dead in trespasses and sins.' How can the word of God in Psalms or any

other place do a dead man any good? Ah, man, you have got to wait for that good Spirit."

Frank F.: "Do you remember Lazarus, whom Christ raised from the dead? He was dead, was he not?"

Henry H.: "O, yes, I have read about him. I guess he was dead enough, for he had been buried four days. He must have been dead longer than that."

Frank F.: "Christ knew he was dead before he came to Bethany. He went to the tomb, and as he stood above that new-made grave, he wept. I like to mention that, Henry, because it showed his love for frail mankind. He has yet as tender regard at the right hand of God for suffering man as when he wept over them on earth. But all at once his manner was changed. He ordered: 'Take ye away the stone.' Then he uttered just three words of authority, 'Lazarus, come forth!' and he that had been dead came forth, wrapped in graveclothes, with the napkin tied about his jaws. He said: 'Loose him and let him go.' Here is an exhibition of the power of the word of Christ. If I should admit, then, that man is totally dead in sin, I could well argue from this that the word of God is sufficient to raise him from that death."

Henry H.: "Is that all the proof you can show on this point?"

Frank F.: "No, this is not all, but this is clear and strong."

Henry H.: "I will admit this seems interesting and appears to prove it, but I would like to hear you present some other instances."

Frank F.: "This will do for one interview. At another time we will examine other proofs. In the meantime let us study carefully the word of God, that we may learn and practice its teachings."

G. LIPSCOMB.

The Parental Authority of God and the Corresponding Filial Subordination of Disciples in the Divine Family.

[A sermon preached by G. G. Taylor, at Campbell Street Church, Louisville, Ky., February 17, 1900.]

Text: "I will . . . be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. 6: 17, 18.)

Among the many relationships used in the word of God by which to illustrate that which exists between God and his people, there is none which is more significant, more instructive, or more impressive than that of the family. The family circle is the most intimate, the most delightful, and the most sacred of all relations; it involves the origin, the development, and the perfection of the deepest, the tenderest, and the noblest feelings of the human soul; it comprehends the inception, the prosecution, and the consummation of the most important interests appertaining to the human race; it grasps all that is most desirable, most enjoyable, and most important in time and in eternity.

There is, therefore, in the text I have chosen, an exalted exhibition of inspired wisdom in choosing this relation as illustrative of that which God sustains to his people.

In every well-regulated family it is understood that the father is the natural as well as the scriptural provider.

The absolute helplessness of infancy and the incompetency of early childhood, together with the instincts and impulses natural to fatherhood, fix upon the father the office of providing for the children. The most savage and barbarous of all heathen nations, who have knowledge only as it is revealed through the dim light of nature, have nevertheless learned something of this most sacred trust. Indeed, the most besotted of brute creation recognize in some measure this paternal province.

Inspiration is in perfect accord with this universal sentiment. In support of this declaration I quote as follows: "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." (1 Tim. 5: 8.) "For the children ought not to lay up for the parents, but the parents for the children." (2 Cor. 12: 14.) So well is this principle understood and recognized among men that in case a father ignores or neglects this responsibility, he is execrated by his fellows. If a father is in this respect all that he ought to be, then so long as he has ability and opportunity to provide, his household is secure against all want and consequently may dwell continuously in a state of absolute freedom from anxious care.

Now, all concede that God, our Heavenly Father,

is infinitely able and is in possession of unlimited opportunities for meeting all the wants of his children; that in him are located all the stores of divine wisdom, goodness, and power; and that these divine attributes constitute an inexhaustible fountain of supplies, on which we can draw for the blessings which we may need.

Whenever, therefore, the child of God indulges in anxious thoughts concerning blessings which are to come from his Father's hand, whether they be blessings physical or spiritual, whether blessings temporal or eternal, there is in every such indulgence an unwarrantable reflection upon the character of his Heavenly Father.

True, a child may alienate himself from the family, and in this way place himself beyond the limitations of paternal supervision, in which condition he may not only feel anxiety, but actually experience the absence of a Father's peculiar providence. But so long as he has any legitimate claims to sonship in God's family, so long doubt and solicitude in this respect are both unreasonable and unnatural.

It is also true that a child of God may not realize the gratification of all his desires; but our desires and our needs may be two different questions. Our Father, who alone is capable of knowing our actual needs, may from paternal love itself withhold very many things which we in our ignorance may desire. Of one thing the dutiful and trustful child of God may ever feel assured—viz., "All things work together for good to them that love God, to them who are the called according to his purpose."

I will close this part of my discourse by quoting the language of our blessed Lord: "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." (Matt. 6: 25-34.)

In the family relation the father is understood to be the natural and scriptural protector. When dangers threaten and the lives of the family are imperiled, the helpless children instinctively look to the father for safety. In every such emergency, the true and faithful father, with unselfish devotion, unhesitatingly interposes in the child's behalf. In the protection and defense of his children, any father who has the feelings natural to fatherhood will willingly lay down his life.

Contemplating the church as God's family, it is equally natural and scriptural to regard him as the natural and scriptural defense and protection for his family. Scores of scripture declarations might be quoted wherein absolute security is promised to the child of God. I will here quote but one: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8: 35-39.) God has and does and surely will protect his children.

In every well-ordered family the father governs and is the teacher of his children. Intellectual maturity and experience are understood to qualify him for these most responsible charges. It would be regarded in the highest degree presumptuous, as well as extremely dangerous, for any child, unless expressly delegated by the father, to assume the rôle of in-

structor in the family while the father is on hand and fully competent to answer all demands of this nature. It would be regarded by all intelligences still more dangerous for a child to usurp paternal authority by way of directing and governing the affairs of the family even in the smallest matters while the head of the family survives to occupy his rightful place of authority in the family circle. Such a movement would be not a menace simply, but a usurpation of authority, presaging discontentment, disintegration, anarchy, and ruin to all the interests of the household. What is here affirmed of the individual child would prove still more disastrous should it become the project of a combination or a convention of children.

Now, God, as the Father of his family, is the legitimate ruler and teacher for his children. This being true, simple propriety suggests and filial subordination demands that we, as his children, shall sit at his feet and learn, and gracefully subordinate ourselves to his parental authority. The edicts of popes and the decisions of councils for guidance and rule, in the family of God, are open defiance to him who alone should direct and govern by virtue of paternal authority. All conventions of disciples to project and prosecute schemes and plans which engage the lives and energies of God's children in his family affairs are usurpations of God's paternal authority, and on this account should receive merited condemnation from every loyal child of God. It is not a sufficient reply to say that measures adopted by such confederations are not authoritatively binding. They are certainly rules of life formulated and adopted by those who enact them, and, to be effective at all, must be followed just the same as if they were authoritatively binding; and this is the utmost which authoritative deliverances can reach. Parental authority is the natural and scriptural fountain from which child life springs, and it is the natural and scriptural force by which childhood's activity is propelled and directed; so that any substitution for parental authority to reach these ends and aims is a perversion of both nature and scripture.

God's paternal authority in its divine purposes of reaching and controlling the active life of his children may not be superseded and set aside by the legislation of men under the specious plea that such legislation is not to be regarded as authoritatively binding. God, as the Father of his children, is degraded and dishonored in his own house when his government is thus usurped by his own children.

In one way only could such interference be tolerable—viz., by a voluntary surrender of authority upon the part of God, supplemented by a specific delegation of it to some one else.

This brings us to remark that this delegation of a Father's authority, as a matter of fact, has been done; but the Father in making this transfer has not vested such power in any convention of his children. For reasons best known to himself and in subserving the highest interests of his children, God has placed the mantle of supreme authority upon the shoulders of one "who thought it not robbery to be equal with God." This transference, prompted in infinite love and directed in infinite wisdom, has invested his "only begotten Son," the "firstborn among many brethren," with his paternal authority.

"The Father loveth the Son, and hath given all things into his hand." (John 3: 35.) "All things are delivered unto me of my Father." (Matt. 11: 27.) "The God of our Lord Jesus Christ, the Father of glory. . . . And gave him to be the head over all things to the church." (Eph. 1: 17-22.) From these declarations we conclude all that God could have been to the divine family, Christ by specific delegation from the Father has now become.

That we may see and realize our Father's delegated authority over us as his children, and that we may be impressed with a proper sense of our subordination to that authority thus delegated, we submit the following illustration:

In a family the father with paternal wisdom and affection had provided for, protected, and controlled his children. In this way all their wants had been met, every danger had been averted, and their highest welfare had been secured. In that family the eldest son, the firstborn, had imbibed his father's spirit of wisdom and love so that in every feature of his moral and intellectual character he was the equal of his father. For reasons sufficient, and in order to secure the best interests of the family, this father delegated to this son the paternal office of providing for, protecting, and governing his younger brothers. In the exercise of the same wisdom, the same love, and the same care which distinguished his father, the children were equally provided for, equally pro-

tected, and equally as well governed. With unselfish devotion and self-sacrificing consecration, he contributed to them his entire life, and as a consummating service he willingly and cheerfully threw himself between them and a fatal danger. He saved his brothers, but in doing so he lost his own life. In his dying hour, still moved by a supreme love and solicitude for the prosperity and happiness of his brothers, he left on record a transcript of his wisdom for their guidance. This document was perfect as a rule of life, and by it they were to be led, just the same as while he lived, into their chief good. Among the last items in this most important document were the following:

"Item.—For the life work of the family, I direct that each member thereof shall in due form become a joint partner with the others in the one common business firm which embodies the highest wisdom attainable, and by practical demonstration has proved itself eminently sufficient for all necessary purposes and affords ample range for the exercise of unlimited energies upon the part of all concerned."

"Item.—I appoint the first day of every May as a memorial occasion, and direct that on every such occasion the members of the family shall assemble at the old homestead and deposit upon my grave a simple rosebud in token of their remembrance of me and of my sacrifices in their behalf."

"Item.—I further direct that nothing shall be added to or taken from what is herein written."

Thus the father's delegated authority became in stereotypic form fixed for the perpetual observance of his children.

The years have come and gone. The times have changed and the people have changed with them. The will of the dead brother has well-nigh been forgotten. Its provisions are buried almost as effectually as the mortal remains of him who wrote it. Its stipulations have been broken and the business of the family is no longer prosperous. The firm which gave them prosperity and prestige has been supplanted by institutions too numerous to be mentioned. Conflicting interests divide and distract, and the old-time unity is gone. The very nature of the family life work has been changed, and its original projectors would not recognize it that which entailed their lives, and which they sought by all the force of principle and interest and gratitude to perpetuate in the future history of the family. In the light of all this transformation, I put the question: Is this a proper return for such services and sacrifices as have been expended in their behalf, and is this an appropriate recognition of paternal authority?

But again: The first day of May has come; it is memorial day; it is the day on which the children gather at the homestead and look upon the scenes of early childhood; it is the day for them to commemorate the services and sacrifices made in their behalf; it is a day to celebrate a brother's dying love.

But—alas!—where are those who from every consideration of respectability and gratitude should be present? The roll is called. One is absent because of business; another, from inconvenience; another, from indifference; and another, from sheer indisposition. I repeat the question: Is this a suitable return, and is this a proper manifestation of respect for such paternal authority and for such fraternal devotion?

Another first day of May has come. The multitudes have assembled. Throngs of people have come to witness the performances. A programme has been published. The curtain rises and the show begins.

But—alas!—the simple commemorative ceremonies for which the day was originally set apart have lost their charm. These have ceased to attract the attention of those who claim to be beneficiaries in the events celebrated, and the rosebud service, with its soul-thrilling memories, is relegated to the background. Music and oratory, oratory and music, with all their fascinating enchantments, hold the gaping multitude in captivity. As if bewitched the celebrators turn over the day to the masses, who without stint or restraint make it the occasion of pleasure and entertainment. I put the question once more: Can such performances, on such an occasion, under such circumstances, meet the demands of paternal love and authority, and can they be regarded as suitable and acceptable services commemorative of the tragic events which the prescribed services were appointed to celebrate? The common sense of mankind will pronounce such a perversion of the simple, loving, grateful memorial service to be rendered in memory of a brother's love into an entertainment for a crowd of giddy-headed and empty-hearted pleasure lovers and pleasure seekers. It is a gross insult to,

rather than a reverential respect for, the memory of such a friend.

But we turn from the typical to the real. It is our Heavenly Father's family, and we, his disciples, are his children. Jesus, our blessed Lord, is our brother, to whom our Father has committed his paternal authority. Jesus lived for us and died for us, and has by this living and dying consecration become the Savior of our souls from death and hell. In the counsels of infinite wisdom and in the depths of divine love this blessedness can be reached only by the provisions made known in the Testament of Jesus our Lord. In this Testament is revealed what we must be and what we must do. To these we are obligated by the paternal authority of God, our Heavenly Father, delegated to Jesus Christ our Lord, and made permanent and perpetual by the force of his last Will and Testament. In this Testament occur in substance the following items:

Item.—Each child, by virtue of the fact that he is a child, becomes a member of the one and the only one institution which has been provided for in this Testament. This one common institution has from practical demonstration proved adequate for all ends to be reached by organized effort.

Item.—On the first day of each week every child in the divine family shall meet to reverence the Father in songs of praise, in prayers, and thanksgiving, and to commemorate the love and sacrifice of Jesus in the simple ordinance of the Lord's Supper.

Item.—Nothing shall be added to or taken from the things herein written.

Now, in all sincerity and truth, we submit that violence has been done to God's paternal authority, and the love and blood of Christ have been treated with contempt.

In the face of the stipulated items mentioned above, what other interpretation can be given to the act of adopting other institutions than the church to do what it in itself was designed to accomplish, and which as a matter of fact did more effectively accomplish before the adoption of these additional institutions than has ever been done since?

And what other interpretation can be given to the act of adding to the simple forms stipulated for the devotional and memorial services of God's children, and more especially since by their use it has been clearly demonstrated the very nature of the worship itself has been changed and its purposes have been thwarted?

Filial subordination upon the part of God's children to the paternal authority of God as the divine Father consists in obedience to all which God has commanded, and then a reverential pause in the proceedings. In conclusion I quote: "Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not to go beyond the things which are written; that no one of you be puffed up for the one against the other." (1 Cor. 4: 6, R. V.)

BAPTISM UNTO THE REMISSION OF SINS.

No one who accepts revelation can doubt for one moment that "God is love," since the apostle of love so declares. A God of love, mercy, and justice never commands his subjects to do one act which is nonessential. As he commands believers to be baptized, it follows that baptism is essential to salvation, and the wise thing to do is to obey God in this command as well as any other. God has never yet laid upon his subjects one unnecessary thing, and the man who so imagines has a very erroneous conception of the character of God. That baptism is commanded is beyond controversy. "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20, R. V.)

John's baptism was for the remission of sins. "John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins." (Mark 1: 4, R. V.) "To" and "unto" always look forward, and never backward. So great numbers went out to John and were baptized of him unto the remission of sins. "And there went out unto him all the country of Judea, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins." (Mark 1: 5, R. V.) John understood very clearly that his baptism was unto the remission of sins, as the following conclusively proves: "Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But

John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said unto him, Suffer it now: for thus it becometh us to fulfill all righteousness. Then he suffereth him." (Matt. 3: 13-15, R. V.) John, knowing his baptism was in order to the remission of sins, and realizing that Jesus had no sins to remit, and that he was the only absolutely perfect and sinless being that ever lived in the world, forbade him to be baptized. He insisted that he had need to be baptized of Jesus. John knew he made mistakes, but that Jesus made none. The purest of the pure, the stainless, the spotless Son of God did not need to be baptized of him, as he was baptizing those who confessed their sins, and was baptizing them that their sins might be blotted out. On the other hand, if he had been baptizing the good, Jesus would have been the fittest subject for his baptism. Without an evil thought, an evil desire or emotion, if baptism were for the good, Jesus is the very one who should have been baptized of John, and John, knowing the perfection of his character, would have been very anxious to baptize him. Hence it is conclusive that John was not baptizing good people, and that he understood that his baptism was unto remission of sins; but the kinsman of John, and the only being living greater than John, said: "Suffer it now: for thus it becometh us to fulfill all righteousness. Then he suffereth him."

In this connection it is deemed expedient to quote a few authorities on the design of John's baptism. These quotations are made from Shepherd's "Handbook on Baptism: "

"Armitage.—'He made their immersion in water the exterior method of "confessing" the reality of an honest, heartfelt reform. Here, then, he required a spiritual revolution, a baptism for the "remission" or forgiveness of sins, and the implanting of a new principle of life in keeping with the kingdom of heaven at hand.' (History of the Baptists, p. 22.) Bickersteth.—'They who were baptized with his baptism confessed their sins, and thus made the first step toward the forgiving mercy which was to be found in Christ, and the seal of his forgiveness they were to look for in his baptism, which is a baptism ~~ru~~ ~~the~~ ~~remission~~ ~~of~~ ~~sins~~ ~~to~~ ~~all~~ ~~true~~ ~~penitents~~ ~~and~~ ~~faithful~~ ~~believers~~. Christ's baptism was, therefore, the perfection and consummation of the baptism of John.' (Exposition of Mark's Gospel, 1: 4.) Wilmarth.—'The first mention of baptism is in connection with the mission of John, the forerunner of Christ. He came "preaching the baptism of repentance unto [eis—i. e., in order to] remission of sins." This his father, Zachariah, had predicted, explaining how he "should go before the face of the Lord to prepare his ways, in order to give knowledge of salvation to his people, in remission of their sins." "Confessing their sins" and being baptized, sincere penitents were sure of remission. That baptism, as commanded and administered by John, was not an emblem of remission previously granted, but (with repentance) a condition of remission promised, is clear, not only from the use of "eis," but from John's own words to certain hypocrites, Pharisees, and Sadducees, "Who hath warned you to flee from the coming wrath?" and also from our Lord's words, "But the Pharisees and lawyers rejected the counsel of God concerning themselves, not being baptized by him;" and in refusing baptism they refused everything.' (Baptism and Remission, in Baptist Quarterly, July, 1877, p. 308.)"

Many other authorities could be given, but these are amply sufficient, and I pass them with the simple statement that Brother Shepherd has not quoted scholars who agree with him on the design of baptism, but those who hold the opposite view.

Before passing from John's to the Savior's baptism, due emphasis should be given the fact that those who rejected John's baptism rejected the counsel of God against themselves, and those who accepted it justified God. "And all the people when they heard, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him." (Luke 7: 29, 30, R. V.) It was no little thing to reject the baptism of John, but it was fearful, and brought down the condemnation of God upon the man who did it. But what about the man who rejects the baptism of the spotless Son of God, who stands as far above John as the heavens above the earth, and of whom John said, "But he that cometh after me is mightier than I, whose shoes I am not worthy to bear?" Of how much sorer punishment shall he be worthy? When the divine philanthropy had accomplished its work, when all things were in readiness,

all authority and power in heaven and in earth being given to the Lord Jesus Christ, he commanded his chosen twelve to go and disciple all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.

In our next issue attention will be given to the baptism ordained by the Lord. J. C. M'QUIDDY.

Evangelistic Items.

On Monday night, February 5, I began a meeting in the town of Covington, Tenn. This place is situated on the Illinois Central Railroad, about forty miles from Memphis, and is a thriving town of perhaps 3,000 population. This was my third meeting with the church within the last four years. The two former meetings were well attended, and resulted in a goodly number of additions. This time, however, the audiences were small, with the exception of a few times, and only one was baptized. The difference in attendance and additions is due to two things—viz., extremely bad weather and cold indifference upon the part of some of the membership. Several did not attend the meeting a single time, nor have they attended any of the meetings of the church for some time. This was indeed a sad feature to me. Unless these repent and return to their first love, there is no hope for their salvation. On the other hand, there are some as devoted and consecrated Christians in Covington as can be found anywhere. The church is not strong numerically or financially. It is what can be properly termed a poor church, and yet the few faithful are by no means lacking in missionary zeal. They feel the burden of the commission, which says, "Preach the gospel to every creature," resting upon them, and have been "sounding out the word" in their own county for the last few years. For the last two years this missionary work resulted in 270 additions to the church, which would have been sounded long and loud if done by the "board;" and yet these brethren have never mentioned the matter in print, and feel that they have done but little. They prefer to follow the Bible in all things, and hence have nothing to do with anything in religion in the way of organization, save the church. Their worship is in perfect harmony with the beauty and simplicity of that revealed in the New Testament. There are many churches known to the writer which are far more able to do missionary work than the church in Covington, and yet they do nothing, or comparatively little. There are fields right at their very doors uncultivated, while they content themselves with preaching at home.

If the churches would rise up and throw off the society yoke and each cultivate the field surrounding it, a thousandfold more souls would be saved and the churches become stronger spiritually. The nearer the church can get to the evangelist, the greater the sympathy for and the deeper the interest it will have in the work; but when the cumbersome machinery of the society comes between the church and the missionary, there is a great loss in the very elements necessary to successful work. I pray God that I may live to see the churches in Tennessee and elsewhere set free from the yoke of humanism. There are, I am glad to say, more encouraging conditions along this line in some quarters.

F. W. SMITH.

The Carlisle Murder Case Affirmed.

The Court of Criminal Appeals has affirmed the verdict of ten years assessed against John T. Carlisle for the alleged murder of Prof. William Lipscomb in the First Christian Church, of Dallas, Texas, last summer. The killing was done during services, and produced a sensation at the time. The defense was insanity, and the verdict was for ten years for murder in the second degree at the first trial of the case. A motion for a new trial was made, but overruled. An appeal was taken, and the decision by Judge Brooks is the result. In the opinion the court, after passing upon the various subjects in the petition, closed with the following:

"Appellant's last assignment is that the verdict of the jury is contrary to law and evidence, in that defendant proved he was insane at the time of the killing by a preponderance of testimony. This condition is not borne out in the record before us. The record amply supports the proposition that this was a cold, cruel, and deliberate murder upon express malice of his previous benefactor. . . . Man alone of all God's creatures gives no note of warning of a deadly assault; and so defendant, without any warning whatever, slew deceased. We are somewhat at a loss to understand how the jury reached the verdict they did. The evidence amply supports murder in the first degree and the highest penalty."

Miscellany.

PERSONAL.

Brother J. C. McQuiddy preached at Franklin, Tenn., on last Sunday morning and night.

Brother J. P. Lytton, of Lyles Station, Hickman County, Tenn., made us a pleasant call on last Saturday. He was en route home, having just closed a meeting at Tarpley, Tenn.

All things are packed, and I am ready to start in the morning to Rogers, Ark., and Water Valley, Ky., to meet Stewart and Pigue. I trust the Lord will prosper me in the work after debates. I shall then be found somewhere preaching all the time until this year's work is over. I hope all the Advocate family are well. I am through planting corn, and am off to the war.—J. D. Tant, Hamilton, Tex., March 11, 1900.

We have just read a letter from Brother W. J. Bishop, of Tokyo, Japan, saying that his wife cannot live very long. She has for some time been having fevers almost daily. She has grown weaker and weaker since arriving in Japan, and cannot now sit up. The physician says she has consumption. It will be remembered that Brother Bishop was married last June, and with his wife went to Japan soon after. This is sad, very sad. Let us pray for our brother in this time of sadness, and for our patient, suffering sister that if it is the Lord's will he may yet restore her to health. Let us also see that they lack for nothing during our sister's illness.

I know but little to report concerning the work in this field that would likely be of much interest to Gospel Advocate readers. For several reasons I have spent every Lord's day (except two) at home since the third Sunday in November. Three Sundays in each month a few have met for worship at my house; on the other Sunday, at the public school building, that Sunday being my regular preaching day here. The attendance at these Lord's day meetings has ranged all the way from three to nine members. One time my family (three of us) worshiped alone. I am preparing to go on a visiting and preaching trip to Madison County, and this regular work will stop for the time. So, it will be seen, Berclair itself is a mission point. While I do not urge the matter now, still this work needs the prayers and fellowship of the saints abroad. Gifts large or small will be applied to the work. Anything sent during my absence will not spoil before my return.—G. W. Bonham, Berclair, Tex.



EDITORIAL.

One way to have a hard time is to be forever hunting a soft place.

We should allow no day to pass without performing some deed to bless another.

A man should never get so far from the Lord that he cannot reach him with a short prayer.

The poor man who serves God enjoys life far better than the rich man who does not serve him.

God never wastes any time in taking care of the man who spends all his time in taking care of himself.

We should spend our time in serving the Lord, and not in worrying over how the world and the church are run.

The harder you try to love your enemies, the easier it will be to understand why your enemies do not love you.

The man who always feels like the Lord is good and that he gives him the best of everything is not far from the Lord.

It is very hard for a man to keep up a fuss all alone. If you do not talk back, he will get ashamed of himself and quit after a time.

The man's spiritual nature is not right when he would rather make a two-hours' speech in public than spend ten minutes in secret prayer.

Place a man in bad company, and if he is a Christian, he will be ashamed of his companions; but if he is a sinner, he will be ashamed of his religion.

Good judges of human nature contend but two classes never speak a word of which they are afterwards ashamed: one is speechless, and the other is shameless.

Living with other people has a great deal to do with our happiness and our influence for good. The being who lives alone in the world can do no good. We are all so constituted that in some way we seek others to share our sorrows and our joys. No one would rejoice in the prospect of being cast upon a lonely island and compelled to spend life there without companionship. Our hearts would break for the want of love; our minds would almost fail us for want of inspiration from other minds; we would die of loneliness. As we must live with others, we should seek to live with them aright.

There is an art in living with people. Jesus gives us the keynote when he says of himself that he came "not to be ministered unto, but to minister." We may say that it was love that prompted Jesus thus to come. We are not selfish and exacting with those that we love. It is a pleasure to minister to their wants. We cannot be pleasant and agreeable to others as long as we are selfish, exacting, and stand up for our rights. If we were alone in the world, we need not think so much about our actions; for no one would be affected by what we might do or might not do. But there are other people all about us, so we should seriously reflect whether or not our actions are kind to others. We should strive, day by day, to do unto others as we would have them do unto us. We are to think always of doing good to others. That is our mission in this world. We should learn to deny self in all the walks of life in order to please and help others. This is the secret of true happiness.

No man lives alone in the world. We start life in a home, in the midst of other lives. We come into the world utter strangers, but we find waiting on us, in our helplessness, the purest, sweetest, and greatest of all earthly love. So we grow up among people, dependent upon them all along through the years of life. Father and mother first give us our lessons, and then others after them. Others are our companions, beginning with the playmates of childhood and continuing all through life in the friendships and fellowships which are very dear to us. Other people are our helpers in all the relationships of life. Others share our burdens, coming to us with their strength in our weakness, their sympathy in our sorrow, and their plenty in our want. It is very easy to see how necessary other people are to us. Still, we never realize fully how much we owe to them. Especially is this

true of those with whom we have lived in the closest relations—for example, the beloved companion who was the light and joy of our own home. They are angels with us unawares. We do not know that they are angels until we see them on the rolling billow, vanishing out of our sight.

In this dim world of clouding cares We rarely know, till 'wildered eyes See white wings lessening up the skies, The angels with us unawares.

There are some persons with whom it is easy to live. They are so gentle, patient, thoughtful, and kind. They are congenial to us. We like them, and they always treat us in a courteous, gentle way. They will not allow us to bear our sorrows alone, but by many thoughtful deeds and acts of kindness they gently woo us away from the tender memories that make the heart ache and bleed. We never tire of being with them. But there are others with whom we are called upon to associate in the varied relations of life with whom it is hard to get along pleasantly. Their very presence is distasteful to us. They are sour and cross; they can see nothing good in any one but self; they are impatient and unkind; they have irritating ways, which sometimes try, vex, and pain us. The problem of living with such in love is a serious one. But we should not be discouraged. We should try. Any one can love the gentle, pure, and good. We are to be courteous to the rude and unkind as well as to the kind and congenial. "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves." The Christian should show meekness to all men.

There is a little sentence
Worth its weight in gold,
Easy to remember,
Easy to be told,
Changing into blessing
Every curse we meet,
Turning hell to heaven—
This is all: Keep sweet.

"Now no chastening for the present seemeth to be joyous, but grievous," says the apostle; "nevertheless afterward." That is the word of consolation. God himself never said that sorrow was easy or pleasant. He does teach that sorrow is the means to some beautiful end. If we will only keep our hearts from brooding over its great loss, if we will lead our thoughts away from our pain and suffering and upon God's "afterward," we are sure to conquer. All earthly hopes and comforts may fail us, but God's "afterward" can never fail. We may be comforted here; but whether here or not, it is waiting beyond, where eye hath not seen nor ear heard, neither hath it entered into the heart of man, what God hath in reserve for those who wait on him. In the rough way and under dark skies, we should ever fix our hearts upon God's "afterward."

"In a recent issue of one of our exchanges the statement was made: 'The Ladies' Aid Society gave a New England supper on Tuesday evening, and the young people gave a valentine sociable on Wednesday evening.' We always feel sad when we see such a statement. It certainly is strange that our churches have not learned they cannot compete with the theater. Announcements of this kind are only used for the purpose of catching the public. It requires a long time for churches to learn that the way to do church work is by teaching the people to give direct for the support of the gospel, rather than go some indirect way to

the public. The fact that we do not ask the outside people to give direct to the support of church work is a confession that we do not think we have any claim on them. Many a man not a professing Christian would give more, and think better of the work of our churches, were we to ask him to give money for the support of Christian work, rather than to make an effort to obtain it in some indirect way." (Baptist Outlook.) Good! May God speed the day when all may realize that we need consecration more than money for the conversion of the world.



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Queries.

Brother Sewell: I wish to thank you for your articles on the book of Revelation. They are practical and full of information, and must do good to all who study them. Tell us more. The Gospel Advocate is generally full of good things. Long may it live! Now a question: Has Christ any ambassadors on earth? If so, who are they? I understand the apostles to be the last ambassadors. Am I right?

Doziers, Tenn.

T. P. BARFIELD.

You are certainly right about the apostles being the last ambassadors from God to men, and there will certainly be no more. The apostles gave fully the conditions of pardon, upon compliance with which we can have peace with God, and the conditions upon which eternal life can be obtained; we have all these conditions on record, and do not need any more ambassadors now. What we need now is for men to repeat the conditions of salvation the apostles gave. But the trouble with the religious world now is that there are men who think they are ambassadors, and they give different conditions from those the apostles gave, and thus turn the ears of the people away from the conditions the true ambassadors gave and turn them to the doctrines and commandments of men. There are no conditions of salvation now from God to men except those given and left on record by the apostles. All others are conditions given by uninspired men to men, and all of these combined cannot save one sinner. Let all those, therefore, that propose to labor for the conversion and salvation of men see to it that they repeat the terms of peace and redemption that the apostles gave, under guidance of the Holy Spirit. Then all will preach alike, and all can be saved if they will comply with the terms.



Brother Lipscomb: Please answer the following questions at your earliest convenience: (1) "Owe no man anything, but to love one another." (Rom. 13: 8.) Does this embrace our business affairs or not? Do the Scriptures teach us to forgive any one without repentance? (2) What "powers" does Paul refer to in Rom. 13: 1, 2? (3) What part can women take in our meetings and not violate 1 Cor. 14: 34, 35? A full explanation to these questions will help us out in our Bible class. May God keep and bless you.

A. F. HALL.

(1) I think it refers to business affairs and is a command not to go in debt. Owe him nothing, save what the obligations of love require at your hands. He is speaking of business affairs. Verse 7 says: "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." This relates to the dues to the government. He then adds: "Owe no man anything, but to love one another." After telling to pay what is due the government and rulers, he adds: "Owe no man anything." It can mean nothing else. Under the Jewish dispensation, when a man became indebted to another and could not pay, the creditor could sell the children, the wife, and the man himself to pay the debts. (Ex. 21: 2; Levit. 25: 39; Deut. 15: 12.) It has been displeasing to God for his children to be in debt and unable to pay, and under Christ he tells them not to go in debt. The creditors are required to be merciful to the debtors. (2) A man cannot forgive one fully until he repents; but he must maintain a forgiving spirit to him, ready to do him good, that he may bring him to repentance, that he may forgive him. We are to treat those who sin against us just as God treats those who sin against him. (3) A woman can do all that a man who does not lead in the service can do. All participate when one leads. Woman as well as man can do this.



Brother Lipscomb: In studying the New Testament, how are we to determine the parables from the other teachings of Christ? In Luke 16 do you consider the lessons of the unjust steward and the rich

man and Lazarus as parables? The headings in our Bibles call them "parables," but some say they are not. For the benefit of myself and others please explain through the Gospel Advocate. W. E. WARREN. Rives, Tenn.

I suppose our brother means by a parable a supposed case to illustrate a truth compared with a real one. I do not see that it makes much difference whether the illustration be a supposed case or a real case so we get the lesson taught by the illustration. The example of the rich man and Lazarus illustrates a truth: that those who trust in God, though poor and neglected in this world, are infinitely better off than the rich, who, while enjoying the good things of this life, fail to hear the teachers sent of God, so are lost in the world to come. The truth taught is the end desired. That truth is taught with equal clearness, whether the example be a supposed case or a real case. Webster defines "parable:" "A fable or allegorical relation or representation of something real in life or nature, from which a moral is drawn for instruction." He says the word it comes from means a placing beside or together, a comparing. A fable is an imaginary thing which is used to illustrate a truth. But he says it is also a comparison with something real in life or nature. If the case of the rich man and Lazarus was a real one, it would be a parable just as much as if it were a supposed case. A parable is a comparison to illustrate an unknown truth by some well-known facts in life or nature. These may be supposed or real. It is equally a parable in either case. While this is true, my ideas of Christ and his teachings lead me to believe he always used real, and not supposed or imaginary, facts to illustrate the truths he taught; because I think he could find a sufficiency of real ones to illustrate his teachings, and because he would prefer the real to the fictitious. When he says, "There was a certain rich man, and a beggar was laid at his gate," I think there was just that case, as he tells it; the same of the unjust steward. All time and all events are present to him, and he may use a future event as an actual occurrence before it would take place to men. But it is actual to him. While I do not see that it makes much difference whether the well-understood illustration in a parable is real or supposed, I think Jesus preferred the real, and when he says, "A man went down to Jericho and fell among thieves," I think he tells what had really taken place; but it is none the less a parable, a comparison to illustrate a not well-understood truth by a plain example, because the example was real instead of supposed. A parable is a comparison. The things may be real or supposed.



Brother Lipscomb: Is dealing in futures gambling? Should a Christian deal in futures? If dealing in futures is gambling, what step should a congregation take in such a case? Please answer through the Gospel Advocate for the benefit of some congregations. Some brethren deal in futures in Texas. We want your answer by way of help to decide for the satisfaction of one church. N. S. WILLIAMS. Bryson, Tex.

We published the following on November 23, 1899; we do not see we could improve it: All trade or business with others that is legitimate for Christians is that which helps both parties to the trade; the trade which helps me, but injures another, is not lawful for a Christian. Only that business is legitimate for a Christian which benefits and helps both parties or all parties affected by it. What injures or wrongs any, a Christian cannot engage in. All gambling schemes or games by which one gains and another loses are sinful. One gains without any adequate or just returns; another loses all, gets nothing in return. No Christian can engage in such games. Men are led into such by the love of money. They love money better than they love justice, fairness, uprightness; better than they love God. Under this head of gambling come all speculation and buying of futures. This is gambling upon what may be the

price of goods or values of any kind in the future. In this trading, you get or lose money without any compensating good. Selling and buying wheat or cotton is legitimate business. The owner needs the price of his wheat or cotton and is accommodated by the sale. The man buys for use or to hold and sell to another when he needs it, and accommodates him by buying and holding until he is ready to use it. He is entitled to pay for taking and holding it. All parties trading are accommodated and benefited by this trading; but when a person "buys a future," he buys nothing that accommodates any one, has nothing to sell that will benefit any one. He stakes his money on what the price of the article will be in the future. What he makes, some one else loses, without anything in return; or, if he loses, some one gets it without giving a consideration in return. It is in all essential features gambling, getting something for nothing; and this is not honest, tested by Bible principles. That the others agree to take the chances does not change the moral character of the transaction. If a dozen men were to agree that they would engage in stealing one from another, and they would not prosecute one another, and he who succeeded in stealing the most could hold it, this would not prevent it being stealing or change its moral character in the sight of God. Nothing of value is bought or sold in buying and selling futures; no one is profited, save he who gets his fellow-man's money for naught, and they who lose are injured. This is gambling; it is getting another's goods for naught; it is dishonesty. This is more hurtful than other forms of gambling or dishonest gains, because it is regarded as more respectable and honorable than these. Men are led into this kind of business by the love of money. Let all such heed the exhortation: "Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." It is injurious and hurtful to the man engaging in it in many ways. He is badly injured in his moral and spiritual character when he becomes willing to make a living for himself and family out of the losses of others, for which they get nothing in return. The gains are generally from the most needy and helpless classes. The habit of making a living by these futures begets a feverish state of mind that disqualifies the person for regular productive business of any kind that will bring good to all; it unfits him for the regular habits of worship and for attendance upon the services of God; it violates the laws of the land, and so violates the law of God, which commands Christians to "obey the powers that be;" it sets a bad example to others, young and old—especially the excitable and the young—to lead them to seek to make a living by chance or gambling, that injures all and helps none, and unfits them for regular habits of industry in that which is good; it is not only sinful, but it is supreme folly from a business standpoint. Where one succeeds, a thousand fail—spend their all and become pecuniary wrecks. A man is a fool to engage in a business where the chances of success are so few; those of failure, so many. No sensible man would think of engaging in any industrial calling with the chances of success so few. It is only the gambling mania that leads them to risk so in dealings in futures. We write this at this time because the renewal of prosperity and the increase in values of cotton and stocks excite this mania, and many are tempted to try their luck on rising values. A few gains in the beginning lead on to greater risks to all who engage in it and bring ruin to nine hundred and ninety-nine out of a thousand. The Bible and common sense alike warn not to engage in such means of gain.

Stand with anybody who stands right. Stand with him while he is right, and part with him when he goes wrong.—Lincoln,

Home Reading.

ONLY AN ECHO.

"Mother! mother!" shouted little Andrew Brett, as he stumbled over the threshold into his sister Amy's arms, as she was hurrying out on her way to the factory.

"Will I not do just as well?" Amy said, setting the small man on his legs again. "Tell sister what you want, Andy."

"There's another boy out there," Andy jerked out. "He mocks me. When I hallooed, 'Mother,' he said it right over after me. Make him stop, Amy!"

"Let's go and see about it," said his sister, soothingly, drawing him unwillingly along to encounter again that unseen boy. "Where is he, Andy?"

"Down behind that barn," answered Andy, pointing to a large, half-ruined structure set back a good distance from the road.

"Yes, I see," smiled Amy. "Tell him to come out here."

Fortified by his big sister's presence, Andy sung out, defiantly: "You come out here!"

"Come out here!" sounded back quite as defiantly, and Andy took a good grip of his sister's dress.

But her laugh rang merrily out, only to be answered in the same strain by that mysterious person behind the old barn. Then she explained to the puzzled child, as well as she could, that it was only the echo of his own voice which he had heard, and it would answer back just as he spoke. If he spoke pleasantly, the echo would be pleasant; if crossly, he would have a cross answer every time. They practiced a minute, and then she hastened off, Andy earnestly assuring her: "I'll halloo good, every time, Amy."

"I suppose that what we all do, think, or say in our daily living finds an echo somewhere, only it is mostly a silent one, so we do not recognize it," she mused, thoughtfully, as if struck with a new idea. But that and all other musings were swept aside, as she became one of the throng hurrying up the factory stairs.

What a hurrying world this is, to be sure! How can one stop to think whether answers are good or bad, when every faculty is kept on the alert to do the mechanical work in hand, and one becomes almost a machine oneself in the effort?

So Amy Brett thought no more about echoes until the foreman's sharp reprimand of some worker drew her attention; for the circumstance was accentuated by being almost immediately followed by the sharper tones of the delinquent to a fellow-laborer, in both cases the cross words being wholly uncalled for.

Amy involuntarily smiled as she thought of small Andy's experience, and that if the foreman had only "halloed good," one unpleasant echo would surely have been avoided. A glance at two or three harassed faces made her wonder if that echo had not reverberated all around the room.

She did not know how her own smiling face had unconsciously cheered her right-hand neighbor, and for the time proved a neutralizing influence.

At noon, Amy took her lunch to go outside to a retired spot, where the fresh air and silence would be delightful after the ceaseless hum of the morning. Halfway across the room she caught the wistful look of a delicate-faced girl—a new hand—and, after an instant's hesitation, invited her to go along. The invitation was gladly accepted, and soon the two were chatting cozily over their noonday lunch.

Lottie Newberry looked far too frail to be out in the world earning her own living, and during their friendly converse Amy said something of the kind, to which Lottie responded with a weary sigh: "I know it, Miss Amy, but there seemed nothing else for me to do. I thought of housework, which would be healthy work, and I should have the shelter of a home; but I really do not know enough to undertake it. I know nothing of preparing meals, and cannot now spare daytime to attend a cooking school, even if I could afford the price of tuition. I guess it will be work in some kind of a factory to the end of the chapter."

"O, perhaps not," quickly responded Amy, whose sympathies were strongly enlisted for her companion. Then, with a ready comprehension of present need, she enlivened the remainder of the noon hour by a funny account of one of Andy's numerous scrapes. Her cheerful spirit soon found an echo in Lottie's own, and the two went back to their work refreshed.

At the supper table, a few evenings later, Amy found a guest, a gentleman for whom her father had just completed some cottages.

Said Mr. Savery: "Nothing could be more con-

veniently arranged, and there is nothing to prevent them from becoming model homes for my men, unless it is their wives."

Amy looked up in surprise.

"Fact," he reiterated, noticing the look. "So many men are attracted merely by a pretty face, that, without properly considering its possessor's qualifications to be the wife of a workingman, the two marry, and too late discover that the wife is totally unfitted for her position. A poorly kept home and poorly cooked meals will ruin the best disposition and waste money faster—short of the drinking habit—than anything I know of. So I say it is yet to be seen whether or not these pretty cottages of mine will become the model homes I wish to see them."

Then he added: "I do wish the young women of to-day would see the importance of learning to keep house in a thorough, economical manner. Their chances of happiness would be vastly increased by such knowledge if they only realized it," to which Mr. Brett heartily agreed.

Lottie Newberry came to Amy's mind, and she indignantly thought that "Mr. Savery needn't talk as though girls could always do just as they would like. Lottie couldn't." And forthwith this well-bred girl fell to wondering if she could not, somehow, make life easier for this new friend. Herebefore Amy had given little thought to the girls about her. While treating them all with the utmost friendliness, she had neither time nor taste for the frivolities which seemed to engage the attention of the greater number, and so, outside the great building, she went always her own chosen way. Her present work was but the temporary means to a coveted end—a course of study in the seminary.

But Lottie Newberry was different from the others, as Amy had recognized from the first, and now her longing grew to help the delicate girl find a more congenial place in life.

"Good morning, girlie!" sounded pleasantly on Amy's ears one morning, as she passed the house of Miss Judith Spring, and that lady herself suddenly stepped out from behind the syringas at the gate.

"Wouldn't these make the morning a trifle sweeter?" questioned Miss Judith, offering, as she spoke, an enormous bunch of roses just from the bush.

"Indeed they would; thank you!" said Amy, eagerly accepting them. "How do you make your rosebushes thrive so wonderfully?"

"Love and care are all the magic I use. You know I have plenty of time," replied Miss Judith.

A quick thought brightened Amy's eyes. "O, Miss Judith, will you not invite me to tea to-morrow? I have something of importance to consult you about, and if I can stop on the way home, it will save the little bit of time that I have to myself," said she, sure of the cordial assent of Miss Judith, who had petted and counseled her from childhood. Indeed, this young-hearted, single woman was quite one of "the girls;" and the girl's own mothers were scarcely wiser or safer counselors. Now she saw at once that a special need underlay Amy's request, and promptly gave the required invitation.

The tea party of two came off in due season. The hostess was a model cook, but Amy almost forgot to eat as she eagerly laid before her kind listener the idea which had taken possession of her brain.

She had prefaced the subject by saying: "Mother thinks it a splendid idea if you can be induced to consider it, dear Miss Judith, and only wishes that we were situated so that she could be the good fairy herself."

Miss Judith listened, looking at first dubious, then interested, and finally as animated and enthusiastic as Amy could desire, and the young girl went home with a bright face.

Some days later there was a holiday at the factory where Amy was employed, and she begged her father's permission to accompany him out to the cottages, having learned that Mr. Savery was to meet the builder there.

"Well, Miss Amy," said that gentleman as he gave her a cordial greeting, "how would you like to set up housekeeping yourself in one of these cozy nests?"

"Not at all; thank you," promptly replied Amy. "My present wishes run in another direction; though I'm glad to say," she added, spiritedly, "that I know how to keep house, thanks to my mother and to my own efforts. But I came here with father on purpose to consult you on this very subject of housekeeping—on behalf of another"—she interpolated, noting the surprised look. "Can I have a talk with you, please, after you have finished with father?"

"Certainly," replied the gentleman as he hastened

away, decidedly curious as to what this clear-eyed young woman had to say.

She went straight to the point in a way that delighted his businesslike soul when he presently rejoined her on the steps of one of the tiny porches.

"You will remember saying, Mr. Savery, how important you consider it for young women to gain a thorough knowledge of housework, including cooking." The gentleman nodded emphatically.

"What I have to ask is this: Is your interest in the subject sufficiently strong to lead you to give a little practical aid to a young woman who is desirous—yes, anxious—to get that knowledge, so that she may be fitted to earn her living in some pleasant home, instead of a factory, which is suited neither to her taste nor strength?"

"It certainly is, my dear young lady," said Mr. Savery, with delightful promptness.

Then Amy, whose heart had quaked in prospect of her bold request, took "heart of grace," and talked away as only one full of her subject could.

After telling her attentive listener all she knew about Lottie Newberry, she said: "You know, sir, there is no cooking school in our place; so I thought that if some lady who had the time and ability would consent to have Lottie come to her house one or two evenings a week, and, allowing her the use of the kitchen, give practical instruction in simple cooking and housework, it would be a good thing. Of course, the girl would furnish her own materials. The lady who has consented to teach should not be allowed to bear any actual expense, as she is in very moderate circumstances and alone in the world. I ventured to think that perhaps you would kindly send a load of fuel, as it would be used in fitting a young woman to keep house, perhaps in one of your own pretty cottages—who knows?" she added, archly, which brought a twinkle into Mr. Savery's eyes.

"With all my heart, my dear, and there's my hand on it!" taking Amy's hand in a fatherly clasp. "I always feel an 'echoing chord,' as some one puts it, in my heart to all such schemes as this. Let me advise your friend, though, to board herself as soon as the lessons begin. I'll warrant that the result of her own first attempts will be as wholesome as the third-rate fare that she now gets. Just tell her so for me."

"O, thank you, sir! I'm sure that is good advice. I shouldn't wonder if some of the other girls would join in this coöperative housekeeping," said Amy, fairly radiant. "The whole idea grows more delightful every minute, and there's no telling how it will end."

"Why," laughed Mr. Savery, "it will end in one of my men marrying a competent wife. You see if it doesn't!"

When the load of fuel was delivered at Miss Judith Spring's door, a barrel of flour and a bucket of sugar accompanied it, with Mr. Savery's card, on the back of which was written:

"With the best wishes of one deeply interested in the training of young women in the art of housekeeping."

As Miss Judith absently twirled the bit of cardboard she said to herself: "With already four girls coming twice a week, there's no telling, as Amy says, where the work will end, and the feeling that I am giving material help to these dear girls is a satisfaction to me. I wonder if Amy realizes what forces she has set in motion. She says that the whole matter is only an echo, so to speak, of little Andrew's determination to 'halloo good;' and the inspiration that it was to her to act and speak kindly, especially to a lonely stranger."—Helen A. Butler, in *Forward*.



There is no frigate like a book
To take us lands away,
Nor any courser like a page
Of prancing poetry.
This traverse may the poorest take
Without oppress of toll;
How frugal is the chariot
That bears a human soul!

—Emily Dickinson.



Being forced to work and forced to do your best will breed in you temperance, self-control, diligence, strength of will, and a hundred virtues which the idle will never know.—Charles Kingsley.



There is no good substitute for wisdom, but silence is the best that has yet been discovered.—H. W. Shaw.

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Editorial.

THE MEANING OF "BAPTIZO."

Brother Lipscomb: Will you please answer a question for me either through the Gospel Advocate or otherwise? In an argument with a Methodist circuit rider on the meaning of the word "baptizo" I used Shepherd's "Handbook on Baptism." He disputed several of the authors given by Shepherd as being misquoted by him. Among them was Groves, on page 30, which he said was a standard lexicon, and that Groves' rendering was "immerse, pour, or sprinkle." He claimed to have it copied from the lexicon, and said that he knew he was right. Among the others were Robinson and Stockius. Please tell me who is right, and oblige one who is seeking for the truth. J. M. CARPENTER.

Brother Lipscomb: The letter from Brother Carpenter is before me. This is not the first time that my quotations from lexicons have been called in question by the class of men to which Brother Carpenter refers, but they universally make assertions without producing proof. Groves does not define "baptizo" by "immerse, pour, or sprinkle," but he says: "Baptizo (from 'bapto,' to dip)—to dip; to immerse, immerge, plunge; to wash, cleanse, purify; to baptize; to depress, humble, overwhelm." This I copy from Groves' Lexicon, and not from my book. Robinson and Stockius have also been misrepresented by the circuit rider. I hand you herewith an exact copy of Stockius in the Latin, that you may examine and see that my quotation is correct.

Some years ago one Daniel B. Turney stated in a debate that I had not quoted John Dawson's Lexicon correctly. His opponent was unable to meet the charge, and Turney was so encouraged that he wrote me the following note: "I certify that Dawson's Greek Lexicon, London, 1822, defines 'baptizo' thus, 'Baptize, mergo, lavo,' and does not define it as stated in Shepherd's 'Handbook on Baptism,' page 27.—Daniel B. Turney, Hutsonville, Ill., September 29, 1898." Mr. Turney raises a dust, but nothing more. I never quoted from the edition that he arrays, and so state it in my book. I am not responsible for changes made by authors in different editions of their books. I want to emphasize this, so that those who use my book may be ready to meet such charges as Mr. Turney's. Let him who claims that I pervert authors bring forth the editions I quote from, and pay no regard to their assertions till they do. When this is done, I am sure no one will prove any author's language has been perverted. J. W. SHEPHERD.

Groves' Lexicon is a common-school Greek-English lexicon, used in every school in the land that teaches Greek. For a man to misquote and misrepresent as well-known a book as this would prove him to be both a fool and a knave. Brother Shepherd is not the one in this case. Your circuit rider never saw such a definition of "baptizo" as you quote him as giving in Groves' Lexicon or any other lexicon in his life. All the libraries in Europe, Asia, Africa, and America have been ransacked to find such a lexicon. Rewards of thousands of dollars have been offered for such. It never has been found. The only lexicon that ever gave the definition of "baptizo" "to pour upon" was Liddell and Scott's. Liddell and Scott both occupied high positions in the Church of England, and were affusionists. In the first edition, as a remote meaning, "to pour upon" was given; but the demand was made for a single example of such meaning in Greek literature. When none

could be found, this meaning was left out of all succeeding editions. To wash, to moisten, to wet, are sometimes given as secondary meanings, because these are sometimes effected by dipping in water. When "baptizo" means to wash or wet, it shows it was done by dipping. Sometimes "bantizo" (to sprinkle) means to met or moisten. When so, the wetting or moistening is done by sprinkling. These primary meanings follow the secondary meanings. It is a very sad state of affairs when religious teachers will falsify and misrepresent facts, especially in matters pertaining to man's duties to God and involving his eternal salvation. He cannot produce a lexicon giving such a definition; and, unless you misunderstand him, he ought to repent, confess his sin, and sin no more.

Brother Shepherd has misquoted no author or lexicon. Sometimes variations in different editions may be found. They are generally slight, though sometimes important. Mr. Wesley's "Notes on the New Testament" have been changed in important points. On Rom 6: 4 he said: "'Buried with him,' alluding to the ancient manner of baptizing by immersion." This has been left out of the later editions of his "Notes," and is a mutilation and perversion of them on an important point. D. L.

REV. 12 and 13.

In Rev. 12 a woman is introduced, who is said to be clothed with the sun, and the moon is represented as being under her feet. A great red dragon was also present to destroy the child of the woman when born, but to prevent this the child was caught up unto God and his throne. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." (Verses 6-9.) Now the question is: Who does the

woman represent, and who was the man child that was caught up to God, and what was the heaven where the war was, and such like? There is a pretty general agreement among commentators that the woman in some sense represents the church of God; but there is no agreement as to who the man child was or as to the heaven where the war occurred between Michael and his angels and the dragon and his angels. Every commentator almost that you can find has an opinion about it, but there is no means by which we can tell whether any man's opinion is right or not. No one can tell, on the other hand, what or where the wilderness was to which the woman fled, nor by whom she was nourished twelve hundred and sixty days, nor when this count of time began, nor when it ended. Nothing better than opinions or theories can be presented regarding these matters, without any fixed standard by which to determine who is right about it. A few points may be approximated with some degree of satisfaction, but not with certainty. It is likely that the woman does represent the church in some sense, as her seed are spoken of in the last of this chapter as keeping the commandments of God and as having the testimony of Jesus Christ. Besides, the woman is represented as defended, helped, and cared for as none but the people of God would be cared for; and none but children of God in Christ Jesus would have the testimony of Christ. Hence the passage indicates very great troubles on the part of the Lord's people during the thousand two hundred and threescore days mentioned. Also the great red dragon, which sought to destroy the man child and make war upon the woman and her seed is described thus in the chapter: "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth." (Verses 3, 4.) This description would most reasonably indicate some sort of world powers, with crowned heads, all of which are under the control of Satan; and many of which have sorely persecuted the church of God.

This dragon, or beast, is introduced three times in the book of revelation, and every time with some new features connected with it. We have it in chapter 12: 1-3: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven

heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." This vision indicates a very strong and terrible enemy to the cause of truth, and is by many understood to be pagan Rome, or the Roman Empire, which terribly persecuted the church of God for a long time, acting with high claims and presumptions; and it would embrace any worldly powers that did the same things during those times.

But there was another beast, another opposing power, that arose in connection with this one, as given in the same chapter: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." (Verses 11-13.) This beast is generally understood to represent papal Rome, or the Roman Catholic Church, with its pretensions and assumptions, and also the same power that Paul speaks of as the man of sin that exalts himself so highly as to assume that he is God. This

may be correct; but if it is, then evidently it does not stop with that church, for a very large part of the Protestant world make some as high claims in some things as the Catholics do. So this last beast may mean any sort of erroneous or false religion that combines with worldly wisdom or with worldly powers to advance its interests. Protestantism has its creeds, made by man's wisdom, and holds its councils and synods, and devises ways and means by human wisdom for its advancement, its defense, and its aggrandizement. One of the leading traits of Catholicism is in changing God's appointments into something else that suits human wisdom better, and Protestantism in many things has fallen into line. Even many of those who claim to take the Bible, and that alone, for their guide are in some things doing precisely the same way. This is one of the most dangerous things religious people ever did. Another item that is ruinous to the religion of Christ is union of church and State, or a combination of religion with the governments of this world. The Catholic Church for a long time not only combined with the governments of this world, but used the government—its wealth and its authority—for the upbuilding of the church and its advancement, and held such sway over the governments of the world as to control kings, to depose or set them up at will through the pope; and they never let go this power till compelled to do so. The Protestant world are so mixed up with the politics and wisdom of this world that they are trying to run their churches by the wisdom of the world instead of by the wisdom of God. Every effort of this sort will bring ruin, and only ruin, upon every church that attempts such a course. Religion and politics are so mixed up to-day that it is hard to tell where politics ends and religion begins or where religion ends and politics begins. It is also true that religion and the executive powers of the governments of this world are so jumbled together that if one goes down the other will be caught in the wreck. There is not likely an army in any civilized nation of earth that has not more or less of the so-called members of churches in all of its departments, from generals down to privates; and seldom does a war occur that preachers do not come to the front and by their inflammatory speeches urge the people, and church members as well, to rally and fight for their country. When the very destructive Civil War came upon our country, no class of men were more enthusiastic in

raising the war cry and arousing the spirit of warfare and destruction among the people than many of the preachers were. I knew some preachers that, so far as I could tell, were as bloodthirsty as any generals that fought in the armies, while hundreds and thousands of church members enlisted and went into the armies and fought, some on one side and some on the other, and, just to that extent, were endeavoring to destroy each other from the face of the earth. The same sort of thing is going on to-day in all countries that have wars and churches. In this way whatever calamities of war befall the armies and governments where there are churches befall the churches and church members; and, so far as I know, there is not a government on earth where the Bible is that church members are not more or less mixed up with all the civil and military offices and executive power and work of that government; and to-day if a war of persecution were to arise in any government against any so-called church in the land, opposing churches and church members would be in it and fight in it and be as destructive as, and sometimes even more so than, those not members of any church.

Hence this woman that fled into the wilderness, where she was helped and cared for during the forty and two months, must have reference to those who are truly the Lord's people, and who stand aloof from governmental powers of this world, stand aloof from their offices and executive work, all of which is carried on by force, and not by the mild principles of peace and good will toward men. When these governments are destroyed one by one, as they certainly will be, sooner or later, then what will become of those churches and church members so thoroughly mixed up with them as to become a part of them? The prospects are that they will all go down together.

But in this great conflict that occurred in heaven, wherever and whatever that is, between Michael and his angels and the dragon and his angels, the dragon and his angels prevailed not—in other words, were overcome. "Neither was their place found any more in heaven." After the dragon and his angels were cast out upon the earth, the record says: "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." (Chapter 12: 10, 11.) This great victory over the dragon and his angels was gained through the blood of the Lamb and by the words of their testimony. Thus by the means that God has ordained, and through them alone, are the Lord's people to triumph over all the powers of darkness; and if the Lord's people lose even their lives in standing by the word of God, they are victors in the end, and will rest in the arms of eternal love. In this way the true church of God triumphs even in death, triumphs over all combinations of erroneous forms of religion and the powers of this world. This sort of combination seems to be the very thing represented by the second beast as given above; and although, as already intimated, the power of erroneous religion to earthly governments, as such, has already been broken, so far as any one church is concerned, the principle still remains in large measure; so that the popular religion of the day is helping to run governments, and governments in a way are helping the churches thus mixed up with them; and if this sort of mixture does not in large measure make up the second beast as given above, then what does? It is true that for a long time the church controlled the government by actual authority exercised over them. This power was usurped, but it nevertheless existed. This power is not claimed now, yet the governments and modern churches are so mixed up that in large measure the life and success of the one depends upon the other; and if one goes down, and the other does not go down with it, it will be terribly shaken up. If those who undertake to develop theories as to when and where and how the things foretold in these prophecies were or are to be fulfilled would labor more to impress Christians with the danger of mixing up with and seeking to help build up and to sustain these governments by physical force and violence, they would spend their time to much greater profit for the truth; but it will doubtless cause much persecution against the Lord's people to do this, for the serpent, the dragon, the devil, will continue to follow the Lord's people with persecutions as long as he has the power to do so.

When the woman, supposed to represent truly the church of God, fled into the wilderness, the serpent tried to destroy her with a flood cast out of his mouth. Failing in this, he was wroth with the woman, and went to make war with her seed, who were keeping the commandments of God, and who had the testimony of Jesus Christ; but persecutions and threats from the powers of darkness should never move the Lord's people from their faithfulness to him. They are safe so long as they are loyal to Christ. This lesson can be learned all along through the most intricate of these prophetic figures and prophecies of Revelation, and these lessons will do Christians practical good; while the theories that men build on their fulfillment, if true, would not practically benefit the children of God. E. G. S.

WE ARE MARRIED TO CHRIST.

The relationship of the church to Christ is represented by the marriage of a woman to a man. The church is composed of individual members, and the union of the church as a whole is effected by the action of each member uniting himself with Christ Jesus on coming into Christ. The union which a person forms with Christ on coming into Christ is the marriage of that person with Christ. When the members are married to Christ, the church composed of these members constitutes the bride, or wife, and is married to him. In this relation Christ represents the husband, the head that directs, cares and provides for, loves, and cherishes the wife as his own flesh and his own body. "They twain shall be one flesh." The two constitute one whole. The church is the wife, loyal and true to her husband, looking to him for support and guidance, and whose interest and welfare she holds above all selfish considerations.

A marriage is a union into which the parties enter from a principle of approval, love, and affection for each other. Without this esteem for each other the marriage is formal and the union is imperfect, and not from the heart. This love and esteem must be present in this spiritual marriage with Christ Jesus. He reveals to the world his qualities, character, and honors; his possessions, and the principles on which he will conduct the affairs of his family. He reveals the character and the qualities that he loves, the devotion and self-denial he expects, his own love and sacrifice to draw human souls from a love for and union with the evil one, and the sacrifices and self-denials that he requires in turn for his love and devotion to them; and he invites all who possess these qualities and are attracted by his character and by his love and sacrifices to come and enter into this marriage relation with him and to share his possessions with him forever.

A person, to accept this invitation, must do it from the heart. A belief and trust in him as a true lover and as one that will make a true and faithful husband, and will use all his powers and possessions to promote the good and happiness of each member of his family, will turn the feelings, the affections, the love toward him. It will draw the person away from love for all others and concentrate it all on Jesus as the one altogether worthy and lovely and the only one worthy of true confidence and affection. That person then formally accepts Jesus as his Lord and Savior before the world, renounces all love and loyalty to others, and is married to Christ. Baptism is the act in which that union with Christ is completed and declared. Baptism declares publicly and to the world two things. First, it declares a death and separation from all other lovers and rulers than Christ. It declares a death to all affection or loyalty to others. It is a pledge of fidelity of love and devotion to Christ as the husband, and that they arise to henceforward live this life of union and devotion to Jesus Christ. They have vowed in that act of marriage that they renounce all other lovers and husbands, and that, leaving all others, they will cleave to him alone. They arise to a new life in this married relation, and henceforward they are members of the family of Jesus Christ, will look to him as the Head, will seek his honor, because in his is their honor and good.

In 2 Cor. 11: 2 Paul says: "For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." He has presented Christ to them as a worthy husband and Lord, and he was jealous of their serving any one else. He desired the church to bring all their affections and service to Christ as their true Lord; not to divide the affections, service, and loyalty with any other being on earth. Undi-

vided affection, undivided loyalty, undivided service to Christ the Lord, is the duty he expected of those he had converted to Christ. The figure of the marriage is a little changed in this to represent another feature of the union. In this the church is represented as a virgin espoused to Christ, and he, as the ambassador who promoted the espousal, desired she should be a chaste virgin who had not lavished her affections on others when Jesus shall come to take her to himself and abide with her. He represents it as a marriage already accomplished. "For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." (Eph. 5: 23-33.)

Christ is presented as the Head of the church, the husband of the church, who loved the church and gave his life for it. "Having cleansed it by the washing of water" (R. V.) when he received it, his desire is to have "a glorious church, not having spot [of adultery], or wrinkle, or any such thing; but that it should be holy and without blemish"—no blemish of lack of fidelity to her husband. The Lord nourishes and cherishes the church as his own true and faithful wife and as the mother of his children. This union thus consummated is a spiritual union. It should grow stronger and stronger every day until the flesh is laid aside and a perfect, everlasting union with Jesus Christ in the spirit land is accomplished. Then there will be no more temptations or attractions to draw us away from God, because we lose all the emotions and fleshly desires that attract us to others than Jesus. True fidelity to him, as the faithful wife is loyal and faithful to her husband, is the duty of every one. No one should divide his service or affections with any other teacher or ruler or leader than Christ Jesus. If we are faithful and true to him here, the richest joys and highest glories we are capable of enjoying he will freely bestow upon us in his eternal kingdom. We will share his honors and glories and partake of the blessedness of his everlasting home.

It is a high and exalted honor that the Lord of heaven and earth bestows on poor mortals: that he is willing to take them in their weakness and sinfulness and is willing to cleanse them from their filth and sinfulness and to make them fitted for his bride, and then to train them so they may share his possessions and honors and glories forever. All should gladly accept the proffered honor, leave all others, and cleave to him alone. After they are married to him, each should do all in his power to keep the bride pure and chaste, loyal and true as wife, that he may find her without spot or blemish, so will enter into his joys forever.

In this marriage we may have the love, the desires, the affections suited for a bride to her lover, and must have them before we are fitted to enter that relation; but no one can lay claim to the privileges and benefits of the marriage relation until the marriage has been consummated in a legal and proper way. To neglect to comply with this prescribed way would be to show a disregard to the laws and appointments of him who has the right to rule and prescribe the terms on which he would be accepted or owned. The terms he prescribes are tests that he imposes on the love that is professed for him. If the love cannot comply with the terms and conditions imposed, it cannot stand the test he has made, and it is rejected as a spurious and unreal love. The person who refuses the test imposed pronounces himself, under the tests imposed by the Master, unworthy of the love he claims. A proved, tested love is accepted by Jesus. A faith that works through love and does the will of the Lord is that which Jesus demands from his bride. Let us see if our love can stand his test.

D. L.

Denton-Penick Debate.

On February 13, 1900, Elder E. C. L. Denton (Christian) and Elder I. N. Penick (Baptist) met in debate at Buena Vista, Tenn., and continued the discussion four days, each affirming two propositions. This debate was well attended throughout the four days, and the attention given the speakers, with a few exceptions, was all that could be desired.

Brother Denton opened the debate, affirming for one day that "the Scriptures teach that the baptism enjoined by Christ in the great commission is for (in order to) the remission of past sins." His first argument was drawn from the commission. After making a summary of its items, he then turned to the Acts of the Apostles and showed that they applied it just as he had. The only reply this argument received was on the order of faith and repentance. It seems like Baptist preachers, one and all, think if they can prove repentance to precede faith, then we are saved by faith only, and that baptism is not one of the conditions upon which God offers pardon. He also founded a number of arguments on such scriptures as Acts 2: 38 and 1 Pet. 3: 21, and asked Brother Penick from what did baptism save, and to this he (Penick) replied that it saves us from disobedience to that command.

On the second day of the debate Brother Penick affirmed the counterpart to the first proposition—viz., "The Scriptures teach that remission of sins is received before baptism." I have no time to give more than a passing notice to this proposition. Brother Penick took the usual course by putting one scripture against another and trying to prove that Christ did not mean what he said when he gave the commission, which says: "He that believeth and is baptized shall be saved."

During the discussion we had preaching at night. The writer, who was also Brother Denton's moderator, preached one night, and Brother John Johnson, of Clarksburg, Tenn., preached one night. Neither of us touched the questions in debate, but when the Baptist brother preached the second time it seemed he was somewhat sore over their defeat and tried to bolster up a sinking cause by bringing the questions into the sermon. This the people did not fail to see.

Brother Penick told Denton that he (Denton) baptized people without a scriptural faith, whereupon Brother Denton propounded the following question: "Is it scriptural for a sinner to believe that God is and that he is a rewarder of them that diligently seek him, also to believe that Christ died to save him and is willing to save him if he will obey him, and to believe that Christ is the Son of God with all the heart?" This he did not answer, and when pressed to do so, he arose and said: "I will answer, but I am going to take my time to do so."

On the third day of the debate Brother Denton again affirmed. His proposition was: "The Scriptures teach that the child of God can sin to condemnation, or so fall away as to be finally lost." On this he made it all turn on man's responsibility and accountability; if he could not sin, then he was not possessed with volition of any kind. Brother Penick never came to the issue on this, but made all of his speeches on the thought that if the man did not want to sin, the devil could not make him.

On the last day Brother Penick affirmed that "the Scriptures teach that in regeneration, or salvation, there is an immediate or direct operation of

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the Holy Spirit on the sinner's heart." On this proposition he met his "Waterloo." In giving his definition of terms he defined everything except the point at issue, or how the Spirit operates. In his speech he said he did not exclude means, that he believed in preaching and all the means. In reply Brother Denton pointed out the issue and showed he might admit all Brother Penick had said and yet the proposition was not proven. He then read from Webster the definition of "immediate" and showed it excluded means and was the opposite of "mediate," or means. Brother Penick then seemingly begged the question and accused Brother Denton of writing a proposition which he knew did not embody Baptist doctrine. Brother Denton told him he did not think he would play the "baby act" inasmuch as he had signed the proposition and returned it to him, but if he did not want to continue the affirmation, he could withdraw it. Then Brother Penick showed himself to be a pre-regenerationist by making an argument to show the Spirit had to first prepare the soil (heart) for the reception of the good seed (word).

This closed the debate, which was indeed a pleasant one. Brother Penick is a ripe scholar and a debater of no mean ability. Brother Denton is his senior in years and also a ripe scholar. Brother Denton has fought many a

hard battle for the right, and is yet able to defend truth valiantly against any man. When we look upon this man of God, grown old in the cause of his Master, our earnest prayer is that God may grant him many years yet of usefulness, and then when he has finished his course may he fall gently asleep in the arms of his Savior, and be carried to a rich and unfading reward.

A. P. JOHNSON.

Cades, Tenn.

Heart Thoughts.

We should not ask God to guide our footsteps and then be too indifferent to go to his word to get that counsel. Solomon gives wisdom and understanding a very high rank among the mental acquisitions, but he says we should not lean unto our own understanding, but trust in the Lord with all our hearts.

The many religions of to-day are the result of the violation of this advice. Some of the worst deceived people in the world have the Bible, but they are leaning unto their own understanding. It is very essential that we fall before God with a pure and honest heart and pray that we be able to acknowledge him in all our ways, pray that we understand his word correctly, and pray for the inclination to perform it.

God "made heaven and earth, the

sea, and all that in them is." He "bringeth the princes to nothing; he maketh the judges of the earth as vanity." All of man's great inventions are but the utilization of laws God created thousands of years ago. Who is more able to direct us than the God of Abraham, Isaac, and Jacob; the God who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life?" Blessed is the man whose God is the Lord. His is the only hand that can support in the hour of death.

J. G. ORSBORN.

Longview Mission.

Texas now stands first in the list of contributions: Texas, \$21.70; Tennessee, \$10.15; Kentucky, \$7.25. Small donations have been received from the following States—Alabama, Arkansas, Indiana, Missouri, Washington, Colorado, Mississippi, Georgia, Nebraska—and Oklahoma Territory.

This shows a pretty wide circulation for the Gospel Advocate, and it shows a live church. I have rented a hall and bought a few seats, and have ordered two dozen each of hymn books and Testaments, and as soon as I can get the room fixed up I will begin the work in big earnest.

The Lord bless you, brethren and sisters, for your noble and prompt response to my call for aid. If others feel disposed to contribute, send it along; we need—and need badly—at least twenty-five dollars more. However, the work will go on as best it can whether we get another dollar or not.

JOHN T. POE.

Longview, Tex.

An Example.

We have our church house, in East Florence, Ala., sufficiently advanced to worship in, and will try to ceil and furnish it with lights this month, in order to have services at night. I began the work in East Florence, in August, 1897, preaching to an audience of two Christians and four sinners. We have never failed to meet on the Lord's day since. We now have about forty members. There are about that number of young people in the Sunday school, who use the Gospel Advocate literature.

This work has been done by the individual zeal and devotion of a few members. I write this to show what may be done in any community by a few consecrated individuals who are willing to work for the salvation of men and women, simply as Christians.

O. P. HOLTSFORD.

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"I have found Hood's to be the greatest blood purifier I ever took, and I have tried many medicines. I was a sufferer with scrofula from birth. My eyes were so badly affected I would be almost blind for a week at a time. My neck began to swell so that I could not breathe freely. Medicines failed to do me any good until I began taking Hood's Sarsaparilla. Today I have excellent health and my eyes give me very little trouble. I owe it all to Hood's, which I recommend to all suffering from any disease of the blood." **MISS KETTIE McGUIRE, Silver Creek, Ky.**

That Tired Feeling.

"I cannot say too much for Hood's Sarsaparilla as a remedy for that tired and worn out feeling one has in the spring. As a strength builder and appetite creator it has no equal." **Mrs. L. B. WOODARD, 285 Ballou Street, Woonsocket, R. I.**
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A Sermon on Denominationalism, Concluded.

Having shown that denominationalism is utterly contrary to the teachings of God's word, and cannot meet his approval, and that there is but one body, or church, in the New Testament for Christians to belong to, out of which salvation is not promised, the writer wishes, before concluding this sermon, to make clear the law of induction into this one body, or church—the church of God.

It has been seen that all the children of God belong to the church of God, for it is the house or family of God; that it is the one body, or church, that Christ saves, and that therefore, to be saved, one must enter into and become a member of it; that it is the church that Christ gave himself or shed his blood for, and that therefore, in order to get the benefits of his blood, by which we are saved, or become Christians, we must enter into and become members of the church; that in Christ all Christians have redemption and forgiveness of sins, and that to be in Christ is to be in his church, for the church is the body of Christ. In the light of these facts, it is very clear that the process by which one enters into and becomes a member of the one body, or church of God, is the same as that by which he becomes a Christian.

Therefore no question of greater importance has ever demanded the attention of poor dying mortals than the following: What must I do in order to enter into the church of God and become a Christian? This question is clearly answered by holy writ. In 1 Cor. 12: 13, Paul says we are baptized into the one body, or church. While the apostle does not mention faith and repentance here, there are many other scriptures which show that faith and repentance must come before baptism. In the great and final commission given by Christ to his

apostles, he said: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15, 16.) Here the Savior declared that such as should be saved were such as would believe and be baptized. And these are the characters that Luke says the Lord adds to the church: "The Lord added to the church daily such as should be saved." (Acts 2: 47.) Thus we see that when sinners believe on Christ and are baptized in obedience to his will the Lord saves them from their sins and adds them to his church. No one should concern himself about joining some church. The law of induction into the one body, or church of God, is clearly laid down in the New Testament, and it is man's business to comply with this law of induction, and the Lord will then add him to his church, the only institution that a Christian has any divine authority to be in. Entering the one body, or church, he reaches the blood of Christ, which cleanseth from all sin (1 John 1: 7), for we have seen that Christ shed his blood for the church: "Feed the church of God, which he hath purchased with his own blood." (Acts 20: 28.)

In the language of Jesus—"He that believeth and is baptized shall be saved"—in the great and final commission, as recorded by Mark, which we have quoted above, repentance is included in the word "believeth;" for no sinner has faith enough in Christ to be baptized without its leading him to repentance, and no sinner is ready for baptism until this is done. When the apostles went forth preaching under this commission, they carried it out to the very letter. Beginning their work on the first Pentecost after the resurrection of Christ, in the city of Jerusalem, they preached the death, burial, and resurrection of Christ, and his ascension to heaven, and that God had made him both Lord and Christ. They commanded their hearers to know assuredly that God had made that same Jesus, whom they had crucified, both Lord and Christ. (Acts 2: 22-36.) To "know assuredly" means to believe without doubt. We find that many did believe, for we read that when they heard this they were pierced in their hearts, "and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" This was a cry of faith. These Jews had despised Jesus and had him crucified; but now they believe. They have heard the gospel preached; they believe it, for "faith cometh by hearing." (Rom. 10: 17); and they earnestly call for their duty by saying: "Men and brethren, what shall we do?" The answer is given in the next sentence, as follows: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2: 38.) Surely this answer is right. It is the answer of the Holy Spirit, for the apostles spoke as the Holy Spirit gave them utterance. (Acts 2: 4.) Peter told these people: (1) To believe on Christ; (2) to repent of their sins; and (3) to be baptized in the name of Jesus Christ, promising them remission or forgiveness of sins and the gift of the Spirit upon compliance with these conditions. We find that as many as gladly received his word complied with these conditions, and the same day there were added unto the saved about three thousand souls. (Acts 2: 41.) In complying with these conditions they entered into Christ, for they were com-

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manded to do these things for the remission or forgiveness of sins, and we have seen that it is in Christ that this is obtained. Hence Paul says: "So many of us as were baptized into Jesus Christ were baptized into his death." (Rom. 6: 3.) Thus they entered into and became members of the church of Christ, for we have seen that to be in Christ is to be in his church. This is the way that all others entered the church of God and became Christians in apostolic times; and it, of course, takes the same process to make people members of the church of God and children of his now that it did then. There is but one way leading into the state of life and salvation, and that is the "strait and narrow way," which "few find." (See Matt. 7: 13, 14.)
Friendly reader, if you have never entered the church of Christ, the spiritual ark of safety, and become a Christian, be entreated to enter now, in the divinely appointed way, and remain a faithful member of it unto the end of life by being true to God and to the word of his grace, and Jesus will be with you and bless you while you live, and will grant to you the

"inheritance that is incorruptible, and undefiled, and that fadeth not away," when this life is finished; when its labors, sorrows, disappointments, persecutions, conflicts, and afflictions are all over.
FLAVIL HALL.
Lockett, Ga.

P.S. The writer has a tract on the subject treated in this sermon. All desiring it will please send five cents to him and get a copy, or twenty-five cents and get one dozen copies.
F. H.

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Obituaries.

[Obituaries are limited to 250 words and signature. Poetry cannot be printed. Obituaries exceeding 250 words will be reduced to the limit, unless accompanied by one cent per word for the excess.—Editors.]

M'CANLESS.

Clyde Bennett, the infant son of Brother J. C. and Sister E. C. McCannless, was born on June 13, 1898, and died on November 25, 1899. The little one came and cheered the hearts of his father and mother for only a short time.

J. W. SHEPHERD.

BAYLOR.

Gallie P. Baylor, of Atlee, I. T., was born on September 8, 1874; obeyed the gospel in August, 1897; and died on December 15, 1899. Brother Baylor was full of zeal for the spread of the gospel. He stood firm for it, and seemed to enjoy the religion that he loved. Our hearts bleed because of his very sudden departure. I would say to parents, sisters, and brother: Live faithful to the end, and you will live with him again.

J. H. R.

GILL.

Hiram C. Gill was born on January 1, 1872; obeyed the gospel in September, 1895; was baptized by Brother A. J. Luther; and died at his father's home, near Jones Creek, Dickson County, Tenn., on August 20, 1899, aged twenty-six years, seven months, and twenty days. Brother Gill was a consistent Christian, and will be missed by his father, mother, brothers, and a host of relatives and friends. Let us all strive to meet him in that home where sad parting cannot come.

S. M. L.

THOMPSON.

Robert E. Thompson died on Sunday, February 18, 1900, at 3:05 P.M., at his residence on Short street, Nashville, Tenn., aged thirty-eight years. For fifteen years he had been a member of the church of Christ. He was a member of Cherry Camp, No. 9, Woodmen of the World. His remains were forwarded to Rucker Tenn., for interment. The writer conducted the funeral services. Brother Thompson was a courageous, strong man, devoted husband and father, and true Christian. May the Father be merciful to his loved ones in their bereavement.

W. L. LOGAN.

PERRY.

Brother John T. Perry died on January 26, 1900, at his home, in Bradyville, Tenn. On the following day, in the presence of a large concourse of friends, the writer conducted the funeral services at the residence. Brother Perry was forty-eight years old, and for fifteen years had been a member of the church of Christ. All who knew him had the utmost confidence in his integrity and religious sincerity. In his death the church has lost a consecrated supporter; the town, a useful citizen; his family, a stay and support. In this night of sorrow, we point his loved ones to the "bright and morning Star," hoping he may throw light into their dark lives.

W. L. LOGAN.

BOGART.

The death angel visited the home of Mr. and Mrs. Bogart, on October 31, 1899, and took Brother J. M. Bogart from his wife. They lived a happy Christian life. It seemed that she could not give him up. He was born in Michigan, in 1834. His parents came to Texas when he was small. He lived in Fannin County until 1862, when he joined the army. He obeyed the gospel while in the army, and was baptized by Brother Gano. He moved to Coleman County in 1877, and there remained until his death. He left many friends and relatives to mourn their loss, but loss to them was gain to him. May all his kindred and friends prepare to meet him.

M. J. PERKINS.

Breckenridge, Tex.

WADE.

On March 4, 1899, death visited the home of Mr. and Mrs. William Wade, of Iron City, Tenn., and took from them their youngest daughter, Minnie, who for several months had been suffering with that terrible disease—consumption. Had she lived until March 19, she would have been nineteen years old. She obeyed the gospel when quite young, under the preaching of T. B. Larimore, and spent nine years of her life in serving the Lord. She is greatly missed in this community, and especially at church, for she was a regular attendant and delighted in singing and taking a part in reading. It was sad indeed to give her up just as she was blooming into womanhood, but I would say to the bereaved parents, brother, and sister: Weep not, for dear Minnie is at rest.

ETHEL STUTTS.

JONES.

Orren Alston Jones was born in Hickman County, Tenn., on August 10, 1826; was married to Malinda T. Grimes on July 1, 1847; was added to the church of Christ at Dunlap, Tenn., about the year 1868; and died on February 7, 1900, aged seventy-three years, five months, and twenty-seven days. He lived a consistent Christian life until his death. He was the leading elder in the Little Lot congregation. He was opposed to everything in the worship that was not in harmony with the teaching of God's word. In his death his lifelong companion has lost a loving husband; the two children, John A. and Irene, have lost a kind father; the five grandchildren have lost a benevolent grandfather; and the church has lost one of its brightest jewels. May the bereaved family look to our Heavenly Father for comfort, and remember that God's dear children will meet in the reunion and receive the everlasting crowns that are in reservation for the faithful. There was a large concourse of relatives and friends at the funeral. The writer conducted the funeral services.

W. R. SPIVY.

MELEAR.

At 6:30 o'clock in the evening of February 9, 1900, after three months' suffering, Brother P. V. Melear passed quietly over the river of death. He was born on March 24, 1832, and was, therefore, sixty-seven years, eleven months, and fifteen days old. He obeyed the gospel in 1866, and was baptized by J. M. Barnes. He has been a consistent member of the church of God ever since he obeyed the gospel. He made his life conform to the Golden Rule: "Whatsoever ye would that men should do to you, do ye even so to them." He was a great admirer of the Gospel Advocate and its bold stand for

the word. The church at El Bethel, Ala., owes its existence to his tireless efforts and earnest work. In his death the church has lost its most zealous and ardent worker and supporter. To his relatives and many friends I would say: "Sorrow not as those who have no hope," but strive to cultivate the example he has given you during his Christian days, that you may meet with him and the redeemed of all ages. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors."

CARL BARNETT.

Bradleyton, Ala.

ROBERTS.

Little James Edwin Roberts, son of E. E. and Elizabeth Roberts, was born on August 7, 1899, and died, or rather commenced to live, on January 9, 1900, making his stay here short—only five months and two days. But his life was long enough to confirm God's promise: "It is appointed unto men once to die." It is hard, dear friends, to kiss James Edwin good-by; but let me admonish you to raise your tear-dimmed eyes and aching hearts to Christ and be consoled by his blessed words, "Suffer the little children to come unto me," and to "sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." While we stand in need of the shed blood of Christ, little James Edwin does not; for he was never lost, but ever safe. Do not weep for him. One blessed thought should entwine around your hearts: We cannot bring him to us, but we can go to him, by being true and faithful in all the blessed

Master has commanded us to do. May God help us to so live that when the summons comes for us to go we all may be prepared to meet little James Edwin, and all our loved ones that have gone before, in that blissful

home our Savior has gone to prepare for all those who love and serve him. In that home there will be no sorrow, sickness, or death. All will be joy and peace.

H. H. CLARK.

VICK.

"Precious in the sight of the Lord is the death of his saints." It is with a sad heart that I write of the death of Sister Elizabeth Jane Vick, who fell asleep in Jesus on the morning of February 23, 1900. Sister Vick was a daughter of our esteemed Brother and Sister E. A. Land, and was born and reared near Brush Creek, Perry County, Tenn., where she continued to live until God called her home. Sister Vick was born on May 31, 1853, and died on February 23, 1900. She was married to Brother Cullen S. Vick on September 6, 1868. Brother Vick left her and went to the scenes beyond several years ago. Sister Vick was reared by Christian parents. She obeyed the gospel and was baptized into Christ when a mere child, and lived an earnest, faithful Christian life up to her death. It has been my pleasure frequently to be at her home, and I have always found her to be zealous, firm, and true to the cause of her Master. She was first taken ill with measles, from which she relapsed into pneumonia, from which she quietly and peacefully fell asleep in Jesus a few days afterwards. Her remains were laid to rest in the burying ground at Brush Creek Church, in the presence of a large and sorrowing concourse of relatives and friends, where she now rests from her labors. She cannot come to us, but we can go to her. To her church, her parents, her children, and her friends, we say: "Be ye faithful unto death," and Jesus will give thee a crown of life.

Tom's Creek, Tenn. J. H. HILL.

RICHARDSON.

Elizabeth J. Richardson was born on August 28, 1851; was married to Brother Henry L. Richardson on July 13, 1871; and departed this life on December 18, 1899, aged forty-eight years, three months, and twenty days. Several children were born unto this union, five now being grown to manhood and womanhood; three of whom have made the good confession, while two are still out in the cold world. May the Lord speed the time when they shall come into the fold, so they will be prepared to meet their good mother in the sweet by and by. Sister Richardson made the good confession under the teaching of Brother T. B. Larimore, in the year 1874, at Old Liberty. She lived a devoted Christian, and was a loving wife and good mother until her death. She loved her children dearly. She left three little children at home with their father to battle through life as best they can. Harvey, the oldest son, preceded his dear mother to the grave only two months and eighteen days in the far-off State of Texas. He was twenty-seven years, six months, and twenty-two days old at the time of his death. Sister Richardson was afflicted for a good many years, having to use crutches during part of her life. She was so afflicted she could not walk, but she bore her affliction with great patience. She has now gone over the dark river to rest in the sweet fields of Eden.

Ethridge, Tenn. IRA NORTH.

RAWLINGS.

It is with much sadness, indeed, that I write of the tragic death of Sister Nora Rawlings, which occurred in her peaceful and happy home, near Clarks-

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The station agent is on duty. On his exact communication of train orders depends thousands of lives, and millions of dollars in property, each day. In his haste he runs out in the rain or the snow hatless and unprotected. Then comes the sequel—bronchitis, or some other disease of the respiratory organs. The most effective remedy for bronchial or pulmonary disease is Doctor Pierce's Golden Medical Discovery. Almost all remedies prescribed for such diseases contain opium or some narcotic which soothes by stupefaction. "Golden Medical Discovery" contains neither narcotics nor alcohol. It stops coughs by curing their cause. It heals weak lungs, builds up wasted tissues, and promotes the health of every organ of the body.

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ville, Tenn., on the morning of February 10, 1900. She was foully murdered by a trusted servant, who, a few days before the awful deed was committed, saw in her possession some money, which his fiendish heart coveted. Thus in the most cruel and tragic manner was cut off a young life of much promise, leaving behind dark shadows of gloom in two homes. A young husband, whose life was filled with the sunshine of happiness and love, is left to walk alone the gloomy pathway of life; an aged father and mother and brothers and sisters remain to contemplate with aching hearts the departure of their loved one. Sister Rawlings was known by the writer from her childhood, and I can truthfully say that I never knew a young woman in whom were combined more of the elements of graceful and charming womanhood than she possessed. Her accomplishments were many. She was not only fitted for the parlor, but also to keep the home. A bright and beautiful young wife and daughter has been cut down in the bloom of life. Nora was nineteen years, ten months, and seven days old; had been a member of the church five or six years, and a bride about one year. Shall we meet again? Yes, thank God, where the cruel hand of the assassin will never again cause hearts to ache. She was beautiful in life, beautiful in death, and will be beautiful in heaven. F. W. SMITH.

MINGS.

Again our hearts are made sad by the severing of fond ties and the loneliness we feel in the absence of a dear, precious soul, beloved for her works' sake. Vannie Berthnel Brown was born on July 22, 1861; bowed to the Savior and obeyed the gospel in early girlhood; and was married in early life. Her first husband's name was Rollins, who some years ago was thrown suddenly from his horse and killed. Within two or three years she was married again to W. P. Mings, one of the most consecrated and godly men it has ever been my lot to know. They lived happily together for about eighteen years, when Sister Vannie was called up higher. She died of typhoid pneumonia, on February 3, 1900. The writer was called to make a talk at the grave, and deep was the affliction both felt and witnessed. The burial took place at the family burying ground, in the very neighborhood where Sister Vannie had spent all her life. People came from far and near. Even the colored people who lived on the farm and in the community turned out en masse to show their loving regard. No wonder, with such endearing ties! Every member of the family was present in her last affliction, some having come hundreds of miles. Her dear old mother seemed as if she had never known grief before. May God smooth the path of the dear old peo-

ple in their declining years and comfort them in this sad bereavement. After all, she is not lost, but gone before. It is as though a lonely maiden had left the old home and become a bride. We are sad when we behold the vacant seat and miss the cheerful and loving smile, but rejoice that she has left us to enter the real enjoyments of life. We sorrow not as those who have no hope. May our loving Father look in tenderness on the bereaved parents, husband, and children, is my prayer. L. M. OWEN.

Word of Truth please copy.

WILLIAMS.

Sister Mary D. Williams, of Hollow Springs, Tenn., died on December 2, 1899. She was about sixty-five years of age. Her face was deeply wrinkled with the cares, and her hands hardened with the labors, of life; but beneath this rough exterior was a heart of faith and hope and love toward God, manifested in a humble, but persistent and strong way. She was born and reared in perhaps the poorest section of "The Barrens," and, from what I have been able to learn, a section over which, years ago, sin seems to have had almost undisputed sway. Brother Nix Murfree, who had been trained in early life under the influence of the Old Cross Roads Church, near Bellbuckle, Tenn., preached the gospel to and baptized the subject of this sketch. Years afterwards, through the entreaties of Sister Williams and encouragement of Brother Dr. Mankins, of Beech Grove, Coffee County, Tenn., I was induced to enter this still uninviting field. Much opposition, manifested in stoning the little schoolhouse during the first sermon, and ridiculing the work, was engaged in. Sister Williams was hopeful, strong, and patient in the midst of it all, and constantly held up before me the needy condition of the souls of her friends and neighbors. Brother James H. Coop, of the Cross Roads Church, and the lamented Brother Z. T. Beachboard, of the Bellbuckle Church, visited this place with me and gave much encouragement and help to the work. The members of the Bethlehem and Bradyville churches, seven or eight miles away, joined in the work at times also. Especially has Brother Robert Journegan, the teacher at Bradyville, contributed to this work by much self-sacrificing labor in preaching to these people for two or three years. I am sure the origin and success of these efforts at Hollow Springs, Tenn., resulting in establishing a congregation of more than fifty members and the building of their house of worship, can be traced to Sister Williams' burning zeal for the salvation of souls. Her maiden name was Whittemore. She married David Williams. Though but few followed her remains through the cold, gloomy weather, to the grave, may we not conclude that from an earthly home of poverty and affliction she "was carried by the angels into Abraham's bosom?" R. A. HOOVER.

D'BOW.

At seven o'clock in the morning of January 14, 1900, the life of our friend and brother, John L. DeBow, was ended here; and the gentle, kindly spirit, weary of the body's disease and suffering, entered, we trust, into that rest prepared for the children of God. In his death the community of Dixon Spring, Tenn., suffers a great loss, for surely no more popular man has lived and died in our midst. Always obliging, polite, and generous; a public-spirited, cultured, Christian gentle-

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man, he was never too busy to accommodate a friend, never too tired to lend a helping hand to any one who might call on him. Mr. DeBow was born forty-six years ago in Dixon Spring, Tenn., and was educated at Knoxville, Tenn. In January, 1884, he was married to Elvira Crenshaw, daughter of Dr. J. C. Crenshaw, of Hartsville, Tenn. Nine years ago he confessed his faith in Christ, and was baptized by Brother J. C. McQuiddy. He was never very strong, and perhaps the close confinement incident to his business life as a druggist rendered him powerless to escape the disease which eventually killed him. About five years ago his health became so feeble that his physicians sent him to Texas, hoping that the change of climate might be of benefit to him; but, while he seemed to have gained strength, when he returned home, he and his friends realized that his stay among us must be brief. Still, he never lost his courage in the battle of life, and took an active interest in his business and gave it his personal attention to within two days of his death. He was stricken down on Friday night and died on Sunday morning, surrounded by those who loved him and whom he loved—wife, daughter, and little son, and friends who had known him all his life. The beautiful burial service was conducted by Brother E. A. Elam. It has been my pleasure to be a frequent visitor in the home of Brother DeBow, and I have never been in the presence of a kinder, gentler husband, father, or friend. I never heard him speak an ungentle word to any member of his family in my life, and his tenderness toward his wife and children was very beautiful. Words are so powerless to express sympathy, and though my heart would comfort the grief-stricken wife and her fatherless children, I can but point them to the one Comforter, the great, loving Heavenly Father, who is touched by our cries of suffering, and "who giveth his beloved sleep." What must that sleep mean to a tired soul! And the separation is for so short a time, though it seems long. F. M. JORDAN.

ASTHMA

FREE. If you suffer from any form of Asthma we want to send you free by mail, prepaid, a Bottle of the famous Kola Plant Compound. It is Nature's Sure Botanic Cure for the disease, and we guarantee that it will forever stop all your suffering. We are sending out 50,000 Bottles free by mail to sufferers, to prove the wonderful power of this New Discovery, and we will be pleased to send one to you. Send your name and address on postal card. Address, The KOLA IMPORTING CO., No. 1164 Broadway, New York.

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Send us \$2 for Smith-Peloubet's Dictionary of the Bible, comprising its antiquities, biographies, geography, natural history, and literature, with the latest researches and references to the Revised Version of the New Testament. It has over 800 pages, with 8 colored maps, and 440 illustrations. It is a valuable work of reference. Brother J. C. McQuiddy used this book for a long time in connection with his work on the Gospel Quarterlies and found it more helpful than any reference work used by him.

We have a first-class piano, taken in exchange for work, that we will sell at a great bargain. We can furnish you the Smith & Barnes, the Willard, the Crown, or the Behr Brothers. The instrument is new, has never been taken from the music store.

An Admonition.

To the Members of the Church of Christ at Salem—Greeting:

As my race is almost run here, I feel a great desire to write you all a few words of admonition. As it is near where I was born and reared, it is where I first obeyed my loving Savior, and where I have been meeting with the dear brethren for nearly fifteen years.

On the third Lord's day in August, 1883, I confessed my faith in Christ, and was baptized by Brother E. A. Land; and never for one day have I regretted it.

At Salem my heart has been made to rejoice so many times by having good preaching, praying, singing, and seeing people turn from their wickedness and obey the Savior.

I can well remember when the house was built, and when there were but few members. O, how my good father did work to help build the house, for a place where they could have preaching, and where he could meet with the members on the "first day of the week," and exhort them to be faithful! And now as he is gone and I must soon follow, why should Salem go down?

I pray that it may grow strong, and that the members may be at peace with each other—that they may see eye to eye, and speak the same things, and that there be no divisions among them (1 Cor. 1: 10); for where there is division there is strife and every evil work. It is the love I have for the cause of Christ and for the brotherhood at Salem that prompts me to write this admonition. I know, too, that I must leave my dear, loving children, that are as dear to me as life itself, behind me; and

I want them brought up "in the nurture and admonition of the Lord," and when they come to the years of accountability may they hear the gospel preached, and while their hearts are tender may they obey the commandments of the dear Savior, and live Christian lives, and be eternally saved in heaven; and not only mine, but all the young generation, and for this great reason, dear brethren, why let Salem die?

When we read of that beautiful city—"a city which hath foundations whose builder and maker is God;" when we think of its beauties and the happiness that there will be; "no sickness, no sorrow, no pain, no death, to separate us, no more good-byes, where all is love, joy, and peace;" then think of the sufferings and sorrows and the wickedness that are in this world, I do not see why people who are prepared for heaven should have such great desire to stay here.

Let me admonish you as one that loves you, and one who wants to meet you all in heaven, to read the blessed Bible day by day, lay down novel reading and the secular newspaper, for there is no comfort in them. They fill our minds with "worldly things," and disqualify us for receiving "heavenly things;" and, sooner or later, those who pursue this course will cease to bear fruit for Christ, and will be cut off of the vine. (John 15: 1-7.) This is a sad picture, but God hath said it, and it will stand.

Paul said: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Col. 3: 16.)

Dear brethren, if we do not read the word, how can it dwell in us? If we do not fill our hearts with it, we cannot live Christians; for it is a lamp to our feet, and they will be led astray without it. (Ps. 119: 105.) We need "re-

proof, correction, and instruction in righteousness." The word of Christ furnishes this thoroughly. (2 Tim. 3: 16, 17.) Just think of the comfort we can find by reading it! It tells us that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (2 Cor. 4: 17.) I know there is comfort in this to me. I know, dear brethren, that we are not doing our duty on this line. Be admonished. And I know, too, that we should give as we are prospered. (Luke 12: 22-37.) God loves those who give cheerfully, and promises to give us one hundred-fold more in this world, and in the world to come eternal life. (Luke 18: 30.)

If we would do our duty along here, the gospel would be "sounded out all around us," precious souls would be converted, and in heaven we would be "laying up our treasures."

Paul says that "the love of money is the root of all evil," and I believe it. (1 Tim. 6: 10.) For what is it worth when death comes? "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16: 26.)

I know my race is run; and if I had the whole world at my command, what would it be worth to me?

No, my dear sister, I would not give my bright hope for a home in heaven for all the millions of earth. Paul said: "If in this life only we have hope in Christ, we are of all men most miserable." (1 Cor. 15: 19.)

There is no one, when he sees his time is done, when he sees death staring him in the face, who would not be the same way. O, to be prepared to meet Jesus is worth worlds like this! "For the things which are seen are temporal; but the things which are not seen are eternal." (2 Cor. 4: 18.) "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever." (1 Pet. 1: 24, 25.)

Dear brethren, I want you to think of these things. Death will come to every one of us sooner or later, and should it find us unprepared, it will be too late. Then just think of that awful denunciation: "I never knew you: depart from me." (Matt. 7: 23.)

O, will not that be awful? I think some people read this passage and think: "Well, I know it says that, but I think that he is a God of mercy, and that he will save us all." Yes, I know that God is good and kind to his creatures, but the will of God makes no provisions for those who do not

obey him (Heb. 5: 9); and as it is sealed with his precious blood and cannot be broken, therefore he cannot save those who do not obey his Son. "For God so loved the world, that he gave his only begotten Son." Here is God's love. "That whosoever believeth in him should not perish, but have everlasting life." Hence we see that God's love embraces only those who believe and obey Christ. It is wonderful to think that Christ came to earth and was tempted in all points like as we are, yet without sin; that he is now at God's right hand in heaven to make intercession for us. But he can only intercede according to his will (Mark 16: 15, 16; Acts 9: 1-6); and when I see, dear brethren, that God has blessed or cursed the people for good or bad, from the beginning, I see no chance for us if we fail to obey him.

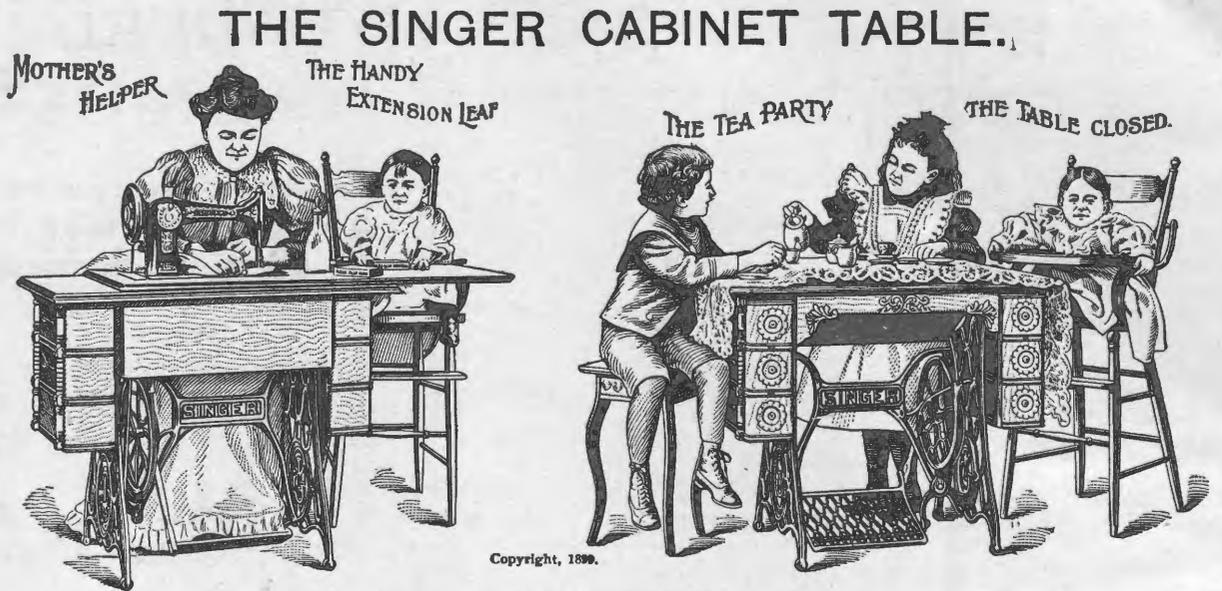
When we look at the beautiful sun, moon, and stars, when we read that it is "appointed unto men once to die," and we see them dying daily, how can any one disbelieve the Bible? O, how sad to see so many people just put it aside and say, "Well, I do not know how it is," and just put it off until they are lost—lost forever! I would be so glad if people would see the right way and turn and be saved. It seems to me that if I can just get to heaven and could know my people and dear brethren, I would be so happy. If I could look around and see my dear mother and father, how happy I would be!

Poor old mother! She has been a faithful friend to her children, and surely she will be blessed for waiting on father so long and with so much patience. God bless her, and may she live a faithful Christian her few remaining days.

Then, next, it seems that I would think of husband and children and brethren. But if we can get there, we will be happy, whether we know our friends or not. So, dear brethren, let us strive earnestly, that we may enter into that rest that remains for the people of God. (Heb. 4: 9.)

Then let us lay down the pride and vanity of this world, and strive harder for heaven than we have ever done. You know that we are commanded to "love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (1 John 2: 15.)

Then, just think what the wisest man on earth said, after trying all the pleasures of this world: "All is vanity and vexation of spirit." Listen to him again: "Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every



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secret thing, whether it be good, or whether it be evil." (Eccles. 12: 13, 14.)

In conclusion, let me ask you, let me earnestly plead with you, let me beseech you, dear, loving brethren, never, never—no, never—let Salem go down; but walk in the footprints of a crucified but risen Lord until death, and an unfading crown will each of you wear, in heaven above, where all is love. "There will be no sorrow there."
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There is help for them in Dr. Harter's Iron Tonic.

Do you know what it is to crave sleep—to lie broad awake suffering nervous tortures when you should be slumbering?

Weakened nerves or disordered digestion are certain to be the cause. In either case there is a cure.

Dr. Harter's Iron Tonic is the greatest of all blood purifiers. It supplies vitality; soothes and strengthens the irritated, weakened nerves; regulates digestion; insures restful, dreamless sleep.

Read the convincing statement from a prominent State official:

"Columbus, O., December 1, 1897.

"I was completely run down, caused by overwork in my official capacity; could not eat by day nor sleep by night—in fact, had no vitality.

"I tried various methods to recover my health, but failed. After using two bottles of Dr. Harter's Iron Tonic I am pleased to say I feel as well and strong as ever. I feel impelled to make this statement: that any one in need of a tonic will find Dr. Harter's the best in the market.

"B. F. FURNAS,

"Deputy Auditor State of Ohio."

And another:

"Dallas, Tex., December 15, 1897.

"Dallas News—Gentlemen: Answering your reporter, I heartily recommend Dr. Harter's Iron Tonic to any one suffering from nervous debility or loss of appetite. It made a new man of me. Yours respectfully,

"GEORGE C. BROWN.

"No. 611 Main street."

DR. HARTER'S IRON TONIC

is a staunch and time-tried remedy. For forty-two years it has stood supreme—the true iron vitalizer. Cures ague and chills.

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Has the Ability, if Willing.

I wrote to the writer of the letter given below some weeks ago, asking him to write in such a way that I could use it for publication.

There are three points in this letter I call special attention to: (1) they do their missionary work as a congregation, (2) the number of missionaries they have sent to the field, (3) the amount they give for their support. They number only two hundred and fifty members and give \$1,500 for the spread of the gospel in foreign lands. This looks like a large sum for so few, but it is only an average of \$6 each.

Supposing their income, on an average, to be \$200, this would be only 3 per cent of their substance set apart for missionary work, which would leave 7 per cent for home work, on the basis of giving one tenth.

This little church in Brooklyn illustrates the point that any little church, though poor in this world's goods, can send out laborers, if only it has a heart to do it. J. M. M'CALEB.
Louisville, Ky.

"My Dear Friend: Looking over my back correspondence, I find a letter from you dated November 8. I am not sure that I have answered it. We have a membership of about two hundred and fifty nominally, but some are nonresidents, and perhaps some are not citizens of the heavenly country; but such as we are, the Lord is using us for his glory. You asked how I raise the money. Simply by giving out envelopes to those who have promised certain sums to our various missionaries. We have collectors for each circle, and when there are deficiencies, we trust the Lord to make them up; no begging, entertainments, fairs, etc. We have just sent Mr. and Mrs. Cossum to China. They make a strong team for independent work. Most of our missionaries are members of our church. Others are studying, and one is supported by the China Inland Mission. We have one self-supporting missionary in the West Indies, and Mr. Markham; in South Africa, partly supports himself and wife. We send about eight hundred dollars a year to Mr. and Mrs. Keyes in Zululand, three hundred dollars to each of the Hitchcock sisters in South Africa, two hundred and fifty dollars to Mr. Tarbox in Quito, and one hundred and fifty dollars to Mr. Chapman in another part of Ecuador. Our people are not rich, mostly poor and working on salaries. We have one who is able to support her own missionary. We are about seven years old. God has given us three city lots, worth about five thousand five hundred dollars, and a good, comfortable building, which would have cost eight or nine thousand dollars under contract. Our people take much interest in the study of the word, and avoid all hobbies and controversies. I will mail you copies of our church paper, that you may get a fuller idea of our position. Come and worship with us when you are this way. Praying for God's richest blessing upon you and your work, I remain,

"Yours in his fellowship and service,
"W. J. MOSIER,
"90 Covert street, Brooklyn, N. Y."

For General Debility, Use Horsford's Acid Phosphate.

Dr. W. L. Severance, Greenfield, Mass., says: "For years I have prescribed it in general debility, nervous exhaustion, and insomnia, with the happiest results."

WONDERFUL CURES BY SWAMP-ROOT.

To Prove What This Famous New Discovery will do for YOU, Every Reader of the Gospel Advocate May Have a Sample Bottle Sent Absolutely Free by Mail.



65TH POLICE PRECINCT, GREATER NEW YORK, November 11, 1899.

Dr. Kilmer & Co., Binghamton, N. Y.

Gentlemen: In justice to you, I feel it my duty to send you an acknowledgment of the receipt of the sample bottle of Swamp-Root remedy you so kindly sent me. I had been out of health for the past five years with kidney and bladder trouble. Our best physicians prescribed for me. They would relieve me for the time being, but the old complaint would in a short time return again. I sent for a sample bottle of Swamp-Root and I found it did me a world of good. Since then I have taken eight small bottles purchased of my druggist and I consider myself perfectly cured. I do not have to get up during the night to urinate as I formerly did, three or four times a night, but now sleep the sleep of peace. My back is all right again, and in every way I am a new man. Two of my brother officers are still using Swamp-Root. They, like myself, cannot say too much in praise of it. It is a boon to mankind. We recommend it to all humanity who are suffering from kidney and bladder diseases.

My brother officers (whose signatures accompany this letter), as well as myself, thank you for the blessing you have brought to the human race in the compounding of Swamp-Root. We remain Yours very truly,
JAMES COOK,
HUGH E. BOYLE,
JOHN J. BODKIN.

Officers of the 65th Police Precinct, Greater New York.

Among the many famous cures of Swamp-Root, the one published this week for the benefit of the Gospel Advocate readers speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood; that is their work.

So when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince you, and you may have a sample bottle free for the asking.

When your kidneys are not doing their work, some of the symptoms which prove it to you are pain or dull ache in the back, excess of uric acid, gravel, rheumatic pains, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up many times during the night to empty the bladder; sleeplessness, nervous ir-

ritability, dizziness, irregular heart, breathlessness; sallow, unhealthy complexion; puffy or dark circles under the eyes; sometimes the feet, limbs, or body bloat; loss of ambition, general weakness, and debility.

Swamp-Root is used in the leading hospitals, recommended by skillful physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy that science has ever been able to compound.

To prove its wonderful curative properties, send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., when you will receive, free of all charge, a sample bottle of Swamp-Root and a valuable book by mail prepaid. This book contains many of the thousands upon thousands of testimonial letters received from men and women who owe their good health—in fact, their very lives—to the wonderful curative properties of this world-famous kidney remedy. Swamp-Root is so remarkably successful that all readers are advised to write for a free sample bottle and to be sure to mention reading this generous offer in the Gospel Advocate.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere.

The Angelus.

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For biliousness, constipation, and appendicitis.

For indigestion, sick headache, and nervous headache.

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Ladies, for natural and thorough organic regulation, take Lemon Elixir.

Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above-named diseases. Fifty-cent and \$1 bottles at all druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation, and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite, and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life. L. J. ALLDRED, Doorkeeper Georgia State Senate, State Capitol, Atlanta, Ga.

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is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

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ons." by F.

General News.

The British under General Roberts now occupy Bloemfontein, the capital of the Orange Free State.

Nine tons of letters were delivered in Ladysmith and Colenso in one day after the relief of the former place.

An eagle was killed in White County, Tenn., which measured six and one-half feet from tip to tip of the wings.

General Cronje and his army, who were captured by General Roberts in South Africa, will be sent to the island of St. Helena.

Hon. E. J. Phelps, former Minister to England, died at his home in New Haven, Conn., after an illness of about three months.

Several new gold and silver mines have been discovered in the State of Oaxaca, Mexico, and in the heart of the agricultural region.

The Legislature of Kentucky has adjourned, and there is now a prospect of a peaceful settlement of the controversy over the Governorship.

Queen Victoria will make a visit to Ireland during April. This will be the first visit she has paid to that country since the death of the Prince Consort.

In the past ten years the production of wheat has increased 54 per cent in the South, and the number of hogs raised there during that period has nearly doubled.

England is buying hay in the United States and Canada, because, according to the war office secretary, it is cheaper and more conveniently packed than the British product.

Consul Skinner, at Marseilles, reports that sixty thousand tons of Pocahontas coal are now entering the Mediterranean Sea, in competition with English Cardiff coal in that market.

The United States Lighthouse Board hopes to obtain an appropriation from Congress which will enable it to provide lighthouses with the wireless telegraphy system. The amount asked for is \$25,000.

The Uganda Railway Telegraph Line reached the Nile, at Ripon Falls, on February 18, 1900, and was carried across the river, thus establishing telegraphic communication between London and the sources of the Nile.

In view of the suffering in the Island of Puerto Rico, Governor General Davis asks for a second shipment of five hundred tons of rice, codfish, and bacon in usual proportions, to follow the five hundred tons shipped on March 16.

The amount of copper produced in the United States last year—estimating the output of December—was 264,600 tons. This amount includes the copper in sulphate, and shows an increase over the production of 1898 by about 10.5 per cent.

A Skin of Beauty is a Joy Forever.

DR. T. FELIX GOURAUD'S ORIENTAL CREAM, OR MAGICAL BEAUTIFIER.

Removes Tan, Pimples, Freckles, Moth Patches, Rash, Skin diseases, and every blemish on beauty, and defies detection. It has stood the test of 50 years, and is so harmless we taste it to be sure it is properly made. Accept no counterfeit of similar name. Dr. L. A. Sayre said to a lady of the haut-ton (a patient): "As you ladies will use them, I recommend Gouraud's Cream" as the "best of all the skin preparations." For sale by all Dealers in the U. S.



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SAMPLES Cheerfully Furnished on Application.

NASHVILLE, TENN.

The Emperor of Germany has asked for a raise in salary. He has a little over \$8,000,000 a year now, and wants \$1,000,000 more. He is doubtless worth that much to the German Empire, but just think of the paltry \$50,000 a year which the great United States pays its President.

The United States Government, at the request of President Kruger and President Steyn, offered to the British Government its services as mediator, with the view of bringing about peace in South Africa. The British Government declines the good offices of this government in regard to peace.

The cost of the gypsy moth to the State of Massachusetts is incalculable. One of the professors of the Agassiz Museum says that extermination is impossible. Yet this terrible pest was introduced by a scientific man, who brought the moths from Europe to this country for the purpose of study.

President Kruger and President Steyn, of the South African Republics, sent a telegram to the British Government offering to close the war, if the independence of the republics was assured. Lord Salisbury, in his response, says the British Government is not prepared to assent to the independence either of the South African Republic or the Orange Free State.

Pine needles of South Oregon are now being utilized. The needles are first boiled and then run between horizontal wooden rollers, which extract the juice. This is called pine needle oil, which is supposed to possess medicinal properties. The pulp is used as a medicated material for upholstering, and is also said to be a good substitute for horsehair.

The highest mountain peak in Alaska, according to a bulletin about to be issued by the United States Geological Survey, is Mount McKinley, about two hundred miles from Cook Inlet. It was formerly known as Mount Alton, but was given the name of the President in 1896 by a prospector, and the new designation has been adopted on the new government maps.

Electric furnaces are being employed

for glass making in Cologne. Among the many advantages claimed for the new process are an economy of 60 per cent in fuel and the absence of any risk of coal or cinders spoiling the product. It is also said that a mass of metal which requires thirty hours to melt in the ordinary glass furnace can, by employing electricity, be reduced to the plastic state in fifteen minutes.

The bacillus of the bubonic plague was thought to have been discovered in 1894. The only remedy for the disease yet proposed is by antipest serum, secured by infecting horses. Recent treatment by this means is said to have shown 70 per cent of recoveries. The preparation of the serum has already begun in the laboratory of the Marine Hospital at Washington for use if any cases should break out in this country.

One result of the famine in India—which, it will be remembered, is a "famine of water as well as of food"—is that the cotton crop has been so much reduced by drought that there will be little or none for export, notwithstanding the fact that the natives of a large part of the empire are unable to purchase any of it for home consumption. This single statement is a graphic object lesson on the terrible character of the famine.

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D. LIPSCOMB. E. G. SEWELL. F. D. SRYGLEY.

J. C. M'QUIDDY, Office Editor.

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SPECIAL NOTICE.

Should YOU receive the Gospel Advocate marked with a red ~~mark~~ at this place, YOU are to understand that we are sending it to YOU with the view of securing YOU as a regular subscriber. We are indebted to a mutual friend for YOUR address. We desire that YOU carefully consider the merits of the paper. We want YOU on our list. We are endeavoring to make this the best year in the history of the Gospel Advocate, and we desire YOUR cooperation. The numbers sent YOU marked as indicated are free.

F. M. Gilbert, Hamilton, Mo., quotes from these columns the statement that "a preacher or any one else who claims to be a Christian ought always to be willing to give chapter and verse for anything he believes or practices without a reward," as a basis for the following:

"Information is wanted on the following: (1) Chapter and verse where one who had been baptized by the apostles ever giving the gift of the Holy Ghost or the authority to baptize to the third party; (2) For the proof that one who fashions himself a minister now is any better than one who did so in Paul's day; (3) For proof where the ecclesia ever ordained a minister—fashioned him; (4) For the expressions, 'miraculous gifts,' 'ordinary gifts,' 'alien sinner.'"

(1) I do not believe or teach that "one who had been baptized by the apostles" ever gave "the gift of the Holy Ghost or the authority to baptize to the third party." The authority to baptize is not given by one man to another, but is given by Christ to all Christians. The "gift of the Holy Ghost" which enabled persons to perform miracles was imparted by imposition of hands in some cases; directly by God in other cases. (Acts 2: 1-22; 8: 14-21; 10: 44-48; 1 Cor. 12: 1-11.) (2) "One who fashions himself a minister now" is no "better than one who did so in Paul's day." (3) I know of no proof that the ecclesia ever ordained a minister—fashioned him. Paul and Barnabas "ordained them elders in every church" (Acts 14: 23); and Paul left Titus in Crete to "set in order the things that are wanting, and ordain elders in every city." (Titus 1: 5.) (4) I do not believe or teach that there is any such expression as "miraculous gifts," "ordinary gifts," or "alien sinner" in the Bible. If I ever use either one of these expressions or any other expression that is not in the Bible, I will withdraw it and express the idea in the exact language of the Bible whenever my attention is called to it. Any idea

that is in the Bible can be expressed by the exact words of the Bible. Any idea that cannot be expressed in the exact words of the Bible is not a Bible idea. If a man will always express Bible ideas in the exact words of the Bible—as I always do when my attention is called to it—he is not to blame and will not be held responsible if people do not understand him.



The following communication makes a point that is worthy of consideration:

"Longview, Tex., March 5, 1900.—Dear Brother Srygley: A remark of yours in an editorial in the Gospel Advocate of March 1 struck me forcibly, where you said you had no doubt, or rather, was not sure but, that many a man had lost his own soul trying to save others. Now, there is much more in that than you seemed to think at the time. Many have turned away from the true church—the church of God—and joined something else, to be with wife, or husband, or child, or friend, while instead of saving them, they have stayed with them and been lost themselves. I had a good sister in the church once to tell me she did not believe instrumental music in the worship was right, but by giving her vote for it, and bringing it into the worship, she hoped to save her son; who was very fond of the organ in worship. She showed plainly she loved her boy more than she loved God. She is still with the organ, which rent in twain as fine a church as I ever saw, when it was put in the worship. There are many other ways in which I think souls are lost in trying to save others by working in a different way and on a different line from that laid out by divine wisdom.

"JOHN T. POE."

Any one who does what he believes is contrary to the will of God in religious work or worship for the sake of peace and harmony with men debauches his conscience and destroys the foundation of his moral character. This is an elementary principle of moral philosophy clearly taught both in the Bible and in all text-books on moral philosophy. This principle of morality in its bearings upon organized religion is more fully discussed in the article in reply to Brother Cunningham in this issue of the Gospel Advocate, to which the reader is referred.



Brother Cunningham has written again, but shorter and weaker:

"Burnsville, Miss., March 6, 1900.—To the First-page Editor of the Gospel Advocate.—Dear Brother: In all the published articles between Brother Sewell and myself, and also between Brother Lipscomb and myself, my object was to do good for the cause of Christ. Now, while I do not belong to any moral organization of mortals on earth, except the church, Masonry, and the Royal Arcanum, I claim that I and all my Christian brethren have the right, as individuals, to associate ourselves together, just as the owners of the Gospel Advocate have done, to sound out the truth. Hence, I hold that the editors of the Gospel Advocate are inconsistent in their course of contending that in some cases, where God has left us free to choose how we will do things, we are not really free, but must let the editors of the Gospel Advocate dictate. This position makes the editors of this otherwise good paper, ridiculous—wiser than God, it seems, in their own estimation. I know they do not see it this way, but this is the consequence of their position. Hence, they have done the beloved cause of Christ much harm. They have divided congregations, created hard feelings, and sown the seeds of discord, claiming all the time that these results have come from those who oppose them; but this is not correct, for those who oppose them are willing for the majority of congregations to rule about how they will do things where God has not specified the modus operandi. For instance, our liberal brethren, that are as liberal as the Bible, hold that in singing praises to God, either in family worship or in the assembled congregation, it does not matter whether the songs are pitched by guess or from an instrument, just so they are started so they can

be sung with spirit and understanding; nor does it matter if an instrument be used all through the song service to render the music the more harmonious; that whether an instrument be used or not used, the intention being to sing with spirit and understanding, either way is fulfilling the Bible on this point. Now, if your side of the house so held, there would be no trouble; but you editors of the Gospel Advocate and your followers want to dictate your opinions to God's congregations as laws by which they shall be governed; hence, the trouble, divisions, contentions, and such like. Now, I am ready to defend God's word along this line, but you must arrange for me to get your articles. I have not seen a copy of the Gospel Advocate in all my travels for near two months. In argument, I am sometimes caustic, but I am after erroneous teachings, not the persons of those who may be honestly deluded. With love for all right and righteousness,

"JO. A. CUNNINGHAM.

"850 Sixth street, Louisville, Ky."

I am sorry, but not surprised, that Brother Cunningham has not seen a copy of the Gospel Advocate in all his travels "for near two months." He has been traveling in Mississippi, where Brother Kilby Ferguson is organizing "the brethren," and advising them "to burn the Gospel Advocate." I do not know how I can arrange to get my articles to him. I am sending the paper, at his suggestion, to his home in Louisville, Ky. He said he could have it forwarded to him from there every week, but if he cannot do that, I will adopt any other plan he suggests to get my articles to him.



I accept Brother Cunningham's explanation as to his "object" in all of his "published articles." I always deal with an opponent in discussion on the hypothesis that his object is to do good; I shall treat him with this courtesy and try to show how far he misses his object. There is no issue between us as to "the right as individuals to associate ourselves together, just as the owners of the Gospel Advocate have done, to sound out the truth." He need not rush to the defense of this "right," for I have not attacked it. The issue he made with me was on the proposition which I affirmed and he denied—viz.: "Organized effort among the Disciples is denominational organization." Passing by minor issues and collateral questions, I challenge the transparent denominationalism of organized effort among the Disciples in its general, incorporated institutions. The American Christian Missionary Society, the Foreign Christian Missionary Society, the Christian Woman's Board of Missions, the Board of Negro Education and Evangelization, and the Church Extension Fund are all general organizations, each under the management of an executive committee and a corresponding secretary, on a competent salary, who devotes all of his time to the business. These organizations have a list of all of what they call "our churches" and "our preachers." Each has a certain day set apart for a general collection of money in all of "our churches" every year, and some of them annually assess each church the amount of money expected and requested to be raised during every year. Constant appeals are made through the mails during the year to every preacher and every church to raise money for each one of these general organizations. The avowed object and constant effort of each of these general organizations is to control all the money, direct all the men, and monopolize all the business in its particular line for the whole brotherhood of Disciples. To this end every man, and especially every preacher, who does not approve and aid the effort is ostracized as a disturber of the peace of the brotherhood; and the circulation of every book, paper, or tract which interferes with the denominational monopoly is discouraged and prevented

as far as possible. This is what I affirm is denominational organization. If Brother Cunningham or anybody else denies, I am ready to discuss the issue; but when I make an argument against denominational organizations among the Disciples, I shall not allow an opponent in discussion to dictate the point at which I must make the attack, so as to enable him to confuse the readers by a plausible evasion of the issue instead of a discussion of the question. If we discuss the question, Brother Cunningham may as well understand now as later that my arguments will be that these general, chartered, and centralizing institutions are denominational organizations. They are the very vitals of denominational organization among the Disciples, and I propose to make the issue with them. Everything else in organized effort is tributary to them, and if they cannot be successfully defended, the whole system will inevitably go to pieces. The issue in this discussion is not whether we have "the right as individuals to associate ourselves together, just as the owners of the Gospel Advocate have done, to sound out the truth," but whether these general, centralizing, chartered, and monopolistic institutions are denominational organizations among the Disciples. I affirm, and Brother Cunningham denies, that they are. That is the issue. If they are denominational organizations, everything that aids them is denominational, while the tendency of everything that is not denominational is to disintegrate and dissolve them. If the Gospel Advocate should put itself under the management of a self-appointed board of directors and a corresponding secretary on a competent salary to devote all of his time to raising money to run it; if it should set apart a certain day in each year for collections to be taken in all of "our churches" to raise money to pay its employees; if it should assess each church the amount of money expected and requested to be raised every year to support it; if it should openly avow and constantly press its determination to monopolize all the newspaper and other publishing business among "our brethren;" if it should seek to control all the money and manage all the men in the publishing business for the whole brotherhood of Disciples, so that no man could publish a sentence or draw a cent, except under the dictation of the board of directors and the corresponding secretary; if it should ostracize every man, and especially every preacher, who would not approve and aid such a monopoly, as a disturber of the peace of the churches; if it should discourage and prevent as far as possible the circulation of every paper, book, and tract which interfered with its denominational monopoly of newspaper and publishing business in the whole brotherhood of Disciples—if it should do all this and much more which is no better, if not a little worse, it would be a denominational institution exactly like the general, centralizing, chartered, monopolistic organizations I have challenged in this discussion, and Brother Cunningham would probably be the first man to denounce it as unscriptural and outrageous, while I hope and believe I would be the last man to defend it.



The proposition of Brother Cunningham is to end the controversy and settle the question by allowing "the majority of congregations" to decide how the work and worship of God shall be conducted. He says there would be no more divisions in churches if the editors of the Gospel Advocate and everybody else would do this. Sure enough! The trouble is, however, that the editors of the Gospel Advocate and thousands of others all over this land believe that all questions of religious work and worship must be settled, not by what "the majority of congregations" think, but by what God teaches in the New Testament. Does Brother Cunningham seriously think the editors of the Gospel Advocate or anybody else ought to do anything which they believe is contrary to the will of God because "the majority of congregations"

approve it? Perhaps his reply to this will be that his proposition to leave it to "the majority of congregations" contemplates nothing but "cases where God has left us free to choose how we will do things;" but who is to decide whether or not God "has left us free to choose how we will do things" in any particular case? Shall that question be decided by Brother Cunningham for everybody and the rest of mankind? The editors of the Gospel Advocate and everybody else will readily yield their preferences in deference to the feelings and wishes of others for the sake of peace and harmony in every case where they believe "God has left us free to choose how we will do things;" but suppose Brother Cunningham thinks God has left us free to choose, while somebody else believes God has clearly taught us "how to do things" to please him, what then? My contention is that every man must walk by his own faith and form his faith "by the word of God," else he cannot please God. (2 Cor. 5: 7; Rom. 10: 17; Heb. 11: 6; Rom. 14: 23.) What right has Brother Cunningham to decide any question in religion for others? I am not disposed to dictate to anybody as to how to do anything in religious work or worship. All I contend for is the right of each man to walk by his own faith and form his faith "by the word of God." I am as ready to defend this right for the man who differs from me as for the man who agrees with me. If Brother Cunningham or anybody else believes God has left him free to choose how he shall do things in a given case, I am perfectly willing for him to choose. In fact, I believe it is his duty to choose, and I am ready to defend his right to choose, and to oppose all efforts of everybody to deprive him of that right and dictate to him how he shall do things. However, I cannot see why a man who believes God has left him free to choose how he "will do things" should choose to do things in a way he admits Christians did not do in New Testament times under the leadership of inspired men. No man knows better than Brother Cunningham that Christians did not use instrumental music in worship, or any organization save local congregations in work, in New Testament times. Why should he choose to use instrumental music in worship, and other organizations than local congregations in work, even if God has left him free to choose? He seems to have a prejudice against the way which Christians did in New Testament times under the leadership of inspired men. I cannot understand this. Every man who believes God has left him free to choose seems determined to choose something he knows is not in the New Testament. It is remarkably strange that no man who believes God has left him free to choose how he "will do things" ever chooses to do like Christians did in New Testament times. There are many people who do not believe God has left them free to choose how they shall "do things," but has clearly taught them how everything must be done to please God. I am unwilling, because it is wrong, for Brother Cunningham or "the majority of congregations" to set aside their convictions and dictate to them that they must choose, or rather let "the majority of congregations" choose for them, to do things in a way which they honestly believe is contrary to the will of God. No man can do that which he believes is contrary to the will of God without defiling his conscience and condemning himself, even if "the majority of congregations" advise him to do it. This is an elementary principle in moral philosophy, which is too self-evident to need any argument to sustain it. Every man must be true to his own convictions, else he will debauch his conscience and destroy the very foundation of his moral character. This brings me to a fatal error in organized effort from a moral point of view, which is involved in Brother Cunningham's position. It is demoralizing because it encourages people to trifle with their religious convictions, and even tries to convince them that it is their duty to ignore their

convictions, defile their consciences, turn away from God, and follow "the majority of congregations" for the sake of peace and harmony. It organizes people into partisan brotherhoods in religion, and trains them from infancy to the grave to debauch their consciences and follow men rather than God. Such teaching never made a saint nor a martyr since the world began. It emasculates the world of heroic manhood and makes a direct assault on the sovereignty of God. The communicants in every form of ecclesiasticism the world has ever known have graded low in morality and spirituality in proportion as the organization has been strong in its power to enforce its authority against the personal convictions of its constituents. One of the commands of God to Israel was: "Thou shalt not follow a multitude to do evil." (Ex. 23: 2.) When a man begins to ignore his honest convictions as to what God teaches, and to settle questions of religious work and worship by "the majority of congregations," he weakens the foundation of his moral character.

Our Contributors.

Henry Hardshell and Frank Faithful.

Henry Hardshell: "Good morning, friend Faithful. I am glad to meet you once more. At the close of our last meeting you promised to point out to me some other instances on record in the Scriptures which prove that the words of God and Christ are powerful in themselves, and that we ought not to wait for special signs and wonders to turn us unto God."

Frank Faithful: "I am glad to see you looking so cheery and hopeful, and hear you say 'good' morning. Do you know, Henry, I never hear that salutation but I think how gracious God is to us? It is indeed a good morning, for it is by the goodness of God we live and move and have our being. We live day by day through his goodness, and every day is a new day, requiring new thankfulness. This is a day we have never seen before, and one we shall never behold again. It always adds to the interest of anything, Henry, to know that it is new. Every day is a brand-new day. To make it acceptable to God we should spend it in his service."

Henry H.: "Just so, and I do not know any better way of spending this day than by searching his holy word, and for that reason I desire to hear something of those scriptures you promised to mention which will show the power of God's word."

Frank F.: "If what I have mentioned do not impress your mind, I will despair of helping you by the mention of others."

Henry H.: "They have impressed me, and I am anxious to follow up the subject."

Frank F.: "It is then with pleasure I point you to others, and give line upon line, precept upon precept. Among others, I cite your attention to the raising from the dead the son of the widow of Nain. The account is in Luke 7. Christ uttered the words: 'Young man, I say unto thee, Arise.' Then 'he that was dead sat up, and began to speak. And he delivered him to his mother.' There is much to admire of the divine compassion shown in this occurrence, but I would have you particularly note the power of his word. The raising to life the daughter of the ruler Jairus (Luke 8) is another instance of the power of Christ's words. He 'took her by the hand, and called, saying, Maid, arise.' Her spirit came again and she rose up immediately. To have raised a son or a daughter would bring indescribable joy to parents, but these two instances tell of the resurrection of an only son and an only daughter; this raises the joy higher still."

Henry H.: "Isn't there a passage somewhere in the Bible which says: 'Blessed are the ignorant?' I do not know much of the Bible and I was thinking if I could be blessed on the ground of ignorance I would just rest easy."

Frank F.: "I read in Luke 12 of that servant who did not know his Lord's will and did not obey it and was beaten with few stripes, whereas he who knew it and did not do it was beaten with many stripes. 'Stripes' here means punishment, and is no blessing at all. We read of others who 'did not like to retain God in their knowledge' whom God gave over to a reprobate mind. (Rom. 1: 28.) The opportunity to know the will of God will make you as ac-

countable as if you knew it. Besides, you do know much of it, and my exhortation to you when we separated was to practice what you know. He who obeys what he knows of God's will, and is striving to learn more of it, is walking in a safe path. You surely will not try to seek salvation by such ignoble means as ignorance. If you do, your hope is in vain."

Henry H.: "Well, I do not know as I will, but I would like for you to mention some other instances. I have heard some preachers say the written word is a dead letter."

Frank F.: "Yes, but Paul says: 'The word of God is quick [living] and powerful.' Do you remember the temptations of Jesus, how the devil made three strong attempts to lead him away from God?"

Henry H.: "Yes, I remember the accounts of those temptations."

Frank F.: "How did Christ meet those temptations? Was it not with the 'written' word? In each instance, he said to Satan, 'It is written;' and in one of them he shows clearly that the written word of God was equal in authority and power to that which 'proceedeth out of the mouth of God.' Read it in Matt. 4: 4. So, if God, without the intervention of prophet or apostle to write us his word, were to speak it out of his own mouth, it could add nothing to its truth or importance. Henry, we lack faith in God when we discount his written word."

Henry H.: "Well, what is the matter with the world, anyway?"

Frank F.: "The world lacks faith in God. This is man's besetting sin; and another trouble is, we have been looking at mankind as uninspired men have viewed him. Your trouble about man being totally depraved and unable to obey God comes of your believing what John Calvin and Saint Augustine before him taught about man. They were great men, but they saw not man as he is presented in the Bible."

Henry H.: "What was that the poet, Burns, wrote about seeing ourselves as others see us, which made his fame so great in the literary world? That would seem to make it right and important to see ourselves as others see us. What was it he said?"

Frank F.: "Well, to strip it of the Scottish dialect in which he wrote it and state it in plain English, it is this:

"Would some power the gift to give us
To see ourselves as others see us;
It would from many a blunder free us,
And foolish notion."

Henry H.: "Isn't that a smart saying? Just to see ourselves as others see us! It would free us from so many errors."

Frank F.: "Yes, that does pretty well for Robert Burns, who saw better than most men the aims, sympathies, and follies of the human heart; but, Henry, you know we often complain of the estimate our best friends form of us, and they complain that we fail to do them justice even in our best judgment of them. Allow me to state that is the trouble with you now: you are looking at sinners as John Calvin and others saw them. God's estimate is true if every man is a liar. Whatever light God views man in is the true light. As I said just now, our best friends fail to do us justice. A man will say to his wife, 'Wife, you judge me wrongfully,' and she does sometimes. I have heard some wives say of their husbands that 'one might live with him forty years and not find him out.' But God sees all wives, all husbands, all children, all parents as they really are, because he has perfect knowledge of all hearts. Every heart is an open book to him. He sees us as we are in truth. Henry, with all due deference to Robert Burns, and to all who admire his striking heart touches, make it read this way for improvement:

"Would some power the gift to give us
To see ourselves as God sees us;
It would from many a blunder free us,
And foolish notion."

This is changing only one word, but it makes a world of difference. I will leave it to you, if it is not a thousandfold better in this form than the way the poet left it. His purpose in that particular poem, addressed to a louse on a lady's bonnet, was best served to write it as he did; but, as a great and important truth, I think all must admit this change would make it far superior."

Henry H.: "Now you are talking to the point, friend Faithful, and I will ask you, right here, this question: How does God see us? Can we, as we are, obey him, or have we any means of knowing what God's estimate of man is? I am asking for information, and not simply to argue."

Frank F.: "Certainly; we have God's estimate of man revealed to us in the Bible. This book throws a

flood of heavenly light on man's state and relation to God. He who made man knows him better than any one else. His knowledge of man is perfect, therefore his estimate of man is exactly the true estimate. It is not too low nor too high an estimate; it is precisely correct. What that estimate is we will find in our next interview."

Henry H.: "I will be glad to know it."

G. LIPSCOMB.

A Tour Around the Globe. No. 30.

After entering the Atlantic Ocean, ships became numerous, and their appearance broke the monotony to a great extent. The Bay of Biscay, of deservedly evil reputation in sailor song and story, though by no means calm, was not severely stormy as we sailed over it.

On the morning of August 27 we passed within plain view of the celebrated Eddystone Lighthouse. It is, indeed, a wonderful structure, rising abruptly out of the sea; the rock on which it stands being entirely covered by it. The Eddystone Rocks are in the English Channel, and are so called from the variety of currents in their vicinity. They are about fourteen miles from Plymouth, in the direct line of vessels sailing up and down the channel. Before the lighthouse was erected they were very dangerous, and ships were sometimes wrecked on them. They are so exposed to the swell of the ocean from all the south and west points of the compass that the heavy seas come, uncontrolled, and break over them with awful fury. Sometimes after a storm, when the sea in general is to all appearance quite smooth, its surface unruffled by the slightest breeze, the growing swell or undercurrent meeting the slope of the rocks, the sea beats dreadfully upon them, and even rises above the lighthouse in a magnificent manner, overtopping it, for the moment, as with a canopy of frothy waves. Notwithstanding this tremendous swell, Henry Winstanley, in 1696, undertook to build a lighthouse on the principal rock, and completed it in 1700. He was so confident of the stability of his structure that he declared his wish to be in it during the most tremendous storm that could blow. He obtained his wish, for he perished in it during the dreadful storm which destroyed it, on November 20, 1703. In 1709 another lighthouse was constructed of wood on this rock, by John Rudyerd, which stood until 1755, when it was burned. A third one was begun by the celebrated John Smeaton, on April 2, 1757, and completed on August 24, 1759. It was eighty feet high, and stood for one hundred and thirty-three years, during which time it was assaulted by all the fury of the elements. Fears were entertained as to its safety for several years, but it was replaced by a new one in 1882. How gratifying it is to know that so much interest is taken in the safety of those who "go down to the sea in ships and travel over the great waters!"

Within an hour after passing the lighthouse we cast anchor in Plymouth Harbor. This is the harbor whence the Pilgrim Fathers sailed to the American colonies, and also that from which Captain Cook sailed when he discovered Australia and New Zealand. While anchored here it began raining, and when we reached the channel we encountered quite a gale, which blew furiously until we reached the Thames, and to make it more disagreeable we were enveloped in a dense fog.

We anchored at Tilburg, on Sunday morning, August 28, and after much time had been spent "passing our baggage through the customs," we went ashore, and went by train to London, arriving at our lodging place at 3 P.M. Before leaving the ship, Mr. Farrar, who was brought up in the city of London, volunteered to do everything in his power to assist my wife and myself in seeing all we could of that wonderful city. We accepted his kind offer, and he proved to be a most excellent guide.

London is the greatest and most wonderful city that has ever been on this earth. It is without a parallel. I have seen no other city which has so impressed me. Of it some one has truly said: "I have seen the greatest wonder the world can show to the astonished spirit. I have seen it, and am still astonished. Forever will there remain, fixed indelibly on my memory, the stone forest of houses, amid which flows the rushing stream of faces of living men, with all their varied passions and their terrible impulses of love, of hunger, and of hatred."

Its statistics are all on such a gigantic scale that we stand amazed at the revelation of them. It now has a population of six million two hundred and fifty thousand persons. Thousands of these rise in the morning knowing not how they are going to earn

breakfast or where they shall lie down at night. It is said that a large portion would certainly starve anywhere but in this amazing metropolis, where the crumbs which fall from so many hundreds of thousands of tables are picked up by those who are on the alert, and who thus gain a living by the habits, foibles, fortunes, and misfortunes of their neighbors. Every year this vast population increases at the enormous rate of one hundred and eight persons daily. It has been reckoned that in London there are more Roman Catholics than in Rome, more Jews than in all Palestine, more Scotchmen than in Aberdeen, more Welchmen than in Cardiff, and more Irishmen than in Belfast. These millions dwell in over eight hundred thousand houses, which are increasing at the rate of over six thousand eight hundred annually. There are seven hundred and fifty miles of railroad, and enough streets, if placed end to end, to reach from London to New York; and other things are in like proportion.

There was a city here before the Romans came, which the Britons knew as the city of Lud. The present name is derived from the Latin word, "Londinium," mentioned by Tacitus in A.D. 61, as "a city not indeed dignified by the title of a colony, but frequented by a large number of merchants, and by many ships entering its port." The Romans built the old city walls and forts, and fixed the position of the city gates. They reared fine buildings and brought the civilization of the world to London; but when they retired, after nearly five hundred years' occupation, they seem to have left behind them no adequate impression upon the people. The Anglo-Saxons were but barbarians compared with the Roman invaders, and they destroyed, or left to decay, the structures which were the legacy of Rome. For many centuries it was often visited by plagues and fires, and it seemed destined to retrograde rather than to progress. On the nominal conversion of the Saxons to Christianity, a Bishop's See and Saint Paul's Cathedral were here founded in 610. In the next century the city was four times on the verge of ruin by fires. In 962 pestilence swept away thousands of its inhabitants, and twenty years later it was swept by another fire which almost completed its ruin. William the Conqueror brought with him the arts and sciences which the Normans had acquired in the South of Europe, and from his time began a new era of improvement.

London had been ravaged by plague on many former occasions, but the pestilence which commenced in December, 1664, will ever live in history as "the plague of London." The ravages increased daily, and business was stopped. Grass grew in the area of the Royal Exchange and in the principal streets of the city. As many as six thousand died in a week, and little noise could be heard day or night but tolling of bells. This plague carried off one hundred thousand people. The plague was scarcely stayed before the whole city was in flame, a calamity of the first magnitude, but one which in the end caused much good, as the germs of disease were destroyed, and London has never since been visited by such an epidemic. The extent of the calamity may be estimated by the fact that there were consumed in it eighty-nine churches, four city gates, the Guild Hall, and other public edifices; thirteen thousand two hundred houses, four hundred and sixty streets, and property in all worth \$50,000,000. Within a few days after the fire plans were submitted and adopted for the complete rebuilding of the city. Merchants carried on their business abroad as though no such disaster had happened, and within four years a city of brick was reared upon the site of the old wooden houses. Much more might be said in a general way of this city, but I must confine myself to a few of the things I saw.

The Monday following our arrival was spent "passing baggage through the customs" and making preparations to see all that could be seen during our short stay.

Tuesday morning we climbed to the top of a "bus," on which we rode into the main part of the city, passing alongside the celebrated Hyde Park, with its fine expanse of grass, its bright flower beds and clumps of shrubbery, its noble trees, its beautiful, ornamental lake, the Serpentine; its broad avenues were crowded with carriages, its Rotten Row was alive with equestrians, and its walks lined with thousands of loungers of almost every nationality, profession, and grade of social position. It presented a scene which in brilliancy and its peculiarly mingled contrasts I have never seen paralleled anywhere else in the world. After passing the Marble Arch we entered into Oxford street and Holborn, past the City Temple (where Josef Parker preaches), and on until we reached the Bank of England. At first ev-

everything was so confusing and bewildering. Here humanity runs in no fixed channels, but ceaselessly ebbs and flows like the sea. The tide of travel everywhere seemed to overflow. Cabs, buses, and vehicles of every description, shifting, rattling, and going on, on, and on! Names of places which I had read in histories and storybooks passed before my eyes.

The first place we visited was the Bank of England, which occupies about three acres of ground. It was projected in 1691, and incorporated by William and Mary, in 1694. The building was begun in 1788. It is interesting to note the many ingenious contrivances here to secure the bank against frauds. One of them is the weighing machine, which is so contrived that when one hundred sovereigns are placed in a round tube, as they descend on the machine the coins of full weight are carefully separated into one box, those of light weight pass into another, and those of over-weight are passed into a third. The bank-note machinery is just as accurate and unerring in numbering and registering each note. There are bank notes in circulation to the value of nearly one hundred million dollars, but every note is canceled immediately on its being paid in. The registration of Bank of England notes is so perfect that any note paid into the bank during the last five years can be produced in a minute or two, with information as to the channel through which it found its way back into the bank, although the register contains almost a hundred thousand notes packed away in thousands of boxes, and the notes, if stitched end to end, would reach all the way from London to Australia, a distance of thirteen thousand miles. The bank is the agent of the British Government, on behalf of which it receives the taxes, pays the interest of the national debt, about one hundred and twenty-five million dollars in dividends to nearly two hundred and fifty thousand holders of stock, and, in return for work done, the bank receives a percentage, together with profit derived from the discounting of mercantile bills, with the floating balance of public money left in the bank. Since the riots of 1780, a military force has been stationed nightly within the bank. The chief accountant and chief cashier have official residences within the buildings; and in addition to the military guard a certain number of clerks sit up nightly to watch and patrol the building.

J. W. SHEPHERD.

BAPTISM UNTO THE REMISSION OF SINS.

It is but reasonable that all who recognize the necessity of obeying Jesus in his commandments also acknowledge the necessity of being baptized, for baptism is one of his commandments. If it were the least of commandments, still the righteous thing to do with it would be to obey it. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22: 14.)

The commission as given by Matthew reads: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20, R. V.) Mark records: "And he said unto them, Go ye into all the world, and preach the gospel to the creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16, R. V.) Luke reads: "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." (Luke 24: 46, 47, R. V.) Where Mark gives "shall be saved," Luke says "remission of sins," showing that the salvation promised by Mark is remission of past sins. The man who is saved has his past sins blotted out, and the one who has his past sins remitted is saved. The conditions as required by all three of the evangelists in order to the remission of sins are faith, repentance, and baptism.

Of whom does Mark affirm salvation? Of the person who does nothing? Most emphatically no. Of the man who is baptized without faith? As-

surely not. Of the one who simply believes and is not baptized? No; salvation is here affirmed of one character, and only one. "He that believeth and is baptized shall be saved." It does seem that this language is so unmistakably clear that no one would fail to understand. Language precisely similar to this in the ordinary affairs of life would not be misunderstood. I say to a man: "Build me a house and paint it, and you shall receive one thousand dollars." If the man were to build the house and stop without painting it, no one would claim that he had complied with the terms of the contract and was therefore entitled to the one thousand dollars. The faithful mechanic would build the house and paint it before claiming he was entitled to the amount promised. This is no clearer than that "he that believeth and is baptized shall be saved." Salvation is placed beyond baptism.

It is sometimes argued that if baptism is essential to salvation, the Savior should have said: "But he that disbelieveth and is not baptized shall be condemned." This is very poor reasoning. What the Savior says in the latter part of this verse by no means contradicts the positive statement: "He that believeth and is baptized shall be saved." But the Savior did not wish to say, "He that disbelieveth and is not baptized shall be condemned;" for to have done so would require a failure to do two things before a man is condemned. As it takes both belief and baptism to reach the "shall be saved," so it would take a refusal to do the two things before the man would be condemned. He might refuse to believe and yet be baptized, and still not be condemned, according to the language our critics would put in the mouth of Jesus. However, this is not true. "He that offendeth in one point is guilty of all." The man who refuses to believe is already condemned. He need not refuse to do another thing that God commands before he is condemned. "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Baptism without faith is of no avail. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11: 6.) Baptism without faith would be worse than folly. "And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." (Rom. 14: 23.)

In the everyday affairs of life we speak as did the Savior. We say: "He that soweth and cultivateth will reap, but he that soweth not will not reap." We do not say: "He that soweth not and cultivateth not will not reap." When a man fails to sow he will not reap, no matter how much he may cultivate. So the man who disbelieves the truth is hopelessly lost. While in this condition he can do nothing pleasing to God. The same reasoning that makes belief necessary to salvation also makes baptism essential to the same end.

Again, we quote from Shepherd's "Handbook on Baptism." Brother Shepherd does not make these quotations second-hand, but direct from the authors themselves:

"Willmarth.—'In giving the "great commission" to his apostles, the risen Lord commanded: "Go ye therefore, and disciple all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. . . . He that believeth and is baptized shall be saved." Here, faith and baptism are united as conditions, to the fulfillment of which is affixed his royal promise of salvation, including, of course, remission. The circumstances invest this declaration with peculiar solemnity. It is a part of the fundamental law of Christianity, ordained by the great Founder himself, in his last hours on earth; it is a part of the prime Article in the charter of the Christian ministry; it is the last direction and promise to lost sinners that fell from

our Redeemer's lips ere he ascended to the right hand of God.' (Baptism and Remission, in Baptist Quarterly, July, 1877, p. 309.) Barrow.—'He that shall believe, and shall be baptized, shall be saved, is our Savior's own word and promise. "Shall be saved"—that is, shall be put into a state and way of salvation, continuing in which state, proceeding in which way, he assuredly shall be saved.' (Theological Works, Vol. VI., p. 552.) Bickersteth.—'These words are very important. The first clause opposes the notion that faith alone is sufficient for salvation, without those works which are the fruit of faith. "He that believeth and is baptized shall be saved"—that is, he that believeth, and, as evidence of his faith, accepts Christ's baptism and fulfills the promise and vows which he then took upon himself, working out his own salvation with fear and trembling, shall be saved.' (Exposition of Mark's Gospel, 16: 16.) Adam Clarke.—'He that believeth [he that credits this gospel as a revelation from God] and is baptized," takes upon him the profession of it, obliging himself to walk according to its precepts, "he shall be saved"—redeemed from sins here, and brought at last to the enjoyment of my eternal glory.' (Comment on Mark, 16: 16.)"

It is so remarkably strange that any trusting, confiding heart should wish the Lord to save it without baptism. Among the last words of a merciful, loving Savior was the command to the apostles to baptize believers. When we see Jesus leaving heaven and descending to earth on the wings of mercy, while here leading a life of constant toil and sacrifice to lift up a fallen race, and finally dying the terrible death of the cross, it is very hard to conceive of the heart that truly loves Jesus, asking: "Is it necessary to be baptized?" Jesus, who has given us the greatest demonstration of his love the divine power was capable of giving, commanded baptism a very short time before going back to glory. "For this is the love of God, that we keep his commandments; and his commandments are not grievous." (1 John 5: 3.) See Jesus in the garden of Gethsemane, bowed beneath the sins of the whole world as they weigh upon him like a mountain weight until his sweat, in his awful agony, became as great drops of blood. While thus suffering, agonizing, draw close to him and ask: "Lord, is it necessary to be baptized?" Hear him say: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." "Christ also suffered for us, leaving us an example, that ye should follow his steps." See the crown of thorns, the purple robe, mocking his pretensions as king; hear the sound of the hammer as the nails go crashing through the tender hands and feet; thrust your hand into the pierced side and with an eye of compassion and pity behold the bruised, mangled, bleeding body; hear the agonizing cry of despair: "My God, my God, why hast thou forsaken me?" Still come nearer and see him bow his head and give up the ghost, and then let the heart that loves him say: "Lord, is it necessary to be baptized?" Methinks such a heart would be harder than stone. It is not like the loyal, trusting, loving heart to ask such a question. In the obedient, penitent heart there is no room for such a thought.

See, from his head, his hands, his feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

J. C. M'QUIDDY.

The greatest test of character is to be found in what is common rather than extraordinary. It is easier for the soldier to be faithful in the rush of battle, when sustained by a catching enthusiasm, than to maintain a high tone of consistent principle under the many trials of daily drill.—Dr. Macleod.

Miscellany.

PERSONAL.

Brother Granville Lipscomb preached at Carthage, Tenn., last Sunday.

Brother E. A. Elam, of Bellwood, Tenn., is in a meeting at Bowling Green, Ky.

Brother F. W. Smith, of Franklin, Tenn., is in a good meeting at Winchester, Tenn.

Brother Joe Harding ("Weeping Joe"), of San Antonio, Tex., was in the office last Friday.

The meeting at South College Street church of Christ, Brother Larimore preaching, continues. This meeting began on December 31, 1899. There have been about seventy additions since the meeting began. Brother Larimore preached three times last Sunday, and there were sixteen confessions.

Brother L. S. White, of Gallatin, Tenn., recently closed a six-days' debate with T. J. Eastes, at Brush Run, Smith County, Tenn. The debate was well attended throughout. The church question was discussed. While there arrangements were made for debates with Oakley and Grimes, which will come off in the near future.

Brother Granville Lipscomb: You are now producing some excellent articles in the Gospel Advocate—well-timed, thoroughly digested and prepared. Every one shows deep thought, and all on scriptural lines. I like them, and for your encouragement I feel I ought to tell you so. So many write without saying anything that it is cheering to find one, now and then, who does say something. Make them better still. I pray God to make you the instrument of much good.—John T. Poe, Longview, Tex.

Several persons have sent for my tract, "Going and Sending." A brother writes of it: "I think I will mail one with a little circular of my own composing to each family represented in the congregation, if you have them to spare. Can you let me have one hundred?" We hope others will follow this brother's example. If you are able to pay for it, it will cost you at the rate of \$1 per one hundred; if you will distribute them, but are not able to pay, send for them, anyway.—J. M. McCaleb, Louisville, Ky.

Mr. George Boyd and Miss Fannie Williams, both of Tracy City, Tenn., were married on March 18, 1900, at the home of Brother F. W. Stepp, the writer officiating. They are both loyal and devoted members of the church of Christ, and reflect honor upon the local church at Tracy City, with which they hold membership. It is the writer's wish that they may be happy and successful during the period of life, and he feels sure that such reward will accrue to them from a life well spent in the divine vineyard.—Garrett W. McQuiddy, Tracy City, Tenn.

Brother S. M. Jones, of Nashville, Tenn., began a meeting with the congregation at St. Catherine's on November 12, 1899, continuing until December 24, 1899. In this meeting eleven were added to the "one body" by baptism, and four took membership. The congregation was greatly strengthened and encouraged to greater devotion and zeal for the Master. He also held a very profitable meeting at Jordan Station, commencing on December 31, 1899, and closing on January 28, 1900. Four baptisms and the congregation greatly built up in the truth were the results of this meeting. After the meeting closed

an interesting debate was held at this place on the "Mode, Design, and Subjects of Baptism," between Brother S. M. Jones (Christian) and Mr. T. L. Wilkinson (Methodist). The truth, as at all times, was conqueror. Brother Jones in now in a good meeting in the city of Hamilton. Last report from him there were eleven baptisms.—D. H. Stirling, Jordan Station, Canada.

Please publish the following appointments in Tennessee for Brother McCaleb and myself: Gadsden, Crockett County, Sunday, April 1, 11 A.M.; Bells, 7:30 P.M.; Alamo, April 2, 7:30 P.M.; Cairo, April 3, 7:30 P.M.; Antioch, April 4, 7:30 P.M.; Chestnut Bluff, April 5, 7:30 P.M.; Miller's Chapel, Dyer County, April 6, 7:30 P.M.; Bethel, Sunday, April 8, 11 A.M., and Bethany, Gibson County, 7:30 P.M.; Trenton, April 9, 7:30 P.M.; Dyer, April 10, 7:30 P.M.; Yorkville, April 11, 7:30 P.M.; Lamalsamac, April 12, 7:30 P.M.; Union City, April 13, 7:30 P.M.; Second Church, Salem, Dyer County, Sunday, April 15, 11 A.M. and 7:30 P.M.; Dyersburg, April 17, 7:30 P.M.; Fowlkes, April 18, 7:30 P.M.; Hall's, Lauderdale County, April 19, 7:30 P.M.; Gates, April 20, 7:30 P.M.; Curve, April 21, 7:30 P.M.; Ripley, April 22, 7:30 P.M.; Henning, April 23, 7:30 P.M.; Covington, April 24, 7:30 P.M.; Greenfield, Weakley County, April 26, 7:30 P.M.; Martin, April 27, 7:30 P.M. Brother McCaleb is one of our missionaries from Japan of almost eight years' experience in that far-away field of labor. Let everybody come and hear him; he will stimulate us all to do more missionary work in the name of Christ.—T. A. Smith.

John T. Oakley (Baptist) and Brother W. H. Bird (Christian) debated at Smithville, Tenn., in February. The Baptists claimed a great victory. Brother O. P. Barry preached at Smithville on the third Sunday in this month, on which day, we are informed, two Baptist preachers renounced Baptist doctrine and said they were convinced of its error in this debate. In the Baptist and Reflector of February 1, 1900, the said John T. Oakley writes to Editor Folk: "Go for the Mormons, Brother Folk, and I will go for the Campbellites." Is this the way Oakley "goes for the Campbellites?" Editor Folk replied: "All right; and when we get through with the Mormons, we will join you in going for the Campbellites." Mr. Folk would better hurry on his victory over the Mormons, because it seems that Oakley needs some help in the matter of "going for the Campbellites." Editor Folk seems to think that it is easier to "get through with the Mormons" than with "the Campbellites," and we agree with him. If Oakley and Folk want to make a success of "going for the Campbellites," they would better commence at the right place—"go for" the New Testament; for until they do something with a part of the New Testament their combined efforts against the church of God, which they so irreverently call "the Campbellite church," will avail them nothing.

We have received all we asked for, and will now endeavor to carry on the work—with God's help—to the accomplishment of good. We have secured a hall, and the church at Corsicana, Tex., has paid three months' rent on it. We have seated the hall and bought books, and had appointed our first meeting for Lord's day, March 18, 1900, but the rain poured down all night and through the day until after the hour for meeting, and one man only met me at the place of worship. I want to say to the brethren everywhere that we now have enough money for the

purpose we asked donations for. The response was prompt and has secured for us a place of worship, and with God's blessing I hope we may do great good here. I first made an offer to our digressive brethren that if they would put away unscriptural things from the worship we would unite with them, and all together work for the salvation of souls upon God's own plan. They refuse to give them up, and so no union is possible. I pray God to grant they may see their error and repent before it is eternally too late. If other contributions come in now, I will apply the money to a protracted meeting effort in this place, as we think this would do great good. Thanks, dear brethren and sisters, and may God bless you abundantly for your aid to his cause here. Every donation came accompanied by an earnest prayer, and we expect to succeed. When we do right God is with us, and one man, with God on his side, is a big majority against the whole world.—John T. Poe.



EDITORIAL.

Stubbornness robs us of many of the joys of life.

It is dangerous to be happy when ignorance is bliss.

The man who tries to do everything is a failure at everything.

No one can enjoy religion while following the Lord from afar.

A short prayer is often more effective than a long sermon.

Without singleness of purpose no man can accomplish anything noble.

There is a great difference between steadfastness in faith and stubbornness.

It is very hard for the man who has a large following to keep on the right road.

The right side is the bright side to those engaged in the service of the Lord.

The man who is on the right side of every issue is sure to often be in the minority.

The man who has done his best during the day goes to bed and sleeps as sweetly as the innocent babe.

A man grows weary of his own way after he enjoys a short experience in the sweetness of the Lord's way.

Men who never decide what is right until they see "which way the wind blows" are not fit to be trusted as leaders.

No man can understand the teaching of the Bible until he ceases to listen for the approving voice of the multitude.

A sinner is very dangerous to society because there are so many things he cannot do without somebody to help him.

Temptations do not usually come to us in the path of duty, but when we are in the wrong place and in the wrong company.

As long as a man is afraid of the frowns and jeers of the multitude, he cannot be a bold and aggressive servant of the Lord.

There is something wrong with the heart of the man who cares more for the good opinion of the world than he does for the approval of the Lord Jesus Christ.

The ready reign.

Those in idleness are not ready. Only the busy are prepared.

Those who are ready for the coming of Christ are ready for anything.

A guest is welcome only in a prepared home.

Those who are not ready are not reliable.

Unreadiness is the secret of most failures in fortune and in soul. In the moment when Opportunity knocked at the door, the answer had to be, "Wait." But Opportunity never waits; her watchword is "now," and her invitations can be accepted only by those who are ready. Not to be ready means failure.

Why is youth so important a period in life? Because it is a period of getting ready to live. In youth one equips himself for life. If his preparation be thorough and wise, he enters life a master, strong, and not weak. So many young people fail in life because they undertake work for which they are not prepared. They have not taken the time to get ready for it. Those who undertake work without careful preparation are almost sure to fail. Painstaking preparation will fit us for any duty the Lord calls us to perform.

We should be ready for that brief experience which we call death. Life is serious, but not death to those who are prepared. By preparation we conquer the terrors of death while living. The ready soul has no fears of death, but welcomes the summons to pass over the river. To such death is only a glorious exchange—a passing out of the shadows of earth into the glory and bliss of heaven. But how fearful for death to find us not ready!

The disciple should ever be ready for work. Work for the Master is a delightful service. Our time in which to work is very brief. The years chase each other like shadows. We should work while it is day; for soon the night of death will come, when no man can work. Work for the Master is the most glorious of all work. It is not work for a day, but for eternity. Souls are involved. How important the work! Are we ready for it? The destiny of souls is depending on our readiness.

We should be ready for living. Our lives were not given us by accident, but God gave each for a purpose. It is a sin to happen upon a course of life. As one must get ready to be a carpenter, a printer, or a school-teacher, so one must get ready for living. What are we placed on earth for? What was said of one man, "There was a man sent from God," is true of every man. Each life is sent from God. God has a work for every man that comes into the world. No life should fail to glorify God in both body and spirit. Our aim in living should be: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." This gives life but one aim, the highest possible aim, and makes it very simple. Life with such an aim will be wonderfully beautiful and cheerful. Some people seem in all their labors never to have a higher thought than simply making a living. Life with such a motive is to drag out a miserable existence. All their life is spent among the things of earth, and they never lift their eyes to the skies, where the stars of God shine. But with a single purpose in life—to please God—all their labor is pleasant. It takes the gold from earth and places it in the skies. The end of life is not to toil and moulder in the dust, but to glorify God in all that we do, so that we may reign with him in that land where our treasures shall never be taken from us again.

Queries.

Brother Lipscomb: Is it right for me to put my membership in with the Presbyterians when there is no other church, if I do not believe in their doctrine? I would like to know the scripture that teaches on that point, if there is any. I belong to the church of Christ, and the Presbyterian Church is the only church in six or eight miles of me.

Spring Water, Ore. E. L. HUTCHINS.

If I could worship with the Presbyterians in one place, I could in all places. If one member of the church of Christ can worship with them without sin, all members can. So if you can meet and worship with them without sin in Oregon, all can and should do it, wherever they are. The will of God ought to guide a man in all these things. If the Presbyterians teach and practice the will of God, it is every man's duty to worship with them and build them up; if they do not teach the will of God, it is wrong to give your influence to build them up and spread their teaching. If there is only one man in the community that knows the truth, there is so much the greater obligation resting upon him to teach and practice that truth in the community. It is every man's duty to practice the Christian religion as the Bible teaches it. It is as much his duty to do it where no one else does it as it is where there is a large church to meet with, and there is the greater call for him to do it. To give up the truth and build up error because there are no friends of truth in a community is to betray the truth because it is unpopular. The duty is to practice and teach the truth. Worshipping God is not a matter of convenience, but of solemn duty that each owes to God.



Brother Lipscomb: Please give me some light on John 6: 53, 54: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." A brother preached; another brother and my wife and another sister confessed Christ. The preacher said to me, "These sisters have no life in them yet," and had me take these women fifteen miles on the next Lord's day, and then they did not have the bread and wine. This was eight or ten years ago. I have been pondering on these scriptures, and do not know whether they belong to us or not, as they were spoken to a mixed multitude. So give us some light.

JOHNSON PERRY.

The verses quoted do not refer to partaking of the Lord's Supper, I feel quite sure. They were spoken before the Lord's Supper was established; and if they referred to this, the hearers could not have understood it. To eat his flesh and drink his blood was to take his teachings into their lives and let them enter into their spiritual lives, as his flesh and blood entered into his life. It is a comparison like drinking of the living water in John 4: 6-15. While the teaching of the preacher was misleading in reference to these passages, if our brother has lived with these sisters eight or ten years without partaking of the Lord's Supper, the fruits would indicate a lack of spiritual life. Jesus instituted the Supper as a memento of his love to man, and tells his disciples they are to observe it in memory of him, and that where two or three meet together in his name he is in the midst of them. This brother and these sisters ought to have gone to meeting and worshiped God in their own community, and by this time they would have converted a number of their neighbors that are lost because of their failure to do their duty. Meet and worship God, and he will bless you.



Brother Lipscomb: About thirty years ago my attention was called to the Gospel Advocate by a Baptist preacher holding it up between his thumb and forefinger and calling it "a little filthy sheet." I took it and compared it with my Testament, as I carried it in my pocket. I have read and compared it with my Bible ever since; and, as I understand its

teaching, God is a God of means in every sense. Now in this community are two ladies, friends and neighbors, that claim to cure all maladies flesh is heir to without means. It is new to me, and I am so blind I cannot consider the matter. They require no faith on my part, only to quit my medicine for a few days and give them a chance at my ailment. As a son with a father, I want you to give me light on the system. They call themselves "Christian scientists." When, where, and by whom was this system organized, and does it not upset James on healing the sick? Hico, La. N. R. FUNDERBURK.

What is called "Christian science" originated with Mrs. Mary Baker Eddy in 1866, a resident of Lynn, Mass. She claims that all believers can cure diseases. Many ridiculous theories are attributed to them; whether real or not, I am unable to tell. I have the statement of faith as given by Mrs. Eddy herself, but I am unable to understand it. Her statement is: "When apparently near death, my convictions laid hold upon the divine verity that all evil, whether moral or physical, must be nonexistent, because contrary to the omnipotent Good, God." That is interpreted to mean that all disease is imaginary and all sickness is imaginary, and all that is to be done to cure a person is to get him to think he is well. I do not understand them; I do not think they understand themselves. They claim to have made a number of converts. This is not strange; nor is it strange that they should make the impression they heal some. Imagination has much to do with a great many cases of sickness, and such can be helped if they can be got to think they are well; but smallpox, measles, cholera, and a broken leg are not wholly imaginary and cannot be healed by imagination. An old physician, lecturing to his students, told them that of the number that send for a physician, three-fourths or over would get well of themselves, and that this proportion getting well would give a physician the reputation of a good physician. So if they could get a number of patients and be careful to do nothing to kill any of them, they might be sure of making a good reputation. In medicine you never are able to tell whether a patient would have got well without the medicine or not. A "Christian scientist" goes to see a number of patients; three-fourths of them would get well without any attention, and they claim, and the people give them, credit for healing that number. I have no idea they ever healed a single sick person. They may have, through the assurances given, cheered up some despondent ones; but the whole pretense of divine power to heal is an absurd pretense.



Brother Lipscomb: For some time we have been using your lesson helps in connection with the Bible. In our Bible school—or, in other words, the church—here, which meets to worship each Lord's day, we take up the study of the Bible as mapped out in the international arrangement; but Brother — has taken rank exceptions to them, and denounces all as disloyal who use them, thereby causing some to stumble, bringing about strife, contention, and confusion; for, you know, no matter what one may advocate, he will have his following. Now, Brother Lipscomb, I would like a personal letter from you on the subject, for I desire to continue the study as we have been doing. We have grown "in grace and in the knowledge of our Lord and Savior Jesus Christ" very fast, and all we want is the truth.

A private letter was asked, but we mark out all names and places and give an answer here. We have nothing to say to one that is not for all. Jesus plainly teaches that God gives different talents to different persons, and each is held accountable for the use of the talent committed to him. 1 Pet. 4: 11 says, "If any man minister, let him do it as of the ability which God giveth;" but these objectors to private teaching say, practically: If a man has not the talent to make a public oration, he must bury his talent and do nothing. The obligation to teach the Scriptures to men in any and every way that it can be done ought not to be yielded for a moment. God has

made it the duty of every Christian to teach in every place and in every way the word of God to every creature in the world. No one can surrender that right and be true to God. Every creature in all the world is to be taught, and God has made no restrictions as to how it is to be done. It is as great sin to restrict the methods and hinder the teachings of God as it is to add to his appointments. Those who thus assume to do what God has not done in each extreme are to be resisted, for both extremes destroy fidelity to God and corrupt his service. Objections, of course, can be found to the methods of teaching. They are left to man, and all his methods are imperfect. It is better to have the Bible than to have the lesson in a book to itself. We all admit this, and urge the use of the Bible. The reason it is better is that they get a better acquaintance with the Bible and see the connections better; but the trouble is that you cannot get them to bring the Bible. As between the lesson in the Quarterly and the preached sermon, the pupil gets much the better idea of the scripture from the lesson when he reads it himself and sees other scriptures to explain it than he does from the preached sermon, when he hears a passage read out of its connection here, another there, without seeing or knowing the connections. Another point is that the comments made on the scriptures in the lesson are much more intelligently and carefully made than those in the preached sermon. I have no doubt the average pupil learns more of the Bible from the printed lesson than he does from the average sermon preached. A man who makes war upon this or any other method of teaching and studying the Bible shows he fails to understand the Bible on a vital point. When they confound these methods of teaching where God has made no order with the substitution of human ordinances to do the work God ordained the church to do, they at once show they are led by narrow prejudices, and not by the understanding of the Bible. The extremes on each side subvert the order of God, and are to be resisted—kindly, but firmly, resisted.

Vicious Boys.

Now, boys, let me beseech you not to be vicious. Do not, because you have it in your power, tease a cat, worry a dog, or run a horse almost to death simply because you want to be doing something. I know that you are bubbling over with fun and frolic, but it is quite as easy and much more to the purpose to indulge in manly sports—something that will bring the ruddy color to your cheeks, the brilliant, healthful flush to your eye.

When I see a boy pouring coal oil over a cat, and then setting it afire, just to see her run, I say: "Woe, woe! The gallows will get him yet!" I am sure that some boys indulge in many foolish freaks, without thought of the consequences, who are not really vicious, but it is no good sight, and from which many will prognosticate an evil ending, to see him idling off his time in harmful play—torturing dumb animals who cannot speak their misery.—Youth's Southland.

Working with an End in View.

Every boy should start out in life, and the starting point should begin in the schoolroom, with the determination to do something, to be something in the world's great drama. You are not placed here merely for the purpose of eating, drinking, and being merry.

No; God has work for every one of his creatures, and while some are compelled by nature to be hewers of wood and drawers of water—and all honor to them if they perform these duties well—yet what a noble calling it must be to be a molder of thought among the world's greatest intellects! All men who strive are much more beautiful than those who are content with mediocrity. Though, while striving, dear reader, be open and aboveboard in all your dealings with other boys. Let it be said of you that your word is as good as your bond, than which nothing better could be said.—Youth's Southland.

That man may safely venture on his way
Who is so guided that he cannot stray.

—Walter Scott.

Home Reading.

BETH'S BEAUTIFUL THOUGHT.

When Mr. Morton learned that his mining interests would detain him in Zacatecas the entire year, he sent for his family, knowing that the different climate, and everything connected with the quaint Mexican city, just within the torrid zone, would be a pleasing change to his children, accustomed only to their northern home.

His daughters, Beth and Bertha, were especially pleased with Zacatecas, and for some time after their arrival they were too much interested in things in general to give much attention to anything in particular. They roamed here and there; investigated this, that, and the other thing; and were as busy and curious as bees in a new hive.

Zacatecas is a quaint, Oriental-looking town, very much like the towns of Palestine. The houses lie among the hills as grain lies in the hopper of a mill. The low, flat-roofed, square buildings are after the Moorish style, and rise in terraces up the steep declivities. They are so crowded that there seems no room for growth, unless it be up the mountains, or down the one valley toward the plain of Guadalupe. The surrounding hills are rich in silver, mines having been opened here nearly four centuries ago. Many thousands of men still find employment in re-opening the old mines or in discovering and working new ones.

To the two northern girls the customs and costumes of the people were quaint and interesting. The men dress in coarse white cotton; wear the broad-brimmed, sugar-loaf sombrero, or hat of straw; and wrap themselves in a zarape, or shawl. The women dress in all the colors of the rainbow, and are partly wrapped in a dark-colored reboso, or large scarf. All the natives who are not barefooted wear sandals.

"They must be a very religious people," said Bertha; "they are always attending mass, going to this or that shrine, or doing penance for their sins."

"And always praying to the Virgin and los santos, as they call the saints," said Beth.

"O," cried Bertha, "I heard a curious thing yesterday. Have you noticed the queer-shaped mountain high above the town? It looks like a buffalo with its back up, and is called the 'Bufa,' the Spanish for 'buffalo.'"

"It has a trail running to the very top," said Beth. "I often see people going up and down and wonder what they are doing."

"They go to do penance and get absolution in the chapel called Los Remedios, away up on the mountain. To make the penance more difficult for themselves, and more acceptable to the saints, many climb up all that long, steep trail on their knees."

"Poor things," said Beth; "and many of them seem to have such hard, scanty lives anyway, especially many of the women."

"And especially Dolores," said Bertha; "she has the right name. I never saw a more doleful countenance."

Dolores was the woman who came in occasionally to do the Mortons' washing and help Annita, the housekeeper, about her work. Although a young woman, she looked worn and weary, and seemed oppressed by some great sorrow. Beth and Bertha often wondered about her, but, because of her quiet, repellent manner, forbore to question her.

But one day, moved by pity for silent, sorrowful Dolores, Beth asked Annita about her.

"Si, Señorita, Dolores have much sorrow," replied Annita. "When she be married only one little year they bring her young husband, Juan, home from the mines with a hurt back and head. He lay sick so many days that the food and money all go, and Dolores must turn lavandera and go here and there washing for the Americanos, leaving poor Juan and the little babe much alone. Then the poor little babe sicken and die, and Dolores grieve much. But Juan know not the babe have gone. He know not Dolores, either; he know not anything, but is always in a sort of siesta, his eyes dim and roving, and his words without meaning. It is the wound on his head, Señorita."

"O, poor Dolores; no wonder she is sorrowful!" cried Beth. "Is there anything I can do for her, Annita?"

"Dolores is poor, and Juan need much," replied Annita. Then she added significantly: "The Señorita have much."

Beth took the well-meant hint, and that very day sent a basket of dainties for the sick man, and a roll

of clean linen for his bed. Thereafter many things much needed found their way to the poor little home. Dolores was very grateful.

"May the saints reward you, Señorita," she said fervently to Beth. "I mention your name to them in my prayers, and I pray to them always for my dead babe and my sick Juan."

"O, Dolores, your little baby no longer needs your prayers; it is safe and well with the dear Christ. Pray to him for Juan, Dolores, and for yourself. He alone can answer prayer and send comfort."

But Dolores shook her head. "The Señorita be Protestante, she not understand," she said, sadly. "As for me, I fear el Christo, and pray only to los santos and the blessed Mary."

Nevertheless Beth often told her of Christ, and as the girl talked lovingly and earnestly, strange new thoughts came to the sorrowful woman. Was el Christo really so merciful and helpful, and was her babe already safe in his bosom? If she told him of her poor Juan and his strange siesta, would he hear and pity and help? But her early teaching was strong upon her, and she continued to say: "I pray only to los santos and the blessed Virgin."

One day Beth went with a party of friends to visit the chapel of Los Remedios on the top of the Bufa. They went on donkeys, and were a merry party. It was some saint's day, and many believers were climbing the mountain to do penance and get absolution in the chapel on the summit. Slowly they toiled up the long, steep trail. Most of the pilgrims were walking, but here and there were little groups on their knees, moving slowly and laboriously upward.

Among these kneeling, moving figures was one that attracted Beth's attention. Surely that dotted gown was one she herself had worn; and the brown cotton reboso about the shoulders, the pathetic droop of the dark head, and the whole weary figure were all familiar. It was Dolores going up the mountain on her knees to entreat the saints for her sick Juan.

"O, poor thing!" cried Beth. "And she is already so weary and worn that the exertion will kill her. She shall mount my donkey and ride up to Los Remedios, if she must go there."

And springing from her donkey, she hastily approached Dolores. But the Mexican woman was too absorbed to notice her. She was holding her rosary and praying audibly, using not the customary formula, but an intense little prayer of her own: "For my poor Juan," she moaned. "O, saints in heaven, that he may know me once again; that he may but speak my name!"

The words were full of agonized entreaty, and Beth felt that they removed the speaker far from her. What could she, the happy, care-free girl, say to this half-frenzied woman? She looked up the Bufa to where the spires of Los Remedios were dimly outlined against the blue Mexican sky, then turned again to the kneeling, praying Dolores; and suddenly a gracious thought came to her—a thought suggested not by los santos to whom Dolores was praying, but by el Christo, to whom she herself was lifting a wordless cry.

"What a simple, easy thing to do!" she said, gladly. "I wonder I did not think of it before."

So mounting her donkey, she rode down the mountain, into the town, and straight to the office of an American surgeon whom she knew. Presently she was in the street again, and with her was the surgeon. Straight to Juan's little cottage they went, making haste, that there might be time for a thorough examination of the sick man before the return of Dolores.

"Father," said Beth that evening, "what will be the cost of that little excursion you promised me into tropical Mexico?"

"Fifty dollars, perhaps," replied Mr. Morton. "Why do you ask, my dear?"

"Because I want to give up the trip and use the money for something else. Dr. Dayton says Juan's trouble is caused by some pressure on the brain, and that a surgical operation will probably cure him. O, father, think what that would be for Dolores!"

"And you want to give up your pleasure trip and spend the money for this operation," said Mr. Morton, much impressed by his daughter's generous self-denial. "Well, well, do as you please, child. But remember that you cannot eat your pudding and have it, too. This is all the money I can spare now, and if you spend it for the one thing, you must do without the other."

But this was just what Beth had planned to do. It was the beautiful thought that had come to her on the Bufa.

The next day the operation was performed, and a few hours later Juan awoke both from the effect

the drugs given him and from the stupor that had so long oppressed him. He looked calmly from one to another of the little group about him, and when his dark eyes, full of the old familiar light, fell upon his wife, into his wan face came the long prayed-for look of recognition.

"Dolores," he said, softly, "what a long night it has been, dear! But it is morning now."

"Very good, very good, indeed," said Dr. Dayton, rubbing his hands with satisfaction. "We shall soon see him a well man, I think."

Then Dolores, with a glad cry, fell upon her knees, sobbing joyfully and uttering thanks—not to los santos now, nor to the Virgin, but to el Christo, whom she no longer feared.

"He alone could put it into your heart to do this heavenly thing for me, Señorita," she said to Beth. "It was because of your love for him that you did it. Only he can answer prayer and send comfort. I love him dearly, and will pray to him only as long as I live."—Anna E. Hahn, in *Forward*.

THE WILLING HEART.

They kept no maid in that household. Auntie had been up all the previous night engaged in a struggle with bronchitis, and grandma was prostrated by the sudden heat of the June day, when a pair of cousins and a lady from Chicago dropped in unexpectedly to luncheon, and the cousins, who wished to catch a train, wanted the meal to be ready within half an hour.

Now, though given to hospitality, it must be owned that just at this time auntie felt that she could have wished that these visits might have been delayed. However, the guests were welcomed and made as comfortable as possible in her shaded parlor with palm-leaf fans and ice water, and then auntie returned to the kitchen and examined the larder with a sinking heart. There did not seem to be enough of anything. Just at this moment in came Marjorie. She was only half past ten years old, and it had not occurred to auntie that she could be of much assistance, but the little girl herself was the picture of hearty good cheer.

"I'll help you," said she. "You'll want more things from the market, won't you? Where shall I run to first?"

She put on her hat, took a basket, and in a wonderfully short time she was back again with chops, strawberries, and bread.

"Now, I'll set the table, and you do the other things," she said.

So, with her prompt and willing help, lunch was ready at the desired moment.

"Well," said one cousin, with cousinly frankness, "how did you manage to get such a fine lunch as this in such short order? I told you to get just a cup of tea and a piece of bread and butter, but to look at the table one would suppose you had been preparing for a week."

Auntie laughed. "Thank Marjorie," said she. "It took her help to get this lunch together."

The lady from Chicago glanced down with an appreciative eye at the round, flushed cheeks of the little girl, and marked the "dewdrops" that besprinkled the bridge of her dear little nose. Then she laid her hand gently upon Marjorie's heart and felt its beating. "I can tell that she was a great help," she said, "for she has the willing heart, and if one has a willing heart and obedient hands, one can do a great deal."

Lads and lassies, I am going to tell you a secret. It is a great happiness to us "grown-ups" when the children we love give us a willing service. Your quick footstep, your ready answer, and your smile make all the difference in the world to us. Even if you are a little clumsy, it doesn't matter, if you have what the lady from Chicago called "the willing heart." You can learn, and we love to teach you when you like to learn; and what you learn while young will be useful to you all your life.

When the boys and girls of a family do willingly and well their part of the daily work, the life of the household moves on like a piece of well-oiled machinery, and mother, who is always the chief engineer, enjoys governing the machine. See to it, then, my boys and girls, that it is never one of you who causes any friction or jar.—Eleanor A. Hunter, in *Good Cheer*.

They that give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety.—Franklin.

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Editorial.

REV. 14, 15, and 16.

Rev. 13 ends with an account of the second beast, that is usually interpreted to represent papal Rome, which is a combination of religion and temporal or governmental power. It represents that combination as going to such excesses as to cause all, great and small, rich and poor, free and bond, to receive a mark in their forehead, or in their hand; and that no man could buy or sell that did not have the mark or name or the number of his name, and that the number of his name is six hundred three-score and six. We cannot tell what the mark was or in what sense it gave the right to trade, or what is meant by the number of his name; but, granting that this whole vision refers to any sort of combination of religion with worldly governments, it is very clear that the whole matter is out of harmony with the will of God, and is doomed to come to naught, and Christians, therefore, should be exceeding careful not to form any sort of combination with the kingdoms or governments of this world, further than complete submission to them, unless their laws and requirements conflict with the laws of God. In that case the apostles decided that it was better to obey God than men, as the highest obligation resting on the children of God is submission to his word.

Then Rev. 14 opens with a vision of the Lamb, and of a hundred and forty-four thousand with him, having his Father's name written in their foreheads; and these were singing a new song before the throne, "and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. . . . These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb; . . . for they are without fault before the throne of God." I do not know who these are, only that they represent faithful servants of God and of Christ, and are beyond the reach of all harm, and this scripture shows that such will be the outcome of all who do as they did. It is truly refreshing to read of such right by the side of those who follow the popular tide, the wisdom of the world, and bring such awful ruin upon themselves and the world. The wisdom of this world always has been, and always will be, foolishness with God. All, therefore, who follow the wisdom of men in their religion, instead of the wisdom and word of God, are certain to end in ruin. But how precious to the faithful child of God is the certainty that, come what will, he is safe in the hands of God and can suffer no real loss here, and in the end will stand with all the redeemed, singing the praises of God and the Lamb forever! No one who loves and serves the Lord faithfully need have any dread of the awful calamities that are to come upon the world and upon all false systems of religion.

Next follows the vision of an angel flying in the midst of heaven, having the everlasting gospel to preach to every nation, kindred, and tongue that dwells upon the earth. And he said, "with a loud voice, Fear God, and give glory to him; for the hour

of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Whatever else may be couched in this vision, it shows God's goodness and love and tender mercy in providing salvation for men, and sending it to them, inviting them to partake thereof and live, and warning them of the danger that awaits them if they refuse it. Thus God gives men fair opportunities; and if they are lost at last, it will be their own fault. I had much rather spend my time in calling sinners to the Lamb of God and teaching Christians how to walk the narrow way than to spend my time and talent trying to tell people when and where and how these wonderful visions of Revelation will be fulfilled; for if I were to succeed in telling these things correctly, the people would not know it to be so, and it would not save a soul of them if they did. But when I preach the gospel of Christ to sinners, that shows them the way into salvation, and then they can read that for themselves in the word of God and can know it is there for themselves. In this I may save myself and those that hear me, but in speculating on the fulfillment of prophecy I may become so engrossed in that as to neglect practical duties, and may lose my own soul and cause the loss of those that hear me. In this one matter of salvation I want to be on infallibly safe ground, and I thank the Lord he has provided that I may; and so may all others if they will.

Immediately after the vision of the angel and the everlasting gospel comes a dark picture again: "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." (Rev. 14: 8-11.) This represents an awful ending to those who partake with the beast and his image and receive the mark of his name; and while I need not try to tell anything definite about this false religion, this Babylon that is to fall, I can say with certainty that no man will come to this end that will read, study, and practice the pure word of God as it stands in the New Testament, and forms no alliance with any system of error, and that stands aloof from all institutions of man's wisdom, and has nothing to do with any of them except to obey the law of the land and be a quiet, submissive citizen. A man that obeys God will of necessity obey the laws of his country, unless they bid him do something that would be disobedience to God; in that case he will still obey God, and not obey men. All the world knows, if they would think for a moment, that this course is safe. If we begin to obey men in things contrary to the word of God, we may take the mark of the beast upon us before we know it, and then at last find ourselves involved in the fall of Babylon, the destruction of the beast; but if we stand squarely upon God's word in all things, we will be infallibly safe.

Verse 12 says: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Such a passage as this in the midst of such dark pictures as are drawn in this chapter as connected with the downfall of the beast is like a beautiful oasis in the midst of a great desert, and is calculated to fill the soul of the faithful child of God full of joy and consolation, and give him a feeling of the greatest security amid the terrible crash of ruin indicated in the connection.

This consolation is completed in verse 13: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." In order to die in the Lord, we must live in him; and in order to live in him, we must enter into him by obeying the gospel. All who do these things are safe, no matter when Babylon falls. There is nothing else that can be safe for us.

The rest of this chapter is taken up in an account of the angel reaping the earth with a sharp sickle, and gathering the clusters of the vine of the earth, which are understood to represent the wicked, into the great wine press of the wrath of God. "And the wine press was trodden without the city, and blood came out of the wine press, even unto the horse bridles, by the space of a thousand and six hundred

furlongs." This is an awful picture of ruin, but it is so assuring to know that none of God's faithful children will be involved in it. This is our wisdom: that we stand aloof from every sort of error and every phase of combination with the institutions of man's wisdom, no matter what or how inviting they may be.

Chapter 15 is a short one, but it introduces in rapid succession some more wonderful visions. First are introduced seven angels, having the seven last plagues, in which is fulfilled the wrath of God. Then, before introducing the pouring out of the vials of God's wrath, another one of those pictures is given that so wonderfully encourage God's children to continue faithful: "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." This is another rich oasis in the desert for the children of God. It shows that the people of God can refuse the beast and the mark of his name, and can gain the victory over him if they will, and that many of them do so, and the joyful outcome of so doing. Brethren, let us be faithful, and never allow ourselves to form any of these alliances with the beast, with the world, and with false religions.

Then next he presents seven angels coming out of the temple, having the seven last plagues, clothed in pure white, and their breasts girded with golden girdles; and unto the angels were given seven golden vials, full of the wrath of God, who liveth forever and ever. Then the chapter closes with this wonderful statement: "And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." I am not going to try to tell what this part of the vision represents, what the temple represents, and such like, simply because I do not know. But it all shows that God had an important hand in the matter, whatever it is. In fact, all these visions show that he has a hand in all the things that are indicated as occurring among men, and with worldly governments, or kingdoms, and all politico-religious institutions as well. It is all a mistake to suppose that God has no hand in the affairs of men and nations.

In chapter 16 the seven angels were directed to go their way, and to pour out their vials of the wrath of God upon the earth. "And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image." (Verse 2.) Those that had the mark of the beast and worshiped his image are generally supposed to be religious people, who had formed improper alliances with worldly powers; and if that be true, then that is the class of men this plague was poured out upon, and that for their disregard of God's authority.

"And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea." This is an exceedingly strong figure, and indicates terrible punishment.

"And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy." This indicates great wrath poured out upon people who have persecuted the Lord's people. Wicked governments have done this, and so have false religions that have been allied with the powers of this world; and upon such these vials of wrath were poured out. They had thirsted for the blood of the Lord's people, and now he gives them blood to drink. Yet people say the Lord has nothing to do with the affairs of this world. I do not see how any one can read these chapters and say so.

"And the fifth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory." Thus God sent these awful plagues

upon men, that they might be warned thereby, and repent; but they repented not.

"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." This indicates punishment beyond expression, punishment sent by God upon men in this life; and yet for all that they will not repent. Such are hardened and steeped in sin beyond the power or inclination to repent. Nothing but ruin awaits such men. O that the wicked of this world would repent!

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." At the same time three unclean spirits like frogs went forth to the kings of the earth, and the whole world, to gather them to the great battle of Armageddon.

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done." These seven plagues are called the "last;" but I do not know how to explain as to time, country, or nations. We have first seven seals, then seven trumpets; and then seven vials; and it is possible all three of these run over the same periods of time, and pertain to the same countries and people, but to different phases of events, plagues, and blessings. Of this I have but little to say.

In verse 15 is something practical and important to all Christians: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." We need, therefore, to be always on our guard, lest in an evil hour we be led away from the truth, and these awful plagues come upon us. E. G. S.

ADOPTION.

To adopt is to receive the child of another as one's own and to bestow upon it the affection, treatment, and privileges of one's own child. Christians are spoken of by God as his adopted children. They are his by adoption. This would indicate they are not his naturally—they are not born by natural birth into the family of God. This is true. Man was in the beginning a child of God. God created him as his own child, and as his child placed him to reign over the world. The genealogy of the human family, as given by Luke, traces all back to "Adam, which was the son of God." Adam was created by God as a member of his family. But now the children of Adam are not by virtue of their birth in the family of God's children.

Paul, writing to the Ephesians, represents them as walking "according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. . . . At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." (Eph. 2: 2-12.)

God had created the world and Adam, and had placed man in the world to control and enjoy it, and he dwelt with him as his Father and God. Man sinned against God, accepted the devil as the ruler, and carried the world into rebellion against God. He alienated himself and the world over which he ruled from God, and brought them under the dominion of the evil one—"the prince of the power of the air, the spirit that now worketh in the children of disobedience." He thus alienated himself and his home from the family of God, and became a member of the family of the evil one. He breathed

into the spirit of the evil one, and the children born unto him were by nature children of wrath, born in the kingdom of the evil one, and breathed its spirit from birth. Such could be only vessels of wrath fitted to destruction.

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." Man, by his sins, forfeited his favor and his inheritance as a child of God, became a child of wrath, and God, through Christ, proposes to readopt him into his family, or so many of the children of men as will trust him, follow him, enter his family according to his appointed way, drink into the Spirit of God's family, and thus in truth and spirit become one of them. To become one in spirit and in truth is to be willing from the heart to live according to the laws that regulate the family of God. If he drinks into the Spirit of Christ, he is willing to obey him from the heart. Having the Spirit of the family means doing from the heart, obeying from a feeling of love instead of fear. The difference between obeying from the heart and obeying from a sense of fear is the difference between a son and a servant. Under the Mosaic law the service was rendered as fear. It was not from the heart. Under the Christian law it must be from the heart, so it is a service of love.

Paul, in Gal. 4: 4-7, says: "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Those of the Jews who received Christ were promoted from the state of servants to that of sons. As preparatory to being received as sons, the Spirit of adoption must be in their hearts, a desire to become members of the family of God. This desire is imparted through faith in God. Without faith in God none could love him or his service or desire to become members of his family. When the Jews believed in Christ they were promoted from the state of servants to that of children, and when they became children then they drank into the Spirit of the family, so could call God "Father."

Paul, in Rom. 8: 13-15, gives the same thought: "If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." He seems to place the relying upon the fleshly family of Abraham and giving rule to the lusts of the flesh together. This is because the Jewish law could not restrain the lusts of the flesh, "in that it was weak through the flesh," and those who relied upon the fleshly relations for salvation would be ruled by the fleshly lusts. Those who are led by the Spirit of God entered the spiritual family of faith, and were not again to receive the spirit of bondage (or slavery of Judaism), but the Spirit that pertained to the state of sonship, into which they were adopted. This adoption must carry with it and grow out of the Spirit of adoption, or the desire to live as "sons and daughters of the living God."

The change from the state of alienation to that of sons is adoption. While the person must in faith, feeling, and purposes be prepared for entering into the family of God, he must by formal act be adopted into the family before he can enjoy the privileges and possessions of the family.

A child might be fond of the family, love the members, enjoy the associations, and in turn be loved by the family, yet without compliance with the laws of adoption could never enjoy the privilege or inherit the possessions of a family. There have been examples of children being taken into the association of a family of wealth, and trained to enjoy its luxuries and expect its favors, yet when the head of the family dies, because of failure to comply with the legal forms of adoption this child could not inherit, so was left helpless. It were better such had never known the luxuries of wealth than, after it has learned to enjoy them, to be cut off from them and be forced to a state of want and poverty for which it was unfitted by the life of luxury led for a time.

When the person has been fitted in heart and life, by faith and repentance toward God, for the enjoyment of the privileges of the family of God, he is then by a burial out of his old family relations and a resurrection in the new ones adopted into the family of God. Baptism is the act of adoption by which we pass out of one family and are brought into the new one with God as our Father, Jesus as our elder brother, and by which we acquire the right to the blessings and favors of the family of God. After we have been legally adopted into the family of God we must, by a cultivation of the associations of the family, attending its family gatherings, engaging in its life and callings, drink more and more into the Spirit of the family, that we may not lose our fitness for its privileges and forfeit our rights to its inheritance. A woman may have her feelings and desires for a marriage all aroused, and if the marriage is not legalized, her love and affections render her the more miserable, and her condition is the more pitiable. The adoption, like the marriage, does not help us unless it is legally perfected. D. L.

We have received the amount called for for Brother Asadoor Paul. This was received from the following places: Ashland City, Tenn., \$1; Lebanon, O., \$1; Valdosta, Ga., \$3; Sparta, Tenn., \$1; Nashville, Tenn., \$1; Bible School, Nashville, Tenn., \$1; St. Louis, Mo., \$1; Elkmont, Ala., \$0.50; Granville, Tenn., \$1; Cash, \$1; Nashville, Tenn., \$1; Park, Ky., \$0.50; Cash, \$0.50; Bandanna, Ky., \$1; Cash, \$2; Cash, \$1; Tullahoma, Tenn., \$2.50; "A Brother," \$0.50; Louisville, Ky., \$5; Nashville, Tenn., \$2; Era, Tex., \$1; Horse Cave, Ky., \$4.50; Louisville, Ky., \$1; Mont Rose, Obion County, Tenn., \$3.60; Murray, Ky., \$1.50; Mann, Tex., \$2; Santa Anna, Tex., \$2.50; Senatobia, Miss., \$5; Dibrell, Tenn., \$1; Bagdad, Ky., \$2; Austin, Tex., \$0.50; Iron Bridge, Ky., \$1; Fort Worth, Tex., \$5; Wildersville, Tenn., \$1; Slater, Mo., \$1; Poplar Bluff, Mo., \$1. Total amount received, \$61.10. We sent fifty dollars of this amount to Brother Paul, and will send the remainder to Brother Bishop in Japan. D. L.

Idle Foot was Tired.

A lady was watching a potter at his work, whose one foot was kept with "never-slackening" speed, turning his swift wheel round, while the other rested patiently on the ground. When the lady said to him in a sympathetic tone, "How tired your foot must be!" the man raised his eyes and said: "No, ma'am; it isn't the foot that works that is tired; it is the foot that stands! That's it."

If you want to keep your strength, use it. If you want to get tired, do nothing. As a matter of fact, we all know that the last man to go to for a helping hand for any new undertaking is the man who has plenty of time on his hands. It is the man and woman who are doing most who are always willing to do a little more.—Youth's Southland.

Everybody writes and everybody writes well and everybody gets printed in the same type; the only thing left is style, and few writers have that.—Edwin

MOZLEY'S LEMON ELIXIR.**A Pleasant Lemon Tonic.**

For biliousness, constipation, and appendicitis.

For indigestion, sick headache, and nervous headache.

For sleeplessness, nervousness, and heart failure.

For fever, chills, debility, and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above-named diseases. Fifty-cent and \$1 bottles at all druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation, and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite, and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALLDRED,
Doorkeeper Georgia State Senate, State Capitol, Atlanta, Ga.

Mozley's Lemon Elixir

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

MRS. S. A. GRESHAM.

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MOZLEY'S LEMON HOT DROPS

Cures all coughs, colds, hoarseness, sore throat, bronchitis, hemorrhage, and all throat and lung diseases. Elegant, reliable.

Twenty-five cents at druggists'. Prepared only by Dr. H. Mozley, Atlanta, Ga.

To Florida in a Hurry.

That is the way you go on the famous "Dixie Flyer" train, which carries elegant vestibuled sleeping cars through from Nashville to Jacksonville, Fla., by Chattanooga. Lookout Mountain, Kennesaw Mountain, Atlanta, Macon, and Tifton, leaving Nashville 7:30 A.M. daily, taking up direct connections in Union Depot, Nashville, with night trains from Western Kentucky and West Tennessee. In addition, the "Quickstep" sleeper leaves St. Louis daily at 7:20 A.M., and runs to Jacksonville, Fla., over same route without change. By this route you pass through the largest cities, grandest mountain scenery, and more points of historical interest than by any other line leading to Florida and the Southeast. Berths secured through in advance upon application. Call on or write to W. L. Danley, General Passenger and Ticket Agent, Nashville, Tenn.

A Funeral Sermon.

Death is no respecter of persons. He sends his shaft accurately to every heart. He never stops to ask: "Is this the palace of the king, or the cottage of the poor?" He sees no difference between the rich and the poor, between the wise and the simple. All are alike to him. He never heeds the piteous wail that comes welling up from bruised and bleeding souls at his approach. He has no mercy, and therefore he spares not. His mission is to steal the luster from the eye, the bloom from the cheek, the motion from the body, and the pulsation from the heart. This accomplished, he glides noiselessly out and goes in quest of another victim. Death is omnipresent. We cannot escape him. Like a Nemesis, he hounds our footsteps. A smile may play upon the face to-day, and to-morrow, perchance, death will chase it away. One moment laughter may break upon our lips, and the next they may be mute in death.

As we stand here in the presence of death, a thought that breaks the train of our perceptions is: We all live but to die. Like a flower that blooms, fills the air with its fragrance, and then dies, we pass upon the stage of action, inoculate the world with our influence, and then the light of life burns low, fluctuates, and goes out. Existence would be miserable—aye, a curse—were it true that death ends all. But death does not end all. The universality of belief in a future existence gives us an evidence weighty and irrefutable that we shall live after death. The idea of annihilation is repugnant to all souls. Did no repugnance grow out of this idea, we would reason that annihilation is the soul's destiny. Then why may we not reason, since the idea is repugnant, that annihilation is not its destiny?

To those living in the Lord there is no death. What seems so is nothing more than transition. That which we call death is but a suburb to the life elysian. 'Tis true the voice is silent—the utterance has ceased; 'tis true the eyes are glassy—the light has fled; 'tis true the body is cold and rigid—the movement has perished. But that which gave speech to the voice, luster to the eyes, and activity to the body, is not dead; it has passed by death untouched, unscathed, unharmed, and rests now in slumber in the sacred paradise of God.

Asleep in Jesus! Blessed sleep. From which none ever wake to weep; A calm and undisturbed repose, Unbroken by the last of foes.

Death does not result from chance. Like all evils, it follows the violation of some law governing the organisms of the body. Our bodies are composed of various organisms. These organisms are created to correspond with environment, and yet not all environments. There are some environments with which they cannot command correspondence. The result of their failure to do this is death. Let us reason from this that some time, somewhere, somehow, we will receive a body with organisms that shall be adapted to every environment, and death will no more ensue. Paul, in speaking of the soul, says that God shall give it a body as it shall please him. This is to be that body which disease cannot waste, which death cannot destroy. We would call this the body with perfect organisms adapted to every environment, and therefore its existence is without end. This is the body for which our sister has gone in search, and with which, because of her loyalty and devotion to his laws, God will clothe her.

ROYAL Baking Powder

Made from pure cream of tartar.

Safeguards the food against alum.

Alum baking powders are the greatest menacers to health of the present day.

ROYAL BAKING POWDER CO., NEW YORK.

Sister Mollie Walker, whose maiden name was Thompson, was born on December 10, 1859. At quite an early age, perchance in her sixteenth year, she accepted Christianity as from God. When she put on Christ she did not shun the sacred obligations which the holy relationship imposed upon her. She went into the divine vineyard, not as a sluggard, but as an earnest, faithful, conscientious worker. She was happiest when she could serve Christ the most. Sometimes beneath the clouds and sometimes in the sunshine she did her Master's work. Perchance she grew weary at times in her work of faith and labor of love (for what Christian soul is it that does not sometimes grow weary in the battle, and would not fain lie down to rest?), but she never murmured at the duties which came upon her for performance.

From her Savior she learned the lessons of patience and resignation, and, practicing these lessons in her life, she passed gradually into the likeness of the world's Redeemer. Her life was pleasant and beautiful. She had made it so by her deeds of love, which lifted the shadow of sorrow from many souls; by her words of kindness, which made life's pathway smoother to many feet; by her maternal care and interest for her children; by her fidelity and unselfish devotion to him who led her years ago to Hymen's altar; and, above all, by her sacrifices for the extension of God's kingdom and her unswerving devotion to his precepts. Such a life as this is indeed commendable, and you, her friends and relatives, have no words with which adequately to praise such a life. Think, then, what must be Heaven's laudation for this life. You cannot conceive it; you can only know that she is blessed.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." As her life was pleasant and beautiful, so her death was calm and serene. Like a cloudless day, she smiled upon the earth, then the night of death came, threw his shadows upon her peaceful face, then vanished; but—lo!—though death had touched there, peace and serenity still sat upon the countenance.

Yes, she has gone, and her departure has crushed your hearts. But do you know that by obedience to those laws which are born in Heaven's council chamber you can bridge the chasm which separates you from her, and in the sweet by and by cross over and join with her in singing the song of deliverance and of ascribing honor and praise to the Lamb?

Husband, children, I cannot gild the grief of your souls with words. In the presence of so deep a bereave-

ment words seem hollow mockery. I may urge you to lift your crushed and saddened souls to God, whose blessing is as the balm of Gilead to heal. Put your hands within his, and he will lead you through the shadow of this immeasurable sorrow; then through the region of death; and at last to an unbroken association with wife and mother, who now waits for you on the golden strands beyond the river, where the surges cease to roll. You cannot call mother back from the echoless shore. She now sings the new song; she now wears the jeweled crown; but—O, sweet, sublime, seraphic thought!—you can go to her. Only a few more hours of pain, only a few more days of labor, and then you, too, may close your eyes upon the visions of earth and yourselves lie down in the great slumber hall of the dead, from which, by and by, you will open your eyes upon the glories of paradise, where mother, in seraphic loveliness, awaits you to welcome you to a home not made with hands. I perceive that you weep, but I know that you weep not as those who have no hope. The book of her life, which was forty years in completion, gives you many assurances that all is well.

Let us not wish her back. She rests in bliss with the angels of paradise. Let us live as nobly and as godly a life as did she, so that when the summons come for our ascension, we, as was she, will be ready to make the long and last journey.

GARRETT W. M'QUIDDY.

Tracy City, Tenn.

Free to Everybody.

Dr. J. M. Willis, a specialist, of Crawfordsville, Ind., will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment, with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, la grippe, and blood poison.

A man to succeed in anything must be firm and persevering. He must form his purpose, and then adhere to it with tenacity. Of course, before a man engages in anything he should endeavor to ascertain if it is proper and practicable; and if he finds that it is, and he determines to engage in it, he should stick to it with the greatest persistence. He must not become discouraged and relax his efforts if he would succeed. This is true in regard to worldly pursuits, and it is equally true in regard to religious interests. A man who would be a Christian, and who would perform the duties of a Christian, must be persistent in his efforts; as the apostle has it, he must be instant in season and out of season. He must continually be dominated by one purpose and aim, and his efforts to accomplish his purpose must never be relaxed. He that is faithful unto death shall receive the crown of life.—Methodist Recorder.

If You Feel Depressed,**Use Horsford's Acid Phosphate.**

Dr. W. E. Pitman, Lynchburg, Va., says: "I have used it in nervous depression and dyspeptic troubles, with good result."

We never enjoy perfect happiness; our most fortunate successes are mingled with sadness; some anxieties always perplex the reality of our satisfaction.—Cornelle.

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That
Tired Feeling.

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"I always take Hood's Sarsaparilla in the Spring and it is the best blood purifier I know of." Miss PEARLE GRIFFIN, Baldwin, Mich.

"My blood was poor and sores broke out on my hands. Since taking three bottles of Hood's Sarsaparilla I have had no sores of any kind." Miss MARION UNGER, 23 1/2 Clark St., N. Y. City.

"I had that tired feeling all the time. I took Hood's Sarsaparilla and it made me feel like a new man. My wife was all run down; Hood's has given her good health." C. BOWLEY, Manville, R. I.

"Scrofula sores broke out on my little girl's face. I got a bottle of Hood's Sarsaparilla and before she had taken all of it the sores were gone. We think there is no blood purifier like Hood's." Mrs. HARVEY DICKERSON, 14 Townly Ave., Cortland, N. Y.

Brother McCaleb's Report for February.

Woodland Street church of Christ, Nashville, Tenn., \$15.35; Foster Street church of Christ, Nashville, Tenn., \$10.40; Brother L., \$5.25; Sister F. J., \$1; Sister A., \$1; Dunlap church of Christ, Hickman County, Tenn., \$10; Center Star church of Christ (colored), Hickman County, Tenn., \$2; Brother M's family, \$1.40; Brother H., \$1; Beech Grove church of Christ, \$10; church of Christ, Franklin, Tenn., \$16.10; Brother M., \$1.50; North Spruce Street church of Christ, Nashville, Tenn., \$1.25; Twenty-fifth and Portland Street church of Christ, Louisville, Ky., \$4.50; Brother W., \$1; Sister L., \$1; Brother M., 50 cents; church of Christ, Gallatin, Tenn., \$5; from my father's estate, \$50. Total amount for the month, \$138.25. Besides the above, the Twenty-fifth and Portland Street church of Christ here has made us several nice little donations in the way of family supplies, the price of which we do not know.

I have omitted any personal names, having come to the conclusion that probably some would prefer it so.

I express my gratitude to our Father for the fellowship of his children. In my visits among the churches I find I am expected to make appeals for collections. This is not my habit. I do not consider this the chief end of missionary work. In the language of Paul: "I seek not yours, but you." What the heathen world needs is not money, but men—consecrated, godly men, who seek first the kingdom of God and his righteousness. Such men will receive as much as is good for them and for the work into which they enter.

When I am out of means it is not the fault of others, but my own. He who knows us better than we know ourselves always teaches me a lesson by such experience, Some of these

lessons, it seems, cannot be learned in any other way.

Religious people generally, with some grand exceptions, have all gone a-begging. This is not the Lord's order. God's people should be taught to give because they love him, and not because they are begged to do so. The church at the beginning was not begged to give, but they gladly sold their possessions and gave freely. They did it gladly because they loved things above more than they loved things on earth.

Heathen countries are open for the gospel to-day as never before. I am daily praying the Lord of the harvest that he will send forth laborers into the harvest. J. M. M'CALEB.

Louisville, Ky.

Why Neglect the Jews?

For some time we have felt this to be a neglected field. The time seems to be ripe for their ingathering. They have much to begin with that many do not have. They believe in God; they are not idol worshipers; they are acquainted with the Old Testament Scriptures; they believe the prophecies, and only need to be shown from them that Jesus is the promised Messiah. The clipping below shows that some of them can be reached. Ought we not to invite them into our meetings and take a greater interest in them? J. M. M'CALEB.

Louisville, Ky.

"A LOST NEW TESTAMENT."

"Le Reveil d' Israel has published a singularly interesting story of a Jewish convert. A native of Russia, M. L. K., was early put in training for a rabbinical office, but his mind revolted against Talmudical puerilities and contradictions. Becoming a medical student, he made the acquaintance of revolutionists, and, conceiving a contempt for Christianity—which he knew only in a perverted form—he declared himself a Nihilist and an atheist. After being under police surveillance for two years, he fled to Geneva, and while engaged upon an anarchical newspaper, he determined, in order to attack Christianity, to secure a copy of the New Testament, of which he knew nothing whatever.

"Crossing a public garden one day, he picked up a small book, which was the very volume he required. The coincidence set him thinking, and a study of the book opened his eyes. After reading Matt. 5: 25, 26, he concluded that Jesus was a philosopher. A closer acquaintance in the light of the Old Testament convinced him that the Messiah of ancient promise had indeed come. Two years later the young man was baptized at Cologne, rejoicing in the knowledge of God through Jesus Christ.

"The unknown Christian who left the New Testament on the bench in the public garden was an instrument in God's hands of opening the eyes of the blind child of Abraham."

Field Gleanings.

I have recently had a letter from Brother Neff, of Donelton, Tex., saying that the church of Christ there has decided to hold two or three meetings in destitute fields. Good! No one doubts the scripturalness of such work, and the church that so labors will let its light shine. I would be glad to hear from other churches that will do such work. Donelton church of Christ has engaged in such work before, and has sent "once and again" to Brother Officer and others in the mission field. May the Lord bless them in this work.

My brother in the flesh, P. D. Lawson, has moved to Texas and located at Denton. He desires to spend his time preaching the gospel, and can be had for protracted meeting work or regular preaching. He is young in the work, but the brethren say he can preach the gospel in a plain, simple way, so as to be well understood by all. If any congregation desires a meeting in the spring or early summer and can use him, please write him at once at Denton, Tex. I am anxious to get him well in the work, for I have reasons to believe that he will be a power for good if properly encouraged.

Brother T. W. Phillips, of Grapevine, Tex., can be secured for a meeting the last of April.

Brother A. D. Rogers, of Waco, Tex., writes me that he is devoting all his time to Waco, Rosenthal, White Rock, and Patton. He has been preaching at Waco and Rosenthal for the last six years. He will hold meetings at Rosenthal, White Rock, and Patton.

Brother E. H. Rogers recently held a meeting at Savoy, Tex.

I am booked for a month's meeting with my home congregation, beginning on the fourth Lord's day in April.

Arrangements have been made by which Brother T. B. Larimore will spend 1901 in Texas.

I have recently received a number of orders for my little tract, "Which Church Should I Join?" I brought this little tract out for free distribution in my protracted meeting work, but can furnish them to any one at twenty-five cents for three dozen.

Brother Joseph S. Brown, of Exchange, Mo., is to visit Texas in the near future.

Will the preachers of Texas please send me postal card reports of their work?

Protracted meeting work will soon begin in Texas, and what will the harvest be?

Why not hold a meeting in some destitute field?

May God's blessing attend all the faithful in Christ Jesus. Denton, Tex. J. H. LAWSON.

To Ladies Only.

The wish to be beautiful is predominant in every woman, and none can say she does not care whether she is beautiful or not. Dr. T. F. Gouraud's Oriental Cream, or Magical Beautifier elicits a clear, transparent complexion, free from tan, freckles, or moth patches, and so closely imitating nature as to defy detection. It has the highest medical testimony as well as professional celebrities, and on its own merits it has become one of the largest and a popular specialty in the trade. Ferd. T. Hopkins, sole proprietor, 37 Great Jones street, New York. For sale by all druggists and fancy goods dealers throughout the United States, Canada, and Europe.

A Few Days Brew of Deadly Uric Acid.

In a few days you may brew enough uric acid in your body to produce death.

Your kidneys are your only salvation.

Because when they are well, they filter out this deadly poison.

So, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

Uric acid poison irritates the nerves, and causes rheumatic pains in joints, muscles, and limbs, catarrh of the bladder, headache, back ache, stomach and liver trouble, shortness of breath, heart trouble, dizziness, nervousness, irritability, lassitude, loss of ambition, weakness, and wasting away.

Red brick dust and similar sediments in the urine are also caused by various salts of uric acid.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the great kidney remedy.

It instantly relieves the congested, overworked kidneys, and gradually brings them back to health.

Healthy kidneys keep down the excess of uric acid, and you soon feel the benefit in new health and strength.

Swamp-Root should at once be taken upon the least sign of ill health. It will make you well, and is for sale the world over in bottles of two sizes and two prices, fifty-cent and one dollar.

Swamp-Root is used in the leading hospitals; recommended by skillful physicians in their private practice; and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney and bladder troubles.

To prove its wonderful efficacy, send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., mentioning this paper, when you will receive, free of all charge, a sample bottle of Swamp-Root and a valuable book, by mail, prepaid. This book contains many of the thousands upon thousands of testimonial letters received from men and women cured.

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Her face was marred with freckles, his face was sore from shaving. Both were quickly cured with
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Keeps the skin soft, smooth and healthy. Price 25 cents. Sample free.
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Your Liver

Will be roused to its natural duties and your biliousness, headache and constipation be cured if you take

Hood's Pills

Sold by all druggists. 25 cents.

Book Reviews.

All books, etc., intended for notice should be sent to J. W. Shepherd, 1019 South Spruce street, Nashville, Tenn. Publishers will please note this. Any good book, not sold by regular subscription, can be purchased from the Gospel Advocate Publishing Company, 232 North Market street, Nashville, Tenn.

"The Conversion of the Maoris." By Donald MacDougall, B.D. Pages, 216; price, \$1.25. Presbyterian Board of Publication, Philadelphia.

In this volume Mr. MacDougall treats of two very interesting races. He gives an interesting account of the early history of the Maoris, the native inhabitants of New Zealand; he deals with their heathenism and how it was overcome. The missionary in New Zealand has ever been recognized as a powerful factor, and our author emphasizes the personal factor in mission work. The second part of the book is devoted to a similar account of work among the Samoans. The book is nicely printed on good paper, well bound, and contains nine beautiful pictures.

"Search Lights on Christian Science—a Symposium." Pages, 126; price, paper, twenty-five cents. Fleming H. Revell Company.

This book contains a series of articles, recently published in the Chicago Standard, by a number of competent and thoughtful writers. It contains "The History of Christian Science," by J. R. Slater; "The Theology of Christian Science," by H. P. Beach; "The Philosophy of Christian Science," by W. H. P. Faunce; "The Inherent Difficulties and Absurdities of Christian Science," by J. W. Conley; "Explanation of the Growth of Christian Science," by Franklin Johnson; and "The Future of Christian Science," by B. A. Greene. The book is interesting and helpful, and deserves a hearty reception.

"The True Estimate of Life." By G. Campbell Morgan. Pages, 127; price, thirty cents. Fleming H. Revell Company.

The contents of this book were first given in lectures, at Northfield, Mass. The topics discussed are: "Paul's Estimate of Life," "Wilt Thou Be Made Whole?" "Health of Soul," "The Cleansing of Naaman," "Clay in the Potter's Hands," "The Divine Government of Human Lives," "Redeeming the Time," "Gathering or Scattering," and "Lessons from the Life of Lot."

Virginia Jottings.

Well, after so long a time, I find that it is among the possibilities for me to write a few "Jottings." On account of having to be a shepherd of sheep and a nurse for the sick, as well as having to attend to a great deal of other business, no time has been found for "Virginia Jottings." In former years, when younger, even the midnight oil was sometimes burned in order that the writing might be kept up, but duty to self forbids that now; although health is good enough, three-score years testify against that course. Then, too, there are so many "ready writers" that manuscript is frequently delayed some time before it appears.

Sam. P. Jones has been in these parts and given three lectures—one at Eastford, one at Christiansburg (both of Montgomery County), and one at Pulaski City, Pulaski County. From what I hear of him he fired away in his usual style. It seems that he displeased some very much, but he got the money all the same—about one hundred and twenty dollars at each place—for himself and company. However, he made some happy hits against immorality, and left some admirers. One sad feature is that some of his admirers, whom he struck heavy blows, make no reformation, but go on about as they did before.

In the congregation at Laurel Hill, Montgomery County, Va., on the first Lord's day in March, where the writer preached, was a Presbyterian preacher. The subject was "The Evidences of Christianity." After preaching, liberty was given to any one that might wish to say what he might desire. Said preacher, thinking no doubt that a very important internal evidence had been overlooked by the speaker, arose, and spent a few minutes in dwelling upon the approving conscience and consequent good feelings as the one great evidence which proved the whole thing to be true. Reply was made in substance as follows: Conscience approved what one believed to be right and disapproved what was believed to be wrong. The woman who casts her babe into the water to be devoured by the crocodile has an approving conscience; the wife who burns herself upon the funeral pile of her husband has the same; any one that has any form of religion and lives up to what is believed to be right has an approving conscience; Saul certainly had a good conscience when he persecuted the Christians, for he said so; yet he styled himself on account of doing it, "the chief of sinners." The only safe course is to believe the truth as it is, let conscience approve, and then be happy in doing that which is surely believed and approved.

I always did believe a man ought to practice what he preaches and preach as he practices. On the fourth Sunday in February I had an appointment to preach at Bethany, Montgomery County. It was a very cold, snowy day. The ground was covered with snow and ice, and a very strong, cold wind was blowing. It was about ten miles distant. When I arrived at the meetinghouse one man, Brother W. R. Shelburne, and his dog, were there. The dog, however, was on the outside and the master on the inside, like it ought to be—that is, if the dogs go at all. The brother told the writer that about all of the church were sick. We waited awhile, and warmed, and nobody else came; then we sung, read some of the scriptures, prayed, and I talked from the scrip-

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tures, read, and we broke the bread. I have always preached that thus it should be, and am glad that I had the opportunity of doing what I preach—viz., that if no more than two or three can come together and break bread it should be done. One very good brother was astonished when he asked me afterwards if I went and an affirmative answer was given.

I will say to parties sending for the tract, "The Relation of Christians to Civil Governments and War," that as it costs one cent to mail one, and only one cent to mail two, I have put the price for single tract at six cents and two at ten cents; one dozen, as before, at fifty cents. Do not send postage stamps if it can be avoided. Just send for two and inclose a dime and give one to somebody, or two go in together.

Brother G. W. Miller, of Messick, Ind., writes to know what paper I am writing for now. I write for the Gospel Advocate. J. T. SHOWALTER. Snowville, Va.

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Are you honest, sober, and industrious? If so, engage with us for 1900. One hundred dollars a month and expenses. You can make it easy. Six hours a day. Our agents do not complain of hard times. They are all making money selling our Quaker Bath Cabinet. No trade to learn. No experience necessary. You do not have to canvass. We want you to show and introduce this article, appoint and handle subagents. As soon as people know you have it for sale, they will send for the cabinet for miles around. No competition. We furnish everything. The Quaker is an absolute home necessity. Indispensable for general bathing purposes. Saves medicine and doctor bills. Furnishes Turkish and vapor baths at home. A regular Hot Springs. Cures colds, rheumatism, neuralgia, blood and skin diseases. Mr Tassel sold three hundred and thirty nine Quaker Cabinets in eighty-seven days. Profits over \$600. What others have done and are doing you can do. Write World Manufacturing Company, Cincinnati, O., today, quick, for samples and instructions. Go to work with a will and you will make money.



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for Pianos, Imitates ACCURATELY Harp, Banjo, Guitar, Zither, Mandolin, etc., while the famous patent Combination Multifone Reed Action make the CORNISH Organs unequalled in tone—reproduce the power of a full orchestra.

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References: Your bank, our bank, any bank.

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Kansas Notes.

Brother J. E. Cain was recently in a meeting at Superior. The weather was very unfavorable for a meeting. It is a mission point, supported by congregations in the county. Many of our congregations could do more work of that kind. Much needs to be done.

Brother I. D. Moffitt is in a meeting in Ness County. I had the pleasure of a short ride with him on the train a few days ago. He is a busy man in the field.

Brother B. F. Rhodes is now in Stafford County, and at last reports was just beginning the work there. He is engaged for meetings for two months yet.

Brother O. M. Thomason is now in Oklahoma again, preaching the gospel. He will likely return to Kansas in a few weeks, and be ready for work in that part.

The relationship existing between preachers in their work, in the great harvest field, is a close one, and I am afraid is not always regarded as it should be. We ought to appreciate the fact of being collaborators in the great work before us. It requires strong faith and much courage for the work in many fields.

Brother J. R. Graham, an earnest, faithful preacher of Southern Kansas, is now having to take a vacation on account of bad health. May he soon be restored to such strength as will enable him to be in the field again.

The brethren at Cleardale will soon have a new house ready to occupy. It will be much more convenient than the schoolhouse, in which they have been meeting for several years.

The congregation at Trenton, Kingman County, are also preparing to build. The house they now use is much too small to accommodate the people who attend.

I filled my appointment at Minco last Saturday and Lord's day. The audiences were good. There were more than the house could accommodate on Lord's day night.

I am now near Waukomis, O. T., at White Schoolhouse, for a week. I came here at the request of Sister Sadie Hurst to preach the gospel to a people who have heard very little of it. I only hope to sow some seed and pass on; the harvest may come by and by.

The misfortunes of people oftentimes appeal to our sympathies, and sometimes we can help; at other times we cannot.

Misfortunes call to mind the troubles of Brother J. M. Taylor's family, near Belle Plaine. Six belonging to that family have been called away within a few years. The last to go was a son, who lost his wife a few years ago, and had three little children left. Thomas W. Taylor, the son referred to, passed away in last month. He has been battling with the dread disease, consumption, for some time. He obeyed the gospel several years ago; he often talked of preaching the gospel, but circumstances were such that he could not prepare himself for the work; he passed away, leaving assurance with his friends that he has entered into the saints' eternal rest. May Heaven's rich blessings be with the sorely bereaved family. May they be faithful to the Master, so that when their troubles are over here they will be over forever.

God moves in a mysterious way His wonders to perform.

This is often quoted in reference to our misfortunes here. I think we many times make a misapplication and charge much to the Lord that he does not directly perform.

Life is before us full of duties. Many possibilities are before us: Our lives ought to be pure and noble, our aims high and exalted. We cannot set the standard too high. The opportunities for doing good are so great that we cannot fail to see them if we are watchful. Our mental and moral natures need continual improvement. There are many doubtful practices, many doubtful places, and many doubtful amusements to avoid. Think of the characters blighted, lives of usefulness destroyed and shipwrecked by yielding to a single temptation. One inadvertent step may drop us down never to rise. How careful we ought to be! The very appearance of evil should be shunned. The safety is in watching the beginning, or the appearance of evil; the danger lies in the things that appear small. If you find the poisonous reptile when small, that is the time to kill it. If you nurse it and cherish it, it will by and by destroy you. D. T. BROADUS. Waukomis, O. T.

Johnson-Moore Debate.

This debate was held at Cottage Grove, Tenn., commencing on March 6, 1900, and continuing four days. It was well attended, and much interest was manifested in it among the people. It was conducted by A. P. Johnson (Christian) and T. F. Moore (Baptist). It was Brother Johnson's first regularly organized debate; Brother Moore is an old, experienced debater. The propositions were: "(1) The Scriptures teach that the New Testament church was set up during personal ministry of Jesus Christ;" T. F. Moore affirms. "(2) The Scriptures teach that to a believing penitent baptism is one of the conditions of the pardon of past sins;" A. P. Johnson affirms.

Brother Moore is the fairest debater I ever heard among the Baptists; hence, he is a pleasant and easy man

A Happy Mother

Frolicking with her baby makes one of the prettiest spectacles ever seen in the home. But nothing is sadder to see than the unhappy mother, weak and nervous, striving in vain to hush the cries of her weak and nervous babe. There can be



no happiness for either mother or child without health. Doctor Pierce's Favorite Prescription "has done wonders" for many a woman, by restoring her health and opening for her the way to happy motherhood. This really wonderful medicine is not a cure-all. It is a preparation specially designed to cure diseases peculiar to women. It dries debilitating drains, heals inflammation and ulceration, cures female weakness, and removes the causes which generally make women nervous and sleepless.

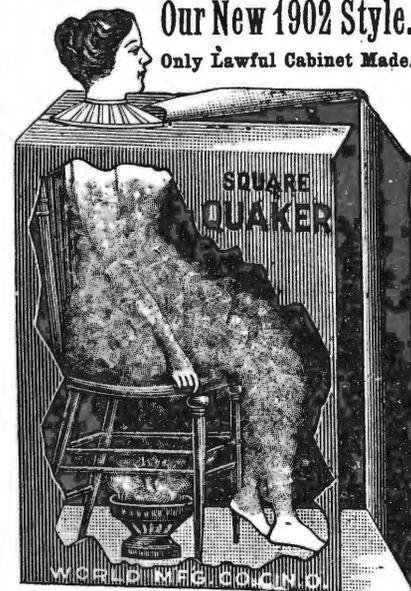
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Mrs. James W. Blacker, of 629 Catherine Street, Syracuse, N. Y., writes: "Your medicines have done wonders for me. For years my health was very poor; I had four miscarriages, but since taking Dr. Pierce's Favorite Prescription and 'Golden Medical Discovery,' I have much better health, and now I have a fine healthy baby."

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Our Cabinet will surprise and delight you. Produces perfect health, cleanliness, vigor, and beauty. Makes your nerves strong, sleep sound, appetite good. Dispels Colds, Fevers, Skin Diseases, and Eruptions. Prevents Disease, Smallpox, Hydrophobia, Cancer, etc. Cures Rheumatism, Neuralgia, Quinsy, Bronchitis, Indigestion, Catarrh, Malaria, Headache, Female Complaints, Eczema, Dropsy; all Blood, Skin, Nerve, and Kidney troubles.

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to debate with. He is also a man of ability, but he utterly failed to prove his proposition, just because there was no scripture to support it.

Brother Johnson showed that if the church was set up during personal ministry of Christ, then it was without the shed blood of Christ; without the gift of the Holy Spirit, as promised by Christ to his disciples; without a crucified and risen Savior; without a tried foundation stone; and without a head (Christ). Hence it was a dead, spiritless, and lifeless church. These objections Brother Moore could not meet or set aside, so his proposition was lost; for Brother Johnson forced him to admit that the church could not exist now without these characteristics. Brother Johnson then took the lead on the second proposition, and, to the satisfaction of the Christian brethren, fully sustained the affirmative of it. The usual arguments, pro and con, were made on it. Brother Johnson is a good debater for a boy. He is full of points and arguments, and makes them clear and presents them forcibly, and is always ready for his adversary.

There were six Christian preachers and five Baptist preachers present during the debate. W. T. Boaz moderated for Brother Johnson; Fleetwood Ball moderated for Brother Moore. It closed pleasantly, good feeling prevailing. It is believed and hoped that good will result from it.

E. C. L. DENTON.

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"Publisher News, Dallas—Dear Sir: I gave the contents of one bottle of Dr. Harter's Iron Tonic to my little six-year-old son, who was convalescing from a severe spell of fever, and found it had a wonderful effect in strengthening him and building up his system.

"H. L. COOK,

"Oriental Barber Shop."

Read what a grateful man has to say of it:

"Lexington, Ky., February 2, 1897.

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How Many Isaiahs?

"O, that mine adversary had written a book!" The statement is made that there were at least two Isaiahs. Some go further, and insist on a goodly company of prophetic men whose words got into the book called by that name. It has been difficult to have them assign reasons for the position. It seems not to have occurred to them that their bare statement is not sufficient. The many opportunities for fair investigation have been refused. It is possible the refusal is because there are no men who favor the unity of authorship in the book worthy of their time and attention.

For the want of authorized statement on their part, I have to do the best I can, under the circumstances, in gathering up, from different sources, what I suppose to be their strongest arguments.

The first writer I have been able to find who denied that the last twenty-seven chapters were a part of the original Isaiah, and must, therefore, have been given by some one else, was Koppe, in 1779; the same position was taken by Döderlein in 1789. Then we have Paulus, in 1793; Bertholdt, in 1812; DeWette, in 1817; Eichhorn, in 1816-1819; Gesenius, in 1820; Hitzig, in 1833; Knobel, in 1838; Umbriet and Ewald, in 1841. These are great names, and those who settle questions by quoting names are confirmed in the faith of unbelief by a single glance at the bright array. Nor should it be forgotten that these Hebrew scholars are supported by Jahn, Moller, Kleinert, Hengstenberg, Stier, Keil, and Havenrick. Indeed, it is proper to remember that nearly all German authors for a hundred years have held that all after chapter 39 was from another author or other authors than the Isaiah of Isa. 1: 1. But when we remember that those who oppose their view are to be counted by the thousands, we may be emboldened to ask for the reasons for refusing the last part of the book. Indeed, we have been quite too ready to accept the ipse dixit of German critics without examination. I feel safe in saying that they are not more learned and candid than those who differ from them. Still, if all were on that side instead of one out of one hundred of the real scholars of the last century, it would be our right to demand the reasons, and show, if we can, that they are not well founded.

1. The prophecies of Isaiah related to Israel and Judah, while there are many concerning other peoples.

2. He lived only until the middle of the reign of Hezekiah, and could not have recorded the death of Sennacherib, who was killed some time in the early reign of Manasseh; and yet the book records his death.

3. The language and style of the book change greatly.

4. He would not have been transported to Babylon many years before the city existed, and one hundred and seventy years before it was destroyed, for the purpose of giving assurance to Israel concerning their safety.

5. He names Cyrus one hundred and seventy years beforehand, and it is not reasonable that he should have done so.

6. In the latter part of the book he uses the past tense, which indicates that the writer lived after the events occurred.

7. In Part I. he gives the comforts to Israel; in Part II. he gives the woes. This indicates that another Isaiah is at the helm, who has a different feeling toward them.

Some of these might have been divided, but they are not worth it. Besides, we can give all under the headings already presented. And now, while we regard these reasons as utterly unreasonable, it is for us to deal with them in candor; hence, with respect for those who hold them.

1. The burdens of Babylon, Philistia, Moab, Damascus, Ethiopia, Egypt, Edom, Assyria, Arabia, Samaria, Tyre, etc., were because these countries were related to Israel and Judah in some way, either as friends or foes; and one could not have seen all that concerned Israel without having in mind the fortunes of these places and peoples.

2. As to Isaiah only living to the middle of the reign of Hezekiah, it will not be insisted upon by any one well informed in the Scriptures. At the close of the life of that good king, it was said: "Now the rest of the acts of Hezekiah, and his good deeds, behold, they are written in the vision of Isaiah the prophet, the son of Amoz, in the book of the kings of Judah and Israel." (2 Chron. 32: 32, R. V.) It is certain, from this statement, that Isaiah lived until the close of the life of Hezekiah, and there is no reason to suppose that he died before the death of Sennacherib.

3. The language and style of the book change greatly. This might be true, and still not indicate a change of writers. A man with the versatility of Isaiah would change the form of speech according to the change of subject. If he prophesied during a period of sixty years, even his phraseology might pass through quite a change. This is simply a demurrer. Admitting all they claim in the case, there is nothing in it. But the facts

are not as they have stated. Really, there is more similarity in the forms of expression in Isaiah than in any other book, ancient or modern, written by one man during so long a period. This will appear later, when we come to opposing views.

4. Would Isaiah have been transported to Babylon one hundred and seventy years in advance of the time when the vision was given in order to make known a coming event? It is argued that if he had intended to give to the Jews the destruction of Babylon, and assure them that the assailants would not injure them at the time, he would have done so from the standpoint or view point of Jerusalem, and not Babylon. Of course, no one who believes that he did foretell future events at all would deny that the Spirit might choose that method of revelation. Hence they can only say that, in their opinion, it was not the best method of revealing an event. But in this they are mistaken. Judah, having these prophecies, would by them see at the time of their fear just what was foretold, and in the prophet they would find that event foretold, and would feel safe; but if it had been foretold from a Judaic view point, the picture would not, and could not, have been given. Hence there was divine wisdom in giving this knowledge in the way we find it in the language of the man of God.

5. He mentions Cyrus by name. Well, what of it? Josiah had been mentioned centuries before he came, why should not Cyrus be mentioned? He was not only mentioned as destroying Babylon, but as returning Judah to their home. According to Josephus, he learned from Isaiah that it was his place to help them back to their former home. He certainly had what he regarded sufficient evidence to believe that that prophecy was from a man

a century and a half before the hour that he came into the control of Babylon. The treasures of Persia would not have been emptied at the suggestion of a man living at that time, for Cyrus would have said he got his inspiration from his national interest.

6. In the latter part of the book, the past tense is used instead of the future, as he would have done if he had spoken of these things in advance of their occurring. This is a feeble objection, and indicates that the critic knows nothing of the principles of exegesis. If we turn back to the beginning, we notice that this book is made of visions seen by the prophet. The vision is seen before there is any writing about it, hence the past tense. A large part of the Messianic prophecies are in that form. The prophet saw the events in vision, and then tells what he had seen. He saw him maltreated, and said: "His visage was so marred more than any man, and his form more than the sons of men." (Isa. 52: 14.) "He grew up before him as a tender plant; . . . he was despised, and rejected of men; . . . he was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted." Go on and read through chapter 53 and very many of the Messianic prophecies, and they use the past tense for the reason I have stated. This is the form of John on the Isle of Patmos: "I saw the dead, small and great, stand before God; . . . the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them." Did John wait until after the general resurrection before he told that? All this indicates that the critic is in the past tense.

7. In Part I. we have the comforts given to Israel, and in Part II. we have the woes. This might be, and not in any way indicate a change of writers. Of course, if one does not believe in prophetic knowledge, but regards the whole as the thoughts and convictions and guesses of a man, it would be something of an argument. But to one who believes that the contents of the book are real revelations from God, there would be nothing in it to indicate a change of authors. But one of the strangest things to me is how any one got that into his head. It is not true. There are many comforting things said in Part II., as they call it, and there are many denunciations in Part I. Most of the Messianic prophecies are in Part II., and these are full of encouragement and comfort. The fact that he was to pass through death was not a woe to the people, it was for their healing. By his knowledge he should justify many, and though he should pour out his soul unto death, yet he would spoil the enemy, and bring to them captivity itself bound in chains.—D. R. Dungan, in Christian Standard.

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We would be glad for every subscriber to the paper to send us at least one new subscriber.

Some More Incidents.

I suppose almost every congregation has its "big-meeting" members. These usually start in cold, but as the meeting progresses the temperature rises, and before the close of the meeting fever heat is reached. I used to get out of patience with such members, but I do not so much now.

Brother Smith Bowlin, of blessed memory, once baptized a habitual drunkard. He stayed sober some two weeks, and then fell into his old habits. Some one twitted Brother Bowlin with this, and charged the failure to his religion. Brother Bowlin replied that a religion that would keep a drinking man sober for two weeks was better than none.

So I have got to conclude about these "big-meeting" Christians. They had better be hot annually than not at all. One of this sort was attending a meeting held by G. W. Elly. As he got warmed up, he gradually moved toward the front, and finally was on a front bench in the "amen corner." Standing with the congregation as they sung as an invitation hymn, "In All My Lord's Appointed Ways," loudly he sung:

"Through floods and flames, if Jesus leads, I'll follow where he goes."

"Brother," said the old preacher, "you know that is not so; you would not follow him through a light shower, to say nothing about 'floods and flames.'"

Most preachers desire to have additions. This, I take it, is a laudable desire. On one occasion Brother "Billy" Dixon and myself were holding a meeting together. Not a great many outsiders were attending, but among this number was an old man who lived some distance from the place of meeting. He was only attending in day-time.

One day we had gone out some distance for dinner. On our way to the night service we talked over the prospect for more additions, both agreeing that unless this old man came in there would be no more. We reached the church early and found the old man already there. As soon as Brother Dixon saw him he said: "We are sure to get him to-night; he would not have come this far at night if he had not been interested." It was Brother Dixon's time to preach. As an old Baptist brother used to say, he had "good liberty" and preached with much force. The old man seemed to be deeply interested, and when Brother Dixon was well on in a warm exhortation, he arose from his seat, half-way down the aisle, and came forward, as we both thought, to make confession; but on getting close to Brother Dixon, he flanked around and went to the water bucket and took a hearty drink. I told Brother Dixon we would have to give him up, as he was not thirsting for the right thing. We saw him no more after that night. I have sometimes thought I would rather undertake to win to the truth a bitter opponent, if he is a person of convictions, than an easy-going, indifferent person.

In 1869, A. D. Fillmore, the sweet singer, of Ohio, was drilling the congregation at Flat Creek, Tenn., in vocal music. Brother T. J. Shaw was present a day or two. He told Brother Fillmore about taking the confession of a woman the Sunday before whose husband threatened his life if he baptized her, and asked what he would have done. Brother Fillmore said: "I would have baptized her, and then I would baptize the husband also." Sure enough, at Brother Shaw's next

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monthly appointment at that place he did baptize him.

I knew a man who had been living with a good wife for fifteen or twenty years, who gathered up his clothes and left her for no other reason than that she, as he expressed it, had joined the "Campbellites." He traveled on in an aimless way for a mile or more, when he asked himself the question: "What am I doing? I am leaving my wife. For what? Because she did what she believes is right, and something I do not know anything about, for I have never heard one of those

people preach. I am acting the fool. I will go back and hear for myself, and then I will decide what I will do." Go back he did, and a meeting coming on near two weeks afterwards, he went, heard, and obeyed.

The gospel is all powerful when people do not close their ears to it.

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General News.

The Farmers' National Congress will meet at Colorado Springs, Col., on August 21, 1900.

The Prussian Government proposes to give the American automatic car couplers a trial.

Phosphate plants near Juliette, Fla., have resumed operations, giving employment to hundreds of men.

Virginia publishers are working to bring about the abolition of duty on wood pulp in order to secure cheaper paper.

The northern half of the Colville Indian reservation will be thrown open for settlement about May 1, 1900. It comprises a million and a half acres of land.

The Standard Oil monopoly has just declared a dividend of \$23,000,000 and paid it, but the price of oil has been advanced.

The expenditure of the English Government for the famine sufferers in India has reached two and a half million pounds.

The production of aluminium in the United States last year did not greatly exceed that of the previous year, when the output was 5,200,000 pounds.

The State Department has been notified that the Persian Government is about to send a minister to Washington. For ten years this post has been vacant.

Mrs. Lida Greycraft, the largest woman in Indiana, died suddenly at her home in Russiaville, Howard County, aged fifty-two years. Her weight was about five hundred and fifty pounds.

The situation in the Philippines is not so satisfactory as it was thought to be some time ago. The insurgents are more active, and General Otis reports their agents active even in Manila.

The total amount of bonds received at the Treasury for exchange for the new 2 per cent bonds is \$105,000,000. Of this amount \$6,600,000 came from persons or institutions other than national banks.

A part of San Jacinto Mountain, in California, covering an area of sixty acres, was dislodged by the recent earthquake and has slipped one hundred and fifty feet lower than it had previously stood.

Dr. F. Apery, a well-known scientist, of Constantinople, says that he can clear ships and warehouses of rats by the use of carbonic acid gas, which, being heavier than air, would sink to the bottom and suffocate them.

Bubonic plague is fast increasing in India. In Bengal four thousand seven hundred and twenty-five deaths occurred last week. These include seven hundred and forty-four in Calcutta and two thousand and forty-four in Hatna.

The delegation of Creek Indians, which has been in Washington conferring with the Dawes Commission, has signed a new agreement, which will be transmitted to the Senate. It relates to the preservation of the tribal courts.

The Fort Worth, Corsicana, and Sabine Pass Railroad Company has been

chartered to construct a line of road from Fort Worth to Sabine Pass via Corsicana, three hundred and fifty miles in length. The capital stock is \$400,000.

The mints of the United States will be busy for some time to come in undertaking to carry out the provisions of the Act that has just become law and that permits the Secretary of the Treasury to add \$20,000,000 to the stock of subsidiary coinage.

A. G. Robinson, for the past seven months Philippine correspondent for the New York Evening Post, thinks that the most serious of all demands of the Filipinos generally is to be relieved from the oppression practiced by the monastic orders.

Twenty-one cars of Alabama steel were shipped to Massachusetts. This is the first large shipment of steel ever made from Alabama, and will be followed by others. The steel was made by the Tennessee Coal, Iron, and Railroad Company's new plant at Ensley City.

George L. Magill, of Chicago, former president of the Avenue Savings Bank, which collapsed in August, 1896, has been convicted of receiving deposits while knowing his institution was in an insolvent condition, and sentenced to the penitentiary for an indefinite term.

Exports from the United States during February reached a total of \$119,765,762, which breaks the record for any preceding February, and though importations are generally heavy during February, the balance of trade remains largely in favor of the United States.

The only place in the world where violin making may be said to constitute the industry is Markneukirchen, in Saxony, with its numerous surrounding villages. There are, altogether, about fifteen thousand people in this district engaged exclusively in the manufacture of violins.

Mr. Fisher, Canadian Minister of Agriculture, states that there are no cases of bubonic plague in British Columbia, but that there are in Port Townsend, Washington, and, therefore, the Dominion Government was quarantining American vessels as well as vessels from the Orient.

The pupils in the public schools of Yankton, N. D., rent their textbooks from the Board of Education, the yearly charge ranging from twenty cents in the first grade to eighty-five cents in the eighth grade. The fee entitles the pupil to the use of all books needed in his grade.

An election in the Eighth District of Simpson County, Ky., which includes a large portion of Franklin, was held recently to decide whether or not whisky might be sold in that district. Whisky was defeated by a vote of one hundred and twenty-four to twenty-one. There is not now an open saloon in Simpson County.

Mr. and Mrs. Thomas Fulghum, of Dickson, County, Tenn., aged eighty-four and eighty years, respectively, have passed the sixtieth anniversary of their marriage. They are both hale and hearty and live alone, doing their

own work. They are both lifelong members of the M. E. Church, South, and have ever been residents.

William H. Crocker has offered to defray the expenses of sending out a party from the Lick Observatory to observe the total eclipse of the sun on May 28. The party will be headed by Astronomers W. W. Campbell and C. D. Perrine. A complete outfit of instruments will be taken. It is probable the party will choose Barnesville, a small town near Atlanta, Ga.

The Nacoochee Mining and Manufacturing Company, with headquarters and main offices in Atlanta, Ga., and a capitalization of \$5,000,000, has applied, in White County Superior Court, for a charter for a gold mine. It is claimed by the owners that the richest veins of gold ore east of the Rocky Mountains are located on the property. There are several large gold mines in the immediate vicinity of the property, all of which are paying handsomely.

The State Department has been notified by the Government of Mexico that it accepts the President's invitation to hold a second Pan-American Congress, and will in turn invite the republics of North, South, and Central America to send their representatives in such congress to the City of Mexico. Thus, it is said, the success of the movement is assured. Now that Mexico has entered so earnestly into the project, it is believed that the republics of the three Americas will send delegates to the congress, and the success of the movement is assured.

Mr. J. M. Bacon, the Englishman, who with his daughter made a lofty balloon ascent to observe the meteor

shower last November, tells some interesting things about the sounds that reached their ears. At the height of five thousand feet the ringing of horses' feet on a hard road could be heard; at four thousand feet the splashing sound made by ducks in a pond was audible; the barking of dogs and the crowing of cocks could be heard at seven thousand or eight thousand feet. These sounds penetrated through a white floor of cloud which hid the earth from sight. In the perfect silence of the air around the balloon they were startled by what seemed stealthy footsteps close at hand. Investigation showed that this sound was caused by the stretching of the ropes and the yielding of the silk as the balloon continued to expand.

The United States ranks fifth among the world's great powers in point of territory. With Hawaii added the territory of the United States embraces 3,675,167 square miles. Of the four powers which rank ahead of the United States Great Britain comes first, with 11,371,391 square miles; Russia next, with 8,660,394 square miles; China next, with 4,218,401 square miles; and France next, with 3,821,419 square miles. Immediately after the United States comes Brazil, with 3,209,878 square miles; Argentine, with 1,778,195 square miles; Turkey, with 1,576,700 square miles; and Germany, with 1,228,200 square miles. Even with Puerto Rico and the Philippines included the territory of the United States would fall short of that of France, and would still be fifth. In conjunction, the great powers which we have named own three-fourths of the territory of the globe.

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SPECIAL NOTICE.

Should YOU receive the Gospel Advocate marked with a red  at this place, YOU are to understand that we are sending it to YOU with the view of securing YOU as a regular subscriber. We are indebted to a mutual friend for YOUR address. We desire that YOU carefully consider the merits of the paper. We want YOU on our list. We are endeavoring to make this the best year in the history of the Gospel Advocate, and we desire YOUR cooperation. The numbers sent YOU marked as indicated are free.

Writing editorially in the American Baptist Flag about a recent debate at Alexandria, Tenn., between F. B. Srygley and J. H. Whitlock, Brother J. N. Hall says:

"Elder Srygley seems to be a man of some forty or more years. He is regarded by Campbellites as a sort of ready-wit champion in that section of country, but he is not really a fair representative of Campbellism. He is very coarse, disrespectful to his opponent and to his audience, and very unfair in his attempts to ridicule and belittle his antagonist; he seeks to reduce everything to the level of a low grade of wit, and appears to be happiest when he can provoke laughter by some contemptible insinuation on some one; he seems to think brusqueness is bravery, and that a low-grade witticism is wisdom. The presiding moderator had to interfere in a most emphatic way to stop his insinuations upon persons in the audience, who had nothing at all to do with the debate."

If this fairly represents F. B. Srygley, I have no words of apology, excuse, or defense for such conduct, and I hope he will profit by Brother Hall's criticisms. It is but simple justice and fairness, however, to publish his statement concerning the matter and leave the readers who were present at the debate to decide the question of veracity between him and Brother Hall:

"Donelson, Tenn., March 21, 1900.—I have read what Brother Hall says about me in the American Baptist Flag in the debate at Alexandria, Tenn. The moderators interfered but one time during the debate and that was to stop interruptions from Brother J. H. Grimes, a Baptist preacher in the audience, so that I might proceed with my argument. The interruptions from Brother Grimes came about in this way: Whitlock affirmed, and I denied, that 'the Holy Spirit in conviction and conversion operates independently of the written or preached word.' During the debate Whitlock asked all the Baptists present who indorsed him to stand up. After that vote was taken, I asked all the Baptists present who indorsed the position of Brother Whitlock on the operation of the Spirit to stand up. Brother Grimes stood up, and

I told him he could not vote on that proposition because he surrendered on that point in the Elam-Ogile debate in July, 1885, as follows:

"The two disputants and the undersigned agree to the following, and dismiss the debate:

"The Holy Spirit operates through the truth only.

"The Holy Spirit and the word of God are different.

"Signed: E. A. Elam, F. B. Srygley, T. E. Tatum, J. K. Walling, A. Alsop, disciples.

"J. T. Oakley, M. A. Cathcart, J. H. Grimes, Baptists."

"July 8, 1885.—I know that the above agreement is true, and that the two disputants came together and joined hands upon the agreement. All of which occurred in my presence.

"A. C. TATUM, President Moderator."

"This put him in the attitude of voting on opposite sides of the same question, which, of course, greatly confused Brother Grimes, 'who had nothing at all to do with the debate,' and produced considerable 'laughter' in the audience at his expense, for which I was not to blame. There was no 'contemptible insinuation' or any other kind of insinuation about it. It was simply a clear case of Grimes against Grimes, and it does not relieve the situation any to abuse F. B. Srygley. In trying to extricate himself from the embarrassing position he was in, Brother Grimes continued to interrupt me until the presiding moderator ruled that it was out of order for me to give the matter any further attention, requested Brother Grimes not to interrupt me any more, and asked me to proceed with my argument, which I did.

"F. B. SRYGLEY."

This springs a question of veracity between J. N. Hall and F. B. Srygley, in which Srygley backs his statement by documentary evidence against Hall's assertion without proof. As I have published Hall's statement, he ought, as a matter of fairness and justice, to publish Srygley's statement and proof; but it is not probable that he will do it. It has not been long since A. Malone, Baptist preacher and debater, charged that in discussion J. N. Hall suppressed a letter written by request for publication, made statements about it that are not true, and represented Malone as taking a position which Malone says he did not take and does not believe. If Brother Hall thus misrepresented one of his Baptist brethren, it is hardly probable that he will correctly represent F. B. Srygley. Brother J. H. Grimes writes in the American Baptist Flag about the Srygley-Whitlock debate as follows: "His [Whitlock's] arguments on the operation of the Spirit were simply unanswerable, and his opponent, with all his known egotism, showed his defeat." Brother Grimes is a Missionary Baptist; Brother Whitlock is a Separate Baptist. On "the operation of the Spirit," Grimes signed the statement, on July 8, 1885, that "the Holy Spirit operates through the truth only." Other Missionary Baptist preachers present joined him in signing that agreement, and claimed that it is Missionary Baptist doctrine. Brother John T. Oakley, a Missionary Baptist preacher and debater, held two debates immediately before the Srygley-Whitlock debate at Alexandria—one with Brother Pullias at Henderson's Cross Roads, and the other with Brother Bird, at Smithville, Tenn. In both of these debates Oakley read as part of his argument the agreement signed by himself, Brother Grimes, and others, on July 8, 1885, and claimed that it is Missionary Baptist doctrine. Brother Hall was present at the Smithville debate and Brother Grimes was Oakley's moderator at Henderson's Cross Roads. Neither offered any protest when Oakley read the agreement and claimed that it is Missionary Baptist doctrine. During the Smithville debate the Srygley-Whitlock debate was announced at Alexandria and the audience was requested to attend that debate and hear Whitlock argue that the Holy Spirit operates independently of the written or preached word in the face of the agreement Oakley

had read as Missionary Baptist doctrine. Brother Hall eulogized Oakley as a debater in his editorial account of the debate in the American Baptist Flag, without a word of dissent or protest to the agreement signed by Oakley, Grimes, and others, on July 8, 1885, and read by Oakley in debate as Missionary Baptist doctrine, that "the Spirit operates through the truth only." Whitlock's "arguments on the operation of the Spirit," which Brother Grimes says "were perfectly unanswerable," squarely antagonize this agreement and affirm that "the Holy Spirit operates independently of the written or preached word." A. Malone, a Missionary Baptist preacher and debater of good standing and recognized ability among Baptists, in a letter to F. B. Srygley, written since the Alexandria debate, expresses regret that his Missionary Baptist brethren at Willette, Tenn., have gone off after Whitlock on "the operation of the Spirit." Malone still stands on what he considers Missionary Baptist ground as defined by Brother Grimes and others in the Ogile-Elam debate, and he is no doubt ready to affirm in debate that "the Spirit operates through the truth only." In a letter to W. J. Barton, Lynn, Ala., written from Franklin, Ky., March 15, 1900, A. Malone says: "I regard it as provident and exceedingly unfortunate that men whose caliber is but 2x4 should pose as representative Baptists. . . . The great lights among the Baptists hold that . . . it is the work of the gospel, through which the Spirit operates in conversation, to enlighten the sinner. This I know to be true." As Brother Grimes is something of a debater himself, perhaps he will meet Brother Malone on this proposition and give him Whitlock's "unanswerable arguments," which caused Grimes to "go off after Whitlock" with "men whose caliber is but 2x4." Brother J. N. Hall was present at the Alexandria debate when the vote was taken, but he did not stand up with Brother Grimes and others to indorse the position of Whitlock in that debate on the operation of the Spirit. I am advised that Brother Hall stands with Oakley, Malone, and others on the agreement which Grimes signed, but now repudiates that "the Spirit operates through the truth only." If he is not correctly represented to me, I will be glad to publish any statement he wishes to make as to what position he takes in this issue between Baptist preachers and debaters. One other matter: Writing about the Alexandria debate, Brother Grimes says: "One of the leading Campbellites said to this scribe at the close of the debate that Whitlock had Srygley down, and that mighty bad." Brother Hall says: "Some of his [Srygley's] own people frankly conceded the fact that Brother Whitlock was more than enough for him in the matter of argument." Will Brother Grimes and Brother Hall please give the names of the persons who made these statements? If not, why not?

The following questions receive attention at the earliest practicable moment after they reached me:

"Norman, O. T., March 14, 1900.—Brother Srygley: In reply to Brother Turk you say God permits many things in our homes he does not permit in worship. So far, so good. (1) Can we sing sacred songs other than in worship except by sinning? (2) When we sing songs containing God's name and words of praise just for pleasure or pastime, do we not sin, or bring the name of God in vain? (3) When we sing songs for pastime which we sing in worship, do we not thereby prostitute them and sin thereby? These questions are not asked with a view for argument in favor of organs, but for truth's sake.

"J. A. MINTON."

God has taught in the New Testament what Christians shall do and how they shall do it in the congregation, when they come together on the first day

of the week to break bread and engage in other acts of public, religious work and worship. Those who oppose the use of instrumental music in these public assemblages contend that God has not authorized it by precept, approved precedent, or necessary inference. This is the issue between those who use instrumental music and those who oppose instrumental music in such assemblages. God has taught in the New Testament how Christians should live when not in these public assemblages. Brother Minton's questions all refer to what Christians should do or should not do when they are not in the public assembly. Whatever may be the scriptural answer to his questions, therefore, that answer cannot possibly have any bearing at all on how the public worship and service of God should be conducted on the first day of the week, when the disciples come together to break bread and engage in other acts of religious worship and service. With this distinction clearly drawn, I would say in answer to his questions: (1) One can sing sacred songs other than in worship without sinning. (2) and (3) If by "pleasure or pastime" he means a pleasant way of passing time in idleness and frivolity, it is contrary to the spirit and teaching of the New Testament to pass time that way in any manner. So far as I can see, it is neither better nor worse to pass time that way in singing sacred songs than to pass it that way in any other manner that is not morally debasing.

The following communication will be of interest to those who are studying the question of denominations and denominational organization:

"What is commonly called 'organized effort' among the Disciples is denominationalism. Admitting this proposition to be true, we fail to see any evil results. 'Denomination' means name. 'Denominate' means to name. Should a number of persons discover from God's revelation the true apostolic order of things and associate themselves together to carry out truly God's will, we would denominate such an association as the church of God in Christ. Would not such, therefore, be the true denomination, the true name, the true sect, the true party, the true association, or the true church of God in Christ in contradistinction to those who assumed unauthorized observances? We answer yes. Therefore we affirm that all who associate themselves together correctly for worship, and carry out God's will, must of necessity have a name and are, therefore, a denomination, unless, indeed, the true church is nameless. There is nothing wrong in a name, denomination, sect, party, or an association of professed Christians, unless they deviate in some way in the observance of God's will. If the professed Christian world were all united in harmony with God's will, and worshiping accordingly, such an association would be a denomination, known as the church of God in Christ, ordained of God to destroy the works of the devil. If this is not true, there is no reliance in English lexicographers. There cannot be anything wrong in a name, in a denomination, or in an association of Christians, unless they deviate in the name or in their observance of God's will. This we regard as the key to the situation. Luke says that 'the disciples were called Christians first in Antioch' (Acts 11: 26), and also that 'Agrippa said unto Paul, Almost thou persuadest me to be a Christian,' and Paul in his reply acknowledged himself to be a Christian. (Acts 26: 28, 29.) Paul says: 'I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.' (Eph. 3: 14, 15.) Peter says: 'If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.' We see that it is wrong to adopt a name or denomination that God has not authorized, because such is divisive and obnoxious to Christian union. Are the American Bible Society, the Young People's Society of Christian Endeavor, the organized missionary societies, and the unorganized effort for missionary work, denominations? They each have a name peculiar to itself, and it is therefore a denomination more or less intent upon its mission. We must, in justice to the true followers of Christ, denominate them 'Christians,' 'disciples,' or 'saints,' or deny them any name. If we give them a name, we make a denomination, for nothing can exist in name without being a denomination. If there is no better argument to down the organized missionary soci-

eties than to prove that they have names and are therefore denominations, we are indeed hard pressed for proof to uproot organized effort.

Mo., Tenn. J. W. M'D. MOORE." The brother admits that "organized effort among the Disciples is denominational organization," but says that does not "down organized effort." Of course it does not "down" it with people who are in favor of denominations and denominational organization, but it hits the thing hard with those who believe all denominations and denominational organizations are unscriptural and wrong. He talks about a number of persons who "discover from God's revelation the true apostolic order of things." No man has discovered "the true apostolic order of things" who does not see anything wrong in denominations and denominational organizations. There are no denominations or denominational organizations in "the true apostolic order of things." The only way to restore "the true apostolic order of things" is to abandon and abolish all denominations and denominational organizations; be Christians, and nothing else; belong to the church, which is the body of Christ and of which every Christian is a member, and nothing else; preach and practice all the New Testament teaches, and nothing else. The brother talks about "the true denomination, the true name, the true sect, the true party, the true association, or the true church of God in Christ." According to the New Testament the true—all of these things—includes and consists of all Christians, and there is absolutely no organization in it but local congregations. Anything that does not include and consist of all Christians, anything that has in it any organization but local congregations, is not the true any of these things. It is an unscriptural and antiscriptural denomination, sect, party, association, or church. There is no scriptural name for it because it is not a scriptural thing. It is the plain duty of every Christian to get out of it; and the sooner, the better. No one but a partisan, a sectarian, a denominationalist will stay in it or defend it after he knows it is not a scriptural thing.

Our Contributors.

As God Sees Us.

Henry Hardshell: "Good morning, friend Faithful. We ought to rejoice in this day, but according to the sign we will have bad weather the next forty days, as this is ground hog day, and it is clear and the sun shines brightly."

Frank Faithful: "We must admit, Henry, it is bright and beautiful overhead, and this should suit those who are traveling in that direction. Unworthy as I am, I profess to be journeying that way, and I hoped you were, too, the last time we were together. So no matter what may be in store for us in the weather forecast, let us try to put in this bright day as a day's journey toward heaven and eternal life. How are you progressing in that direction?"

Henry H.: "Sometimes I try to think I am a child of God, and then I have my doubts; but these I am told are proof that I am one of the elect. This seems to me to be a strange kind of proof, but this is what I have been told. I hear those who profess to be of the elect say to each other that 'if you do not doubt for yourself, I will doubt for you.' So it goes. I have been much interested in searching the Scriptures of late, and if I remember correctly, you promised to show me some scriptures which would show God's estimate of man, and especially how God sees or looks upon the unregenerate sinner. I have lost much time in studying myself and mankind in general as John Calvin and others estimated man. While I know we are dead in trespasses and sins, as Paul taught the Ephesians, yet I am sure he never intended to teach by this that we cannot obey the Lord."

Frank F.: "I remember well the trend of our conversation and the ground we have gone over. The idea with us when we separated was to know how God sees us, knowing that our best friends are unable to do us justice, or may, on the other hand, place too high an estimate upon poor humanity."

Henry H.: "Yes; I now recall the whole subject

and pray you to proceed along this line in searching with me the word of God, which I am beginning to believe is our only infallible means of instruction in righteousness. The Bible, you say, is the true light of heaven on man. We should study it, I do believe, although Pope says: 'The proper study of mankind is man.'"

Frank F.: "That is true, as Pope says, and that is what we propose to do, to study man; but the Bible is the true text-book on man. He who studies not man in the light of this book will never know very much about man. The reason is apparent. The Bible is the revelation which God, the Creator of man, has given to man, the chief of his creation. It reveals God to man and man to himself. To know what God says of man is to know man as he is. He is not too wicked nor too good in the estimate formed of him, but simply as he is, as we have before agreed. The Bible contains many witnesses of God bearing on this question. We will make it our pleasure just now to hear some of Christ's testimony. 'No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.' Christ's view of man must be the same as God's view. This must necessarily follow, from the intimacy which exists between the Father and the Son. 'The Father loveth the Son, and showed him all things that himself doeth.' The Father 'hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father.' He who saw Christ saw the Father. Jesus says: 'The Father which sent me, he gave me a commandment, what I should say, and what I should speak.' Henry, do you remember the claims of Christ to the glory and divinity of God the Father?"

Henry H.: "Yes; and I am prepared to receive whatever he says as truth, whether it be of this world or the world above, whether it be of God or man. Whenever we see ourselves as Jesus sees us, we see ourselves as God sees us and as we are in deed and truth."

Frank F.: "Exactly so; and we are now prepared to consider some acts and words of Jesus which bear directly upon this question. Take Christ's Sermon on the Mount, for instance. Our Savior preached that sermon to great multitudes of people."

Henry H.: "Why, I thought it was spoken to his disciples only. Does it not plainly say that his disciples came unto him and he opened his mouth and taught them? We must find some place where he taught those not his disciples."

Frank F.: "True, Henry, he taught his disciples, as that verse shows, but at the same time he also taught the great multitudes who followed him 'from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.' All this we learn from the close of Matt. 4, which is a part of the unbroken history of the event, and stands in immediate connection with it. Besides all this, it is clearly stated in the close of the sermon that he taught the people, or 'multitudes,' as the Revised Version reads. Much of the sermon was particularly adapted to his disciples as such, and was teaching which was important for both saint and sinner."

Henry H.: "That seems plain enough now, but I have heard preachers say that sermon was addressed to none but Christ's disciples."

Frank F.: "Preachers can be in error as easily as others, and just as inconsistent. In all probability, the preacher who said all that sermon was addressed to the disciples only, in his exhortation to the sinners, used much it contained. Since you see so plainly now it was addressed to both saints and sinners, allow me to cite your attention to what all this proves. The very fact that Christ preached to the people clearly implies they could do something, that they were not totally dead in sin, so as to be unable to think a good thought or do a good deed. It would have been worse than nonsense for Christ to have held out the idea to men they could avoid the wide gate and broad way to destruction when they could not avoid it. It would also have been cruel mockery to have exhorted them 'to enter in at the strait gate and travel the narrow way when they were bound hard and fast in the chains of total depravity, without God and without hope.'"

Henry H.: "Allow me to ask you, did Christ say anything in that great sermon about a sinner's doing anything to be saved? I have heard it said he was teaching his disciples only."

Frank F.: "Remember, Henry, you have already plainly seen and admitted Christ did teach the multitudes as well as his disciples, and I am sure you will admit these words of Christ apply with great force to all men who desire to be or remain the approved children of God. 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom

of heaven; but he that doeth the will of my Father which is in heaven. There is no rebuke in these words to calling upon Christ as Lord, Lord, for it would seem to be the natural inclination of every one whose heart was touched with a sense of Christ's love to call upon him as Lord; but the important thing here taught is to do the will of God. If they could not do that will, you see, Henry, how utterly senseless are these words. It is needless to say this scripture applies exclusively to the worshiper or the child of God, for the illustrations which follow prove it is universally applicable to all those who would or should enter into the kingdom of heaven."

Henry H.: "What illustration do you refer to?"

Frank F.: "The wise man and then the foolish man. The word 'therefore' indicates what follows is illustrative of the principle stated. 'Therefore' what? Why, 'Whosoever heareth and doeth these sayings of mine,' says Christ. The words 'whosoever heareth' distribute the application to all accountable persons, to all who are subjects of gospel address. You know who they are, do you not?"

Henry H.: "Yes; it was intended for all the world and every creature, as Mark says, or as Matthew and Luke say, for 'all nations.'"

Frank F.: "This lesson, therefore, teaches that all these can and ought to obey Christ. This was and is Christ's view of man. His view is God's view. As he sees us, so God sees us; as they see us, so are we; as we are, so are mankind in general. All have sinned and come short of the glory of God. Henry, may I ask you, what was the difference between the wise man and the foolish man?"

Henry H.: "Why, one of them did the sayings of Christ, and the other did them not. They both heard."

Frank F.: "Whose teaching is this, John Calvin's or St. Augustine's?"

Henry H.: "Neither; it is the teaching of Christ, the greatest Teacher, who taught as one having authority, and not as the scribes."

Frank F.: "Which example will you endeavor to follow?"

Henry H.: "That of the wise man."

Frank F.: "God grant you may."

G. LIPSCOMB.

The Fellowship. No. 3.

Giving to the poor is the principal part of giving in New Testament fellowship. God makes great blessing abound unto those who distribute to the necessities of the saints. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." (Matt. 25: 34-35.) The righteous, not knowing when they thus minister to him, receive the following explanation: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25: 40.) Jesus Christ is in his people, and in ministering to them we minister to him. For this service we are to be admitted into the eternal kingdom. "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven." (Luke 18: 22.) "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that falleth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." (Luke 12: 33, 34.) In the light of this teaching, the exhibitions of generous fellowship of the poor in the church at Jerusalem, and among the Gentile Christians for the poor of Judea, are not to be looked upon as the transient displays of fanaticism, but as devout obedience to the will of God. God's blessing, the heavenly home, and partnership in the eternal inheritance are only for him who gives to the poor.

It is evident that all the contributions of New Testament Christians were used in the fellowship of the poor and of men who preached the word. "Let him that is taught in the word communicate to him that teacheth in all good things." (Gal. 6: 6.) This is fellowship with the teacher. Elders were supported in their labors by this fellowship. "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward." (1 Tim. 5: 17, 18.)

Many interests which call now for pecuniary support in religious denominations were not thought of

in the apostolic age. Then Christians gave to the poor and to the elders that labored among them and to preachers who went forth among the lost to open their eyes and turn them from darkness to light and from the power of Satan unto God. This was the whole extent of their giving.

They ran no "church organizations," which now express denominationalism locally. They had no money-collecting agency whose office was to raise funds for the support of "church services" for the public—both saints and sinners—to attend. Instead of attending services run by some body, they served the Lord themselves. They did not "attend church" or "go to church." They were in the church always, and assembled themselves together in the church. The idea of Christians being at any time away from the church, some having the advantage of being near it, while others were less fortunate and lived too far to "go to church" often, would have been a startling absurdity to people who walked by the faith of the New Testament. In this day and time I often read of Christians living where there is no church; but in the New Testament the only way for Christians to live where there is no church is to quit being Christians, for as long as they are Christians they are in the church.

The church that people build and organize and set in operation, with its manifold and expensive services, to which they are fortunately near or from which unfortunately far, to which they go, from which many stay away, is not in the New Testament. Hence the money expended in running it is not spent in faith, and as a consequence there is no promise of blessing to those who run it, no treasure laid up in heaven by expenditure of money on such an institution.

The relief of the poor and the support of elders, which the New Testament teaches Christians to perform, are much hindered by the setting up and operation of human institutions. Fellowship is extended beyond the bounds of faith with great injury to the people who should be in the fellowship of faith. We are saved by grace "through faith." (Eph. 2: 8.) "Faith cometh by hearing, and hearing by the word of God." (Rom. 10: 17.) Giving to what God has not expressly commanded is giving without faith, and hence no blessing is promised to such giving. No grace is there to save. The diversion of money from its divinely appointed uses in the fellowship is the most enormous sin of this time among religious professors, and those who set up and support their own institutions in religion will ere long come to a fearful reckoning.

I sometimes call attention to the fact that elders were to take care of the church and that they were rewarded for their labors, and am met with the response that the reward of elders is impracticable. No wonder! With so many unauthorized things practiced, the things authorized must needs be impracticable. The true remedy is simple enough. Withhold all support from teachers, workers, officers, and organizations not appointed of God, and turn back to what God has appointed. Then the widow, the orphan, and the elders will again receive support. Let the clergy and "the churches" go, and come back to the pure and undefiled religion of the New Testament. His faith must be very weak who thinks God's word is not sufficient.

I cannot adequately describe the awful spiritual destitution of those who set up their organizations and teach the people their wisdom. They have sat in judgment on the Almighty, have weighed him in the balances and found him wanting. Charmed with the dreams, visions, and conceits of their own hearts, they have turned from what the Lord says to what they think. Many are following their pernicious ways, and by reason of them the way of truth is evil spoken of. They devour widows' houses, and for a pretense make long prayers; they make clean the outside of the cup and platter by harmonizing, pacifying, and covering up the discordant and factious elements of the whited sepulchers over which they preside, that they may advance "the cause" in the eyes of men, but within are the dead men's bones of pride, worldly wisdom, glory among men, covetousness, extortion, and wickedness; they compass sea and land to make one proselyte, and when he is made they make him twofold more the child of hell than themselves; they have taken away the key of knowledge, they enter not themselves and others they hinder; they have stolen the word of God from their neighbors by their dreams, the grandest larceny ever perpetrated, for without the word men cannot have faith, and without faith cannot be saved; they have robbed God by turning the gifts and offerings from the use he appointed unto the support of their appointments and concerns; they love

places in the uppermost "churches" of the uppermost denomination, and the chief seats in the finest "church houses," and to be called "orthodox," "doctors of divinity," etc.; they lead men with burdens grievous to be borne, and touch not these burdens with one of their fingers.

I close by quoting one admonition of our Savior to their ancient, but less-favored, predecessors: "Ye fools, did not he that made that which is without make that which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you." W. L. BUTLER.

Shelbyville, Tenn.

How Much Shall We Give?

Is it possible that a duty is laid upon us, as Christians, to give of our resources—our money, our cover, our meat, and our clothing—to the cause of Christ, to the poor of the church, and for the spread of the gospel, and yet no law or rule is laid down in the word of God for our guidance in such duty? If it is a Christian duty for me to give, where is the law or rule in the word of God which makes it my duty to do so? How much am I to give, and by what rule am I to be governed?

I feel safe in the assertion that if there is no law or rule expressed in the New Testament by which I am to be guided in this matter, then I commit no crime, no sin, in neglecting or refusing to give at all. If the Lord or his apostles have not bound this duty upon me, does not he who would do so now add to the law of God? I can see it in no other light. Again, if God has not commanded me to give, how can I do so walking by faith? For faith comes by hearing the word of God. But further, if God has commanded me to give and yet said nothing about how much I shall give, how shall I know when I have done my duty in the premises? I know that pretercraff says to give all, but what does God say?

The proper answer to these difficulties will settle the question in one of two ways: Either that we are not commanded to give at all, and hence not bound to do so; or, being under law or rule to give, God has told us how much to give.

I affirm, then, that it is the duty of every Christian to give of his substance to the cause of salvation—to the uplifting and upbuilding of humanity; and if this be true, God has told us how much we shall give. A law which defines nothing can have no penalty, and a law without a penalty is void—of no force at all. When Jesus sent out his twelve apostles to preach (Matt. 10), he commanded to make no provision for their sustenance in the work, assuring them that the work they were to do was worthy of a support from those to whom he sent them; and when they returned at last, he asked them if they had lacked anything, and they said they had plenty, or that they had lacked for nothing. I note this as a pointer. Again, when Jesus speaks of the last great day, when all nations and people stand before him for judgment, he mentions two classes of men—these: One class had fed him and clothed him, etc.; the other class had not. When they inquired how this could be—inasmuch as neither class had ever seen him—he declared that inasmuch as they had done these things to any of his brethren (his disciples), even the very least of them, they had done it unto him; or, neglecting his brethren, they had neglected him. One class, in consequence of what they had done, go away into life eternal, while the other class, as a consequence of what they have not done, go away into everlasting punishment.

The salvation of the righteous hinges upon what they did. This clearly shows that it is right to divide our substance with others. If right, then it is right because God requires it of us.

In his travels through Galatia, Paul instructed, or gave orders to, the churches that on the first day of every week, each one—each individual Christian—should give into the Lord's treasury, as the Lord had prospered him, for the relief of the poor in Judea. (See Acts 11: 29; Rom. 15: 26.) So he commanded, or gave orders to, the church at Corinth. We have now found the command to give and the time when: "Upon the first day of the week" is the time; "as God hath prospered" us is the amount. (1 Cor. 16: 2.)

But now how shall we arrive at that portion to be given out of the prosperity God has given? Turning back to 1 Cor. 9, Paul is arguing with the Corinthian brethren that he had a right to a support from them, as well as, or rather in preference to, the Judaizing teachers, who had taken from them a fat living. And to prove he had a right to a support

from them, he says: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with [or off] the altar?" He says, too, that in this way, or, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Now if the Lord appointed that they who preach the gospel should be supported in that work in the same way the Levites were supported in their service at the temple—and I take it that this is precisely what Paul means—then the how of it will be readily and easily understood when we find how the Levites were supported. When we have found that, then we can find this.

For the support of the Levites, God appointed that every Jew should give one-tenth of all he made. They were to give one-tenth of all produce, as well as of their flocks and cattle. (Levit. 27: 30-33.) This was assigned as a support for the Levites who served in the temple and at the altar. The Levites themselves were required to give one-tenth of all they thus received to the support of the high priest. (Num. 28: 21-23.) Now, if they who preach the gospel are to be supported in the same way, are we not by that rule to give one-tenth of all we make into the Lord's treasury, for the support of the poor and for the spread of the gospel? In this way, by giving a fixed, stated sum—a certain portion of what we make—every one will give the same to the cause, and all have equal partnership in every good work. The poor will give as much as the rich, and have the same interest in every good work.

By reference to Deut. 12: 5-18, it will be seen that the offerings of the Jews were also to be brought to the chosen center, or place of worship. So, Paul instructed, or commanded, the Christians to bring their offerings to the Lord's treasury, to be there, ready for any necessity that might arise.

Nor was this tithing of one-tenth peculiar to the Mosaic code simply; but it was practiced in the patriarchal dispensation, and doubtless by divine command. Abraham paid one-tenth to Melchizedec, the high priest of patriarchal days; Jacob paid one-tenth to the Lord. And we believe all this was by divine enactment. Now, if Jesus has appointed that way they who preach the gospel should give one-tenth of the gospel, it ought to be plain to all who are seeking for duty—a rule of duty simply, that they may know what to do—that they should give one-tenth. And unless the Lord has given us a rule as above, by which we may know how much to give, then there is not a man on earth who can fix the rule of giving; and if there is no rule or law of God by which to give, then he who gives nothing infringes no law, and commits no wrong. But we have, I think, clearly established the following points in this article:

1. God has commanded us to give of our substance to the poor and for the spread of the gospel.

2. He required his people, under patriarchal and Jewish dispensations, to give one-tenth of all they made—of their prosperity.

3. Jesus appointed that his followers should do the same, putting it in the Lord's treasury on the first day of every week.

In this way the widows and orphans could all be cared for, and the gospel spread by faithful preachers from pole to pole; in this way the elders—and not the evangelists—could control the finances of the church. An evangelist, or board of evangelists, has no more right to control the finances of the church of Christ than an evangelist has to exercise the rights of the President of the United States; yet in every false religion the preachers collect, control, and appropriate the finances. In the church of Christ it must not be so. The Lord places this matter under the direction of the elders.

I submit these things for the thoughtful among the brethren, and specially commend it to the consideration of Brother L. M. Owen and Brother G. Lipscomb. If I am wrong in my reasoning and conclusion, I ask that they show it and point out the better way.

JOHN T. POE.

The contribution of five dollars from Fort Worth, Tex., for Brother Asadour Paul was from the church of Christ on Weatherford street. This statement is due them, as there are other churches in the city to whom it might be credited. We have thought it well to credit churches with donations, and not well to publish the names of individuals.

D. L.

It will require more than a few hours of fasting and prayer to cast out such demons as selfishness, worldliness, and unbelief.—T. L. Cuyler.

BAPTISM UNTO THE REMISSION OF SINS.

The next scripture to be examined showing the essentiality of baptism is the language of Jesus to Nicodemus. Nicodemus thought that, because he was related by blood to Abraham, by birth he would enjoy blessings in the kingdom of God. His idea was that the Jews would still be the peculiar people; that they would still enjoy special favors and therefore would be born in the kingdom of God, as they were born in covenant relation in the days of Abraham. With this view, and doubtless intending to please the Master, he put on the very best address he could command: "Rabbi, we know that thou art a teacher come from God: for no man can do these signs that thou doest, except God be with him." (R. V.) Such an address would be very pleasing to the Jewish rabbis, so he expected by this fair speech to initiate himself into the good graces of the Lord Jesus Christ. But while endeavoring to bring himself in a favorable light before Jesus, still he had sufficient discretion not to sacrifice any part of the truth. He gave the best reason that can be given for knowing that he was a teacher come from God: "For no man can do these signs that thou doest, except God be with him." All was clear to Jesus. He looked down into the most sacred depths of the soul and saw all the thoughts that had been slumbering there for years. A man would as well seek to blot out the sun as to conceal his thoughts, his emotions, and his purposes from the Lord Jesus Christ. "But Jesus did not trust himself unto them, for that he knew all men, and because he needed not that any one should bear witness concerning man; for he himself knew what was in man." (R. V.) So the very first sentence Jesus uttered he swept from under Nicodemus his entire religious foundation. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God." (R. V.) This teaches most conclusively the absolute necessity of the new birth. Man must be born anew, or from above. It is vain, it is wicked and presumptuous, to talk about men entering the kingdom of God who have never been born from above. Jesus has spoken the truth, and the necessity for men being born again will remain the same whether we accept it or not. Our opinions will not alter God's eternal truth, which shall live throughout the never-dying ages. In obedience to this truth we shall obtain freedom from our sins. (John 8: 32.)

After having emphasized the necessity of being born again, in answer to a question of Nicodemus, Jesus proceeds to show the elements that enter into the new birth: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." (R. V.) The Savior's own comment on "Except a man be born anew" is: "Ye must be born anew." So with him as our authority we are perfectly safe in saying a man must be born of water and the Spirit, otherwise into the kingdom of God he cannot go. It is not the thing to do to try to obscure the meaning of this passage by arguing that the Savior did not say what he meant. Self-evident propositions are hard to demonstrate. It would be quite hard to frame a proposition to prove that corn bread is corn bread. I take it that when the Savior said Spirit he meant Spirit, and did not mean water, and that when he said water he did not mean Spirit, milk, or elder. If water does not mean water, what does it mean? The philosophy of the little girl was good when she said of this passage: "If the Savior did not mean water, why did he not say what he did mean?" We cannot afford to stultify our own consciences and offer insult to our dear Savior by intimating he did not mean what he said when using ordinary words of which we all know the meaning. Water means water and Spirit means Spirit. This needs no demonstration to the man who takes God at his word.

It might be well to give some attention to the phrase "born of water." Does this mean baptism? It is preferred to allow scholars to answer this question who have held a different view from myself on the necessity of being baptized. As scholars and commentators these men state fairly what they regard as the true meaning of the text, regardless of their religious prejudices:

"Adam Clarke.—Baptism by water into the Christian faith was necessary to every Jew and Gentile that entered into the kingdom of the Messiah." (Comment on John 3: 5.) Browne.—The necessity of baptism has constantly been inferred from our Lord's declaration: "Except a man be born of water

and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5; Exposition of Article 28, p. 672.) Benson.—"Of water"—that is, baptized. (Comment on the Bible, on John 3: 5.) Barnes.—"Be born of water." By water here is evidently signified baptism. Thus the word is used in Eph. 5: 26; Tit. 3: 5. (Notes on John 3: 5.) Hovey.—We may say that being "born of water" (baptized) must signify being cleansed from sins or forgiven, while being "born of Spirit" cannot signify less than being ingenerated, if we may use the word, with a new and holy principle of life by the Spirit of God. It is not, therefore, surprising that Jesus alludes to baptism in the briefest manner, while he dwells with special emphasis upon the work of the Spirit." (Comment on John, Appendix, p. 422.) Schaff.—"In view of the facts that John baptized, that Christ himself was baptized, that his disciples (John 4: 2) baptized in his name, it seems impossible to disconnect water from baptism. Calvin's interpretation arose from doctrinal opposition to the Romish Catholic overvaluation of the sacrament, which must be guarded against in another way." (Footnote on John 3: 5 in Lange's Commentary, Vol. III., p. 197.) Wall.—There is not any one Christian of any antiquity in any language but what understands it of baptism; and if it be not so understood, it is difficult to give an account how a person is born of water any more than he is born of wood." (History of Infant Baptism, Vol. I., p. 92.)

Authorities of the same character could easily be produced in much greater number. While some of the authorities would make it appear that baptism is of little importance, yet not one of them, when his scholarship is at stake, will say that "born of water" does not mean water baptism. While we attach no efficacy or virtue to the water to take away sin, yet Jesus has fixed this as one of the conditions through which we enter that state where the blood of Christ cleanses us from all sin. "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?" (Rom. 6: 3, R. V.) When baptized into his death we come in contact with the blood of Christ which flowed in his death and thus are cleansed of our guilt. As to the importance of doing this, Jesus says we must in order to enter the kingdom of God. We can make no mistake in following him.

It is agreed that the phrase "born of" is metaphorical, and not literal. While the learning of the world makes it water baptism, the plan of salvation is so clear that we need not appeal to scholarship to know that we are right. By placing plain, literal language by the side of John 3: 5, we can readily see when we are born of water and the Spirit.

The man who is in the kingdom of God is saved. So without any violence to the truth, for the time being, we may substitute "saved" for "the kingdom of God." "Except a man be born of water and the Spirit, he cannot be saved. He that believeth and is baptized shall be saved. Therefore he that believeth and is baptized is born of water and the Spirit. Those who obeyed the truth under the teaching of the apostles were born of water and the Spirit. They believed and were baptized. God, and God alone, has the right to fix the terms of salvation. This he has done. He will forgive us when we faithfully obey him in his commandments. His command, ours to obey; ours to trust him in obedience, his to forgive the trusting, obedient soul; ours to trust and not doubt the wisdom of his commands, his delight to bless us while we cling to him; ours to confidently place our hand in his, obey his commandments, trust him for the fulfillment of all his promises, his pleasure to lead us gently and securely out of earth's shadows into the house of many mansions, where doubtings are forever unknown and where no fear ever reigns; ours to pillow our heads upon his bosom amid the storms of life, his to shelter us under the shadow of his wings from the blasts of the tempests, and at last crown us heirs of eternal glory in that city where dwells God's eternal sunshine.

"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." (Ps. 34: 18.) "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." J. C. McQUIDDY.

Have you missed in your aim? well, the mark is still shining;

Did you faint in the race? well, take breath for the next;

Did the clouds drive you back? but see yonder their lining;

Were you tempted and fell? let it serve for a text.
—Ella Wheeler Wilcox.

Christianity and Pleasure.

Some time ago I stopped off the train in a city to visit relatives. While in the town I was invited to dine with a lady who was a member of a church. The conversation, as usual, on occasions of that kind, turned on religious work. She asked me whether I would not "rather have charge of a church than do evangelistic work." The questions one asks are an index to one's way of thinking and looking at matters. I answered that I would, so far as my natural feelings and comforts were concerned. I told her that there was nothing pleasant or desirable in spending the greater part of my time away from home—away from my family. Life in this world is short and replete with difficulties at its best, but much harder to the members of the family when scattered the greater part of the time. But it seems to me that the wife makes a greater sacrifice for the cause of Christ than does the preacher. Many are the lonely, sad days of her life. Many of the sisters whose husbands are at home, perhaps to their annoyance, the greater part of the time, do not think to call on her and help by word and deed to cheer her up in the sacrifice that she makes. This is one of the many ways in which they might have fellowship with them in the work of Christ. How many preachers have left home numerous times with some of the members of the family sick, to preach the gospel to the world with a view of saving souls! Sometimes sheer poverty helps to send them out on their mission as well as the love of Christ. Until men cease to act from pecuniary considerations in other relations of life, we cannot reasonably hope to see the preacher entirely free from an ordinate anxiety about the things that are needful to the body. If we were constantly thinking of what we ought to do as members of the household of faith, and acting consistently with the claim that we make, it would soon displace what we actually see to be wrong with that which we know to be the will of God concerning us. We think too much of our own comfort and consequently overlook that which concerns the welfare of our neighbors. We have a better conception of the duty of the soldier than we have of the duty of the preacher. We are willing to go forth as "good soldiers" of the cross, and who live by the gospel of Christ. Such men work hard, endure suffering, bear the sins of whole congregations, and receive but very little in the way of compensation for the sacrifices made. People of the world, as well as church members, look askance at them when they enter a strange community, exhaust their store of pent-up curiosity in unbecoming comments about their clothes and general physique, and do not hesitate to say that such men ought to stay at home with their families until the church sends for them. Christ and the apostles might have done the same thing.

I told this lady that it would suit my natural feelings much better, and those of my wife, for me to take "charge of a church" and stay at one place, I could stay with my family the greater part of the time, and enjoy in a measure whatever of the comforts of home we might possess. I would much rather have a good salary and a large congregation to preach to than take my chances for both in going, as I often do, without any assurance of man that I will have either. But over against this possible ideal of comfort, good salary, and ease is one thought that outweighs all the comfort gathered into the life of ease, and that is the question of duty. What I ought to do outweighs all other considerations with me, at least I try to view it in that light. I think I ought to do all I can to save men from sin. What is my duty? What ought I to do? These are the first questions for Christians to settle. Is it my duty to go to the large, wealthy church? Do you think I ought to accept the big salary? I know the man who talks thus in this age of grasp and greed is thought a fool. But what does it mean to follow Christ, if it is not to make duty the first consideration? There are loopholes, of course, for the dishonest to escape this embarrassment. The family argument is apt to come to the rescue at this crisis. It is a strong appeal to the natural man in the spiritual Adam, and, if not properly resisted, will prevail. Think of this declaration: Christ "pleased not himself."

I went on with the line of thought before us. Of course I was not as elaborate as in this paper, but I presented the same ideas. Suppose I receive simultaneously two calls to preach the gospel to two churches. One of them comes from a large, wealthy congregation, made up of the wealthy people of the town, including the educated and influential; the

house of worship is one of the best in the city, and the call is emphasized with a large salary and the assurance of little work. The other call comes from a small church of Christ, poor, without influence, and located in one of the most wicked cities in the whole country. It is the same old Macedonian cry: "Come over and help us." There is not the assurance of any stipulated salary, only the promise of what a very poor church can do to help on in the Master's work. Which of the two calls should I accept? The world would say, and the average church member would sanction it: Why, accept the call to the wealthy church, of course; none but a fool would think of going to a church that could pay nothing; and, besides, it would give a preacher no prestige to locate in such a town as that. Am I not correct in saying that is just what the people say about such matters as that? That is what men in business would do, and preaching the gospel is viewed in the same light. It is all right to put preaching and business on the same footing, if the business itself is made a means of serving the Lord as it should. But suppose we put the matter of acceptance in this way: Which one of the two calls to preach ought I to accept? What would Duty, in view of all the circumstances, say for me to do? I do not think that we must always go to the poorest place. It will help us to get at the question of right, perhaps better, if we substitute for the words "duty" and "ought" the question: "What would Jesus do," or have us do? But, as a rule, on occasions of that kind there are so many voices of a mercenary character clamoring for audience that the voices of Duty and God are seldom heard above the jingle of mammon. The person that sacrifices duty—what he knows he ought to do—upon the altar of pleasure or money is not a servant of the Lord Jesus Christ, but is serving himself.

But to be true to oneself and to the Christ, he must, after deliberate and serious thought, do what he thinks he ought to do. It is said of the ancient Egyptians that they deified a fly, then offered oxen in sacrifice to it. Not unlike this is the habit of many so-called Christians. They make a god of pleasure and lust, and offer Christianity upon the altar. It is as if one paid two dollars for a dress pattern, and then gave ten dollars to have it made according to the latest fashion; it is like the people who think more of the preacher's manner in delivery than of the message he brings them from the Lord. Talk about sacrifice! I fail to see where the majority of the people are doing anything that would come under that head. Even if they all did what they ought to do—did their duty—still there would be no sacrifice in that. Sacrifice is something beyond duty and justice and right. Does the preacher who resigns his present charge, as many do, and accepts another, always do it for the sake of greater opportunities to serve Christ and his brother man, or for the sake of a larger salary and greater prestige? O, how very little of the Christ there is in men and churches!

The preacher is not the only one that sacrifices Christ on the altar of mammon; many of the followers of Christ are doing the same thing. Suppose there are in your neighborhood two families in need of some of the necessities of life. There may be another family, all sick, but wealthy. The one is able to pay you for your services, the other is poor and not able to give you anything for your time and labor. Which one would you look after first? Here may be an opportunity for a little sacrifice. People that are looking to their own comfort and pleasure will help neither. "Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself."

Our own pleasure is the first consideration with all who do not make any effort to follow him who "pleased not himself." Do you not know people who think we ought to "join the church of our choice" instead of joining the church of Christ's choice? "We must have things our way," is the idea of the average man. If we go to "divine services," there must be a big pipe organ to make the music, and an eloquent preacher to entertain us. The seats must be cushioned and very clean, if we are to sit on them; the weather must be composed and tranquil, if we are to venture out to church; the walks must be in first-class condition, if we are to go on them; the services are to be short, if we are to survive them; in short, we must have things our way, if we are to worship at all. This is the prevailing idea of sacrifice in the religious world to-day. "She that liveth in pleasure is dead while she liveth." Why are so few prayers heard to-day? There is no sacrifice. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." (James 4: 3.) Coal City, Ind. W. J. BROWN.

The Habit of Happiness.

Our habits make us. Like wheels running on the road, they wear the tracks or ruts in which our life runs. Our character is the result of our habits. We do the same thing over and over a thousand times, and then it is part of ourselves.

For example, one is impatient to-day in some matter. To-morrow there is another trial and the impatience is repeated. Thus on, from day to day, with the same result. It begins to be easier to give way to the temptation than to resist it. Again and again the stress is felt and yielded to, and at length we begin to say that the person has grown very impatient—that is, he has given way so often to his feelings that impatience has become a habit. If he had resisted the first temptation, restraining himself and keeping himself quiet and sweet in the trial, and then the second, the third, the fourth, the tenth time had done the same, and had continued to be patient thereafter, whatever the pressure of suffering or irritation, we would have said that he was a patient man—that is, he would have had formed in him the fixed habit of patience. As we say again, it would have become "second nature" with him to hold his impetuous feelings in check, however he might have been tried.

In like manner all the qualities which make up disposition are the result of habit. The habit of truthfulness, never deviating in the smallest matter from what is absolutely true, yields truth in the character. The habit of honesty insisted upon in all dealings and transactions fashions the feature of honesty in the life, fixes it there with rocklike firmness.

It is proper, therefore, and no misuse of words, to speak of the habit of happiness. No doubt there is a difference in original dispositions, in the quality of cheerfulness or gloom that belongs to them. Some persons are born with a sunny spirit; others, with an inclination to sadness. The difference shows itself even in infancy and early childhood. No doubt, too, there is a difference in the influences which affect dispositions in the first months and years. Some mothers make an atmosphere of joy for their children to grow up in, while others fill their home with complaining and discontent. Young lives cannot but reflect somewhat of the home atmosphere in the disposition with which they pass out of childhood.

Yet in spite of all that heredity and early education do, each one is responsible for the making of his own character. The most deep-seated tendency to sadness can be overcome and replaced by happy cheerfulness. The gospel of Christ comes to us and tells us that we must be born again, born anew, born from above, our very nature recreated. Then divine grace assures us that it is not impossible for the most unholy life to be transformed into holiness. The being that is saturated with sin can be made whiter than snow; the wolf can be changed into lamblike gentleness; the fiercest disposition can be trained to meekness. There is no nature, therefore, which cannot, by God's help, learn the lesson of happiness.

The way to do this is to begin at once to restrain the tendency to gloomy feeling and to conquer it. Check the first shadow of inclination to discouragement. Choke back the word of discontent or complaining that is trembling on your tongue, and speak instead a word of cheer. Set yourself the task of keeping sweet and sunny just for one day. This should not be impossible. Anybody can sing songs of gladness through the hours of a single short day. At the time of evening prayer confess your failures. The next morning begin for another day to be kept bright and joyous, unstained by gloom.

At first the effort may seem almost utterly to fail, but if the lesson is kept clearly before your eyes, and you are persistent in your determination to master it, it will not be long until the result will begin to show itself. It takes courage and perseverance, but the task is not an impossible one. It is like learning to play on the piano, or like training the voice for singing. It takes years and years to become proficient in either of these arts. It may take a lifetime to learn the lesson of joy, but it can be learned. Men with the most pronounced and obdurate gloominess of disposition have, through the years, become men of abounding cheerfulness. We have but to continue in the practice of the lesson until repetition has grown into a fixed habit.

The wretched discontent which makes some people so miserable themselves and such destroyers of happiness in others is only the natural result of the habit of discontent indulged through years. Any one who is conscious of such a misanthropic disposition should be so ashamed of it that he will set about at once conquering it.—Forward.

Home Reading.

FILLING THE GRAVE.

Much has been justly said and written concerning the large, warm heart of the Irishman; of his devotion and fidelity to those he loves. Live worthy of his esteem, and, as a rule, he will almost die by you.

Twenty-four years ago one of Ireland's native sons, John Patterson, was employed by my father-in-law to do some work on the farm. He was alone and dejected, thousands of miles away from home and relatives. The blue Atlantic, so broad, so deep, lay between him and the home of his youth; all his near relatives, except one sister, slept beneath British soil; he was among strangers, without money, and in feeble health. But the friendly steamer that landed him safe on America's soil did not fail to bring with him that large, faithful, Irish heart, which soon won for him many friends. He became devoutly attached to my father-in-law and my mother-in-law, who shared with him their comfortable home, and he loved each member of the family. For our firstborn, George L. Meeks, then a wee infant, he soon began to manifest fond attachment, which continually increased with the passing years. He would gladly linger around the country church and "take care of the baby" during services. Just before George was two years old his friend was caring for him during the services of a protracted meeting, and one day led him to where—very near the church house—the road diverged into three roads. There he let go his hand to see which way he would go. The little boy turned this way and that, quickly surveying the three roads, paused and looked very serious a moment; then with a look of assurance, a brightened countenance, and quickened step he started toward home, to the delight of his friend, who thought it marvelous that his little charge could tell which road he was in the habit of travelling.

At any time when George would see Mr. Patterson returning from work his ready little feet would run to meet him at the front gate, or in the yard, and with dimpled hands uplifted, his prattling tongue would joyfully exclaim: "O, Pash, Pash!" No matter how far Mr. Patterson had walked or how hard and rough had been his work, he was never too tired to take the child into his arms, carry him to the house, and entertain him with a little fond play.

Years have sped away. Time has wrought many changes. Two other little jewels have been set in our family ring. Five years ago the ring was broken, and the first jewel dropped out—our George is no longer with us here. Near that same old church to-day, March 15, 1900, a white mantle let down from the clouds keeps the cold north wind from his lonely bed in the "silent city," and a marble shaft tells us where his body lies, while we sadly miss him from our cozy fireside.

The devotion of his Irish friend had grown stronger and stronger. After the little mound was raised over the silent remains, this friend said to us: "You need not be afraid of George's grave being neglected while I live." His word has proved true. Month after month, year after year, he has carried his shovel two miles, filled every sunken portion of the grave, and watched after it with proverbial care. Sometimes the gentle zephyrs fan the cedars that wave over the inclosure, the mocking bird sings praises there, and the lark warbles a welcome to its mate; sometimes the dewdrop paints a little rainbow and throws kisses at the morning sun; sometimes the drought parches the clay lips that seal from human sight the once stalwart figure of our boy; but this faithful friend carries the key to the iron gate, and forgets not his charge. The bodies of the dear old couple he so much loved now sleep in the same inclosure, and their graves, as well as those of their departed children, are cherished, filled, and guarded by him with the same loving care. Sometimes frost nips the buds, paints the foliage, and drives the birds to the far-away sunny Southland, while on that hillside "the seeds of the future are sleeping under the leaves of the past," but those hallowed mounds are not neglected. Sometimes, even when the rippling streams are frozen over and the trees are brown and bare, he rides through naked forest and barren meadow from the dear old cottage home to the old churchyard, to see if the graves need care.

When his earth life is ended, when those industrious hands shall have grasped for the last time their shovel and spade, when his worn-out body shall be sleeping on the same quiet hillside, may some thoughtful friend be left to see that his "grave is kept green;" for hard indeed is the heart that would

neglect him. If living, I want to claim the honor of assisting in at least raising a marble shaft in his memory as near as possible to the graves he has so long and so tenderly cherished.

For many years he has been a faithful soldier of the cross, keeping his armor far brighter than many with better advantages, and we trust he will live prepared for that blessed land that needs no graves.

MOLLIE L. MEEKS.



IF I ONLY HAD TIME.

Ruskin keeps on his study table a handsome block of chalcidony on which is engraved, "To-day."

We all know people who, according to their own account, would be very philanthropic if they had but the time; who would visit the sick, relieve the poor, and comfort the widow and the fatherless in their afflictions, did leisure permit.

Others would become great authors, singers, orators, inventors, statesmen, if they only had the time. But—alas!—they have absolutely no time, no more than two or three hours a day at most; and what does that amount to?

Some boys will pick up a good education in the odds and ends of time which others carelessly throw away, as one man saves a fortune by small economies, which others disdain to practice. What young man is too busy to get an hour a day for self-improvement?

An education that would adorn a man of letters or qualify a college professor has been secured in the fragments of leisure that are often wasted because they are so brief. You will never "find" time for anything. If you want time, you must take it.

If a genius like Gladstone carried a little book in his pocket lest an unexpected spare moment should slip from his grasp, to what should we of common abilities not resort to save the precious moments from oblivion? What a rebuke is such a life to thousands of young men and women who throw away whole months and even years of that which the "Grand Old Man" hoarded up to even the smallest fragments! Many a great man has snatched his reputation from odd bits of time which others, who wonder at their failure to get on, throw away. In Dante's time nearly every literary man in Italy was a hard-working merchant, physician, statesman, judge, or soldier.

Rufus Choate used to lay out a course of study in the classics practically parallel with that of the younger men in Harvard University, and by improving the few spare moments which his immense practice left him would keep pace with the students year after year.

The earlier works of John Stuart Mill were written in the intervals of official work while he held the office of principal examiner in the East India house in which Charles Lamb; Peacock, the author of "Headlong Hall;" and Edwin Norris, the philologist, were also clerks. Macaulay wrote his "Lays of Ancient Rome" in the war office while holding the post of Secretary of War. It is well known that the writings of Arthur Helps are literally "Essays Written in the Intervals of Business."

"Nothing is worse for those who have business than the visits of those who have none," was the motto of a Scottish editor. The worst of a lost hour is not so much in the wasted time as in the wasted power. "If you are idle, you are on your way to ruin, and there are few stopping places upon it. It is rather a precipice than a road," says Beecher. Let no moment pass till you have extracted from it every possibility. Watch every grain in the hourglass. Let your record be: "No moment wasted, no power perverted, no opportunity neglected."

"There are moments," says Dean Alford, "which are worth more than years. We cannot help it. There is no proportion between spaces of time in importance or in value. A stray unthought-of five minutes may contain the event of a life. And this all-important moment—who can tell when it will be upon us? Drive the minutes, or they will drive you."

Success in life is what Garfield called a question of "margins." Tell me how a young man uses the little ragged edges of time while waiting for meals or tardy appointments, after his day's work is done, or evenings, what he is revolving in his mind at every opportunity, and I will tell you what that man's success will be. One can usually tell by his manner, the direction of the wrinkles in his forehead, or the expression of his eye, whether he has been in the habit of using his time to good advantage or not.

"The most valuable of all possessions is time; life itself is measured by it." The man who loses no

time doubles his life. Wasting time is wasting life. An officer apologized to Gen. O. M. Mitchell, the astronomer, for a brief delay, saying he was only a few minutes late. "Only a few minutes late!" exclaimed the General. "I have been in the habit of calculating the value of the thousandth part of a second."

A crown fit for a king can be made out of the sweepings of a goldsmith's shop. So an hour or two saved by Napoleon might have made Waterloo as proud a remembrance for France as it is now for England.

Some squander time, some invest it, some kill it. That precious half hour a day which many of us throw away, rightly used, would save us from the ignorance which mortifies us, the narrowness and pettiness which always attended too exclusive application to our callings. It would tinge and color the day as the drop of ruby liquid imparts its hue to the gallon of water in the druggist's globe.

Four things come not back: the spoken word, the spent arrow, the past life, and the neglected opportunity.—Success.



THE AUTOCRAT'S ADVICE.

An association of young women in a Western city wrote through a committee of one—the most effective sort of a committee—to their favorite authors, asking advice which would be profitable. The Springfield Republican published the answers, and among them is a reply from Dr. Oliver Wendell Holmes, penned a few days before his death, and from which we cull the wise words:

"You will remember, doubtless, that Lockhart tells us, in his 'Life of Sir Walter Scott,' that when Sir Walter lay upon his dying bed he said to Lockhart: 'My dear, be virtuous, be religious, be good. Nothing else will give you any comfort when you come to lie here.'

"I know of no better words of advice that I can give to you and other girl readers of my writings than those of the author of 'Waverley,' which I have just quoted.

"Be clever, if you will, and can; but first of all be good.

"I think I cannot do better than to urge upon you and all my other young women readers the importance of sincerity and earnestness of purpose. Let it be your aim in every act of life to be rather than to seem.

"Avoid all hypocrisies and shams of every kind. Be wholly sincere in every word you speak and everything you do.

"Remember that intense earnestness and earnest, conscientious labor are the keys to success in every undertaking. Be in earnest, then. Work hard. Having formed a purpose, let nothing tempt you from its accomplishment.

"If you have high and lofty aims, no matter how hard a struggle you may have to make before they may be realized, press on, fight on, till you have attained them.

"What if you do have to sacrifice the thousand and one pleasures of life? Let them go without a thought. Time enough for them when sincerity and earnestness have made you more than conquerors; have brought you, the triumphant winner of a good fight, to a commanding elevation, whence you can look down in peace and contentment upon the rugged path up which you have struggled.

"If you and all my other young women readers will conscientiously follow this advice, and be true to yourselves and to God, you will do all that is possible to attain the happiness that is sincerely wished you by Oliver Wendell Holmes."



Eternity is not, as men believe, Before and after us, an endless line; No, 'tis a circle, infinitely great, All the circumference with creation thronged. God at the center dwells, beholding all; And, as we move in this eternal round, The finite portion which alone we see Behind us the past; what lies before We call the future; but to him who dwells Far at the center, equally remote From every point of the circumference, Both are alike—the future and the past.

—Tennyson.



To the disgrace of men it is seen that there are women both more wise to judge what evil is expected, and more constant to bear it when it has happened.—Philip Sidney.

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Editorial

REV. 17, 18, and 19.

These chapters give more definite details of the downfall of Mystery, Babylon the Great, than the preceding chapters, and tell more definitely how it will be brought about. In the first part of chapter 17 one of the seven angels told John he would show him the judgment of the woman with whom the kings of the earth had committed fornication and by whom the inhabitants of the earth had been made drunk with the wine of her fornication. "So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration." (Rev. 17: 3-6.) It is almost universally claimed by commentators and Bible scholars that this magnificently bedecked woman represents popery, the Roman Catholic religion. Church and State were united by Constantine the Great early in the fourth century, and this power and authority of the bishop of Rome gradually grew and increased, and became so enlarged, his presumptions and claims of authority so great, that early in the seventh century he secured to himself the title, "Universal Bishop," and thus popery was inaugurated with all its claims of both temporal and spiritual power; and, having chief control of both church and State, it became an exceedingly wealthy church, and could well afford to dress in purple and precious stones and revel in gold. This claim regarding the woman may be correct, so far as I know. I have nothing any more plausible to suggest, inasmuch as the history of the Roman Catholic Church corresponds well with the vision and picture here given of this woman.

For quite a while the pope of Rome held authority with an iron grasp over church and State, and enforced the execution of his decrees and anathemas by the strong arm of temporal government; and it seems reasonable enough that this unlawful alliance of church and State and the control of the State by the church is the thing represented by this extravagantly dressed woman, sitting upon the scarlet colored beast with the seven heads, and ten horns, which beast is understood to represent the government, kings, and powers which the woman for a good while controlled. But the woman is represented as the mother of harlots, and now the question comes: Who are her daughters? These daughters are represented as like the mother, as possessing the same sort of character. If it be true that the corrupt character of the mother consisted in this unlawful union of church and State and the use of

the human law in enforcing the decrees and doctrines of the church, then the words used in the above passage would indicate that the daughters were possessed of the same characteristics of the unchaste mother. Hence we conclude that if the mother is Rome, is popery, the daughters are those religious people and denominations that either directly or indirectly came out from Rome. This would include all parties in Christendom that do that way, for all of them have directly or indirectly derived their origin from Rome, so far as ancestry is concerned.

In the first place, the mother, even to-day, though her temporal power is lost so far as force is concerned, yet, true to her instincts, she is trying to reach and exercise all the influence and power in all the governments under which they live everywhere and in every way that an opportunity is afforded for such an effort. This is not truer anywhere, I presume, than in the United States. Catholicism would fasten her grasp on this country if she could; and the Protestant world is marching right along in the same direction, only perhaps not with the intent to control to the same extent. All the religious people of the land are trying to a greater or less extent to enforce certain principles of their doctrines by the strong arm of human law. Very many are trying to have their doctrine of observing the Sabbath day enforced by the law of the land. They want to force railroads and all other corporations and individuals to rest on that day. Now, what is the difference in spirit between these efforts of Protestants to enforce their doctrines by human law and those of Catholics to enforce their doctrines and ideas by the same power? There are also efforts, from time to time, all over the country, to enforce prohibition by the law of the land, thus trying to bring the arm of human law to bear in order to enforce the word of the Lord and its teaching upon this subject. Others have tried to stop the issuance of the daily papers, because the Sabbath, as they call it, is violated in getting out these papers and because their moral character is contrary to the word of God. Then again, Christians, are those calling themselves such, as before intimated in these articles, are all over this country going into these governments, becoming officers to execute the laws of the land, to arrest and punish criminals, to thrust into prisons those adjudged guilty, to hang murderers and such like; and not only this, but they go into armies and become officers and privates to overpower and bring into subjection the enemies of the government by the sword and to punish other nations for their injustice or depredations toward the government. Hence if you look at the execution of civil laws, and see Christian constables and sheriffs arresting men by force of arms, carrying them to prisons, and executing murderers, and see the Christian soldiers, privates, captains, colonels, generals, and such like fighting in battles, destroying human lives, and devastating countries, making widows and orphans, and cripples, and sufferers for life, what difference can you see between the spirit of this and the spirit of the church that ruled in the governments of Rome in the ages gone by? Vengeance is mine; "I will repay, saith the Lord." Hence he requires his people to feed and clothe their enemies, rather than destroy them. It seems to me that it is high time the religious people of this age were beginning to think whether they are drifting, for this unchaste woman, with her unscriptural alliances with the world, is to be destroyed; and when the mother goes, what will become of her daughters that are following so closely in her footsteps?

One of the things that the angel proposed to show John was the judgment which was to befall this unchaste woman, who he said in verse 1 of this chapter sat upon many waters; and farther on in the chapter he tells us these waters upon which the woman sat "are peoples, and multitudes, and nations, and tongues." The ten horns, which represented ten kings, were to hate this wicked woman, this unholy alliance, and were to make her desolate. Some time ago the temporal power was taken away from popery by force of arms, and it is not likely ever to return. But we do not understand that this one feature makes up all of the unholy alliance of church and State, and therefore she was not wholly destroyed at all when her temporal power was taken away. The other features of which we have just spoken are as large as life yet, and certainly will be destroyed sooner or later. She was to be made desolate and burned with fire. The record says, regarding these ten kings, that they were to do this work: "For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Thus God

put into the hearts of these kings to cooperate with and give their power to this alliance of the church with the world until the time should come for its destruction, and then he would use them for its downfall. When people will be wicked, and will not submit to God's will, he lets them go their way for a time; but their destruction is sure. Now, of course, I cannot say certainly that the religious world is right in its interpretations of these prophecies regarding popery; but if it is right, and I cannot say it is not, then the unchaste woman of Revelation is not dead yet, and the sufferings that are yet to come upon this world before the work is completed are inexpressibly great.

As this suffering goes on, the cry is: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." The Lord's people everywhere should hasten to cut loose from every particle of this unholy alliance between the church and the world, and should cease all attempts to run the religion of Jesus in any of its parts by the wisdom of the world or by force of arms, for those that continue to do these things will partake of the sins and will receive the plagues sent upon the woman. Many of those calling themselves disciples of Christ are into these things all along the line. They are amalgamated with the governments of this world, partaking of their spirit, holding offices, working by force in executing the laws, going into armies, fighting battles, and doing everything of this sort that denominations do; they are introducing institutions of human wisdom to do the work of the church, and making void the commands of God by the doctrines and commandments of men, and such like. Where are the people to-day that have cut loose from the world and from its spirit, and who are living purely and only by the word of God as did Jesus and the apostles? Who are the people to-day that are holy, harmless, and who are not conformed to this world, but are as a city set upon a hill which cannot be hid? Who are the people that love the Lord with all the soul, mind, and strength, and are indeed a peculiar people, zealous only of good works, and are so transformed from the world that they are proving what is the good, and acceptable, and perfect, will of God all the time? When the Lord's people are fully divorced from this world, though living in the world, they will not be of the world; they will form no sort of unholy alliances with the governments of earth, but will live soberly, righteously, and godly in this present world. All who live thus will be infallibly safe, and will be helped and cared for in all things that are for their good.

There is a sad picture given in these chapters of the fall of Babylon, and the wailings of kings and merchants over her sad fate. Awful will be the upheavals of peoples and nations when Babylon, the wicked woman, the false religion, shall fall; and whether the general interpretation of these visions be correct or not, there is something terrible indicated by them that is certainly yet in store for the people of this world that will not recognize Jesus as Lord and be loyal to him. It would be especially well for all the religious people of this world to open their eyes to the danger of the intoxicating wine of the mother of harlots, the unlawful union of the church of God with the governments and institutions of man's devising. There is a thoroughly safe side in all these conflicts, and that is to stand firmly upon the word of God and follow the wisdom of God as therein given.

In the first part of Rev. 19, when the conflict seems to be over and the fall of Babylon is complete, we have this: "After these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up forever and ever." This passage shows that this unchaste woman was a persecuting power, that it had shed the blood of saints, and that God avenged their blood by bringing about the downfall of the unholy alliance, or whatever you may call it; and great acclamations of praise immediately followed from the Lord's servants over the downfall of Babylon.

Then follows a description of the bride, the Lamb's wife, who had made herself ready: "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." (Verse 8.) The fine linen of the bride is the righteousness of saints, which consists in doing just what God says. Only the true woman, the church of God, does this. The false woman, the

false church, instead of having such robes to wear, will be destroyed for their unfaithfulness.

Then follows a grand description of the Son of God upon a white horse, clothed with a garment dipped (sprinkled) in blood, and the armies of heaven following him clothed in white. And he had "a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." What an awful picture of the final crushing out of the wicked that oppose this King of kings and Lord of lords! It is something terrible to contemplate, but it is certainly coming, and the final ending of all the wicked will be in eternal ruin; but all will be safety then for the faithful servants of God, they shall dwell forever with the Lord. It is wonderful how the safety of the Lord's people is made so prominent through all these visions of the ruin that is to be hurled upon false religionists and upon a wicked world; and what a wonderful encouragement this fact is to the people of God to stand aloof from every alliance with earthly powers and human wisdom, and cling close to the word of God, whether they live or die! The Lord help us all to do this to the end. E. G. S.

THE TRUE ISSUE.

"One of our learned confrères says: 'When any one claims that baptism is essential to salvation, he shuts out such men as Martin Luther, John Calvin, John Huss, Philip Melancthon, John Knox, Jonathan Edwards, George Whitefield, John Wesley, William Tennant, Edward Payson, Asahel Nettleton, Charles G. Finney, Dwight L. Moody, and a great multitude of others, whom no man can number.' That these good men and the 'great multitude of others' gathered by them into the fold of Christ were baptized, they fully believed. Our learned brother simply means to say that they were never immersed. Charity believeth all things except that sprinkling or pouring is Christian baptism."

The article the Christian Advocate quotes and comments on is the appeal of some of our cowardly Baptist brethren to a list of big names to scare others they think as cowardly as themselves from a Bible truth, which they cannot set aside by the Scriptures. It is as if, when Jesus taught, that no drunkard or liar or adulterer shall be saved, some Jew had said: In this you assign Abraham and Isaac and Jacob, and David and Solomon to perdition. A man who is moved by such appeals shows he has more respect for man's opinion than for God's will. He sets what men think and do above what God ordains and requires. What we think of these or other great men will not affect their real destiny; what we think and do of God's command will fix our present and eternal destiny. If we set aside the law of God to avoid condemning the course of these or any other persons, great or small, we do not help them, we do lose our own souls. Such appeals are treason against God, and should not weigh a feather with a true believer in Christ.

But the Christian Advocate is right when it says charity cannot believe sprinkling or pouring is Christian baptism, because charity "rejoiceth in the truth," and there is no truth in that claim. It is utterly without foundation, so charity cannot believe it or allow the claim. The editor of the Christian Advocate knows there is not a lexicon in the world that translates the original of "baptize" by "sprinkle" or "pour" as a secondary or remote meaning, even: He knows the literature of the Greek language has been searched, every use of the term found collated, and not one example found of its being used in that sense. It is true some partisans, in their anxiety to justify the substitution of these for baptism, claim the word in general literature means "immerse," but that it has a sacred meaning that differs from this and in this sacred sense it is used in the Bible and admits of pouring or sprinkling. But do these persons consider in what light they put Jesus and the inspired men? They came to reveal, make known, make plain the will of God, and these men charge they use a word with a clear and well-defined meaning in common use among the people, in a wholly different sense, and give not the least intimation of such changed meaning. To say this was done is to charge Christ and the Holy Spirit, with misleading men and with introducing confusion and strife while praying

and pleading for union and peace among their followers. Such a claim is a reproach upon Jesus Christ and the Holy Spirit. The Christian Advocate claims these men believed they were baptized. Were it granted, does that prove they were or that it would be acceptable to God? Saul believed he served God in persecuting and imprisoning the saints, yet he says he obtained mercy only after he had repented of it, turned from it, and he obtained this mercy because he did it ignorantly in unbelief. But we are disposed to call in question the statement that some of the more eminent names here did believe sprinkling or pouring was the baptism taught in the New Testament. We refer especially to Luther, Calvin, and Wesley. All three of these bear unequivocal testimony to the fact that immersion was the baptism taught in the New Testament and practiced by the apostles and the early church.

Luther says, in his work on "The Sacrament of Baptism: " "First, 'baptism' is a Greek word. In Latin it can be translated 'immersion,' as when we plunge something into water, that it may be completely covered with water; and although that custom has been given up by most persons, for they do not wholly submerge the children, but only pour on them a little water, yet they ought to have been completely immersed and straightway drawn out again." He translates John's language: "I indeed dip you with water." "Baptism then signifies two things, death and resurrection—that is, full and complete justification. When the minister dips the child into the water, this signifies death; when he draws it out again, this signifies life. Thus Paul explains the matter: 'Therefore we are buried with him by baptism.' (See Rom. 6: 4.) . . . When the washing away of sin is attributed to baptism it is rightly so attributed. But the meaning of the phrase is too slight and weak to fully express baptism, which is rather a symbol of death and resurrection. For this reason I could wish that the baptized should be totally immersed, according to the meaning of the word and the signification of the mystery; not that I think it is necessary to do so, but that it would be well that so complete and perfect a thing as baptism should have its sign also in completeness and perfection, even as it was doubtless instituted by Christ." ("Primary Works," p. 192.) Luther tells what Christ and the Holy Spirit required, but states he does not think it necessary so to do.

Calvin says: "From these words, John 3: 23, it may be inferred that baptism was administered by John and Christ by plunging the whole body under water. Here we perceive how baptism was administered among the ancients, for they immersed the whole body in water. . . . The word 'baptize' means to immerse, and it is certain the rite of immersion was observed by the ancient church." ("Institutes," Book IV, chapter 15.) "Here we see the rite used among the men of old time in baptism, for they put all the body into the water. Now the use is this, that the minister doth only sprinkle the body or the head." (Commentary on Acts 8: 38.) "Whether the person baptized is to be wholly immersed, and that whether once or thrice, or whether he is only to be sprinkled with water, is not of the least consequence. Churches should be at liberty to adopt either according to the diversity of climate, although it is evident that the term 'baptize' means to immerse, and this was the form used by the primitive church." ("Institutes," Vol. III, p. 344.) Calvin says on the practice of sprinkling: "Wherefore the church did grant liberty to herself, since the beginning, to change the rites somewhat, excepting the substance. It is of no consequence at all whether the person that is baptized is totally immersed or whether he is merely sprinkled by an affusion of water. This should be a matter of choice to the churches in different regions." He tells what the Bible requires, but claims the right of the church to change it.

Mr. Wesley, in his Journal, Vol. I., page 20, says: "Mary Welch, aged eleven days, was baptized according to the custom of the first church, and the rule of the church of England, by immersion. The child was ill then, but recovered from that very hour." He says the first church practiced immersion. Vol. I., page 24, says: "May 5, 1736, in Savannah, Ga., I was asked to baptize a child of Mr. Parker, second bailiff of Savannah, but Mrs. Parker told me: 'Neither Mr. Parker nor I will consent to its being dipped.' I answered: 'If you certify that your child is weak, it will suffice (the rubric says) to pour water upon it.' She replied: 'No; the child is not weak, but I am resolved it shall not be dipped.' This argument I could not refute, so I went home and the child was baptized by another." This did not end the matter. The English law was in force

and on September 1, 1737, Mr. Wesley was tried by a grand jury of forty-four men, found guilty, and ordered to leave the country. He gives this account of it (Journal, Vol. I., pages 42, 43): "Therein they asserted, upon oath, that John Wesley, clerk, had broken the laws of the realm, contrary to the peace of our sovereign Lord, the King, his honor and dignity: (1) By speaking and writing to Mrs. Williamson against her husband's consent; (2) by repelling her from the holy communion; (3) by not declaring his adherence to the Church of England; (4) by dividing the morning services of Sundays; (5) by refusing to baptize Mr. Parker's child, otherwise than by dipping, except the parents would certify that it was weak and was not able to bear it; (6) for repelling William Gough from the holy communion; (7) by refusing to read the burial services over the body of Nathaniel Polpill; (8) by calling himself Ordinary of Savannah; (9) by refusing to receive William Aglionby as godfather, only because he was not a communicant; (10) for refusing Jacob Matthews for the same reason, and baptizing an Indian traitor's child with only two sponsors. (This, I own, was wrong, for I ought at all hazards to have refused baptizing it till he had procured a third.)" So John Wesley was tried, found guilty, and expelled from the country for refusing to sprinkle a baby, insisting it ought to be immersed. In his notes on Rom. 6: 3, 4, he says: "We are buried with him," alluding to the ancient manner of baptizing by immersion."

Nothing could be made clearer than that Luther, Calvin, and Wesley all believed that the word "baptize" means to immerse. Hence immersion alone is baptism. They believed it was the scriptural and primitive baptism. Wesley was no doubt immersed in infancy. It is probable the others were. Luther and Calvin, while affirming immersion was the primitive and scriptural practice, claimed, like the Catholics and Episcopalians, that the church has the right to change the ordinance from baptism to affusion. So if they were sprinkled, they could not believe they were baptized scripturally, when they believed to baptize was to immerse. Exactly how Mr. Wesley justified the change I cannot tell, probably as the others did. If so, the Christian Advocate is not correct in saying they believed they were baptized. They believed they had received what the church substituted for baptism; they thought the church had the right to make the substitution.

They came out of the Roman Catholic Church, which then and now claims the right to "change not the essence," but the mode of "administering the sacraments." "Not only the Catholic Church, but also the pretended reform churches have altered the primitive custom in giving the sacrament of baptism, and now allow of baptism by sprinkling and pouring water upon the person baptized." (Notes on the Douay Bible, approved by Pope Pius IX.) In the time of these eminent reformers the right of the church to change the ordinances was not called in question. They all justified the change, and all scholars acknowledged it. In later years the right of the church to change the appointments of God has been vigorously denied, and some of those practicing the substitutes and unwilling to maintain the right of the church to change the ordinance or to surrender the substitutes have sought to justify them as embraced in the word "baptize." This has been done not by the scholars, but by the partisans. The real scholars of all ages say "baptize" means to dip, and that it was the primitive practice. It would very greatly simplify the discussion if a fair and just statement was made, so the true issues could be seen and investigated. The real question is, as the Catholic Church and Episcopal Church claim, has the church the right to change the ordinance of baptism to affusion? If she has not, but if God's appointment is to stand without change, immersion must be practiced. These three eminent men all claim the baptism of infants right. Of their position in this we say nothing now, as our point is, neither one of the three believed anything was scriptural baptism save immersion, and with them agreed all the scholars of their age and succeeding ages. Since "charity rejoiceth in the truth," it cannot accept sprinkling or pouring as baptism. The founders of the Lutheran Church, Presbyterian Church, and the Methodist Church did not believe sprinkling or pouring was scriptural baptism. Let us keep the true issue before the people.

D. L.

One of the blessed, unending needs of heaven must surely be the need of giving forth into other lives the blessedness which God has poured into ours.—Lucy Larcom.

WORRIED WOMEN.

Women Worry About Little Things More Than They Ought.

Not enough iron in their blood.

What has iron to do with it? The iron of rich, red, strengthening, nourishing blood is one of the chief builders of nerve power.

Iron makes strength.

Weakness causes worry.

Women who are weak and nervous are thin, pale, or yellow-faced. They lack the rounded form of beautiful womanhood; they are irritable and hard to please; they suffer from headache, back ache, rheumatism, neuralgia; they feel weak, tired, unhappy, miserable.

Their pale color proves that they need iron to color their blood; their irritability and nervousness, that they need it to tone up and strengthen their nerves; their thinness, that they need it to cure their dyspepsia.

They can get what iron they need, in its best form, from Dr. Harter's Iron Tonic.

Not an empirical solution of iron salts, but a scientific preparation of tested value—a preparation that for forty-two years has been curing the sick by hundreds of thousands.

Health comes with plenty of iron in the blood. So does a strong constitution. The strength of iron is made from iron.

Dr. Harter's Iron Tonic banishes pain, brings back roses to faded cheeks, builds up nerves, conquers sickness.

A worthy lady of South Portsmouth, Va., Mrs. M. J. Welch, corroborates the above in these words: "For many, many years my blood was iron poor, though I did not know it. I used to have fresh, rosy cheeks and a plump, rounded form, but by degrees my good looks faded away until I began to look like a ghost. I lost strength and ambition and suffered from pains in my stomach, head, heart, back, muscles, and bones. I gave myself up in despair. Finally, a good friend induced me to try Dr. Harter's Iron Tonic. From the good symptoms which at once began to show themselves I saw what had been wrong with me. I had suffered from want of iron, and it remained for Dr. Harter's Iron Tonic to supply it and cured me. I am now in good health and feel better than I have for years."

Here is evidence from near at hand:

"Dallas, Tex., December 16, 1897.

"Dallas News—Gentlemen: I can cheerfully recommend Dr. Harter's Iron Tonic to any one as a strengthening tonic. After suffering some months with slow fever I used one bottle, and can now thank this splendid remedy for the fact that I am living and well. Very respectfully,

"(MISS) MARGARITE GREEN,
"No. 112 Ervay street."

Sold everywhere.

Sample dose of Dr. Harter's Little Liver Pills and Book of Dreams mailed free.

Address HARTER, Dayton, O.

Dr. Harter's IRON TONIC
MAKES PALE, WEAK PEOPLE Strong and Healthy.

FITS permanently cured. No fits or nervousness after first day's use of Dr. Kline's Great Nerve Restorer. Send for FREE 32 trial bottle and treatise. Dr. R. H. Kline (Ltd.), 931 Arch street, Philadelphia, Pa.

Something Better Provided for Us.

To those living under the gospel covenant, who love and serve God, he has given "exceeding great and precious promises." He has promised them salvation from sin, salvation from the grave, and eternal redemption; all of which Christ, the Savior, wrought out for them by the shedding of his own blood and his glorious resurrection from the grave, in which he burst the bars of death and brought life and immortality to light. He has promised them an entrance into his eternal city, where he shall dwell with them and be their God, and they shall be his people; where they shall pluck and eat of the fruit of the tree of life and live forever beyond the reach of sorrow, pain, sickness, disease, and death; where they shall be permitted to drink of the crystal stream of the water of life, which shall flow from the throne of God and of the Lamb, of which he who drinks shall thirst no more; and where they shall be permitted to raise their voices in anthems of praises to God and to the Lamb, their adorable Redeemer, with angels around the eternal throne, in strains sweeter than mortal tongues have ever made.

Those who lived previous to the introduction of the Christian institution did not receive these promises, yet many of them were faithful to God. The writer of the letter to the Hebrews mentions a number, of whom he says: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." (Heb. 11: 13.) Of others he says: "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection; and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." (Heb. 11: 32-40.)

Surely we, to whom God has given the "precious and exceeding great promises," which we have mentioned above, should be moved by this great "cloud of witnesses," who did not receive these promises, to lay aside every weight, and the sin which doth so easily beset us," and to "run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." (See Heb. 12: 1, 2.) These ancient worthies could have no clear conception of the eternal redemption which the Savior wrought out by his blood. We can scarcely learn from the Old Testament, which contains the only teaching to which they had access, of an existence beyond the grave, without the help of the New Testament; but they served God faithfully, subjecting themselves to the severest of tortures and afflictions, to destitution, and to cruel death. Is it not then sad and

ROYAL Baking Powder
Made from pure cream of tartar.
Safeguards the food against alum.
Alum baking powders are the greatest menaces to health of the present day.

shameful that the great majority of those living under the gospel dispensation, to whom God has given "the greatest and most precious promises," on condition that they will serve him faithfully, are disregarding his great mercy and the better provisions which he has made for them?

Every transgression and disobedience under the Jewish covenant received a just retribution, or recompense of reward; but there is a retribution threatened those who neglect the provisions of the gospel covenant far more severe than those inflicted upon the Jews, who disobeyed and transgressed the laws of the Mosaic covenant, which they cannot escape. (See Heb. 2: 1-3.) This retribution will consist in departing from Christ, at the judgment of the great day, and going "into everlasting punishment"—into "the everlasting fire, prepared for the devil and his angels;" it will consist in being "punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (See Matt. 25; also 2 Thes. 1.)

O, friendly sinner, will you not avail yourself of the merciful provisions of the gospel of the Son of God, that you may escape this terrible retribution and enjoy forever the "exceeding great and precious promises" of God? Lockett, Ga. FLAVIL HALL.

Free to Everybody.

Dr. J. M. Willis, a specialist, of Crawfordsville, Ind., will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment, with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, grippe, and blood poison.

Following hard upon The Hague Peace Conference of the Nations comes a large increase in naval means of warfare in every government represented there. All seem to be acting on the principle that the way to insure peace is to be prepared for war. According to the Kaiser's new naval programme, Germany will have 40 battle ships in 1910, instead of the 17 she has now; 26 large cruisers, instead of 11; 48 small cruisers and gunboats, in place of 32; and 114 torpedo boats, instead of 84, as at present. The United States has now a navy that compares favorably with any of the European powers. England is adding new and more powerful vessels to a navy that already outranked any other. Russia, Japan, France, and Spain are all increasing their naval power at a rapid rate. The Hague Peace Conference seems to have been a failure.

Remember "Allenrock's Book."

A Reasonable Conclusion.

Stopping a day at a summer resort, I made the acquaintance of Brother A., a very earnest preacher, who was taking a rest there. A number of families and individuals were there spending the hot months. Among these were a man and his wife from a town out West. They were active members of the Methodist Church. They had never heard a preacher who claimed to be simply a Christian preacher, but the gentleman hearing Brother A. the day before, became interested, sought an interview, and asked many questions about this, to him, new doctrine. He also requested Brother A. to visit him at his lodging place, so his wife might hear also about these things. At Brother A.'s request, I went with him.

We were cordially received. The gentleman was indeed very favorable, but the wife seemed unapproachable. Being called out on the question, Brother A. told about "our people;" their wonderful growth, great institutions of learning, periodicals, missionary enterprises, etc. He then unfolded the doctrine as held, and after telling what they taught about faith, repentance, baptism, etc., he made a number of quotations from Wesley and Clarke, fathers of Methodism, showing that they taught the same things.

The gentleman seemed to accept everything, but the wife would occasionally put in an objection. Finally, she came at Brother A. this way: "Where we live we have a large, good, working church; we have a good house of worship; are able to have, and do have, a good preacher all the time; there are none of your people there, so that, if we should go with you, we would be alone, having no place to worship nor anybody to worship with; and now if, as you say, the Methodists teach these same things that you teach, I cannot see what we will gain by going with you."

This coming, as it seemed to me, unexpectedly, so completely floored Brother A. that he was unable to recover himself.

This is a faithful recital of a real incident, which impresses a very obvious lesson. If we have nothing better than others, let us give up our contention; if we have something better, let us not fail to teach and impress it. J. D. FLOYD.

For Nervous Women, Horsford's Acid Phosphate.

Dr. J. B. Alexander, Charlotte, N. C., says: "It is pleasant to the taste, and ranks among the best of nerve tonics for nervous females."

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Sole Agents for Nashville, Tenn.
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Wild With Eczema

Fire Could Not Have Been More Painful.

"After spending two years in taking all kinds of medicines that were suggested for eczema, but without avail, my mother was induced to take Hood's Sarsaparilla. The result was wonderfully gratifying. Her limbs had been terribly lacerated by the disease, and there were times when fire could not have been more painful. She was, in fact, almost wild. Two bottles of Hood's Sarsaparilla completely cured her, and not a trace of eczema was left." E. W. DECKER, Gardiner, N. Y.

Eat Well, Sleep Well.

"Hood's Sarsaparilla has been a great blessing to me. I was weak, irritable, tired and nervous; had no appetite and was always sad and despondent. One day I got hold of a little book about Hood's Sarsaparilla. I looked it over and resolved to try a bottle. I was better before it was gone, so I kept on until I had taken five bottles. I can now sleep well, feel cheerful and can do all my work, including plain sewing, and I can walk two or three miles a day. I am 55 years old and now feel that life is worth living." Mrs. EMMA SMITH, 68 E. Mitchell St., Oswego, N. Y.

Critical Period of Life.

"I took Hood's Sarsaparilla during the critical period of my life, and now, at the age of 60 years, I am strong and healthy. It is a great medicine for the blood. I find Hood's to be the best." Mrs. H. POMROY, 22 Lansing Street, Auburn, N. Y.

You can buy Hood's Sarsaparilla of any druggist. Be sure to ask for Hood's and do not accept any substitute.

Binding and Loosing.

"I visited, for the first time, Alexandria, Gadsden, Albertville, Guntersville, Madison, Huntsville, Mooresville, Decatur, and New Decatur. I met with some noble men and women in these several towns and cities; but the cause of New Testament truth and teaching is weak at all these points, and the outlook at most of these points is not flattering, the chief obstacle being the prevalence of 'anti-lam.' The intentions of these brethren are, as a rule, good, but they have been misled. They have been taught that whatsoever the apostles bound on earth is also bound in heaven; but they have not been taught that whatsoever the apostles loosed on earth is also loosed in heaven. They proceed, therefore, to bind where the apostles did not bind, and to make tests of fellowship that are altogether unwarranted by Holy Writ. Many of the brethren of North Alabama, particularly the better informed among them, are opening their eyes to the fact that they have been misled, and that what they have been induced to believe and practice is sectarianism in disguise." (S. R. Hawkins, in Christian Standard.)

It seems from the above that Brother Hawkins (who is an old friend of the writer) is having a tough time planting "State work" in Alabama. The Savior says: "Every plant, which my Heavenly Father hath not planted, shall be rooted up." (Matt. 15: 13.) Moses E. Lord once said: "Abrupt changes will breed suspicion and lead to talk. Avoid these." If the "State evangelist" of Alabama would quit trying to explain the gearing and internal boxes of his clumsy machine known as "State work," and go to preaching sin and salvation from sin, as taught in the New Testament, I doubt not he would receive a cordial reception by the disciples of the State of Alabama. He has the ability and

attainments to make a very useful man in the world if he would come back to the church of God and abandon "State boards," "State work," and all such things which are producing so much discord and strife among the churches of Christ. When a man of Brother Hawkins' erudition, who has been trained under such professors as McGarvey, Graham, and Grubbs, wrests the Scriptures as he does in the above, it shows that he realizes the weakness and folly of his man-made machine. If he will examine any good commentary on Matt. 18: 19 and Matt. 18: 18, he will find that the terms "bind" and "loose" do not in any way justify "State work" in Alabama.

I quote from Dr. Albert Barnes, that eminent Presbyterian scholar, who needs no introduction to the great world of thought and learning: "These words were spoken to the apostles. Jesus had before addressed the same words to Peter. (Matt. 16: 19.) He employs them here to signify that they all had the same power, that in ordering the affairs of the church he did not intend to give Peter any supremacy or any exclusive right to regulate it. The meaning of this verse is, whatever you shall do in the discipline of the church shall be approved by God, or bound in heaven. This promise, therefore, cannot be understood as extending to all Christians or ministers for all others, but the apostles may err." (Barnes' "Notes on Matt. 18: 18.")

I also refer Brother Hawkins to such commentators as Lightfoot, Dr. George Campbell, and Dean Mansel, in Bible Commentary. He will find that the "binding" and "loosing" belonged to the apostles, and not to any "State evangelist." To bind a thing was to forbid it; to loose it was to allow it to be done. Now, if he will find where any of the apostles "loosed" any missionary society other than the church of God, then, and not till then, will his point be well taken in regard to "binding" and "loosing."

We have a missionary society here in South Kentucky that is incorporated under the laws of the State. It is an ecclesiasticism to all intents and purposes. The writer has faithfully and earnestly warned the general manager of this institution to abandon this wickedness, come back to the church of God, and flee from the wrath to come, but without avail. It is high time that men should cease to corrupt and dishonor the church of God, the Lamb's bride, the light of the world. How awful must be the doom of those who persist in enticing her from the pathway of truth and virtue, and converting her into a crimson queen or scarlet woman of Babylon!

I hope Brother Hawkins will come back to the church of God and send greetings to Brother Spicer and Brother Spiegel that together they may battle for New Testament Christianity in Alabama; that they may abandon all man-made machines and devices, and preach Christ, and him crucified, to their dying fellow-men. Weak men wait for opportunities, while strong men make them. Some good men get entangled with these societies and almost before they know it they are past redemption point. They lack the courage to come out from among them and stand on the Lord's side. May the good Lord help us all to do better, is the sincere wish of the writer.

Allensville, Ky. J. M. BLAKEY.

We have Franklin Fountain Pens at \$1, \$1.50, and \$2; Waterman's Ideal Fountain Pens at \$2.50, \$3.50, and \$4. Those who have used a good fountain pen would hardly be without one.

WONDERFUL CURES BY SWAMP-ROOT.

Deacon Pollard Finds Swamp-Root Present Help in Time of Trouble.

Among the many famous cures of Dr. Kilmer's Swamp-Root, the great kidney, liver, and bladder remedy, the ones published this week for the benefit of Gospel Advocate readers speak in the highest terms of the wonderful curative properties of this great remedy.

Deacon Charles F. Pollard, a prominent Baptist deacon, of Lynn, Mass., residing at 74 High Rock street, adds his testimony to the wealth of others, as to the wonderful curative effects of Dr. Kilmer's Swamp-Root. Deacon Pollard, on January 2, writes:

"For years I had kidney and bladder troubles, and was also a victim of acute rheumatism in my arms and legs. The pains from the latter affection were very hard to bear. I tried many doctors and medicines without benefit. Some time ago I commenced to take Swamp-Root. It has entirely cured my rheumatism and has greatly helped my other troubles. I should not think of keeping house without having Swamp-Root as a conspicuous feature of the housekeeping utensils. I can only speak in the highest praise of its health-giving properties.

"C. F. POLLARD."

What a Woman Says of Swamp-Root.

Mrs. H. N. Wheeler, of 268 Boston St., Lynn, Mass., writes on December 11, 1899: "About 18 months ago I had a very severe attack of gripe. I was extremely sick for three weeks, and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times looked very like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctors said my kidneys were not affected, but I felt certain that they were the cause of my trouble. My sister, Mrs. C. E. Littlefield, of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle from my druggist and found it a very pleasant medicine to take, and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one, found I was completely cured. My strength returned, and to-day I am as well as ever. My business is that of canvasser; I am on my feet a great deal of the time, and have to use much energy in getting around. My cure is therefore all the more remarkable, and is exceedingly gratifying to me.

"MRS. H. N. WHEELER."

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince you, and you may have a sample bottle free for the asking.

When your kidneys are not doing their work, some of the symptoms which prove it to you are pain or dull ache in the back, excess of uric acid, gravel, rheumatic pains, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up many times during the night to empty the bladder; sleeplessness, nervous irritability, dizziness, irregular heart, breathlessness; sallow, unhealthy complexion; puffy or dark circles under the eyes, loss of ambition, and general weakness and debility.

Swamp-Root is used in the leading hospitals, recommended by skillful physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and



DEACON C. F. POLLARD.

most successful remedy that science has ever been able to compound.

To prove its wonderful curative properties send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., when you will receive, free of all charge,

a sample bottle of Swamp-Root and a valuable book by mail prepaid. This book contains many of the thousands upon thousands of testimonial letters received from men and women who owe their good health—in fact, their very lives—to the wonderful curative properties of this world-famous kidney remedy. Swamp-Root is so remarkably successful that those of our readers who have not already tried it are advised to write for a free sample bottle and to be sure to mention reading this generous offer in the Gospel Advocate.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere.

American National Bank, OF NASHVILLE, TENNESSEE.

Capital, \$1,000,000.00.

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No Grip, Pain

Or discomfort, no irritation of the intestines—but gentle, prompt, thorough healthful cleansing, when you take

Hood's Pills

Sold by all druggists. 25 cents.

General News.

General Joubert, chief of the Boer Army, died at Pretoria.

Texas will have new cotton mills at Corsicana, Henderson, and Wharton.

Texas is said to have the largest acreage of wheat ever sown in the State.

Nearly fifty per cent of the people of France and Germany are engaged in farming pursuits.

The mayor of San Francisco announces that there is no danger or fear there of bubonic plague.

Rabbi Isaac M. Wise, one of the most noted Jewish rabbis in the United States, died in Cincinnati, O.

The Senate adopted by a vote of thirty-five to fifteen the conference report on the Puerto Rico bill.

Ice floes in the Exploita River, at St. John's, N. F., swept away the railway bridge, which cost \$100,000.

The President has nominated Walter H. Chamberlain, of Chicago, Ill., to be Assistant Commissioner of Patents.

Five cents apiece is offered by the city authorities for dead rats at Astoria, Ore., where it is feared they will bring the plague.

Many arrests of military men have been made in Brazil in connection with a conspiracy to seize the President and the government.

The privilege tax collected in Tennessee during the fiscal year 1899 was over \$90,000 more than the tax collected the previous year.

The Philippine Commission will gather at San Francisco on April 12 and will sail for Manila on April 15 on the army transport Hancock.

The new British torpedo boat destroyer, Viper, goes through the water at the terrific rate of forty-one miles per hour. She has an estimated horse power of eleven thousand.

Colonel Killebrew will locate a colony in Franklin County, Tenn. Twenty thousand acres of land have been secured, near the line of the Nashville, Chattanooga and St. Louis Railway.

The runboat Wheeling has been sent to the Taku River in China for the purpose of protecting American interests. Effective protection for the missionaries in Shan Tung province will be difficult, as they are many miles inland.

The new Carnegie Steel Company will be the largest concern of its kind in the world, both in point of capital and interests. It will have a total capital of between \$300,000,000 and \$350,000,000, half in stock and half in gold bonds bearing five per cent interest.

A national civil service retirement association has been organized at Washington. Its object is to secure legislation for retirement of government employees under the civil service, upon reaching a certain age under certain conditions, an annuity being granted.

A belt, said to be the largest ever made, was turned out by a Canadian concern. It measures three thousand five hundred and twenty-nine feet long and is of rubber, its weight being nine

tons; it was made for the grain elevator of the Intercolonial Railway at St. John, N. B.

Work has begun on the excavation of tunnels by which the electric railway system of New York City will be placed underground. Imposing ceremonies were held when the ground was broken for the work. Mayor Van Wyck, with a silver shovel, turned up the first dirt.

Secretary Gage has recommended the construction of a public building at Greenville, Tenn., at a cost of one hundred and fifty thousand dollars. The building is necessitated by the division of the Eastern Federal District Court provided for in the bill by Mr. Brownlow.

The census of Manila, taken by the sanitary corps of the War Department, shows a population of one hundred and fifty thousand within the police district. There are eight thousand eight hundred and fifty-two Chinese reported, but the real number is estimated at fifty thousand.

The Secretary of State has been informed by the Viceroy of India with reference to offers of aid to the five million souls suffering from starvation that contributions from any American friends of India will be thankfully received and will be devoted to the material relief of the suffering.

The Naval Inspection Board, as a result of its visit to Port Royal, S. C., has recommended to the Navy Department the sale at auction of the single-turreted monitor, Nantucket, and the tug, Comanche, both lying at the Port Royal naval station. The board found that it was costing the government about two thousand dollars per annum to care for these vessels, which are of no use.

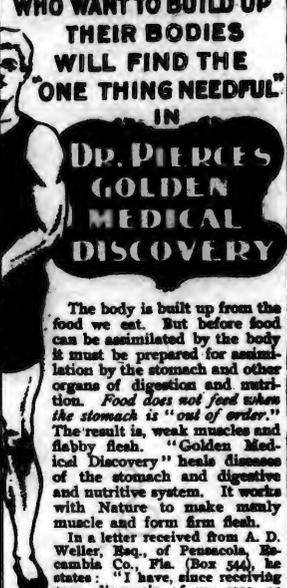
Judge Nathan Green, for twenty-seven years Chancellor of Cumberland University, Lebanon, Tenn., has sent his resignation to the Board of Trustees of the university. It will be accepted. Judge Green will retain his chair in the law department of the university. He has held this position since 1856 and will henceforth devote all his time to the work in the law school.

Id South Africa things are reported quiet. Both parties are preparing to renew the struggle. It is said many of the Free State people seem to gladly welcome the British Army. The British Government has made known its determination to accept no settlement save that of complete surrender, when it is believed a government will be established for the whole of South Africa under the protection of the British Government, as exists in Asia, Australia, and Canada.

Secretary Root has transmitted to the Senate the requested information as to the department's practice of granting permits for gold dredging off the coast of Alaska. Numerous applications for such concessions have been received by the department, and the Secretary says that unless otherwise directed by Congress he will deem it his duty to grant permits on all applications made by citizens of the United States, provided the work proposed does not injuriously affect navigation.

Governor General Wood recommends the taxation of valuable properties in Cuba, rather than each bag of sugar as it is manufactured. Many valuable estates have been lying idle and unproductive for years, some even having complete sugar plants. The owners, who are rich men, are living in Paris, Madrid, and other European cities, quite un-

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In a letter received from A. D. Weller, Esq., of Pensacola, Fla. (Box 544), he states: "I have, since receiving your diagnosis of my case, a stomach trouble and liver complaint, taken eight bottles of the Golden Medical Discovery, and must say that I am transformed from a walking shadow (as my friends called me) to perfect health."

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taxed for their property in Cuba. General Wood feels that if these properties are taxed their owners will be forced either to sell them or to make them productive.

The annual convention of the International Kindergarten Union will be held in Brooklyn on April 18-20, 1900. From one thousand five hundred to two thousand delegates from all the leading education centers are expected to attend. Some of the leading thinkers in kindergarten work will be present and make addresses. Among them are: Dr. W. T. Harris, United States Commissioner of Education; Hamilton W. Mabie, Lucy Wheelock, Kate Douglas, Wiggins Riggs, Prof. W. N. Hallman, and others.

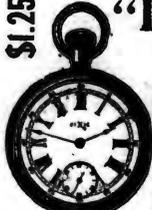
Industrial agents declare that the year promises to be a record breaker for immigration to the Southern States and for the location of factories and industries. Activity in the phosphate mines, renewed interest in the cotton industry, the discovery of the value of cassava as a money-making plant, the knowledge that the railroads have countless sections of unoccupied and fertile farming lands, together with the renewed prosperity of the entire country, have made new possibilities for the South that were little dreamed of several years ago.

In the Kentucky trouble Judge Field has handed down his final judgment in the contest for Governor. He declares Goebel the legally elected Governor, and Beckham his successor; also that Senator Carter is the legal president of the Senate. An appeal was granted to the Court of Appeals, a decision upon which it is thought will be rendered within ten days. Quite sensational reports have been published of the confession of some of those arrested for complicity in the Goebel murder case, but nothing reliable has been made public. Powers has been held for trial without bail.

Extensive preparations are being made at the United States Naval Observatory for photographing and observing the total eclipse of the sun, which occurs on May 28. Astronomical Director, S. J. Brown, says: "If the weather is favorable, we expect to secure some fine observations of the phenomena." Two government stations will observe the eclipse, one in South Carolina and one in Georgia. There may be a branch station as far south as Union Springs, Ala., a place directly under the line of totality. Professor Brown said that the observatory is asked many questions in regard to the eclipse, indicating the widespread interest manifested in scientific circles in the approaching event. A party of Eastern scientists will go to Washington some days prior to May 28 and will accompany the observatory corps South, some going to Georgia and others remaining in South Carolina.

A formal order dividing the Philippines into four military departments has been issued. The Department of the Pacific is discontinued, and a military division to be known as the Division of the Philippines, comprising all the islands ceded to the United States by Spain, is created, under command of Major General Otis, with headquarters at Manila, who, in addition to command of the troops in the division, will continue to exercise the authority of Military Governor of these islands. The division is composed of the following departments: Department of Northern Luzon, to include all that part of the Island of Luzon north of the provinces of Manila, Morong, and Infanta, and all the islands in the Philippine archipelago north of Manila Bay, and the provinces above named, under command of Maj. Gen. Arthur MacArthur; Department of Southern Luzon, to include all the remaining part of the Island of Luzon and all islands of the Philippine archipelago which lie south of the southern line of the Department of Northern Luzon, to be commanded by Maj. Gen. John C. Bates; Department of the Visayas, to include all islands south of the southern line of the Department of Southern Luzon, excepting the Island of Mindanao, and all islands east of the Straits of Surigao, commanded by Brig. Gen. Robert P. Hughes; Department of Mindanao and Jolo, to include all the remaining islands of the Philippine archipelago, under command of Brig. Gen. W. A. Kobbé.

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We would be glad for every subscriber to the paper to send us at least one new acquaintance.

The Shed Blood of Christ.

How often during the last thirty years have I heard the argument that Christ shed his blood in his death; that we must come into his death to come in contact with his blood; that we are baptized into his death, and, therefore, only in baptism do we reach the blood of Christ! Quite recently I heard it again from the pulpit, and now comes Brother Jesse D. Walling with it in the Gospel Advocate of February 8, 1900.

This argument, like many other unnecessary ones, is intended to strengthen the position that baptism is for the remission of sins, and like some others, it can be taken up by those we call sectarians and used by them as a club to beat out our theological brains.

Truly, "we are baptized into Christ's death." Paul says so. This means that in baptism we enter into a new relationship to Christ; we become dead to former things; we become alive to God through Christ; we live the Christian life by faith in him. God forgives our sins, and that, too, for the sake of the shed blood of Christ. By faith in the light which he gives us in the gospel, we are led to "walk in the light, as he is in the light, . . . and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1: 7.)

True, also, Christ shed his blood in his death, at the time of his death—an idea of his death by no means akin to that into which we are said to be baptized. It is folly to talk of being baptized into the time of Christ's death. Hence, to argue that we reach Christ's blood by being baptized into his death—i. e., passing into a relationship, because he shed his blood in his death, at the time of his death—is to make a jumble of ideas in which one idea cannot be so much as a figure of the other.

Whatever we may mean by this unnecessary and illogical argument, it is so easily perverted and misconstrued by our opponents that it renders us vulnerable to some of their attacks. If we must be baptized, in order to come into contact with the blood of Christ, then the conclusion is that we receive none of the benefits of his blood before baptism. We are outside of its influences, and all changes wrought within us before we submit to baptism are produced independently of Christ's blood. Hence we have a formal, heartless something called faith, repentance, and confession, after which baptism brings us into Christ's death; and as he shed his blood in his death, we thus come into contact with his blood and are saved by it.

We all know that this representation is false. The gospel is God's power to salvation. The preaching of the gospel by the apostles is the word, the good seed by which we are begotten. The death of Christ, the shedding of his blood for the remission of sins, is an essential and fundamental part of that gospel. We know that the individual's heart must be thoroughly changed before he is a fit subject for baptism. This change in the affections, the purpose, the will, and the practice is wrought by faith in the shedding of Christ's blood on the cross. By that faith the creature's will is subdued to the will of God. He is now begotten (not born) of God; he is no longer a sinner in heart, in purpose, or in practice; he hates sin and loves righteousness as much, other things being equal, as he can ever do. Until he is thus crucified with Christ he is not a fit subject to be buried with Christ in baptism.

We find this idea abundantly proven

by the typology of the Old Testament. The Israelites in Egyptian bondage could not start on their journey after Moses through their baptism in the Red Sea till they had first slain the passover lamb and surrounded the doors of their houses with his blood. So the sinner in bondage must first behold Christ upon the cross as "the Lamb of God, which taketh away the sin of the world," and sprinkle the door of his heart with Christ's blood. So, also, we find the priests, type of Christians in God's temple, the church, could not pass on to the laver, type of baptism, till they had first made an offering of a bloody sacrifice upon the altar of burnt offerings. Even so the alien that essays to come to God must come by Jesus Christ, offering his blood, as it were, upon the altar of his heart and invoking the name of the Lord. The only part the creature can perform in making the application of Christ's blood is to believe in it and trust it. God's part is that he forgives man's sins for the sake of the blood of his Son. Faith in the merits of that blood is just as strong in the believer's heart before baptism as after. But God's promise is to forgive the sins of him who obeys him in baptism. In that ordinance he has promised to meet the loyal, loving heart and acknowledge him as his child—not begotten only, but "born of water and of the Spirit."

Brethren, the Bible teaches plainly enough that baptism is for the remission of sins. There is no need that we should undertake to sustain it by fallacies. L. C. WELLS. Sidney, Tex.

Southern Railway's New York Office.

Since the reorganization and consolidation of the various railways of the South into one great corporation—the Southern Railway Company—under the admirably conducted management of the banking house of J. P. Morgan & Co., and the consequent presidency of Mr. Samuel Spencer, this trunk system has taken its place as one of the greatest of this country. The remarkable industrial and material development of the South, together with the developed comforts of a winter sojourn there, have given to it an enormous passenger traffic, which year by year increases. To meet the demands and to further the convenience of the public the company has recently established an uptown office at No. 1185 Broadway, where the General Eastern Passenger Agent, Mr. A. S. Thweatt, is located. The office has been handsomely and luxuriously fitted up with every accommodation for the patrons of the road in the transaction of business, purchase of tickets, securing of berths, etc. These tickets may be procured to Cuba, Mexico, California, or any other point in the great South and West. To an old-timer of thirty years ago, recalling the discomforts of a trip through the Southern States, the up-to-date luxury of travel over the Southern Railway and its connections is a gratifying surprise.—Town Topics, March 15, 1900.

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It is not what we wish to appear, nor even what we think ourselves to be, but what we really are, that is doing business in the world—doing our work, filling our place, making the record that we may meet with astonishment by and by. The self our next-door neighbor sees in us may be a very different person from the one we fancy we see in the mirror every morning. It is easy to look into our minds and find that we approve of this virtue and that goodness, that our views concerning truth, justice, and kindness are all right, and so complacently to conclude that we are very good people, when in point of fact our daily living has become uncoupled from our opinions and is far back on the track. A very short-sighted teacher had left her glasses at home one day, and, though sorely missing them, she attempted to carry on the session as usual. She stood at the blackboard explaining a problem in a way that seemed to her very clear and simple, but the children only tittered. At last, one bolder than the rest explained: "Please'm, that's just a piece of rolled-up paper in your hand, and 'twon't make a mark. The figgerin' in your head's all right, but you ain't workin' out nothin' we can see." It is the working out theories out into sight—our religion out into daily life—that counts.—Forward.

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A Baptizing Incident.

People, as a rule, will respect those who respect themselves. It is often the case where there is misconduct at church those who are carrying on the service are responsible for it. As a striking illustration of this I relate that which follows:

Several years ago I was holding a meeting at Tracy City, Tenn. Quite a number were added to the church during the meeting. Old Brother Warren, having the time, prepared a beautiful place for baptizing, in the little mountain stream that ran by the place. This he did by making a dam and by clearing away the bushes from a small space on the side next to the town. On the opposite side there was a cleared space that had been in cultivation. On the second Sunday of the meeting six were to be baptized, and 3 P.M. was the time announced for that purpose.

The M. E. Church had had a revival a short time before, and of those who joined the Methodist Church, six demanded immersion. The Methodist preacher had appointed 2 o'clock of this same evening as the time to immerse his candidates. Going to a place above the town, and finding the pool filled with coke ashes, he came down to our place. He and his crowd reached the place a little before 3 o'clock.

On Sundays there are many idle people there, and two baptizings brought out a great crowd. The cleared space on the side from which we approached the stream was packed full, while on the opposite side there were not less than three hundred; some women, but mostly young men.

There had been much shouting in the revival at the Methodist Church. The preacher was a jovial man, who enjoyed a hearty laugh. To get to water of a suitable depth it was necessary to go down into the stream and then go about twenty feet up it.

When I reached the place the Methodist preacher was about ready to take his first subject, a lady, in. When he raised her up she was very happy and she began to shout. The preacher, I suppose, was happy, too, and he began to laugh very heartily. This seemed to be infectious, causing much merriment among the spectators. The same was repeated in each case.

As soon as I saw how things were going, I suggested to some of my subjects that we defer our service, not feeling like engaging in such an important work amid such disorder.

The last one baptized was a tall, robust lady, and when she began to shout the preacher pulled loose from her and marched right out of the water, saying as he did so: "When you get enough you can come out." This capped the climax, and such laughing as that crowd did I scarcely ever heard.

At this, an old man whom I was to

baptize came to me and said: "This is a shame; let us go home and come back to-morrow." I readily assented. Brother W. P. Sims, of Pelham, Tenn., was there, and, overhearing our talk, said: "Let us not give up until we make an effort to have order." I replied: "You are right." Then Brother Sims, in a strong and commanding tone, asked the attention of the people. I stepped down to the edge of the water, where all could see me, and made a talk on the death of Christ, closing with the best description I could give of his burial and resurrection. I then said: "Ladies and gentlemen, we understand the institution to which we are about to attend represents this burial and resurrection of Christ, and is, therefore, a very solemn institution. Will you please conduct yourselves in a quiet and orderly way while we attend to it?"

A hot August sun was beaming down on that crowd, yet some one in front set the example by taking off his hat, when, seemingly, the whole audience removed their hats, and all remained as still as death until the service was over. I never witnessed such a scene before, and will likely never witness such a scene again.

The next day I met a young man of the world on the street. Stopping me, he said: "You must not be too hard on us. I was in that rollicking crowd down at the baptizing yesterday, and if that other preacher had behaved, we would have behaved. In proof of this you saw how we did when you took hold."

I have always blamed that preacher for the disorder of that day.

J. D. FLOYD.

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A New Work.

During the twenty years that I have been a preacher of the gospel, I have never devoted all my time to preaching. I have usually held protracted meetings in the summer and fall, and worked at the newspaper business in the winter and spring. In these summer meetings I estimate that some fifteen hundred or two thousand persons have been brought into the kingdom of God. A good many years ago I held quite a number of meetings in Northeastern Texas, in Titus and Morris Counties. Within a space some twenty miles square, east of the town of Mt. Pleasant, I held twenty protracted meetings, which resulted in some four hundred conversions and the establishment of five or six churches. These congregations, with one exception, have declined in membership and usefulness in recent years, and are at present mere skeletons of their former proportions. I have recently accepted work among them and expect to devote the whole year to that section of country. It is my intention to confine my labors to Titus and Morris Counties and build up these little congregations, and preach the gospel in the regions contiguous to them.

Each church has agreed to hold at least one protracted meeting in a destitute neighborhood—an adjacent town or community where there are no Christians. This I consider true and genuine missionary work, and I shall expect good results to follow. The churches at Mt. Pleasant, Cookeville, Rocky Branch, Omaha, Center Grove, and perhaps one or two other places will support the work and give me such financial assistance as they are able. There is not much money in sight in the work, but I think great good can be accomplished, and I expect to realize a fair remuneration for the labor. My post office will still be Dallas, Tex.; whence all mail will be forwarded to me here. I shall write some for the Gospel Advocate and for The Way, and shall try to put these two papers in every Christian family in my new field of labor. To the work, to the work!

T. R. BURNETT.

Onward, onward may we press
Through the path of duty;
Virtue is true happiness;
Excellence, true beauty;
Minds are of supernal birth.
Let us make a heaven of earth.

—James Montgomery.

From Japan.

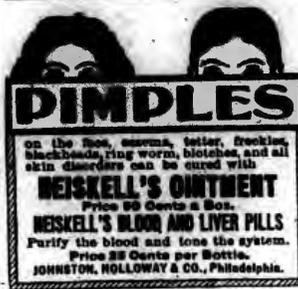
I have nothing especially encouraging to write from Japan. This winter has been the severest in my twelve years' experience in Japan. The opposition to Christianity has settled into almost insurmountable indifference, and mission work has made little progress.

The people still continue to read, particularly the student class. We have been endeavoring to establish an industrial printing press by which we may help to give the people Christian literature. By the generous help of a brother in America we have been enabled to build a small house for the printing office. We have also bought about fifty dollars' worth of type. Miss Nettie Craynon has taken stock in a printing press which has been bought for one hundred and twenty-five dollars, on which, however, fifty dollars is yet to be paid. This amount is due the last of this month, and there is no money in the treasury, but we have a good supply of faith on hand.

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E. SNODGRASS.
Tokyo, Japan.



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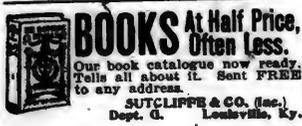
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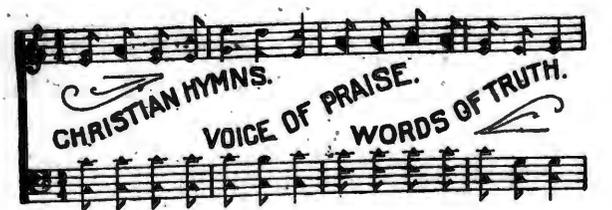
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The Bible and Japan.

Social, educational, and political conditions in Japan have undergone a great transformation from what they used to be. Village neighbors with village, town with town, and city with city in the most friendly manner; the samurai's two swords have long since dropped off, and he goes along like common folk—friendly and un-molested; the moat, the high stone wall, the barred gate, and the frowning castle have been abandoned, and are only preserved as relics of an age that is past; the boys and the girls go to the common schools and study a very carefully prepared course, the completion of which requires eighteen years, including from A B C to the completion of the course in the Imperial University; and the emperor again sits on the throne and wields the scepter, while petty wars and untold cruelty have gradually ceased. Why all this?

of the Bible directly was almost an impossibility. To teach a few "English students" and devote his time to a study of the language for a translation of the Scriptures was about all that could be done for several years. Portions of the Scriptures in Japanese in time began to be given out to the people, and before many years the whole Bible was translated. The people were anxious to learn about the great Western countries. The emperor himself, then but a boy deprived of his power, began to feel the influence of the West. His eyes were opened to his situation as being practically a prisoner and deprived of the throne.

In 1868 there was a revolution and a civil war. The Tenshisama was again restored to power and the feudal system was at an end. A good system of public schools sprang up all over the country and a university was established at Tokyo. The missionaries were given places in the schools to teach English and were consulted as to school systems, the best methods of teaching the best English text-books, and so on. True, other foreigners besides missionaries were employed as school systems, the best methods of teaching the best English text-books, and so on. True, other foreigners besides missionaries were employed as school systems, the best methods of teaching the best English text-books, and so on.

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After this treaty among the very first to enter Japan were the missionaries. They had their faults that could be pointed out if we were on that subject, but one thing they did and that was the thing that has revolutionized the country: they gave the people the Bible. It was slow work at first and against many odds. Public meetings were not allowed, and even the teaching done in the missionary's home was watched with great suspicion and often prohibited. Teaching

other nation owes her enlightenment and elevation to the teachings of this book; and the missionary is the earthen vessel in God's hands to carry this elevating power to the nations. Charles Denby, former Minister to China and member of the Philippine Commission, in a late article on China, given in Callie's Weekly, says: "The silent but persistent worker, the missionary, has been the pioneer of modern civilization as well as Christianity." He also adds that "China in her length and breadth is open to-day to the missionary of every nation and every creed." The Lord is opening up the nations for his word as never before. His people should be ready to enter the open doors.

Louisville, Ky. J. M. McCALEB.

Literary Notice.

The press of the Vir Publishing Company, of Philadelphia, established two years ago, to issue purity literature of the most candid but cleanest kind, has fully demonstrated that books like those to men, by Dr. Stall, and those to women, by Dr. Wool-Allen, can secure the most eminent commendation and extensive circulation. This company is soon to publish a series of booklets by eminent writers in England. The brochure, by F. B. Meyer, of London, with an introduction by Theodore L. Cuyler, of Brooklyn, entitled, "A Holy Temple—Words of Purity to Young Men," will be issued in a few days, and that they may circulate by the million they are to be sold at the low cost of five cents per copy.

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The Gospel Plan of Salvation.

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Church News.

TENNESSEE.

Nashville, March 20.—On Wednesday, March 7, at 2 P.M., I preached in Sister Eliza Baker's house, near the lines of Davidson and Rutherford Counties, and baptized her son; on Thursday and Friday following, I preached in Sister Mamma Charlton's house; and I preached at Johnson Chapel on Friday night, the 9th; pretty fair crowds attending these meetings. At 11 A.M., on the second Lord's day in March, I held services at the chapel, and at 2 P.M., at Sister Baker's house, and much interest seemed to be manifested. Maple Hill, Lebanon, North Street, and Owens' Chapel continue to have my thanks for their fellowship in this work. I follow their examples. We all times see and know the good we are doing, but we should and must do our duty. The gospel fields are now ripe, but the true laborers are few. I am glad to say that some few of the colored congregations and many of the whites are becoming more and more interested in this work. The more I come in contact with them, it seems the better we understand each other. May the Lord have all the glory. S. W. WOMACK.

TEXAS.

Charleston, March 20.—Please allow me space in the Gospel Advocate to say I am once more able to be in the field, sowing the seed of the kingdom to a lost and dying people. I was greatly hindered during the winter, having lost almost all I had when my house burned, and being confined to the bedside of my sick babe for twenty-seven days. But, thank God, I am once more preaching the story of the cross. I am giving three Lord's days in each month to destitute places. Is that doing the work of an evangelist, or must I preach to strong congregations that pay well? Some practice this and call themselves "evangelists." Last year I traveled something over thirteen hundred miles and preached two hundred and ten discourses at my own expense. This year I enter the field with a greater zeal than I ever had before, notwithstanding I am as poor as a church mouse. I made an appeal for help when my house burned, and the brethren and sisters remembered me to the amount of \$32.10, also three quilts and a nice Bible. I have received since I reported last: From Lon. Ga. (no name), \$0.50; Brother R. W. Huddleston, Sipe Springs, Tex., \$0.60; Brother R. J. Gulley, Hutto, Tex., a nice Bible; "A Sister," Hatchie, Tenn., \$1; and a let-

ter, containing \$1 and many kind words from a sister of Leipers Fork, Tenn. I wish to say the last two letters mentioned were full of comfort and show the love that some sisters have for the poor preacher's wife. May God bless all those who have aided us in getting straightened out to keeping house again. I have many friends and relatives who live in Monroe, Blount, and Loudon Counties, Tenn., and long to go back to teach them the gospel of Christ. There are some brethren going to the Bible School at Nashville that I learned to love while they were at home. Yes, there are Brother Abe Foster and Brother Cap Foster. God bless them! They have relatives not far from me, who have treated me kindly. They will not be soon forgotten. May God bless those who are faithful.

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A New Work.

During the twenty years that I have been a preacher of the gospel, I have never devoted all my time to preaching. I have usually held protracted meetings in the summer and fall, and worked at the newspaper business in the winter and spring. In these summer meetings I estimate that some fifteen hundred or two thousand persons have been brought into the kingdom of God. A good many years ago I held quite a number of meetings in Northeastern Texas, Morris Counties. Within a space some twenty miles square, east of the town of Mt. Pleasant, I held twenty protracted meetings, which resulted in some four hundred conversions and the establishment of five or six churches. These congregations, with one exception, have declined in membership and usefulness in recent years, and are at present mere skeletons of their former proportions. I have recently accepted work among them and expect to devote the whole year to that section of country. It is my intention to confine my labors to Titus and Morris Counties and build up these little congregations, and preach the gospel in the regions contiguous to them.

Each church has agreed to hold at least one protracted meeting in a destitute neighborhood—an adjacent town or community where there are no Christians. This I consider true and genuine missionary work, and I shall expect good results to follow. The churches at Mt. Pleasant, Cookeville, Rocky Branch, Omaha, Center Grove, and perhaps one or two other places will support the work and give me such financial assistance as they are able. There is not much money in sight in the work, but I think great good can be accomplished, and I expect to realize a fair remuneration for the labor. My post office will still be Dallas, Tex., whence all mail will be forwarded to me here. I shall write some for the Gospel Advocate and for The Way, and shall try to put these two papers in every Christian family in my new field of labor. To the work, to the work!

T. R. BURNETT.

Onward, onward may we press
Through the path of duty;
Virtue is true happiness;
Excellence, true beauty;
Minds are of supernal birth.
Let us make a heaven of earth.

—James Montgomery.

From Japan.

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"The entrance of thy word giveth light." The same power that led mediæval Europe out of feudalism and barbarity, and planted a nation in America on principles of freedom and equality, has turned and is turning Japan and other Asiatic countries upside down also. It is the same power that broke the back of Rome and gave the people religious freedom; for it is worthy of note that though the Roman Catholics had been in Japan some three hundred years, they had not enlightened the people nor caused a reform. Their method was much the same as the Buddhist priests, to rule the people by ignorance and superstition. The change in the life of the worshiper was but little more than to turn from the image of Buddha to bow before the image of the Virgin Mary; hence until some fifty years ago Japan went on as of old—shut up in ignorance and idolatry.

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Louisville, Ky. J. M. M'CALEB.

Literary Notice.

The press of the Vir Publishing Company, of Philadelphia, established two years ago, to issue purity literature of the most candid but cleanest kind, has fully demonstrated that books like those to men, by Dr. Stall, and those to women, by Dr. Wool-Allen, can secure the most eminent commendation and extensive circulation. This company is soon to publish a series of booklets by eminent writers in England. The brochure, by F. B. Meyer, of London, with an introduction by Theodore L. Cuyler, of Brooklyn, entitled, "A Holy Temple—Words of Purity to Young Men," will be issued in a few days, and that they may circulate by the million they are to be sold at the low cost of five cents per copy.

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Church News.

TENNESSEE.

Nashville, March 20.—On Wednesday, March 7, at 2 P.M., I preached in Sister Eliza Baker's house, near the lines of Davidson and Rutherford Counties, and baptized her son; on Thursday and Friday following, I preached in Sister Mamma Charlton's house; and I preached at Johnson Chapel on Friday night, the 9th; pretty fair crowds attending these meetings. At 11 A.M., on the second Lord's day in March, I held services at the chapel, and at 2 P.M., at Sister Baker's house, and much interest seemed to be manifested. Maple Hill, Lebanon, North Spruce Street, and Owens' Chapel congregations have my thanks for their cordial hospitality and co-operation. May others follow their examples. We may not at all times see and know the good we are doing, but we should and must do our duty. The gospel fields are now ripe, but the true laborers are few. I am glad to say that some few of the colored congregations and many of the whites are becoming more and more interested in this work. The more I come in contact with them, it seems the better we understand each other. May the Lord have all the glory. S. W. WOMACK.

TEXAS.

Charleston, March 20.—Please allow me space in the Gospel Advocate to say I am once more able to be in the field, sowing the seed of the kingdom to a lost and dying people. I was greatly hindered during the winter, having lost almost all I had when my house burned, and being confined to the bedside of my sick babe for twenty-seven days. But, thank God, I am once more preaching the story of the cross. I am giving three Lord's days in each month to destitute places. Is that doing the work of an evangelist, or must I preach to strong congregations that pay well? Some practice this and call themselves "evangelists." Last year I traveled something over thirteen hundred miles and preached two hundred and ten discourses at my own expense. This year I enter the field with a greater zeal than I ever had before, notwithstanding I am as poor as a church mouse. I made an appeal for help when my house burned, and the brethren and sisters remembered me to the amount of \$32.10, also three quilts and a nice Bible. I have received since I reported last: From Lon, Ga. (no name), \$0.50; Brother R. W. Huddleston, Sipe Springs, Tex., \$0.60; Brother R. J. Gulley, Hutto, Tex., a nice Bible; "A Sister," Hatchie, Tenn., \$1; and a let-

ter containing \$1 and many kind words from a sister of Leipers Fork, Tenn. I wish to say the last two letters mentioned were full of comfort and show the love that some sisters have for the poor preacher's wife. May God bless all those who have aided us in getting straightened out to keeping house again. I have many friends and relatives who live in Monroe, Blount, and Loudon Counties, Tenn., and long to go back to teach them the gospel of Christ. There are some brethren going to the Bible School at Nashville that I learned to love while they were at home. Yes, there are Brother Abe Foster and Brother Cap Foster. God bless them! They have relatives not far from me, who have treated me kindly. They will not be soon forgotten. May God bless those who are faithful. M. H. HOUN ISABELL.

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LIPSCOMB, E. G. SEWELL, F. D. SRYGLEY,
J. C. M'QUIDDY, Office Editor.
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SPECIAL NOTICE.

Should YOU receive the Gospel Advocate marked with a red ~~mark~~ at this place, YOU are to understand that we are sending it to YOU with the view of securing YOU as a regular subscriber. We are indebted to a mutual friend for YOUR address. We desire that YOU carefully consider the merits of the paper. We want YOU on our list. We are endeavoring to make this the best year in the history of the Gospel Advocate, and we desire YOUR cooperation. The numbers sent YOU marked as indicated are free.

A brother in Texas, whose name is withheld at his request, writes as follows:

"Brother Srygley: Is it true that the ablest commentators admit that the water mentioned in John 3: 5 is the water of Christian baptism? If so, I shall be obliged if you will answer the question in the Gospel Advocate and give quotations."

Men might differ as to who are "the ablest commentators," but I know of no commentator able enough to write a book who does not "admit that the water mentioned in John 3: 5 is the water of Christian baptism." The Methodist Discipline says: "Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Savior Christ saith, 'None can enter into the kingdom of God, except he be regenerated and born anew of water and of the Holy Ghost,' I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to this child that thing which by nature he cannot have; that he may be baptized with water and the Holy Ghost, and received into Christ's holy church, and be made a lively member of the same." (Section II, page 100, "The Ministration of Baptism to Infants.") I quote from an old edition of the Methodist Discipline, not having a later edition; but this, as I understand, is still the doctrine of the Methodist Discipline, which all Methodists, whether commentators or not, are under obligation to believe and teach. The Cumberland Presbyterian Confession of Faith—edition of 1884—says: "Water baptism is a sacrament of the New Testament, ordained by Jesus Christ as a sign or symbol of the Holy Spirit and as a seal of the covenant of grace." In proof of this statement, Matt. 3: 11; John 3: 5; and Tit. 3: 5 are quoted in a footnote. This is the doctrine of the Cumberland Presbyterian Church, which all Cumberland Presbyterians, whether commentators or not, obligate themselves to believe and teach. J. R. Graves, in the

Tennessee Baptist, said: "If Brother Vaughn convinced us that 'born of water' refers to anything but baptism of one previously born of the Spirit, we never knew it, and we would have owned it to him and to our readers. It means nothing else, and no Baptist that we ever heard or read of ever believed otherwise, until A. Campbell frightened them away from an interpretation that is sustained by the consensus of all scholars of all denominations in all ages." There is probably no higher authority among Baptists in the South, and especially in Texas, than J. R. Graves. "Handbook on Baptism," by J. W. Shepherd, quotes forty-nine different authors who say John 3: 5 refers to Christian baptism—authors "of all denominations in all ages." John Wesley and Adam Clarke, the well-known Methodist commentators, are in the list. The quotations make about twenty pages in the book and would make several pages in the Gospel Advocate. I cannot take space to reprint them all. The book can be bought from the Gospel Advocate Publishing Company for \$1.50.



Sam. Jones recently closed the longest meeting he has ever conducted in Nashville; and, so far as I know, the longest one he has ever held anywhere. He received his first general notoriety in Nashville, in 1885, in the attention that was given him in the daily papers. Since then he has conducted seventeen meetings in this city, and has perhaps had a stronger following here than anywhere else. His last meeting was a special effort, long and extensively advertised in advance of his coming, and thoroughly worked up by general cooperation of the preachers in the city. Measured by every criterion, it was the most signal failure he has ever made in Nashville. He was severely criticised in the papers both editorially, and by numerous writers. The amount of money raised during the whole period of near three weeks was less than he has heretofore raised at one time. His audiences lacked the enthusiasm they have heretofore manifested in his Nashville meetings. In the reports of his sermons in the daily papers explanations occurred to the effect that many people at certain points "arose and left the house." This was something new in a Sam. Jones meeting in Nashville; and if the reporters did not misrepresent him, he lost his head and displayed both an ugly temper and very poor tactics in some of these breaks. Complaints appeared in the daily papers while the meeting was in progress that results were unsatisfactory and disappointing in the number of converts; and in the matter of additions to the churches, the meeting accomplished very little, if anything. In his last sermon he said:

"There is something I feel in the moral atmosphere as surely as I could feel a cyclone. Things will not hang where they are. . . . I love you preachers, but you people had just as well quit looking to them. I have never talked to such a heartless lot of people as your pastors are. If they had sat on this platform as corpses, they could not have appeared more impotent and helpless than they have. You need not look to your church officials, either—they seem to be paralyzed; you need not look to the rank and file of church members, for it looks like they have all run off after strange gods."

Brother Jones blames the preachers and the churches, and the preachers and the churches blame Brother Jones for the failure. What Brother Jones "feels in the moral atmosphere" is nothing but heavy loss in his enthusiastic following in Nashville; what he denounces as general worthlessness in preachers and churches is simply lack of admiration for Brother Jones and his methods. The preachers and churches in Nashville are probably no worse than

they have been for several years. Brother Jones simply failed to rally them to his support as he has heretofore done. That is all. They are beginning to conclude he is losing his drawing power, and they have not enough of the stuff in them that martyrs are made of to follow a leader whose power and popularity are waning; they want a boom in religion to boost their business, and if Sam Jones cannot furnish it, they have no use for him. That is all there is of it. They are all right to hurrah for Elijah on Mount Carmel; but they are not the kind of birds that carried food to him when he lost his popularity and had to flee to the mountains to save his life, nor yet are they the kind of angels who went into the wilderness with him and baked him a cake on the coals as he slept under a juniper tree in hiding from those who sought his life to "take it away" because he was "very jealous for the Lord of hosts." Brother Jones has never preached the gospel according to the New Testament in his meetings, and his supporters have never been willing that sinners be told in the very words of the New Testament what to do to be saved. In all the preaching he has done in Nashville he has probably not quoted an average of one sentence to the sermon, outside of his text, from the word of God; and the workers in his meetings have been equally scant in the use of the word of the Lord. Brother Jones is the chief apostle of a sort of brass-band religion that cannot be maintained without the wind of public sentiment in its favor to blow the horns. His work will collapse whenever the popular breeze subsides or shifts its course. A Nashville preacher has sent me an article and has written as follows:

"Inclosed find clipping from the Sunday American, which I noticed and thought that you would like to use it in your work, and clipped it for you."

The article is as follows:

"The threat made by Rev. Sam. Jones, including a notice to get the family ready for a funeral, and the brand which, in his parting salute, he puts on all who criticize him, will, I suppose, save him from unkind criticism while he is gone. Letting Mr. Jones go free, I propose to deal with a subject of general public interest. The question is: What has the public to say of the debasing literature which Mr. Jones has introduced into religious services? In politics there has always been a class of public men, illiterate men, who indulge in vulgar anecdotes and uncanny expressions as a means of drawing a crowd, but these men are rapidly being driven to the rear. That now, when a higher sense of chaste language is manifest in politics, a debasing and degrading literature in the pulpit is accepted as the winning card, is a startling fact. To say nothing of Christianity, it is startling in a broader sense. Just in proportion as large masses of people are drawn by this new church literature, so should intelligence be awakened to the innovation. A religion that finds its nourishment in vituperation, coarse epithets, and vile, nauseating witticisms—just such as are heard among the lower and vulgar classes in all communities—is indeed a religion which, if not checked, will undoubtedly demoralize and degrade the community at large. The coarseness of the language used, and which thoughtless religious people seem greatly to enjoy, is so offensive that, even to illustrate, common decency forbids repetition, but some faint idea may be given. In one of his recent sermons in Nashville, replying to some lady who had criticised his preaching, he drew upon his imagination and pictured her as covered over with vermin, pointing out by name the most offensive vermin ever found on the human body—a vermin whose name, if spoken in any parlor in Nashville, would degrade the household; and this lady, for criticising him, is compared to an unfortunate old sheep standing up against a post rubbing off the vermin. Another favorite diabolism now engrafted on pulpit literature is the preacher's contemplated soap factory in h—, where he would not receive the carcasses of many of his audience because he could not deodorize them be-

fore making soap. These are given as illustrations, but not in the coarse and vulgar language used. Common expressions when addressing the audience are: "You old devil!" "You old buzzard!" "You old scoundrel!" This is the new pulpit literature, and the churches, the ministry, after hesitating for many years, seem to be staggered, and do not know what to do. This paper is not written specially with a view of asking a correction of this abuse in pulpit literature in the interest of the church, but it is an appeal that public and private intercourse between men of the world shall not be corrupted by church literature. That the refined people of the leading churches in Nashville have already condemned this coarseness is manifest, for they have persistently absented themselves from the meetings. The criteria in determining the class to which men belong is found in the use of language. Refinement in the use of language marks the mental and moral make-up of the man. Coarseness, on the other hand, in the use of words, is abasement itself. So marked is this distinction now that no gentleman in conversation with other men ever tells a vulgar anecdote. The Nashville people, I suppose, in culture and refinement would, at least, average with other cities, and taking the people here who make up society, including church people as well as those who go to the theater, those who make up the social clubs—indeed, all who cultivate the mind, whether they be church people, theater-going people, or gentlemen who belong to clubs—they are all equally and alike interested in having our language kept pure. I know but little of the clubs in Nashville, I do not go to the theater once a year; but I know some club men and many people who attend the theaters, and I do not know one among them all who would, under any circumstances, use the coarse language which has now, under the teaching of Mr. Jones, become familiar church literature—church literature to the extent that Mr. Jones can make it so. The denunciation of people by Mr. Jones who indulge in what they believe to be innocent amusements and social organizations is a matter of taste and manners, but the constant use of epithets, of profane and blasphemous similes, of degrading caricatures, all in the coarsest language, cannot be justified or defended as a new pulpit literature any more than Mormonism can be defended as a religion; and all who believe in an elevated social life and in the preservation of our language, freed from vile impurities, whether church people, theater people, club people—all who believe in the purity and modesty of the home circle—have a right to protest against this wrong to society, though it have the sanction of the pulpit.

This is a sample of much that appeared in the papers and was indorsed by preachers and church members on the streets during his meeting. If there is not a reaction in his favor, the time is not distant when Brother Jones will be discussed as an historic character in Nashville. I fully appreciate his ability, and I have always admired the originality and vigor of his oratory; but there is a limit to every man's career, and the most ardent friends and admirers of Brother Jones will admit, if they recognize the facts, that he has passed the zenith of his glory. It will be fortunate for him and for humanity, if he has wisdom enough to grasp the situation and grace enough to gradually pass into a good old age without an effort to maintain himself by abusing the people because they see his power is waning and turn from him to follow others, just as they turned from others to applaud and follow him years ago. Very few preachers in Nashville or anywhere else have ever approved in him that which the article above quoted criticises. They have tolerated it because they could use him to boom religion and boost their business. If he lives to be very old, without an unprecedented freak of the frailty of old age, he will become stronger in these objectionable things as he grows weaker in the originality of his intellect and the vigor of his oratory. With God's help he can prevent this to some extent by constant watchfulness and heroic effort, if he will take himself in hand and begin to ease down before it is too late; but if he does not do this, he will be a public nuisance, and in his last years he will destroy the reputation he has made in the vigor of his manhood.

The haughty are always the victims of their own rash conclusions.—Le Sage.

Our Contributors.

Aunt Parthenia Piety's Experience.

Frank Faithful: "Good morning, Henry! How are you to-day?"

Henry Hardshell: "I am well in body, but depressed and troubled in spirit, because I am not yet satisfied about my soul's interests. I have not yet abandoned all hope, but I desire to feel worthy of being a child of God before I am willing to call myself one in deed and in truth."

Frank F.: "It is vain to hope that any of us can ever be worthy of the high honor of being a child of God. You remember we have already discussed that matter and agreed that salvation must be by the grace of God. If you should feel worthy of being a child of God when the proof clearly shows you are not worthy, you would be in a sad situation. To be feeling good and doing bad by living in disobedience to God would place one in a bad fix. Try, Henry, to see yourself as God sees you—that is, wholly dependent upon his mercy and grace."

Henry H.: "I fear you do not understand me. I am not expecting to be worthy or fit in myself to be saved, for it seems to me that I am not fit to be fit, as to that; but I mean this: I have no experience to tell of any wonderful or extraordinary change that has taken place with me."

Frank F.: "A person of your temperament may never even imagine he has been changed; but you certainly feel a lively interest in the subject of your salvation, and it occurs to me that you ought to become a Christian now by going forward in obedience to Christ, just as thousands of others have done, of whom we read in the New Testament."

Henry H.: "What! Without an experience of grace?"

Frank F.: "Not exactly so; but you have had some experience already which should be of benefit to you, if followed up. You have been sincerely searching your own heart and the word of God. Yours reminds me of Aunt Parthenia Piety's experience of grace."

Henry H.: "I was well acquainted with her, but I would not dare to compare my claims to be a Christian to Aunt Parthenia Piety's. I never heard her tell her experience, yet I never had a doubt but what she had one of the brightest and best experiences of any person I ever saw, for she was so consecrated a Christian."

Frank F.: "I knew her well, and have often heard her mention it. Yours, if I understand your frame of mind, is very much like Aunt Parthenia's."

Henry H.: "What was it? I am anxious to know it; for if I have experienced anything like Aunt Parthenia experienced, I shall be greatly encouraged."

Frank F.: "It occurred when she was quite a young lady—in her teens. She, with others, applied for baptism under the preaching of Elder Addison Lewis, in Virginia. Some of them had very strange experiences to relate. One told she had been in a trance, in which state she had gone to heaven. There she said she saw the Lord himself, who broke the bread of life half in two, gave her one-half and kept the other half for himself. No mention was made of the shares of others. This was counted an extraordinary experience. The question was then asked her: 'What else did you see in heaven?' She replied: 'I saw a heap of pretty blue bowls and a ham of meat.' At the time this was told blue was very stylish queensware. Aunt Parthenia was sorry she was unable to report anything like that, and when Elder Lewis asked her to report her experience, she simply said: 'I have nothing wonderful to relate, only I have a very great desire to be a Christian.' She said she was fearful this would be accounted no Christian experience at all. The minister asked her one other question—viz.: 'Why do you wish to be baptized?' She answered: 'Because it is a command of the New Testament.' She was baptized without protest from any one. She lived to be seventy-eight years of age, lacking one week, and you know her Christian life. At the time she became obedient to Christ she was embroidering a collar, and upon the pattern she recorded the first time she with joyful heart came to the Lord's table. This relic has been preserved in her family."

Henry H.: "And you say that was all the Christian experience she had?"

Frank F.: "That was all she had to start with; that was very good; and, Henry, it seems to me that you, as a believer in Christ, have 'that great desire to become a Christian.' You examine those con-

verted in apostolic times and that was about the start they made when they became Christians."

Henry H.: "But I want to hear more about Aunt Parthenia. What denomination did she join?"

Frank F.: "They called themselves 'Baptists,' but regarded themselves children of God—Christians in deed and in truth. Aunt Parthenia's desire was just to become a Christian according to the word of God, and she could tell no experience, only that she had a very great desire to be a Christian."

Henry H.: "Was that all the baptism she ever received?"

Frank F.: "That was all; and yet she read much that was written on the subject of sect baptism and heard many an argument about these questions. She always seemed to know her object in obeying was simply to do the will of God, and for this reason she was content."

Henry H.: "O, if I could be as devout a Christian as Aunt Parthenia was, I would be the happiest man I know; if I could think my experience was as her experience, I would be ready to be baptized right now."

Frank F.: "Well, Henry, to be plain with you, I do believe if you would make up your mind to walk in obedience to all the commands of God, you are now well prepared to go forward in the work. Understand me about Aunt Parthenia: I do not commend her as a divinely approved pattern, only so far as we see and know her experience and Christian example to have been in harmony with the word of God. Rather let us examine those cases of conversion the Holy Spirit has recorded for our imitation. The reason I mentioned Aunt Parthenia was because her experience, in substance, was as those in the Scriptures; and yours, so far as you have taken an interest, is similar to them. O, that 'great desire to be a Christian' is a better heart preparation than any uncertain dream or trance of mind, for that great desire to be a Christian will lead you to render obedience to the gospel, which will make you one."

Henry H.: "But what denomination shall I join?"

Frank F.: "Well, for this time try to forget there are divisions and contentions about what denomination is the true church, but with that 'great desire to be a Christian' that you now have, go forward without delay and obey the gospel of Christ which was preached in all the world to every creature. Henry, I ask you in all seriousness, will you do that you know is right—will you do it?"

Henry H.: "If that will give me peace of mind, a conscience void of offense toward God and man, I will; but may I ask, what am I commanded to do?"

Frank F.: "The same that every accountable person under the gospel is required to do—that is, to believe on the Lord Jesus Christ, repent of your sins, confess the Savior, and in his name be baptized 'into the name of the Father and of the Son and of the Holy Ghost.' Read for yourself, if not already convinced."

Henry H.: "Will not this be trusting to the merit of human works?"

Frank F.: "O, no; to do what God commands is to do the work of God. When God directs and we obey, it is God's work, and not our own. You trust in Christ for salvation."

Henry H.: "Well, after I obey all these commands of the gospel, how will I know then that I am pardoned and a child of God?"

Frank F.: "You will have this blessed assurance by faith in what God says, what Christ says, what the Holy Spirit says, what holy apostles and other inspired teachers of God have taught."

Henry H.: "Where do they all say this?"

Frank F.: "In the gospel according to the Scriptures."

Henry H.: "Friend Faithful, do you really think I ought to risk it that way—just to take the word for it?"

Frank F.: "There is no risk about it. God's words cannot fail. Henry, if God were to cleave these blue heavens above our heads, reach down his omnipotent arm, take you up into his glorious presence, and tell you by word of mouth that your sins are pardoned, would you believe it then, or, as you say, would you risk it?"

Henry H.: "Why, yes; you know I would."

Frank F.: "Well, what evidence would you have that you were pardoned then?"

Henry H.: "Why, I would have God's word for it; that would be good, strong evidence."

Frank F.: "That is true, and God's word is as good on earth as in heaven. It ought to be received by men as well as angels; it ought to be as good with you, Henry, as with the saints, angels, apostles, or any one else; it ought to be revered in time as well

as eternity. "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart." Obey that word and trust in Christ for salvation." G. LIPSCOMB.

Modest Apparel.

A request has been made for an article on "costly raiment" and outward adornment. With pleasure this request is granted in so far as I am able to present the scriptural teaching on this subject. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided ["braided," R. V.] hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." (1 Tim. 2: 9, 10.) "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing [jewels] of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands." (1 Pet. 3: 3-5.) These passages make our duty in matters of apparel clear and plain. Women should "adorn" themselves in apparel, but it must be modest apparel. There is nothing in this to encourage carelessness and slovenliness in dress. Untidiness and looseness in dress is not "adornment" in modest apparel. When women's clothes are neat, clean, well made, and properly fitted, and not gaudy or extravagant, they are adorned in "modest apparel." Good material, well made, is frequently less expensive than some cheap and shoddy stuff, carelessly made. I know of no standard by which to determine the material and cost of our wearing apparel, except that it must be modest, and not "costly;" but I do not know who is to determine what is "costly." I cannot judge others by my own tastes and standards of extravagance and economy. That which appears economy and modest apparel to me seems "gaudy" and extravagant to others. Striving to be in the extreme fashion shows a worldliness condemned by the Bible, while striving to be extremely out of fashion shows a pride equally condemned. "Modest apparel" is dress which does not attract attention by being in either extreme. I do not know of any Bible standard of patterns or styles by which clothes should be cut. With a sincere, honest desire to please God in this particular we can always be satisfied as to what is his will. Jesus wore clothes like the men of his day—neat and modest.

Plaiting the hair to keep it up and out of the way and for the sake of neatness is not condemned. This is right. The women then of the East and of Greece and Rome braided their hair into various folds, interweaving sometimes thin plates of gold for ornamental purposes, and using golden buckles in different parts, or pearls and precious stones of different colors. Christian women, while they keep their hair clean, neat, and in order, refrain in modesty from such ornamentation. While their attire is neat and modest, their chief ornament is "a meek and quiet spirit," "shamefacedness," "sobriety," and "good works." These are true ornaments and of great price in the sight of God. They are quite the opposite of pride, outward adornment, and display. Meekness is gentleness under provocation, persevering control of temper, and quiet obedience to God under difficulties. A meek and quiet spirit is not one which has no temper and resentment, but a tranquil one amid the disturbances of life, all because God requires it. Shamefacedness is retiring modesty, one of woman's chiefest charms and a Christian virtue. It is opposed to outward display and all effort to attract attention. Sobriety embraces thoughtfulness, seriousness, and practical good sense, which studies economy and avoids extravagance. The "good works" are those which God has ordained for Christian women to do. (Titus 2: 1-8.) A good woman with her heart set on these things, whether young or old, will not go wrong on the subject of jewels and costly raiment. Those who have not these good qualities of heart and who desire them not are the vain ones who spend their time and money in decorating the body. People in calico or rags may be as proud and vain and as destitute of a meek and quiet spirit as the giddy, gaudy, butterfly belle, who seems to be ignorant of the fact that she has a soul, and whose chief aim in life is to shine in society through brilliancy of diamonds and costly raiment.

In wearing jewelry, as in other things, many are governed more by the fashion than by what Paul and Peter say. Many good men and women do not wear jewelry as an ornament because of what these scriptures say, but others are governed by the fashion. Since it is the fashion to wear several finger rings at a time, we may see from four to six rings on many hands. For the same reason many who once wore earrings do not now wear them. If it were now the fashion, how many sisters would return to the practice we will not pretend to say. It will be fashionable again to wear them. We may presume to say that many brethren would wear them, too, if it were the fashion. It is just as wrong for men to adorn themselves with jewels of gold, pearls, and "costly raiment" as it is for the women.

Yet the use of a pin, buckle, button, watch, or chain, which is practicable and useful, is not forbidden. It is right to avoid extremes in this as well as in other things, especially in our criticism of others—that is, we should not measure them by our tastes and standards. In this, too, the safe course to pursue is quite plain. E. A. ELAM.

The Fellowship. No. 4.

Heretofore I have alluded to the detrimental influence of human institutions on the fellowship of faith. It matters not what may be the statistical showing of a human organization in the so-called work of the Lord, it nevertheless damages true religion; it excludes faith from the hearts of men, hinders individual activity in God's service, creates and fills offices of honor in the eyes of men, cultivates pride and hypocrisy, and turns the money given in the name of Christ from the uses God appointed to the support of things devised by human wisdom. It is simply impossible for men to set up and operate their expedients in religion and at the same time do all the will of God. What could not be done in our Savior's time cannot be done now, what was hypocrisy then is that same bad thing now; and if tradition made void the commandment of God then, it must result in that now; if supporting institutions not of God, with money given to God, robbed God and annulled his word then, it cannot do less than that now.

"And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the market places, and the chief seats in the synagogues, and the uppermost rooms at feasts: which devour widows' houses, and for a pretense make long prayers: these shall receive greater damnation." (Mark 12: 38-40.) The scribes were operating human institutions in a divine religion, devising the best plans their wisdom could suggest to maintain pure orthodoxy. The clergy of our time are in the same business, and how can they escape the scathing criticism of this passage?

But the scribes devoured widows' houses. The clergy do the same thing in the same way now. It was done then by supporting human institutions in religion with the money God had appointed for the widows' support. The clergy use nearly all the money given for God in the support of human institutions; very little of this consecrated money goes to the widows under their administration. The scribes taught the people to build and run synagogues, and, according to Geikie, they had four hundred and eighty in Jerusalem. The clergy teach the people to build meetinghouses, houses of worship—"churches"—and if the interest on the money invested in the church architecture of a modern city were applied to the relief of the poor, every widow in that city would be comfortably housed, clothed, and fed.

The dispensation run in a church house is equally unauthorized with the house itself. The church organized in it is necessarily a sect. God's church cannot be housed; sects may. Housing God's people is making a sect; or, perhaps more properly, fencing in and fortifying one previously made. He who belongs to God's church and nothing else, preaches and practices what New Testament Christians preached and practiced and nothing else, is in the church that does not own a meetinghouse and does not spend any money in keeping up meetinghouse officials and services.

A man who gives \$1,000 for the erection of a fine "church" in his own city, \$100 to the Church Extension Board, \$50 to the Foreign Mission Board, \$100 to the Home Mission Board, \$100 to the Woman's Board, \$40 to the Negro Evangelization Board, \$20 for the new pipe organ, \$20 to support the Endeavor Society, \$10 to support the Young Men's Christian Association, \$20 to the Band of Juveniles, \$10 for

Sunday school work; \$25 for janitor, fuel, and lights; \$200 for the pastor's salary, \$10 for the Charity Fund, and \$5 in nickels to straggling, strange beggars, in one year, will feel exempt from the pure and undefiled religion which is "to visit the fatherless and widows in their affliction" himself. It would look like he must have exerted himself to do all the above in the service of God. But who told him to do it? The clergy. Can they save him?

But I must not fail to introduce another passage in which our Savior clearly passes sentence on the practice of turning money from the use God appointed to the support of religious institutions and works which men devise: "Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands? He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honor thy father and thy mother; and, Whoso curseth father or mother, let him die the death: but ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye." (Mark 7: 5-13.)

God ordained that children should honor their parents to the extent of supplying their wants, but Pharisees and scribes introduced so many things for the people to support with their money that, after paying their dues to the appointments of men, there was nothing left for father or mother. So when the destitute parents came for bread and raiment to their pious son, he would say, "All the money I have is corban—given to God already;" and with this excuse he would send them away empty. By using money to support institutions appointed by men for the service of God people take it from the support of the institutions God has appointed for his service. The money God ordained for the poor and the elders among the saints is corban—dedicated to God—through fine buildings and magnificent denominational organizations. The secretaries, sextons, choristers, presidents, treasurers, pastors, traveling agents, etc., of these concerns are on good salaries, and thus the money is corban, taken up with man's works, but there is no pay for elders. The tradition mongers have set the people free from supporting the divine by enslaving them to the human. To pay elders is impracticable in the same way that to honor father and mother became impracticable in the example just given.

It has ceased to shock men to stand under the shadow of a sixty-thousand-dollar meetinghouse, with a paid choir sitting within around a five-thousand-dollar pipe organ, blowing the praises of God, with collectors and deacons scouring the land for two thousand five hundred dollars per annum for the pastor, who preaches a man-pleasing gospel and announces the meetings of the societies and lodges which claim attention during the week, while some worthy widows enrolled as members here are passing the lonely hours in the dreary confines of the County poorhouse—all because the money which God ordained for their support is corban to the stupendous works of tradition, which men have delivered. And many such like things they do. Every institution of God must become impracticable where the honor and support due to it is paid to some institution of man. Nor is it possible for men to support their organizations with mind and purse without making void God's word.

"But," it is argued, "some things not laid down in the Bible must be instituted and supported in order to successfully carry on what is ordained." To this I reply: "Where people are content to do simply what Jesus Christ ordains they need no institutions but his. There is not an organized, officered institution in religion set up by men that does not do some works God does not require. God's organizations are sufficient for his works. Men's organizations have no place till men's works are added to God's, and men's organizations for the work of the Lord require more money to keep them in running order than God's.

If one thing not in the Bible is right in religion, everything not in the Bible is right in religion. If

not, why not? If there is any one thing that can be shown to be wrong in religion because it is not revealed in the Bible, then everything not in the Bible is wrong in religion for the same reason. If not, why not?

W. L. BUTLER,

Shelbyville, Tenn.

BAPTISM UNTO THE REMISSION OF SINS.

The apostles were not permitted to tell any man that Jesus was the Christ until they were endued with power from on high. "Then charged he the disciples that they should tell no man that he was the Christ." (Matt. 16: 20, R. V.) The reason for this inhibition is clear. At this time even the apostles did not understand the nature of Christ's kingdom. Some time after this they said to him: "Lord, dost thou at this time restore the kingdom to Israel?" (R. V.) Hence, it is easy to be seen that they could not represent the claims of Christ truthfully, to say nothing of infallibly. In view of this fact, they were commanded to tarry in the city of Jerusalem for the baptism of the Holy Spirit. "But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." (Acts 1: 8, R. V.)

In obedience to the command of Christ, they assembled in Jerusalem and waited for the Holy Spirit to guide them into all truth and to bring all things to their remembrance. According to promise, the Holy Spirit came, the apostles were filled with the Spirit, so that it was not possible for them to teach error. They were supernaturally endowed to bring the truth to a lost and ruined world. "For it is not ye that speak, but the Spirit of your Father that speaketh in you." (Matt. 10: 20, R. V.) Peter had been promised the keys of the kingdom of heaven, with the assurance that whatsoever he bound on earth should be bound in heaven and whatsoever he loosed on earth should be loosed in heaven. God's promises can never fail, so at the right time they are baptized in the Spirit of God. "And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2: 1-4, R. V.)

For the first time Jesus is preached to devout Jews, from every nation under heaven. The sermon preached by Peter was a remarkable one. Preaching the gospel—preaching Jesus—is the grandest and most glorious work in which mortal ever engaged. It is a theme that should arouse the noblest endeavor of every soul; it is a theme that should fill us with the noblest emotions and loftiest aspirations. The preacher who is truly in love with preaching Jesus has a power unknown to the man of the world. His earnestness is pleasing to the world, and his eloquence such as the people delight to hear. The multitude eagerly listen to catch every word that falls from his lips. It was so with Peter on Pentecost, and it is so now with the preacher who preaches the gospel of Christ because he loves Jesus with all his heart. The preacher can make no greater mistake than to seek to preach something besides a pure gospel in order to please the people. Man's wisdom may tickle the fancy of the worldly, but there is nothing in it to save the soul. "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2: 4, 5.) The man who preaches any other gospel than the one Peter preached on Pentecost brings down the condemnation of God upon himself. Listen to Paul, who preached the same gospel as did Peter: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1: 8, 9.)

Peter preached to them, on Pentecost, the death, burial, and resurrection of our Lord and Savior. He convinced them that they had been very wicked in nailing Christ to the cross. They realized that they were condemned and guilty sinners in the sight of God. Peter gave them a positive command to believe when he said: "Therefore let all the house of Israel

know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

Fearing the condemnation might come upon them which their course of conduct so justly merited, "they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" To these believers who realized their awful condemnation, Peter said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost." (Acts 2: 38, R. V.) It is so clear that both repentance and baptism look forward to the remission of sins that it is very strange that any one would contend otherwise. If repentance is unto the remission of sins, so is baptism. The penitent believer comes to the act of baptism relying upon God for salvation. While he can see no special wisdom in being baptized, while he claims no virtue in the water to take away sins, and his sole reason for being baptized is because God has commanded it, still the very fact that he submits to the institution shows that he recognizes God's ability to save and his own inability to save himself by works of his own appointing. Passive, arms folded over breast, eyes closed, he goes down beneath the yielding wave, looking up to the Lord for strength and salvation. He realizes that he is wonderfully indebted to the mercy of the Lord for the salvation of his soul. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." (Tit. 3: 5.)

It is not questioned by any that Christ shed his blood unto the remission of the sins of many. In Matt. 26: 28, R. V., the same word is used as in Acts 2: 38. "For this is my blood of the covenant, which is shed for many unto remission of sins." If Christ shed his blood unto the remission of sins, then it follows that baptism is unto remission. But that our readers may know that we are in good company, I quote a few authors from Shepherd's "Handbook on Baptism: "

"Adam Clarke.—'For remission of sins [eis aphasis hamartion].'" In reference to the remission or removal of sins.' (Comment on Acts 2: 38.) Armitage.—'Peter offered them salvation through the blood of Jesus for the sin of shedding it, and urged them to leave the wicked hierarchy and enter the new kingdom by faith and baptism.' ('History of the Baptists,' page 73.) Doddridge.—'They are not only called here to repent; a submission also to the ordinance of baptism is required of them, in order to the forgiveness of their sins.' ('Family Expositor,' Acts 2: 38, Vol. III., page 27.) Willmarth.—'It is feared that if we give to "eis" its natural and obvious meaning, undue importance will be ascribed to baptism, the atonement will be undervalued; and the work of the Holy Spirit disparaged. Especially is it asserted that here is the vital issue between Baptists and Campbellites. We are gravely told that if we render "eis" in Acts 2: 38 "in order to," we give up the battle, and must forthwith become Campbellites; whereas, if we translate it "on account of," or "in token of," it will yet be possible for us to remain Baptists. Such methods of interpretation are unworthy of Christian scholars. It is our business, simply and honestly, to ascertain the exact meaning of the inspired originals as the sacred penman intended to convey it to the mind of the contemporary reader. Away with the question: "What ought Peter to have said in the interest of orthodoxy?" The real question is: "What did Peter say, and what did he mean, when he spoke on the day of Pentecost, under the inspiration of the Holy Spirit?" But having entered this "caveat," as a lawyer might say, it may do no harm to show that dogmatic dangers here exist only in imagination. The natural and obvious interpretation cannot give undue importance to baptism, for baptism is here united with repentance and faith. It cannot undervalue the atonement, for baptism is one resting upon, and deriving all its value from, the name of the Lamb of God; and this is distinctly understood by the person baptized, who submits to the rite as a believer in that name. It cannot disparage the work of the Spirit, since he alone effectually calls men to repentance and faith; and it is "by [Greek, "en," in, with the influence of] one Spirit" that "we are all baptized into one body"—that is, the Spirit leads the penitent sinner to baptism and blesses the rite. And as to Campbellism, that specter which haunts many good men and terrifies them into a good deal of bad interpretation, shall we gain anything by maintaining a false translation and allowing the Campbellites to be champions of the true, with the world's scholarship on their side, as against us? Whoever carries the weight of our controversy with the Campbellites upon the "eis" will

break through; there is no footing there for the evolutions of the theological skater. Shall we never learn that truth has nothing to fear from a true interpretation of any part of God's word, and nothing to gain from a false one? The truth will suffer nothing by giving to "eis" its true signification. When Campbellites translate "in order to," in Acts 2: 38, they translate correctly. Is a translation false because Campbellites indorse it? ('Baptism and Remission,' in Baptist Quarterly, July, 1877, pages 304, 305.)" J. C. McQUIDDY.

Little Things.

In our eagerness to find opportunities to do something great, we overlook our everyday surroundings.

Little moments, deeds, and thoughts make up our lives. Is it not strange that we so often disregard the fact that we can help those with whom we daily come in contact? There are constantly many about us who are hungering and thirsting—not for literal bread and water, but for little simple acts of kindness, a smile of approval, a tear of sympathy, a word of cheer or encouragement—those things which should flow out by nature and cultivation until they become a part of our very lives, elevating us and cheering others, thereby rendering us all better and happier.

At best our lives are short and uncertain; then let us give heed to the little things, praising all worthy deeds to-day, not reserving our appreciation until the tired form is laid in its narrow grave. A little word of encouragement to those who are growing weary on the earthly march may do much to scatter the clouds of doubt and gloom which sometimes darken the way.

Recently a quiet, unpretending old gentleman died after a long, patient illness. I read a touching tribute to his memory written by a man who was many years his junior. He said he owed much of his success in life to the encouragement given him by this thoughtful old gentleman. When he was a timid little boy, attending a small country school, this kind old gentleman visited the school. Speaking kindly to the little boy, he said: "Be a good boy and study hard; you may be a great man some day." Ambition's little fire was kindled, great resolutions made, and the young man rose above many who were more favorably situated, and now has a professorship in a leading college.

I thought long and seriously of the great, good, and lasting impressions made in so short a sentence. It is well to try. No doubt many well-spoken words fall upon dull ears; but if we should only arouse one earnest heart in a lifetime, we should not become discouraged nor feel that we have labored in vain. Many lights go out for want of a breath of cheer and love, which can even be rekindled by a word, a touch, a smile. Shall we withhold them from God's struggling children while we all ask blessings of the same Father? MARY ELLEN WOODSON.

Bethpage, Tenn.

Glad to Help.

It is a pleasant thought that many of the men whom the world delights to honor are proud and glad to do the little, humble, helpful services for which opportunity comes to us all. An incident told of a beloved minister and worker who has passed from this life is a good illustration.

Dr. G., accompanied by a friend, was one day hindered on a crowded street corner. Near them stood an old, feeble, poorly-dressed woman, evidently in nervous terror at the thought of attempting the dangerous crossing. Noticing her distress, Dr. G., in his beautiful, gracious way, drew her trembling arm within his strong one, and carefully piloted her to the other side.

On returning, he was met by the inquiry on the part of a friend: "That was one of your flock, I suppose?"

"No," was the answer. "I never saw her before, but she was in need of help, and I was glad to give it."

If we have within our hearts the same spirit, if we are glad to give help whenever and wherever we can, we can make our lives beautiful through the doing of such a small service.—Sunday School Evangelist.

The young Queen Wilhelmina, of Holland, is, with the exception of the czar, the richest monarch in the world. Her annual income amounts to no less than fifteen million dollars.

Miscellany.

PERSONAL.

Brother Dan. Gunn, of Sparta, Tenn., was in the office one day last week.

Brother J. C. McQuiddy preached at Concord, Ky., ten miles from Hopkinsville, Ky., last Sunday.

Brother E. G. Sewell preached on Hurricane Creek, near Hurricane Mills, Tenn., last Lord's day. This is a new congregation.

We have just learned of the death of Isaac C. Sewell, at the home of the family of the late William B. Sewell, in what was formerly Overton County, but perhaps Clay County now. He has been suffering for some years from paralysis, and likely his death was hastened by la grippe. He was nearly seventy-eight years old. An obituary will appear in a short time.

During March I received the following contributions: Sister K., Louisville, Ky., \$1; church of Christ, Sellersburg, Ind., \$6; church of Christ, Clarksville, Tenn., \$5.30. Total amount for the month, \$12.30. I am now in West Tennessee, visiting the churches. The brethren, receive me, thus far, very gladly. I will be in this part of the State, according to announcements, about all of April. Mail can be sent me during the month to any of the appointments mentioned in the list, if sent so as to reach the place before the date of the appointment; or I can be addressed at any time at 2601 Montgomery street, Louisville, Ky. I am hopeful of doing much good while here.—J. M. McCaleb.

"I now mourn the loss of my faithful little wife. She was sick a little over a month. On Wednesday, March 7, she grew suddenly worse, and after suffering much she fell asleep at 11:25 A.M., on Friday, the 9th. She was buried in beautiful Aoyama Cemetery, in foreign section, on Saturday afternoon, March 10. She died joyously. Her last hours, like all her former life, were filled with thoughts and desires for others. She was altogether unselfish. E. Snodgrass made a talk in English and H. H. Guy made a talk in Japanese at her funeral, both nationalities being represented in the assembly. Mourn with me.—William J. Bishop, Tokyo, Japan." The news of Sister Bishop's death was not unexpected. We had heard that the doctors offered no hope for her recovery. We deeply sympathize with Brother Bishop in his great loss, and point him to the patient, suffering Savior and to the "word of his grace" for comfort and consolation.



EDITORIAL.

Politeness declares a large dividend. A clear conscience is a fine complexion powder.

It is no difficult task to collect the wages of sin.

Those who bait with criticisms never catch compliments.

Good Credit is an excellent friend until you abuse him.

Some people call defining clearly one's position "fighting."

The man who grows better every day will never go to perdition.

A weak man in the hands of a strong, wicked woman is in a bad plight.

The lower Christians are hurting the church more than the higher critics.

The world never frowns long at the man who always keeps in a good humor.

The man who has not time to do right must take time to go to perdition.

Some people would rather be led by their feelings than to allow God to lead them.

Each man has a task, a place in the world. What are you doing with yours?

You should never bury the hatchet with the handle sticking above the ground.

Bad people are far more exercised about the duration of punishment than the good.

Men who know they are doing right never care much for the criticism of the world.

People are prone to regard the commandment they did not keep as of little importance.

The first step in lying is to try to make a false impression with a carefully-worded truth.

The church member who loves the praise of men more than the praise of God is in the broad way.

The man who depends on his ancestry to carry him through the world is made of very poor stuff.

There is no use in trying to draw nigh to God until you break the ties that bind you to the world.

You cannot always tell how much a man gives to the Lord by the way he talks in the prayer meeting.

It is difficult to start a revival in a church when the members are all soaked in worldliness and sin.

A man may attract great notoriety in a church and yet make no headway toward heaven and immortal glory.

Life is always worth living until we abuse our opportunities. Golden moments never return after they are gone.

The man who will not go to church unless he imagines the sermon will be entertaining is not much in love with the Lord.

What a pity that the American people will not teach the Filipinos the Bible without teaching them how to drink beer!

The man who understands, loves, and obeys the truth cannot fail. His life will be happy here and a treasure sublime over there.

There is something wrong with a man when he tries harder to understand God's reason for giving a command than he does to obey it.

Every person may fill his mission in the world and prove a blessing to all about him, or he may whine and shirk his duty and make all around him miserable.

The Lord does not require the preacher to please everybody. He demands of him that he preach the gospel. Every preacher can do this, while no one can please everybody.

It is no easy matter to convince the "new woman" that "the hand that rocks the cradle is the hand that rules the world." She has abandoned the old way and is anxious to try her skill on hardened sinners.

It is an undeniable fact that those who are the most faithful in teaching the Bible in their homes are the most earnest in teaching the truth wherever they may be. They do not only teach it in their homes, but in the church, in the school, in their offices and stores, and wherever an opportunity presents itself. Why should not

a man teach the truth beyond the confines of his own home?

"A letter has just come to our notice stating that a certain brother is declaring that there are no preachers now, and have not been since the days of the apostles. He refers to Rom. 10: 15, and asks: 'Who now has the authority to send a preacher?' In answer we refer to Acts 11: 22 and state that if the church at Jerusalem had authority to send Barnabas to Antioch, certainly any church of Christ now has authority to send any preacher to any place that may be mutually agreed upon." (Octographic Review.) The Octographic Review has certainly found a very clear case of the church sending the preacher; but the brother who says there are no preachers now must imagine the Lord is dead, since the Lord does the sending referred to in Rom. 10: 15. Every Christian who has the ability to preach, he authorizes to do so; if he fails to preach, the failure is at his peril. The man that loves God with all his heart finds his sweetest joy in preaching Jesus. Rallying sinners around the cross of Christ is the noblest of all work. "And the Spirit and the bride say, Come. And let him that heareth say, Come." (Rev. 22: 17.) Here is a license to every Christian man to preach the gospel to the very best of his ability. Would that all were enough in love with the truth to do this! If so, how rapidly the truth would grow!

"Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22: 6.) Train, compel by throwing right influences around the child until principles of right are fixed and become as it were a part of his nature. This does not mean to train the child until ready to leave home for college and then cease to throw around him influences for good. As he goes out from under the parental roof, he needs to read the word of God possibly more than ever before. In our colleges, universities, and schools the Bible should be taught—taught not only to a class, but taught to all; taught not especially to make preachers, but to prepare for life. It is the best, the purest, and the noblest book this world has ever known; it treats of the eternal destiny of men; it is the best book that can be adopted in any school. It is hard to conceive of any one being opposed to this book being taught everywhere. The Christian at Work very pertinently remarks: "It is both humiliating and shocking that our choicest young men can be guided through both an academic and a collegiate course, embracing from six to eight years of life, without being introduced to those inspired prophets and apostles whose thoughts have shaped the centuries, and who to-day are the highest as well as the mightiest power in Christendom."



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Queries.

Brother Lipscomb: I and my cousin would like to know the true meaning of "Thy kingdom come." (Matt. 6: 10.) We have always heard that it refers to the establishing of the church of Christ on earth, and that one should not pray for the coming of the kingdom now; but we believe it refers to his second coming and think that part of the verse should not be left out of the prayer, as so many teach, and we concluded to ask you if we are right or wrong. Please answer soon in the Gospel Advocate. Long life and success to the dear old Gospel Advocate.

Cole, Tenn.

LENA L. HARWELL.

At the time Christ spoke this he was present. The disciples knew nothing of his going away. It would have been ridiculous to pray for him to come when he was present. The disciples at this time had no idea of his going away and could have none of a second coming. The prayer was not for the coming of Jesus, but for the coming of his kingdom. Jesus in teaching his disciples to pray for the kingdom to come showed his first coming did not bring it. If his first did not, they could have no idea that his second coming, had they known of it, would bring it. The first coming did not bring it, nor will the second. Christ's coming and the establishment of his kingdom are wholly distinct events. Christ at his second coming will come to reward for the service done in his kingdom, not to establish it. It is right to labor and pray for the more general prevalence of Christ's kingdom, for the truer and fuller appreciation of its laws and principles; but it is established on earth, and a prayer for its coming in that sense is meaningless.



Brother Lipscomb: Paul says: (1) "A bishop must be blameless;" (2) "vigilant;" (3) "of good behavior;" (4) "apt to teach;" (5) "no striker;" (6) "not greedy of filthy lucre;" (7) "patient;" (8) "not covetous;" (9) "of good report of them which are without;" (10) "not self-willed;" (11) "not soon angry;" (12) "temperate." If it is known by the church that a man holding the position of elder does not possess any of the qualifications above mentioned, and it is demonstrated in his actions that he does not, do the members who refuse to submit to his dictations do wrong or commit sin? What is the duty of such members under the circumstances? Please answer in the Gospel Advocate.

McDade, Tex.

J. T. MARTIN.

It is singular how a person as deficient as here described could ever have been considered an elder. Certainly the scripture was not much regarded when such a character was selected an elder, and a people that do not obey the scripture teaching in selecting elders, as in doing other things, are not a church of Christ. Such a person is not an elder in the church of God; he cannot be; all the elections and appointments in the world could not make him such. If such a person has been unlawfully assigned the work of the eldership, he ought to be made sensible of his lack of qualification, and he ought to cease to act as elder. Much of the difficulty in such cases arises from a lack of candor and frankness in making known a brother's deficiencies. Generally much talk is done about him and his unfitness for the work, and none done to him. The reverse ought to be true. The influence of the best elder in the world can be destroyed by a carping, fault-finding spirit about him and behind his back, with never an admonition or frank remonstrance to him. He is the first man to be talked to about his deficiencies, and if this is done in kindness, it is a very rare case that it cannot be remedied either by getting him to correct them or in getting him to realize his unfitness for the work. It is wrong and sinful to excite dissatisfaction toward him and never talk to him about his wrongs. The talk to him ought to be done in kindness and love, but with firmness. All who think he is unfitted for the work ought to tell him so, or at least so many as are needed to cure the evil, in one of the ways intimated. The elder has no authority in a congrega-

tion; the authority is from God. The elder's duty is to present the scripture teaching and lead in obeying it. He is to be an example to the flock, lead them in the right way. Acting against the word of God he has no authority. When difficulties arise between brethren it is not the province of elders to undertake to decide what is right and wrong. It is their duty to see just and fair brethren do make this decision. Very frequently an elder is unfitted to act as judge in the case. 1 Cor. 6 clearly intimates just and fair men of the church are to be selected to decide differences between brethren. A jury, if you please, of such men are to consider and decide. So if a question as to the fitness of a person to do the work of an elder arises, it should be left to just and fair men satisfactory to all parties. The church really decides the differences that arise, not the elders. They lead in carrying out the law. While I do not believe putting questions to the vote is right, because that is calling for a division where there ought to be no division, where unanimity ought to exist, yet if a decision is reached by brethren to whom a case is submitted, and it is announced to the congregation, it ought to be done calling for any objections to the decision reached, and as long as there are such existing the question ought not to be considered settled by the church. The elders are not the church. They lead the church in reaching the decision, but every member should be satisfied and have and bear a part in the decision. Unanimity in judgment should be the aim, and this can be reached by patience in getting all to see and act upon the truth. Taking the vote as it is usually done calls for a division where all division should be avoided. Yet each member should feel he has a part in the decision, that the decision is his. For elders to pronounce a decision for the church in which the church feels it has no voice is to destroy the peace and harmony of the church. The elders should announce the judgment as that of the church, not of themselves.

Odds and Ends.

"To him give all the prophets witness." (Acts 10: 43.) Philip said to Nathanael: "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." (John 1: 45.) Jesus, in John 5: 37, says: "The Father himself, which hath sent me, hath borne witness of me." In verse 39, he says: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Again, in verse 46, he says: "Had ye believed Moses, ye would have believed me: for he wrote of me." Peter, in Acts 8: 18, says: "Those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." In verse 24, we have these words: "All the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." In Rev. 19: 10, we read: "The testimony of Jesus is the spirit of prophecy." Whether this passage teaches it or not, it is nevertheless true that the testimony concerning Jesus is the very soul of the Bible. Leave him out and it is an empty shell. From the standpoint of Jesus all is made plain. Hence the inspired Philip "began at the same scripture [Isa. 53: 7, 8], and preached unto him Jesus." (Acts 8: 35.) He "began at the same scripture," but did not end there. He struck a "bee line" for the truths of the New Testament. Remember, in Luke 24: 27, the memorable words: "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Then again, in verse 44: "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me."

Pentecost is the key that unlocks all the puzzling problems of providence and redemption for four thousand years. Calvary throws its illuminating glory over all the Old Testament. No wonder, then, that Jesus made the confession of his divinity by Peter, in Matt. 16: 16, the all-inclusive creed and the corner stone of his empire. Prophets and apostles may all

out the measure of their days and die, being associated with some particular age of the world's history, "but Christ is all, and in all." (Col. 3: 11.) He is "the same yesterday, and to-day, and forever." (Heb. 13: 8.) He is the grand theme of the Scriptures, the Center and the Sun around which all revolves. Christianity is not built upon an idea, a theory, nor a class of opinions; its basis is the sure foundation stone that God hath laid in Zion. Christ, the beginning and the end, the first and the last, is the grand object to which all scripture directs our eyes. God at sundry times and in divers manners spoke unto the fathers by the prophets. By types, ceremonies, and ordinances; in visions, dreams, and in special inspirations; by floods of heavenly light bursting upon their anointed eyes; by exhibitions of divine magnificence, amid clouds, and fire, and the sound of a trumpet, and the voice of words—in all these ways did God reveal his truth unto men.

And what for? It was that these prophets might foretell the glories of Christ, who was to come. Abraham rejoiced to see his day afar off; the dying Jacob looked for him as the Shiloh, to whom the gathering of the people should be; the types and shadows of the Levitical economy foreshadowed his coming to put away sin by the sacrifice of himself; his name and fame were the sweetness of the songs of David; Isaiah foretold him as the Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace; Jeremiah predicted his peaceful reign and called his name the Lord our Righteousness; Ezekiel pointed him out as the King of Israel and the heir of David's throne; Daniel beheld him as one like unto the Son of man, coming in the clouds of heaven; Haggai foretold him as the Desire of all nations; Zechariah described him as the Royal Branch out of Jesse's stem; Malachi beholds him as the Sun of righteousness, bright robed and radiant, arising on earth with healing in his wings; apostles and evangelists unite to record his excellencies. Yes; "to him give all the prophets witness," and without him the whole Bible would be a body without a spirit, a wheel without an axis, a system without a sun. He, therefore, that preaches the word will surely preach Jesus Christ; and he who faithfully preaches Jesus Christ will be sure to "preach the word."

Pitching Tents Toward Sodom.—1. Lot "beheld all the plain of Jordan." (Gen. 13: 10.) 2. "Chose him all the plain of Jordan." (Gen. 13: 11.) 3. "Journeyed east [left Abraham]." (Gen. 13: 11.) 4. "Pitched his tent toward Sodom." (Gen. 13: 12.) 5. "Dwelt in Sodom." (Gen. 14: 12.) 6. "Sat in the gate of Sodom [elected to office]." (Gen. 19: 1.) 7. Married his children to the Sodomites. (Gen. 19: 14.) We can count the same downward steps toward Sodom to-day: Beholding, choosing, journeying toward, tenting in, residence in, mixing with, and amalgamated with.

Peter's Downfall.—1. Boastful and self-confident. (Matt. 26: 33-35.) 2. Sleepy—too lazy to watch. (Matt. 26: 40.) 3. Forsook Jesus—gave up near fellowship. (Matt. 26: 56.) 4. Followed afar off—lost sight of Jesus. (Matt. 26: 58.) 5. Sat without—made himself one with enemies. (Matt. 26: 69.) 6. Denied—told an untruth. (Matt. 26: 70.) 7. Denied with an oath—lost all courage. (Matt. 26: 72.) 8. Began to curse and to swear. (Matt. 26: 74.)

Peter's Restoration.—1. "And the Lord turned, and looked upon Peter." (Luke 22: 61.) 2. "And Peter remembered." (Matt. 26: 75.) 3. "Wept bitterly [deep contrition]." (Matt. 26: 75.) 4. "Go... tell his disciples and Peter [shows Jesus had forgiven]." (Mark 16: 7.)

"He will be very gracious unto thee at the voice of thy cry; when he shall hear it, he shall answer thee."

We will not weep, for God is standing by us;
And tears will blind us to the blessed sight.
We will not doubt; if darkness still doth try us,
Our souls have promise of serenest light.

We will not faint; if heavy burdens blind us,
They press no harder than our souls can bear.
The thorniest way is lying still behind us;
We shall be braver for the past despair.

O, not in doubt shall be our journey's ending;
Sin, with its fears, shall leave us at the last!
All its best hope in glad fulfillment blending,
Life shall be with us when death is past.

Help us, O Father, when the world is pressing
On our frail hearts, that faint without their friend!
Help us, O Father; let thy constant blessing
Strengthen our weakness till the joyful end!

Lancaster, Ky.

GEORGE GOWEN.

There is no good in praying for anything unless you will also try for it.—Selected.

Home Reading.

GOD'S OPENED WAY.

"How can I earn something for Christmas? I want a different kind of one this year. It seems as if I didn't want ever to see anything called 'useful' again," said George Allen, dropping into a chair by the evening fire. The boy stopped, glancing in the direction of the sewing table, where his mother sat.

"O, don't think the useful things you and father always give me are what I'm complaining about! They're mighty handy when I need them, but—" he hesitated.

"But what, my son?" asked the mother.

"O, I don't know; I want something different. I'd like to feel I could have something real extravagant for once; and he laughed heartily—" say a microscope for the flowers or an opera glass to study the birds with; just something to satisfy me and keep me satisfied. Hosing potatoes and driving cows to pasture won't bring 'em, though," he added, moving about restlessly.

The mother's face grew earnest as she laid down her work. "Your father said only last night that if his fruit crop had not failed he meant to give you a microscope. He counted upon a hundred dollars more this year than he will have. He knows how much you love the birds and the flowers, and he was anxious to have you gratified, but he cannot do it now," she said.

A sudden change came over our boy. From restless impatience he grew quiet and serious.

"What! Father make me such a present as that, when he's working his fingers off already!" he cried. "Mother," he continued, after a pause, "I mean to do a great deal for you when I'm a man; but—I must say it—I don't want to be digging potatoes and hosing cabbages. I want another kind of a life. Poor boys make great and good men if they only start out, don't you know they do? I don't like this beaten track," he added, vehemently; "it's just like our cow path all the way to the clay pits, trodden bare, with not a blade of green grass in it."

"Well, my son, there is always a way opening for us. We are walking in it, though we make crooked lines crossing and recrossing the straight one. You know Uncle Joel used to say that a good, everyday boy would find his right place in the world, and not have to go hunting for it, either," she replied.

It was weaving along toward Christmas when the mother and son sat again in the twilight.

"How near Christmas!" said he.

"Yes; but I'm almost afraid you children won't even get your 'useful' presents this year," she said, with a sigh. "Your father is saving every cent from the farm to make up his loss on the fruit. You see he wears that old seedy overcoat again."

"And you, mother—what kind of a cloak do you wear? You'd better tell that," cried George. "Why, I wouldn't touch a Christmas gift from you and father. I should feel too mean to ever hold up my head again!" he exclaimed, his face flushed with emotion.

The way had not seemed to open yet.

In a neighboring city there was a laboratory in utmost confusion. Mosses, shells, pressed flowers of every order and genus lay about, slides with sections of wonderful rock, and corals in every stage of formation. The good professor was arranging for his winter classes.

"Let me see," he said, stopping. "I have twenty-five pupils coming for this quarter, and here are twenty-six microscopes, just one extra. I declare, I'll send it to the boy on the Allen farm, where I boarded last summer. I shall never miss it; or if I do, I can get another. The truth is, I was helped when I was a boy, and I may as well pass it along now," he soliloquized. "That lad was a splendid fellow, working like a beaver on that rocky farm. I'll do this, and tell him to get ready for a course of lessons in February. It will brace him up and make him think if he does well what he has to do now he'll be fit for something else when it comes."

"John," he called to his man, "pack this up in that black walnut case, and put in a lot of our best alides, too. Don't let them get broken. The boy knows well enough how to put it all together; he was always working over mine last summer."

As last the day before Christmas came. A beautiful, clear winter day it was. George had not trusted himself to think of it since morning. After dinner he wended his way down past the clay pits, through

the old sheep pasture, to "the maples," the spot on the farm that he loved most. He wanted to be quiet and think. "But what can Rob. mean by waving his handkerchief so wildly from the steps of the kitchen door?" he thought, as he quickened his pace homeward.

"O, George!" cried Rob., at the top of his voice, as he drew nearer the house. "Come quick; there's a big box for you!"

"I must wait a minute, I've run so fast," he answered, catching his breath, as he dropped into a chair. "O, what can it be, mother?" he gasped.

"Use your hammer and chisel, and you'll soon find out," she replied.

One nail out, another, and finally the whole. The top gave way and disclosed a smooth, black walnut case beneath.

"O, it's just like Professor Bryan's box he had here; you don't suppose—O, but it is, it is a microscope!" he cried, raising the lid. "Who ever heard of anything like this? And it's all my own!" He hugged his treasure in his joy.

How long a time it took before quiet was restored no one in that happy company would be able to tell to this day; but after the excitement had subsided somewhat, Rob. bethought himself to look into the box. There at the bottom lay a letter half hidden by the crumpled paper, as if it were waiting for its own time to speak and make a full explanation. It ran thus:

"My Dear George: I send you a Christmas gift. I believe there is nothing that you will enjoy more than this microscope. I want to say to you that when I form my next class in February, I want you to come and study with me free of expense. I have just the place for you in my family, and, aside from the instruction mentioned, it is arranged that you are to be fitted in our High School for a collegiate course. If this proposal meets the wishes of your parents, I hope it is—but the beginning of what you may do in the future. From your friend of last summer,
L. A. BRYAN."

There was a dead silence in the room, broken at last by the mother's low voice:

"The way is opened, my boy. If we fill the places well that we are forced to occupy, we shall always be ready for what may come that is better."—Suzanna B. Merrifield, in Exchange.

JERRY'S DAY IN TOWN.

Jerry was to go to town on Saturday. "I reckon the boy can get off for one day," said Farmer Higgins. "We can spare Lem. for the berry picking in his place."

Jerry's brown eyes sought his father's blue ones in grateful thanks. To go to town meant a great deal to little Jerry—six miles in the jolting farm wagon and then a whole day of pleasure. It was on Monday that they decided the boy could go, and on Monday Jerry began to make his plans.

There would be so much for him to do—to sit in the cool park and watch the play of the fountain, to eat ice cream from a pretty dish, to look at the gay windows and many people. There were so many things, indeed, that Jerry's brain was bewildered to think of them all. Then he began to think of how his father could spare him. Things were busy at the farm. A hand, more or less, meant much to Farmer Higgins.

"I reckon not many farmers would do like that," said young Jerry, proudly. "And he gave me twenty-five cents, too. Perhaps, though," he reflected, "he thinks I'm sick;" and he surveyed his fat, rosy cheeks in the cracked mirror that hung in the shed. But seeing this vision of himself, he shook his head.

"No," he said, slowly; "it isn't that. Guess it must be just because he's mighty good." And Jerry wondered that he had never thought of his father's goodness before. There were so many things he had done for him. The boy could remember something for almost every day—little things, but kind—and his heart swelled when he thought of them. Then he sat down on the doorstep and wondered what he had done for his father. He looked very sober over it, indeed, for he could think of nothing at all. "Why, I should like to do something big for him," said Jerry to himself—"something that would cost just lots!" and he took out his shining bit of silver and wondered what that something would be.

A heavy rainstorm came up on Sunday evening. The wind blew and the rain poured from the clouds in torrents. "Peep, peep!" came to Farmer Higgins' ears. "I do believe, Mary," he said to his wife, "that one of Speckle's little folks is left out in the

rain. I must go and see." And without waiting for hat or umbrella, he hurried into the yard.

Jerry arose with the sun the next morning and slipped quickly into his holiday suit. Then he went into the yard and fed the chickens, wondering all the while why his father did not appear. "Dear father!" the boy said to himself, "and I haven't even thought of a little thing I could do for him, much less something big."

"Jerry, Jerry!" called Mrs. Higgins.

Jerry turned toward the house. And the "big thing" was there, waiting. But would Jerry do it?

"Why, what is it, mother?" said the boy, seeing her distressed face. "Is something wrong?"

"Yes, everything," answered Mrs. Higgins. "Here's father tied down with a cold and rheumatism, and he won't be able to get up to-day. Then there's the milk to be taken to town, and it's near six o'clock now. O, dear, if I hadn't told Sam not to come to-day! I'm so afraid that if the milk isn't delivered at some places just on the nick o' time your father will lose his customers. I'm sure I don't know what to do;" and she went into the room where her husband lay.

Jerry stood irresolute in the hall and looked thoughtfully down at his shining new shoes.

"We cannot spoil the lad's pleasure, Mary. Do not trouble him on his one holiday," said Farmer Higgins' voice. And then—why, it was no "big thing" at all, just a very little thing that Jerry seemed given the privilege to do for his father: for the boy slipped into his little back room and was arrayed in his working clothes in a wink.

"I wonder if I couldn't deliver the milk as well as you, father," said the boy.

Farmer Higgins turned surprised eyes toward him. "If you give me your list of customers. You know I've been with you often. It's getting late, you see."

"But your holiday in town," said Mr. Higgins, feeling a great pride in the rosy-cheeked little boy standing before him.

"I reckon I will go to town, anyway," said the boy, smiling, "and I might as well be doing something for you as for myself."

It was so much warmer in the closed milk wagon than in the open cart in which Jerry had intended to go; and the boy's heart was beating hard lest he should be late in reaching some of his customers. But no; the town was certainly reached, and the milk delivered.

"Well, you are a small milkman," said one good-natured woman to him, as she pinned a pretty rose on his old jacket. "Tiresome work, I suppose, eh?"

"O, no," said Jerry, quickly. "It's—it's just beautiful, and not like work at all;" and then he ran happily back to his wagon.

There was no time for ice cream for the little milkman that day; no time for anything, save a hurried spring into a fruit store, where he lavishly spent his silver piece in buying goodies for the invalid at home. He was a very tired and warm boy by the time the milk wagon reached the farmyard, but he was happier than all the other boys in the town put together.

"I reckon it is going without what you want that makes you glad, as much as it is doing something for some one else," he said, as he laid his withered rose on his father's pillow.

The father took Jerry's warm hand in his and held it tightly as he smiled up at him. "He's right there, mother," he said; "and we know that Jerry's heart will never lead him wrong, for love will always show the way, and perhaps, after all, Jerry's holiday has been a happy one." The look on Jerry's rosy face answered, "Yes."—Gertrude Robinson, in Young People's Weekly.

THE TWO PICTURES.

Once an artist painted the picture of a pretty little boy. When it was done it was such a perfect picture that the artist would not sell it. He called it "Innocence," and hung it upon his wall to look at. A good many years afterwards he was asked to paint a picture that would represent guilt. He looked around for some one to sit for the picture, and at last found in prison a man who had a very wicked face. The artist painted this man's likeness, and when it was done he found out that this bad man was the very child he had painted years ago. That sweet child had grown to be the awful man. Sin always changes our faces and makes us ugly.—Boys' Lantern.

Noble deeds and kind words through life are worth far more than flowers on the coffin.

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Editorial.

REV. 20—THE MILLENNIUM.

When the crash, and din, and smoke, and ruin of Rev. 17, 18, and 19 had passed, and that vision had closed, another very wonderful vision immediately follows. "And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshiped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years." (Rev. 20: 1-4, R. V.) This is the leading passage relied upon for the many and varied theories of the millennium.

The word "millennium" is a compound word, made up of two Latin words: "Mille," a thousand; and "annus," a year; and means, therefore, a thousand years. This word is applied by men to the thousand years during which Satan is bound and during which certain ones live and reign with Christ. It makes one weary to read the theories which have been published and are extant in the world; and when he has read, he knows little that he can say is certainly true. I have no theory to give; but the passage is here, and its statements are cheering to the righteous.

The first question is: Who are these that are to live and reign with Christ a thousand years? The Authorized Version makes it pretty clear that it is the souls of the martyrs, and that all other dead will remain in their graves during the thousand years; but the Revised Version makes it possible to consider others in the number, but not necessarily so. The Revised Version, instead of saying, "and which had not worshiped the beast," in verse 4, says, "and such as worshiped not." This expression may possibly take the faithful in general who had died up to that time, but not necessarily so. I cannot see enough in it to justify a theory on the subject, though it may be intended that way. But even granting that it means that, no man can tell when this grand period will begin, and all the theories yet presented have broken down at this point. Even in the days of Paul there were some who said the day of God was then at the door, and he corrected the matter in 2 Thess. 2.

Church history shows that about the end of the first thousand years of the Christian era many thought that would usher in the millennium; but the time passed on, and nearly another thousand years have passed, and still no millennium such as looked for. There has been no period in the history of the church that there have not been men telling the world when the millennium would begin. So I do not believe any man can tell anything certain about it, beyond the

fact that there will certainly be such a reign, and as a matter of prophecy we can believe the statements; but that is as far as we can go. In fact, the chances are that all those who have advocated a personal reign of Christ on earth are altogether mistaken, about it, for several reasons. One reason is: This earth in its present form lies under the curse of God, and cannot, as it is, form a suitable dwelling place for the Lord and his people in the glorified state. Another reason is: The passage does not say that this thousand-years' reign of Christ will be on this earth. So we do not know, and should not pretend to say. But there will be such a reign, and it will be glorious to them that shall be in it; and it is perfectly certain that none but the righteous will be in it. Whatever is in store for the righteous will be theirs when the time comes, whether they understand it all beforehand or not. It is also clear that this thousand-years' reign will be before the final end of this world and before the wicked will cease to live on the earth, for there is to be an awful destruction of the wicked after the time indicated for the thousand-years' reign. Hence, it is utterly vain to try to locate this reign, either as to time or place. It is enough for us to believe the truth of it.

There are other passages that indicate that all the Lord's people will be received into the Lord's presence at the same time. Paul says: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. 4: 15-17.) The word "prevent," as used in this passage, meant to anticipate or go before, when the Authorized Version was made. Hence, it means that those living when Christ comes will not anticipate, or go to dwell with Christ, before those who are asleep, or in their graves. It is not safe in our interpretations of God's word to so interpret or apply figurative language as to make it conflict with plain, unfigurative language. So I am led to doubt the whole theory of a personal reign of Christ with his people here on earth, as many claim, in the millennial state. But one thing about the matter is certain, and that is, if there should be such a reign in store for the Lord's people, it will be grand, and they will enjoy it to the full. So the main thing is to so live and honor God as to be ready for it, if it should come.

Then after the thousand-years' reign, and of the bound state of Satan, he is to be loosed for a little time, and is to go out to again deceive the nations which are in the four quarters of the earth. So there will be nations, or people, all over the earth when the thousand years have expired. And Satan "shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." (Verses 8, 9.) This passage also expresses something very wonderful; but I do not know how to explain it, and will not even try to do so. But no faithful child of God will suffer any sort of inconvenience from the fulfillment of this very wonderful prophetic vision. No man can tell as to when the time will come for its fulfillment; no one can tell when the thousand years began, or will begin, and consequently cannot tell when they will end. Hence, although the time is indicated as short after the thousand years, it is still entirely beyond our reach to even approximate the time of the end.

But when these last wicked hosts are destroyed, the next scene to which we are invited is the last and final judgment: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." The word "hell," in this passage, is from the Greek word "Hades," which does not mean the place of torment for the wicked, but the unseen world into which all the dead go. There is another

word that means the place of torment for the wicked. This passage, therefore, means that all the dead, whether in the sea or in the grave, will be present. This will be indeed a solemn and awful day for the wicked and rebellious people of all the ages and countries of this whole world; and all will be there, whether prepared or not. But there is one very practical point about the whole matter, and that is that in this judgment the books will be opened and the dead will be judged out of the things written in the books, according to their works. The books of God given to men to guide them in doing his will in this life are evidently the books that will be opened, and the Lamb's book of life, in which the names of the saved are recorded. This last judgment, therefore, will not be by what men say and think is right, but by what God says in his word; and this matter of being judged by the book, by the divine record, comes in at a very opportune place to make a lasting impression upon men.

We have had so much in these wonderful visions about false religions, in which the words of men prevailed instead of the word of God, and these words and opinions of men were the rules by which all those deceived by the gold-bedecked woman were led, and the utter ruin of this woman, this false religion, this Mystery, Babylon the Great, and all led by her, that surely people are in better condition, after reading these, to appreciate the word of God as the only safe rule of life. This passage distinctly says the dead are to be judged by the things written in the books. The claim of so many that whatever a man thinks is right will be right to him will count nothing at the great judgment day. What is written will be the rule. Men's interpretations of the will of God will count nothing. Everything will be determined by what is written in the book. Men interpret God's will to mean that baptism is a nonessential, that therefore men can be saved as well without it as with it, and thousands accept that as true, and disregard the ordinance; but the record says, "He that believeth and is baptized shall be saved." Men interpret the will of God to mean that if a man really thinks that sprinkling or pouring is right, and does that, it will be right to him; but the divine record says, "buried with him in baptism," and the record, not what men say, will be the standard of judgment at that last day. Men interpret the will of God regarding the Lord's Supper to be not that they must of necessity meet regularly on the first day of the week to break bread, but that when they do partake of the Lord's Supper it must be on that day; but the record is that the disciples came together on the first day of the week to break bread, and in such a way as to plainly indicate a regular custom of meeting on every first day of the week to break bread; and then says: "Not forsaking the assembling of ourselves together, as the manner of some is." Such are the things that are written on this subject, and these are the things by which we will be judged in these matters. What men think on these things will be worth nothing then. The judgment will be on what is written in the books.

Not one human creed, confession of faith, or article of agreement written by uninspired men will be opened in that day as the rule of judgment. Jesus said: "The word that I have spoken, the same shall judge him at the last day." Men may hear the words of God and believe not, but these words will be the standard of judgment. Jesus said again: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." "He that heareth these sayings of mine, and doeth them." It is not enough to do what men say or what men may think was meant, but we must do what Jesus says, must follow the divine record; if we faithfully follow that, then there can be no mistake about the outcome. There will be a great many mistaken and wonderfully surprised and disappointed people at that great day of accounts. Jesus says: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." This passage shows the difference between doing what the record says and what people think will do. When Jesus says he will say, "I never knew you," it means he never approved them as doing his will, doing what he said do. They had done what they thought, what men said would do, but not what is written in the books. That will be an awful day with that class of people. It will be awful when the Judge says: "Depart from me, ye that work iniquity." In this last judgment

the decree will be for every one whose name is not found in the book of life that he shall be cast into the lake of fire. Only those who do what is written will have their names written in the Lamb's book of life. Those who do something else, and not what is written, have not the shade of a promise that their names will appear on the book of life. What awful wailing and gnashing of teeth there will be at that day among those that have done what men say, and thought it was right, but did not do what was written in the books! If people would read and digest this one passage, that they will have to be judged by what is written at the last day, it would do them more good than all the finespun theories that have ever been written about when the millennium will come. "What is written in the books!" This is plain and practical; but when men begin to theorize on when the end of the world will come, and such like things, that is all speculation, merely the opinions of uninspired men, and can neither benefit nor save any one. To do the things which are written will secure our names to be written in the Lamb's book of life, and give us entrance through the gates into the eternal city of God.

O that men everywhere could be impressed with the importance of doing the very things the word of God says! Thus in all the strange prophetic visions of this wonderful book of Revelation there are plenty of plain expressions to show to all the certain safety there is in learning and doing the revealed and plainly-expressed will of God, and the danger and utter ruin that await all those that follow the wisdom and opinions of men. Let me learn and do God's will, and have my name written in the book of life, and I will not fear what men may say or do. There is a day coming, as revealed all along in this book, when the righteous will be called home, where the wicked will cease to trouble and where the weary shall be forever at rest; also, it is plainly revealed that the day is coming when all the wicked, and all who have followed false teachers and false religions, and who were not willing to accept and do the plain word of the Lord, will be cast off forever. "The fear of the Lord is the beginning of wisdom." Let all, therefore, be wise, seek the truth, and obey the truth, that the truth may make them free. E. G. S.

CAN MEN UNDERSTAND THE BIBLE ALIKE?

[The following article appeared in the Nashville American of March 25.]

Do Christians agree on what the Bible teaches? Divisions on the subject of religion confuse many minds, discourage efforts to learn the truth, and work injury to man and dishonor God. The Son of God foresaw the evil that the rending of his spiritual body on earth would bring to man, he felt it more keenly than the rending of his fleshly body; so he spent the last moments after the Supper before he entered the garden of Gethsemane in agonizing prayer for "them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

Jesus laid the failure of the world to believe that God sent him to the divisions among those who would believe on him. Yet many professing to be his disciples justify and glory in these divisions, the foreseeing of which added deepest anguish to the dying sorrows of the Son of God. Not only did Jesus pray they might be one, but the apostle Paul besought and entreated in all his letters to the churches, as a father his children for their good: "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1: 10.)

This entreaty for the oneness of the children of God is repeated in some form or other in every letter written to the churches under the guidance of the Holy Spirit; this oneness is not only required, but the things that divide and the course that will promote unity are pointed out in the Bible. In this very prayer of Jesus for the unity of his followers, he prays God: "Sanctify them through thy truth: thy word is truth." (John 17: 17.) "Sanctify" means to set apart, or to use for a sacred end and purpose.

The prayer, then, is that God would use his word to lead them into this unity. To do this, they must all walk by his word. The word of God is the essence and standard of all truth. By it all truth is to be tested. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and

the truth shall make you free." (John 8: 31, 32.) Jesus Christ said: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." (John 14: 23.) "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." (John 15: 10.)

God is the great Ruler of the universe. There can be no possible good to any being save in harmony with the will and in obedience to the Ruler, and God can dwell with no being out of harmony with his laws. God cannot rule and bring good to beings refusing to obey him and to honor his rule. Even Jesus remained in his Father's love by keeping his commandments. Men become sons of God and remain in his love by keeping his commandments. "This is the love of God, that we keep his commandments." (1 John 5: 3.) The love that God bestows and requires is not a mere sentiment, but is practical. God demands his children shall be one, but they must be one in obedience to his laws. Union not in obedience to God would be union against God, and all refusal to obey God is war upon the rule of God. It is an effort to dethrone him. Hence: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1: 7.)

There are two ends to be accomplished in one effort. We are to have fellowship with one another, and we are to be "cleansed from all sin by the blood of Christ." Both are brought about by walking in the light as Jesus walked in it. He had no will, but to do the will of his Father. The servants of God are to be one, then, by walking in the commandments of God. His children cannot become or remain one by compromises and agreements among themselves any more than an army could be one in their operations by agreements and compromises among the soldiers. The unity and harmony of the army is brought about and preserved by all refusing all other directions, and obeying only the commands of their chief. So the people of God can be one only by all ignoring and rejecting all else save the commands of their Ruler, the God of heaven and earth; and if all are led by him, they will be led in the same pathway of holiness and will constitute the one fold of the divine Shepherd. The Bible contains the commands of the Ruler. Can all understand its teachings alike? If not, why not? Are not its commands in all practical matters given in plain and simple terms? God desired man to understand and obey his commands. Did he so give them that men cannot understand them? My contention is men do substantially understand the teachings of the Bible alike, and that the religious differences among the believers in the Bible do not arise from a failure to understand the teachings alike, but from the introduction of things into the faith and practice of the church not taught in the Bible.

When I say they understand it alike I mean men who come to it to study it to learn its teachings. Of course, partisans who come to it to hunt reasons to sustain their party will find what they seek; but men earnest to know its teachings do understand it alike. A striking evidence of this is found in the agreement that the leading commentators of different parties show. When they come to say what this word, this clause, this sentence means, the harmony is remarkable. These commentators give their opinions why things are so, or what they think God will do outside of what the Bible says, and then there is divergence, but it is not about what the Bible teaches.

Take the subject of how and where the guidance of the Holy Spirit may be found, which, though not so apparent, is probably the most fundamental and far-reaching question of dissent in the religious world. The Bible teaches that the Holy Spirit revealed the things in the Bible; hence, the teachings of the Bible are the teachings of the Holy Spirit. A person obeying the Bible is guided by the Holy Spirit. "The words that I speak unto you, they are spirit, and they are life." (John 6: 63; see also John 14.) Again, Jesus says, "The word of God is the seed of the kingdom"—that is, the word is the seed in which the germinal principle of spiritual life dwells. To receive that principle of life we must take into our hearts the word in which it dwells. On this point that the Spirit of God works through the word there is no dissent. The Bible teaches it, but many think he works outside of and apart from the word, and on this there is dissent, because the Bible does not teach it.

There is dissent concerning the subject, action, and office of baptism. The Bible teaches: "He that believeth and is baptized shall be saved." No one

doubts the true believer is a fit subject for baptism. All teach it because the Bible teaches it. Some think the infant children of believers are entitled to it. None believe the Bible requires this. This causes dissent.

The word translated "baptize" had a distinct meaning, and all lexicographers define its meaning to be: "immerse, dip, bury." There is no dissent from this. All candid Bible students say it was so practiced in primitive times. The Catholics and Episcopallians and many Presbyterians say it was so practiced, but claim the right of the church to change it. Mr. Wesley and Dr. Clarke, eminent Methodists, say immersion was practiced in primitive times. The Bible teaches this. All agree to it. These latter think assuasion was also practiced as baptism. The Bible does not teach this, nor does it teach the church has a right to change the order given by God. The introduction of a practice on these grounds causes the dissension, not what the Bible teaches.

The Bible teaches that faith perfected by obedience saves. Some think faith separate from obedience saves. The introduction of this as an article of faith causes dissent. The Bible teaches, and for fourteen hundred years all divisions and parties in the churches, without a dissenting voice, so far as history records, held, that baptism is the act in which faith expresses itself and in which man is promised forgiveness of sins. None deny such person has the promise of pardon. Some teach he is pardoned before faith is thus perfected, and this causes dissension. The Bible gives the names, order of worship, of church organization and work. Over these there is no dissent or contention, but some think that these may be changed and different ones introduced. This brings dissent.

These examples are sufficient to illustrate and enforce the truth that the dissensions and divisions among Christians do not arise over a misunderstanding of what the Bible teaches, but over things not taught in the Bible that are introduced into the faith and practice of the church. These cause divisions. The way to remove the strife is to drop everything not taught in the Bible, and to cling to and practice the things taught in it. In doing this all walls of partition and division will be broken down, and the believers in Christ Jesus will flow together as kindred drops mingle in one stream, as they all flow downward, guided by the will of their Maker and Master.

D. L.

"The charge is often made that heresy trials hurt the church and hinder its progress and work. This assertion has been frequently repeated concerning our brethren in the Presbyterian Church, North. But the figures do not bear this out now in the Presbytery of New York, and still less in the whole of that large body. If the statistics prove anything, they show that during the past ten years or more the decline in additions by examination appears when the church was in danger of tolerating loose doctrinal views, and not when the effects of heresy trials were felt. The year after the Briggs trial was marked by the largest increase of membership in the history of the church. During the past four years, when the church has been shirking the trial of Dr. McGiffert, there has been decline. The Herald and Presbyter of last week shows how baseless is the charge that heresy trials hinder the progress of the church. It is loose doctrine that hinders and hurts it."

The above statement from the Christian Observer, of Louisville, affords food for thought. The history of all religious movements and bodies proves that a rigid adherence to the fundamental principles secures the activity and energy of the members of the church and commands the respect of the world. Loose latitude, narrow principles, or indifference to principles, may excite no opposition, but they command the respect of no one and do not arouse the activity and zeal of the members of the church. The days of rigid adherence to the foundation principles of the church are the days of activity and zeal with the members and of progress and effectiveness in convincing the world. The seasons of liberality, so-called, and indifference to foundation truths are days of laxness, looseness, and indifference that result in weakness and inactivity.

D. L.

Noble deeds and kind words through life are worth far more than flowers on the coffin.

The Mormon-Christian War.

I aim in this article to present as impressively as possible the magnitude of this battle with Mormonism. It is not a local issue in any sense.

Seer Wilford Woodruff said: "I remember the last speech that he [Joseph the prophet] ever gave us before his death. It was before we started upon our mission to the East. He stood upon his feet some three hours. The room was filled as with consuming fire, his face was as clear as amber, and he was clothed upon by the power of God. He laid before us our duty; he laid before us the fullness of this great work of God; and in his remarks to us he said, 'I have had sealed upon my head every key, every power, every principle of life and salvation that God has ever given to any man who ever lived upon the face of the earth;' and these principles and this priesthood and power belong to this great and last dispensation which the God of heaven has set his hand to establish on the earth. 'Now,' said he, addressing the twelve, 'I have sealed upon your heads every key, every power, and every principle which the Lord has sealed upon my head;' and, continuing, he said: 'I have lived up to the present time; I have been in the midst of this people and in the great work and labor of redemption; I have desired to live to see this temple [the Nauvoo temple] built, but I shall never live to see it completed, but you will.' After addressing us in this manner, he said: 'I tell you the burden of this kingdom rests upon your shoulders; you have got to bear it off in all the world, and if you do not do it, you will be damned.'"

The weight of these words, with Mormons, can be partially comprehended by the following, to me blasphemous, remark of Seer Woodruff. He said: "Now we [the twelve Mormon apostles] did not suppose but what he would live. We did not comprehend what he meant. Neither did the twelve apostles in the days of the Savior comprehend what he meant when he said: 'I am going away from you; if I go not, the Comforter will not come unto you.'" That Seer Woodruff meant all that is necessarily implied in this presumptuous parallel is evidenced by the following remarks in the same speech: "As I have said, Joseph Smith organized the church. He lived but a short time with us, though longer than the Savior did after he entered the ministry. . . . But before he died, he organized the church with apostles, patriarchs, pastors, teachers, and the whole government of the church of God. . . . Joseph was trained in the priesthood before he came to this planet. He understood the priesthood perfectly before he came here." (President Wilford Woodruff in "Succession in the Presidency of the Church," page 118.)

My readers right here will pardon a seeming excursion while they ponder the above words and cease wondering at the zeal of Mormon elders or evangelists in propagating their doctrine. All my tracts, so far, have been written along this line. "Mormonism is refuted by Mormons." The similia similibus curantur principle will solve the riddle.

David Whitmer was one of the three witnesses to the Book of Mormon, and was the third man baptized into the church. He says: "If you believe my testimony to the Book of Mormon, if you believe that God spoke to us three witnesses by his own voice, then I tell you that in June, 1838, God spoke to me again by his own voice from the heavens and told me 'to separate

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myself from the Latter-day Saints, for as they sought to do unto me, so it should be done unto them." Either horn of this dilemma pierces Mormonism at Salt Lake City and Lamoni to the very vitals. Whitmer further says, page 54 of same book: "To show you that Brother Joseph and myself still loved each other as brethren, after this, I will tell you that he had so much confidence in me that in July, 1834, he ordained me his successor as prophet, seer, and revelator to the church. He did this of his own free will, and not at any solicitation whatever on my part. I did not know what he was going to do until he laid his hands upon me and ordained me. . . . I suppose this is news to many of you—that Brother Joseph ordained me as his successor; but it is in your records, and there are men now living who were present in that council of elders when he did it, in the Camp of Zion, on Fishing River, Mo., in July, 1834."

So Whitmer got "all the keys" as well as the so-called "twelve apostles" represented by Woodruff. More, Whitmer says there are "no apostles" in the so-called Mormon Church. He says: "The twelve at Jerusalem are called in the written word 'apostles.' They are apostles because they were special witnesses to the sufferings of Christ, his death, burial, and resurrection;

but the twelve Christ chose on this land [the Western Continent, and whose successors Woodruff, Pratt, Cannon et al. claim to be] are called 'disciples' or 'elders,' and are not once called 'apostles' in the 'Book of Mormon.'" This is certainly a solar plexus blow on that body of so-called apostles.

More and worse still, speaking of that great heavenly visitation at Nauvoo, in the temple to which Woodruff refers and upon which he bases so much, it seems to have been a grand fizzle. The elders were assembled on the appointed day, which it was promised would be a veritable day of Pentecost, but there was no visitation. No Peter, James, and John; no Moses and Elias put in an appearance. "I was in my seat on that occasion," says Mr. Whitmer, "and I know that the story sensationally circulated, and which is now on the records of the Utah Mormons as an actual happening, was nothing but a trumped-up yarn. I saw a great many of these things which I knew were not right, but I clung on in patience, trusting everything would eventually be put right." If this is not a clear case of seer vs. seer on vital points, one cannot be found.

Now, again, to the magnitude of this battle. The tract is the favorite

weapon of Mormon elders. Tract must meet tract; free tracts must be met by free tracts.

B. H. Roberts says in his work on "Succession": "Since the death of the prophet Joseph, in addition to maintaining the missions in those countries where proclamation of the gospel had been made during his lifetime, missions have been established in the following countries and tens of thousands of the honest in heart gathered out of them: France, Germany, Holland, Belgium, Denmark, Sweden, Norway, Iceland, Italy, Switzerland, Jersey, Islands, Hindustan, Malta, Cape of Good Hope, Mexico, among a number of Indian tribes in the Western States and Territories in the United States, Sandwich Islands, Samoa, Friendly Islands, New Zealand, Turkey, and lately the mission has been reopened in Palestine."

In 1894 Roberts says of the "Seventies": "They number one hundred and seven quorums, comprising a body of seven thousand men, whose special calling is to preach the gospel abroad." Bear in mind that this is one denomination of the Mormon Church doing all this. It does not take in the count of the "Josephites" and the other "ites" of that body who accept Smith as a prophet and the "Book of Mormon" as divine.

The "Book of Mormon" has been translated and published, since the death of Joseph Smith, in the following languages: French, German, Danish, Italian, Dutch, Welsh, Swedish, Spanish, Hawaiian, and Maori. It has been translated, but not yet published, unless it has been done very recently, in Hindustan and modern Hebrew.

The above will give the reader an idea of the magnitude of the conflict. The battlefield is the world. From it they also can learn of my manner or style of battling the ism. Only those in the fight can appreciate its ferocity. It is a black flag fight. There is no room for compromise if compromise was sought by either side. The "elders" are busy as badgers. They claim seventy or eighty thousand additions this last year in our own land.

What I need is money to print and scatter my tracts everywhere. If deemed worthy, they ought to be translated in the various languages and scattered with a free hand in every land in which Mormon elders are laboring. Those interested can secure a complete set of my tracts, five in all, for the asking. I have others ready for the printer. The twentieth century Christian ought to battle as never before the false prophet of the nineteenth century. R. B. NEAL, Grayson, Ky.

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Dr. J. M. Willis, a specialist, of Crawfordville, Ind., will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment, with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, la grippe, and blood poison.

Be not honey abroad and wormwood at home. Do not spend all your good humor on strangers, and then sulk and scold in your own house. Some read it: "Be not an angel abroad and a devil at home." Who but a hypocrite will bring himself under the censure of this proverb?—Spurgeon.

Polliteness is benevolence in trifles, the constant preference of others to ourselves in the little daily occurrences of life.—Lord Chatham,

In the Spring

When we would like to feel strong, vigorous and ambitious, we are weak, tired and dull; appetite

Take

is poor, food is not relished, sleep does not seem to refresh, we go to bed tired and get up tired. This

America's

condition is because of thin, impure, sluggish blood which is unequal to the demands of the body

Greatest

for more life, vigor, energy, strength. Nature cries for help, and it is to be found in Hood's Sarsaparilla, the

Spring

great blood purifier, blood enricher, blood vitalizer.

Medicine

Be sure to get Hood's, because it is Peculiar to Itself—and remember, also,



Notes from the Field.

I want to speak briefly of some Texas points which I have recently visited. On the second Lord's day in March I went to Roane to fill an appointment at 11 A.M.; but upon arriving there I learned that a Methodist Protestant preacher had published an appointment, prior to mine, for the same hour, and, being present, he occupied the time.

In the afternoon I went to Corsicana, and preached there at night. I had a large and attentive audience; and, having work to do for the Gospel Advocate, which made it necessary for me to remain in the city the next day, I published an appointment for Monday night. My audience was smaller than on the preceding night, but close attention was given. While these brethren are doing much good, I consider that "a great door and effectual is opened unto" them, through which they could accomplish much more good. I consider their chief trouble the fact that they are "resting on their oars," so to speak. They seem to think, at least some of them, that if they can continue to do as well as they are now doing, this is all that is required of them. Of course, it is possible for us to transgress and go beyond that which is written. We should guard against this, but we should also guard against the other extreme—i. e., fail to take advantage of every scriptural opportunity, for fear that we do too much. I make these suggestions in the spirit of love, trusting that the brethren there and elsewhere may be aroused from the lethargic state into which some have fallen, and may leave no scriptural effort untried to advance the cause of our Master.

On the third Lord's day in March I preached at Philip's Chapel, about five miles from Corsicana. This, like Roane, is another destitute place. The weather was very threatening, in con-

sequence of which our audience was small, the attention, however, being all that could be desired.

At this writing I am at Bardwell, in Ellis County. I came here on March 21, with intentions to begin a meeting on the 23d; but on the next day after my arrival it began to rain, and the result is we have had no meeting. I expect to preach some before leaving, as it will be impossible to get away for several days, even after the weather becomes settled. Bardwell is situated in the black land, and to those acquainted with this kind of land in wet weather this is explanation sufficient.

I will say to the brethren and readers of the Gospel Advocate that I am now identified with the paper as agent, and it is my purpose to travel in the interest of the Gospel Advocate Publishing Company. As soon as the weather becomes settled, so that I shall be able to get away from Bardwell (where I am at present "mud bound"), it is my intention to visit the brethren in this (Ellis) county. After this I shall start on a canvassing trip through Tarrant, Denton, Grayson, Fannin, and Lamar Counties, and will preach at the different places I visit, if arrangements can be made. I would appreciate the kindness if brethren in these counties would write me at once. In this way it will enable me to send appointments ahead. Address me at Bazette, Tex.

WILLIAM M. JORDAN.

The editor of the Christian Guide says in a circular letter: "We are trying to make the Christian Guide the paper for our Southern States." This is not the first time we have seen this statement, or one similar, from Brother Brown. Why not make a paper for all who will read it? Is there anything sectional about Christianity? The gospel, which means good news, knows no north, east, west, or south. The command is: "Go ye into all the world, and preach the gospel to every creature." It is good news for all alike. It does seem that all religious journals should discourage partyism and sectionalism in the kingdom of Christ. "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." (Luke 13: 29.) Our aim shall ever be to advocate the gospel in such an earnest, clear way that the east, west, north, and south will all be benefited by perusing the pages of the Gospel Advocate.



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General News.

Philatus Sawyer, former United States Senator, died at Oshkosh, Wis.

The Puerto Rican tariff bill passed the Senate by a vote of forty to thirty-one.

Archibald Forbes, the famous war correspondent, died last week in London.

Former United States Senator Charles H. Gibson, of Maryland, died in Washington, of heart disease.

Gen. Louis Botha has been appointed to succeed General Joubert as commander in chief of the Transvaal forces.

The President has sent to the Senate the nomination of Charles E. Barnes, of Illinois, to be consul at Cologne, Germany.

George H. Brush, of Ridgely, Tenn., has just patented a machine by which cotton stalks will be cleared away, root and branch, by horse power.

Fred. W. Heiskill, city editor of the Memphis Scimitar, will go to the Philippines as private secretary to Commissioner General Luke Wright.

Four thousand coal miners in the Mercer district of Pennsylvania are on a strike for an increase of nine and one-half cents per ton in the mining rates.

The Newport, Ark., Compress Company's plant has burned, entailing a loss of \$400,000. Seven thousand bales of cotton were destroyed. The losses are covered by insurance.

The monthly statement of the public debt, issued not long since, shows that at the close of business on March 31, the debt, less cash in the Treasury, amounted to \$1,112,256,358.

Pastor N. D. Hillis, of Plymouth Church, Brooklyn, has resigned from the Chicago Presbytery, as an outcome of criticisms of his recent denunciation of certain Presbyterian doctrines.

The purchase of bonds to the amount of \$130,600, by the State of Tennessee, is the result of the first quarter's operations of the sinking fund Act, and the beginning of the cancellation of the State's indebtedness.

The enthusiasm displayed by the City of Dublin, in its reception of Queen Victoria, was all that could have been wished. Crowds from all parts of the country thronged the city, and the utmost good feeling prevailed.

Arrangements have been made by the War Department for the transfer of \$660,000 of the \$2,000,000 appropriated for the relief of Puerto Rico to Capt. William V. Judson, Corps of Engineers at San Juan, who has been selected as the disbursing officer of that fund.

Admiral Dewey has declared himself a candidate for President. He at first declined to say whether he was a Democrat or a Republican. He has since announced himself a Democrat. It is thought he is put forward by the gold Democrats to defeat Mr. Bryan for the nomination.

Secretary Root has issued an order making the license granted to Ramon Ides for the use of the water of the

River La Plata, of Puerto Rico, to create electric power for a railroad. He has also announced that the department will grant no franchises or licenses in the island until the establishment of civil government there.

In Prussia, during the five years from 1883 to 1888, no fewer than two hundred and eighty-nine pupils in the schools committed suicide. Out of this number one hundred and twenty-one were attributed to fear of examinations, failure of promotion, fear of punishment, and other reasons having to do with school management and discipline.

Kansas City's great Convention Hall, wherein the Democratic National Convention was to have been held on July 4, 1900, was laid in ruins in less than thirty minutes' time by a fire which destroyed many other buildings. The aggregate loss is \$400,000, of which the hall is estimated at \$235,000. Means have been raised to rebuild at once for the convention.

As the Prince of Wales was leaving Brussels a man sprang upon the foot-board and fired two shots at the Prince. The would-be assassin is a tinsmith, named Sipido, a resident of Brussels, sixteen years of age. His pockets were found to be full of anarchist literature. The Princess of Wales and others were in the car, but no one was touched.

Dr. J. Judson Barclay, late United States consul to Tangier, Morocco, has discovered in a cave near Talucah all the bones of a large mastodon. The skeleton will be shipped to the Smithsonian Institution, Washington, D. C., where it will be placed on exhibition. The bones are in a state of excellent preservation, and the skeleton is said to be the finest specimen ever found.

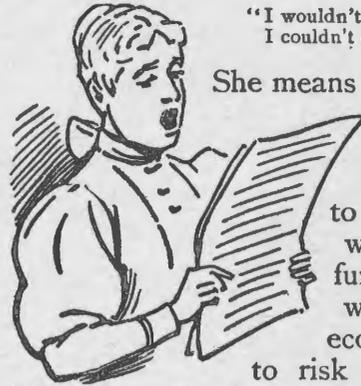
Up to the present time Egypt has only been engaged in exporting its raw cotton, but it seems now that trials will be made in the land of the Nile to manufacture cotton goods from Egyptian cotton. For this purpose the Egyptian Cotton Mills, a joint company, capitalized at \$800,000, will soon start the construction of spinning and weaving mills at Bulak, near Cairo.

"The second largest poultry farm in the United States," says the Bay-Waveland Commercial Pamphlet, "is located fifteen miles from Bay St. Louis; five thousand laying hens ply their avocation, one thousand five hundred ducks and as many turkeys are a portion of the enterprise. There are from twenty to thirty six-hundred and eight-hundred egg incubators in constant use."

The Court of Appeals, in Kentucky, has decided the contest for Governor in favor of Goebel. It decides the court has no right to set aside the legislative Act deciding the election. It decides furthermore that the Governor had no right to adjourn the Legislature, and especially to another place of meeting. It is thought the case will be carried to the United States Supreme Court.

Formerly European steamers have been accustomed, almost without exception, to load enough coal at the European side to last for the trip to American ports and back again. They are now reversing the process and are coaling here for both ways, greatly to the advantage of the home trade. "The reason for the change in point of coaling," said one of the most prominent of the local dealers, "is to be found in the remarkable increase in price on the other side of the water, due to the South African War."

The steamship Friedrich der Grosse, which arrived from Bremen, brought



"I wouldn't do without Pearline; I wouldn't if I could. I couldn't do without Pearline; I couldn't if I would."
(Contributed by a Pearline admirer.)

She means to say that should a washing medium be invented that would equal Pearline in labor-saving and harmlessness, she would still stick to Pearline. She feels it isn't worth while to consider that possibility further. As things are now, washing with Pearline is so easy and so economical, she really couldn't afford to risk anything else.

Millions sing the praises of Pearline.

four bright little children, who are traveling unaccompanied from the Black Forest, in Germany, to their father, in Jenkins, Minn. They were Clara, Bernhard, Otto, and Paul Huschke, and their ages are eleven, ten, seven, and five years. Each child wore a tag on which were written explicit directions to railroad conductors, who are requested to keep an eye on the little travelers and help them in transferring from road to road.

Under the recent ruling of the Board of Supervising Inspectors of steam vessels, all passengers are excluded from the pilot houses of passenger steamers. Formerly a limited number of passengers could visit the pilot house, but now admittance is only given to those connected with the navigation of the vessel, officers of the inspection service, survey, lighthouse service, and officers connected with river improvement. The ruling is made that the pilot may have nothing to detract his attention from the running of his boat.

Carsten E. Borchgrevink, the leader of the South Polar Expedition fitted out in 1898 by Sir George Newnes, of London, who, with the surviving members of his party, has arrived on the steamer Southern Cross, at Campbelltown, near Bluff Harbor, New Zealand, telegraphs to Sir George Newnes that the object of the expedition has been fully obtained and the position of the South Magnetic Pole has been located. He adds that the expedition reached the farthest point south, with sledge, of which there is any record—namely, latitude 78 degrees, 50 minutes south.

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In like manner Hood's Sarsaparilla expels from the blood impurities that have been deposited during the season when there has been but little perspiration, and perhaps constant confinement in impure and vitiated air. It is a boon to tired mothers, housekeepers, teachers, and others who spend their time indoors.

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Texas Notes.

I have written no notes for the Gospel Advocate for some time; but, hoping that by reporting work done by different congregations and by speaking words of encouragement and exhortation I may be able to help some of the many readers of the paper on to a higher Christian life, I shall write more in the future.

I am rejoiced to announce to you that I feel sure that the churches of Christ throughout North Texas are awakening to a higher sense of their responsibility and a fuller discharge of their duty. I know of many that are doing more this year than ever before to have the gospel preached at home and abroad. This is as it should be. The greatest trouble with those who have not accepted the innovations of modern "churchanity" has always been a lack of sacrifice and consecrated effort to save souls and establish New Testament Christianity. This is our trouble yet. We are too much satisfied to believe God's word and oppose every departure from it, without making an earnest, continued effort to cause others to see, believe, and accept it. We lack the zeal and consecration of the New Testament churches by which they saved great number in their own vicinities and preached the gospel to every nation under heaven.

We should always remember that the Master says: "Ye are the salt of the earth." We, as Christians, are God's instruments to save the earth; but if we allow ourselves to be satisfied with simply opposing sin, that power which destroys the earth, without being ever up and earnestly working to establish Christ's gospel, that power which saves the world, do we not lose our "savor" as "the salt of the earth"—our power as instruments in God's hands to save the world? Of us, then, the Master says: Ye are "thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." I fear that thousands of would-be loyal disciples are in this awful condition today, because they are simply negative Christians.

On the first Sunday in March I preached at Weatherford. Will. H. Sewell works with the church there, and they are doing good work. Most of the members seem to be very much interested in the work of the church. They attend the services well themselves and make an effort to get others to attend. In this way their audiences are good, and all along people are persuaded to obey the gospel. Every church should be engaged in a work like this. Many people seem to think that as a few people have obeyed the gospel and begin to meet on the first day of the week the work is done; they may shut the doors, meet together, edify each other, have the gospel preached to the poor sinners out in "deserted" places, let their neighbors and friends go on to hell, while they sail on to glory. This is a fatal mistake. It is the duty of every church to preach the gospel to the sinners of its own number and to those at its own door as much as to send it off somewhere. If they have no one in the congregation who can do this, they should get some one. When there are no more sinners in the neighborhood about you, then it will be right for you to quit preaching the gospel at home, and send it all off somewhere else. If the church at Weatherford faithfully continues to work, many more of their neighbors will be saved; and I believe they will continue.

From Weatherford I went to Dallas,

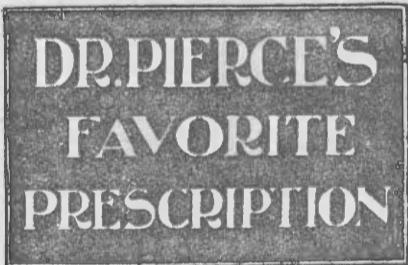
and spent one day with Brother J. S. Dunn, who works with the Pearl and Bryan Street church of Christ. They are doing a good work also. The congregation is in much better condition than it has been in for a long time; so I was told by one of the elders.
Bonham, Tex. J. P. SEWELL.

The Famine in India.

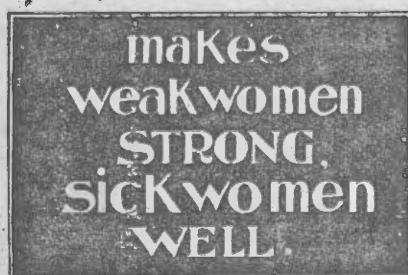
Nearly everybody, I suppose, is aware of it. Fifty million people are actually starving to death. A person can live on five cents a day there. One dollar will save a man's life for twenty days. I want to ask the churches to make a certain contribution for this great mass of suffering humanity. I will take the responsibility of seeing that the offerings are put into the hands of reliable parties there for distribution. Let us act at once. Men are perishing daily. If you have poor at home, make this contribution to the perishing in India and then help your poor at home. One woman carried her little girl to the river to throw her in to keep from seeing her die before her face. The little girl begged her mother to spare her life, and she would go and beg.

Louisville, Ky. J. M. M'CALEB.

The beet crop of the Utah Sugar Company for 1899 is fifty-three thousand tons, or three thousand tons more than was anticipated at the opening of the season. The crop has averaged twelve tons to the acre. Some of the beets ran as low as six tons, while some went as high as eighteen. The price paid for the beets this year was \$4.50 per ton, delivered at the factory, which would show a gross income to the farmer of \$54 per acre on his beets. The company is paying out for beets this year, \$250,000; it is paying for labor, about \$100,000; and next year it proposes to expend \$500,000 in improvements.



"I had been a sufferer for many years from nervousness with all its symptoms and complications," writes Mrs. O. N. Fisher, 1861 Lexington Ave., New York, N. Y. "I was constantly going to see a physician or purchasing medicine. In the spring of 1897 my husband induced me to try Dr. Pierce's Favorite Prescription. After taking one bottle and following your advice I was so encouraged that I took five more bottles, and then stopped for several weeks as I felt so much better, but still I was not completely cured. I commenced taking it again and felt that I was improving faster than at first. I am not now cross and irritable, and I have a good color in my face; have also gained about ten pounds in weight and one thousand pounds of comfort, for I am a new woman once more and your advice and your 'Favorite Prescription' is the cause of it, coupled with the 'Pleasant Pellets' which are not to be dispensed with. I took eight bottles of the 'Prescription' the last time, making fourteen in all, and will not take any more unless you so advise, for I do not see as I need it."



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It has been truthfully stated that Messrs. Sutcliffe & Co. spend a great deal of money in advertising. Of course their business must be large to justify this expenditure in publicity.

There is no fallacy more dangerous than that success can be gained by advertising articles of indifferent merit. It pays to advertise articles of merit, especially when they are in demand and the price is right; then the greatest measure of success is attained by keeping them continually before the public.

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It is known that there have been several editions of the "Book of Mormon." It is not generally known that over two thousand changes have been made in the first edition, published at Palmyra, N. Y. This is a deadly blow to the "ism," in view of its claims about the translations of the golden plates.

Those who have started out to find a copy of the Palmyra edition know the almost impossibility to find a copy. Then, too, it is placed at a fabulous price.

Neither the "Brighamites" nor "Josephites" care about being confronted with a copy of the first edition of the "Book of Mormon."

Now, I have run up on a limited number of copies, cloth bound, a reprint, pimples and all, of the Palmyra

edition. These will be invaluable to Mormon polemics.

With it and a twenty-five cent book published by Lamoni Call, a former Mormon, showing these changes in a tabulated form, saving much labor on your part, you are prepared to spike the claims of the elders about a divinely correct edition.

It costs ten cents in stamps to mail this edition of the "Book of Mormon." Now, for \$1.50 I will send this "Book of Mormon," a copy of Call's "Changes in the 'Book of Mormon,'" and my five tracts, all postpaid.

As there are only a very limited number of these copies of the "Book of Mormon," you need to be spry to get one of them. If you do not wish a copy of Call's "Two Thousand Changes" or a set of my tracts, send \$1.10 for the "Book of Mormon."

Grayson, Ky. R. B. NEAL.

Reduced Rates via Southern Railway.

The Southern Railway announces reduced rates from points on its line for the following occasions:

General Assembly, Cumberland Presbyterian Church, Chattanooga, Tenn., May 17-24, 1900. Tickets will be sold at one fare for the round trip; selling dates, May 15-18, inclusive, with final limit to return on May 26, 1900.

General Assembly, Presbyterian Church, Atlanta, Ga., May 17-26, 1900. Tickets will be sold on May 15, 16, and 17, limited to return on May 29, 1900, at rate of one fare for the round trip.

General Assembly, Presbyterian Church, St. Louis, Mo., May 17-31, 1900. Tickets will be sold on May 15, 16, and 17, with final limit to return on June 3, 1900, at rate of one fare for the round trip, plus \$8.

For further information regarding these occasions, apply to nearest Southern Railway ticket agent.

"Biographies and Sermons," by F. D. Srygley, is a book that will be read with interest by all true Christians. The price is \$1.50 by mail, postpaid.

ARE YOU A MINERAL?

**There Are Minerals in Your Blood.
You Think You Belong to
the Animal Kingdom.**

And so you do; but your body contains minerals that are absolutely needed to keep you in health and alive.

You are like a quartz mine. There are veins of phosphorus, sulphur, magnesia, calcium, iron in your blood.

They are nerve and tissue foods, just as starch and meat are. What we call "poor" blood is nearly always the lack of one or more of these mineral physiological foods.

The rich, red strength and nerve power in good, healthy blood is due to its vein of iron.

Pale people are poor-blooded people; they lack strength and stamina; they are nervous; they catch cold easily; they suffer from headaches, rheumatism, dizziness, sleeplessness, depression of spirits, fever, ague, general lack of health and vitality.

They may build up an iron constitution with Dr. Harter's Iron Tonic.

Swallowing an iron bar will not help you. A chemical salt of iron is needed, so that it can go through the natural chemical processes of your body.

Dr. Harter's Iron Tonic, a medicine which contains a new salt of iron, is more easily dissolved into the blood and turned into strength than any other.

Dr. Harter's Iron Tonic makes you as strong as iron.

Read this from a Texas man:

"Office of Texas Farm and Ranch.

"Dallas, Tex., December 15, 1897.

"Gentlemen: It affords me pleasure to add my short testimonial to the merits of your Iron Tonic. I secured from the Palace Drug Store, of this city, a sample bottle of Dr. Harter's Iron Tonic, and after using same, according to directions, can say that I derived so much benefit from the same that in future Dr. Harter's Iron Tonic will occupy a prominent place in my medicine cabinet. I find that it builds up the system, aids digestion, and will greatly benefit those suffering from indigestion.

"Yours very truly,

"W. H. D'BORDE,

"343 Main street."

His experience is only one of thousands. Nature cannot do wrong. A weak system craves iron.

Give it to it.

Sold everywhere.

Sample dose of Dr. Harter's Little Liver Pills and Book of Dreams mailed free.

Address HARTER, Dayton, O.

Dr. Harter's Little Liver Pills do the business.

**Dr. Harter's
IRON TONIC**
MAKES PALE, WEAK PEOPLE
Strong and Healthy.



**INVALID
CHAIRS.**

FULL LINE,
BEST WORK,
LOW PRICES.

Also RECLINING
CHAIRS, Adjustable
50 Positions.
Write for Special CAT-
ALOGUE I, Dept. G.
SUTCLIFFE & CO.
LOUISVILLE, KY.



Remember "Allenroc's Book."

Questions for Brother Brown.

I have been intensely interested of late in reading a little book with the title: "In His Steps; or, What Would Jesus Do?" I would like to see it in every home. It is published by the David C. Cook Publishing Company, Chicago, Ill.; it costs but five cents in paper cover. It deals with practical, everyday life in its different phases, and illustrates in novel style the probable effects of copying the principles of Jesus' life in all lines of business enterprise, as well as church life; it cannot fail to interest the old, and be of untold benefit to the young.

In line with this work are the articles of Brother W. J. Brown, of Coal City, Ind., which are appearing in the Gospel Advocate of late. They are indeed timely, and deserve more than a cursory reading. It cannot fail to comfort the poor toiler in life's common drudgery that "whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free;" and, what interests me more, that selfish or mercenary motives should not prompt us to follow any of the avocations of this life. Brother Brown holds that I had as well preach for money as sell goods for money. It is under this head that "I see men as trees walking."

Now, as a preacher, I have never received a stipulated support for my labors. Am I right in this? Should I make it a matter of conscience to refuse to go into a contract to furnish "so much preach for so much pay?" I mean, of course, where the people need the preaching and are able to pay for it. The freewill contributions of brethren are sometimes insufficient for the needs of my family. In this case I turn aside from preaching and work on the farm for Neighbor H. at fifteen cents an hour. That is common wages where I live in California. Is this right, or should I work freely, without charge?

Of course, this is supposing that Neighbor H. needs the work and is able to pay for it. It is no generosity to him on my part if I work for nothing, for he does not need charity. Should I work for him at all? Do you think Paul made tents for a price or simply as a duty in the abstract? Did Paul preach for a set price, or simply as a duty and for the love of souls? Is there no difference between "carnal things" and "spiritual things?" If not, why does Paul use the two expressions? If I work an hour at fifteen cents—with the proper motive—and then give the money to the poor, will God reward me for both? Have I in that case given the Lord one hour's service in working for Neighbor H., and given the Lord the worth of another hour's service in bestowing fifteen cents on the Lord's poor? Can I thus crowd two hours into one? Is that what Paul means by "redeeming the time?" May I preach for fifteen cents an hour, give that to the poor, and receive a reward for both?

You say I cannot serve God by proxy. Suppose a poor brother is sick. He has no one to sit up with him. I cannot go. I pay a man of the world two dollars to sit up one night. Is this praiseworthy? Is it benevolence to the well man or the sick one? If to the sick one, was it by proxy? If not, how could anything be done by proxy, and is there any such thing as proxy in the world?

I paid three dollars an hour to a dentist not long since to work on my teeth. The material cost almost nothing. Of course this must be extortionate. Should he have charged what other people commonly make at other

callings, or just enough to support his family? If he had a right to make some over for the poor and the support of the gospel, who shall say how much? Please apply these principles to preaching, if it is the same. These questions are not for criticism, but for information.

You say the poor preacher must make a fair trial of the promises of God. To me that would mean to preach without charge, and trust God for his promises. I am hired to Christ, and not to man. I am worthy of whatever hire God chooses to give me. Should I work the same way on the farm? May I choose to work for one man who is able to pay, and not for another who is not able to pay, if I am needing the money? May I thus choose between churches where I shall preach, and choose the one that will pay the best, if I am needing money?

I like nearly all you say, and pray God it may bear fruit. I am a young preacher.

PAUL HAYS.

Easton, Cal.

Srygley-Hicks Debate.

I am home from Lynn, Ala., where I served Brother F. B. Srygley as moderator in a six-days' debate with W. M. Hicks, or W. M. C. Hicks, or W. M. C. C. Hicks, or W. M. C. O. Hicks.

This debate (if it be lawful to call it a "debate") began on March 1, and closed on March 7. I undertook to keep the debate down, and went to the leading Baptists in the place, in person, with the purpose of warning them concerning Hicks and to ask them to withdraw him and to put a clean man in his place; but they gave me to understand that they cared nothing for his character, saying it made no difference if he proved to be a cutthroat, thief, or robber, or if he was just out of the State prison, just so he could gain their point, and if Srygley did not meet him, it was a square backdown. I contended with the brethren to the last that it was best to positively decline to have anything to do with Hicks, but I was overruled by the other brethren; so the discussion opened, according to agreement, and we made the very best fight we could (for the truth) under the circumstances. I can safely say that Hicks is the most insulting and abusive man I ever met with.

We felt very proud of the Christian dignity of Brother Srygley. When Hicks called him many things too bad to appear in print, Srygley never showed the slightest color. Under the circumstances, Brother Srygley made a noble stand for truth and right, and I think some good will come of it. I warn the brethren everywhere against Hicks, as a man that no one can afford to spend time with. He is published unfavorable in several Baptist papers. For information concerning his past history, write F. B. Srygley, Donelson, Tenn.; C. A. Wheeler, Lynn, Ala.; or the writer, Jasper, Ala. We have it in the original packages from Baptist headquarters.

R. E. M'CORKLE.

WATCH YOUR BLOOD.

**Itching Skin, Shifting Aches, Pimples Give Warning—Blood Made Pure and Rich by B. B. B.—
Trial Bottle Free.**

The blood is the life. Is this life-giving current free from humors and poison? Have you any of the following symptoms:

Blood thin and skin pale?
Nose bleeding, headache?
Circulation slow and weak?
Pimples or eruptions?
Skin itches and burns?
Boils or carbuncles?
Skin dry and scaly, with crusts and scabs?
Skin dotted with dirty little specks?
Hot flushes all over the body?
Prickling pains in the skin?
Ulcers, old sores, cancer, scrofula, eczema, scalp humors?
Falling hair and eyebrows?
Tired, discouraged, all used up?
Bone pains, swollen joints or glands?
Rheumatism, catarrh?
As tired in the morning as when you went to bed?
Appetite bad, breath foul?

If you have any of the above troubles, which are all due to impure blood, take B. B. B. (Botanic Blood Balm). It is just the medicine you have been looking for, because it drains the humors and poison out of the blood, bones, and entire system, making a permanent cure, healing every sore, making the blood pure and rich, and giving a soft, rich glow to the skin. B. B. B. builds up the broken-down constitution and improves the digestion and liver.

Especially in cancer is B. B. B. making marvelous cures.

If any Gospel Advocate readers have the slightest symptom of impure blood, or if there is a trace of it in the family history, you are advised to try a few bottles of B. B. B., and thus prevent a more serious attack. For sale by druggists everywhere, \$1 per large bottle; or six large bottles, full treatment, \$5. So sufferers may test B. B. B., a trial bottle is given away to Gospel Advocate readers. Address Blood Balm Company, 15 Mitchell street, Atlanta, Ga. Describe symptoms, and free personal medical advice will be given.

Quick and Convenient Schedules East via Southern Railway.

Passengers from Middle and West Tennessee points will find the Southern Railway to be the most convenient and desirable route to all Eastern cities. Double daily service is afforded from Nashville on following schedule: Leave Nashville at 9:30 P.M., arrive at Washington on second morning at 6:42 A.M.; Baltimore, 8 A.M.; Philadelphia, 10:15 A.M.; New York, 12:43 P.M. This train is operated via Chattanooga and Asheville, and passes through that beautiful and scenic portion of North Carolina poetically termed "The Land of the Sky." Elegant Pullman drawing-room sleeping car is operated from Nashville to New York without change, and dining car service is afforded east of Salisbury. Another train leaves Nashville at 3:30 P.M., connecting at Chattanooga with train leaving Chattanooga at 10 P.M., arriving at Washington at 8:50 P.M.; Baltimore, 11:35 P.M.; Philadelphia, 2:56 A.M.; and New York, 6:23 A.M., and carries Pullman sleeping car and day coaches from Chattanooga to Salisbury, and from Salisbury to New York. For further information, apply to your nearest ticket agent.

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Refined Paraffine Wax

In every household. It is clean, tasteless and odorless—air, water and acid proof. Get a pound cake of it with a list of its many uses from your druggist or grocer. Sold everywhere. Made by STANDARD OIL CO.

MACBETH'S "pearl top" and "pearl glass" lamp-chimneys do not break from heat, not one in a hundred.

They are made of tough clear glass, clear as crystal.

They fit the lamps they are made for. Shape controls the draft. Draft contributes to proper combustion; that makes light; they improve the light of a lamp.

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

Address **MACBETH, Pittsburgh, Pa.**

Field Gleanings.

I have carefully read Brother W. L. Butler's articles on "The Fellowship," and find many things that I can commend as truly scriptural and very helpful to any Bible student; but in his "No. 2" appear some things from which I dissent, and which I desire to review briefly. I hope that Brother Butler will carefully note my arguments, and, if not in harmony with the Bible, will point out the discrepancies. I will give his quotation at length and ask the reader to turn to page 163 of Gospel Advocate of March 15 for his article in full. I give the closing paragraph as follows:

"As to the method of gathering this gift and bearing it to its destination, I ask you to note the following: 'Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me.' (1 Cor. 16: 1-4.) It would be well to pause and note a few things in regard to this example of fellowship: (1) It is a contribution for the poor, not for the clergy or the support of religious institutions which abound among denominations. The scriptures setting forth this fellowship are abused when summoned to the support of collections for all sorts of societies and concerns. (2) Each contributor is required to lay by him in store, not to put into some common church box, or into the hands of a church treasurer. There is no such office revealed in the divine will as a church treasurer. Nor is it proper for each Christian to lay by him in store in raising supplies for the poor at home, for in that case the giver should lay his gift by the poor. They are in reach of him, and need it; he should put it into their hands, not treasure it up by himself. But in the example before us the poor were in a foreign land, and he could not lay it by them, and hence is ordered to set it apart by himself, having it ready by the time Paul came; and then it was to be put, with other gifts, into the hands of approved men and by them borne to Jerusalem. (3) There is no statement in God's word to the effect that Christians laid by them in store, in obedience to this text, when they met together to break bread. They met on the first day to break bread, and were told to lay by them in store on the same day for the saints far away. But the fact that each laid by him, not by a treasurer who held the funds for all, goes to

show that the assembly was unnecessary for compliance with the text; and not being informed that they assembled together and then each laid by him in store, it is too much to assume that they did that way, and establish thereupon the treasurer of the church, the contribution box, and the regular first-day collection for all religious purposes. Perhaps the previous existence of the treasurer, the fashion of drawing crowds for preaching on the first day, and the crying need for money out of the mixed crowd to support the clergy and their appointments are responsible for putting this collection at the time of being in assembly. But I am perfectly certain that this scripture does not require the laying 'by him' to be done in the assembly that breaks bread, or in any other assembly, as for that matter."

The particular points that I will notice are as follows: "Each contributor is required to lay by him in store, not to put into some common church box, or into the hands of a church treasurer. . . . There is no statement in God's word to the effect that Christians laid by them in store, in obedience to this text, when they met together to break bread."

The point Brother Butler seems to try to make is that Christians have no divine authority to place their money in a common treasury when they meet upon the first day of the week to break bread. In relieving the poor at home, his idea seems to be for each individual to give directly to the one needing without laying it by in the "church treasury" for that purpose; in giving instructions to the Corinthians, as Brother Butler quoted, they were to "lay by him in store;" and Brother Butler says that as they were to "lay by him," then they were not to lay by in a "church treasury."

Now, notice carefully the reason given by Paul for them to "lay by him in store." He says: "That there be no gathering when I come." If Brother Butler's idea is correct, when Paul came they had to "gather" the money, for it was in as many different places as there were disciples in Corinth. If his idea is correct, it seems to me that Paul should have said: "Let each of you lay by in store, that there be a gathering when I come." But the very fact that he said "that there be no gathering when I come," shows conclusively to my mind that the "gathering" was to be made before he came, and the time or times for this "gathering" was "upon the first day of the week."

In further support of this idea, I quote: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2: 42.) The word "fellowship" is rendered "contribution" in the Emphatic Diaglott rendering, which clearly shows that the fellowship, or contribution, was at the time of the "breaking of bread."

In Mosheim's "Church History," page 48, in speaking of the worship of the early Christians, he says: "During these sacred meetings prayers were repeated, the Holy Scriptures were publicly read, short discourses upon the duties of Christians were addressed to the people, hymns were sung, and a portion [not all, but a part] of the oblation presented by the faithful was employed in the celebration of the Lord's Supper."

In the relief of the poor, we learn from Acts 6: 1-7 that seven men were selected from the number of disciples to attend to that work. Brother Butler's idea would destroy their work, and if each individual were to give directly to the one needing assistance

Imitation the Sincerest Flattery.



Cheaply made imitations of obsolete forms of Singer sewing-machines are offered by merchandise dealers to deceive an unwary public.

GENUINE SINGERS ARE NEVER SOLD TO DEALERS.

They go directly from maker to user, and can only be obtained from the Company's employees.

Sold on Instalments. You can try one Free. Old machines taken in exchange.

SINGER SEWING-MACHINES ARE MADE AND SOLD ONLY BY

THE SINGER MANUFACTURING CO.
OFFICES IN EVERY CITY IN THE WORLD.

then there would be no use to select the seven to look after them. Christian people should meet upon every first day of the week to worship God, and, while together, give as God has prospered them; and then if there are needy ones, let the deacons supply them from the treasury.

There are many other things that I could say to profit on this line, but I must forbear for the present. Let every reader give this subject a careful study.

A letter from Brother G. W. Gann, of Campbell, Tex., says: "I went to Sterrett, I. T., on Friday before the fourth Lord's day in February. I preached there two weeks. I found the brethren scattered and doing nothing. I set them to work, appointed elders and deacons, and they covenanted to keep house for the Lord. Three were baptized into the one body. The preacher's got mad, the brethren rejoiced, and sinners were made glad through the gospel of Christ."

At this writing I am at Jameson, Tex., preaching the word of God. There is no congregation here, but I hope to sow some good seed that will be as bread cast upon the waters.

My brother, P. D. Lawson, is sounding out the word in the regions about Denton. If you can use him in a meeting, write him at Denton. May God bless all the faithful.

Denton, Tex. J. H. LAWSON.

If You Feel "All Played Out," Take Horsford's Acid Phosphate.

It repairs broken nerve force, clears the brain, and strengthens the stomach.

Finding God Within.

The man who finds not God in his own heart will find him nowhere, and he who finds him there will find him everywhere. The reason why men are so often disappointed in their search for God is that they do not look for him first of all where he should chiefly be sought—in the manifestations he makes of himself in their own minds and hearts. They suffer the noises of the world to drown the "still small voice" that never ceases to plead with them to keep in the path of righteousness and peace.—David Swing.

You Need Have No Doubts

about the power of Hood's Sarsaparilla to relieve your infirmities if they originate in bad blood or a low state of the system. Remember its peculiar combination, proportion, and process give it peculiar curative power. What it is, what it has done, and what it is doing for others should be sufficient assurance of what it will do for you.

To Florida in a Hurry.

That is the way you go on the famous "Dixie Flyer" train, which carries elegant vestibule sleeping cars through from Nashville to Jacksonville, Fla., by Chattanooga, Lookout Mountain, Kennesaw Mountain, Atlanta, Macon, and Tifton, leaving Nashville 7:30 A.M. daily, taking up direct connections in Union Depot, Nashville, with night trains from Western Kentucky and West Tennessee. In addition, the "Quickstep" sleeper leaves St. Louis daily at 7:20 A.M., and runs to Jacksonville, Fla., over same route without change. By this route you pass through the largest cities, grandest mountain scenery, and more points of historical interest than by any other line leading to Florida and the Southeast. Berths secured through in advance upon application. Call on or write to W. L. Danley, General Passenger and Ticket Agent, Nashville, Tenn.

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CHEAP Farm Lands!

Located on the **ILLINOIS CENTRAL R. R.** in **SOUTHERN ILLINOIS** and also located on the **Yazoo & Mississippi Valley R. R.** in the famous

YAZOO VALLEY of Mississippi—specially adapted to the raising of **CORN AND HOGS**

SOIL RICHEST in the WORLD

Write for Pamphlets and Maps **E. P. SKENE** Land Commissioner Illinois Central Railroad Comp'y, Park Row Room 197 Chicago, Illinois

Their Distinctive Plea.

We should like very much to see a formulation of "the distinctive plea" of those brethren who went out from the church of God as progressives. Their distinctive plea was once the union of all Christians upon the Bible—the only authoritative rule of faith and practice.

What is it now? They cannot consistently plead for a union on the Bible, for the sects and the world would at once reply: "Physician, heal thyself! Go to the Bible yourself! We have as much of it as you have, and are as nearly in accord with its teaching." They cannot plead the Bible as an all-sufficient rule of faith and practice, for they know it does not furnish them instruction for much of their present teaching and practice—traditions of their own manufacture. What, then, is their plea before the world? What reason can they give as to why they, as a new sect, should have a place among other sects?

It would be interesting indeed to see one of their "D.D.'s" endeavoring to enlighten us on this point—spreading himself out on their oft-misapplied motto: "In faith, unity; in opinion, liberty; in all things, charity." They generally spread themselves on the two last items named, but on the first they cannot say much, further than to state the proposition so as to look logical and scriptural; for since faith comes by hearing the word of God, as said in Rom. 10: 17, it follows they could believe nothing necessary to true worship which God does not direct in his word. No one can do a religious act—walking by faith in the matter—where God has said nothing about it, for faith comes by hearing the word of God; but the digressives do many things in religious worship which God has said nothing about. They do not, therefore, walk by faith in doing it, and cannot, therefore, please God; for "without faith it is impossible to please him." (Heb. 11: 6.) So they commit sin in the very things which they call religious worship; "for whatsoever is not of faith is sin." (Rom. 14: 23.)

Our blessed Savior says this is vain worship. "In vain they do worship me, teaching for doctrines the commandments of men."

JOHN T. POE.

Early Obedience.

I took down the "Life and Sermons of Jesse L. Sewell," not long since, for the purpose of refreshing my memory about some things in it. I became so interested in the sketch of his life, by Brother Lipscomb, that I never laid the book aside until I had finished it. I believe it would be a good idea for preachers who think they have a hard time to have the book at hand, and, when threatened with a complaining mood, to read this sketch. I was so impressed with Brother Lipscomb's observations on early obedience that I am led to copy them for the Gospel Advocate:

"Many think this [ten years of age] young to join the church; and many who come into the church so young, through evil surroundings, forget the obligations they take upon themselves, and turn back and walk no more with God. But after giving special attention to the subject for years, I think not so large a proportion of those who start when young fall away as of those who await a more mature age; and, after considerable inquiry among those devoting themselves to the service of God, I am sure a larger proportion of those who begin early are apt to make faithful,

consecrated Christians than of those who start later in life. Of course, children need to be kept under good influences and to be encouraged in the right way. Without these, but few will grow up to morality and righteousness; but with proper parental care, children that start early in the Christian life make the most faithful, earnest, and devoted Christians; they are kept back from evil habits, make the most successful and moral men here, and are better fitted for the eternal home with God. I do not believe that all children are fitted for church membership at so early an age. A sense of personal responsibility develops in some children at a much earlier age than others. Until this is developed the child is not fitted for church membership. It develops earlier in those that are thrown on their own resources and are left to provide their own amusements and to think and act for themselves. As a rule, it is developed much earlier in the children of laboring people, and children left to depend on themselves and who are early trained to do their part in life than among the wealthy. . . . A child ought never to be discouraged from obedience when it feels the obligation resting on it to obey; it ought to be instructed, and care should be taken that it is acting from faith in Christ, that it feels a sense of responsibility arising from a clear apprehension that man is a sinner, in need of a Savior, and that Jesus Christ as the Son of God died to redeem and save sinners. But it is a most dangerous state when a person sees the right, yet refuses to do it. To discourage children from obedience, when they see the truth and feel the obligation to obey, is to school them to do violence to their own consciences. Man cannot fall into a more dangerous and fatal habit than that of living in violation of his conscience. Jesse Sewell's prompt obedience when a mere child was the indication and promise of his readiness to act on his faith and of his fidelity to all the demands of truth, as he learned them through life."

J. D. FLOYD.

Chancellor N. Green,

having resigned the chancellorship of Cumberland University, will hereafter devote all his time to the law school. Increased prosperity for the Lebanon Law School and larger benefits for its students it is hoped will thus be made possible.

Mr. R. J. Shannon, who for the past four years was advertising manager of the Munyon Remedy Company, has accepted the editorial and business management of the Philadelphia Cloak, Suit, and Ladies' Wear Review. This is a monthly publication devoted to the interests of the above trades in Philadelphia. It is now a year old, is fast forging to the front, and promises to become a power among trade journals.

"I found a little sermon in the street to-day," said Polly, coming in from her walk. "It is queer how we run across them everywhere. I was noticing, idly enough, the shadows on the sidewalk—what distorted shapes the leaves threw, and how the fence shadows were twisted and undulated. Then I came to an iron fence; the top a smooth rail perfectly straight, but that also appeared bent and crooked as its shadow lay upon the walk. I reminded myself then of what I might have known all the time—that it was the uneven pavement which was responsi-

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ble for the ragged lines. No matter how clear the sunlight or how faultless the outlines of the object, the imperfect surface of the walk distorted every impression that came to it. Is not that the way with many of the impressions our minds receive? We let our thoughts and feelings get so warped and morbid that they will not allow us to see things as they really are, and many of the rough, crooked lines we grieve over would be straightened for us if we could only see them as God's sunlight sends them, and not as they are shown us by our own uneven tempers."—Forward.

The National Museum in Washington has come into possession of a meteorite which fell on Thomas' Hill, in Allegan, Mich., on July 10, 1899. The fall occurred about eight o'clock in the morning. Observers noticed a slight bluish tinge and a hazy appearance in the track of the descending

stone. Some report that they heard a rumbling and rushing noise. The meteorite probably weighed originally seventy pounds, but it was shattered by its fall, the largest piece weighing sixty-two and one-half pounds. It buried itself eighteen inches in the ground, and was picked up while yet warm. It is friable, and contains finely disseminated metallic iron, olivine in the form of black glass, and some undetermined sulphides.

Lieutenant Commander Schroeder, at present Secretary of the Naval Inspection Board, has been selected to succeed Captain Leary as Naval Governor of the Island of Guam. It is stated at the Navy Department that Captain Leary is coming home at his own request and his action is in conformity with the policy the department has laid down, to make frequent changes in the command of these naval stations in the interest of health and spirit of the officers.

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Brother Cunningham has collapsed, as follows:

"Now, I do not see how you and I can have any discussion unless you will affirm that the Bible teaches Christians shall sing praises to God only, without connection with instruments, and shall work for God only, without any convention with any kind of association or society other than the church of God. If you will so affirm, of course you can get a discussion; but I take it for granted you have too much common sense to affirm any such absurdities.

"J. A. CUNNINGHAM."

I made the statement in an editorial paragraph that "organized effort among the Disciples is denominational organization." Brother Cunningham denied the statement, and announced himself ready to discuss the issue. I have published two articles from him, and now, in his third communication, he says he does not see how we can have a discussion unless I will affirm an entirely different proposition. If this means anything at all, it means that Brother Cunningham cannot discuss the issue he made. This ends the matter, so far as any discussion with him is concerned, on the proposition that "organized effort among the Disciples is denominational organization." I am still ready to discuss this proposition with anybody who will deny it, but I decline to change the proposition to enable Brother Cunningham to proceed with the discussion after he has written three articles.



I publish this week A. Malone's article on "The Universal Church." With this article he sends me the following letter:

"Franklin, Ky., March 30, 1900.—Elder F. D. Srygley, Nashville, Tenn.—Dear Brother: Your favor of the 29th inst. is at hand, and I send you by return mail the article which you request, which I am willing that you shall publish upon the following conditions—viz.: First, that you publish the inclosed letter from the Western Recorder, sent me when they returned the article; second, that you state that the editor of the Baptist Argus sent me a long and kind letter—

too long for insertion—when he returned the article, in which he states that the controversy on this question in his paper closed some time ago, since which time he has returned other manuscript, or articles, and also that he was sorry that I did not send the article sooner; third, that you state that you requested me to send the article; fourth, that you send me a copy of the Gospel Advocate containing it. I submit these conditions that all may know that I have not sought room in your paper to attack my brethren; in fact, there is no fight between me and the recognized authorities in our church on this question, nor do I object to a "comment" on this article. Fraternally,

A. MALONE.

"P.S. Remember that Brother J. N. Hall did not return the article which he declined to publish, and which I read to you.

A. M."

The letter inclosed from the Western Recorder is as follows:

"Louisville, Ky., February 12, 1900.—Mr. Malone.—Dear Brother: We return the article which you so kindly sent us, solely because we have had so much on the subject in the Western Recorder that, with what we have already accepted, our readers would not like more, no matter how well written or how thoroughly in accord with their doctrines. We would take pleasure in publishing had it not been for this.

"Yours truly,
WESTERN RECORDER,
"J."

The only "comment" I care to make is a statement of facts. In discussion with J. N. Hall, I quoted F. B. Srygley to the effect that A. Malone, in debate at Epley Station, Ky., took the position that the church includes and consists of all Christians; that he read from the Philadelphia "Confession of Faith" to prove this, and said Baptists have been teaching it for two hundred and fifty years. Brother Hall wrote to Brother Malone to know whether F. B. Srygley correctly represented him. Malone wrote Hall a letter which Hall did not publish, but claimed that the letter showed that Srygley misrepresented Malone. Malone wrote Srygley a letter, which I published, and which showed that Srygley did not misrepresent him. From this it was perfectly clear that either Malone or Hall had made a statement that was not true. To settle the question of veracity between them, I asked Hall to publish Malone's letter. He declined to publish it on the ground that it was "too long for our space," and contained much that was "personal and private." Malone said it was "brief;" that he wrote it for publication at Hall's request; that he expected it to be published and thought Hall ought to publish it; and that there was nothing "personal and private" in it. I offered to publish it without taking any of Hall's space if he would send it to me, but he declined to send it. Malone then wrote an article for Hall's paper on the church, which he read to me before he mailed it. In that article he took the same position he takes in the article I publish this week, and supported it by the same arguments and authorities. This is exactly the position F. B. Srygley represented him as taking in the debate at Epley Station, Ky. Hall refused to publish that article and "did not return" it. F. B. Srygley stands before the readers of Hall's paper to this day charged with misrepresenting Malone, and Hall has refused to allow Malone to correct that charge; Malone stands before the readers of Hall's paper to this day represented as taking positions which Malone says he did not take and does not believe, and Hall refuses to let him correct the misrepresentation. From all this it is perfectly clear that in that discussion Hall represented Malone as teaching what he knows Malone does not teach and does not believe. Would not the same principle which knowingly misrepresents Malone misrepresent also the New Testament? If not, why not? Would not a man who represents Malone as teaching what he knows Malone does not teach, on the same subject

and in the same discussion, represent the New Testament as teaching what he knows the New Testament does not teach? If not, why not? He knows he has misrepresented Malone, for Malone has told him so, and he has refused to publish Malone's comment. What evidence have we that he does not also know he has misrepresented the New Testament? I am advised that there is a movement on foot to get up "a representative debate" between Brother Hall and somebody in the region where such men as Butler, Elam, Carter, Srygley, White, Pullias, Kidwill, Harding, Lipscomb, Brents, Fleming, and Bird have debated with such Baptists as they could get. If I catch the meaning of this, it is that Brother Hall is the only man who can conduct "a representative debate" for the Baptists in this country. Such men as Malone, Moody, Oakley, Grime, Eastes, etc., cannot debate on a "representative" scale. If this is the meaning of it, the predicament Brother Hall is in is exceedingly unfortunate for the whole Baptist fraternity. It would seem from this that a man cannot be "a representative" debater for the Baptists in this country unless he misrepresents A. Malone and what Malone calls "the recognized authorities in our church."



Brother Malone's article is as follows:

"THE UNIVERSAL CHURCH.

"The term 'church' primarily denotes a congregation of baptized believers; secondarily, it denotes the aggregate of all of the churches of Jesus Christ. To this secondary meaning it came under a law of language as old as human speech and as imperishable as the conditions of thought. The philosophy of this fact is found in the infallibility of the Holy Spirit, under whose direction the churches of Christ were constituted. For example, the church at Corinth was established under the direction of the Holy Spirit, under whose inspiration the church at Ephesus was constituted. They were, therefore, just alike. What was true of one was true of both, and so of all of the primitive churches of Jesus Christ; nor did any church differ from any other church until innovations and departures made them dissimilar. For this reason, while every church was entirely independent of all other churches, they all held the same fundamental principles which constituted 'the unity of the Spirit' which they held 'in the bond of peace.' They, then, were one—one in doctrine, one in life, one in thought, and one in purpose. Every idea comprised by the term 'church,' when employed to denote the congregation at Antioch, was necessarily in the same term when employed to denote the congregation of disciples at Ephesus. Every idea legitimately found in the term, when employed to denote a congregation of disciples at one place, was necessarily in it when employed to denote a congregation of disciples at any other place. To know what was true of one church was to know what was true of all churches. In this way, under this condition of thought and law of language, the term, in its logical extension, came to denote all of the churches of Jesus Christ. This fact is clearly established in the New Testament and accepted by many distinguished Baptists. 1. I want, first, to examine the New Testament. 'Then had the churches rest throughout all Judea and Galilee and Samaria,' etc. (Acts 9: 31.) Now, take up the American Bible Union, a Baptist translation, and read 'church' in the singular; take the Revised Version and read 'church' in the singular; take Hackett's 'Commentary on Acts' and read 'church' in the singular. But there is a passage in the Authorized Version of the New Testament where, or in which, it is impossible that the term 'church' should denote simply a local congregation. That passage is Heb. 12: 23. There we have the phrase: 'Church of the firstborn.' In verse 22 it is called 'Mount Zion, . . . the city of the living God, the heavenly Jerusalem,' etc. Now, it is impossible that these phrases should denote simply a local congregation of disciples. 'John saw the holy city, new Jerusalem, coming down from God out of heaven,' etc. (Rev. 21: 2.) What John here calls 'the holy city, new

Jerusalem,' Paul calls 'the city of the living God, the heavenly Jerusalem,' and 'church of the first-born.' It is evident, then, that the term 'church,' in Heb. 12: 23, is used in its secondary sense. Other passages, where it evidently has the same meaning, will yet be given. 2. I want, in the second place, to ask: How do Baptists understand this question? Answer: Baptists have ever understood the term just as it is used in the New Testament. The London Confession (1689) says: 'The Catholic Church, or Universal Church, which (with respect to the inter-work of the Spirit and truth of grace) may be invisible, consists of the whole (a) number of the elect that have been, are, or shall be gathered into one, under Christ, the head thereof; and is the spouse, the body, the fullness of him that filleth all in all.' (Section I, page 38.) This section is supported by the following passages: Heb. 12: 23; Col. 1: 18; Eph. 1: 10, 22, 23; Eph. 5: 23, 27, 32. At this point I wish to call special attention to the statement of the London Confession concerning the invisibility of the church of God. It says the church, 'with respect to the internal work of the Spirit and truth of grace, may be called invisible.' It is, then, the work of the Holy Spirit and the word of truth which this confession says is invisible; yet I never use the term 'invisible' to denote the church of God. The churches of Jesus Christ which I do not see are as real and visible as those which I do see, and so have been all the way down the line. To illustrate: Go, stand upon the bank of the Ohio River, where but three miles of its length can be seen, and you will only a small part of the river; yet the parts which you do not see are as real as the part which you see, and are visible to others. But, by a figure of speech, you put the part which you see for the parts which you do not see, and say: 'This is the Ohio River.' When I say a figure of speech I do not mean that the term or phrase sustains to the thing which it is employed to represent the relation of shadow to substance, but I mean that figure by which we put a part for the whole. The part which we employ to represent the whole is real, and the whole represented by a part is real. Every part, whether figurative or literal, is an essential part of the whole. Dr. J. R. Graves maintains this truth when he says: 'There are ten instances in the New Testament where the term "church" is used figuratively—by synecdoche—where a part is put for the whole, the singular for the plural, one for all.' ('Old Landmarkism,' page 39.) But Dr. Graves does not believe in 'the universal or provincial idea;' nor do I, when the term 'universal' is employed to denote a provincial church—that is, a church which covers a province or country. No such an organization was ever established by the apostles of Jesus Christ; yet the term 'church,' in its logical extension, is, by a figure of speech—the synecdoche—put for 'the redeemed in the aggregate.' Now, to save time and space, I wish to mention a few distinguished Baptist authors who maintain this fact, without quoting their language: James M. Pendleton, D.D., 'Christian Doctrines,' page 329; Alvah Hovey, D.D., LL.D., 'Manual of Systemic Theology,' page 302; Prof. A. H. Newman, D.D., LL.D., 'Baptist Doctrines,' page 246, revised edition; Prof. H. Harvey, D.D., 'The Church,' page 27. To these might be added Dr. Dargan, Dr. Hiscox, Dr. Dagg, and others. Again, Baptists hold as a fundamental truth that the terms 'church' and 'kingdom,' when employed to denote the saved, are synonyms. On this point, Dr. J. R. Graves says: 'We should feel obliged to any one who will produce one instance where the phrases, "the kingdom of Christ" and "the church of Christ," refer to different institutions. A church of Christ differs from the church as a part differs from the whole, but we think that church and the kingdom of Christ refer to the selfsame institution; and though they may never have been translated by the same phrase, it is no evidence they do not refer to the same organization. The kingdom of heaven, and the kingdom of God's dear Son, and the church of Christ, we also think refer to the selfsame organism—the churches, considered as one institution, under one headship.' (Quoted in the 'Ray-Lucas Debate,' pages 255, 256.) Then, to enter the kingdom of God is to enter the church of God—that is, in its New Testament sense; for in the apostolic age, these terms seemed to be, in many instances, synonymous. But I do not maintain that the term 'church,' in its present latitudinous sense, is synonymous with the term 'kingdom.' I am speaking strictly of its New Testament sense; and when, in this sense, it is used as a collective noun in the singular number, it is synonymous with the term 'kingdom.' This fundamental truth is maintained by the ablest Baptists, living or dead, whose

writings have come to us; nor is there any reason why this question should be agitated in this age of New Testament exegesis.

A. MALONE.

"Franklin, Ky."

To make the issue between Brother Malone and Brother Hall clear and distinct, it should be remembered while reading the foregoing article that Brother Hall said repeatedly, in discussion with me, that the word "church," in the New Testament, never means anything but a local congregation. It was against this statement that I quoted a long list of eminent Baptist authorities and published F. B. Srygley's statement as to the position Malone took in debate.

Our Contributors.

Henry Hardshell Under Conviction.

Henry Hardshell: "I am glad to meet you, friend Faithful. Your pleasant smile, which seems habitual, has a cheering effect upon me."

Frank Faithful: "Well, you know the wise man says: 'Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.'" (Prov. 27: 17.)

Henry H.: "By the way, friend Faithful, what do you understand to be the meaning of that proverb?"

Frank F.: "Just what you have expressed in your own words to me of the effect our friendships have upon each other. Allow me to thank you for the assurance you have given me of the wholesome influence my presence has upon you. I doubt not it is mutual. I like your candor and earnestness. I have continually prayed for you, that you might see the truth as it is in Jesus, untrammelled by any denominational influences. There are those in whose company we delight, not only on account of congeniality of dispositions, but because, in some inexplicable way, they give you the strength you need in the great battle of life. Their presence encourages you in the attainment of that which is noble and good. Such friends we are commanded to hold in estimation. It is of such the wise man says: 'A friend loveth at all times, and a brother is born for adversity.'"

Henry H.: "I am glad you have mentioned that proverb. I have often wondered what it meant to be 'born for adversity.' I have supposed it might refer to the eternal decrees of God, implying the great doctrine of election and reprobation."

Frank F.: "O no, Henry; it has no such reference, but means simply what we have supposed. The reference is to true and solid friendships. They are lasting and stand the test of hardships and all kinds of emergencies. A friend who does not love at all times is not worthy the name of friend; a brother who shows not his brotherhood in your times of need is no brother, though born of the same parents, guarded by the same father's care, and reared in the sunshine of the same mother's love and smiles; a brother worthy of the name will manifest a brother's interest."

Henry H.: "Shall I understand you as applying this true test of friendship to you and me, when we are not related in a family tie, nor yet in a spiritual one? We admit mutual helps."

Frank F.: "Yes; I would have this test applied to ourselves, if indeed it meets your approval."

Henry H.: "It does, I assure you. Just at this time, friend Faithful, I am the one in need, and you will do me the kindness of a true friend, I hope. I am seeking the way of salvation. You have already helped me."

Frank F.: "You are more than welcome. I shall be glad to aid you further. It is but civility and politeness in one to do that much, I am sure."

Henry H.: "I have heard it said that true politeness is to do the kindest thing in the kindest way. If you call it but politeness, it is true politeness, as I am witness. I have seen and felt the force of the truths you have so clearly shown me from the word of God. I am convinced that, however sinful and unworthy I am, I can do something to obey God, and I certainly believe I ought; but, friend Faithful, I find it so hard to trust myself."

Frank F.: "Well, cease to think so much about yourself, study closely and try to follow the character of the Son of God. By these sweet influences you will soon be saved by his gospel. Study the personal Son of God as he is revealed to us in the Scriptures, and then you personally and individually follow him. This will place you right in your relations to God, Christ, the Holy Spirit, yourself, and fellow-men."

Henry H.: "I can see the propriety and importance of doing all this, and I believe I now know what my individual duty to God is, but when I think of it there looms up before me this question: What church shall I join? My own people were of the Baptist persuasion, and—"

Frank F. (interrupting): "You are on the right track, Henry, if you will only keep it and not turn aside after such questions. Let this now be your guiding star: Do your individual duty to God; do nothing but what God commands you to do; do not join the church, even, until God commands you to do so. You just simply render that personal obedience to God's commands he requires of you, and this difficulty you mention and many others will adjust themselves. 'Fear God, and keep his commandments: for this is the whole duty of man.'"

Henry H.: "Nothing would suit me better than just to be a child of God, a Christian, but am I not commanded to join the church?"

Frank F.: "Not that I have ever read in the New Testament. We are commanded to believe on Jesus Christ, and otherwise obey his commandments. If he ever told any one to join the church, I do not remember the passage."

Henry H.: "Why, I thought everybody was commanded to join the church!"

Frank F.: "There is much said in the New Testament about the church, or body of Christ, but the obedience which one renders to the gospel of Christ constitutes him a member of his body, or church."

Henry H.: "Ah, is that the idea? I am so glad to see it clearly. It is strange I did not see it before now, since I have been so anxious to become a Christian."

Frank F.: "I am glad you can see the way out of the difficulty. Now, Henry, do you understand that God commands us to believe on the Lord Jesus Christ?"

Henry H.: "O yes! Christ said: 'He that believeth not shall be damned.'"

Frank F.: "Well, that is not joining the church; no one says it is. The same divine authority commands you to repent. You understand we must repent, do you?"

Henry H.: "O yes! God commands all men, everywhere, to repent. There is no salvation without it."

Frank F.: "Well, you repent of your sins, which means to be sorry for them, and turn from them in purpose and life. That is not joining the church, yet in that you continue to obey Christ. Are you penitent?"

Henry H.: "Yes, deeply so. I abhor sin. I wish to publicly confess my faith in Christ."

Frank F.: "That is noble and approved by Christ, but that is not joining the church, although some call it that. What do you say?"

Henry H.: "No; that is not joining the church, for I could confess Christ, as did the Ethiopian nobleman, where there was no church to join."

Frank F.: "Just so; and, Henry, are you not willing to be baptized in obedience to Christ, as the Ethiopian nobleman also was? It seems to me you might properly ask the same question: What hinders me being baptized? A lack of faith might hinder, but you profess faith; a lack of repentance might hinder, but you claim to be penitent; a desire to build up some man-made denomination, or institution, might hinder, but this you deny for yourself. On the other hand, a desire to be saved from sin, a desire to please God, a sincere desire to obey Christ—one or all of these—will qualify you for baptism. Following this line of obedience to Christ, after baptism, this is still to be your guiding star. He tells you to forsake not the assembly, to continue in the apostles' doctrine, in fellowship, in breaking of bread, and in prayers."

Henry H.: "Why, if I did all those things, people would say I had joined the church, and the Campbellite—"

Frank F. (interrupting): "No matter what people say of you; as long as you are obeying Christ, you will have the approval of your God, a clear conscience, and cannot doubt you are saved from sin and an heir of heaven and eternal life."

Henry H.: "I will let you know my decision the next time we meet."

Frank F.: "I hope you may, but something like this Felix once said. Henry, be careful."

G. LIPSCOMB.

Not crumbs, but God's great riches,
Fall to his children's share—
Though poor, unknown, despairing,
Sure of a welcome there.

—Margaret Stewart Sibley.

The Fellowship. No. 5.

That much importance is attached to money in the religious works of this day and time is shown by the efforts made to collect it.

Men's organizations in religion are money-collecting and money-disbursing concerns. Nearly all of them have gifted and well-trained financial agents laboring all their time, on good salaries, to raise money for the so-called work of the Lord. The appeals are made publicly, and from house to house. Every feeling and sentiment of the human heart is stirred up in order to influence people to "shell out" the cash. Still the sad wail goes up from the secretaries: "All we lack is money!" "Give us money and the good work shall go on." "Five dollars put into our hands will bring a soul into the kingdom of God." So on ad nauseam.

If a man goes to a foreign land to preach without the support of a society, a number of religious periodicals keep his name before their readers every week as in need of money, and the editors of these journals are expected to receive and forward the funds, which their advertisements have called forth, to the needy parties. That pasture must be thin where so much territory must be fenced in to support one sheep! Nor is this confined to foreign work. Preachers at home are constantly placed before thousands and tens of thousands of newspaper readers as in need of money; and frequently I read of a church, embarrassed with a heavy debt, calling through the papers for money to help pay out. The New Testament furnishes no example of a church in debt. What could a New Testament church go in debt for? Will any one attempt to name a single thing for which the church at Thessalonica (a church in deep poverty) could have gone in debt? The things for which churches now go in debt New Testament churches did not have.

There is perhaps no greater hindrance to generous giving than the support of human institutions with the money given in the name of Christ. There is no end to the growing list of things started by men, totally unknown to the New Testament, which call for money. The effort to connect God's promise with the support of these things is far-fetched and unsatisfactory. A new scheme is announced, and the financial agent, amid his urgent calls for cash, quotes: "The liberal soul shall be made fat." A brother, not yet excited out of all bounds of faith, says: "Yes, 'the liberal soul shall be made fat;' but does the Lord mean to make men fat by supporting this thing? It is a new diet. My father and mother never heard of it. Were they made fat? Not on this thing, for it was only organized in 1875, and they died in 1874."

The agent quotes: "He that soweth bountifully shall reap also bountifully."

The brother reflects: "But the apostles and New Testament Christians never sowed their money in such patches as human organization."

The agent quotes: "God loveth a cheerful giver."

The brother continues: "Cheerful giver to what? Does he love a cheerful giver to these new agents to carry on all these works totally unauthorized by the Bible?"

"O," says the agent, "the 'giving' of this text was to the poor!"

The brother: "Then we know God loves a cheerful giver to the poor; for giving to the poor God promises treasure in heaven, but he promises nothing to those who set up and support human organizations."

"But," says another agent, "my appeal is for money to support the Widows' and Orphans' Home."

The brother replies: "The Widows' and Orphans' Home is an institution not in the Bible, neither is the denomination to which it belongs."

The agent: "But does not the Bible teach us to support the widow and orphan?"

The brother: "Certainly; but not the Widows' and Orphans' Home. It is an institution of men, with salaried agents, that proposes to do up the widow and orphan business for the denomination in a whole State, provided the churches will furnish the money—a concern which takes in two applicants and turns off nine for lack of funds. The Lord requires people to give to the widow and orphan directly; support them in their own homes, and turn off none."

Elders, evangelists, the widow and the orphan, and the Lord's poor have a divine right to all the money given in Christ's name. New Testament Christians applied all their contributions to the fellowship of the poor and the religious teacher. They were too full of faith to devise their own institutions through which to serve the Lord with money.

Now, the custom of denominations is to support institutions of men with money given in Christ's

name. The meetinghouse, for a time, claims the greatest financial effort of a community of Christians. The pastor serves in the house, presides over the house institution, called a "church"—a thing unknown to the New Testament—and his salary is a perpetual strain on the Christians in the organization. His support absorbs nearly all the funds given year by year, if it does not leave the congregation in debt. Then comes the sexton for his salary; the Sunday school, with its financial agents, conventions, picnic parties, and literature, calls for another share of religious money; the missionary societies—home and foreign, male and female, district and State—lay in their claim with great urgency, claiming to be the most soul saving of all the institutions among men; the Widows' and Orphans' Home calls with emphasis for money; religious colleges and publishing concerns of each denomination also claim their share; and so on. Elders are not supported at all. The preachers in the evangelistic work are supported through institutions which violate the fellowship; and the poor get meager support through obstructive machinery, or are totally neglected.

This is very much like it was with the Jews, in the days of Jesus Christ on earth, when human institutions were set up in the interest of orthodoxy. They devoured widows' homes. Hypocrites were installed, and God's service of faith was neglected and overthrown through traditions that men had set up to receive the support and honor of the people. Is there any remedy? Yes, there is. Let every one withdraw all money support from institutions of men; let every one give to the poor, to the widow and orphan himself, directly, and to the preacher, elder, or evangelist whose work he approves, knowing it to be according to the divine will. Practice what New Testament Christians preached on this subject, and nothing else, and all will be well with every one who does it. Never mind your church. A church that must stand through the support of human institutions is not divine, and ought to go down. It is God's will that it should. Nothing but what God appoints should stand.

Shelbyville, Tenn.

W. L. BUTLER.

A Treatise on the Priesthood of Jesus.

It is generally conceded that Christ's priesthood is referred to in the following: "The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchisedec." (Ps. 110: 4.) From the language used in this psalm, some have been led to believe that Christ was actually a priest on earth. I would here inform the reader that the Hebrew and the Greek, here translate "Thou art a priest forever after the order of Melchisedec," do not contain any verb, while the general teaching of the Bible requires the following reading: "Thou shalt be a priest forever after the order of Melchisedec."

Permit me to lay down the following rule of interpretation: Where a scripture seems to be susceptible of two or more meanings, give it that meaning that will harmonize with other scriptures on the same subject. We learn that our Savior received the priesthood by God's own appointment. "And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to-day I have begotten thee." What by necessity preceded his appointment to the priesthood? (1) His incarnation, (2) his life, (3) his death and sufferings, (4) the abolishment of the law of Moses. Does the reader ask: Why could he not have acted as priest under the law? He was not of the right tribe. According to the law of Moses the tribe of Levi filled the office of priest; but in Heb. 7: 14, we have this language: "For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood."

If you will read carefully Num. 16-18, you will learn that it would have been a violation of law for Jesus to have ministered at the altar in the Jewish tabernacle as a priest. That privilege belonged to the tribe of Levi. The law of Moses rested on the Levitical priesthood, hence when the priesthood was changed there was of necessity a change in the law. "For the priesthood being changed, there is made of necessity a change also of the law." (Heb. 7: 12.) But when was the law abolished? We refer our readers to two passages only: "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make

in himself of twain one new man, so making peace." (Eph. 2: 14; 15.) Again: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." (Col. 2: 14.) That Christ was not a priest while the law was in force is made apparent by the following: "For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore." (Heb. 7: 28.) Will our readers examine the last scripture closely? Then answer the following: (1) Was not Christ made priest by an oath? (2) Was he made priest before the law? (3) Was he made priest on the cross? (4) Was he not made priest since the law? We are clearly taught that he was made priest since the law was abolished. Do you ask: May he not have become a priest between his resurrection and his ascension? "For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law." (Heb. 8: 4.)

This declaration of scripture precludes the possibility of his being a priest on the earth. Was he not put to death as a priest? No; but as an innocent victim he was put to death by wicked Jews and Gentiles. "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." (Isa. 53: 7.) But when he entered heaven, the antitype of the most holy place in the Jewish tabernacle, he then, as our great High Priest, once for all offered his blood as a sacrifice for the sins of the entire race. "But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. . . . For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." (Heb. 9: 11-26.) "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." (Heb. 10: 10.) "The blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1: 7.) "Unto him that loved us, and washed us from our sins in his own blood." (Rev. 1: 5.) "Who his own self bare [Greek, "bare away"] our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." (1 Pet. 2: 24.) Shall we not consider the qualifications of our High Priest? He is the embodiment of innocence; perfect in knowledge, power, and goodness; able and willing to help all that trust him, and full of sympathy.

We learn that Christians are all kings and priests to God. John, the beloved disciple, speaking of our great High Priest, says: "And hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever." (Rev. 1: 6.) What would we be without sacrifice? Without the shedding of blood there is no remission. Now, as priests, through our great High Priest, Jesus Christ, let us continually offer our sacrifices of praise. "Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased." (Heb. 13: 13-16.) THEOPHILUS.

It is He whose very infancy not only startled a king, and made him fear his throne, but also affrighted the powers of darkness and silenced the heathen oracles; whose childhood puzzled the knowledge of the aged and confounded the doctors of the law; who ruled the course of nature, and made the strong winds obey him, and could walk on the billows of the sea as on a pavement; who fed multitudes by his word, and healed all manner of diseases without medicine; who could break the gates of death, and open the doors of the grave, and call back the spirits of the departed—a Royal Brother, truly!—Henry Scougal.

The woman who is most admired is not always the most admirable woman.—Selected.

BAPTISM UNTO THE REMISSION OF SINS.

As in this article it is purposed to close the series on this subject, a number of passages will be given in this paper showing the importance of baptism. Our great concern is more to do just what God has commanded than to inquire why God has commanded it. The man who is more concerned about the why than the doing of God's will is on dangerous ground, to say the least of it.

Ananias was sent to Saul to tell him what he must do. Mark the language is "must," and not what he should, if he felt like it. The man sent of God to tell him what he must do said to Saul: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22: 16, R. V.) While he was a believer and was a praying penitent for three days and nights, refusing to take nourishment for that time, yet he was not freed from his sins. As Ananias told him what he must do, and he commanded him to be baptized, it follows that Saul must be baptized in order to be saved. If Saul must, what about the sinner now? It is folly to cry out "water salvation," "a baptismal regeneration!" We are seeking to know and do the will of the Lord. God, and God alone, can take away sins, but he has the right to fix the conditions of salvation. This he has done, and baptism is one of the conditions, and it seems to us that only the rebellious soul protests against what the Lord has done. "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?" (Rom. 6: 3, R. V.) "For as many of you as were baptized into Christ did put on Christ." (Gal. 3: 27, R. V.) In Christ's death his blood flowed. "Without the shedding of blood there is no remission." Those who were baptized into his death in that act came in contact with the efficacious blood of Christ, which took away their sins. In the act of baptism we put on Christ. Salvation is in Christ, and not out of him.

John Wesley says of Saul's baptism: "'Be baptized, and wash away thy sins.' Baptism administered to real penitents is both a means and a seal of pardon. Nor did God ordinarily in the primitive church bestow this on any, unless through this means." ("Notes on New Testament," on Acts 22: 16.) Willmarth: "Ananias, divinely sent to Saul of Tarsus, blind, penitent, and prayerful, thus instructed him: 'And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.' The washing away refers to remission; the last clause requires the exercise of faith in Christ." ("Baptism and Remission," in Baptist Quarterly, July, 1877, page 310.)

"For I would not, brethren, have you ignorant, how that our fathers were all under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." (1 Cor. 10: 1, 2.) In the deliverance of the children of Israel from Egyptian bondage the whole plan of salvation opens up most beautifully. They must believe in Moses; we must believe in Christ. Moses came working miracles that they might believe; Christ opened the eyes of the blind, fed the multitudes from a few loaves and fishes, and raised the dead in order that we might accept him as our Savior. "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book; but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." (John 20: 30, 31, R. V.) The Israelites had to turn their backs on Egypt, so the sinner has to turn his back on sin; must repent or perish. The Israelites could believe, leave Egypt, and journey until they came to the Red Sea. Their enemies, the Egyptians, were in hot pursuit, and close upon them. Hemmed in by the mountains on either side, their enemies just at their back, and the sea just in front, the wisdom of man could see no

way of escape. To retreat was certain ruin. Moses looked to God for relief. God always does for man what he cannot do for himself, and ever requires him to do what he can for himself. Man's extremity is God's opportunity. God opens the passage through the sea. They were first told to stand still and see the salvation of the Lord. There is a great difference between seeing and enjoying. So when the way is provided, they are commanded to go forward. Just so with the sinner. He was hopelessly lost and undone forever, without the grace of God. He could not of himself provide any plan of salvation, but God in infinite mercy and goodness did this for him. The grace of God came streaming down through the dark and riven clouds of sin, offering a wonderful redemption to the children of men. "For by grace have ye been saved through faith; and that not of yourselves: it is the gift of God; not of works, that no man should glory." (Eph. 2: 8, 9, R. V.)

But when God had opened the way for the Israelites and the command came to go forward, every Israelite who reached the other shore went forward. It would have been worse than folly for one to have stood still longer, shouting: "I am saved by grace!" The same grace that had provided salvation now required him to go forward. God would not pick them up bodily and set them down on the other shore. Neither does grace save us now without our compliance with the terms offered by Jehovah. "For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." (Eph. 2: 10, R. V.) "For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of our great God and Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works." (Tit. 2: 11-14, R. V.)

Another truth worthy of note is, there was only one passage. The Israelite must go by this route. It was important to get away from the Egyptians, but there was only one way of escape. Are there a thousand ways leading to glory now? Will you be satisfied with the Savior's answer? "Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it." (Matt. 7: 13, 14, R. V.)

But their baptism unto Moses in the cloud and in the sea is a type of Christian baptism. Between the type and the antitype there is always a striking likeness. When were they saved from their enemies, before the passage of the sea or afterwards?

After the Israelites had passed through the sea the Egyptians attempted to do likewise. "And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. . . . Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore." (Ex. 14: 27-30.) Where did they lose their enemies? In the sea. Why could not God destroy them there as well as anywhere? Why cannot God bring the sinner in the institution of baptism in contact with the blood of Christ and thus take away his sins? Why not as easily here as in the grove or anywhere else? God saves us, but we must allow him to save us in his own way, as did the Israelites.

After the passage of the sea, and not before, they sang the song of deliverance. "Then sang Moses and

the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea." In infinite mercy and goodness God has offered redemption to us all. It is the part of wisdom and trust to accept of the proffered mercy and be saved on the terms ordained by Jehovah. "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." (1 Pet. 3: 21.) If God saves us by baptism, who has a right to object? May God help us all to know the truth, to love the truth, and to obey the truth. Such will be happy and useful in this world, and a peace and joy unspeakable will be theirs throughout the never-dying ages of eternity. J. C. M'QUIDDY.

FAIRVIEW CHURCH, HUMPHREYS COUNTY, TENN.

The brethren have just put up a new house of worship, near the home of Dr. G. W. McMurry, on Hurricane Creek, and occupied it the second Lord's day in April. Heretofore they had been worshipping at Hurricane Mills, and perhaps some of them at a house above them, on Hurricane Creek. But they were a little inconvenient to both places, and in a neighborhood where a number of the people did not go to either place. So a few brethren went to work, and have put up a neat and comfortable house, and have begun the good work. They propose from this time on to meet there regularly every Lord's day to worship the Lord, and to study God's word, and to teach it to as many as they can induce to attend and learn, whether old or young. They expect to make special effort to interest the young and as many grown-up ones as they can to meet with them, to study, and to learn the way of salvation; and if they persevere in the good work, there is much for them to accomplish in the way of edifying one another and in converting and saving souls. We are satisfied a long and strong effort will be made along that line. Those who are the leaders in the work are decidedly in earnest about the success of the work, and they will hold on. We were with them on the day they began meeting in their new house, and while their number is not large now, we were much pleased at the earnestness with which they started in the good work. They expect to have some preaching along, and occasionally a protracted meeting. We hope there is much success awaiting their earnest efforts. E. G. S.

During the Revolutionary War a Dunker leader named Miller was grievously insulted by a man named Widman, who was afterwards sentenced to be hanged as a British spy. Miller went to General Washington and begged for Widman's life. The commander in chief replied: "I would like to release Widman because he is your friend; but I cannot, even for that consideration." "Friend!" cried Miller. "He is not my friend; he is only my enemy, and, therefore, I want to save him." The General was so touched that he pardoned the man.—The Myrtle.

The idle man is the devil's cushion, on which he taketh his free ease; who, as he is incapable of any good, so he is fitly disposed for all evil emotions. The standing water soon stinketh, whereas the current ever keeps clear and cleanly, conveying down all noisome matter that might infect it by the force of its stream. If I do but little good to others by my endeavors, yet this is great good to me, that by my labor I keep myself from hurt.—Bishop Hall.

The race of mankind would perish did they cease to help each other. We cannot exist without mutual help. All, therefore, that need aid have a right to ask it for their fellow-men, and no one who has the power of granting it can refuse without guilt.—Exchange.

Miscellany.

PERSONAL.

Brother J. P. Lytton, of Lyles, Tenn., preached at Dickson, Tenn., last Lord's day.

Brother W. M. Oldfield preached at Cairo, Crockett County, Tenn., last Sunday.

Brother W. M. Gammill's address is changed from Petersburg, Tenn., to Sardis, Miss.

Brother Joe ("Weeping Joe") Harding preached at Line Street on Sunday. He is now living in West Nashville.

Sidney Barry, an estimable young brother, of Gallatin, Tenn., died last week after an operation performed in this city for appendicitis.

The church of Christ in Covington has just closed one of the best efforts in its history, with Brother B. J. Elston as preacher. Eleven were added to our number—eight baptized and three took membership. We believe others will follow. We thank God and take courage.—Frank Ellmore, Covington, Ind.

Married, on Wednesday, April 11, at the residence of the bride's father, Brother William Hall, of Gallatin, Tenn., Miss Susie Hall to Mr. W. G. Harris, also of Gallatin. The ceremony was performed by Brother E. A. Elam. The Advocate joins their circle of friends in wishing them happiness, prosperity, and long life.

Please publish in the Gospel Advocate the following appointments in Tennessee: Jackson, April 28, 7:30 P.M.; Henderson, April 29, morning and evening; Lexington, April 30, 7:30 P.M.; Scott's Hill, May 1, 7:30 P.M.; Buena Vista, May 2, 7:30 P.M.; Paris, May 3, 7:30 P.M. In company with Brother Smith, I am meeting the appointments that appeared in the Advocate a short time ago. The churches are willing, but need to be more zealous in sounding out the word.—J. M. McCaleb.



EDITORIAL.

Talk for Christ.

The ready succeed.

Sympathize with people in affliction.

"A soft answer turneth away wrath."

We may do much good in the world if we will.

Give your money cheerfully in a good cause.

A man with a beam in his eye can see faults in God.

The man who feels that he knows it all has yet to learn himself.

Help given to people in trouble always brings in fine returns.

The closer a man follows the Lord, the safer leader is he of the people.

Men who follow the Lord "from afar" nearly always "fall from grace."

Giving will never bless the giver unless it is done freely and cheerfully.

It is so easy to condemn ourselves in pronouncing condemnation upon others.

The man who lives near the cross of Christ is always a great power for good.

The man does not serve Christ who first asks permission of the world to do so.

The man who is afraid of abuse will never accomplish much good in the world.

It is never safe to follow the preacher, only as he follows the Lord Jesus Christ.

When a preacher loves his salary better than the Lord Jesus Christ, he is a failure.

A happy future awaits the man who does right regardless of what the world thinks about it.

If we all would say a kind word every day to our associates, how full the world would be of sunshine!

Christians are to be a peculiar people, zealous of good works. The call to come out from the world and be separate often means sacrifice and sorrow. This separation does not simply mean from leisure, self-indulgence, and closest friends. This is a one-sided view. The child of God should be separated from unrest, discouragement, loneliness. This means to be separated "unto the gospel of God." The man separated unto the gospel of Christ will be filled with strength, joy, and peace. The Christian is separated unto the infinite and unchangeable love of God. He is separated unto the purest and noblest ideals of life, and is moved by the loftiest aspirations in his actions. It is a glorious thing to be separated unto the gospel of God.

As we study the great, ever-open book of the world's biographies, we find little trace of "luck" upon its pages. Gladstone worked eleven hours a day, even in youth; Pasteur, the great French scientist, spent whole days and nights in the laboratory; Agassiz copied book after book that he needed, but could not buy, and learned them in the copying; Prescott, the historian, almost wholly blind, traced out his notes with incredible care and labor, and spent ten years on one book, toiling ceaselessly every day; Lincoln worked all day at the hardest manual labor, and studied by the firelight hour after hour. Greatness is no sudden or unearned affair; it is the victory of a powerful nature, developed by thorough preparation. Of the two elements of greatness, the world and the individual are the better off for preparation without unusual power than for unusual power without preparation.—Forward.

The baby was taking his first steps, uncertain and faltering; but he was very proud, crowing and laughing over his achievement as he tottered across the floor with his mother following, her outstretched arms encircling, but not touching him. There is a lesson in this for all God's children. God is ever present with them to protect and shield them from all harm. The Lord said: "Fear not, Abram; I am thy shield, and thy exceeding great reward." We may often fancy that we are going our way alone; we may feel that we are deserted and alone in the world; but God is always with us, and never leaves nor forsakes us, but will support and succor us as long as we walk with him. When we turn to Satan, he can no longer be our walking companion. When we are in the "narrow way," he leaves us free to take step after step, to do the wise and noble thing, but he is ever present to uphold and protect us. How sweet and assuring are all these promises of the Lord Jesus Christ!

The command is clear, inevitable: "Go ye into all the world, and preach the gospel to every creature." But it is impossible, we say, and the eager excuses rush to our lips; there are home duties laid upon us, and must not home come first? Or we are frail in health, and only the strong can be sent. Or perhaps we have tried to go

and the way has been closed before us, and so of our necessity we make the compromise: Go or send. Yet that was not what Christ said. The Master's word had no alternative; it was: "Go ye." But how we misread it sometimes! Who can tell where the world begins? It may be across the street, at our next neighbor's—nay, even at our own doorstep. When we thought that we were hindered, was it not because we were trying to go to places of our own choosing, not God's? The command still claims our obedience. Are we "going" day by day through the familiar paths about us preaching the gospel of love and joy and strength and power? Or have we been trying to still our consciences with the annual missionary offering and the contents of our mite boxes? Ah, the lives we might be living, and are not; the joy that the Master left for us which we will not take!—Forward.

How fleeting, how transient, are all things earthly! The joys of this world come and go like shadows. But there is a comforting thought in the midst of all this: "In my Father's house are many mansions" (the Greek has it "abiding places"). The thought is one of permanency—things that last. In our Father's house there are many things that last. That is a comforting thought in the hours of gloom and sorrow. Things change so in this life! Vigor, youth, and beauty, while we are clinging to them, slip away from us. We spend long years in building homes for ourselves and those we love, fashioning it all after the pattern of our happy thoughts; then a single night may blight all our labors and the dreaded Reaper may steal away forever the light of our home. One by one we behold the friends who are the life and joy of our lives go down the Silent Way. Even our very life work may prove a failure, may fail us at the last, and leave us sitting under the willows, with a broken heart, and sighing with the wise man: "All is vanity and vexation of spirit." But that is only the earthly side of it. In the sweet beyond, strength, beauty, joy, work, friends, home, loved ones, angels, Christ, and God are all waiting to welcome us home. There they will never steal away from us, but will abide forever.



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Queries.

Brother Lipscomb: I have some scripture I cannot harmonize. Please explain the following through the Gospel Advocate: Jacob saw God face to face. (Gen. 32: 20.) Moses saw God's back parts, but not his face. (Ex. 33: 23.) "No man hath seen God at any time." (John 1: 18; 1 John 4: 12.) I do not think the Bible contradicts its word, but these verses do not agree, one with the other, to me. The Lord put a mark on Cain, and he went to the land of Nod, and there knew his wife. (Gen. 4: 15-17.) Some people tell me Cain's wife was his sister. I cannot find who his wife was. It says he knew his wife in the land of Nod. Some tell me the mark put upon Cain made him black, and that is where the Ethiopian, or negro, race sprang from. I know Moses married an Ethiopian, but I cannot find where it says Cain was black.

A SISTER.

Jacob had only met the angel of God, not God himself. Mortals who met angels were so overawed by their presence they called them "God." We have a number of examples of this. So Jacob called the angel "God." No one knows what the mark put on Cain was. Our sister can make as good a guess as any one else. Of course when there was but one family brothers married their sisters. When it says Cain knew his wife it does not mean he was acquainted with her; it means he had intercourse with her; so a child was begotten. "Know" is so used as to Joseph and Mary (Matt. 1: 25), and in other places, and is so defined in the larger dictionaries.



Brother Lipscomb: Is there any harm in a church member playing social games of cards at home? Does the Bible condemn such? L. M. NEALY.

Playing cards under such or under any circumstances is undoubtedly wrong. Christians are commanded to avoid the very appearance of evil. "Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of. . . . Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. . . . It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." (Rom. 14: 15-21.) "But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." (1 Cor. 8: 12, 13.) Certainly card playing comes under the condemnation of all these scriptures, with a number of others. Card playing is the commonest method of gambling, stands associated with it, and leads to it. People learn to play cards and are then continually tempted to gamble. This is especially so with the young. I do not see how a man could encourage gambling more effectively than by encouraging them to play cards. It would be more effective than to encourage gambling directly. If this were done, men would see the evil and draw back; but they are encouraged to play cards as an innocent pastime, and then they are brought under the influence of the gambler. Many youths are tempted and led into gambling by virtue of having learned to play cards. No Christian can set an example that so certainly leads into the most ruinous sins and practices that carry so many down to ruin. The Christian is to set examples of good, not of evil; examples that draw men away from the paths of ruin, not those that drag them down. The social game of cards, the social dance, and the social dram are all of a class that lead to much evil, and no good. It would be hard to tell whether gambling, or drunkenness or lewdness is the more corrupting and widespread evil. They go hand in hand, and the young are led into the temptation by these social games in which they engage, and to which they are encouraged at the homes of professed Christians. But no one whose heart is under the influence of the Spirit of God can encourage in these practices that

bring evil. A man cannot do this and maintain the respect of his fellow-man as a Christian.



Brother Lipscomb: When a church of Christ forsakes the right way of the Lord by uniting in all progressive movements which are destroying the union and harmony of the one body and supplanting by innovations the true worship of God, should the members of such a church be fellowshipped as brethren in the Lord or as Jesus required (Matt. 18: 17), and Paul commanded (2 Thess. 3: 6; Rom. 16: 17)? Ocala, Fla.

J. H. M'CLYMONDS.

Unless a person is true to himself and to his own convictions of right, he can never be true to any person or principle. He cannot be true to God and his teaching unless he is true to his own sense of right. A man who is not true to his own convictions of right cannot be true to God. God requires all of his service to come from an honest and true heart. "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." (1 Tim. 1: 5.) A man ought not to do violence to his convictions of right in any service to God. God will not accept such service. A church, like a person, is judged by God according to the sincerity of the desire to do the will of God, and not according to his attainments—that is, a church or a person may really know but little of the will of God, but doing that little faithfully and loyally to God as the Ruler, God accepts the service and the church or person is approved of him. Another person or church may know much more of the law of God and yet be not loyal and true to it; may set aside, add to, or take from what God has commanded. This church or person will be rejected of God. The true test of a servant of God is a determination from the heart to do in all things as God commands. Whoever claims the right or shows the desire to depart from the order of God is disloyal to him and will be rejected by him. "Whereto we have already attained, let us walk by the same rule, let us mind the same thing." (Phil. 3: 16.) Christians may have attained different degrees of knowledge of the divine will, but so far as they have learned it let all walk by the will of God. A church that is trying sincerely to follow God, even though it knows but little of the truth, is accepted of God, and must be accepted and helped by all his followers. But when a church shows a determination to set aside the order of God, or shows indifference to his order, it shows disloyalty to God and is to be rejected for its disloyalty; and a true child of God cannot work to build up a church that manifests this spirit of disloyalty. This disloyalty can be shown in little things just as in great ones, just as our first fore parents showed their disloyalty to God in a seemingly small matter. The great thing with every child of God is to cultivate a spirit of loyalty and fidelity to Christ Jesus and do nothing that encourages a disposition to set aside God's law. One of the most blameworthy and absurd courses is to cease to meet with those going wrong, and then do nothing. Where two or three are gathered in his name Jesus is in their midst, and the obligation rests on all his followers to meet and worship him in his appointed ways. Fidelity on the part of the Christian is demanded; then leave results with God, and he will bear testimony against all departures from the will of God.

WHAT CATHOLICS AND EPISCOPALIANS SAY.

Archbishop Kenrick ("Baptism," page 1741) says: "The change of discipline which has taken place to baptism should not surprise us; for, although the church is but the dispenser of the sacraments which her divine spouse instituted, she rightfully exercises a discretionary power as to the manner of their administration. She cannot change their substance. Baptism essentially consists of a washing with water under the invocation of the three divine Persons. She cannot substitute any other liquid, however precious, or any other formulary. The ablution can in no cir-

umstances be dispensed with, but the manner of making it can be more or less solemn, according to her wise discretion. Immersion was well suited to the Eastern nations, whose habits and climate prepared them for it, and was therefore practiced in the commencement, whenever necessity did not prevent it. Cases, which were at first exceptional, gradually multiplied, so that at length the ordinary mode of baptism was by affusion. The church wisely sanctioned that which, though less solemn, is equally effectual. The power of binding and loosing, which she received from Christ, warrants this exercise of governing wisdom, that, the difference of time and places being considered, condescension may be used in regard to the mode of administering the sacraments without danger to their integrity. It is not for individuals to question a right which has been at all times claimed and exercised by those to whom the dispensation of the mysteries is divinely intrusted." (Copied from J. T. Christian's Book on "Baptism.")

Pope Pius IX. approved Haydock's "Notes on the Douay Bible." On Matt. 3: 6, he says: "The church, which cannot change the least article of faith, is not so tied up in matters of discipline and ceremony. Not only the Catholic Church, but also the pretended reformed churches have altered the primitive custom in giving the sacrament of baptism and now allow baptism by sprinkling and pouring water upon the person baptized." The Catholic bishops accept this as standard authority. Cardinal Gibbons, the foremost Catholic in the United States, says: "For several centuries after the establishment of Christianity, baptism was usually conferred by immersion, but since the twelfth century the practice of baptizing by affusion has prevailed in the Catholic Church, as this manner is attended with less inconvenience than baptism by immersion." ("Faith of Our Fathers," page 2757.)

The Rubric of the Episcopal Church to this day requires immersion, except the subject be in ill health. Bishop Coxe, of Buffalo, N. Y., says: "The word means 'dip.' . . . In the Church of England dipping is even now the primary rule, but it is not the ordinary custom. . . . It never has become obsolete. I myself have baptized by dipping both adults and babes. . . . I wish that all Christians would restore the primitive practice." Dean Stanley says: "Baptism was not only a bath, but a plunge—an entire submersion in the deep water. . . . This was the part of the ceremony that the apostles laid so much stress on. It seemed to them like a burial of the old, former self and the rising up again of the new self." Dr. Geikie, in his "Life of Christ," page 276, says: "It was hence impossible to see a convert go down into a stream, travel-worn and soiled with dust, and, after disappearing for a moment, emerge, pure and fresh, without feeling that the symbol suited and interpreted a strong craving of the human heart. It was no formal rite with John." Dean Alford says: "The baptism was administered in the daytime, by immersion of the whole body." (Greek New Testament, Vol. I., page 20.)

There is now manifested a desire among many leading Episcopalians to return to the practice of immersion as the one undisputed baptism. All real scholars and men of character that rise above a narrow party spirit agree both as to the meaning of the word and the early practice of the church. What we now plead for is that the question may be put on the true issue, and not be obscured by false issues. The whole church or churches of the past and the candid scholarship of all ages stand for immersion as the thing commanded and as the practice of the early church. Let this be agreed to. The leading men of the churches who practice affusion are responsible for the deception on this ground. The little, narrow partisan who is tempted to testify that he copied Groves' Lexicon as defining "baptizo" to pour or sprinkle is guilty of willful and personal falsehood that ought to exclude him from the countenance of honest men; but intelligent men who accept such help in maintaining the practices of the church, and do not both correct the wrong and stop the misrepresentations, partake of these sins and are responsible for them. Men should be frank and candid on the subject of religion above all other things, and should reject all falsehood to support truth. Falsehood never aids truth. Let the truth, as it is, be seen by all the people. Any other course will make him who accepts false grounds for the support of his position responsible for the wrongs and mistakes of the ignorant and the deceiver. D. L.

The lover of the soul is the true lover. The lover of the body goes away when the flower of youth fades; but he who loves the soul goes not away, so long as the soul follows after virtue.—Boys' Lantern.

Home Reading.

A MIRACULOUS MEDICINE.

A well-dressed, intelligent man entered a Christian hospital in China recently and requested treatment. The medical missionary examined him closely and asked many questions. Some facts were learned without questions.

The man was evidently educated, and from the better class; but his tastes were low, his character was depraved beyond the average, and he was a combination of good and bad to a remarkable degree. His dress and intelligence were in keeping with his statements that he was the chief—we may call him "the mayor"—of a large town, and one of the wealthiest in it.

His disease, though serious, was not hopeless, and he was told that if he would remain a few months in the hospital, he might return home cured; but to insure favorable results he must submit to all the rules of the hospital. The mayor proved a good patient. Not only did he obey the rules, but he did his utmost to regain his health; nor did he neglect the religious services in the hospital. Perhaps he thought it would impel the physician to show greater attention to his case, perhaps he supposed there was some healing power in the daily preaching and other Christian worship; for he attended regularly.

He became interested in the gospel preaching, and no less in the gospel practice; for he saw that the poor, who had nothing whatever to pay, received just as faithful treatment as was given him, and that the missionaries did what they promised. Patient after patient was sent home cured, and several were dismissed who had in the hospital become "every whit whole." The spiritual change in them was so real and so great that the mayor saw it had been caused by something of which he had no knowledge. He could not explain it, so accepted their statements that it was caused by the mighty and merciful power of the true God.

Long before he was cured the mayor discovered that another and far more serious disease was working ruin in his soul. He became a patient of Jesus, the great Physician, and gave himself to him for salvation. The change in the moral character of the man was greater and even more rapid than the change in his physical self. He left the hospital cured, and evidently a Christian.

Some time after this patient was discharged a woman called at the hospital and asked for the doctor. When requested to make known her wants, she said that she had come to get a remarkable medicine which had cured the mayor of the city in which she lived. She then described the mayor and the town, and so made known her home.

"For whom do you wish medicine?" she was asked.

"For myself."

"Why do you wish medicine? What disease have you? You appear to be well and strong."

"I have no disease, but wish the same kind of medicine you gave to the chief man of our town."

"But he had a serious disease, and you say that you have none. We only give medicine to the sick."

"I do not know what disease he had, but I do know what kind of a man he was; I know that he came from this place entirely changed, and every one says it was because you give such good medicine. Now, I want some of the same."

"Tell us your difficulty and we may help you."

"Let me tell you first about him, then you may learn something about me. He had a fearful temper, and, when angry, beat his wife, children, and servants, so that all were afraid of him. His language was so vile that the worst men and women were almost ashamed to listen to him. We were all ready to run and hide when he was angry or excited; and as for gambling, he was the worst in the town. He would rather gamble than eat or sleep, and often took no time for either when he found those willing to play whom he selected. He made the children imitate him, and when they saw that the richest and chief man of the town was guilty of such evil, they thought they could copy, and they were rapidly becoming bad. Our town became notorious as a place for gamblers, and good people wished to leave. Though all good men and women wished better examples set for the young, they dared not complain of the mayor, lest he should become angry and punish, if he did not kill them.

"But all this is so changed since he came back. He tries to control his temper, and hardly ever gets angry. He is always gentle, kind, and loving to his family now, whereas he was so only once in a while

before. His mouth is clean, and for days at a time not even his wife hears a vile word from him. What is more wonderful still is that he has given up gambling. He neither gambles himself nor will he allow others to do it.

"The people have wondered greatly; nor could they explain the change. But he says that it is all owing to what he received here. My husband asked him one day if the medicine of foreigners had made such a change in him, and he said it had. Though we do not care for foreigners very much, we do if they can give medicine that will change men so entirely. It is remarkable. People in other towns wonder at the power of your medicine, and praise it. Surely, it is wonderful.

"Now, I want some of it for myself. To tell the truth, I am not as kind to my neighbors, nor yet to my children, and not even to my husband, as I should be. I become very angry at times and beat my children, but I cannot help it; the anger comes before I am aware. My mouth is not always clean; I use bad language when angry, and I must have that medicine to cleanse it. It is wonderful medicine, and I must have it, no matter what it costs."

Could there be a better testimony for the gospel? And it was the testimony of a heathen who did not know that it was the religion hated by her people which had wrought that change in the chief man of her town, and through him in the town itself.—Ex.



THE CARE OF SQUIRRELS.

Some boys and girls think it necessary to their happiness to have a pet squirrel. Though the custom of catching these frisky little creatures and depriving them of their liberty is not the kindest thing, yet a pet squirrel can be made happy in captivity if properly cared for.

Do not cage striped or black squirrels. The first are too timid and the latter too wild to tame. Select the little gray squirrels that rather like captivity and are easily taught tricks. Red squirrels, too, make handsome pets and like to be handled.

If a squirrel is to be bought, look carefully for signs of ill health. See that the teeth are perfectly white; for yellow teeth indicate age, and an old squirrel is not easily tamed.

The fur, also, should be closely observed. It should be sleek and glossy and the eyes bright; dull eyes and dry, lifeless fur are sure signs of a sick animal.

The feet must be perfectly clean, as dirty feet are another sign that the sick squirrel has lost all pride in its personal appearance and will soon die.

Having secured just the squirrel you wish, your next thought will be of suitable quarters for the little captive.

Do not restrict him as to space, and give him every comfort possible.

The squirrel, in beginning its housekeeping, will set apart for its sleeping room a place in the cage remote from the public gaze. A wheel is an absolute necessity, since this is the only exercise the squirrel has.

The squirrel's diet should consist of dry bread, a little boiled potato, and on rare occasions a bit of cooked meat, and always plenty of nuts—those containing the least oil preferred.

Patience and kind treatment will win you the affection of your pet. In all your dealings with him remember to do as you would be done by. If he is inclined to rest in his sleeping retreat, do not force him from it nor compel him to enter his wheel when he is unwilling.

Always give him his meals yourself, and have some special call or whistle which summons him to his meal. He will soon learn to answer to this call, and before long will feed from your hand, run over you, and poke his inquisitive nose into your pockets.—Birds and Animals.



FOR THE MASTER'S USE—A PARABLE.

The writing desk lay open. Its owner had been called away in the act of beginning an important letter. On it were laid a sheet of Note Paper and the Envelope; beside it stood the Ink Bottle, and close by lay the Pen, the Blotting Paper, and the Penwiper. The silence of the room was broken by the Note Paper speaking to his companions.

"You needn't look so consequential," it said scornfully; "it is on me the letter will be written."

"Yes," said the Pen, "but you forget it is I who write it."

"And you forget," said the Ink, "that you couldn't write without me."

"You needn't boast," said the Ink Bottle, "for where would you be but for me?"

"It is ridiculous of you all to be so conceited," interposed the Blotting Paper; "only for me what a mess you'd be in!"

"And may I ask," said the Envelope, "what use would any of you be if I did not take the letter safely where it is to go?"

"But it is I who write the directions on you," snapped the Pen.

"Dear sirs, please stop quarreling," gently said the little Penwiper, who had not spoken yet.

"What have you to say?" asked the Pen, contemptuously. "You are nothing but a door mat;" and he laughed at his own wit.

"Even if I am only a door mat," said the Penwiper, humbly, "only for me you would be so rough with dried ink you couldn't be used. And that is all any of us are good for—just to be used. We might all stay here for the rest of our lives, and not all of us put together could write that letter. Only the hand of our master can do that."

"I believe he's right," said the Envelope and Note Paper together.

"Yes," said the Ink. "It was foolish of us to forget that we can do nothing unless we are used."

"True enough," murmured the Ink Bottle. "For what use would I be if you were not in me?"

"Yes, to be sure," said the Blotting Paper, "we ought to have thought of that."

"Indeed, yes; and I'm sure I beg your pardon, Mr. Penwiper, for calling you a door mat," said the Pen, in a very humble voice.

"Please don't mention it," said the little Penwiper, "but I do think we would all be happier if we would just do the best we can, without being jealous."—Our Young Folks.



JOE, THE BOOTBLACK.

Down Connecticut avenue, city of Washington, came Joe, one fine day, whistling and singing, gazing nowhere in particular, when a boy twice his size "dared" him to fight. Joe accepted the invitation with vigor, but soon got the worst of it. They rolled over and over on the dirty pavement, Joe howling with pain and rage at his tormentor, who finally left him to his fate.

Mrs. Hayes came out of a house just opposite, where she had been calling, and was attracted by the groans and wails of a child. Seeing Joe, she walked across the street, beckoning the driver to follow. The blood was running down the poor little face, his eyes were shut, and his clothes were torn. In her elegant costume, Mrs. Hayes knelt by the boy, wiped his face with a dainty bit of lace, and in a strange, gentle voice asked kindly about his pains. He concluded he must see what it meant. While the big boys were stepping down to Sampson alley he sat up at Mrs. Hayes' feet, looking into her beautiful eyes with all his might, and said at last: "O, no, ma'am! I never, never will fight a boy again; not a big boy, anyhow."

Sampson alley was thrown into confusion to see Joe Davis come home in an elegant carriage; to see him lifted out by a driver, and carefully handed to the washerwoman mother. And when Mrs. Hayes said at leaving, "Remember your promise to me, Joe, and as soon as you feel well come to the White House and ask for Mrs. Hayes," Joe's mother sat down on the doorstep speechless. But Joe waved his little dirty hand and screamed after her: "Yes, ma'am, I've fit for the last time; an' I'll come roun', I will."

In two days Joe appeared at the rear door of the White House. The servants refused to speak to the madam for him. He marched to the front door, and said: "Mister, I must see the lady; she told me to come."

The doorkeeper made all things easy for him, and in a few moments Mrs. Hayes was welcoming him with smiles and pleasure as an honored guest. She walked with him through the conservatory and grounds, told him about her Sunday school, and told him also of her newsboys' evening class, taught by a dear young friend.

Very proud, very happy, and wholly content with life, Joe went home from his first visit to the President's wife. He was a new Joe in a new world. From that day he rose from a bootblack to a school-boy. Not a Sunday was he absent from Sunday school. From school to store; then to business. At present Joe is a bookkeeper on Pennsylvania avenue. When he read the news of Mrs. Hayes' death, he said: "She was an angel long before she died."—Selected.

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Editorial.

MAGNETIC HEALING, OR HYPNOTISM.

We have been asked to write something on this subject, and the trouble is, we know very little about it to write. We have long been hearing of something called "mesmerism," "clairvoyance," and such like things, but have never known much of what there is in these things. It seems but rash to doubt that there is something in them.

It is claimed that mesmerism was first made known to the public at Vienna, about 1775, by a man named "Mesmer," and hence the name. Mesmer was a German physician, and when the matter of mesmerism was first developed, he thought he would astonish and revolutionize the world with it; but his expectations largely failed, and he spent the latter part of his life in obscurity. Mesmerism has never been regarded as a science, because there are so many things about it that cannot be satisfactorily defined or explained. It is in some sense a development, or a result, of animal magnetism. Animal magnetism is but another name for some sort of electrical power or influence by one person over another, supposed to be exerted through some power of electricity. All men are supposed to have more or less electricity connected with their mental and physical organization. Some are supposed to possess this in much larger quantity and force than others. A man of strong mental and physical power may have very strong development of electrical power over those of feebler mental and physical organization, and can mesmerize, or hypnotize, them, and carry them through the varied stages of these things, whatever they are. Hypnotism seems to be only a larger and fuller development of what has heretofore been called "mesmerism" and "clairvoyance."

Clairvoyance is a degree of mesmerism in which an individual ceases to be himself, and is controlled, mentally and physically, by the will of the operator, and can tell anything the operator knows, if he wills it. On account of the connection between the mind and the body, and the power and influence the mind has over the body, and the power that one mind may have over the mind of another, and through the mind over the bodies of others, healing powers have been claimed all along the line; and that something has been done along this line can hardly be doubted, since sickness has been both induced and healed by the power of the mind over the body. But that anything has been or can be done beyond this is not admitted. Comparatively little is known about electricity and its connections with the mental and physical organization of man; and it may be that the less that is known about it, the better for all concerned, for there is scarcely any blessing from God that has not been turned into a curse by man. We doubt not that this power of electricity has been perverted into a curse by very many in this world, and in this age, as well as former ages.

Paul speaks of a people who had "walked according to the course of this world, according to the prince

of the power of the air, the spirit that now worketh in the children of disobedience." (Eph. 2: 2.) Here he speaks of a power of the air, of which Satan is prince—that is, a power which Satan uses as a means of inducing or bringing about disobedience, disregard of the authority of God on the part of man. This power has been used in different ages, in different ways, and under different names, but is most likely the very same power. This connection of electricity with the mental and physical organization of man is a great blessing, the removal of which would likely bring blight and ruin upon man. But it can be easily perverted, by shrewd and designing men, into a very great curse. This was done in the days of Moses and the ancient Jews, as is plainly indicated by the word of God. "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee." (Deut. 18: 10-12.) Some of the things mentioned here were very much the same as modern spiritualism, such as holding communication with familiar spirits and necromancy, or bringing back information from the dead. This is just what modern spiritualists claim to do; and whether anybody really communicated with the spirits of the dead or not, the Lord enacted a law against it, with a penalty of death to those that persisted in it, and God would hardly enact such a law, with such a penalty, against a thing that could not possibly take place. At all events, it was necessary in God's divine arrangements to protect his people against these things. He told the Jews plainly that they should not suffer such to live. While the people then may not have understood anything about electricity, this was doubtless the very power and channel through which these things were carried on, whether real or pretended. Those claims of communicating with familiar spirits, necromancy, modern spiritualism, mesmerism, hypnotism, magnetic healing, and all such like things have their origin and development in electricity. This is the power by which all these things were and are carried on. So all these things, as carried on to-day, are in very bad company.

When I was a boy spiritualism was carried on through table tipping. I have been told that if a handkerchief or garment of silk were put on the table, so as to be between the hands of the operators and the table, they could not move it a particle. I never saw it tested; but silk is understood to be a nonconductor of electricity. Now, I do not mean to say that there is any such thing as actual spiritualism; but if there is, all such power is from Satan, and the whole tendency of it is to take people from the Bible, and accomplish their ruin, both in time and for eternity; and whether it be a reality or only a fraud, the tendency to ruin is just the same to all that believe in it. Neither do I mean to say that mesmerism, hypnotism, and spiritualism are the same things, but they are certainly all carried on through the same channel—electricity; and this puts all of them in very bad company, to say the very best. If it should so turn out that electricity is the power of the air, as spoken of by Paul, that the prince of this world dominates for evil and leads men away from God, that makes it awfully dangerous for men that want to be the servants of God to have anything to do with any of them; for if a man begins to tamper with one, that may lead into others until it may lead him to ruin. The safe thing is to touch not, taste not, handle not. Modern magnetic healers claim to do much of their work by hypnotism.

I have just examined a copy of a journal of "Suggestive Therapeutics," in which a number of cures are claimed to have been in large measure accomplished by the aid of hypnotism. Some of these things, if true, are rather marvelous. However, I do not believe all that is on record in that journal. But some people doubtless do, and that opens the way for deception and fraud. So in a moral or religious point of view, I am sure it is best to let hypnotism severely alone. So far as cures are concerned, there can be nothing in it beyond the influence that the mind has over the body, or that one mind can have over another's mind and body. This is as far as man, as such, can go in such cures. If there is anything in these cures beyond these natural influences of mind over mind, and mind over both mind and body, then its origin is evil, and there can be no permanent good in them for man.

Since the apostolic or miraculous age, there is no

evidence that God has ever healed one single individual by any direct or miraculous way, and any claims of such cures are frauds out and out. They are either utterly false, or, on the other hand, they are from Satan, the great enemy of souls; and in this case, of course, there can be nothing of good in such things for men that want to do good and serve the Lord. Everything that is true and honest in the matter of healing, that is legitimately in the reach of man, can be secured without hypnotism; and anything that has to be secured through the power of the devil had better be let alone.

In this matter of hypnotism there is a strange and inexplicable power exerted. According to the claim of those that perform it, they can bring those upon whom they perform it thoroughly under their power, mentally and physically, and can keep them so considerable periods of time; and this being true, it puts a very dangerous power into the hands of designing, bad men. But I do not mean all are bad men. The idea, however, of a wicked man holding such power over a woman is suggestive of no good, but of much evil. It is only the stronger minds that can exert such power over the weaker, or such as give themselves up voluntarily to be so influenced, and this fact circumscribes the power of bad men to do evil on this line; while all should watch as well as pray.

I should have to be thoroughly converted on the subject before I would ever allow a hypnotist to experiment on me; for, while I believe I could resist their power, I believe in avoiding all appearance of evil. Anything that has any possible wrong in sight had better not be indulged. There is not only the question of morality in it; there is the question of mental or physical injury in it to the performer. I have heard two men say that it had a very weakening and injurious effect upon them to perform it. It is exhausting. It takes about all the electric or magnetic power that any man has to thoroughly hypnotize another; and a man that has any sort of weakness of physical organization had better, for his own good, keep out of the way of all such risks; and those that have any sort of ailments, and wish them cured, had better try legitimate and safe remedies and means of cure, and let these things, that are at best doubtful, go to the four winds. I heard one brother say that he had stopped pains in others by slight manipulation and a vigorous exercise of his own will upon the sufferer, which seemed to be a step of hypnotism; but he said he did not like to do it because he said it made him feel so unpleasant afterwards. If there was nothing else to condemn hypnotism, this one fact ought to kill it. The men I heard say these things are truthful, reliable young men. I would therefore advise all, both young and old, to steer clear of such doubtful things. I know of no real good in it; but, on the other hand, there are strong appearances of evil, both to the spiritual and physical man.

There is always something good for a Christian to engage in without rushing into anything that may be fraught with so much of doubt and actual evil as hangs around hypnotism. Besides, a man that takes the word of God, and lives by it closely, will never have any time to throw away experimenting with things that may bring untold evil upon himself and others. We will have to watch and pray continually if we keep ourselves free from the wiles of Satan, who goes about as a roaring lion, seeking whom he may devour. The only safe way is to show this archenemy of man no favors, and to give him no opportunity to get a hold upon us. E. G. S.

Editor of the Gospel Advocate.—Dear Brother: The last time I wrote to you I was living at Dunnington, Ala. Before going there I had returned from a trip through Tennessee, Kentucky, and into Indiana. During that trip I heard considerable talk about the term "pastor," as applied to one who has the pastoral care of a church. None spoke about it except those who denounced it to me. Inasmuch as I have not associated myself with profound teachers in the church of Christ, I am at a loss to know what is the cause of this denunciation. Furthermore, I do not take a church paper of any kind. In the line of religious literature I know nothing but the Bible and that kind of historical matter which is closely connected with it.

In Young's Concordance I find that the word "pastor" is used in the Old Testament eight times, and in the New Testament one time. So far as the religion which we have to live is concerned, we lay the Old Testament aside. The New Testament is the one which we must take up in order to know how to live the religion of God. Notwithstanding that the

From Washington

How a Little Boy Was Saved.

Washington, D. C. — "When our boy was about 16 months old he broke out with a rash which was thought to be measles. In a few days he had a swelling on the left side of his neck and it was decided to be mumps. He was given medical attendance for about three weeks when the doctor said it was scrofula and ordered a salve. He wanted to lance the sore, but I would not let him and continued giving him medicine for about four months when the bunch broke in two places and became a running sore. Three doctors said it was scrofula and each ordered a blood medicine. A neighbor told me of a case somewhat like our baby's which was cured by Hood's Sarsaparilla. I decided to give it to my boy and in a short while his health improved and his neck healed so nicely that I stopped giving him the medicine. The sore broke out again, however, whereupon I again gave him Hood's Sarsaparilla and its persistent use has accomplished a complete cure. I do not think there will be even a scar left. I cannot speak too highly of Hood's Sarsaparilla and I recommend it every where I get a chance." MRS. NETTIE CHASE, 47 K St., N. E.

Like Magic.

"A complication of troubles, dyspepsia, chronic catarrh and inflammation of the stomach, rheumatism, etc., made me miserable. Had no appetite until I took Hood's Sarsaparilla, which acted like magic. I am thoroughly cured." N. B. SEELEY, 1874 West 14th Ave., Denver, Col.

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ago, for the purpose of caring for them in their declining days; and it now makes our heart ache with sympathy to know that Brother and Sister Sellars, in their old age, have lost such a friend. I never saw her but that she had a pleasant word for every one, and in the most tender and affectionate way did she care for the father and mother of her husband. She was a true friend; an affectionate wife; a loving, devoted, and hopeful mother; and an earnest, faithful Christian. Surely "another angel hath joined the choir." Her many friends and relatives will sadly miss her, but it is true that "we gain only as we lose;" then lift up your eyes to the Father's eye and catch the clear depts of an imperishable hope. Look not upon the darkness of death, but behold the light of life immortal, abundant, and complete. In these hours of grief and sorrow, let us go to the Christ, who can best sympathize with us, and who alone can quiet the troubled heart and wipe all tears away. While we sorrow, we realize that we sorrow not as those who have no hope. May all her relatives and friends so conduct themselves in this life that they may meet her where sickness, death, and sad parting shall be felt and feared no more; but where all will be peace, joy, and happiness forever, and where the presence and smiles of the Lord shall eternally feast the soul.

Fulton, Ky. W. T. BOAZ.

BEASLEY.

Sister Ola, wife of Brother W. J. Beasley, was born on May 12, 1873. She was married to Brother Beasley on March 6, 1894, and in October, 1895, obeyed the gospel of Christ, under the preaching of Brother Holt, at Beardstown, Perry County, Tenn. She lived a consistent Christian life until February 19, 1900, when, at the age of twenty-six years, nine months, and seven days, she fell asleep in Jesus, and her spirit wending its way heaven-

ward returned to God, who gave it. Sister Ola was a zealous Christian; a true, devoted wife; and a tender, loving mother. She leaves a bereaved husband and three small children, besides a great number of relatives and friends, to mourn their loss; but we must remember that while it is our loss here it is her eternal gain up yonder. She was sick for a long while, but bore it all with patience and fortitude, held up bravely to the last, and died in the full triumphs of a living faith, and thus expressed herself only a short time before her death: "All is well with me." To the weeping ones we would say: Weep not as those who have no hope. She is gone, we cannot recall her; but with an effort in the right direction we can rejoin her in the great beyond, where no separation will ever take place. She leaves not an enemy behind, and those who knew her best loved her most. May the Lord's richest blessings abide with the sorrowing companion and little children.

E. L. LEEPER.

Pleasantville, Tenn.

Southwest Texas—Gone Abroad.

On March 16, 1900, the writer and family, in our own private conveyance, started on a visiting and preaching tour through Victoria, Lavaca, and Fayette Counties, our objective point being Midway, Madison County. That is the place where I first lived in this State, where I was married, and where my wife and I both have relatives.

Passing through Goliad, I stopped to see Brother W. S. Dabney a few minutes. He is afflicted with cancer, though I hope he may yet recover. I preached at Nursery, Victoria County, on the third Lord's day, and on the fourth Lord's day I preached at Colony, Fayette County. I have held meetings at both places in the past.

Brethren along the route have entertained us, so that our expenses are light, besides the comfort of a good shelter and the encouragement of a hearty welcome. I am selling books and tracts published by the Gospel Advocate Publishing Company, and taking orders for such as I am not already supplied with.

After visiting and preaching some in Madison and Robertson Counties, I hope to reach home again about May 1. I have no guarantee or promise of financial assistance on this visit for our Southwest Texas mission work, and for aught I know I may return to that field with an empty purse. So those who have it in their minds to fellowship me further in the work should send on as in the past. It will doubtless reach me in good time and when needed. I forgot to say that at our evening service at Colony, one confessed Christ and is to be baptized right away. G. W. BONHAM.

Berclair, Tex.

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General News.

Thousands of acres of corn and cotton have been destroyed in Texas by the floods of the past few days.

The new \$10,000 mining plant now being put in at Lamascota mines, near Alexander City, Ala., will be completed by the first of May.

The fund which is being raised by subscription for the benefit of the widow of the late Gen. Guy V. Henry, U. S. A., has reached \$9,663.

Governor Stanley, of Kansas, has given his indorsement to Charles M. Sheldon's proposal to send a million bushels of corn to the starving people of India.

Major General Otis has been granted leave of absence, and will return to the United States, General MacArthur succeeding to the command in the Philippines.

Mrs. Phoebe A. Hearst has decided to establish a museum of art and archaeology at the University of California, illustrating the history of fine arts throughout the world.

A complete house of steel has been shipped by a Philadelphia firm to Prince Yoshitio, at Tokyo, Japan. He believes it will better withstand earthquakes. Its cost was \$21,481.

The three new battle ships whose designs have been accepted by the naval authorities at Washington will cost \$7,000,000 each, and will be able to cruise seven thousand miles with one coaling.

The old town of Concord, Mass., has just voted an appropriation of \$2,500 with which to celebrate, on April 19, the one hundred and twenty-fifth anniversary of the opening fight of the Revolution.

California is now coming to the front as an oil-producing State. There is a monthly production of above 160,000 barrels, and active prospecting operations are under way which will doubtless soon increase the output.

Reports from South Africa say the British forces have been defeated by General Dewet three times within one week. The slain and wounded reach six hundred. In addition, nine hundred men, with twelve wagons, fell into Boer hands.

Liverpool is the greatest foreign distributing point for American apples, and as many as 100,000 barrels of our apples have been sold there in one week at remunerative prices. London, Glasgow, and Hull also receive immense cargoes of American fruit.

Dr. Florence Zeigfeld, president of the Chicago Musical College, who left the French capital recently, advises Americans not to visit the exposition too soon. Dr. Zeigfeld has been all over the grounds and inspected the buildings, nearly all of which were bare of exhibits at the time of his visit.

In the United States Congress, the Senate Committee on Privileges and Elections decided by a unanimous vote to recommend the adoption of a resolution declaring that Hon. W. A. Clark, of Montana, is not entitled to occupy his seat as a Senator from Montana,

on account of the improper use of money in securing his election.

The whole West and Southwest, including the States of Colorado, Wyoming, Nebraska, Kansas, Missouri, Iowa, Illinois, Indiana, Ohio, and Kentucky, is experiencing a series of rain storms and snowstorms, accompanied by temperature ranging from fifteen to thirty degrees below normal, with heavy frosts over a large section of the wheat belt.

Col. J. H. Lifford, who died recently in Texas, was a personal friend of Abraham Lincoln. He served through the Civil War with the Union forces, and went to Texas at its close. He took with him colonists from Illinois, Indiana, and Ohio to his adopted State, and was probably the greatest colonizer that Texas ever had. For years he had been living the life of a hermit on a little farm which he personally cultivated.

For some time past the reports from the Tennessee prison and branches have been very gratifying. The past month, however, is pronounced by members of the Board of Commissioners the best of the series. The total receipts were \$44,037.60; the maintenance of convicts and operating expenses, \$17,000. The sale of coal and coke aggregated \$33,888.53; the earnings of the main prison were \$10,567.01. The profits for the month were \$27,037.60, or nearly an average of \$1,000 per day.

The Committee on War Claims in Congress reported favorably the bill of Congressman Cox, of Tennessee, to pay ex-Confederate soldiers for horses that were taken from them in violation of the terms of the Grant-Lee surrender. Mr. Cox says he will push the bill vigorously in the House, and believes that it will meet with no opposition. The amount involved cannot be estimated, as it depends upon how many will prove their claims before the quartermaster general, as provided in the bill.

On April 23, 24, and 25, a civil service examination will be held for the position of first-class draughtsman of marine work for the Newport News navy yard. Among the subjects will be applied mechanics, drafting, and general designing. The position pays five dollars per day. On April 26, 27, and 28, a similar examination will be held for the position of mechanical draughtsman at the navy yard. The compensation is the same. On May 15 an examination for statistical field agent of the Fishery Commission will be held in places where there are local Boards of Examiners.

The State Department at Washington has made public a report from United States Consul Fee, at Bombay, which presents startling figures to illustrate the extent of famine in India. Mr. Fee says that notwithstanding the season of acute distress has hardly commenced, the returns far exceed those recorded during the initial stages of the famine three years ago. It then affected only 1,000,000 persons; now the number is 3,500,000, and the daily expenditure is placed at \$84,000. The famine area covers 300,000 square miles, with a population of 40,000,000; and there is a further area of about 145,000 square miles, with a population of 21,000,000, in which more or less distress prevails, and where relief has been or will be given.

The long and bitter struggle over the Puerto Rican tariff bill has ended. The House, by a vote of 161 to 153, concurred in all the Senate amendments. As the bill originally passed the House, it was a simple bill, im-

Cleaning House



Once or twice a year the good housewife has a thorough house cleaning. The house has been swept and dusted every day in the year, but the housewife knows that in spite of vigilance dust accumulates in cracks and corners, and is only to be removed by special effort.

It's the same way with the body. You look after it every day. You take all the ordinary precautions of cleanliness and health. Yet the body needs its special cleaning to rid it of the accumulations of waste and poisonous matter which invite disease. Doctor Pierce's Golden Medical Discovery, taken regularly once or twice a year, would save many a sickness. It purifies the blood, strengthens the stomach, and cleanses the body of poisonous accumulations.

"Last spring I had a severe attack of pneumonia, which left me with a bad cough, and also left my lungs in a very bad condition," writes John M. Russell, Esq., of Brent, Chesapeake Nat., Ind. Ter. "I had no appetite and was so weak I could scarcely walk. My breast was all sore with running sores. I got two bottles Dr. Pierce's Golden Medical Discovery, which I believe saved my life. I cannot express my gratitude to you. I am able now to do very good work."

Dr. Pierce's Medical Adviser, in paper covers, sent free on receipt of 21 one-cent stamps to pay cost of mailing only. Address Dr. R. V. Pierce, Buffalo, N. Y.

posing 15 per cent of the Dingley rates on goods going into Puerto Rico from the United States and coming from Puerto Rico into the United States. As amended by the Senate and agreed to by the House, all restrictions on goods coming into the United States are eliminated, and certain food stuffs and other articles which heretofore have gone into Puerto Rico by executive order are excluded from the operation of the 15 per cent duty imposed on goods entering the island from the United States. A complete scheme of civil government for the island is also attached to the measure.

Under authority of Section 5193, United States Revised Statutes, national banks have heretofore been permitted to deposit with any assistant treasurer of the United States lawful money in sums of not less than \$10,000, and to receive therefor a certificate of deposit, which certificate they were authorized to count as part of their lawful money reserve. Section 6 of the Act of March 14, 1890, known as the "currency bill," repeals this entire section of the Revised Statutes, and in consequence the banks will hereafter be prohibited from counting such certificates as part of their lawful reserve. There are about 14,500,000 of these certificates now outstanding, which are held entirely by the banks in the principal cities of the East, with the exception of two or three Western cities, and are indicated in their reports as United States certificates of deposit. The result of this repeal of Section 6 will be the reappearance in circulation of the legal tenders against which the certificates have been issued.

Floods in the Brazos, Colorado, Rio Grande Rivers, and in other streams in Texas, have done incalculable damage to buildings and lands, besides destroying a number of lives. At Austin the dam of the reservoir was broken and all of water was

precipitated upon the lower parts of the city. The electric light plant was destroyed and the city was left in darkness. The International and Great Northern reports two bridges destroyed between Taylor and Austin. On the Aransas Pass Railroad, the Guadalupe River bridge is gone on the Kerrville branch, and also the Cibolo River bridge on the Gulf Shore Railroad. The Salado Creek bridge, on the Corpus Christi line, had its approaches washed away, and several washouts are reported on the Waco line of the Aransas Pass, and the bridge of that road over the Colorado River at West Point was swept away by the flood from the Austin dam, as was also the Missouri, Kansas, and Texas bridge lower down. The storm was particularly furious at Corpus Christi and Rockport, on the gulf coast.

It was not until 1877 that oxygen and nitrogen, two gases which compose the air, were liquefied. During that year, however, a few drops of liquid oxygen and nitrogen were produced. This was done at great expense. The first drop of liquid oxygen probably cost more than \$5,000. The atmosphere which we breathe contains one-fifth oxygen and four-fifths nitrogen. Many investigations have been made during the past two decades to discover methods of cheaply liquefying the air. Success was not achieved, however, until 1895, when Dr. Karl Linde, of Munich; Dr. William Hampson, of London; and Charles E. Tripler, of New York, each, at about the same time and independently, brought out apparatus which readily and cheaply compresses, cools, and liquefies the air we breathe. Still later Ostergren and Burger have patented a process which is still more successful, and their plant is said to have a capacity of over 1,500 gallons of liquid air daily. All the machines for liquefying air compresses it and cool it by running water; it is compressed still more and cooled again; then a part of the cooled, compressed air is allowed to escape around the tube containing the remaining part, and this cools it still more. This process is repeated until the air which enters the machine comes running out into a Dewar flask as a liquid at a temperature of 310 degrees below zero.

If Your Brain is Tired, Use Horsford's Acid Phosphate.

Dr. T. D. Crothers, superintendent Walnut Lodge Asylum, Hartford, Conn., says: "It is a remedy of great value in building up functional energy and brain force."

Reduced Rates via Southern Railway.

The Southern Railway announces reduced rates from points on its line for the following occasions:

General Assembly, Cumberland Presbyterian Church, Chattanooga, Tenn., May 17-24, 1900. Tickets will be sold at one fare for the round trip; selling dates, May 15-18, inclusive, with final limit to return on May 26, 1900.

General Assembly, Presbyterian Church, Atlanta, Ga., May 17-26, 1900. Tickets will be sold on May 15, 16, and 17, limited to return on May 29, 1900, at rate of one fare for the round trip.

General Assembly, Presbyterian Church, St. Louis, Mo., May 17-31, 1900. Tickets will be sold on May 15, 16, and 17, with final limit to return on June 3, 1900, at rate of one fare for the round trip, plus \$8.

For further information regarding these occasions, apply to nearest Southern Railway ticket agent.

Church News.

TENNESSEE.

I preached at Spencer's Hill on the second Lord's day in April to a large congregation. The house was full. They keep up regular worship at this place and use the Gospel Advocate literature. They appeared to manifest some interest in the study of the Scriptures. E. S. B. WALDRON.

Trenton, April 10.—We had a small audience, but a good meeting, here last night. One young woman came forward and made the good confession. A sister who was formerly a Baptist united with the congregation. There was one addition at Bethany on Sunday night. Brother Smith went to baptize her this morning, while I attended to the baptism of the young woman here. Brothers Thornton, Rodgers, and Stiles are here in the cotton factory. They are old friends I knew back at Pinewood in the sweet long ago. They are faithful and true. They want some good man to come and help them. Trenton is a good point to do evangelistic work. If I were laboring permanently in America, it is just such a place as I should like to labor in. Those that can be reached are generally poor, the class Jesus came to save.

J. M. M'CALEB.

TEXAS.

Aubrey, April 9.—Brother J. H. Lawson, of Denton, preached at Pilot Point yesterday and last night, and I preached at Denton. It was an exchange suggested by Brother Lawson. There was one confession last night at Denton. I will preach this week at night at a schoolhouse near here. I preached last week at the schoolhouse near my home, in Hunt County. Let us fill the country with the gospel.

F. L. YOUNG.

Sherman, April 4.—Brother David Walk, my old-time friend, has just closed a series of sermons in the Houston Street Church at Sherman. What a feast of good things night after night! Brother Walk has no fads; there is with him no garish tinsel, no effort at display. His concern is not what the age demands that it may be pleased, but what the age needs—the truth itself. Upon the truth as it is in Christ he relies to convict, convert, and strengthen. How I wish that every community in the land could hear him! To hear him is to be impressed with the height and depth, the grandeur and the glory, of the gospel of Christ, God's own power to save. He has few equals in the pulpit. I am proud of him and of the fact that he is in Texas and that Sherman is his home. O. A. CARR.

Dallas, April 9.—Brother J. S. Dunn closed his labors with us last night, after a stay of about ten months. We deeply regret his departure, and but one ray of light lingers to dispel the gloom of his going, and that is the hope that he will return to again take up the work so nobly begun (though so sadly unfinished) and carry it on, as much as in him lies, to the honor and glory of Christ, our Lord. We feel he has already done a good work here. I do not know the number of additions to the congregation, but I do know that all his "children in the gospel" are very much attached to him. From the first time he stood before us and in a kind and gentle, though forcible,

manner told us of his purpose in coming into our midst, to the present time, he has steadily gained the love of his congregation, until now, as he goes out from us, our hearts are filled with grief. In his first talk to us he told us he had come to us to be one of us; he wanted to share our joys and our sorrows; he wanted to work for the Master and try to save souls; and right well has he filled his place. Shortly after his arrival here our beloved elder, Brother William Lipscomb, was cut down by the hand of an assassin. This was his first opportunity to share our sorrows; and—O!—how good and kind and sympathetic was he to the bereaved widow and her children and to the congregation, for he knew how much we loved Brother Lipscomb. Often was he called upon to preach the funeral of some one in our midst, and always showed a ready sympathy with the sorrowing ones. He was often called upon to unite in marriage some of our young people, and was ever ready to enter into the joys of the occasion. Socially, he was always pleasant and agreeable; so that, in fact, he was one of us. Last Friday, just three days before the close of his labors with us, he was again called upon to sympathize with a bereaved widow and a sorrowing congregation. Another one of our beloved elders, Brother J. A. Ruff, was run over and instantly killed by a freight train. It is a strange coincidence that at the beginning and the ending of his stay with us we should lose two of our much-loved elders. On funeral occasions I have never seen his superior. He always said the right thing in the right place and at the right time. I could say much more, but will close by saying that we all hope and pray that Brother Dunn may yet be made to see that it is his duty to return in the near future, if his life is spared, and take up again the work and carry it on at least till the young members become established in the faith, that they may take up the work and carry it on when we who are on the descending side of the hill of life are gone. May God's richest blessings attend our dear Brother Dunn wherever he may be, and may he bring many souls to Christ, is the wish of one of his best friends.

A SISTER.

Free to Everybody.

Dr. J. M. Willis, a specialist, of Crawfordsville, Ind., will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment, with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, la grippe, and blood poison.

The Pennsylvania Railroad has awarded the initial contracts for the erection of what will probably be the longest solid masonry bridge structure in the world, and which, when completed, will have cost \$1,000,000 or more. The new bridge is to be erected across the Susquehanna River at Rockville, almost adjoining the present structure at that point, which it is to replace, and will require several years to construct. It will consist of forty-eight solid masonry arches, constructed upon Pennsylvania Railroad standard masonry plans of cut stone, each arch being seventy-two feet in the clear, and giving it a total length, when completed, of between three thousand six hundred and three thousand seven hundred feet, and will be built sufficiently wide to accommodate three tracks.

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Great quantities of novels by world's best authors. Splendid and useful encyclopedias. Books on Modern Entertainments, on Artistic Home Furnishings, on How Women May Make Money at Home, on How to Write Letters, on Etiquette, on Profitable Farming, on National History, on Fancywork, on Decorative Painting, on Floriculture; Books of Poems, by Longfellow, Whittier, and Tennyson; Books on Shorthand and Phrenology; on Securing a Business Education at Home, Horse and Cattle Doctor, Everybody's Law Book, Books for Poultry Keepers, Cook-books, books on almost every known topic. Books for old men and young men, for old women and young women. Books for boys and books for girls, and they are given away free. For a complete list of books, send to cents for the beautiful April issue of The Sunny South, and then make your selections. First come, first served. So send at once; do not delay.

**THE SUNNY SOUTH,
Box 436 ATLANTA, GA.**

To Ladies Only.

The wish to be beautiful is predominant in every woman, and none can say she does not care whether she is beautiful or not. Dr. T. F. Gouraud's Oriental Cream, or Magical Beautifier, elicits a clear, transparent complexion, free from tan, freckles, or moth patches, and so closely imitating nature as to defy detection. It has the highest medical testimony as well as professional celebrities, and on its own merits it has become one of the largest and a popular specialty in the trade. FERD. T. HOPKINS, sole proprietor, 37 Great Jones street, New York. For sale by all druggists and fancy goods dealers throughout the United States, Canada, and Europe.

Has Eight Colleges.

Prof. J. F. Draughon, who is well known in the business college work, will on May 1 open a well-equipped business college in Montgomery, Ala. Professor Draughon already has flourishing business colleges established at Nashville, St. Louis, Savannah, Little Rock, Fort Worth, Galveston, and Shreveport. See his ad. elsewhere in this issue, and write for a catalogue at either place.

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"Biographies and Sermons," by F. D. Srygley, is a book that will be read with interest by all true Christians. The price is \$1.50 by mail, postpaid.

Price \$43.65 Shipped C. O. D. Subject to examination.



Best Buggy in America for the money. Leather quarter and back stays, leather cushions and backs, storm apron and curtains. Corning or Piano box, 18, 20, 22 or 24 inches wide. End Springs, Brewster side bar or combination Brewster and coil springs. Painting—Body black; gear, carmine, black or Brewster green. Best work and material fully guaranteed. Surreys, Phaetons, Spring Wagons, Road Wagons, Harness and Horse Goods. Send for free catalogue. Address DEPT. G. SUTCLIFFE & CO. (Inc.), Louisville, Ky.

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Rates, Time and all other information will be cheerfully furnished by

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Send us \$2 for Smith-Peloubet's Dictionary of the Bible, comprising its antiquities, biographies, geography, natural history, and literature, with the latest researches and references to the Revised Version of the New Testament. It has over 800 pages, with 8 colored maps, and 440 illustrations. It is a valuable work of reference. Brother J. C. McQuiddy used this book for a long time in connection with his work on the Gospel Quarterlies and found it more helpful than any reference work used by him. "The chronological tables are very full, and are very carefully arranged, a harmony of the Gospels and an outline of the 'Apostles and their History' being added."



JESSE FRENCH PIANOS

AND ORGANS HAVE BEEN RECOGNIZED AS THE MOST POPULAR INSTRUMENTS IN THE WHOLE SOUTHWEST FOR NEARLY THIRTY YEARS.

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The Bible and Japan.

There is an old Japanese story, told as follows:

"A young fisherman was once strolling along the seashore. A group of unclad, brown-skinned, bushy-headed boys attracted his attention. Something in their midst excited them. The young fisherman drew near to see what was the center of attraction. True to the nature of cruel boys the world over, they were pelting a little turtle with stones. He took pity on the poor little turtle and bought the boys off by giving them a copper each. All the boys ran home, to the village near by, delighted with their new possessions. The young fisherman picked up the little turtle and cast it back into the sea. Many days hence the same young fisherman met by the sea a fair being. She told him she was the same little turtle, now transformed, who had come to thank him for his kindness; that she lived in a palace far out in the sea, where there were many delights. She proposed to conduct him to that fair place, if only he would consent to go. He consented. Once in the sea again, she was only a large turtle that asked the young fisherman to get on its back while they went to the palace of the sea. The young man found all as it had been told. After spending three days most delightfully he felt that his parents would be uneasy and he must return. When he reached the shore he expected to walk up home as usual; but, to his perplexity, he could not find his home. No one to whom he turned could tell him anything about it. He, moreover, was a stranger to all, and all were strangers to him. Out in the village cemetery, back of the village temple, he found some tombstones on which were carved the names of his father and mother, and the dates showed that instead of three days he had been absent three hundred years, which accounted for his strange surroundings."

If a Japanese, after an absence of fifty years, should return to Japan today, he would find himself no less surrounded by a new situation than the young man in the story. The country is called "Old-New Japan." Considering the starting points of each country, America herself has not made more rapid progress than Japan during the last fifty years. Fifty years ago Japan was shut up, like a turtle in its shell, ready to snap at every passer-by. Even villages looked with enmity upon each other, and so little was the common intercourse of the people that every little province spoke its own dialect. Human life, except in the person of a few nobles, went for naught, and the value of the individual was not considered. When a noble died his attendants committed harakiri (suicide), or otherwise threw their lives away. Such a thing as moral purity was unknown. Women were not considered fit to educate, but only

fit to look enticing and serve the lust and selfishness of man. The schools were the Buddhist temples, where the boys were sent to learn how to write and read a little dry Chinese philosophy. If one wished to go a distance of a hundred miles, he generally went on foot. There were no orphan asylums nor other charitable institutions. The petty lords were continually at war with each other, and would sacrifice the lives of thousands for a trifle. The samurai walked the streets with his two swords; he laid them off by his couch at night, and put them on in the morning as a part of his apparel. The feudal lord spent the wealth and strength of the country in digging deep moats, building great stone walls, barred gates, and frowning castles, without which he felt entirely unsafe. He slept within at night and went forth surrounded by an army of attendants in the day. Labor was looked upon as dishonorable, and honesty and integrity were no tests of a true man. The emperor was kept shut up in ignorance, and practically a prisoner, while others usurped the throne.

Such were some of the conditions of Japan less than fifty years ago. All of which are more or less changed at the present day. What has brought about the change? J. M. M'CALEB.

Louisville, Ky.

A Fair Test.

John Wesley's mother once wrote to him when he was in college: "Would you judge of the lawfulness or the unlawfulness of pleasure, take this rule:

"Whatever weakens your reason, Impairs the tenderness of your conscience, Obscures your sense of God, or takes off the relish of spiritual things, Whatever increases the authority of your body over your mind— That thing, to you, is sin."

ECZEMA, ITCHING HUMORS, PIMPLES—CURED BY B. B. B.

Bottle Free to Sufferers.

Does your skin itch and burn? Distressing eruptions on the skin so you feel ashamed to be seen in company? Do scabs and scales form on the skin, hair, or scalp? Have you eczema? Skin sore and cracked? Rash form on the skin? Prickling pain in the skin? Boils? Pimples? Bone pains? Swollen joints? Falling hair? All run down? Skin pale? Old sores? Eating sores? Ulcers? To cure to stay cured, take B. B. B. (Botanic Blood Balm), which makes the blood pure and rich. B. B. B. will cause the sores to heal, itching of eczema to stop forever, the skin to become clear and the breath sweet.

Among cases actually cured by Blood Balm is that of Mr. J. J. Head, of Athens, Ga. He was broken out from his head to his knees; his hands and arms to his elbow were in a terrible condition, and his skin itched awfully; yet he was perfectly cured by using only ten large bottles of Blood Balm.

B. B. B. is just the remedy you have been looking for. Thoroughly tested for thirty years. Gospel Advocate readers are advised to try B. B. B. For sale by druggists at \$1 per large bottle; six large bottles (full treatment), \$5. Be sure the bottle reads Botanic Blood Balm. Complete directions with each bottle. So sufferers may test it, a trial bottle is given away. Write for it. Address BLOOD BALM COMPANY, 15 Mitchell street, Atlanta, Ga. Describe your trouble and free personal medical advice will be given.

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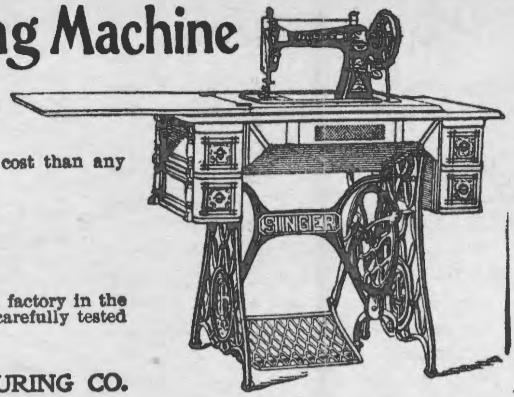
either lock-stitch or chain-stitch.

Built Like a Watch,

at the largest and best equipped factory in the world, where every machine is carefully tested on practical stitching.

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White-Eastes Debate.

This debate was held at Brush Creek, Tenn., beginning on March 15, 1900, and continuing six days. While the weather was so very fair, crowds greeted us each day.

The church question was affirmed three days by each disputant. Brother White took the lead the first three days, affirming: "The church of which I, L. S. White, am a member is apostolic in origin, doctrine, and practice." Scriptural arguments were made to show when, where, and at what time the church of God had its "origin," or beginning on earth. Points of identity were discussed at some length, Brother White showing the church of which he is a member is identical in points of doctrine and practice with the church of which the New Testament speaks so repeatedly. Brother Eastes tried to prove him to be a Campbellite and the church of which he is a member the Campbellite Church, and that it began at Bethany in 1827. He read many extracts from the "Memoirs of A. Campbell" and other authors to prove these charges true, but failed to carry his point. Brother White also introduced a strong argument to show the church of God includes and consists of all Christians. It seems that Baptist preachers cannot evade this argument at all, neither can they meet and refute it; so they let it alone.

Brother Eastes affirmed this proposition: "The Church of which I, T. J. Eastes, am a member is apostolic in origin, doctrine, and practice." Brother Eastes tried to find the establishment, and finally said it was in the days of John, or the personal ministry of Christ. This is as near as he came to it. It was shown that it could not be apostolic before the cross. He showed the doctrine he claimed for the Baptist Church and tried to identify himself with the apostles; but his opponent would not allow him to do it, by showing his errors and claims to be false. Brother Eastes is a "Landmark Baptist," so-called. Therefore he attempted to trace a line of duly-baptized persons from the apostles until now, but signally failed, inasmuch as he himself traced it into "the remotest depths of antiquity," from which it would be difficult to determine what spot gave birth to it.

He was met fairly on his historical arguments. He read from Baptist authors principally to prove Baptist claims; so Brother White read from Baptist authors to disprove Baptist claims, inasmuch as one Baptist author is as authentic as another; so he failed to establish an unbroken line of succession. Baptists themselves say it cannot be done. This must suffice.

C. M. PULLIAS.

FITS permanently cured. No fits or nervousness after first day's use of Dr. Kline's Great Nerve Restorer. Send for FREE \$2 trial bottle and treatise. Dr. R. H. Kline (Ltd.), 931 Arch street, Philadelphia, Pa.

"A Good Maxim is Never Out of Season."

That is apparently what the proprietors of Hood's Sarsaparilla believe, as their advertising is now full of proverbs, old sayings, wise saws, and other quotations. It may be said, too, that a good medicine is never out of season, and we believe Hood's Sarsaparilla is a good medicine, because it does everybody good who takes it. No preparation has ever been placed on the market that won and held public confidence, year after year, as Hood's Sarsaparilla has done and is doing.

There must be a reason for this, and it is found in the remarkable cures that are constantly being effected by its use. Only the other day a gentleman was saying how much this medicine had done for his family. It completely cures scrofula, salt rheum, and all sorts of eruptions; it gives to the young rosy cheeks and a clear, healthy complexion, and is better for them than all the cosmetics ever produced. Women who are weak, tired, and worn out by constant household cares say that Hood's Sarsaparilla gives them a good appetite, sweet sleep, physical strength, and abounding health.

In cases of dyspepsia and indigestion it actually seems to have a magic touch. It is wonderful for giving strength to the nerves and curing neuralgia and nervous prostration. Rheumatism, catarrh, malaria, kidney troubles, etc., promptly yield to its curative power; while for those who are recovering from fevers or other serious illness Hood's Sarsaparilla is indeed the best medicine that money can buy.

To Florida in a Hurry.

That is the way you go on the famous "Dixie Flyer" train, which carries elegant vestibuled sleeping cars through from Nashville to Jacksonville, Fla., by Chatsnooga, Lookout Mountain, Kennesaw Mountain, Atlanta, Macon, and Tifton, leaving Nashville 7:30 A.M. daily, taking up direct connections in Union Depot, Nashville, with night trains from Western Kentucky and West Tennessee. In addition, the "Quickstep" sleeper leaves St. Louis daily at 7:20 A.M., and runs to Jacksonville, Fla., over same route without change. By this route you pass through the largest cities, grandest mountain scenery, and more points of historical interest than by any other line leading to Florida and the Southeast. Berths secured through in advance upon application. Call on or write to W. L. Danley, General Passenger and Ticket Agent, Nashville, Tenn.

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Remember "Allenroc's Book."

NATURE MEANT IT.

When Nature Put Iron Into Your Blood She Meant It.

She did not do it for fun. It was not an accident.

Our bodies need iron, or we would never find it in the blood, in the gastric juice, in the chyle, in the lymph, in the bile, in the pigment of the eye, in the milk, and in other natural secretions of the body.

What is the iron for? It is for strength; it is a food; it is necessary for certain processes of living.

The want of it makes us sick.

How can we tell the want of it?

Paleness is a sign. Weakness, thinness, general debility, depression, nervousness, rheumatism, chills, ague, and lack of ambition and vitality.

All these mean the want of iron.

People who are always ailing, who catch cold and other diseases easily, who suffer from aches and pains, who are too weak to work and too depressed to enjoy life—such people need iron. Do you?

Many remedies for all these ills contain drugs and minerals that are never found in the body unless put there. Can they be natural?

Better take a medicine containing ingredients which Nature uses herself in building up the body.

You would not patch up an iron building with wood.

Dr. Harter's Iron Tonic puts iron in your blood—iron in the form most easily used. Dr. Harter's Iron Tonic builds you up and makes you strong as iron.

"Dallas, Tex., December 15, 1897.

"Dallas News—Gentlemen: Answering your inquiry of to-day, I cheerfully recommend Dr. Harter's Iron Tonic for a general household medicine. I have used several bottles in my family, and for building up the system, loss of appetite, and indigestion it cannot be beat. In future I will always have a bottle of Dr. Harter's Iron Tonic in the house. J. J. BINGON.

"218 N. Harwood."

Dr. Harter's Iron Tonic has been used by and has brought health to thousands. A letter received from one of the most prominent men in Ohio, Hon. J. W. Cruikshank, of Troy, ex-clerk of the Supreme Court of Ohio, will serve as an example. He says:

"For the benefit of other sufferers I consider it my duty to speak of Dr. Harter's Iron Tonic. My wife was an invalid for several years, had lost nearly all vitality; she could not eat and was reduced in flesh to an alarming extent. All medicines failed to give relief until we tried Dr. Harter's Iron Tonic, which restored her usual health and strength in a very short time. Words cannot express our appreciation of this valuable remedy. It is certainly a wonder and worthy of a place in every home."

Sold everywhere.

Sample dose of Dr. Harter's Little Liver Pills and Book of Dreams mailed free.

Address HARTER, Dayton, O.

Dr. Harter's Little Liver Pills do the business.

Dr. Harter's IRON TONIC
MAKES PALE, WEAK PEOPLE
Strong and Healthy.

BLIMYER BELL
UNLIKE OTHER BELLS
SWEETER, MORE DURABLE,
LOWER PRICE. SEE FREE CATALOGUE
TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.
(Mention this paper.)

Jones-Wilkinson Debate.

Brother S. M. Jones (Christian), of Nashville, Tenn., and T. L. Wilkinson (Methodist minister), of Hanover, Ontario, engaged in a public discussion at Jordan Station, about fifteen miles west of Niagara Falls, beginning on Monday evening, February 5, 1900, and closing on Monday evening, February 12, 1900. The following propositions were discussed: "(1) A burial in baptism is the only mode of baptism—i. e., water baptism—taught in the Scriptures;" Brother Jones affirms. "(2) The Scriptures teach that baptism in water is for the remission of sins;" Brother Jones affirms. "(3) Infant children of believers are proper subjects for Christian baptism;" T. L. Wilkinson affirms.

It was agreed that two evenings be devoted to each proposition, but Mr. Wilkinson requested (on Wednesday evening) that the first proposition be taken up again on the Monday evening following. To this Brother Jones agreed.

The discussion passed off with a good attendance, considering the weather, and with less display of partisan feeling than usual. The disciples of this locality were well pleased with Brother Jones in this discussion. He calmly and earnestly affirmed his propositions, quoting again and again the scriptures which plainly supported his position. He also found time to give several powerful and eloquent exhortations to obedience and to take the safe course.

As usually happens, partisans were made stronger, while those with open minds learned something more of the truth. The opinion of the latter is voiced in the following statement, made on Friday evening, at the close of the discussion (privately, of course): "I am neither a Methodist nor a disciple, but I can understand Jones; I cannot understand Wilkinson, and I do not believe he understands himself." L. E. HUNTSMAN.

Tintern, Ont.

Texas Notes.

The church of Christ at Bonham now has W. A. Sewell, a faithful gospel preacher, spending all his time in mission work. Every church in the country should be doing as much of this work as possible. It does not take a large or rich church to do a great deal. It takes a church that is really in love with the Master; it takes a church willing and anxious to sacrifice something for the salvation of souls. The church of Christ at Bonham is neither large nor rich, but they have a good, able preacher spending all his time in mission work, and they support him—not simply promise it. Of course, those who have no one in their midst who can do the preaching they need at home without support cannot do as much work away from home as those who have, but we should do all that is in our power. We should not forget that the Master says: "Go ye into all the world, and preach the gospel to every creature." Those churches that are having no preaching at all or that are only having preaching at home once each month are making slow progress in carrying out the commission of our Lord.

Brother Bishop is now in Japan—as you all doubtless know—busily engaged in the Master's work among the heathen. He and Brother Snodgrass are not asking us to support them; they are working with their own hands; but they can do much good in the Lord's work with the help we may send them. It will enable them to do

work they cannot do without it. Deny yourself some pleasure; send them the money you would spend for the pleasure. It may save a soul. It will be used in the Lord's work.

You may live in a town or neighborhood, within reach of Bonham, where there is no church of Christ. If so, and you think good can be accomplished, write to me or to the elders of the church of Christ, Bonham, Tex., and we will arrange a meeting for you. Do not let having no money stand in your way. It is not money, it is you, we want.

W. A. Sewell preached at Savoy on the third Sunday in March. He will hold a meeting there in July, beginning on the third Sunday.

Last week I was called to Dodds to attend a funeral. The departed one was not a Christian—had not obeyed the gospel of Christ. What an awful thing to fall into the hands of the living God unprepared! Brother, while you have obeyed the gospel, are you sure that you are prepared? We know not the day; we know not the hour. We should ever be ready. This calls for a constant, Christlike life.

Brother E. H. Rogers, of Collinsville, recently preached for us two nights and spent two days in our town. Brother Rogers is a very fine man, and a fine preacher. We always like to have him visit us; he does us good.

Do you realize that your influence and work are absolutely necessary in order that the church where you live may do the greatest possible good? You cannot carry one of your hands in a sling and ever accomplish all the work possible for you. Neither can the church accomplish all the work possible for it without the assistance of you—one of its members.

Will. H. Sewell, of Weatherford, recently spent a few days with us. He gave us two good sermons.

Our missionary is preaching now every night, when the weather will permit, at the schoolhouses about. We hope the brethren near us will take an interest in this work. All we ask is that you will assist us in finding the places where the most good can be accomplished, and help us in arranging for meetings at these places. If you live near any of these places, you should attend and help by singing, encouragement, etc. We can do more good if you will help us in these ways. Bonham, Tex. J. P. SEWELL.

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Evangelical Religion and Liberalism.

In a recent number of *The Interior* a despondent note is sounded over the falling off in the number of accessions to the membership of the "evangelical churches" in America during the past four or five years, and especially in 1898. Our contemporary fears that very soon the statistics will begin to show "a decline, not in increase only, but in membership." It has nothing else to urge but renewed and vigorous efforts on the part of ministers, and also of the individual members of congregations, to stem the tide and reverse this downward movement; and that, no doubt, is the good old Christian way. But is it not worth while to inquire into the causes of this ominous decline? We know of congregations in large towns which are, to all appearance, very prosperous. The attendance is large, both at the principal Sunday services and on certain weekday occasions. As an "institutional church," such a society has its parlors and exhibition rooms, where a round of attractions is presented which would certainly have astounded the Puritan forefathers. In fact, it is the center of the social life of the place, so far as young people are concerned. The question is whether all this has any relation to the purposes for which a Christian organization is supposed to exist. Does it tend, directly or indirectly, to the conversion of souls? Again, the preaching too often exhibits a wide departure from what used to be considered necessary to the character of gospel preaching. It may deliver the gospel of to-day, whatever that may be; it is certainly not the gospel of yesterday. It is doubtful whether it is in any way calculated to arouse the conscience, bring men to repentance, or build them up in the faith of Christ.

At first sight it seems hard to understand why there should not be large and increasing accessions to these "evangelical churches" from the ranks of the young people who are growing up from year to year. We are pointed to the immense numbers who flock into the Christian Endeavor, the Epworth League, and kindred associations; as evidences that religion has not lost its power over the rising generation. But it appears that these organizations are not to any great extent feeders of the denominations which have fostered them; otherwise, surely, there could be no talk of a decline. Is it not the truth that these bodies of young people are really themselves religious denominations, fulfilling for their members all that is understood to belong to the sphere of a "church"? At the same time, the obligations are much less. A definite belief is unnecessary; baptism is not required. The quality of religion, as it is understood by the membership, is purely subjective and sentimental. Nowhere is the distinction which some people are fond of making between "theology" and "religion"

more appreciated. The former, it appears, may be disregarded; the latter only is needful. When these aspects of the young people's associations are taken into account, the wonder ceases that they are not seeking membership in the older evangelical churches; it would be a wonder if they were. We are told, indeed, on good authority, that the influence of these associations, with their nebulous notions of the Christian religion, is bound to react upon the denominations out of which they have sprung. This is asserted by those who think it a result to be wished for and welcomed. It means that to attract young people these churches must become liberalized.

In fact, in many quarters it is held that the real antidote to the alarming tendencies of which *The Interior* speaks is the adoption of the "liberal" platform—that is, the "evangelical churches," in order to maintain themselves in existence, must repudiate everything which made them "evangelical," except, perhaps, a certain pietism or religious sentiment destitute of any permanent foundation. The trend in such a direction is evident enough in many quarters. Undoubtedly the liberal movement is making great strides in the bosom of the old evangelical confederacy. But is it approving itself as a cure for the evils complained of? Is it arresting the decrease or filling up the thinning ranks? Alas! What if, after every conviction for which the founders of these sects and their leaders in the days of highest success would have laid down their lives has been flung to the winds, after everything which formerly gave them character and strength has been sacrificed to the one consideration of numbers, the numbers, after all, should not come? The plain truth is that liberalism does not tend to the building up of religious bodies, but to their disintegration. Its logical result is to prove them superfluous. It is worth the serious consideration of our brethren in these churches whether the evils which confront them have not kept pace with the rise and growth of liberalism within their borders.

What we mean by "liberalism" in religion—or, as some phrase it, "liberal religion"—will not be misunderstood by our readers. It is not liberality, or generosity, or tolerance, or charity. What it really means is a free dealing with religious truth—or, in other words, the Christian faith—and a repudiation of the idea that external institutions or observances possess any binding character. All is brought down to the level of individual taste or preference. The idea of a revelation of truth from God coming to men from a realm above nature and from outside the soul which is the recipient, not the originator, must necessarily fade away. If there are no institutions possessing the same divine authority, then must soon disappear all thought of church and sacraments. Such things are nothing more than the survivals of a superstitious age. In short, in this movement is involved—by a gradual process, it may be, but none the less certainly—the repudiation of supernatural religion and the substitution of that which is merely natural.

This form of religion, if it is to be so called, takes men back to the position of the thoughtful and wise before the light of Christ dawned upon the world. For its "theology" we have to read Plato's "Dialogues" and Cicero on "The Nature of the Gods." It acknowledges the existence of divine forces, but can never be sure that they

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have their center in a personal God who cares for men; it acknowledges the existence of sin, but denies its nature. Sin is confounded with ignorance. The sense of responsibility is weakened or destroyed. One thing remains, and is likely to remain, whether it be logical or not—the acknowledgment of the beauty and perfection of the moral teachings of Christ, especially where they do not involve self-discipline, but simply the regulation of conduct in the relations of man with man. If church organizations do not disappear under the influence of this movement, it will probably be because they will transform themselves into centers of charitable, philanthropic, or social work.

Such seems to thoughtful people, within or without the churches, to be the inevitable result of the liberal movement, so far as it is allowed to gain foothold in the denominations which have hitherto been termed "evangelical." The time is coming, if it is not already at hand, when the ministers and other leaders will find it necessary to consider whether the kind of liberality which it is so fashionable to encourage—which began in the exchange of pulpits, and has gone on, to the disparagement of "dogma" and of creeds, and, finally, to the rejection of all authority in religion—is consistent with any genuine form of the Christian religion or belief in a divine revelation.

Nor is this problem one for those denominations alone. It is only too clear that the Anglo-Catholic Church, "known in law" as Protestant Episcopal, has the same tendency to meet within its own fold. But at least we have the strong vantage-ground of a perfectly definite creed, of an order and polity which have survived many onslaughts, of sacraments still universally venerated, and of forms of worship which furnish an unsurpassed training in the thoughts and habits of supernatural religion. All these, moreover, are believed and accepted upon the ground of a divine authority inherent in the church. All this forms an immense contrast to any form of liberalism. With such an advantage, it is hard to believe that these destructive tendencies can ever gain any-

thing more than a fleeting and ephemeral place within our boundaries. The antagonism of such views to all that we maintain, to the whole character of our constitution and formularies, is far too glaring to be glossed over, even for a time. It is a case in which "the lion and the lamb" cannot "lie down together." The conflict may be sharp, but surely it can have but one result.—*The Living Church.*

An antileprous shrub has lately been brought to notice by the Department of Agriculture. It is the *Jatropha gossypifolia*, of Venezuela, called by natives *Tua-tuo*, or the *Failejon* purgo, on account of its purging qualities. A number of natives have been cured, according to the account of a priest, who gave a detailed account of the cure of his nephew, which is given in *Harper's Weekly*. Surgeon General Wyman has sent vials of the poisonous extract from the shrub to Carmichael, of the United States Marine Hospital Service at Honolulu, where there is every facility for testing and experimenting as to its value for the alleviation and cure of the terrible scourge of leprosy.

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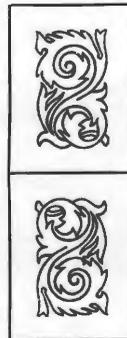
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Brother Grimes makes the following explanation in the American Baptist Flag:

"Elder F. B. Srygley (Campbellite) dies hard, but he must die. In the Whitlock-Srygley debate, at Alexandria, said Srygley referred to a document which J. T. Oakley, M. A. Cathcart, and myself signed, with a number of Campbellite preachers. He quotes it thus: 'The Spirit, in conviction and conversion, operates through the word only.' I denied his quotation emphatically, but he stuck to it; so afterwards he resorted to the columns of the Gospel Advocate for relief, and here is what he found: 'The Holy Spirit operates through the truth only. The Holy Spirit and the word of God are different.' When they saw they were gone, some of the Campbellites tried to hold out that the truth and written word were coextensive, as though God had revealed all there was of truth in one small volume. If this be true, a man could memorize the Bible and be as wise as God. Now, let me say, that every Baptist believes the Spirit operates within the limits of truth; no one believes he operates through falsehood; and every one believes he is circumscribed by the limits of the atonement in conversion. But, on the other hand, I know of no Baptists who believe he is circumscribed by the written word. If a man will quote me correctly, he will find me unflinching."

I have no desire to do Brother Grimes or anybody else injustice. If the agreement of July 8, 1885, that "the Holy Spirit operates through the truth only," is consistent with the Whitlock proposition that "the Holy Spirit, in conviction and conversion, operates independently of the written or preached word," as Brother Grimes contends, those who signed the agreement should have so understood it when they signed it, and they ought to abide by it in good faith or else frankly admit that they have changed their convictions since they signed it.

As I understood the matter when I wrote a former article against Brother Grimes, and as I still understand it, the point of conflict between the agreement of July 8, 1885, which Grimes signed, and the Whit-

lock proposition in the Alexandria debate of 1900, which Grimes indorsed, is not a question as to whether "the truth and written word are coextensive," as Brother Grimes seems to think, but a question as to whether the Holy Spirit operates through the truth only, or independently of the truth. The doctrine of the Whitlock proposition is and has always been that the Holy Spirit operates upon the heart of man abstractly, directly, immediately, and independently of the written or preached word or any other truth. Those who heard the Alexandria debate say this is what Whitlock tried to prove by the arguments which Grimes has pronounced "unanswerable." This, then, is the doctrine Grimes indorsed when he indorsed Whitlock. Whitlock neither affirmed nor tried to prove that the Spirit operates independently of the written or preached word in the sense that he operates "through the truth only;" but the written word is not "coextensive" with "the truth," as Grimes explains. What he affirmed, tried to prove, and Grimes indorsed is that the "Spirit operates independently of the written or preached word," in the sense that he operates otherwise than "through the truth." The doctrine of the agreement of July 8, 1885, which Grimes signed, is that the Spirit does not operate this way at all, but "through the truth only." This is the issue that has been made in debate on the operation of the Spirit always and everywhere. Brother Grimes is clearly on both sides of this issue:

Brother Grimes puts himself into another difficulty in his explanation. He says the Holy Spirit is "circumscribed by the limits of the atonement in conversion," but he is not "circumscribed by the written word." If this means anything at all, it means that there is some truth about "the atonement" for the Spirit to operate through which is not in "the written word." If the Spirit operates through truth that is beyond—outside of—"the written word," but not beyond the limits of the atonement, as Brother Grimes says, it is perfectly clear that there is some truth about "the atonement" outside of the written word. What is that truth, where did Brother Grimes or anybody else learn it, and how does he explain the fact that God failed to put it in "the written word?" On what authority does he accept a truth about "the atonement" that is not in "the written word?" If it is not in "the written word," how does he know it is truth?

As to the merits of Brother Grimes' explanation, I raise the vital question: Does the agreement of July 8, 1885, mean what he says it means? This is a question to be settled, not by the ipse dixit of one man who signed it and who needs a special construction of it to extricate him from an embarrassing position, but by all the men who signed it and all the circumstances under which it was signed. Did those who signed it understand it when they signed it as Brother Grimes now explains it? Would they have signed it if they had understood that it means what he now says it means? Did Brother Grimes or anybody else in any way intimate when it was signed that it means what he now says it means? Was anything said by anybody when it was signed to indicate that those who signed it and everybody else present clearly understood that it positively does not mean what Brother Grimes now says it means? A. Alsop, one of the men who signed it, explained very clearly what he understood it to mean in the Gospel Advocate immediately after it was signed, as follows:

"On the work of the Spirit, there was no debate. Our Baptist friends seemed to think that we had affirmed that the word without the Spirit converted sinners, or that there was no influence of the Spirit exerted in conversion. The proposition, with the caption, reads:

"PROPOSITION ON HOLY SPIRIT.

"The word of the Lord is the only influence put forth in conviction and conversion." E. A. Elam affirmed.

"The Baptists claimed that the caption had nothing to do with the proposition, and that it was simply word influence, and not Spirit influence, put forth through the word only. On our part it was contended that the caption, as the label on a bottle of poison, told the contents. Mr. Elam produced the correspondence and read from Mr. Ogle's letters, 'I am glad you [Elam] have accepted the proposition on the Holy Spirit,' showing that Mr. Ogle understood that it was the influence of the Spirit that was affirmed in the proposition. Mr. Elam further called attention to the fact that he had refused to sign the proposition until the caption was inserted. The moderator of Mr. Elam then offered to bring forward the proposition affirmed by A. Campbell in debate with N. L. Rice, in 1843, and have Mr. Elam to maintain it, if the Baptists would deny it; holding that it clearly set forth our teaching on this subject. To this it was replied that the Baptists could not deny that, as it was what they believed and taught, and in denying it they would deny their own doctrine. That proposition reads as follows ('Campbell and Rice Debate,' page 611): 'In conversion and sanctification the Spirit of God operates on persons only through the word.' Mr. Campbell affirmed; Mr. Rice denied.

"Not being able at this junction of affairs to settle the disputed points in the proposition, it was agreed to leave it to the president moderator to decide it. Here is his decision:

"PROPOSITION ON HOLY SPIRIT.

"The word of God is the only influence put forth in conviction and conversion." My decision on the above is that the influence is put forth by the Spirit.

"A. C. TATUM, President Moderator."

"Mr. Tatum then remarked to the audience that this had always been our teaching on this subject, and that he thought he was as well acquainted with our teaching as any man in the assembly. Our Baptist friends then replied that they would not, in the light of that decision, debate the proposition; that they believed that the Spirit in conviction and conversion operated only through the word. At this point it appeared there was no ground of difference between the parties and nothing to do but to shake hands and dismiss the debate on that topic."

This explanation of it was published when all the facts were fresh in the minds of the people, and no one offered any protest. If it means what Brother Grimes now says it means, it is remarkably strange that neither Brother Grimes nor anybody else explained it as he now explains it, when it was signed, or till fifteen years after it was published in the paper with the explanation which he now repudiates. Brother John T. Oakley, one of the Baptist preachers who signed it, in a newspaper discussion with Brother Griffin, another Baptist preacher, not long after it was signed, argued distinctly, vigorously, and voluminously that the Holy Spirit operates through the written or preached word only. This shows very clearly what the position and understanding of Oakley was at that time on this subject. This clearly defines the understanding of two of the signers of the agreement of July 8, 1885. I have submitted the following questions to others who signed that agreement:

"Dear Brother: When you signed the agreement on July 8, 1885, that 'the Holy Spirit operates through the truth only,' and dismissed the debate between E. A. Elam and G. A. Ogle, (1) Did you understand that 'the truth' in that agreement means 'the written or preached word,' and nothing else? (2) Was it your understanding that all who signed that agreement understood that 'the truth' means 'the written or preached word,' and nothing else? (3) Would you

have signed that agreement if it had not been your understanding that all who signed it meant 'the written or preached word' by 'the truth?'

I have received answers to these questions as follows:

"Donelson, Tenn., April 5, 1900.—Dear Brother: In answer to your questions: (1) When I signed the agreement on July 8, 1885, that 'the Holy Spirit operates through the truth only,' I understood that 'the truth,' in that agreement, meant 'the written or preached word,' and nothing else. (2) It was my understanding that all who signed that agreement understood that 'the truth' meant 'the written or preached word,' and nothing else. (3) I would not have signed that agreement if it had not been my understanding that all who signed it meant simply and only 'the written or preached word' by 'the truth.' (4) If this is not what the Baptist preachers who signed it meant, they misled Elam, Tatum, Walling, Alsip, and myself; they also misled A. C. Tatum, president moderator, a Cumberland Presbyterian preacher, who stated publicly, at the time, that he was familiar with our teaching, and that he knew we believed and taught that the Spirit operates through 'the written or preached word only.' It was his understanding that the agreement meant this, and we signed it with this explanation, made by him, publicly, to the audience. The Baptist preachers present heard him make this explanation, and offered no protest.

"F. B. SRYGLEY."

If Brother Grimes really had in his mind, at that time, any such understanding of the agreement as he now avows, why did he not state his understanding then? If he signed the agreement with this public explanation, while in his own mind he attached to it a meaning he did not avow and nobody understood or suspected that he held, did he not deliberately practice fraud upon others who signed it, and intentionally deceive the whole congregation? Does he or anybody else believe that the debate would have been dismissed and that the agreement would have been signed and accepted as satisfactory if he or anybody else had clearly explained, as he now explains, that "the truth" is something different from "the written or preached word?" If the agreement of 1885 and the Whitlock proposition of 1900 are perfectly consistent, as Brother Grimes contends: (1) Why did not Brother Ogle or some other Baptist debater, present in 1885, propose to affirm the Whitlock proposition, and proceed with the debate? (2) Why did not those who signed the agreement simply sign the Whitlock proposition, and be done with it? (3) Why did it ever occur to anybody to agree upon anything else than the Whitlock proposition? (4) Why did John T. Oakley argue that the Spirit operates through the written or preached word, only, in a newspaper discussion with Griffin, not long after the agreement was signed? (5) Why does A. Malone say some of his Baptist brethren have "gone off after Whitlock"—a Separate Baptist, by the way; with "men whose caliber is but two by four?"

"Bellwood, Tenn., April 10, 1900.—Brother Srygley: Your letter of recent date, containing certain questions concerning the agreement signed by several Baptist preachers, myself, and others, at Auburn, Tenn., July 8, 1885, came duly to hand. Answering in order, I desire to say: (1) Yes; I understood the expression, 'the truth,' in that agreement, meant the word of God as revealed in the Bible. I do not know where else any one could go to find the truth. 'Thy word is truth.' (John 17: 17.) (2) Yes; all who signed it understood that it meant the written word of God, or the debate on that proposition would have proceeded. The original proposition framed and written by Mr. Ogle himself contains this expression, 'the word of God,' instead of 'the truth.' He signed it in the negative, and sent it to me to sign as affirming it. I wrote him fully, beforehand, what I understood him to mean by that proposition; but when the time came, and our presiding moderator, Mr. A. C. Tatum, a Cumberland Presbyterian preacher, who is yet living, explained the meaning of the proposition—viz., that the Spirit operates in conversion through the word of God only—Mr. Ogle, to our profound astonishment, declined to discuss it, saying that was what he believed. Messrs. Oakley, Grimes, and others of his brethren agreed with him. Let it be understood that Mr. Ogle declined to deny the very proposition which he himself drew up and

signed in the negative. Mr. Tatum also took pains to explain that he understood the position of the disciples on the operation of the Holy Spirit, and that we were affirming that day what they had preached all the time. So when the Baptists signed the proposition that the Spirit operates through 'the truth only,' etc., they must have understood the expression, 'the truth,' to mean 'the word of God'—'only this, and nothing more.' (3) No. (4) I do not believe that the Spirit, in conversion, operates independently of the word of God as written in the Bible. That proposition that the Spirit operates through the truth only can in no way be construed to mean that he operates independently of the word of God. Fraternaly,
E. A. ELAM."

Alsip, Elam, and Srygley all state that Brother Tatum, a Cumberland Presbyterian preacher, explained, publicly, in the presence of Brother Grimes and others who signed the agreement, at the time they signed it, that "the truth" means "the written or preached word," and nothing else. If Brother Grimes had in his mind, at that time, any such understanding of the agreement as he now avows, why did he not state his understanding then? If he signed the agreement with this public explanation, while in his own mind he attached to it a meaning he did not avow and nobody understood or suspected that he held, did he not deliberately practice fraud upon others who signed it, and intentionally deceive the whole congregation?

Our Contributors.

Henry Hardshell Backslides.

Frank Faithful: "Good morning, Henry. How do you find yourself by this time?"

Henry Hardshell: "Well enough in body, but I am still bothered about my spiritual interests."

Frank F.: "Why, I thought you were about satisfied with your experience, as we had found about the best one consisted in having a very great desire to be a Christian, as in the case of Aunt Parthenia Piety, whom you knew to be one of the best of Christians. How is it? Have you backslidden on that point?"

Henry H.: "Well, you have been advising me to study the Bible to gain light on this subject, and I have. I find Saul of Tarsus to have been truly converted to Christ, and I think I ought to be saved like he was."

Frank F.: "Well, you can be. Paul says: 'I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.' The power of God to save sinners is in the gospel of Christ, which Christ commanded to be preached in all the world to every creature, and said: 'He that believeth and is baptized shall be saved.' You are in the world, and one of those to whom it has been preached. It saved Paul, as he says; it can save you. Yes, Henry, be saved, as Paul was saved. He was the chief of sinners, but was cleansed by the blood of Christ when he obeyed the gospel of Christ, which he himself says, as we have just noted, is the power of God unto salvation."

Henry H.: "O, yes, friend Faithful! I am willing to all that, but you do not quite understand me."

Frank F.: "If you are willing to all that, why do you not do all that, and arise, and be baptized, and wash away thy sins, as Saul did? I fear, Henry, you do not understand yourself."

Henry H.: "What I mean is this: It seems that, to be genuinely converted, I ought to see some great light, or hear a heavenly voice calling me. You know Saul saw a light above the brightness of the sun, and heard a voice calling him."

Frank F.: "That is all true. In the history of Saul there are some things extraordinary, and some ordinary. It is one of the ordinary things which concerns us, that of obeying the gospel, which was preached in all the world to every creature, which is God's power to save. The miraculous, or extraordinary, things belong to the apostolic office and formative period of the church of God."

Henry H.: "But somehow I think every true convert ought to have some testimony of his conversion which is comparable to the great light and voice which occurred in the history of Saul of Tarsus. There must be some regeneration of the whole man, because he himself says to the Galatians: 'When it pleased God, who separated me from my mother's

womb, and called me by his grace,' etc. It looks like in his conversion, or regeneration, he was as passive as the other; he had no agency in being born into the world, and he had no agency in being born again."

Frank F.: "You should have quoted the whole connection, when you would see the reference is to the extraordinary ministry of the apostleship. He says, 'And called me by his grace to reveal his Son in me,' by preaching him among the Gentiles, etc. Henry, do you believe in unchristianizing everybody in the world at this day and time?"

Henry H.: "No; of course not; but as you have mentioned that, I will say I have heard you accused of unchristianizing many, because you teach baptism is a part of that obedience God requires in the gospel, and that those who have not obeyed Christ in baptism have never fully obeyed the gospel. How can you think I would unchristianize anybody?"

Frank F.: "I know you do not intend it, but nothing more effectually unchristianizes any one than to insist on the proposition that every genuine convert to Christianity must see a light as Saul saw, and hear a heavenly voice as he heard in that miraculous appearance of Christ to him; for no man, woman, or child can give any proof at all that they ever have or will see or hear any such thing. If that is the way to be a genuine convert to Christ now, your case is hopeless."

Henry H.: "But I have heard some wonderful experiences related in which the convert was remarkably illuminated."

Frank F.: "Yes, and I have, too; but I have never heard any credible statement that would at all compare with the light which shone around Saul and his company. The most extravagant claim yet heard from any sane person would not at all compare with it. Understand that I believe in divine illumination, for the word of God is a lamp to our feet and a light to our path. We need much divine aid to become and live the Christian, but the word of God makes wise unto salvation, and thoroughly furnishes the man of God unto all good works."

Henry H.: "Well, you will fall back upon the written word."

Frank F.: "You do not state the case just as I see it. I am going forward upon the word of God, and you, who were almost ready to go forward with me, have fallen back upon the words, or supposed experiences, of those who are not mentioned in the word of God."

Henry H.: "I have mentioned Saul's case; he is one of those in the Bible."

Frank F.: "But you have mentioned those miraculous occurrences which pertain to the signs of his apostolic office. Suppose you ask any truthful, thoughtful person who claims he has been converted by a direct operation of the Holy Ghost if the light by which he was divinely illuminated was one which shone all around him and his companions. He would doubtless tell you no. 'It shone,' he would say, 'into my mind and heart.' But this one did not, but was an exterior light above the brightness of the noon-day sun. Ask him further if the light in his case was so brilliant as to put out his eyes for three days, and he would answer: 'It had no such effect. Ask him if its brilliancy astounded others who were not converted, and he would say: 'No; they knew nothing of it until I told them, and then they were good enough to rejoice with me, and hope that I might be faithful as a Christian.'"

Henry H.: "Well, it pardoned Saul's sins."

Frank F.: "No; you are wrong again. His sins were not pardoned until three days afterwards when he obeyed the word of God which Ananias was sent to tell him."

Henry H.: "Well, it gave him the Spirit of God, and that converted him."

Frank F.: "No; he had no measure of the Spirit of God until the visit of Ananias. This is also taught in his history."

Henry H.: "Well, if that appearance of Christ did not pardon his sins, and did not give him the Spirit, I would like to know what it did for him."

Frank F.: "Doubtless we all feel some interest in that question, and, happily for us, the word of God gives instruction on the subject; but this must wait another interview. I am sorry to see you falling back, but will yet patiently search with you for the truth."

G. LIPSCOMB.

The heaviest words in our language are the two briefest ones, "yes" and "no." One stands for the surrender of the will; the other, for denial. One stands for gratification; the other, for character.—Theodore T. Munger.

Faithful unto the End.

A hard thing to do? Likely enough it is harder than the first obedience to the gospel. It is much easier to start than to persevere. How often we begin things we never finish! A hundred young people begin a college course—how many of them graduate? The world is full of "jacks at all trades, and good at none." It has been thus in all ages. "I fear the man of one book," said Cicero. He meant the man who began and persevered in the study of one book until he reached his success—a thorough knowledge of it. Few do this. It is not human nature to be industrious, but lazy; not thorough, but superficial; not firm and steadfast in purpose, but weak, wavering, changeable.

Happy is the man whose well-trained character will permit him to work steadily and earnestly toward a great end, whom no allurements of the present can entice from the path he has chosen. He disdains the pleasures that would detain him; he conquers obstacles; he endures pain and makes sacrifices, gladly, to reach his goal. If he is a Christian, he sees before him the New Jerusalem, with the eye of faith. Thither he must go. Like the birds that fly southward in the fall, that rise up, disdaining the ripened fields and the inviting chatter of the crowd below, and go onward in straight course to the land where winter's blasts cannot come, so he travels on far above this sordid world toward the land of eternal spring and the city which hath foundations; like Abraham, Isaac, and Jacob, he deems himself a stranger and a pilgrim here, unmindful of the country whence he came out. Another may take hold on the plow and look back, not he; he has found the pearl of great price, and goes and sells all he has to obtain it.

Such characters are few and far between. Perhaps no more than one man in ten thousand has such disposition. The great mass of humanity act upon the impulse of the moment, prompted by present desires for pleasure and convenience. The Christians, also, that hold out faithfully to the end are not many.

"That is my trouble," says the sinner, "I would become a Christian if I could hold out, but I would rather be a sinner than a halfway Christian." How often we hear this! "I sought God and tried to please him," says a fallen brother, "but I was weak. I knew I was weak when I obeyed the gospel, but still I wanted to obey God. By ill training, having, perhaps, an hereditary predisposition, I formed a weak character. The task was too much for me. It is hard, very hard, to live a Christian, and now I am worse than if I had never received the holy commandment."

There is something radically wrong about the matter. Christ's religion was for all men—for sinners of the deepest dye; hence we would infer that it is adapted to human nature. If it were possible only to a few grand characters to hold out, the religion of Christ would be a failure, yet we see hundreds of members returning to the world, churches splitting up and dying. Ask them why and they will tell you: "It could not be helped." That is a mistake, to begin with. I boldly declare that it is possible to hold out faithful. God requires it! God asks no impossibilities of any man. Moreover, it has been done, and what has been done can be done again. Yes, "it is possible" to walk a rope one hundred feet from the ground. I have seen that myself. It has been done, and therefore can be done again. There is your logic.

But I answer: It is not only possible, but also practicable, to hold out faithful. The call was to the great mass of humanity. "Come unto me, all ye that labor and are heavy laden." "Whosoever will, let him take the water of life freely." Not even to the best elements of human society did Christ appeal, but he came to seek and save that which was lost. He came not to call the righteous, but sinners to repentance. He proposed to take them, and sanctify them, and cleanse them, to lead them to a higher plane, to fit them for heaven. It was the Father's will that he should lose none of them, but raise them up at the last day. Surely Christ expected them to hold out. Had he overrated the capabilities of men? He knew what was in man; he knows now, he understands the weaknesses of every one; yet he makes it necessary that we should hold out. He required his apostles not only to teach and baptize all nations, but also to teach them afterwards "to observe all things whatsoever I have commanded you," and that not for a week, or a month, or a year, but until death. "If any man draw back, my soul shall have no pleasure in him," says Paul: (Heb. 10: 38.)

There is much in knowing how to do a thing. The

Bible tells us how to hold out, so that everybody can do it unless they do not want to do so for pure meanness. It is not such a terribly difficult matter, either; it is a thousand times more satisfactory than backsliding to an honest man. All resolves itself now into one question: How? A few easy lessons will teach you how. Each one can be carried out by any man that has any aspirations to hold out; but each is absolutely necessary. Most Christians neglect some of them; many are ignorant of all. No wonder things go wrong!

1. If you have any will power at all, whether little or much, make it up to serve your God. Without this determination you cannot go. It is this spring that gives you the first impulse. God will see to it that it is kept up if you are in earnest. God requires no more will power of you than you have. Use it, if it is but a little, to its fullest extent, and he will increase it. Talk like the prodigal son: "I will arise and go to my Father." From the moment that you set your heart to do God's will you have his help. (Dan. 10: 12.) This done, we pass on to the next lesson.

2. Trust in the Lord. "Commit thy way unto the Lord; . . . and he shall bring it to pass." Do not draw back for fear you have not the perseverance to hold out. This I say to the sinner, also, that would obey "if he knew he could hold out." "There hath no temptation taken you but such as is common to man," says Paul. But he does not stop at that. "God is faithful," he continues, "who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (1 Cor. 10: 13.) Some can bear much; some, but little. God knows your strength, and he will not overtax it. Can you trust in him that he will help you, that he will hear your prayers and watch over you in your battles, lest the enemy strike too hard? When I was a little boy I enjoyed riding on the loads of hay pulling in from the field, and once my father stood in the barn lot, where the wagon had stopped, and extended his arms, and said to me: "Jump!" The load was high; it looked like a great distance to my father's arms. I hesitated. "Jump! I will catch you," said father again. I feared to offend my father and I feared to jump, but at last I resolved to throw the responsibility on him, even if I broke my neck, and jumped; and he caught me. I have often thought of that little incident since. That is what God does. His arms are extended, and he says: "Jump!" He is almighty; he knows how to deliver the godly out of temptation; and I jump, and hope to land in his bosom. If you jump as he tells you, you may lay the responsibility on him if he does not save you. Trust in God for help and strength. "All things work together for good to them that love God." Never will he let you perish. "O Lord of hosts, blessed is the man that trusteth in thee!"

3. Courage is needed everywhere you would succeed. A discouraged man is a living failure; a man that gets frightened at the task before him is not likely to do very much. Two men went to weed their gardens. One started and made slow progress. He had worked hard for two hours, and half a row was weeded. Then he lifted up his eyes and looked over the length and breadth of the garden, and his heart fainted within him. "There is no use of trying," he said; "the task is too great." The other man began and worked until dinner, and from dinner until sundown. He knew the task was not small, but it never occurred to him to get frightened at the size of it. He did not every ten minutes compare what he had done with the work still before him. Steadily, patiently he toiled along, and before he realized it his work was done. Many of us are appalled at the immense work before us. A whole long lifetime, thinks one, year after year serving God, fighting, working, until

In this desert of sorrow and sin,
Lo, I faint as I journey along,
From the warfare without and within;
See—my strength and my hope nearly gone!

Too much, too much! The clock, it is told, once became tired of its work, and stopped. "So many millions of times have I to beat every year," it said. "It is simply too much. I am the hardest worked thing in all the household." Its owner remonstrated with it: "Truly, you have to tick millions of times every year, but why worry about that? If you have to tick billions of times, you have space enough to do all that work easily. You need but tick once at a time; and every time you must tick you have a moment to tick in, and you have nothing on earth to do just then but to tick once." Brother, you do not have to live forty years of Christian life all at once; you need not fight a lifetime's battle in a

day; you have to live for Christ only a minute, an hour, a day at a time. You have to fight your battles one by one; and in every conflict God stands by you. Do not measure the future by years. "Sufficient unto the day is the evil thereof." If you have learned the last lesson well, this one almost comes of itself.

4. If a soldier, after a day's fight, returns weak wounded, and bleeding, he would hardly be able to fight next day. From the wounds of several days' battles he would faint away and die. But suppose some magic salve would heal him every night, and next day he were whole again, and strong, and fresh, what an amount of fighting he could do! With that salve to heal his wounds he would be invincible. Sometimes you will stumble. "The best men are men at best." James said: "In many things we offend all." (James 3: 2.) Peter did things for which he was to be blamed. (Gal. 2: 11.) Paul declares that he was willing to do good, but often failed. (Rom. 7: 18, 19.) Why is it so? Alas! Often we play with temptation and meddle with sin. Sometimes carelessly, sometimes from force of old habits, we do wrong. If at that time the devil can get you to believe that the Lord hates you because of the wrong you have done, and it matters not how much more you sin, he has gained a great advantage over you; he has wounded you deeply, and you are despairing of life. But if you only knew it, the Lord has a healing balm for you. He still loves you. "These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." (1 John 2: 1.) "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1: 9.) Here you become sound and whole again; ready for new battles, stronger and more determined than ever. "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." This blessedness has come upon us; for if we confess our sins, he is faithful and just to forgive us our sins; and to cleanse us from all unrighteousness." This is not an invitation or encouragement to sin. Quite the contrary. In the next chapter the apostle says, in continuation of the same subject: "My little children, these things write I unto you, that ye sin not." It is a revelation of that great spirit of love which pervades the whole gospel and is designed to capture the hearts of the lost and the forsaken. "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (Heb. 8: 12.) But this is told us not that we may sin, but that we may not sin. Because God is so loving, so kind, and so tender toward us, we must the more strive to please him and show him in return the honor and gratitude of a noble heart. Two little boys were walking through an orchard, and passed by a young tree laden with beautiful fruit. "Let's try some of these," said one of the boys, who was a visitor. "My father won't allow it," answered the other. "He asked me specially not to take any fruit from this tree, as he intends to save it for some purpose." "But your father doesn't see you, and he won't miss a couple of apples; besides, if he were to find out, he wouldn't say much. If it were my father, I'd catch a terrible whipping; but your pa is so kind and easy-going, I wouldn't be afraid of him." "And that is just the reason why I won't take any of the apples. I know I have one of the best fathers that ever lived, and because of that I wouldn't, for my life, do anything to wound his kind heart," replied the boy. He was a noble little fellow. Can we do as much as that for Him who so loved us that He gave his only begotten Son to save us from perdition?

5. One more item. We are upheld, strengthened, and guided by the Spirit of God, who dwells in us in measure as we become fitted to receive him who helps us to overcome the flesh and the powers of darkness. By him we mortify the deeds of the body; by him we fulfill the righteousness of the law; by him we cry, "Abba, Father!" "And if any man have not the Spirit of Christ, he is none of his." He, the Holy Spirit, will teach us how to pray, how to fight, how to live, and how to die; and by him in God's own home shall our bodies be raised and redeemed from sin and corruption unto a glorious immortality. This is supernatural help. It comes by the study of God's word, and by obedience, and by prayer. For "if ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" (Luke 11: 13.)

By this power we shall press forward and reach the goal; and at every one of the journey's steps we have the help and love of God, before us the example of our Master, the Lord and Savior Jesus Christ, and the hope of eternal life.

ROBERT H. BOLL.

TWO RICH MEN.

There is no intimation in the Bible that it is wrong for a Christian man to make money, provided he does so honestly. The great danger with those who accumulate money is that they will not use it to the honor and glory of God. They grow to love their riches more than they love the Lord Jesus Christ. They deify their gold, and fail to seek first the kingdom of God and his righteousness. This is not always true, but—alas!—too often so. We, with the apostle Paul, would encourage all to be "diligent in business," for we should serve God in secular matters as well as spiritual. The rich man who has consecrated his talent, his time, and his pocketbook to the Lord is capable of doing far more good in this world than the man who is daily in a desperate struggle to keep the wolf from the door. It takes money to build orphans' homes, meetinghouses, colleges, and universities. If the glad tidings of salvation are to be borne to a benighted race, money is a necessary factor in doing so. If the dark clouds of hunger and poverty are to be driven from the humble homes of thousands who are dragging out a miserable existence, money may be very beneficial in bringing about this much-desired result. In the homes of sorrow, affliction, and death money may be helpful in dispelling the dark clouds and letting in the rich, mellow sunshine. It may be so used as to convert a desert into a paradise, or a paradise into a hell upon earth. What a curse it becomes when used for the oppression of the poor and for sinking them to the lowest depths of degradation!

Let it not be imagined for one moment that it is contended that money is a more potent factor than other things in the accomplishment of good. Far from it. Money alone will fail. For its best and noblest attainments a consecrated life must be back of it. A godly life will exert a mighty influence for good even without money. It may encircle the globe and fill the nations of earth with gladness in the years to come. A kind word spoken in the name of the Master can never die. It may convert the "cold dark, and dreary" day into one of bright sunshine and joy. Our time, sympathy, and talents may be so used as to bless thousands yet unborn. God could use the dead Elisha as well as the living.

Two dangers should be sedulously avoided: earthly treasures accumulated dishonestly and the wrong use of the means which God gives us. Of the two rich men to whom we have reference in this article one used his riches to the honor and glory of God. The other flatly refused to do this. In this refusal he sold his Lord, as did Judas, for money. Many are selling him for less money than did Judas.

"And when he was gone forth into the way, there came one running, and knelt to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions." (Mark 10: 17-22.) This young ruler was under the law, and according to his statement had kept it.

But he had great riches with which he was not willing to part. These he loved more than he did the Lord Jesus Christ. He lacked the one thing needful. He trusted in his riches more than in the Lord Jesus Christ. To them he looked for joy, peace, and happiness. While he had many noble traits of character, while he would not be regarded by the world a bad man, yet he loved his riches far too well. How did he prove this love? By refusing to sell whatsoever he had and giving to the poor. In thus declining to obey the command of the Lord he showed a rebellious heart and that his love for the Master was not very great. He was ready to serve him if it did not cost him anything. But when the cross must be borne in order to serve the Master he preferred to part company with the Lord rather than his riches. Sad as this picture is, there are thousands like it to-day. "And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!" This statement filled the disciples with amazement. The Savior explained to them that it was as hard for those who trust in riches to go to heaven as for a

camel to go through the eye of a needle. It is not possible for the man who trusts in his riches to be saved. Riches bring with them a fearful responsibility. Only the man who is faithful in the use of them will enter at last through the pearly gates into the city. This leads us to the examination of a brighter picture.

"And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forso much as he also is a son of Abraham." (Luke 19: 2-9.)

Note the difference between the two men. Zacchæus received Christ without delay. (1) He did not wait in hesitation, but made haste to come down to receive him. (2) He received him joyfully, cheerfully, with all his heart. Christ seeketh such to worship him. We should come to him with all our hearts. (3) He received the Master amidst the murmuring of the people. The jeers of the multitude did not have any effect on him. (4) He received the Lord in that way which led him to give half his goods to the poor. When he had taken anything from a man by false accusation he restored him fourfold. If all rich men would use their means as did Zacchæus, their riches would become wings to enable them to fly heavenward. Money should prove a blessing to us all, and not a curse. God simply loans it to us to use in blessing others and in making the world better. With it we may bless our own lives and the lives of all about us. The man is wise who heeds the language of Jesus: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." (Matt. 6: 19-21.)

J. C. M'QUIDDY.

CHURCH STATISTICS.

The Western Recorder gives the following article on church statistics:

"According to the statistics gathered by Dr. H. K. Carroll, the gains and losses of the leading denominations in the United States for the past year are as follows: Regular Baptists gained 86,189; Congregationalists gained 1,766; Disciples gained 32,781; Episcopalians gained 13,738; Lutherans (all) gained 74,462; Methodists lost 4,356; Presbyterians gained 10,339; Roman Catholics gained 43,173. It thus appears that the Baptists made the largest gain of any denomination. The Lutheran figures include the Lutherans of all sorts, because we were not sure how to distinguish between the regulars and others. A large part of their gain, as well as of that of the Roman Catholics, is due to immigration. The Baptist figures are to be divided as follows: South, Baptists (white) gained 50,270; North, Baptists (white) gained 6,072; Baptists (negro) gained 29,847. These figures are instructive. The white Baptists in the South are less than double the number in the North, and yet our net for the year is more than eight times as great. Why is this? Northern Baptists have ten times as much money as have their Southern brethren. They have five well-endowed theological seminaries, while we have but one; they have twenty times as much money invested in schools and colleges as we have, and yet their gain is less than one-fourth as much, in proportion to numbers, as is ours, despite all these apparent advantages. But it is to be remembered that Southern Baptists are more tense Baptists than their Northern brethren. There is far less denominational laxness of doctrine in the South than in the North. The various isms that have seriously affected the North have gained but little headway in the South. It seems to us that herein is an important element in the explanation of the figures. We hope the South will continue to be true to the faith, and we hope our Northern brethren

will stiffen and straighten in the matter of Baptist orthodoxy."

The Independent gave these general statistics in the beginning of the year:

"The whole number of churches, or organizations, is given at 187,803; the ministers at 153,901; and the membership at 27,710,004. In most of the instances there has been a gain over last year, and in a few instances there has been a loss. The Christian Scientists claim a gain of 14 per cent; the Church of New Jerusalem (Swedenborgian), 11 per cent; and the Catholic Reformed, 50 per cent. The average gain for the whole is 1 per cent. With regard to the larger denominations the Catholics have increased only six-tenths of 1 per cent; while the Baptists have increased 2 per cent; the Methodists, five-tenths of 1 per cent; the Presbyterians, one and two-tenths per cent. The Unitarians have increased to the extent of one minister and six churches, and the Universalists have decreased to the extent of three and seven-tenths per cent. The Episcopalians have decreased by one and five-tenths per cent; the Christians, by 9 per cent; and the Disciples have increased 3 per cent. The Jews are estimated at 1,043,800; the Lutherans at 1,575,778; the Disciples at 1,118,396; the Presbyterians at 1,560,847; the Methodists at 5,809,516; and the Baptists at 4,443,628. As to the regular Baptists (North and South, white and colored), they number 4,141,995. The Methodist Episcopal Church, North, numbers 2,697,710; the Methodist Episcopal Church, South, 1,456,272; the African Methodists of various organizations, 1,201,462; making the entire Methodist denomination number 5,355,394. The past year is regarded on all sides as not having been notably fruitful in harvests. There have been many things to distract, and it is held positively, in some quarters, that the discussion of questions affecting the Bible and different phrases of truths has not been favorable to ingatherings and expansion, though it may be that there has been an increase of needful strength. It is probable that Christians have a more intelligent conception of what they believe, or what is held by their own denomination, than they had two or three years ago. The foundations of the faith have been materially strengthened by the controversies over them, and truth is triumphant. Hard battles have been fought, and, with hardly an exception, the tide has been turned in favor of the evangelical faith and the integrity of the word of God. The minister of to-day, who learned his Bible, his exegesis, his history, and his theology thirty years ago, and has kept himself abreast of the age in his studies, need have no fear of a fire in the rear as he goes about his preaching and his teaching to-day. New things have been suggested all along the way, and some of them worthy of attention; but, after all, the old things stand secure, and he who stands with them will not be confounded."

The Independent makes a comparison with the last census reports, and comments on per cent of increase as follows:

"There is an interesting comparison between the figures for the current year and those of the census, showing that the largest per cent of gain has been by the Disciples of Christ—71 per cent; then follow the Lutheran Synodical Conference, with 52 per cent; the African Methodist Episcopal Zion, 51 per cent; the African Methodist Episcopal, 42 per cent; the Roman Catholic, 36 per cent; Protestant Episcopal, 30 per cent; Southern Baptists, 29 per cent; Northern Baptists, 24 per cent; Congregational, 23 per cent; Presbyterian, 22 per cent; Southern Methodists, 21 per cent; Methodist Episcopal, 20 per cent; colored Baptists, 18 per cent. The largest numerical gain during the current year is by the Lutheran Synodical Conference, which reports 120,545."

It will be seen the churches stronger in wealth, learning, and with the strong general organizations and the greatest number of societies, make the least growth. It is true that, with wealth, strong organizations, and a multiplicity of societies, personal zeal and devotion fail. These last, together with fidelity to truth, are effective means for converting the world. An earnest, ignorant man true to his faith can stir a commotion where learned indifference will fail.

D. L.

It isn't so much what we have not as what other people have that makes us discontented.—Exchange.

True manhood will not compromise with evil.—Selected.

Miscellany.

PERSONAL.

Brother T. J. Ellis, of Coopertown, Tenn., made us a pleasant call last Thursday.

Brother Larimore was in town last Thursday. He is now in a meeting at Fayetteville, Tenn.

At this writing I am at Gurley, Ala., in a meeting. I cannot yet tell what kind of success I will have.—John E. Dunn.

Brother H. F. Williams came in from a trip last week, and turned in a large list of subscribers for the Gospel Advocate.

Brother J. D. Tant will begin a meeting, the Lord willing, at New Town (West Nashville), on the fifth Sunday in April.

Brother S. R. Logue, principal of Pinewood Academy, has bought a home at Lynnville, Tenn., and will move there at an early date.

Brother G. N. Carnatzer, of Gadsden, Tenn., was in the office one day last week. He reports that the church of Christ at that place is getting along nicely.

Brother F. W. Smith, of Franklin, Tenn., recently closed a meeting at Dyer, Tenn. He is now with the church of Christ at Plum street, Detroit, Mich.

We extend to Brother F. B. Srygley and wife our sincere sympathy in the loss of their little girl last week. We commend them to God and the word of his grace for comfort and consolation.

Brother O. P. Barry, of Alexandria, Tenn., was in to see us one day last week. He is in business at Alexandria, but is giving a part of his time to preaching in that section. He reports the work at Liberty, Tenn., as encouraging. He also occasionally meets with a congregation of about twenty near Sykes, Tenn., and hopes to build up the cause there.

We see announced in the daily paper the deaths of Brother Aaron Logue and his wife, at Vervilla, Warren County, Tenn., within a day or two of each other. They were the parents of Brother S. R. Logue. Brother Logue has our sympathy in the loss of his parents. I knew the father especially well in our younger days. I was present at their marriage, and have heard good reports of their Christian fidelity through life. They died of la grippe.—D. L.



EDITORIAL.

Grace is God's remedy for disgrace.

Those who walk by faith never die in doubt or despair.

The test of love is what one is willing to do for others.

It is not nearly so difficult to learn the truth as it is to practice it.

The closer a man gets to the Lord, the easier is it for him to pray.

The happy man is the one who spends his life in blessing others.

The selfish man is not only miserable, but thinks meanly of himself.

When a man humbles himself, he never tries to humiliate any one else.

If we will only be true to what God intended for us, we are sure to succeed.

It is poor policy to increase your speed when you are on the wrong road.

Blaming other people with our faults does not help us to get rid of them.

We should never cease to do good because our motives are sometimes impugned.

We should not imagine our work is good because people indorse our bad motives.

Bad people are far more interested in the duration of punishment than the good.

A good way to backslide in religion is to stop to rest while engaged in good works.

Prayer is the golden key which should open the morning and lock up the evening.

If you think it not safe to follow a man's example, be careful about how you receive his advice.

God finds no difficulty in making people good who follow the directions laid down in the Bible.

True greatness consists in doing small things, when called upon to do them, in the right spirit.

It is better to have your heart without words when you pray than to have your words without heart.

The man who is too far from God to obey his commands is not close enough to him to trust his promises.

Duties are not hard to perform when one does them to please God. This motive lightens every burden.

It is a very difficult matter for the man who has a large slice of earthly treasure to lay up any in heaven.

The man who loves his neighbor as himself does not find it necessary to stop to explain that he has nothing against him.

A man may read his own destruction out of the Bible. The Bible is worth nothing to those who interpret it to suit their theories.

The church that increases its membership by substituting the loaves and fishes for purity of life is taking the short route to trouble.

An old writer says: "The love of Christ hath a height, without a top; a depth, without a bottom; a length, without an end; and a breadth, without a limit."

It is good to live only a moment at a time. That moment should ever be in the living now, and not in the past or the future. We have nothing to do but to obey and trust.

We look with too much allowance upon our sins of temper, our sins of prejudice, or our sins of unreasonableness. We find a kind of gratification in snubbing or ignoring some one whom we do not like, or one, who we imagine, has slighted us. Some find pleasure in making a cutting remark to one who they fancy deserves it. If our vision was perfect, if we never made any mistakes, we might be justified in acting thus, but then we would never have personal dislikes. There are many people, not intentionally bad, who are doing awful work in this world. What a crime to needlessly cast a shadow over any life! Whoever needlessly puts a drop of gall in another's cup and thereby darkens a day that would have otherwise been bright does Satan's work. As we make the journey of life but one time, how strange that any one would seek to fill another's life with sadness! Such conduct is of the evil one, and there is no excuse for it.

Among the New-year resolutions of well-known people, sent to a recent

magazine, at the editor's request, Helen Keller gives the one which she says has become the keynote of her life: "Always to regard as mere impertinences of fate the handicaps which were placed upon my life almost at the beginning, I resolved that they should not dwarf or crush my soul, but rather be made to blossom, like Aaron's rod, with flowers." That unflinching note of courage comes from a soul shut in to utter darkness and silence; no window in her prison can give her so much as a glimpse of passing clouds, no loving human face nor tender human voice can touch her solitude; and yet what a joyous hope is in her brave words! There is not one of us, perhaps, who does not feel himself hindered by some "impertinence of fate." Poverty, ill health, loneliness, lack of opportunity—if it were not for these, we say, we might accomplish something; but, so bound, what is the use of trying? And yet this girl, a thousand times more hampered than any one of us, not only refuses to be discouraged by obstacles, but even wrests victory from them, making her life a joy to herself and to all who come in contact with her. Should not the high courage of her resolve rebuke our half-hearted efforts and stir us all to pure endeavor?—Forward.

"Faithfulness" is a great word. It indicates the standard by which we all must be judged when we stand before the great white throne. "Thou hast been faithful" will mean honor and glory in the presence of the assembled universe. "Thou hast been unfaithful" will be a brand of dishonor. A life is made up of numberless acts, small and great. If the final judgment is to pronounce the whole life faithful, then the acts that compose that life, one by one, must bear the stamp of divine approval. The whole cannot be better than its parts, hence the importance of being faithful in every act of life. This must include our business, our social life, our friendships, and whatsoever we may do every day in the week. We are too prone to look upon religion as having to do only with spiritual matters, while it has to do with everything. God requires fidelity in everything. The farmer should farm to the honor and glory of God. If he should slight his work, some one is sure to suffer on account of his neglect. The shoemaker should be faithful. If his work is faulty, some one may take cold from his defective work, pneumonia may set in, and death follow as the result. A man should mend a shoe as though his salvation depended on it. Another man is a bricklayer. In building the flues in a house he gets in a hurry and does faulty work at one place. It is near the end of a wooden beam. One night, years afterwards, there is an alarm of fire in the house. Two lives are lost. It is learned on examination that the fire originated in that defective flue. A spark found its way to the beam which lay near. Who was to blame? If a man be a carpenter, it is his business to build a house just as Jesus would build it if he were here. A Christian man engaged in this business is required to do the very best work that he can do at every place. If he does loose-jointed, rough, careless work, he robs God, and cannot atone for this neglect by making beautiful talks in the prayer meeting. The servant that sweeps the floor, dusts the room, and makes the beds should do the very best possible work. God is glorified here as well as elsewhere. The faithfulness that Christ requires extends to everything in every life.

PUBLISHERS' ITEMS.

If there is any good book that you want, write to us for it, remitting the regular price for same. If we haven't it in stock, we will get it for you.

Letter heads, note heads, billheads, statements, envelopes, etc., made by us in best style and on good material at prices that are right. Write to us for samples and prices.

We have Franklin Fountain Pens at \$1, \$1.50, and \$2; Waterman's Ideal Fountain Pens at \$2.50, \$3.50, and \$4. Those who have used a good fountain pen would hardly be without one.

We are prepared to furnish you engraved cards and wedding invitations in the latest styles. Write us for samples and prices before placing your orders. We will make plate, one line script, and engrave you one hundred cards for \$1.50.

"The Relations of God to the World," by Hiram Christopher, A.M., M.D., of St. Joseph, Mo., will soon be issued from our press. We quote the following from the author's preface: "It is the object of the author in the following pages to present some evidence, derived from certain facts and phenomena of the material universe and the life kingdom of the earth, in support of the thought that the forces operating in these departments of nature are but phases or different manifestations of one and the same force—namely, the power of the Creator which he has exerted in effecting special and general purposes which find their realization in the object for which the whole scheme of nature was devised and completed." This book will be neatly and substantially bound in cloth, and will contain 192 pages. It will be sent, postpaid, for \$1.

"Seventy Years in Dixie" is an intensely interesting book, consisting mainly of the recollections, sayings, and doings of the inimitable T. W. Cash. Compiled, arranged, and written by F. D. Srygley. It gives interesting descriptions of the manners and customs of the country when Indians were here, when people lived in log huts and hunted deer, bear, and other wild animals for a living. It tells how the country was cleared and how houses were furnished. It describes marriages, funerals, revival meetings, political gatherings, logrollings, corn shuckings, singing schools, dances, frolics, quiltings, making soap, carding, spinning, weaving cloth, etc., in the olden times. It tells about slavery, secession, and the war. It is humorous, pathetic, religious, biographical, and full of deeply interesting information. Illustrated. Four hundred large octavo pages. Large, clear type. Price, \$1.50.

In this issue of the paper appears an advertisement of the Castner-Knott Dry Goods Company, of this city. John T. McQuiddy, brother of our office editor and manager, is with this firm, and would be glad to have the readers of the Gospel Advocate call to see him when in the city. Mail orders entrusted to him will receive prompt attention. Abernathy, Langham, & Shook, clothiers, also ask for patronage from our readers. We would be pleased to have them call to see this firm. Timothy Dry Goods Company have an advertisement in this paper. This is one of the oldest and best-known firms in the city. We take pleasure in commending these firms to our readers, and hope that when they call to see them they will mention they saw their advertisements in the Gospel Advocate. This encourages them to advertise, and we will try to help our readers by calling their attention to the best firms in the city.

Religion in Business.

Since the days of my youth it has been my desire to see the church of God reestablished as it was under the apostles, when the disciples continued steadfastly in the apostles' doctrine, as they should do to-day and on while time shall last.

The church of God proper is equivalent to the kingdom of God, and Christ is its absolute monarch. He is our Prophet, Priest, and King. All things, whatsoever the Christian does, should be done in the name—by the authority—of the Lord Jesus, who defines our relation to the world, to the civil governments, and to God. The church of God should be as a city upon a hill, and the light of the world. Christians are in the world, but not of the world. (John 17.)

They are in Christ if they walk in him. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8: 1, 2.) I understand that freedom to be deliverance from the law of Moses and also from civil governments. The law of Moses was and all proper civil governments are "for the punishment of evil doers, and for the praise of them that do well." (1 Pet. 2: 14.) A person might not violate any command in the decalogue and still be a worthless beggar. The same is true of the civil laws. No man is worthy of the name "Christian" who needs to be kept under restraint by civil authority; no Christian has a divine right to execute the civil laws. God has reserved to himself the right to execute punishment. "Vengeance is mine; I will repay, saith the Lord." (Rom. 12: 19.) Rulers are appointed of God for this purpose. "Rulers are not a terror to good works. . . . For he is the minister of God, a revenger to execute wrath upon him that doeth evil." (Rom. 13: 3, 4.)

"As many as are led by the Spirit of God, they are the sons of God." (Rom. 8: 14.) The Spirit's guidance leads in all truth; it separates us from the world, and from worldly powers. "Be ye not unequally yoked together with unbelievers. . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." We have two kinds of governments in the world: one human, one divine; unbelievers constitute the human, believers constitute the divine. Each is ordained of God for its special use: the human to execute God's wrath, the divine to manifest his love. No human government can continue to stand that shall curse the church of God; no human government can be destroyed that will bless the church of God. God said to Abraham: "And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." Such was God's promise to Abraham and to his seed, both natural and spiritual.

The church of God is under the reign of Jesus Christ. He alone is responsible to the Father for its complete subordination and conformity to the will of God, looking to the end that the will of God shall be done on earth as it is done in heaven, which would be inconsistent if the church of God itself be made a leading factor in human governments. "Man by wisdom knows not God." Because of this alliance with human governments the church of God, since the days of the apostles, has made comparatively little progress in delivering its subjects from the power of darkness and translating them into the kingdom of his dear Son. (Col. 1.) Christians should recognize Jesus the Christ as their only Prophet, Priest, and King. All should be consecrated to his service. Houses, lands, money, or talents, all belong to God, and should be consecrated to his use. Therefore, being deeply impressed that all that we possess, with all our faculties of mind and body, should be consecrated to God and his service, we want to know how we may accomplish the end most effectually.

We believe that at Jerusalem, when Christians had all things common, they were actuated mainly by the spirit of love, guided by the Holy Spirit through the apostles. The same guide is with us to this day, and will be to the end of the world. It is only the proper training of the heart we lack. What the disciples did was just to use what they had for the relief and comfort of all. No Christian should consider aught that he possesses his own to-day; it belongs to God, and we have but to love the brotherhood without respect of persons, and apply the means we have for the good of all, guided by the Spirit's teaching (plainly laid down in the Scriptures, and in

the hands of competent elders, full of the Holy Spirit—that is, having a thorough knowledge of the Bible, God's blessed book—with the facilities of the present time), and our possibilities are just unbounded. What they did was just the best that could be done with the means they possessed, guided by the Holy Spirit through the apostles. Our resources are far more ample to-day, and with the love of God and the love of the brotherhood in our hearts, there can be no failure. We need no more inspiration than we have in the Bible; we need the will. The help from God is at hand.

At Jerusalem they simply used such things as they had for the relief and comfort of all. Their supplies were doubtless reproduced by the industry and proper use of the means the times afforded. The same spirit of love for the children of God in us to-day, in the use of the means and facilities we have, would reproduce equally good results—and, indeed, far better. With nineteen hundred years' experience, with the indefatigable labors of the church of God, their sufferings and endurance have taught the world that it is hard to kick against the goads.

If Christians will but return to God to-day, with the fear of God before them, with the love of God in their hearts, with their present facilities, with labor-saving machinery and the general improvements of the age, I say their success is simply unbounded. But I mean Christians. "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." (Eph. 5: 5.) "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (1 John 2: 15.) Such have doubtless hitherto been the potent obstacles in our way. Let us lay aside all these, and learn each to seek another's wealth, and not his own, and the way is clear. What we want now is the counsel and coöperation of our wisest, best, and most consecrated brethren—brethren who earnestly desire and pray for the prosperity of Zion.

A few brethren here have large, rich plantations, and some money, and desire all to be used in the interest of Christianity. How it may be effectually done is the sincere desire of our hearts. Pursuant to the above conclusions, we propose to build at Pineapple, Ala., a cotton factory to be run in the interest of Christianity. I think we can raise here at Pineapple about thirty or forty thousand dollars to put into the building of a cotton factory for spinning, weaving, etc.; we would like to be able to double that amount, if possible. All is to be run in the interest of Christianity. Our plan at present is to form a stock company, made up of Christians only, with an agreement that at no time shall more than ten per cent of the net dividends go to the stockholders—that is, ten per cent, or no more than that, to each stockholder on the amount of stock he holds. All dividends that may accrue, over and above that amount, shall be used for the benefit of the operatives and for the interest of Christianity.

If any donations should be made for the benefit of said enterprise, by any person or persons, it shall be reckoned as so much stock in the company, and all dividends accruing therefrom shall be used for the benefit of the operatives and for the interest of Christianity. Connected therewith shall be good schools for the education of all the children within its domains. The schools shall also be run strictly in the interest of the church of God. As soon as practicable the whole business shall be operated by Christians only. Every person of sufficient age connected therewith shall vow allegiance to Christ alone, and take no part in human governments or human societies for any purpose or cause. It is proposed also that the farms or plantations belonging to said Christians, or to any person or persons who may hereafter be associated with them in said enterprise, shall be operated by Christians only, and who will obligate themselves to take no part in human governments or human societies of any character that may tend in any wise to divert their hearts or minds from strict loyalty to Christ.

Operatives on the farms will be expected to pay a reasonable rent for same. Good schools and religious culture will be connected with all.

Pineapple, Ala.

DAVID ADAMS.

There is no doubt but that Christians should conduct their business on Christian principles—that is, they should be strictly truthful, just, and upright in their statements and in all transactions among themselves and with others. Christians should be noted for their truthfulness, fairness, and fidelity in their

dealings and transactions. There is no point at which there is greater failure than in this. They should be honest with God and in the sight of both God and man. More reproach comes upon the Christian religion from this than from any other one cause. Christians think nothing of making promises and not complying with them, and of getting in debt and not paying the debts. As mechanics and workmen the same unreliability shows itself. Christians ought to be reliable, faithful, and trustworthy in all they attempt; but they are not. Frequently those not Christians are more reliable and trustworthy than those who claim to be Christians. We need, above all things, to learn that Christians must be faithful and trustworthy in all they do. In a manufacturing establishment, fidelity, promptness, and a desire to do everything well are especially essential; but until there is a reformation among Christians as a class, they will not make successful business managers, superintendents, and operatives. Skill and fidelity must be preferred to church membership. It would be a desirable thing if the two could be found together; but, unfortunately, this cannot always be done. We American people are not exact and faithful in what we undertake. We can often find a skillful and reliable machinist or workman among the foreign Catholics more readily than among the American Christians. The reason is not because one is a Catholic and the other a Protestant, but because the foreigner, in his oppressed condition, learns his trade better than the American. The American is not content in the condition in which he is; he is always looking forward to some calling that releases from labor, so he does not learn his calling or trade thoroughly. In managing extensive business and mechanical operations other qualifications than church membership will be found necessary. It is well to try to convert all to Christ; but often, with our best efforts, like Christ and the apostles, we will fail. Some people do not wish to be Christians. All business ought to be conducted on Christian principles—justice and fairness to all. Every one should seek the good of others, not of himself alone. The employer must seek the good of the employee. In business conducted on Christian principles the interest of all will be one, for all share the prosperity of each. All efforts looking to this end ought to be encouraged, because the Christian religion is intended to direct and harmonize the conflicting interests of all the business relations of life. If it cannot do this among Christians, it is a failure in the vital points. While all this is true, and efforts to harmonize interests of employer and employee, or of capital and labor, upon true Christian principles, are commendable, yet it is not well to mistake the things taught in the New Testament.

There is no evidence that any business at Jerusalem or elsewhere was conducted on common-stock principles, either by the church or by individuals—that is, they did not farm, or merchandise, or run any business as common stock. There is no intimation of this. Each performed his own labor, disposed of his own products and possessions, and each gave to the others according to needs, or laid at the apostles' feet for distribution among those in need.

They did not run any business in which all performed a part and in the proceeds of which all shared. What is needed is fidelity to God and right in making and using property, each looking not to his own good, but to others' good as well. D. L.

A man should select his business when young, and learn everything that will throw light upon that subject. Thorough preparation in this day of shrewd competition is strictly necessary. Men do not nowadays of organized effort and shrewd acumen accidentally stumble onto success. When you see a man enter mercantile or other life after he has reached the meridian of life, having had no previous preparation, he can hope for nothing except failure.—Youth's Southland.

Home Reading.

DOTTIE'S HAPPY THOUGHT.

"If the money isn't ready for me when I come in the morning, out you go, bag and baggage. Understand that, hey?" The loud voice had a threatening ring and the sordid face a vindictive look.

"It is impossible!" the old man exclaimed. "O, Mr. Page, give us a few days' time! We've always kept up before this; and if it wasn't for sickness—" the imploring tones faltered and stopped.

"Always whining," the agent answered with a sneer. "You all sing the same song—harp on the same old tune. You know what to expect when I come to-morrow; pay up or get out!" and he sprang into his buggy and rode away.

The old man stumbled into the house and sat down heavily by the door, striving to control himself.

"Father," called a weak voice from the inner room; he appeared. "I heard it all, Amos," she said, pull-iously.

A little girl who had been standing by the window came and took his hand. "Gran'pa, don't you hear gran'ma calling?" she said in surprise, for grandma was never allowed to call in vain.

His old wife reached out her trembling hands as he appeared. "I heard it all, Amos," she said, pulling him down beside her on the bed, and they clasped each other in silent misery.

They had passed many long years together and borne many trials which had knit them the closer in heart and soul, and though there seemed now no help nor relief possible, the Christian hearts still looked up with confidence and hope.

"I know whom I have trusted," grandma repeated softly after a time. "I will never leave thee nor forsake thee; and what is that in Isaiah? I cannot remember it all. Get the Bible, Amos, and read it."

The child ran for the book, and the old man, turning to chapter 51, read:

"I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy maker, . . . and hast feared continually every day because of the fury of the oppressor?"

"That means us, Amos. Haven't we feared every day continually, and will he not comfort us? They cannot leave us in the street, they will have to take us to the poorhouse; but he says, 'I, even I, am he that comforteth you,' so let us go to him and believe and receive that comfort, and fear no longer."

Together they bowed and sent up a petition for help and comfort, with thanksgiving for past mercies, and then the old man and the little grandchild prepared the simple meal, which they ate at grandma's bedside, for she was not yet able to sit up, having been sick for weeks.

"Does Mr. Page need the rent money so bad, gran'pa?" Dottie asked, thinking of the urgency with which he had demanded it.

"Mr. Page does not own the house, Dottie; it belongs to Mr. Orton. Mr. Page is his agent and goes about getting the rent money for him," grandpa explained, patiently.

"Mr. Orton who has the big store, gran'pa?" she asked. "Why, he couldn't need such a little bit of money when he has so much."

"You don't understand, child; he wants what is owing him—everybody does—and he ought to be paid. That is but right, only—"

"Only gran'ma's been so sick and you couldn't go away to work, an' we're so poor, I know, gran'pa," the child nodded wisely, and then added: "I don't think Mr. Orton knows all that or he would wait. Don't you think he would wait if he knew, gran'pa?"

"Yes, perhaps," said grandpa absently, only half hearing her; he was trying to coax grandma to eat an egg.

Dottie washed the dishes carefully and then ran out to her playhouse, but she could not forget that to-morrow they were to be turned out into the street, and she wondered how they could put grandma out when she could not get up.

"If grandpa would go an' tell Mr. Orton, I believe he would wait, but then gran'pa can't leave gran'ma." She studied the subject a little while longer. "Why, I could go; I know where his store is. I'll ask gran'ma if I can't."

But grandma had fallen asleep and she was never allowed to disturb her; grandpa was out at the wood pile, but she felt in such a hurry and so sure that he

would not care that she put on her hat and ran away without waiting to ask him.

"This little girl says she must see you, Mr. Orton," and the smiling clerk pushed Dottie forward, for now that she had found him she felt shy and confused, but she had not relinquished her purpose even when the clerks had teased her about her business with the busy merchant.

Mr. Orton was talking to a gentleman, but he turned to her and said, kindly: "Well, little one, what is it?"

"Please, Mr. Orton, won't you wait an' not turn us out in the street? Gran'ma's sick an' gran'pa hasn't any money now, but he'll work an' get some as soon as he can to pay the rent. Please, Mr. Orton, we haven't any place to go to, an' gran'ma's sick." Dottie ended with a frightened wail, vigorously rubbing her eyes.

Mr. Orton looked blankly astonished as he exclaimed: "Why, what is it, little girl? Why do you think I would turn you out in the street? Come, stop crying, and tell me all about it;" and he lifted her up on a stool and wiped away her tears.

"Mr. Page said this morning he'd put us out to-morrow, if gran'pa didn't have the money," Dottie sobbed, "an' I asked gran'pa did Mr. Page need the money so bad, an' gran'pa said he did it for you, an' I knew you couldn't need it with all this big store, an' I thought you'd wait if somebody asked you. Gran'pa'll pay you, he always pays, an' gran'ma makes carpets when she's well."

"It's some of Page's work," the other gentleman said; "he is brutal in his treatment sometimes. I shouldn't wonder if her story is all true, and he will put the sick grandmother into the street."

"No; he will not," Mr. Orton said, decidedly, his face flushing. "I had no idea he was that kind of man. I let him take charge of some property that Morris used to handle; and I'm ashamed to say that I pay very little attention as to how the agents manage."

"That is a common failing among business men, and things are done in their name that they would not sanction at all, if they knew," the other replied.

"I am going home with you, my dear," Mr. Orton said to Dottie. "There! don't cry now. Grandpa shall have all the time he wants."

"My buggy is at the door, I'll drive you there and back," said his friend.

Dottie had been missed, and her grandpa was anxiously searching for her when they drove up.

"O, gran'pa, here is Mr. Orton! He came to see you his own self; he won't let us be put out in the street!" Dottie cried in a great flurry of joy.

"No; indeed he will not," Mr. Orton echoed, following her inside and shaking hands with the respectable, intelligent-looking old man who met them. "I am very glad you sent her to me. I do not allow my agent to abuse any one."

"I did not send the child," the old man answered; "I do not know how she came to do it, but I will be very thankful for your kindness, and you will give me time. I have never failed to pay before, but my wife's sickness has hindered my work."

"And sickness is always an extra expense, too. I am sorry you have been threatened and abused in my name; it shall not happen again. What are you paying Page?" he asked abruptly. He had been looking about keenly while he talked. He looked surprised when told, and, going outside, went over the small premises, examining everything. "You are paying too much," he said finally, "and there are some repairs needed that shall be attended to at once. I am not an extortioner; I want my renters to have things as comfortable as possible. This room shall be plastered whenever you are ready, and the rest, too, if necessary."

They had gone into the back room as he talked, and grandma called: "Amos, bring him here, that I may thank him. Dottie has told me how good he has been to promise that we may stay."

"Why, grandma," said Mr. Orton, huskily, taking her thin hand, "I do not deserve your thanks. I profess to be a Christian, and I am ashamed that you have been oppressed in my name. I am afraid I have neglected my duty to my neighbor in taking no thought for my renters." He took out his pocketbook and laid some bills on the bed, saying: "You have been paying too much for this little place, and that is rightfully yours. And here, Dottie, is a round dollar for your happy thought in coming to me;" and he went away leaving joy and thanksgiving in place of trouble.

"I, even I, am he that comforteth you," grandma whispered, the happy tears streaming down her hollow cheeks.—Louise J. Strong, in Western Recorder.

WHAT MADE THE DIFFERENCE.

The new boy was sitting on a big stone post at the foot of his driveway when Peter drove the cows to pasture.

"Halloo!" said the new boy, pleasantly. "Come fishin', will you?"

"Can't," drawled Peter. "I've got to work! Wish I was you," he said enviously, "an' didn't have nothin' to do but go fishin', an' sit on a post an' let my feet hang down!"

The new boy laughed. "We have cows," he said, shortly, "a whole dozen of them!"

"But you don't have to drive them to pasture," declared Peter.

"Don't I?" said the new boy. "I take them away down to Mr. Lane's pasture every morning 'fore breakfast!"

Peter eyed him curiously from top to toe. "Well, you're a queer one," he said. "But perhaps if I only had the cows to drive, I'd get up early, too."

The new boy laughed again. "We've got hens," he said quickly, "an' chickens, an' pigs, an' horses, same as you have! I guess what makes the difference 'tween you 'an me is 'cause you don't do your work by my grandma's rule."

"Seein' I never heard of it, I guess I don't," replied Peter, with a grin. "Supposin' you tell it to a feller."

"I 'most know that you've heard it," said the new boy, "only you've forgotten. It's 'work while you work,' an' 'play while you play!' An' I tell you it's a fine one!"

"Ho, ho, ho!" laughed Peter. "That's a dandy rule, isn't it? Maybe it does for you, but when a feller has to work all the time, same as I do, why, then, it's only 'work while you work,' an' 'no time to play while you play,' at all!"

"Are you working now?" asked the new boy, with a smile.

"Not 'zactly!" answered Peter.

"An' you're not playing, are you?" he inquired.

"No," said Peter, "I ain't!"

"Then you're doing nothing," declared the new boy.

"Same as you be," said Peter, crossly. He knew that he was lazy, but he didn't enjoy being told about it one single bit.

The new boy jumped down from the post in a hurry. "You're right," he said, with a laugh. "Supposing you let me drive your cows while you run home an' do the rest of your work. An' supposing you an' I go into partnership, an' take my grandma's rule for our motto. An' then every morning after we get our chores done, supposing we go fishin'."

Peter looked at him in surprise, and then he said, earnestly: "Shake on it!"

And—O, dear me!—weren't those fishes sorry?—Youth's Companion.

SURE IT WAS RIGHT.

"If I was only sure that is right!" whispered Sam. to himself after he had finished his sum and was about to take it up to the teacher.

"Pooh!" whispered Dick over his shoulder; "take it up. She's too busy to look at it closely, and won't know whether it is right or not. What difference does it make in the end?"

"What did you tell me that for?" Sam. demanded of Dick, when they went out at recess.

"That's the way to get along easy," answered Dick.

"But it isn't getting along easy that I'm after; it's being and doing right. It won't do me any good to have it passed by the teacher. I want to be sure I'm right."

A great man once said: "I would rather be right than President." A small man—I mean in spirit—would have said: "I would rather get along easy than be right." The boy who looks at getting through more closely than he does at being exactly right is apt to make a small, mean man in character, however much money or success he may gain.—Sunday School Evangelist.

As astronomers know, when none others think of it, that traveling through the heavens the vast shadow is progressing toward the sun which ere long shall clothe it and hide it, so Christ knew that the great darkness which was to overwhelm him was approaching.—Beecher.

God offers to every mind its choice between truth and repose.—R. W. Emerson.

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Editorial.

REV. 21.

In this chapter we have a number of very wonderful things. John is shown by vision the end of time, the end of the world; the eternal home of the saints, and many very practical things for our benefit. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." This is the way the chapter opens. The things here introduced are most wonderful. The passing away of the heavens and the earth that are now, and the introduction of the new, and the absence of any sea, are very wonderful in many ways. The language used expresses so much in very few words that it overwhelms us with wonder and admiration; and yet it is expressed with such plainness and simplicity that every one can understand. This is one of the characteristics of the word of God: that it expresses the grandest truths mortal ears ever heard, and that in the simplest and most unpretentious way.

Uninspired men always want to express what they consider great and exalted ideas in high-sounding and eloquent language, but the words of inspiration are just to the reverse. The grandest and loftiest thoughts are expressed in the fewest and plainest words that will express the idea. This, indeed, is one of the strong evidences that the word of God is divine. What John saw in this vision is just what will occur when the time comes. Men will theorize on every subject that comes up, and try to tell how and when God will do everything that is to be done. I am glad I have not got this far in these matters. Some tell us this old world will not all be burned up, that the surface will be burned, and changed in form, and made ready for the presence of the great city of God and the eternal abode of God, Christ, and all the righteous. This may be true, or it may not. No man can tell with any certainty, and I will not try. To us it will be just what the record says—It will be "a new heaven and a new earth"—and that is enough for us, and we should not try to go beyond this; for if we try to go beyond, we will be spending our time in vain on two accounts. One is: We will be trying to find out what has not been revealed; and in the next place it is something that would do us no good if we understood it. So I am satisfied with the statement of facts as it is. I heartily and fully believe that just what is said will be brought to pass, and that is enough for me. I do not know why there will be no sea in the new earth, but I am perfectly certain it will be best that

way or it would not be so; hence I am willing to leave it as the Lord leaves it, and I believe with my whole heart it will be brought to pass. This old earth was cursed on account of sin, but this curse will be removed when this earth is burned up, and not an iota of it will linger upon the new earth.

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." This at once introduces to the children of God the kind of home that is being provided for them; and the Lord has satisfied his people in what would be an anxious longing in the soul, if it had not been revealed. We would be anxiously inquiring: What is to be the end, the final outcome of all this self-denial and tribulation, of bearing the burden and heat of the day? Thus the Lord tells us beforehand what it will be, and thus puts the heart of the child of God at rest on this matter. There is now no room for anxiety. We are plainly told what the outcome will be. This grand city will come, and will surely be ready. Just as a prepared bride is ready for her husband, so will this prepared city be ready for all who are prepared for it; and this is the great matter of our lives here on earth in this probationary state. The city is certain to be ready for all that shall be prepared for it by faithfully serving God in this life. So we need simply to walk by faith in this matter. If we faithfully do the part assigned to us, God will be certain to do what he has promised to do for us.

The grandeur and beauty of this home are further expressed in this beautiful description of it: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful." This gives full assurance that no more trouble of any sort can overtake the soul when we reach this happy home. Here we have our sad trials and afflictions; we suffer all sorts of crosses and losses; our nearest and dearest friends die and leave us weeping on the shore. There death will be forever barred. Not a possible pain or ache can ever enter that lovely abode. In this happy and eternal home God himself will dwell with his people, and they shall dwell with him, where all will be light and glory and bliss for evermore. This leaves no child of God in any uncertainty as to what shall be the outcome of a lifetime of service—a life of self-denial and devotion to him who doeth all things well.

"Behold, I make all things new." Everything has to be made new under the religion of Jesus. Man once had a beautiful home in Eden, but when sin entered, everything was blighted, and man was turned out of his Eden home, to enter it no more. The earth was cursed, and ever since has been bringing forth its thorns and briers, and can never, in this condition, be a fit home for God and his people. Man became a sinner, and was shut out from the garden of Eden, and on this account was shut out from the tree of life, and thus doomed to return to the dust again. In this state he was estranged from God, and now he has to be made new. He must have a new heart and a new life here, and must continue this new life till he dies. Then he is to be raised again, receive a new, a spiritual body, and then he will be ready for the new home, the wonderful city of God, so beautifully described above.

But still further descriptions are given of this beautiful city. One of the seven angels that had the vials, the last plagues, proposed to show the city to John, and thus give him a beautiful view of that lovely home. "And he carried me away in the spirit to a great and high mountain, and showed me that

great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: . . . and the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. . . . And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal." I do not know how to apply this measurement. Some claim that the length, breadth, and height are each twelve thousand furlongs. Then, counting eight furlongs to the mile, makes the city fifteen hundred miles in length, breadth, and height, each. This certainly makes a very tall city. I freely confess that I do not know how to apply the twelve thousand furlongs, but I am perfectly certain it will be large enough to hold all that will prepare themselves to dwell in it, and that is enough for me. I am perfectly certain that if I succeed in living a life that shall make me worthy to dwell in that home, there will be plenty of room for me; hence I have no anxiety on that score. I am equally well satisfied that if I do not live right, there will be no room for me there, if the city were twelve times as large as it is; and, therefore, my chief study in the matter is to be ready by leading a godly life. No man will live this life except by learning and doing God's will; but surely any man, with such a wonderful prospect before him, will strive prayerfully and unceasingly to know and do the Lord's will, that he may enter and dwell in that home, while eternity endlessly endures.

But the glowing description goes on. "The foundations of the wall of the city were garnished with all manner of precious stones, . . . and the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass." Now, I do not think we need understand that the heavenly home will be formed of material things, as real jasper, pearls, gold, and such like; but these are the most precious, beautiful, pure, and desirable things that we know anything about, and thus the Lord uses these things to give us the very highest and most desirable conceptions of the holy city that we are capable of. If we consider these precious stones and gold as only figures or illustrations of the preciousness and beauty of the home of the soul, then we may be assured that the reality will far surpass anything we have ever seen on this earth; for these precious stones, pearls, and gold put up into a city as this is described would be the most beautiful city mortal eyes ever beheld, and the most precious, valuable, and desirable that we can possibly conceive of. When we attempt to contemplate something clear beyond these we are lost in wonder and admiration. What wondrous blessings the Lord has in store for those that will love and honor him in this life!

The Lord God Almighty and the Lamb are to be the temple of this city. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. . . . And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Still further we are told that the river of the water of life will be there, and the tree of life, and no night; one eternal, joyful, and happy day in which to praise the Lord for his wonderful goodness and mercy. We cannot conceive of anything that could possibly add to the beauty and enjoyment of this home, as described above; and this bright picture of the future home of the soul is given as an inducement

ment to Christians to be faithful to the end. It is a most solemn fact that this home is promised to none but the faithful. The Lord has never promised heaven to just anybody that might want to go there, but has promised it only to those that prepare themselves for heaven by doing God's will. Hence, the language in this chapter is: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." This is truly an expressive passage. "He that overcometh." Overcometh what? Everything that lies between him and heaven.

The Christian must learn to overcome sin in every shape and form, and continue to overcome it to the end of life. So long as he is clothed in flesh and blood temptations to sin will come up. Passion and impulse in their varied forms will continue to rise, and these are to be put down every time they rise. The conflict, therefore, will last as long as passion and impulse last. Some never seem to realize that anger must be overcome; hence we have a great many peevish, pettish, fretful, petulant old people that have been members of the church for almost a lifetime. These things ought not so to be. Those that do this way are not overcoming sin, but are allowing sin to overcome them. These passions will naturally grow on men if they do not strive earnestly against them every day. There are some whose morals are good, who will not lie, will not cheat nor defraud their fellow-men, will not go into places of doubtful propriety, and, in a word, are well behaved in a general way; yet they are fractious and ill tempered about home, and their company, on this account, is not sought.

Now, if we make a literal application of the word "overcome," such people do not overcome sin. Some men cultivate the spirit of jealousy and suspicion, and are always feeling themselves slighted and mistreated, and their work or dignity not appreciated, and are always in a stew about it, and always criticising and fault-finding, and making it unpleasant for themselves and everybody around them. Such are always unhappy and keep up a constant trouble for others. No Christian has the right to pursue any such course, nor have those that indulge and cultivate such a temperament the promise of entering the holy city described in this chapter; for the promise is only to him that overcometh, and such as these do not overcome. Such become contentious and do not obey the truth, but obey unrighteousness and place themselves outside of the promise. Every wrong practice in life must be overcome if we would reach heaven. Every man, therefore, must learn to watch himself and see to it that day by day he is overcoming everything that can possibly stand between him and this beautiful home of the soul. E. G. S.

BIBLE INTERPRETATION.

Friend Turner, from Wartrace, gives some illustrations of the evils we were seeking to find a cure for. He thinks it is right to have different parties in religion, following Luther, Calvin, Wesley, and other great men. Jesus prayed those who believe on him may be one as his Father and he are one, and the Holy Spirit said those following after Apollos or Paul or Peter as leaders were carnal, and not spiritual. (1 Cor. 3: 1-9.) Certainly Jesus and his Father did not and could not belong to, and the Holy Spirit could not lead into and dwell in, different and rival parties.

He found, too, a woman who thought she was baptized in infancy, and a preacher who believes that only the immersion of a believer is scriptural baptism. Such differences are common, and produce strife among Christians, drive the world from Christ, and wound afresh the Son of God. Is there no help for this? Does thinking a thing is right make it scriptural? Paul thought he was doing God's service in persecuting the church of God. Did his thinking it so make it so? Why could not that woman and the preacher understand the law of God alike? If a human law was expressed in the same terms, could it not be understood? And does thinking a violation of a human law make it right? Jesus prayed those

who believed on him through the word of the apostles might by that word be made one. Is it possible the word spoken to make them one cannot be understood, so that it divides instead of unites? We all understand what friend Turner writes. Had he written certain persons were buried or that corn was planted, we could understand him alike. Why cannot we understand God when he uses the same simple terms of persons being "buried," "planted," and "raised again?"

Friend Turner thinks I ask all to believe in my interpretation of these things. In this he is mistaken. I ask all to accept the understanding of these things that was universal for thousands of years before I was born. I ask them to accept what Luther, Calvin, Wesley, and all scholars for all ages of the church say the Bible means and the apostles preached. Mr. Wesley says: "Buried with him," alluding to the ancient manner of baptizing by immersion." ("Notes on New Testament.") On the first day of September, 1737, Mr. Wesley was tried by a jury in Savannah, Ga., and ordered to leave the country. The fifth count in the indictment was: "Refusing to baptize Mr. Parker's child otherwise than by dipping, except the parents would certify it was weak and not able to bear it." ("Journal," Vol. I., page 42.) Religious matters were enforced by civil courts. Wesley believed sprinkling was allowable only to the feeble.

John Calvin says: "Churches should be at liberty to adopt either [mode], according to the diversity of climates, although it is evident the term 'baptize' means to immerse, and that this was the form used by the primitive church." ("Institutions," Vol III., page 344.) Calvin in this tells the meaning of the word, the apostolic practice, and the grounds of the change. With him Mr. Wesley, Luther, and all scholars agree. There is not a lexicon in the world that gives a different meaning to the word, nor has an example of its use in a different sense been found in all the literature of the world. On the office of baptism Mr. Wesley says: "Baptism administered to real penitents is both a means and seal of pardon. Nor did God ordinarily in the primitive church bestow this on any unless through this means." ("Notes on the New Testament"—Acts 22: 16.)

Mr. Wesley says: "If infants are guilty of original sin, then they are proper subjects of baptism; seeing in the ordinary way they cannot be saved unless this be washed away in baptism. It has already been proved that this original stain cleaves to every child of man, and thereby they are children of wrath and liable to eternal damnation. It is true the second Adam has found a remedy for the disease which came upon all by the offense of the first, but the benefit of this is to be received through the means which he hath appointed through baptism." (Doctrinal Tracts, "Baptism," page 250.) Mr. Wesley makes infant guilt and infant damnation, coupled with this office of baptism, the ground of infant baptism. Jesus says: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." "Of such is the kingdom of heaven." The Bible does not teach, nor do any now believe in, infant guilt and damnation. So there is no ground for infant baptism.

The writer has studied these questions with a good degree of care for over fifty years, has tried to do it without prejudice to learn the truth. He has not found, for fifteen hundred years after Christ, a single party or division of the church or a single writer that did not believe immersion was commanded in the Bible and practiced by the primitive church, and that persons were baptized in order that their sins might be forgiven. He has frequently asked those who have studied and discussed these questions for a single example of either class. He has never heard of one. He does not know of a single commentary on the Scriptures, written by Catholic or Protestant, Baptist or pedobaptist, that does not say the Scriptures teach that people are commanded to be baptized in order that their sins may be forgiven. They may try to explain the language, but when they tell what it means they agree. He still would be glad to hear of an example of either class, and, if it can be found, will join in asking the American to publish it. In view of this unanimous agreement of all parties and all the learned writers of all countries as to what the Bible teaches and what the apostles practiced, can it not be said that men can and do agree as to what the Scriptures teach, and the differences arise from bringing into the church things not taught therein, or in efforts to change and modify the teachings of God? After these changes have been made millions receive them from their parents and hold them as Bible teaching without investigation. Would

it not honor God and bless man to drop all these additions and changes, and unite on what God requires?
DAVID LIPSCOMB.

The foregoing appeared in the American of April 7. We put as little in as possible to clearly state the points, as long articles are not relished by the readers or editors of the secular papers; but we could add much to these quotations. Calvin and Luther both taught clearly and fully that union with Christ, putting on Christ, the remission of sins, and the gift of the Holy Spirit come to the person in baptism. To obtain these is the end or purpose of baptism. They both go much farther on this subject than I believe true, as does Mr. Wesley. They all believed in infant guilt and condemnation, and that the infant was freed from guilt or sin by baptism, or by the Holy Spirit received in baptism. This must mean that baptism alone, without faith or repentance, will secure these blessings. I do not believe baptism without faith is scriptural baptism. I do not believe that the infant is guilty of sin, hence it needs no forgiveness until it sins.

But we would emphasize one point and request made in the foregoing. I have read with care much of the teachings of all the divisions and creeds of the churches, and I have not been able to find a single creed, church, or Christian writer for fifteen centuries that did not teach that immersion was both the meaning of the word and the practice of the apostolic church.

I have not been able to find a single commentary, Catholic or Protestant, Baptist or pedobaptist, that does not say the words used mean: Be baptized in order that your sins may be remitted. No scholar has ever been found who does not say that is the true meaning of the words. Some of them, after saying this, try to explain it is used figuratively, or that it is symbolical and represents something else, but they agree the words mean unto the remission of sins, or in order that your sins may be remitted. God remits the sins, but the person must comply with the conditions on which he remits them.

Dr. J. M. Pendleton, the author of "Landmark Baptists," in his "Notes on the New Testament"—Luke 3: 3—says: "'For the remission of sins'—unto the forgiveness of sins as connected with repentance." On Acts 2: 38 he says: "'For the remission of sins'—that the sins really remitted in the exercise of repentance toward God and faith toward our Lord Jesus Christ may be formally and in symbol remitted in baptism." He claims it means baptism is in order to remission, but gives it as his opinion that it is a formal or symbolical remission. What the words mean is the point we are after, not Mr. Pendleton's opinion as to whether they are literal or symbolical, formal or real. We find in the Scriptures no example of merely formal and symbolical forgiveness as distinct from the real forgiveness. Mr. Pendleton, on verse 40, says: "'Save yourselves from this untoward generation'—save yourselves by repenting and being baptized."

We could quote other admissions from them to the same effect as to the meaning of the words. The point we emphasized was, I had not been able to find a single commentary on the New Testament that does not give this meaning, and I asked if any one knew of such I hoped they would make it known through the American, which I am confident would publish it. There is, I think, unanimous agreement among all scholars as to the meaning of "baptism," and as to what was the practice of the early church, and as to the office that the Scriptures assign to baptism. It is the ordinance in which God promises to forgive the believer's sins. This ordinance is the declaration of faith. D. L.

Sorrows are often like clouds, which, though black when they are passing over us, when they are past, become as if they were the garments of God, thrown off in purple and gold along the sky.—Henry Ward Beecher.

Odds and Ends.

Man is so constituted that you might as well forbid him to think altogether as to prevent him from thinking on religious subjects. There are times when he will and must "feel after God;" periods when, though the dust of earth cleaves to his wings, he will spread them for flight toward the invisible; and periods when he will turn in disgust from the viands of earth to clamor for the spiritual clusters of heaven. The springtime excites the throat of the singing bird; evening calls forth the vesper hymn of the nightingale, and morning evokes the matin song of the lark. So when the natal hour is contemplated, and young life comes from the unseen into the seen, and when the shadows of life deepen around its pathway, and when the soft light of a coming morning is felt with approaching death, the mind is moved to ask: "Whence came I, and whither am I going?"

"The law of the Lord is perfect, converting the soul." Are not these fair questions? Can any man add one true line to the moral and spiritual teachings of the Bible? Can any man publish an appendix of omitted morals? Can any man add to the tender balms and solaces provided in the Bible for broken hearts and wounded spirits? We have had centuries of education; this age represents the latest wisdom of the world. Can we with such advantages add a solitary fraction to those scriptures which are "profitable for doctrine, for reproof, . . . for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works?" That is a reasonable challenge. It is in the line of questions which are asked in the Bible itself. God challenges the deities manufactured in all the machine shops of the world. He says that no man can add one cubit to his stature or turn one hair black or white. Can man enlarge the circumference of the earth by one-half inch? Why not, then, boldly challenge the world to add one line or tint to the moral excellence of the Bible? No such addition has been made. Variation, illustration, adaptation we have had in happy abundance, and we desire to have more and more; but to the substance nothing can be added. Art sits before the same landscapes; music interprets the same breezes; poetry handles the same harp; one generation passeth away and another generation cometh; but thy throne, O God, is forever and ever. Another fair question is: If the moral code of the Bible is complete, how is that completeness to be accounted for? Can any theory answer but the one the Bible gives? "Holy men of God spake as they were moved by the Holy Ghost."

"For she said within herself, If I may but touch his garment, I shall be whole." Jesus said: "Thy faith hath made thee whole." At this time there was a crowd thronging Jesus, and they touched him, but received no blessing. We must touch in faith to be made whole. Believing that virtue would come out of him, she was made whole. There are Christless husbands, fathers, and citizens thronging Christ every day, but none the better, so far as healing is concerned, by it. To some Jesus is nothing; to others he is life, joy, hope, inspiration, and salvation. Millions have seen apples fall, but only Newton saw in the falling apple the law of gravitation. Men and women will go through the world with "eyes and no eyes," and one writes a book, while another sees nothing. Some men have been compared to birds on a telegraph wire, who are utterly uncon-

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scious of the messages of sorrow and joy, of business and friendship—messages fraught with destiny of empires, kingdoms, and republics—which are passing right under their feet. It needs the battery and connecting instruments to read what passes on the wire. We need poverty of spirit if we would see God; we need heart hunger if we would be filled with righteousness. "There is more medicine in Christ's garments than in all the apothecary shops in the world."

The healing of his seamless dress
Is by our beds of pain.
We touch him in life's throng and press,
And we are whole again.

I heard Dr. Dowling, of Boston, electrify ten thousand people once by telling how he went into Tiffany's great jewelry establishment, in New York, and was handed an opal that was dull and lusterless. Then Mr. Tiffany told him to put it in his hand and hold it for some seconds. After he opened his hand it gleamed and flashed with opalescent splendor and rainbow glory. It needed the touch

and warmth of a human hand to bring out its beauties. Many lives are dull, hopeless, lusterless, only needing our sympathy, the touch of our compassion, our love, to make them whole, to make them beautiful. That is our mission: to lift up, to cheer, and reconstruct.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Two painters each painted a picture to illustrate his conception of rest. The first chose for his scene a still, lone lake, hid far off amid the mountains, with no breath of air to ruffle its tranquil surface. The second threw on his canvas a thundering waterfall, with a fragile tree bending over the foam-flecked waters; at the fork of the branch, almost wet with the cataract's spray, a robin sat on its nest. The first was only stagnation, the last was rest. In rest there are always two elements—tranquillity and energy, silence and turbulence.

Rest is not quitting
The busy career;
Rest is the fitting
Of self to one's sphere.

'Tis the brook's motion,
Clear, without strife,
Fleeting to ocean
After this life.

'Tis loving and serving
The highest and best;
'Tis onward, unswerving,
And this is true rest.

GEORGE GOWEN.

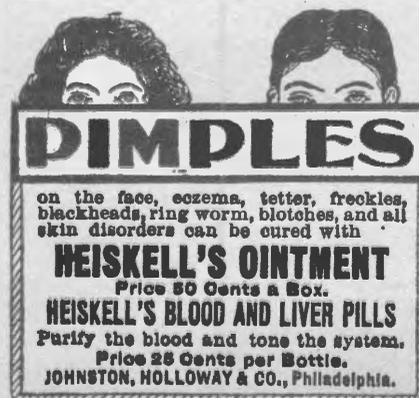
Lancaster, Ky.

It is estimated that the State of Maryland lost \$3,000,000 during the past season through the ravages of the pea louse, which Prof. W. G. Johnson, of the Maryland Agricultural College, says is an insect new to science. It belongs to the well-known group of the aphides, or plant lice, and on account of some change in conditions has become suddenly abundant, appearing for the first time on the cultivated pea. It is of a green color, and only an eighth of an inch long. It sucks the juices from the leaf and stem, and the plant dies. Not only in Maryland have growers of peas suffered, but in New Jersey, Delaware, New York, Virginia, North Carolina, and Connecticut also. Fortunately the pea louse has many insect enemies, which played havoc with it before the close of the season.

The rapid destruction of our forests is brought out strongly in the following statement: "The annual cut of lumber in the United States now amounts to no less than 40,000,000,000 feet. Of this immense quantity the first place is held by white pine, of which 12,000,000,000 feet are cut every year. Then come hardwoods, with 10,000,000,000 feet; yellow pine, with 7,000,000,000 feet; spruce and fir, with 5,000,000,000 feet; hemlock, with 4,000,000,000 feet; cypress wood, 500,000,000 feet; redwood, 5,000,000,000 feet; and 1,000,000,000 feet of other conifers."

Prof. Charles Young, of the University Astronomical Department, Princeton, N. J., has announced that preparations are now being made by him to observe the total eclipse of the sun, which will take place on May 28, 1900. The instruments necessary for the work are in course of construction. Wadesboro, N. C., has been selected as the place where the best observations can be made. The work undertaken will be mainly spectroscopic, including particularly a determination, both visual and photographic, of the position of the corona line.

It begins to appear that even the few conclusions reached by the Hague Peace Conference will not be accepted by the nations. But little interest is being shown in the programme agreed upon to be submitted to the powers represented in the conference. As to the United States, Captain Mahan, who was a prominent delegate, says we must at once build a great big navy according to the most approved modern plans and equip it with the best armaments to be secured at any price.



DIMPLES

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Obituaries.

[Obituaries are limited to 250 words and signature. Poetry cannot be printed. Obituaries exceeding 250 words will be reduced to the limit, unless accompanied by one cent per word for the excess.—Editors.]

UNDERWOOD.

It has become my painful duty to record the death of Sister Mattie Underwood, who died at the home of her father, Mr. E. P. Underwood, near Vesta, Wilson County, Tenn., on December 31, 1899, after lingering for some months with that dread disease, consumption. She was in the twenty-first year of her age. She obeyed the gospel in the year 1896, under the preaching of Brother Gilbert. It was my pleasure to visit her during her illness and read and pray with her. I found her convictions of truth strong and her faith in Christ firm. She seemed perfectly willing to die by her religion, and we have every hope that she is now at rest. All who knew Sister Underwood loved her for her womanly virtues and her Christian graces. We tender to the family and friends our deepest sympathy in this sad bereavement, and point them to the Lamb of God, who can heal all our sorrows. J. E. B. RIDLEY.

BARNETT.

Nellie A. Barnett was born on April 12, 1848; married J. W. Barnett on March 2, 1865; and died on March 24, 1900. She was a loving and faithful companion, a kind and affectionate mother, and a true and tried Christian. She obeyed the gospel in 1880 while living in Lauderdale County, Ala. Her daughter preceded her to the spiritland just fifty-two days. How soon we pass away! Indeed, "man that is born of woman is of few days and full of trouble." This is the third time within the short space of fifty-two days I have been called to Blue

Ridge, Texas, to "weep with them that weep." This is the fourth one to pass over the river in the last few days. The little congregation is melting away; one by one they pass over to the other side. May the Lord in mercy look upon our dear brother in his sore trials. A few more days, and he will join them where pain and parting will be no more.

THOMAS E. MILHOLLAND.

M'GEE.

Died, April 11, at her home in Sumner County, Tenn., Sister Mollie McGee. She was fifty years old on March 29, last, and had been a member of the church of God since some time in 1875; and the testimony of those who knew her is that she was a consistent member, and that she kept up her attendance at the regular service as long as she was able. It is a grand thing to be a Christian and devote the life to the service of God. This prepares all those who do these things for the enjoyment of the home beyond. To such the encouraging assurance is: "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Death is but a happy passport to the Christian to a brighter and better home. The loss of a Christian may be great to the surviving friends, but no calamity whatever to the loved ones that live and die in the Lord. Let all the living ones of the family follow in her footsteps in the service of the Lord, and they may meet her beyond the reach of sad partings and farewell tears.

E. G. S.

SANDFORD.

Sister Annie Bell Sandford was born on August 30, 1858, and died on March 28, 1900. She was a daughter of Brother Carol McCannless, who lived and died near Triune, Tenn., who we might say, was the father of the Arrington congregation. Sister Sandford obeyed the gospel at eighteen years of age, and lived a devoted, Christian life until death. She leaves a devoted, Christian husband, two sons, and one daughter to mourn their loss. I have known Sister Sandford for only four years, but must say the better I knew her, the more I loved her, as a sister in Christ. My wife and I had the pleasure of spending two weeks with her last summer, during the meeting at Arrington, Tenn., and we shall never forget the hospitality of Brother and Sister Sandford we shared then, nor the many kindnesses shown to us when we lived near them. The many Christian deeds of this sister will be missed by the poor of that community, but their loss is her gain. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." (Rev. 14: 13.) The writer conducted the funeral services at the home. May the loss of this Christian mother and companion be the means of bringing them closer to one another and to God. May her absence here be a constant reminder of another charm in heaven for them. P. H. HOOTEN.

MORRIS.

The death angel visited the home of James Morris and removed from his fond embrace his beloved wife, on Wednesday, March 21, 1900. Sister Morris was born on January 10, 1843; aged fifty-seven years, two months, and eleven days. She confessed faith in Christ about 1880, and obeyed her Lord in baptism. She lived a true and devoted Christian till death called her to reap the reward of all true

Christians. Sister Morris was a kind and loving wife and a good neighbor, always having a kind word for all. She always filled her seat at the church of which she was a member. The neighborhood in which she lived has lost a good neighbor; her husband, a most affectionate and loving wife; the children, a loving and kind mother; the church, a devoted member. Sister Morris had been a sufferer for two years, and was never heard to murmur or complain, only praying to God to be relieved of her suffering. On Thursday evening before she died she talked

freely of her future, and expressed a perfect willingness to die and be believed of her suffering. In the evening just before death called her home, the last words she uttered were: "All is well." I would say to her grief-stricken husband and the sorrowing children: Weep not as those who have no hope; only live as your dear wife and mother lived, that when you, too, must cross over the Jordan of death, you can say as she said: "All is well," and go home to live with God and the angels forever.

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General News.

Striking miners in the Central Kentucky coal fields have agreed on a settlement.

The President has nominated Hiram H. Folsom, of Alaska, to be a commissioner in and for the District of Alaska, to reside at Juneau.

The primary held in Alabama to nominate a man for United States Senator resulted in Senator Morgan's success by a large majority.

There have been forty-five famines during the present century, but the one now raging in India is the greatest and most devastating of them all.

Reports from the Colorado grazing regions indicate that heavy losses of live stock will result from the prolonged rain storm and snowstorm.

The Treasury Department has completed the arrangements for the retirement of the Puerto Rican money and the substitution of American currency.

The citizens of Austin, Tex., in a mass meeting, decided to build a steam plant, to cost \$250,000, to take the place of the dam and water system wrecked by the recent flood.

Surgeon General Wyman has received a cablegram from the surgeon in charge at Yokohama, saying the plague is now prevalent in Osaka. The quarantine will be reimposed.

American green corn will be served at the Paris Exposition at a corn kitchen, as well as corn meal cooked in a variety of ways. The purpose is to introduce corn more generally in Europe.

The Navy Department has secured a five-thousand-ton steamer to carry the wheat and other food supplies collected by charitable organizations in New York to the plague and famine sufferers in India.

San Francisco parties are having built at Seattle, Wash., a raft of logs which, when completed, will be six hundred and twenty-five feet long, and contain fourteen million feet of lumber, to be towed to Japan.

A party of eight California astronomers, of which Prof. Charles Burkhalter, of Cabot Observatory, will be a member, will go to Union Point, Ga., to observe the total eclipse of the sun, which is to occur on May 28.

The President has nominated Charles H. Allen, of Massachusetts, to be Governor of Puerto Rico. Mr. Allen has left Washington for San Juan, accompanied by Mrs. Allen and their daughter. The trip will be made on the United States steamship Dolphin.

The United States Iron Pipe Works, of Chattanooga, have finished the last of a shipment of seventy-four car loads of iron pipe to New Zealand, the value of the consignment being \$44,000. The company has orders from Russia and Germany, on which they are now working.

The Morro Castle, which is expected to be the fastest steamship ever constructed for coastwise trade, has been launched at Cramp's shipyard. The vessel was christened by Miss Flor-

ence Cramp, daughter of E. S. Cramp. The Morro Castle will ply between New York and Havana.

A long-continued drought threatens to add crop failures and famine to the distress of Puerto Rico. The conditions are said to be worse now than they have been at any time since the disastrous hurricane of last August. One of the great needs of the island is for physicians and medicines.

The United States Government Building at the Pan-American Exposition, at Buffalo, next year, will consist of three massive structures connected by colonnades. The main building will be six hundred feet long by one hundred and thirty feet wide; the others will be one hundred and fifty feet square.

Burial in Westminster Abbey is not, of course, a question of money, but there are certain fees charged for interment within that ancient pile. Formerly the fee amounted to \$750 or \$800. Dean Stanley introduced many reforms in the scale of charges, with the result that the maximum cost is now \$555.

The great Paris Exposition was opened on April 14, amid much confusion. It will be a month before everything is in proper shape. The opening attendance was a disappointment. The United States stands second to France in the number of exhibitors, and has three times as many exhibitors as France had at the Chicago World's Fair.

The great Glen Ranch, of seventy thousand acres, in California, is to be subdivided and sold in smaller sections, at about thirty-five dollars an acre. It has proved immensely profitable to the holders, being originally purchased for a small sum. It was easily cultivated with steam plows and harvesters, and before the development of the Dakota wheat farms was the greatest wheat-producing ranch in the world.

United States Minister Erwin, at Lisbon, has received information from the State Department that the Portuguese Government has made all arrangements for the payment of the judgment, amounting to almost \$5,000,000, in the award of the Delagoa Bay Railroad. The money can be raised on the northern and eastern railway bonds, and the Lourenzo Marques Railway will remain in the possession of Portugal.

Representative Grosvenor, of Ohio, has introduced a bill authorizing the President to appoint three volunteer officers as brigadier generals, with a view to their retirement. The bill is an administration measure. It is designed to benefit Gen. Joseph Wheeler, Gen. Fitzhugh Lee, and Gen. James Wilson, all of the volunteer officers, who, by the terms of the bill, would be given rank as brigadier generals in the regular service, and subsequently retired.

The President, acting upon the recommendation of Secretary Gage, will remove John R. Tolbert, Collector of Customs, at Charleston, S. C., and will appoint Robert M. Wallace, of Sumter, S. C., to the vacancy. This action is taken upon the recent report of government agents, in which it was shown, to the satisfaction of the Secretary, that Tolbert and other officials and employees of the Charleston custom-house secreted liquor in the building for illegal purposes.

Both the Populists and the Republicans of Tennessee held State conventions in Nashville last week to nominate delegates to their national conventions. Dissensions took place in both conventions. Former Governor

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Buchanan withdrew from the Populist convention because he favored the nomination of W. J. Bryan for President. The division in the Republican convention was between the Brownlow and the Evans factions of the party. The friends of Brownlow were in the ascendancy and controlled the meeting. The Evans party withdrew and held a separate convention.

The chancellor, board of trust, and faculty of Vanderbilt University have arranged to celebrate the twenty-fifth anniversary of the opening of the university on October 21-23, 1900. When the university was opened for the reception of students in 1875 the occasion was celebrated in October of that year by exercises of dedication and inauguration extending through two days. The completion of a round quarter century of continued and growing work and the simultaneous completion of the new large dormitory, Kissam Hall, the gift of Mr. W. K. Vanderbilt, have determined the date of the occasion, which, it is believed, the reputation which the university has achieved and the number and prominence of its alumni, especially in the South, justify making an elaborate, memorable educational function.

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Giving.

Brother Poe: I note your article and personal request in last number of the Gospel Advocate with deep feelings of joy and satisfaction. I most heartily commend the spirit of your article, and especially the personal allusion. If all brethren would write in that spirit to and of each other, it would certainly exhibit more of the spirit of Christ in discussion and investigation. On the subject of giving I do not see the matter just as you do, and will try in my humble way to set it forth just as I do see it. I think there is an underlying principle that it seems to me you fail to discern. I will speak of that first.

When the apostle says, "Ye are not under the law, but under grace" (Rom. 6: 14), you will say that was the law of Moses. True, and we are not under it now. But you will say we are under "the law of the Spirit of life in Christ Jesus." Very well; but we must remember it is the law of the Spirit, and not a law of outward form. This distinction, I think, will help us wonderfully.

Now, let us get a thought from Gal. 4: 1-5. A child, though lord of all its father's estate, is under tutors and governors until the time appointed of the father. Then Paul makes the application of God's keeping his people under the law until the fullness of time in his own wisdom. It is such like a boy in school or in the family who is so faithful and obedient he does not need any rules. Little boys are unable to see the force of such an example at first, so must be forced into obedience; but after training them until they are able to appreciate, in some measure, the advantages of faithfulness, the father, in loving tenderness, can then cite them to some exemplary boy who is so good he does not need any law. God exemplified that principle in training Israel under the law, then called their attention to his Son, who was so good he did not need any law. Jesus obeyed his Father so perfectly that he did not need any law. It became worthless. Jesus fulfilled it to perfection. Then God took it out of the way, telling us to do as he did and we would not need any law. Hence, all the law we need now is "the law of the Spirit." Our spirits must be led by the Spirit of God, and thus brought into harmony with his will.

In the beginning of Gal. 5 Paul exhorts them to "stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." After telling them, in verse 6, that nothing avails in Christ except "faith which worketh by love" he reaches the conclusion in verse 13: "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." It must all be done by love, and when love fills the heart no outward law is needed.

Abraham introduced the custom of giving the tenth, as you say (Gen. 14: 20; Heb. 7: 4), and Jacob pledged himself to adopt it as a rule. (Gen. 28: 22.) God confirmed it unto Jacob for a law, but this law is all canceled in Christ. Have we, then, no law on how much to give? Yes; but it is a law of the Spirit. Listen: "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." (2 Cor. 8: 12.) But you ask: "How much are we to give?" "Every man according as he purposeth in his heart, so let him give." (2 Cor. 9: 7.) Is not this law enough on how much? But suppose when a man is left with such liberty he does not purpose to give

anything. It will simply be because his mind is not willing. Then, can you not tell me, dear brother, what condition of his heart is indicated, and what the result will be? But you say if there is no rule or law guiding you in the matter, you will commit no crime in not giving at all. The law just at this point is this: "For he that soweth to his flesh shall of the flesh reap corruption." (Gal. 6: 8.) No apology or excuse can change it. It is an established principle. Can you not see, then, what will be the result of a man's not giving anything to the Lord or sowing to the Spirit? But suppose a man should decide to give one-fiftieth or one-hundredth part, how would you reach such stinginess? "He which soweth sparingly shall reap also sparingly." (2 Cor. 9: 6.) God has simply left us free in this matter, as in others, to register the condition of our own hearts in what we do; and we are doing it.

God might have given us the law of the tenth or any other amount, but such stipulations of law do not reach the heart. The pure heart needs no rigid ruling. The law of the tenth is cold and formal. It was the woman who gave "all her living" that Jesus commended; and if we, as Christians, fall below the law of the tenth that God gave to Israel, it only shows what a low appreciation we have of God's abounding love, and in what imminent danger we stand. Let us study the principle, dear brother, and try to reach the hearts of careless and indifferent Christians that we may raise their aspirations to the exalted privilege of exemplifying the God-given principle of love. Jesus said: "Do." He also said: "If a man love me, he will keep my words." Every man's giving, then, will simply be the register of his love for Jesus, and the interest he feels in the glorious cause of redemption and salvation. "Fellowship"—partnership in the work of the Lord in saving the world—is indeed an exalted

Springtime

Is the sweetest season in human life, as it is in Nature generally. It is the time of promise. As the young girl draws near to that mysterious line "Where womanhood and girlhood meet," her whole destiny is in a measure being determined. How often the sweet young girl, under the influence of the change, withers and droops like some blighted bud. Nature generally needs some little help at this critical period, and this help in its best form is contained in Doctor Pierce's Favorite Prescription. It establishes regularity, and gives the vigor of perfect health to the womanly organs. It contains no alcohol, neither opium, cocaine, nor other narcotic.

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Kansas Notes.

The meeting at Winfield was progressing nicely the last report I had. Brother Hay was doing good preaching.

Brothers Moffitt and Rhodes were at Cleardale last Lord's day at the opening of their new church house.

I listened to a conversation recently in which three men were discussing the merits of their respective lodges. One man gave as one of the advantages of his lodge: "They give a dance every Wednesday night, and occasionally a moonlight picnic." I presume many of them think that part very commendable. Of course some would object to that feature. There are many things devised to entertain the people. People become more restless and are looking for something new to entertain them. Many who belong to the different churches are not satisfied and must have something else. Christ's church is not satisfactory to many people, and they must have other churches; and all the churches are not sufficient, and they must have many other institutions; and something new is continually coming up. Many think these and other things signify that the world is growing better.

Recently, in a lecture in our town, Dr. Hughes, of Kansas City, stated in a very emphatic way that he did not believe "such stuff as that the world is growing worse." It may not be best for us to take such a positive stand and be so dogmatic about such a matter. While I like to see men positive in their convictions, with courage enough to express them, yet we ought to weigh a matter very carefully before expressing such decided convictions. One reason that men differ in regard to such things is because they use different standards by which to measure. If we are to measure it by progress in inventions and art, we will decide that it is improving; if we are to judge by increase in lodges and institutions of that kind, we may decide that it is making rapid progress; if we are to decide by the increase of institutions called "churches," our decision will be that it is growing better. Dr. Hughes being a Methodist preacher, we would think he would likely measure by growth of Methodism; but he certainly did not do that, if we are to judge by the address of the bishops. Read the following extract: "To-day our Methodism confronts a serious situation. Our statistics for the last year show a decrease in the number of our members. The year before last our advance was checked. The past year our advance column has been forced back a little. The lost ground is paved with the dead. We are confronted by powerful enemies. The attack is on every side.

It is high time for every Methodist to betake himself or herself to prayer, to call mightily on God for help, that each may know for himself that he is accepted of God, and that in this testing time each one may hear the Lord say: 'Be of good cheer; thy sins are forgiven thee.' If we are to judge by the standard of Methodism and this address of the bishops, we would not decide that things are growing better. Of course I do not advise that we measure by the standard of Methodism, for there is a higher standard of measurement by which we must be measured. If we are to measure by the growth of spirituality and true apostolic Christianity, it is difficult for many to see that the "world is growing better."

Let us try a few questions here: Are not the majority of people becoming more worldly? Is not the drink traffic on the increase? Is not the tobacco habit greatly on the increase? Are there not many more divorces granted now than formerly? Are not creeds multiplying? I submit these for our consideration, and leave them to suggest the investigation we ought to make before deciding a question. I withhold any decision so far as I am concerned in the matter. My opinion or decision in the case would not change it or change people's minds; but I hope by this to suggest investigation before we decide.

What do we think of people who say that a certain man "is a Christian, if there is such a thing?" Men are very careless in their expressions, and express doubt when they probably do not intend it.

Speaking of standards brings to mind other false standards that men erect. Many people have different standards by which to measure the characters of men and women. They measure the man by one standard, and the woman by a different one. They erect a much higher standard of morality for women than for men. What of a man whose system is full of the cigarette poison, whose language is foul and blasphemous, and who is a base adulterer, setting himself up to talk of the corruption of women and to judge of their character? He wants us to believe that there is much impurity among the opposite sex, when the one who is making such a charge is as base as he can be. The Lord made one standard to measure both sexes. Man has made the false standards.

Brother O. M. Thomason was with us at Belle Plaine on the first Lord's day in this month. He was having trouble with his throat and we could not induce him to preach. He is now making a tour through Oklahoma Territory and Indian Territory. He will be at Minco next Lord's day. He will return to Kansas for some work this summer and fall.

Brother J. E. Cain is now looking after his regular appointments.

I have begun a meeting here and will continue it for several days. I cannot say much of the work here yet, as I have just reached the community, but will report the condition here at some future time.

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Virginia Jottings.

It seems to me there has never been a time more favorable for considering the relations of Christians to civil governments and war than the present. Politics and war are raging. Look at Kentucky for politics and the United States and England for war. Is such work that in which Christians should engage? Kentucky is only showing what spirit animates politicians a little more plainly than the other States in the Union. All are of the same kind. It is the spirit of the world, the flesh, and the evil one. It is antagonistic to the spirit of Christ and the peace of the gospel. The wars now going on, with England and the United States, on the one hand, and the Boers and Filipinos, on the other hand, show beyond a reasonable doubt what even so-called Christian nations can do and will do when war is declared. The manufacture of widows and orphans by the wholesale is just what war means when it is declared. How any man, as a Christian, can defend the position that Christians should engage in the corrupt work of politics or the diabolical war business, and try to support it by the Scriptures, is one of the difficult problems. However, when a man advocates the war business, and then practices what he preaches by going and enduring the hardships and privations of camp life—and that, too, as a humble private, and not in some bomb-proof department—then I can always respect and honor him as a poor deceived one; but when he advocates the business, and is always of too much importance at home to get into the ranks, he does not impress me very favorably as a sincere man. I believe it was Sherman who said: "War is hell!" He had a fair idea of the evil of the war business. Sad and broken hearts and weeping eyes accompany war; desolation and ruin of fair fields and otherwise pleasant homes follow in the wake of the army; and even the burial of soldiers is revolting to the senses of civilized and enlightened people. The burying grounds present a grewsome appearance, as witness Colenso, Spion Kop, and other places where the English soldiers and those of the Boer army were buried—if, indeed, such might be called a "burial." In the face of all this unholy, un-Christlike, and ungodly work, men claiming to be Christians advocate and defend the work as the duty of the followers of the meek and lowly Prince of Peace. At the present time turn on the light of the Holy Scriptures, scatter the tracts on the subject, and so ventilate the matter that the boldest advocates of war will be afraid to lift their tongues or pens in its defense.

A brother—W. O. Baldwin, of Malden, Mo.—recently wrote for two tracts, inclosing a dime, and then wrote a postscript requesting me to write more for the Gospel Advocate, and stating that he enjoyed reading the "Virginia Jottings." I write neither for bread nor for popularity nor for praise, yet I always rejoice to find a happy response on the part of the reader on what the Bible teaches. Thanks to you, my unknown, yet much-esteemed, brother. The tracts were sent promptly, and I hope that before this they have been received and that their contents have been carefully perused.

After a ride on horseback of about thirty-five miles on Saturday before the second Lord's day in April, 1900, the writer, as twilight began to make its appearance, arrived at the house of Brother John Burton, Mechanicsburg, Bland County, Va. The common sickness of the season had invaded the

home and most of the family had been sick, but were convalescent. During the four months of absence many changes had taken place. The year had changed from 1899 to 1900, and sickness and death had come along at more than usual pace.

Nearly three weeks ago I attended a burial at home—or, rather, near my home. Old Miss Kate Simpkins—or "Aunt Kate," as many called her—died on Monday, March 19, 1900, about 3 o'clock P.M., at the age of seventy years and about seven months. She was buried late in the afternoon of the following day. She had been a member of the primitive Baptist Church for years previous to her death, so a Mr. Wilson, a preacher of that order, was requested to assist the writer in the funeral exercises.

J. T. SHOWALTER.
Snowville, Va.

Indian Territory.

This leaves me in Red Oak. I have been from home one month. That which is common with the congregations of this country has happened to the congregation here. It is on the eve of being broken up by moving. This congregation has been a great blessing to the people around it.

Now, the good they may do will be in the fact that the members will be scattered abroad. Some of them are off for New Mexico. They insist that I go with them. It is a great temptation. The coming change in our country has created a restlessness on the part of the people. In particular is this true of congregations in the country and in small towns.

It is somewhat discouraging to build up congregations, worship with them a year or more, and then see them pull up and leave, making a new field of the old one. To say the least it is disappointing. I shall go from here to Allen, and from there to Duncan, where we (D. V.) will set a congregation in order. I will be there perhaps indefinitely.

Atoka, I. T. R. W. OFFICER.

"Deride Not Any Man's Infirmities."

You may, however, tell any man how he may get rid of his infirmities. Most infirmities are due to an unhealthy condition of the blood. It is full of impurities and is poor in quality. This condition causes weakness of some particular organ or of the whole body—weak nerves, weak stomach; weakness of the kidneys, heart, muscles; and that tired feeling. In all such cases Hood's Sarsaparilla goes directly to the seat of the trouble by making the blood rich and pure.

Southern Baptist Convention, Hot Springs, Ark., May 10-17, 1900. Reduced Rates via Southern Railway.

On account of the meeting of the Southern Baptist Convention, at Hot Springs, Ark., on May 10-17, 1900, the Southern Railway will sell tickets from points on its lines to Hot Springs, Ark., and return, at rate of one fare for the round trip. Tickets will be sold on May 7-10 inclusive, with final limit to return until May 24, 1900.

The schedule and sleeping car service afforded by the Southern Railway are excellent, and those contemplating the trip should communicate with nearest ticket agent for any information.

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Any Gospel Advocate reader who suffers is advised to take a few large bottles of B. B. B. (Botanic Blood Balm). This remedy is undoubtedly the best and only perfect blood purifier made. B. B. B. (Botanic Blood Balm) has a record of thirty years of cures, hence is thoroughly tested. By taking a few large bottles of B. B. B. (Botanic Blood Balm) the blood is made pure and rich, all the sores are healed, and aches and pains vanish as the mist before the sun. B. B. B. has cured over four hundred cases of cancer, many of them pronounced incurable by doctors and specialists. Eating sores, ulcers, and scrofula are healed so that they never bother the patient again. Eczema in its worst form is cured by from three to eight large bottles. B. B. B. cures by draining the poisons and humors out of the blood; at the same time B. B. B. builds up the broken-down constitution.

For sale by druggists, \$1 per large bottle, or six large bottles (full treatment), \$5. Complete directions with each bottle. Be sure the bottle reads Botanic Blood Balm. So sufferers may test it, a trial bottle is given away. Address BLOOD BALM COMPANY, 15 Mitchell street, Atlanta, Ga. Describe symptoms, and free medical advice will be given.

Has Eight Colleges.

Prof. J. F. Draughon, who is well known in the business college work, will on May 1 open a well-equipped business college in Montgomery, Ala. Professor Draughon already has flourishing business colleges established at Nashville, St. Louis, Savannah, Little Rock, Fort Worth, Galveston, and Shreveport. See his ad. elsewhere in this issue, and write for a catalogue at either place.

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Book Reviews.

All books, etc., intended for notice should be sent to J. W. Shepherd, 1019 South Spruce street, Nashville, Tenn. Publishers will please note this. Any good book, not sold by regular subscription, can be purchased from the Gospel Advocate Publishing Company, 232 North Market street, Nashville, Tenn.

"Life of D. L. Moody." By J. Wilbur Chapman. Royal octavo. Pages 554, cloth; price, \$2. John C. Winston & Co., 718 Arch street, Philadelphia, Pa. That Dwight L. Moody exerted a great influence in the world every one is ready to concede, and this volume from his devoted friend presents his life and work in a very entertaining way.

"One Long Sermon." By R. A. Cook. Gospel Advocate Publishing Company, 1900.

Having examined this book, I have one adverse criticism to make. It contains two hundred and sixty pages without any divisions. It is naturally divided, but in the book there is not an indication of it that will attract the eye. This, I think, is unfortunate, for otherwise the book is an excellent one. The author discusses such subjects as: "The Bible—reasons why it is not read and studied more, what it has done for the world, its proper divisions and applications;" "Salvation—the human and divine sides." "What the lost sinner must do to be saved" is discussed from three standpoints: "The commission—what they were required to do;" "Acts of apostles—what they did;" "The Epistles—what they had done." Here the author makes a strong argument and leaves no room for mistake. The subjects of faith, repentance, baptism, man as he is and was, the Holy Spirit's work, the evidence of pardon, the things required of the Christian, falling from grace, prayer, and the judgment are all dealt with in a scriptural way. It is a good book to put into the hands of those inquiring the right way of the Lord, and I heartily commend it. It can be obtained from the author, at Fulton, Ky., for \$1, or for \$1.25 you can get this book and another by the same author containing four lectures on: "Creation, or the Origin of Things;" "Man as He Was, Is, and as He Will Be;" "Sin;" and "Is the Foreknowledge of God Equal to Foreordination?" This is also a good book, and worthy of a wide circulation.

MAGAZINES.

In the Review of Reviews for April the new phases of the situation in South Africa are editorially discussed, while the department of "Leading Articles of the Month" summarizes various points of view relative to the war and its probable outcome.

The life of a boy in Georgia before the Civil War; his recreations, including wolf hunting; his friends among the slaves; his schools and schoolmasters, yield the material of a charming

sketch by the distinguished author and soldier, Gen. John B. Gordon, which he has written for the Youth's Companion.

People who are contemplating a visit to Paris this summer will enjoy the pleasant sketch of "Paris and the Exposition" which the Living Age for March 24 translates from a recent article by M. Gabriel Hanotaux.

The Record of Christian Work is now being published from Northfield, Mass. Among other good things it is now publishing a series of timely articles on the "Inspiration of the Bible."

"Church Defense" is the title of a neat monthly magazine which is published to defend the Episcopal Church against the attacks against its false friends—the "higher critics." It speaks in no uncertain sound against these. It says: "It may seem that we speak overmuch of that fad of the hour which is enjoying its triumphal progress along the Broadway that leadeth unto doubt, unbelief, and spiritual desolation. It is because the higher criticism is the rampant evil of the times, and the faithful need to be warned against it, and they need to be shown how baseless are the assumptions which the higher critics palm off as 'results' of their exclusive knowledge" that this magazine is published. It is well edited, handsomely printed, and costs only one dollar a year. It is issued by the Church Defense Company, Room 73, Tribune Building, N. Y.

A Memorial.

Mary Williams Sparkman was born on October 4, 1823; was baptized into Christ in October, 1839; was married to John C. Alexander on December 15, 1845; and on April 15, 1900, she fell asleep in the hope of the gospel, thus closing a life of great usefulness and faithfulness to the Lord. Sister Alexander was endowed with a fine appreciation of the responsibilities of life, with great prudence and forethought; she was an exceedingly good helpmeet for her husband, a noble Christian wife, and an affectionate mother.

When married, Sister Alexander was a member of the church of God, and her husband was a Cumberland Presbyterian. When children began to bless their home she saw plainly the confusion that such division would bring to them, and asked him to read the New Testament with her to see if they could not thereby heal these differences, and be one, promising that if she found the New Testament taught what he and his people believed she would go with him, but asking him at the same time if he would not go with her if he found the teaching of the word of God leading that way. The proposition was so sensible and fair that he readily accepted. They read and studied till he was thoroughly convinced of the whole truth as taught by the Holy Spirit through the apostles. He then went and was buried with his Lord in baptism, and side by side they walked in the truth, built a happy Christian home, and both lived to see the last one of their six children come into the church, and left them battling for the Lord.

After Brother Alexander came into the church of God he and Sister Alexander read and talked the truth to his relatives and friends, and practiced in their presence the plain, practical principles of Christianity; so that in a few years most of his relatives in that community, with many neighbors and friends, came into the church of God. I had the pleasure of seeing most of them living in that neighborhood come into the church of God at a



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Letters and Sermons of T. B. Larimore

Edited by F. D. SRYGLEY.

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protracted meeting, in the summer of 1859, and a large congregation at that place was the result, over which she was greatly rejoiced. Her work and influence, so far as human agency is concerned, were largely the foundation of all these grand results. The success of the truth and the conversion and salvation of souls were ever uppermost in her heart, and in the efforts of her life, as well also, the edification, peace, and harmony of the church. Truly was she a mother in spiritual Israel in that community, and she was greatly beloved for her works' sake. She was constant and untiring in her efforts to serve the Lord, and to bless her home, family, and neighbors. She was modest and unassuming, and was exceedingly careful never to make a step beyond the position the Lord has assigned for woman in the church of God.

On one occasion, when only a few met to worship and there was not a brother present that would lead at the table, she proposed that they all give thanks individually and in secret to God for the bread, asking brethren that were present to distribute it, and likewise for the wine; and so they worshiped and went home, thus inducing all to worship without herself taking a step or saying a word that was out of harmony with woman's work in the church. She was wonderfully respected by the whole community, and was held in high esteem with those not members. While no one would claim faultless and sinless perfection for any mortal of earth, she likely came as near it as any.

In testimony of the esteem and good will of the community a large crowd attended the funeral, although a heavy rain had just fallen, the streams were swollen, the roads very muddy, and the clouds still threatening rain. Thus passed away another useful and godly woman. But her family and friends sorrow not as those who have no hope, for their knowledge of the word of God and her earnest life enable them to confidently hope for her a home among the righteous forevermore. Let them, therefore, follow her example and be faithful to the Lord till death, and then a happy reunion may take place in the eternal home, where

not another pain will be felt, not another tear will be shed, and sad farewells will never be said, and where the weary will be forever at rest, and earth's troubles be felt and feared no more.
E. G. S.

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LIPSCOMB. E. G. SEWELL. F. D. SRYGLEY.
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232 North Market Street, Nashville, Tenn.

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SPECIAL NOTICE.

Should YOU receive the Gospel Advocate marked with a red ~~mark~~ at this place, YOU are to understand that we are sending it to YOU with the view of securing YOU as a regular subscriber. We are indebted to a mutual friend for YOUR address. We desire that YOU carefully consider the merits of the paper. We want YOU on our list. We are endeavoring to make this the best year in the history of the Gospel Advocate, and we desire YOUR cooperation. The numbers sent YOU marked as indicated are free.

I have placed in the hands of the printer the manuscript of a book, entitled "Letters and Sermons of T. B. Larimore," which I am exceedingly anxious to see extensively circulated, though I have no financial interest in it. The Gospel Advocate Publishing Company will pay all expenses of bringing out the book, and if there is any profit on the sale of it, Larimore will receive it. The book consists of twelve sermons preached in the long meeting which recently closed in Nashville, interspersed with quotations from his private letters and selections—both prose and poetry—which he has made from books and papers in promiscuous reading during a long period of years. The sermons were reported by Miss Emma Page, of Nashville, a competent stenographer. The book will contain over four hundred pages, and will be made in the very best style of the bookmaker's art. I know it will be ornamental, and I believe it will be both interesting and wholesome reading. It will be illustrated with first-class engravings, and will sell for \$1.50 per copy. Address all communications to Gospel Advocate Publishing Company.

F. D. SRYGLEY.

I have often said in these columns that any idea that is in the Bible can be stated in the exact words of the Bible. Any idea that cannot be stated in the exact words of the Bible is not a Bible idea. I also stated some weeks ago that the right to baptize is not given by one man or set of men to any man, but is given by Christ to all Christians. Brother F. M. Gilber, of Hamilton, Mo., on the basis of these statements, writes:

"Brother Srygley: Will you please express 'but is given by Christ to all Christians' 'in the exact language of the Bible?' I have never seen such an 'expression,' and I think that I have looked rather carefully. Paul wrote, 'For we know in part,' and John was to write the thing to be hereafter; but I am quite sure John never wrote anything of the kind, neither Paul. Yours for 'the oracles.'"

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and

of the Holy Ghost." (Matt. 28: 19.) "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15, 16.) "And they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. . . . Therefore they that were scattered abroad went everywhere preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them. . . . But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." (Acts 8: 1-12.) This is the idea I accept, and if the expression "but is given by Christ to all Christians" does not convey the exact idea expressed by these and other passages of scripture, I hereby withdraw that expression and stand upon the exact words of the Bible, no matter what idea or ideas the Bible words express.

The Baptist and Reflector corrects and explains as follows:

"Rev. F. D. Srygley, in the Gospel Advocate of last week, in reply to a question of a brother Campbellite, states that he once asked us the question, 'Will a man who refuses to be baptized after he is fully informed as to the teaching of the New Testament on the subject of baptism, be saved?' and that our answer was: 'Such a man will not be saved, because his refusal would show that his heart is not right—his conversion is not genuine.' Brother Srygley's memory failed him just a little. The question he asked was not what he says above. It was this: 'Can a man be saved who is fully informed as to the scriptural teachings upon the subject of baptism, and who knows his duty upon the subject, and yet deliberately and persistently refuses to be baptized?' Our reply to the question was that such a man could not be saved, not because he was not baptized, but because such a deliberate and persistent refusal upon his part, after having been thus fully informed as to his duty, would show that his heart was not right, and that his conversion was not genuine. In this answer we only took the old Baptist ground that if a man has religion in his heart at all, it will find expression in his life. No true Christian would deliberately and persistently refuse to do his duty in any respect after being fully informed in regard to it, and having the ability and opportunity to perform it. The same principle may be applied not only to baptism, but to attendance upon church and prayer meeting, and any other duty of the Christian life. A Christian is 'created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.' But he is first created in Christ Jesus, and the works follow, as the stream flows from the fountain or the fruit springs from the root."

I accept the correction without taking time to look up the papers to see whether it is correct, because the principle involved is neither changed nor modified. If the editor of the Baptist and Reflector will be as just with others as I have been with him, he will state to his readers, by way of correction, that there is no "Rev. F. D. Srygley" and that the question was not "from a Campbellite." It is in violation of the plain teaching of the New Testament, as L. S. White and F. D. Srygley understand it, to be either a "Rev." or "a Campbellite." They consider it a violation of the New Testament to be called "Rev." and an offense to be called "Campbellite." If the editor of the Baptist and Reflector will dismiss all thoughts of "the old Baptist ground" and study this question and all other questions in religion as a Christian with a desire to understand the "ground" of the New Testament, without any regard at all to any other "ground," we will probably reach better and more satisfactory results. If we come to New Testament "ground," what difference does it make whether we so much as know that

there is any such thing as "old Baptist ground," or new Baptist ground, or any other kind of ist, tist, ite, lite, or tite ground?



The principle involved in the answer of the Baptist and Reflector is that baptism is a test of a right heart and of genuine conversion. If the preacher does his duty, no man can believe on the Lord Jesus Christ without being "fully informed as to the scriptural teaching on the subject of baptism." The scriptural teaching on this subject was made perfectly clear to every one who believed on the Lord Jesus Christ under the preaching of inspired men in New Testament times. That which makes it a man's duty to be baptized is "the scriptural teaching upon the subject of baptism," and it is the duty of every man to be baptized, therefore, so soon as he understands that teaching. Any delay to be baptized after he believes on the Lord Jesus Christ and understands the scriptural teaching on the subject of baptism is a deliberate and persistent refusal to do the duty God plainly requires. If not, why not? For this reason no one should ever tell any one that his heart is right and his conversion is genuine till he does that present duty. The way to determine, according to the New Testament, whether a man's heart is right, his conversion is genuine, is to state clearly "the scriptural teaching on the subject of baptism" and see whether he will be baptized. Inspired preachers, in New Testament times, did this. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28: 19.) "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15, 16.) "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." (Mark 1: 4.) "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2: 38.) "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22: 16.) This is the way inspired men taught the people. Under this teaching all who believed on the Lord Jesus Christ were baptized. Those who refused to be baptized simply declined to become disciples, or Christians. In New Testament times they baptized all the converts they made. All those who received the teaching were baptized. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2: 41.) "Jesus made and baptized more disciples than John." (John 4: 1.) He baptized all the disciples he made. "The Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." (Luke 7: 30.) Those who received his word were baptized; those who declined to be baptized rejected the counsel of God. Whether a man received the word of God or rejected the counsel of God depended, therefore, upon whether he was baptized. The idea that a man can believe on the Lord Jesus Christ to the saving of his soul and still neglect or refuse to be baptized is not in the New Testament at all. The editor of the Baptist and Reflector admits that such a thing cannot be done by a man "who is fully informed as to the scriptural teaching upon the subject of baptism, and who knows his duty upon the subject." New Testament preachers fully informed people "as to the scriptural teaching on the subject of baptism," and there were no preachers then, such as we have now, who tried to convince people that they could be saved without being baptized. Any

man who makes more converts than he baptizes fails to fully inform the people "as to the scriptural teaching on the subject of baptism." Otherwise, all who believed on the Lord Jesus Christ under his preaching would be baptized, and he would explain to the people in general that any man who refuses to be baptized "shows that his heart is not right, and that his conversion is not genuine," as the editor of the Baptist and Reflector puts it. This clearly makes the point that no man can be saved without baptism, except in cases where the preacher neglects or refuses to declare "all the counsel of God" "upon the subject of baptism." In such cases what will become of the preachers? If I catch the Baptist and Reflector's point, every time a man is saved without baptism the preacher neglects or refuses to declare "all the counsel of God" "upon the subject of baptism." There were no such preachers in New Testament times, and there ought not to be any of that kind now. If we accept the theory of the Baptist and Reflector, the question for preachers who try to save people without baptism to consider is: What is a man profited if he should save a multitude of people without baptism and lose his own soul for failing to fully inform those people "as to the scriptural teaching upon the subject of baptism?" One other question especially for the Baptist and Reflector: Can a preacher who fails to fully inform people "as to the scriptural teaching upon the subject of baptism" be saved? Would not that show that the preacher's heart is not right and that his conversion is not genuine? If not, why not?



I agree with the Baptist and Reflector that if a man, such as we are considering, is lost without baptism, it is not because he was not baptized, but because "his heart was not right, and his conversion was not genuine." I also agree that obedience to God in everything follows a right state of heart "as the stream flows from the fountain or the fruit springs from the root." The point I make is that when a man refuses to be baptized there is neither stream nor fruit, and I doubt the assertion of the Baptist and Reflector that there is a vigorous root when there is no fruit, or a brisk fountain when the stream is as dry as a powder horn. In New Testament times inspired preachers not only baptized all who believed on the Lord Jesus Christ under their preaching, but they baptized them as soon as they believed. There was no waiting time or lingering period between believing on the Lord Jesus Christ and being baptized. They baptized them "when they believed" (Acts 8: 12); "as they went on their way" (Acts 8: 35-39); "straightway," "the same hour of the night" (Acts 16: 29-33); "the same day" (Acts 2: 41); and in one case they baptized a man who had not eaten a bite nor drunk a drop in three days, and who was weak from his long fast, before they fed him. (Acts 9: 1-20.) Under the preaching of the editor of the Baptist and Reflector and other preachers of his sort, a large minority, if not a majority, of the converts are never baptized at all, and in many cases where converts are baptized there are days, weeks, months, and years between the time they believe on the Lord Jesus Christ and the time they are baptized. Why this difference? Why did inspired preachers in New Testament times baptize all the converts they made and baptize them as soon as they believed, while preachers now probably do not baptize half the converts they make, and of those they do baptize it is days, weeks, months, and years in many cases after they believe before they are baptized? It must be because preachers now do not teach the people as inspired preachers taught them on the subject of baptism. If this is not the reason, what is the reason?

To receive much and give out little is to die of obesity. An engine that will pull only itself is thrown into the scrap pile.—Selected.

Our Contributors.

Henry Hardshell and Feet Washing.

Frank Faithful: "Good morning, Henry. Are you now ready to waive all excuses and objections and accept Christ as your Savior by obedience to his gospel, which is the power of God unto salvation?"

Henry Hardshell: "I wish that I could answer that I am ready, but to be candid with you, friend Faithful, I must tell you that I am now greatly bothered over the subject of feet washing. There is one thing in the Bible which you folks who say you take the Bible as your guide do not comply with, and that is the command to wash feet. Christ said to his disciples, as recorded in John 13: 14: 'If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.' Now, there is a plain command you folks do not practice. The Old Baptists do, but it seems to me you all are too proud to do it."

Frank F.: "In answering your difficulty, Henry, allow me to say first that I do not feel bound to defend the practice of any religious party or denomination. What my folks practice or your folks, the Old Baptists, practice has but little to do in determining the meaning of any scripture. However, the view of any honest, sincere student of the Bible, in some degree, is worthy of respectful attention at the proper time, as it may lead to a better understanding of the sacred word. Your sweeping assertion, however, that it is not observed because of pride is unwarranted and uncharitable."

Henry H.: "Well, can you not see it is a command of Christ, just as plain as words can make it? I believe the Bible says what it means, and means what it says. I tell you, friend Faithful, it looks to me like a plain, positive command."

Frank F.: "I agree with you; it is a plain command of Christ, and embodies a very important principle of humility and brotherly kindness."

Henry H.: "Well, if it is such a plain and important command, why do those who make so much ado about obeying the Bible not obey it?"

Frank F.: "You reason as though all the commandments of Christ had to be obeyed at the meeting-house, or wherever the assembly is met. I am aware of the fact that the conduct of some professed Christians would seem as if they thought so, too, because you would never know from their behavior away from church that they even claimed to be Christians. There are commands of Christ to be obeyed by Christians at home, in business circles, or on a journey which are not church ordinances to be observed by the saints in public worship. Some of these would be wholly out of place in the assembly. Your difficulty on this subject grows out of the fact that you do not discriminate at this point. When the church was established on Pentecost, the historian says: 'They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.' Acts 2: 42.) But if they ever met to wash feet, Luke failed to record the fact."

Henry H.: "The apostles, being weak, frail men, like ourselves, may not have understood the command of Christ as plainly as we who have read John 13, which, of course, was written afterwards; or they may have forgotten it, as the human memory is very faulty."

Frank F.: "It is true if they had been left to depend on their own mental powers, they might have forgotten many important things, but you forget that Luke, who wrote this, says that he 'had perfect understanding of all things from the very first.' (Luke 1: 3.) As to the idea of forgetting it, Christ provided against that. He said: 'The Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.' (John 14: 26.) So in this promise their understanding and memories were to be strengthened by the coming to them of the Holy Spirit. That Spirit did come, and they spoke as it gave them utterance. (Acts 2: 4.) So if Christ required them to meet and wash feet, they could not have misunderstood the order nor have forgotten it."

Henry H.: "Why, at the Primitive Baptist Association last summer, which I had the pleasure of attending, this subject of feet washing was discussed. They unanimously decided that it was a church ordinance, and gave counsel that all church of their faith and order should adhere to it."

Frank F.: "For them, as a people, I have great respect for many reasons. I myself am an Old Bapt-

ist extraction, and early learned to love their plain, honest ways and strict adherence to what they believed to be right; but their 'counsel' on this subject could not have been the 'counsel of God.'"

Henry H.: "Why so?"

Frank F.: "Because Paul said in his farewell address to the elders of the Ephesian Church, 'I have not shunned to declare unto you all the counsel of God; yet he failed to declare feet washing as a church ordinance.'"

Henry H.: "Well, if this command to wash feet is not to be obeyed in church, when and where is it to be obeyed?"

Frank F.: "Whenever it is necessary and we have the opportunity. It would be a poor system of good works to feed those who had plenty to eat or clothe those who were already well clad; so it would be quite as unnecessary to wash feet that did not need washing. I am told that those who practice feet washing at church cleanse them well before going to meeting where they are to be washed. Paul calls feet washing a 'good work' (1 Tim. 5: 10), and commands Titus: 'Let ours also learn to maintain good works for necessary uses, that they be not unfruitful.' (Tit. 3: 14.) I will say I witnessed, when a boy, a colored feet washing which did seem to be for a necessary use."

Henry H.: "Your idea, then, is that according to the example and command of Christ the washing of feet ought to be done in his name to the humblest disciple who needs this and like attentions."

Frank F.: "Exactly so. Henry, you could have had ample time to study this and all such subjects after you became a Christian. Why not be obedient to the gospel now? All such questions will be interesting and profitable afterwards."

Henry H.: "O, I want to count the cost; I want to understand every step I take; I want to be sure I am right."

Frank F.: "You act unwisely. You admit now you are out of Christ, in disobedience, and yet persuade yourself you are only kept back by your love and reverence for the truth. Will you let me tell you what I think of your course at this time?"

Henry H.: "Yes; say what you think, even the worst."

Frank F.: "You are in jeopardy every hour."

Henry H.: "But I want to know something more about feet washing. Did Paul ever write anything on the subject?"

Frank F.: "Yes; one time he mentions the washing of the saints' feet. I referred to it just now, where he called it a good work, along with bringing up children, relieving the afflicted, lodging strangers, and such like. You will find it in 1 Tim. 5."

Henry H.: "What is your idea about the subject, anyway, as taught in the Scriptures?"

Frank F.: "I thought you had already understood me, but as near as I can state it, in a few words, it was one of those acts of hospitality practiced in Palestine and throughout the Orient which was essential to the comfort of the guests. Usually it was a part of the entertainment. Palestine is about the same latitude as Savannah, Ga. They wore sandals, and their feet became soiled with dust, and needed to be washed, that they might rest in comfort and cleanliness."

Henry H.: "Can you tell me a few scripture passages which show this to be true? Honestly, I thought it was a church ceremony, like the sacrament, or something of that order."

Frank F.: "My recollection is it is never mentioned that way at all, but always, excepting the washing the priests' feet, it has some reference to the hospitality or entertainment usually performed by a servant. Christ acted the part of a servant when he bestowed this amazing act of condescension and love upon his disciples. I will give you some references, but not all, perhaps."

Henry H.: "Thank you. I will here note them down with my pencil, and study them carefully."

Frank F.: "Put down Gen. 18: 4, in which Abraham offered water to the messengers of God with which to wash their feet. This was a part of his entertainment. Put down Gen. 19: 2, in which we learn that Lot treated them in like manner. Put down Gen. 43: 24, where Joseph, when he entertained his brothers, among other attentions had water brought to wash their feet. In 2 Sam. 11: 8, King David urged Uriah to go to his home and wash his feet, which was among home comforts. In 1 Sam. 25: 41 Abigail asked to be allowed to wash the feet of David's servants, which marks the service as done by a menial. In Ps. 58 David speaks of the righteous washing their feet in the blood of their enemies, which could scarcely refer to a church ordinance. In Canticles 5: 3 feet washing is mentioned as prepara-

tion for retirement to sleep. Put down also Luke 7: 44, in which the Savior rebuked his Pharisaical host, Simon, for criticising a penitent woman's washing his feet with her tears and wiping them with her long tresses, when he had neglected the common civility of feet washing."

Henry H.: "I will read these passages, and try to understand the subject. I never knew they were in the Bible. I never doubted before that feet washing was commanded as a church ordinance."

Frank F.: "Let me cite you one more passage for your own personal benefit: 'Be not unwise, but understanding what the will of the Lord is.' (Eph. 5: 17.)"

G. LIPSCOMB.

A Tour Around the Globe. No. 31.

We next went to Paternoster Row, which is famous throughout the civilized world as the center and fountain of English literature. It is a dingy street of old houses, and is only seventeen feet wide from house to house. Here are the stores of Bagsters, Longman, Nelson, Religious Tract Society, and Chambers. I was surprised and disappointed on finding the sales rooms of these great publishers to be about fifteen feet wide and twenty feet long.

St. Paul's was the next place which attracted our attention. This is a magnificent structure, being the third building which has been reared on this site—originally the place of a temple in honor of Diana. The first was built in A.D. 610, and stood till the time of William the Conqueror (1087), when it was burned. The second, usually known as "Old St. Paul's," was six hundred and ninety feet in length, one hundred and thirty feet in breadth, and its tower and spire five hundred and twenty feet high. It was reduced to a heap of ruins in the great fire of 1666. It was eight years before the site was cleared for the present structure, the first stone of which was laid on June 21, 1675, by the architect, Sir Christopher Wren, who spent thirty-five years in its construction, expending on it nearly four million dollars. Of course it is no mean, humble synagogue, in which to bow the knee of prelate grandeur or aristocratic pride. It is built in the form of a Latin cross. The length from east to west is five hundred feet; the width at the transepts, two hundred and fifty feet; and the choir and nave, one hundred and twenty-five feet. The dome rises to a height of three hundred and sixty-five feet, or four hundred and four feet to the top of the cross by which it is surmounted, the height of the interior dome being two hundred and twenty-five feet. To reach the whispering gallery it is necessary to ascend two hundred and sixty steps, and six hundred and sixteen steps to the top of the ball. It covers nearly two and one-half acres. I have neither time nor space to describe in detail its immense balustrade of cast iron, its seven beautiful gates, its grand entrances, its superbly rich double portico, consisting of twelve lofty Corinthian pillars below, and eight composite columns above. It is remarkable chiefly for its massive simplicity and beautiful proportions.

The whispering gallery is one of the most remarkable places in the world. The least whisper on the opposite side sounds as if it were just at your ear, although one hundred and twenty feet distant; and the shutting of a door resounds as a peal of thunder, or a heavy discharge of artillery. The floor below, laid with black and white marble, forming a mariner's compass, with its thirty-two points, looks superbly beautiful and grand when viewed from this gallery.

But—alas!—this splendid edifice is but a proof of the folly and emptiness of modern and fashionable religion. The interior of this great pile is but a receptacle for the dead—for the dust of military heroes—and is really a house sacred to the god of war rather than to the Prince of Peace, and Paul, his humble servant.

Many, indeed, are the gems of sculpture, the triumphs of the chisel, and the proud achievements of genius treasured up within these walls. But the subjects of these trophies are not saints, but heroes; their glories are not those of martyrdom, but of violence and blood. Among the many great generals and admirals whose remains repose here in state are Cornwallis, Howe, Nelson, and Wellington, "who fought gloriously, fell gloriously," and are gloriously embalmed in the memory of Britons, and sculptured within the walls of St. Paul's Cathedral.

We next made our way to the Tower, stopping at Guildhall, the official headquarters of the city corporation. The interior of this hall is one hundred and three feet long, fifty feet broad, and fifty-five

feet high. It will hold seven thousand persons. Here the Lord Mayor's annual banquets have been held since 1501. This hall has been the scene of many stirring historic events. Here, in 1483, Richard III. strove to persuade the citizens to accept his usurpation; here Anne Askew, who was subsequently burned at Smithfield, was tried and condemned by Bishop Bonner for heresy; here the Earl of Surrey was tried and convicted of high treason, as were also, soon after, Lady Jane Grey and her husband.

We also made a hasty visit to the celebrated Billingsgate Fish Market, where we found great activity, noise, and bustle. In years gone by these markets were the scene of crowds struggling amidst a Babel din of vulgar tongues, screaming, fighting, and fish-fag abuse between the women. For this it is historically noted. While I saw nothing of the kind, I felt a relief when I passed beyond its precincts.

We entered the Tower under the middle tower, which is defended by gates and guarded by old soldiers who still wear the queer old costume which was made for their order—Beefeaters, or Yeoman of the Guard—at their institution by Henry VII. A history of this place would be almost the history of England; but it would be the history of broils and battles, of imprisonment and murders, of implements of death, of coats of mail, targets of iron, ancient cannon, and so on.

According to tradition the Tower was originally built by Julius Cæsar, but the nucleus of the present building was begun in 1078, by William the Conqueror. Additions were made at various periods. It now occupies an area of thirteen acres, surrounded by a moat, constructed in 1190, inclosing a double line of fortifications, behind which is a ring of buildings consisting of various towers and the barracks and military stores, while in the center is the massive quadrangular White Tower. On entering we passed over the moat and by the Traitors' Gate, which has clanged behind so many illustrious prisoners, brought to the prison in the fatal barge: Anne Boleyn, Cranmer, More, bad men, and good men. How it swung behind them, and ended even hope!

I was much interested in the Wakefield Tower, where the crown jewels are kept. At these crowns and jewels I took a grave look. Most prominent among them, of course, is Queen Victoria's crown, made especially for her coronation. "It is composed of a cap of purple velvet, inclosed by hoops of silver, covered with precious stones in such numbers as to present to the eye one blaze of diamonds. The hoops are surmounted by a ball covered with small diamonds, and having a Maltese cross formed of brilliants at the top of it. In the center of the cross is the celebrated 'inestimable sapphire,' and in front of the crown another jewel of equal celebrity—the heart-formed ruby said to have been worn by Edward, the Black Prince."

St. Edward's crown, made for Charles II., and used at every coronation since, is of gold; embellished with diamonds, rubies, emeralds, pearls, and sapphires. The Prince of Wales' crown is made of pure gold, and without jewels, and on state occasions is placed before the chair in the House of Lords, on which sits the heir apparent to the throne. The ancient queen's crown is of gold, set with diamonds of great value, intermixed with pearls and other costly jewels. It is used at coronations when the sovereignty exists in the male branch.

St. Edward's staff, four feet seven inches long, of beaten gold, surmounted by an orb said to contain "a portion of the true cross," is carried before the king or queen at the coronation. The royal scepter of gold, the pommel and cross adorned with jewels, is placed in the right hand of the sovereign by the Archbishop of Canterbury at the coronation, having been previously blessed by his grace at the altar.

The rod of equity, or scepter with the dove, is placed in the left hand by the archbishop. I have not the time to describe the coronation bracelets, the royal spears wrought in gold, worn at coronation by king or queen; the golden vessel for holding the oil at coronation; the anointing spoon; the golden salt-cellar; the baptismal font used at the christening of the children of the royal family. These are parts of the royal treasure valued at the enormous sum of \$15,000,000, all of which is contained within a circle about nine feet in diameter. Such is the price, glory, and trumpety of royal consecration and coronation.

We walked through the dark cell, eight by ten feet, in which Sir Walter Raleigh was imprisoned for twelve long years, where he beguiled the time as well as he could by experiments in chemistry and by writing his celebrated "History of the World;" and Beauchamp's Tower, which has walls fifteen feet thick, the prison of many illustrious persons, among

whom were the husband of Lady Jane Grey and Anne Boleyn.

I was particularly interested in the apartment called "Horse Armory," a building over one hundred and fifty feet long, where is kept a collection of armor which presented a spectacle that filled me with wonder. It seemed like a sudden reproduction of the faded days of chivalry. On each side of the room is a row of knights in armor in different attitudes, looking as though they were real knights under some spell of enchantment waiting for the magic word to start them into life again. In this room I saw the ax, the sharp but speedy cure for many an agony, and the block on which some of the victims of royal hatred expiated their real or alleged transgressions.

J. W. SHEPHERD.

Divorce.

"Mr. John T. Poe: One of the best articles, if not the best, I ever read on the subject of 'Divorce' was written by you some five years ago for the Gospel Advocate. I had a copy of it, but somehow it is lost or mislaid. As divorce is now one of the crying sins of America, and on the increase, I would like exceedingly well to see another article from you—your views as to the following: (1) Is divorce allowed by the Christian Scriptures? (2) May the divorced marry again while both parties are living? (3) If not, what is the remedy in the case of those who have so married?"

CICERO C. STONE.

"Bloomington, Tenn."

To the first question I answer yes, and the reason will be made plain in my reply to the second query. The reply to the third will also be included in answer to the second.

As remarked by the writer, "divorce is now one of the crying sins of America, and on the increase;" and I believe the church is largely responsible for this horrible disregard of the marriage ties. When religious teachers become apologists for any sin, for any crime that afflicts humanity, it does not take long to make it popular, and to canonize it as a virtue instead of an evil. It is argued by many that if one of the parties in marriage be guilty of adultery—fornication—the innocent party may put away the guilty, and marry again. So reasoned the Jews in Matt. 19. The Pharisees propounded the divorce question to Jesus—to try him—to see, no doubt, whether he would contradict the teaching of Moses. They asked the question: "Is it lawful for a man to put away his wife for any cause?"—the question asked above, the first. Jesus replied that in the beginning it was not intended for a man to divorce his wife at all, but when a man married he left father and mother, and was to cleave to—grow to, adhere to—his wife; and the reason assigned is that in their marriage God has made and constituted them one flesh: Paul says the husband should cherish his wife as his own body. (Eph. 5: 28.)

God joined them together in wedlock, and made them one flesh—two members of one body. This is the way God arranged the matter in the beginning. "Well, now," said the Pharisees, "if that be so, if God did not intend husband and wife to be divorced at all, why did Moses permit divorce?" Jesus replied that Moses permitted it on account of the stubbornness of their hearts, but from the beginning it was not so, for he says above that the original intention of God was that they, being made one flesh, were to cleave together; and he adds: "What therefore God hath joined together, let not man put asunder"—that is, marriage is an institution of God, and in that ordinance he has united the two and made them one, and no man has a right to change God's order, or to undo what he has done. If it was not right that a man should divorce his wife in the beginning, how can it be right now? But Jesus seems to permit a separation on account of adultery—fornication—and this, I think, forms the one exception to the rule. One may divorce the other for this sin—the sin of adultery.

Paul afterwards found it hard to deal with members of the church who had unbelieving partners, and who thought that they had a right to divorce on the ground of the unbelief of the other party. He commands them from the Lord (1 Cor. 7) to stay together; but if they would separate, they must remain unmarried to other parties. So Jesus taught that if they did separate on account of adultery, which was the only reason for a separation at all, they must remain unmarried, or, as Paul says, be reconciled to each other; for Jesus plainly teaches that either party marrying another after separation is an adulterer.

In permitting the innocent party to marry again,

then—after divorce—he or she commits the same sin for which he or she divorced the former partner. Now to the proof. In Matt. 5: 32, Jesus says: "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her [being so put away] that is divorced committeth adultery [in marrying the divorced party]." It is clear, then, that a man cannot put away his wife for any cause save that of adultery, and none may marry the wife so put away; and this law will apply to the woman putting away her husband the same as the husband putting away the wife. But may not the innocent party marry again? I think not. Let us see.

In Mark 10: 11 we have an account of the same matter we have considered in Matt. 5. The disciples asked him more particularly about it after they went into the house, and he plainly and positively says: "Whosoever shall put away his wife, and marry another, committeth adultery." Remember, there is only one sin (adultery) for which he may put her away, and having put her away for the only cause upon which he is allowed to put her away at all—having put her away for adultery, the only cause allowable—if he marries again, he commits adultery; or, if the woman puts away her husband for the one only cause for which she may put him away, and marries again, she commits adultery. Can anything be plainer? Is Mark 16: 16 or Acts 2: 38 any plainer than our Lord's language on this subject?

Turn now to Luke 16: 18: "Whosoever putteth away his wife [and there is only one cause for which he may put her away; do not forget that], and marryeth another, committeth adultery." In the face of this positive, unqualified, emphatic teaching of Jesus, the Son of God, how dare men assert that a man may put away his wife and marry another? "But," says one, "he may not marry another unless his wife was put away for whoredom." But, sir, where is the exception that permits this? There is none save in the teaching of men. In the beginning God made man and woman one in the holy bonds of wedlock. Jesus possibly grants one cause of divorce—adultery—and makes this the one exception; and then teaches positively that those who put away a wife for this one—this only—cause of divorce, and shall marry another, commits adultery. So, too, if the woman puts away her husband, and marries another, she commits adultery.

No qualifying clause accompanies these expressions. It is simply a command of God not to do it, and in the face of these positive and emphatic scriptures I had as soon argue in behalf of the baptism of an infant as to argue in justification of divorced persons marrying again while the other party lives. Paul says that the woman is bound to her husband as long as the husband lives. (Rom. 7: 2, 3.) The husband or the wife cannot divorce the other, then, for any cause (under Christ) save adultery, and neither party can marry again without committing adultery, and no adulterer has any part in the kingdom of heaven. But since many have so married, what is the remedy? Repentance, separation, and earnest godly living. None can repent while they keep up the sin that damns and ruins the soul. The Jews who had married strange wives had to put them away before God accepted them. I see no other way now. The civil laws permit divorce and marriage to another party. God's law does not. Carry out the law of God in this matter and divorce would almost cease among professing Christians.

It will be seen by our worldly-wise teachers, after a while, that divine wisdom knew best, and that it were always best to let God direct us.

JOHN T. POE.

FANNING ORPHAN SCHOOL—ORIGIN AND PURPOSE.

"It was the cherished desire of Elder Tolbert Fanning that his property should be devoted to the establishment of a school in which girls would be trained in habits of useful industry, as well as schooled in letters, morals, and religion. He died without putting his desire into execution. His widow, Mrs. Charlotte Fanning, in full sympathy and accord with his wishes, and desiring to carry them into effect during her lifetime, selected thirteen trustees, to whom she deeded a tract of one hundred and sixty acres of land, upon which are located the Hope Institute buildings, for the purpose of founding a school for the training and education of destitute orphan children. To utilize this generous gift, the trustees obligated themselves to raise an equal amount in cash and notes and other revenue-bearing funds, which obligation they fulfilled; and, in accordance with

the design of the deed of gift made by Mrs. C. Fanning, on November 30, 1883, and of the charter obtained from the State of Tennessee, on October 8, 1881, the Fanning Orphan School was permanently organized on February 11, 1884. The following extract from the deed points out more definitely the purposes of the school: 'The purpose of this conveyance is to establish a school under the patronage and management of said corporation, wherein white orphan girls may be instructed in books and trained in habits of industry. I am a communicant of the church of Christ, and I wish every person officially connected with the management of this institution to be a member in good standing in said church. The trustees of said school may admit to the school so many destitute orphan girls as the means at their command will allow. They are vested with authority to adopt all needful rules for the government of the school, but I require that the Bible shall be made a regular text-book and shall form a part of the daily study of all the pupils. The pupils must be instructed in household duties, and be required to perform service as cooks, laundresses, dairymaids, housekeepers, etc., so that they may earn in such employment, if necessary, an independent and honest living. The trustees may admit white girls, not orphans, in destitute circumstances, as pupils, on payment of tuition; but no such pupils are to be admitted if such an arrangement shall in the least interfere with the training of the destitute and orphans, who are the peculiar objects of my solicitude.' The school was formally opened for the reception of pupils on September 15, 1884, under the superintendency of Brother A. J. Fanning.

"The following brethren were selected by Sister Fanning, and constituted the original Board of Trustees of the Fanning Orphan School: John G. Houston, C. W. McLester, P. S. Fall, O. T. Craig, J. C. Wharton, Thomas Herrin, S. S. Wharton, Dr. J. P. McFarland, A. J. Fanning, Dr. E. Charlton, John R. Handley, John H. Ewing, and David Lipscomb. Out of the above thirteen eight have passed over the river, three resigned their places on the board, and two yet remain, after a lapse of sixteen years, to administer in company with other brethren selected to fill the vacancies in the board, the sacred trust committed to their charge."

The pupils do the entire work of the school—cooking, washing, ironing, house cleaning—and make their own clothes.

Ten thousand dollars in subscriptions were raised in compliance with the conditions of the gift of Sister Fanning. Owing to business depressions some of this was never collected. The school has in addition to these subscriptions received in donations five thousand dollars from Brother James H. Davis, late of Decherd, Tenn.; three thousand six hundred and forty dollars from Mrs. Nettie Fraim, of Flippin, Ky.; and eleven hundred dollars from Brother B. D. Johnson, of Allensville, Ky. Part of this money was used in relieving of debt a tract of land owned by Mrs. Fanning, which she then gave to the school; so the school now owns a tract of three hundred and forty acres of land. Part of it was spent in fitting up, repairing, and furnishing the buildings; furnishing the farm with stock and implements; and in building a farmhouse and dairy barn. So the place is now in very fair repair and supplied with needed stock and implements. The school is out of debt, save small amounts incurred in running expenses, and has notes and claims worth about twenty-five hundred dollars at interest. Brother J. C. Sewell, who recently died, willed his property, supposed to be worth about five thousand dollars, to be invested, and the interest to go to the support of the school.

Brother William Carman, of Cannon County, Tenn., for himself and wife, donated fifteen hundred dollars, to be spent in the education of orphan girls, which has been so used. A brother of Texas has, year by year, from the beginning of the school, paid enough to sustain one girl at school. Other smaller donations have been made and used and some churches and individuals have supported girls at school for a longer or shorter time. The school has sustained as many destitute orphans, free, as it has been able, and furnished advantages, at low rates, to others, of limited means, who could not have gained an education at the common schools of the country. It has thus furnished a good, solid education in literature and the domestic arts and helped to lives of usefulness many who else would have been deprived of these advantages.

For a time the buildings would accommodate about thirty pupils, in addition to the superintendent's family and teachers; latterly they accommodate about forty pupils. They have been fairly filled during the

sixteen years the school has been in operation, so that several hundred girls have been cared for, educated, and trained in the school. Some of these were by their condition and surroundings exposed to evil influences. A happy home has been provided for them during their years of danger. The educational advantages, in the elements of solid learning, have been equal to the best female schools in the land, and they have been practically taught the arts of domestic life. Some of them are now occupying positions as teachers in the first schools of the land, many have married and are now honored wives and mothers in happy homes, and others are engaged in callings by which they make a competent and worthy living for themselves. The managers of the school view with satisfaction and pride the work it has done in helping to lives of usefulness and helpfulness to society many who, if left alone, were liable to evil courses.

Now, the school is full, with at least twenty applicants for whom there is no room. We frequently receive such applications as this: "To the Fanning Orphan School: I am a widow, with three little girls. I am dependent on my own labor for a living. I could make out to live if I could leave home to work in the factory, but I have no one to leave my girls with or to look after them and keep them out of bad company. If I could get them in the school, I could clothe them and pay for their books. Unless I can make some such arrangement, I do not know what is to become of me and them." This was from a woman that had been fairly well reared, but was left in reduced circumstances. We were compelled to decline this application because we lacked room and means to support them, although we know the dangers that beset girls thus circumstanced in the cities.

Had we the room, the cost of teaching one hundred girls would be but little more than for less than half this number. The trustees, for two or three years, have been contemplating raising means and erecting a larger and more suitable building. In January, last, they appointed a committee to look after this matter. The present building was erected over fifty years ago, for a female school, with servants to wait upon the girls. It is a substantial building that can be utilized for workrooms or other purposes; but more modern buildings, with modern conveniences and better sanitary arrangements, would greatly lighten the labor of the pupils, add to their comfort, and help forward their improvement. The trustees believe they can introduce some light, mechanical industries that will prepare girls for making a living in the future, and help them in clothing themselves while in school; but it will take means for this that the trustees have not at command. This statement is made public to see if there are not persons who will volunteer to aid in this work. It is thought the proper building to accommodate one hundred girls, with the furnishing, will cost not less than twelve or fifteen thousand dollars. Are there not men and women that could promote their own happiness and the good of others, both in time and eternity, by helping forward this work? The trustees will publish a formal appeal soon. In the meantime we would be glad to hear of any who will help in this matter. D. L.

A Gentleman.

I was once spending the night in a beautiful home in a large city. At about 9 o'clock my host, a gentleman about fifty-five years of age, got up, went into the hall, and put on his overcoat and rubbers. Returning to the parlor door, he said: "Excuse me, please, for just a few minutes. I am going to say good night to my mother."

His mother lived three blocks distant, and for thirty years her son had never failed to go and bid her good night, if he was in the city.

"No matter what the weather may be, no matter who his guests are, my husband never fails to run over to his mother's and bid her good night," said the gentleman's wife when he had gone. Neither he nor she could sleep if this duty had been neglected. When his business compels him to be away from the city, he writes to her every day, if only a single line. Her mental powers are beginning to fail, and she forgets many things, so that her mind is a blank on some points; but when 9 o'clock comes she always knows the hour, and says: "It is time for Henry to come and bid me good night."—Exchange.

It is not wise or just or beneficial to substitute falsehood for truth. Be truthful in all things, even though you suffer for truth's sake.—Boys' Lante-

Miscellany.

EDITORIAL.

Religion to keep sweet must be used every day.

Infidelity is often but another name for egotism.

The boy who is afraid of work will never succeed.

Whitewashing the tree does not improve the fruit.

Poor living and good talking are not handmaidens.

As long as a man follows God, he never goes to extremes.

The bad man thinks he is generous when he is not even just.

It is hard for the man with a single purpose in life to fail.

Old vices must be left off before the acquisition of new virtues.

The boy who will deceive his mother is not worthy to be trusted.

The man who pities himself never gets the sympathy of others.

The religion of Christ controls a man in his actions every day.

Those who walk with the Lord are never ashamed of their tracks.

There is more joy in praising God than in abusing our neighbors.

When the ungodly are pleased with the church, it is not running as God directs.

People who argue that charity begins at home are seeking to cover up their selfishness.

One eccentricity of the man who never succeeds is he knows how to tell everybody else to make a success.

Good folks are not usually great in the eyes of the world, but they are always great in the eyes of the Lord.

The man who cannot run his business on religious principles must change his occupation or go to perdition.

The great need of the church is consecration, and not the arts of splendor, the wisdom of the world, or the boast of heraldry.

It is hard to live peaceably with people when they are more concerned about their own rights than the rights of other folks.

Listen very attentively to your visitor as he talks about his next-door neighbor. He talks of you in the same way when talking to another.

The religion that fancies it loves God, yet does nothing to help its brother and evinces no sympathy and love for its brother, is not the genuine article. It may be a theory, a dogma with a cruel heart. But if you love God, you will love your fellow-men also. If you love God, you will labor to advance his kingdom.

Dr. A. C. Dixon relates that a certain man had a weather vane made for use on one of his buildings, in which were wrought the words: "God is love." Some one said to him: "You have placed an immutable truth on a very changeable thing." "Well, sir," replied the man, "I want you to understand that that means God is love, whichever way the wind blows." This is a sermon we should ever remember.

An important lesson for all to learn is to depend upon self. It may not be the easiest way, but it is the right way. Naturally we like to be helped and ministered unto by others, but the best way to grow is to carry one's own burdens, to think for self, to act

for self, to decide for self. If our friends do love us very tenderly and would lift every burden from our shoulders, yet they cannot, for it is a law of God that "every man shall bear his own burden." Every man must live for himself. He must eat, sleep, and breathe for self; and just so he must think, act, and be responsible for self. Though kind friends take every task from our hands, do all our thinking and acting, still we have simply shirked our duty without freeing ourselves from the responsibility. God holds us responsible for the performance of our duties, and not our friends.

We do not grow while allowing others to bear our burdens for us. All life comes to us in germs and possibilities which must be developed by exercise. The mind is developed, made strong, by continual thinking. Metals rust in idleness, while in use they shine. Stagnant water is foul and full of poison, while running water is clear and refreshing. The arm fulfills its prophecy of strength by doing its own labor. The latent music in the heart and fingers can be brought out only by patient, painstaking, and continued practice. "The heart grows rich in giving." The wonderful dreams and visions of the artist can become pleasing realities after long, weary years of labor. We do not make full-grown Christians in a night. We climb a little higher each day that we live. It is only by continued effort that the passions are subdued, the lusts of the flesh crucified, and the pride of this world deposed. Every time we gain the mastery over self we grow stronger in the Lord and in the power of his might. We are not put here to be greenhouse plants, but by toil and labor are expected to develop and grow.

A danger to be avoided in happy homes is overkindness to children. Many fond parents who owe much to the discipline of hardships through which they passed in early life treat their children unkindly when they say: "Our children shall never toil as we did; we will make life easy for them." While not doubting their affection, this is a very unwise course. One reason that some rich men's sons do not succeed as their father's is that they have not had their fathers' discipline, toil, and hardships. The successful men in our large cities are those who were reared in poverty or taught self-reliance in early life. Those reared in the lap of luxury usually never learn that endurance and perseverance so necessary to success. While an education in books is not undervalued, yet an education in the everyday duties of life should not be overlooked. The discipline that grows out of toil and trial is very essential to the rounded education. In childhood the foundation for the character in after years is laid. How carefully parents should guide their children in laying the foundation!

Young people themselves should insist upon being self-dependent so far as possible. Of course there is a measure of help that can be received without any loss of self-respect and dwarfing of manhood. Infancy and childhood must be tenderly nourished and cherished by parental affection and care. But so soon as young people are old enough to think for themselves they endeavor to help themselves and to fight their own battles. Strength is gained every time they do their own tasks. In school nothing worse can be done than turning to others for help every time a hard problem is to be solved. In such experience one fails

to grow to one's best. The child is robbed of the thought and labor so essential to his growth and development. He is deprived of the privilege of learning patience and perseverance, characteristics so essential to the accomplishment of any good in life. The student should think for himself, and not shine in borrowed plumes. Knowledge must come direct, and not second-hand. The young man should think his problems through and through for himself. No one can do this thinking for him. The only way to become truly wise is to dig in the mines of wisdom for yourself. Intellectual power is obtainable only by persistent effort.

No one can build character for us; no one can be good for us; no one can do our praying for us; no one can walk in the steps of Jesus for us; no one can conquer temptation for us; no one can glory in the cross for us; no one can cultivate humility, goodness, fidelity, meekness, patience, and temperance for us. These noble characteristics each must cultivate in life for himself. God's own way of helping us is not to do things for us, but to inspire us to do them for ourselves. God has not promised to carry our burdens, but to give us strength to bear them if we will only fight life's battles bravely. We fall in line with God's plans when we accept life's duties and responsibilities and faithfully meet them. In the midst of the gloom and sorrow of life the best God can do for us is to put strength and courage in our hearts to endure and overcome these. Peter gave the lame man at the Beautiful gate something far better than silver and gold; through Christ he made him strong, enabled him to help himself, so it was not necessary to ask alms again. The best we can do for those who are weary and discouraged is not to help them in their weariness, but to inspire them with a new strength and courage, so that they may for themselves meet life's duties and responsibilities bravely and nobly. Fill them with a new determination, so that they may carry their own burdens.

Christianity is suffering more in the "house of its friends" than anywhere else. One hypocritical pretender can do more to injure the cause of Christ than one hundred avowed infidels. Sinners are disgusted with those who put on a devout face, say long prayers, and make great claims, yet when it comes to their manner of living they are no better than those who lay no claims to goodness. In business they are not truthful and honest, their morality is of a very doubtful kind, and yet they are retained in the churches as members in full fellowship and good standing. It occurs to us that it is time to purge out this wicked leaven. Their power for evil is great. Many people without discriminating minds imagine that all professed Christians are no better. A young lady said to me a few days ago: "There is nothing good in me, and I am as good as the church members with whom I associate intimately." Judging Christianity by the hypocrites with whom she had associated, she had decided it to be a failure. She seemed to think no one was any better than she; hence it was not possible to create in her mind a conception of the higher, nobler, and purer life. Here is food for much reflection. Are we living such a life as will disgrace the cause of Christ? It cannot be successfully denied that almost all kinds of sin are tolerated without rebuke in the church. Paul advises to deliver the wicked "unto Satan for the destruction of the flesh, that the spirit may

be saved in the day of the Lord Jesus." It should be so now. God, the salvation of souls, and our eternal interests demand it. A thorough, a decided reformation is needed at once. Every Christian should begin at home and continue the work until the church is freed of the corruption that is robbing it of its power and influence. Every preacher, every teacher, and every earnest Christian should cry aloud and spare not. We believe that a number of subtractions would prove very beneficial.



PUBLISHERS' ITEMS.

Send us a new subscriber.

"Biographies and Sermons," by F. D. Srygley, is a book that will be read with interest by all true Christians. The price is \$1.50 by mail, postpaid.

Letter heads, note heads, billheads, statements, envelopes, etc., made by us in best style and on good material at prices that are right. Write to us for samples and prices.

Send us \$2 for Smith-Peloubet's Dictionary of the Bible, comprising its antiquities, biographies, geography, natural history, and literature, with the latest researches and references to the Revised Version of the New Testament. It has over 800 pages, with 8 colored maps, and 440 illustrations. It is a valuable work of reference. Brother J. C. McQuiddy used this book for a long time in connection with his work on the Gospel Quarterlies and found it more helpful than any reference work used by him. "The chronological tables are very full, and are very carefully arranged, a harmony of the Gospels and an outline of the 'Apostles and their History' being added."

"The Relations of God to the World," by Hiram Christopher, A.M., M.D., of St. Joseph, Mo., will soon be issued from our press. We quote the following from the author's preface: "It is the object of the author in the following pages to present some evidence, derived from certain facts and phenomena of the material universe and the life kingdom of the earth, in support of the thought that the forces operating in these departments of nature are but phases or different manifestations of one and the same force—namely, the power of the Creator which he has exerted in effecting special and general purposes which find their realization in the object for which the whole scheme of nature was devised and completed." This book will be neatly and substantially bound in cloth, and will contain 192 pages. It will be sent, postpaid, for \$1.

"Seventy Years in Dixie" is an intensely interesting book, consisting mainly of the recollections, sayings, and doings of the inimitable T. W. Caskey. Compiled, arranged, and written by F. D. Srygley. It gives interesting descriptions of the manners and customs of the country when Indians were here, when people lived in log huts and hunted deer, bear, and other wild animals for a living. It tells how the country was cleared and how houses were furnished. It describes marriages, funerals, revival meetings, political gatherings, logrollings, corn shuckings, singing schools, dances, frolics, quiltings, making soap, carding, spinning, weaving cloth, etc., in the olden times. It tells about slavery, secession, and the war. It is humorous, pathetic, religious, biographical, and full of deeply interesting information. Illustrated. Four hundred large octavo pages. Large, clear type. Price, \$1.50.

Queries.

Brother Lipscomb: I would like to ask you one question: What is the scriptural reason for observing the first day of the week instead of Saturday? Please answer through the Gospel Advocate, and oblige a brother.

Savannah, Cal.

To avoid the constant repetition of answering this question, we published in a tract more than we could give in response to a query in the Gospel Advocate. It is advertised in the Gospel Advocate at only two cents per copy. Send a postage stamp for it; or, better, send for a number and read and circulate them.



Brother Lipscomb: Please explain the latter part of John 10: 9. What do they go in and out of, and what is the pasture they find? Please give your explanation of same for the satisfaction of myself and several others.

T. L. LEWELLEN.

Woodbury, Tex.

The sheep go out of the fold to get food, pasture, and water, and go in to find protection from beasts of prey and robbers. Because pasturage and protection are found by being led out and in, when calling his children his "sheep," he calls the food and protection given them by the terms by which the sheep get these; just as he calls those who mislead his sheep for gain, "thieves and robbers;" just as he says our hearts are sprinkled from an evil conscience, because sprinkling the blood of purification was the method of purifying the Jews from fleshly uncleanness. The means are used to indicate the results. "Going in and out" is used to indicate the results that follow food and protection. So, giving food and protection to the children of God by Jesus is represented as leading them out and in, because that is the way sheep get food and protection.



Brother Lipscomb: We are having trouble over our treasury money, in the way it should be spent. Some contend that it should only be spent for the poor saints. Others say that it should be spent for such things as it takes to keep up worship—such as lamps, song books, coal, and literature to help in the study of the Scriptures. Again, some say that we should separate our Sunday school and scripture study from the worship. Please give us some information along this line.

F. C. MUIR.

Wichita Falls, Tex.

When people want trouble they can raise it over anything or nothing. I do not think there is any sin in passing all that is used for current expenses through the treasury. The disciples of Jesus bought what was needed for the feast, and gave to the poor out of the treasury. (John 13: 28, 29.) Paul commanded the Corinthians to lay by in the treasury upon the first day of the week, as they were prospered, to send to the poor in Judea; but that by no means implies that money for other things should not go through the treasury. What was cast into the treasury of the temple went for all the expenses connected with the temple service, keeping the temple in order and the support of the priests and Levites while serving in the temple. Paul (1 Cor. 9: 8) uses these temple offerings to illustrate that those who preach should live of the offerings made through the gospel. A treasury is a common receptacle for means contributed by each to be used for purposes in which all are interested. Let it be understood by all how the money is to be used, so each can direct his means in the channel he desires. A Sunday school as a separate institution from the church ought to be closed.



Brother Lipscomb: Please give a weak brother some light on 2 Cor. 6: 14-18 through the columns of the Gospel Advocate. While verse 14 is generally understood and construed so as to apply in a matrimonial sense, does it not equally—and, in fact, more forcibly—apply to a partnership in any and all busi-

ness dealings with an unbeliever? Please give your views, or what you understand the Scriptures to teach, on this chapter, and greatly oblige a brother in Christ.

Pleasantville, Tenn.

E. L. LEEPER.

In the Gospel Advocate of February 8, 1900, we said about all we know to say on this subject. We there said that we believe the command covers all relations in which the Christian is controlled by the actions of those not Christians. That is what "yoked together" means—so connected that the actions and course of one not a Christian control the actions of the Christian. This general rule is laid down; then it is pointed out that a neglect of it leads, first, to destroy the distinction between righteousness and unrighteousness, then between light and darkness, then it leads into idolatry. The safe ground is to avoid the association that weans from Christ and leads to idolatry. As a precaution against that, the command is: "Be ye not unequally yoked together with unbelievers." We have no formal idolatry, but a great amount of informal idolatry—real idolatry without the forms of idol worship. Whatever a man esteems above service to God is idolatry. Covetousness is idolatry, because a covetous man is more eager to gain money than he is to honor God or to gain his favor. Whatever man holds above service to God is his idol. This scripture tells Christians to avoid the complications and alliances that lead into idolatry. All that wean man from God are embraced. He tells them to come out from among them, from this idol worship, and to withdraw as far as possible from the associations that lead to them. Some associations, like marriage, cannot be broken without violation of other laws of God; so 1 Cor. 7 gives the rules regulating those so circumstanced.



Brother Lipscomb: Is it right for a member of the church of Christ to join the Odd Fellows' Society? The reason I ask you is because a bishop that has been serving us for years has joined them. One of our preachers has also joined them. I want to know if it is right, and would we do right to turn them out of the church? Please explain this in the Gospel Advocate; it will do much good.

J. H. WILLIAMS.

Mathews, Ala.

It has not been long since I answered this question. A prominent Mason, not a Christian, once told me that while he was a Mason himself, and thought Masonry did good in a temporal way, and in various ways, he did not see how a preacher or member of the church of God—which is claimed to be the perfect organization, able to bestow all good and entitle to all the service, time, and means of a person—could join another institution and divide with it his time, means, and affections. He said it in speaking of the death of one of the most prominent preachers that ever lived in Nashville, who died and was buried with Masonic honors. He clearly intimated his respect for that man was lowered by his joining a human society, while claiming to be a leader and teacher in a divine one. Preachers and others often join organizations of this character thinking it will give them influence, but it seems to me it declares to the world that they do not find their religion and their church as good as they claim to believe it, else they would not divide their time, service, and means with other institutions, seeking the little good they give. It seems to me an elder or preacher that does this weakens his religious influence and character, in so doing, with all who know the claims of Christ and his church. Teachers that do this certainly do not love the Lord with all the strength, and the mind, and the soul, else they would have no time to devote to these worldly institutions, and in this fail to set the example Jesus requires of his teachers, as such lack the essential qualifications of elders and teachers. The best way is to teach them better. Show them the example of earnest fidelity and singleness of purpose to serve the Lord. Perhaps you show a failure to hold the church of God and his religion in high esteem in some other way as displeasing as this. Let us try the healing and saving process rather

than the destroying one. But Christians should do all they do in the name of Christ and as members of his body, not as members of other bodies. Christ provides for all good to his servants in his church.

THE USE OF TONGUES.

Some time since we said that the power to speak with tongues was given that those possessing them might be able to teach the different people in their own language. A good brother has called it in question, and says Paul said: "Tongues are for a sign, not to them that believe, but to them that believe not." Most certainly this was one end or purpose of tongues, but not the only one, nor do we think it was the chief one. Did he give any other end? Most certainly, by example and practice, if not in words; and example speaks louder than words. What was declared so plainly in all the actions of the inspired men needed not to be repeated in specific precept. When Paul and all the apostles, day by day, were using the gift of tongues to teach all peoples, there was no requirement to tell this was the use of tongues. Tongues are given for a sign to them that believe not, that they might believe a divine power was present speaking in this tongue through one who had never learned the tongue. On Pentecost, when the Holy Spirit was first given to the new church, "they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans? and how hear we every man in our own tongue, wherein we were born?" He enumerates from fourteen to seventeen different people, each speaking a different tongue, yet each heard these Galileans speak in his own tongue. "We do hear them speak in our tongues the wonderful works of God." This says all those who spoke were Galileans, showing that others besides Peter spoke the works of God in these tongues. When Peter began his recorded discourse it is probable the others kept silence, since he bore the keys and was to open the door into the kingdom of heaven. Yet each must have heard these words spoken in language each could understand, since the three thousand who gladly received his word were certainly not all of one province, and so could not all understand the one Galilean dialect. Then when the converts were scattered abroad they went everywhere, even to foreign nations, "preaching the word."

Paul asks: "If I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? . . . So likewise ye, except ye utter by [in] the tongue [spoken] words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. . . . Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. . . . Wherefore let him that speaketh in an unknown tongue pray that he may interpret. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful [bears no fruit to the hearers]. What is it then? I will pray with the spirit, and I will pray with the understanding [so as to be understood] also: I will sing with the spirit, and I will sing with the understanding [so as to be understood by the hearers] also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified [seeing he does not understand your tongue]. I thank my God, I speak with tongues more than ye all: yet in the church I had rather speak five words with my understanding [so others can understand], . . . than ten thousand words in an unknown tongue." (1 Cor. 14: 6-19.) The context shows clearly the understanding means spoken so those who hear can understand.

If "all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? . . . If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him [that speaks in the unknown tongue] keep silence in the church; and let him speak to himself, and to God." (1 Cor. 14: 23-28.) This all shows that while the ability to speak with tongues was for a sign that God was present, its use was to instruct and teach those who understood the tongue in which the speaking was done. Paul said he could speak with tongues more than they all. He used these tongues in speaking to the people of many different dialects to whom as the great apostle to the Gentiles he preached through Asia and Europe.

D. L.

Home Reading.

THANKSGIVING WITH A CAPITAL "T."

"I have studied this matter from an economic point of view, and I understand it as a casual observer cannot."

It was a striking tableau. Madame, the fashionable modiste, quivering with excitement, yet discreetly struggling to control her tongue that she might not offend a valuable customer, Mrs. Chauncy Remington, even more impressive than usual in her high-bred displeasure, and a small audience of fitters and finishers, whose elaborately preoccupied air betrayed the depth of their interest.

"I certainly supposed," the lady continued, "that in this establishment I ran no risks of having my gowns sent into the slums to be made—"

"And you were right, Mrs. Remington. This woman is one of my regular finishers, and takes my most particular work. Lately she could not come to the shop because of her little boy—"

"Ah! smallpox or typhoid fever, very likely."

"No, Mrs. Remington, a broken hip—a most painful injury, that threatened to cripple him for life. It seemed a bad time to take the bread out of their mouths, and, though it is against my rules, I felt it was a special case—"

"The world is full of special cases—"

"So it is, Mrs. Remington. That is why I say you cannot have cast-iron rules, as if people were machines. You have to deal with them separately."

"Where does this woman live?"

"On River street, No. 640. We will send for the dress if Mrs. Remington wishes."

"I will go for it myself. I prefer to see where it has been before I decide to wear it," said Mrs. Remington.

Mrs. Remington went out, and more than one pair of eyes came up from the work for a swift glance at Madame. The white dents that wavered about the compressed mouth and inflated nostrils were not difficult to interpret, but Madame had not lived fifty years without learning that silence, if not exactly an extinguisher, at least permits the fires of anger to smolder harmlessly.

"She belongs to the Consumers' League," she said by and by, with a nervous laugh; "they are pledged not to take any work that is done in sweat shops. They are all right as far as that goes, but it is kind of funny that an association got up on purpose to help working women should set itself against common humanity. Slums, indeed! If she ever saw anything cleaner than Sarah Barry's room, I would like to know—"

Having yielded thus far to the weakness of the flesh, Madame promptly closed the door against possible comment by saying, sharply: "You are getting that shoulder too high, Thompson."

River street was not an attractive place of residence, and curious eyes followed Mrs. Remington's carriage as it slowly picked its way between the black, stagnant water, with rotting docks on one side and dilapidated buildings on the other.

"Don't seem to be any numbers, Mrs. Remington," said the coachman, surveying the neighborhood, with an injured expression on his highly respectable countenance.

"Ask at that store, but do not go inside. I feel as if I were absorbing malaria."

"Yes'm; it do smell unpleasant," assented Thomas, and presently brought his mistress to an unpromising doorway from which a narrow stairway led upward into darker regions. With indignation growing in her heart, the ornamental vice president of the Consumer's League started on her quest, scarcely pausing for breath at the dirty landings until, on the fourth floor, she stood panting at a door conspicuous for its cleanliness. A card bore the name of the tenant, and a tiny square of oilcloth at the threshold seemed to individualize the premises. Through the open transom came the sound of a fresh young voice slowly feeling its way along a story.

"And then, mammy darling, the dwarf said—he said—you must come with me. The princess has sent for you to live in her country. And he had a—a—what is it, mammy, that fairies have?"

"A wand?"

"Yes, a wand, and he touched the boy and made him well in a minute. And there were two splendid white horses with gold bridles—no; a chariot, all gold and silver. You'd rather have a chariot, wouldn't you, mammy, and red velvet cushions? Do you like red best, mammy, or purple?"

Mrs. Remington found her displeasure vanishing

like a mist in the sunshine before this cheerful optimism, but her knock made itself heard, and as she stepped inside—a beautiful vision in her soft furs, rich garments, and drooping plumes—it might well have seemed to the boy as if his fairy tale had suddenly come true. Her eyes swept the clean, bare room in search of the boy, and she moved impulsively toward the cot, not unlike a stretcher, on which he was lying, so incased in a cruel-looking frame that he could only move his head and arms.

The one window was full of sunlight, and in front of this the mother had been sitting, her table, a box covered with a white sheet, on which lay the gown with its glistening folds and delicate laces.

She was a small, slenderly made woman, whose lessons in life seemed to have been prematurely learned, but with a cheerful, self-respecting dignity that was not discomposed by the advent of her visitor. Rather it was Mrs. Remington who was embarrassed, feeling herself suddenly deserted of her assured superiority, and discovering that "the working woman," as an item in a report, was more easily reckoned up than the flesh and blood creature whom she was assumed to represent.

She took the chair which the mother proffered and drew it close to the cot, finding a sort of protection from herself in the delighted gaze of the great, intelligent eyes and the little claw of a hand put out shyly to touch the fur at her wrist.

"I suppose you came about your dress," said the mother, who had easily divined her identity. "I ought to have taken it back yesterday. Madame said it might make her trouble if it was known she let work go out, but they took the cast off from Robbie in the morning, and I was afraid to leave him till he got a bit used to the frame. You see he couldn't move in the cast, but now, if he isn't careful, he may undo all they've gained these weeks."

There was an absolute terror in her voice, and the boy said, eagerly: "Don't you fret, mammy. I shan't move the leastest, tiniest bit. Are you a truly princess?"

"No, indeed," laughed Mrs. Remington. "But it doesn't matter in the least about the gown. I only want it for Thanksgiving."

"We made up a fairly story about it, it was so pretty and shiny. We pretended it was for a princess to wear at her wedding. Part of the story mammy made up, and part I made; but her part was best."

"And is the story finished?" asked Mrs. Remington, unpinning the bunch of violets at which the boy was gazing hungrily, and putting them in his hand.

"O, mammy, smell!" he called in delight. "Real live flowers! I guess the story isn't finished. I made up the end last night, and now seem's if it was going to happen—only I didn't s'pose the princess would come herself. You going to wear your shiny dress to a wedding?"

"No; to a party—a Thanksgiving party."

"We're going to have a party our own selves if Madame don't forget to pay mammy. We're going to have—"

"Robbie!" protested his mother.

"O, let him tell me," begged Mrs. Remington.

"Oysters," shouted Robbie, "and sweet potatoes, and, if it snows, ice cream. You know you have milk and sugar and stir in snow. It's 'most as good as bought ice cream if the snow ain't smoky. Sometimes 'tis."

"Who is coming to your party?"

"Just mammy and me and the Golliwoggs."

"What a funny name! Do they live here?"

"Why, yes; they live anywhere you want 'em. They're a kind of make-believe people, you know, but they're awfully funny. There's a book about 'em, and mammy's going to buy it for me when her ship comes in. You know that big, big bookstore on Lincoln avenue. They've got lots of the jolliest books there, and when mammy isn't too late she goes in and takes a peep, and when she comes home she tells me about it and we make up the rest."

"What fun!" said Mrs. Remington; quite convinced by the boy's shining eyes.

"Isn't it! She's a dandy mammy to make things up. She thought of having the Golliwoggs at the party. I did want Patsey and little Nan, but they're—well, kind of hungry, and you know you can't get so very much oysters for—"

"Robbie!" this time with very much distress in his voice.

"O, mammy, she's so nice. I like her;" and the homely little face smiled confidently at the visitor.

"And I'll see you, Robbie. I wish I were coming to your party with the Golliwoggs, but I'll come another day very soon. Barry, if the gown is done, I'll

take it to Madame, and save you the trouble; or will you go, too, in the carriage?"

"O, do, mammy darling, and find out some more about the Golliwoggs! And, mammy, come here a minute—stoop down your head—pretend, just pretend, I'm going too, riding on the seat with the coachman. Will you, mammy?"

She nodded and smiled as she kissed him, and Mrs. Remington felt ashamed to have seen that there were tears in the brave eyes.

"Now, tell me about Robbie," she said, when they were on the way. "I couldn't ask you before him. I shall never forget crushing my finger in a door when I was a child, and the agony I suffered in hearing the accident described to every visitor. It was like having it happen over and over again."

"It was an electric car. He is only eight years old, but he wanted to earn some money to surprise me. A big boy let him have some papers to sell and—it happened. When they first took him to the hospital they were afraid—O, I don't think I can talk about it; it is just as you said, like having it happen over again. But he's the bravest little fellow. I could often see he had been crying, but he would always think up something funny to say when I came in. Dr. Lyman is very kind. He had him brought home as soon as it was safe, though it makes him more trouble, and Madame lets me take my work home. There are lots of kind people, Mrs. Remington. I used to think folks were hard and cruel and didn't care, but I believe it's just because they don't understand."

"I'm not sure the Lord will think that's any excuse in my case," said Mrs. Remington, more to herself than her companion; "I've been so very sure I did understand. Stop a minute, Thomas."

She went into a bookstore and came out with a white parcel.

"It's the 'Golliwogg book.' I want to send it to Robbie, but don't give it to him till after the party; they'll seem more like people if he just imagines them; and, Mrs. Barry, I want to send the Thanksgiving dinner. Let him ask Patsey and little Nan, and they shall have ice cream and everything that children like. I only wish I could come myself, but I shall give thanks at my party, though I didn't expect to."

"O, Mrs. Remington, you ought to have the blessedest Thanksgiving—"

"I? Ask Madame if she thinks so. I don't believe I ever before thought of thanksgiving except with a capital 'T.' No; I'm not coming up; you take the gown with you."

Mrs. Barry looked puzzled and was hardly enlightened when Madame said in her explosive fashion "Well, Sarah Barry, you've got me into a great scrape, not bringing that dress home last night, and now you've missed Mrs. Remington, and she'll go smelling round your old rookery and be more vexed than ever."

"O, Madame Wenson, she brought me here in her carriage, and she isn't vexed at all! She was lovely to Robbie, and to me, too. She's going to send him a Thanksgiving dinner—a regular party dinner—and here I was only yesterday wishing Thanksgiving never'd been heard of. She is the sweetest woman, but what did she mean by thanksgiving with a capital 'T'?"

"H'm," grunted Madame, "so she does believe in special cases. Most people would if they'd take the trouble to see for themselves, and I guess a lot of us know more about a thanksgiving with a capital 'T' than about giving thanks."—Emily Huntington Miller, in Congregationalist.



The success of battle depends quite as much on the courage and obedience of the soldiers as on the wisdom and generalship of the officers; and so the welfare of the world is more concerned in the faithful discharge of duty by the thousands who lead quiet and obscure lives than by the great achievements of the few gifted ones.—Boys' Lantern.



All the world would like to be good, but not at the cost of self-sacrifice. Hence the world's goodness is bad. Selfishness is its religion.—Selected.



Be careful to impress upon the mind of your boy that making character is more important than making money.—Youth's Southland.



A boiler, without water, will raise no steam. So with good principles; they will amount to nothing if not practiced.—Exchange.

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Editorial.

REV. 22.

The first part of this chapter is taken up in finishing the description of the wonderful city of God and the home of the saints, which was sufficiently presented in our last.

Next we read: "And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done." (Verse 6.) These sayings are faithful and true. While men have been working all sorts of theories regarding the visions and prophecies of this book that have failed, and proved the writers did not know what they were talking about, yet the things themselves are true, and will be fulfilled in their time, just as presented. The history of the last thousand years, and more, has shown plainly enough that men cannot tell beforehand about the fulfillment of these prophecies; but there is one thing we can do, and that is, to believe most heartily that they are true, and that they will not fail of fulfillment, as time goes on. God sent an angel to testify these things to John, and they will be accomplished as certainly as the prophecy uttered by the angel Gabriel to Zachariah, concerning John, was brought to pass. But the record says: "The things which must shortly be done." That language would indicate a fulfillment very soon after being uttered.

Nearly two thousand years have passed since these things were uttered, and yet it is understood that these things have not yet been fulfilled, and how about that? There certainly need not be any trouble on this score, for "one day is with the Lord as a thousand years, and a thousand years as one day." So with the Lord it has been but a little while since these things were uttered to John. Then, again, many of these visions evidently covered long periods of time; and some of them began very soon to be fulfilled, likely, but are not completed yet, and may not be for many years yet to come. So, that allowing the Savior to have spoken of the completion of the whole, they began to be accomplished a short time after being uttered; but the last end has not been reached yet. Let no one think that this puts any difficulty in the way of the truth of these visions. They will surely come to pass. So we can just go on, walking by faith and getting ready for the outcome. This, with us, is of paramount importance; for if we do as Jesus represented in one of his parables—say, "Our Lord delayeth his coming"—and begin to riot, the Lord will come at an hour we think not, and when we are not ready, and then we shall lose our souls. We need to live every day as if that were to be our last; for any day may be our last, and the day of our death is the last to us and brings us to the judgment seat. Immense time has been worse than wasted by spending life and its energies trying to tell when the world will end, and when the millennium will begin, and such like. The Lord has left us a more practical and a much more valuable work to do than that.

"Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book." (Verse 7.) There are two ways to keep the sayings of this book. One is to believe the truth of all that is said, whether we understand it or not; and the other is to do all the plain and practical things that are required of us. These practical matters are kept up all the way through. There is scarcely a prophecy uttered, by word or symbol, that there is not something closely connected with it that involves an earnest, devotional life on our part; and what we need to do is to scrupulously keep this up, and at the same time be assured all the prophecies will be fulfilled in their proper time and place. I am exceedingly interested in being ready for a place in this magnificent city so beautifully described in these last two chapters. I am sure I cannot be ready except by keeping the sayings of the Lord's word, and I want everybody to go with me there; hence, I have been trying to turn sinners to God, and to encourage and help my brethren, for half a century, and am still trying to keep the work going on, and expect to do so as long as I am able.

"And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." (Verses 10, 11.) So John was to put these things to record, and keep them going; and by putting them to record, they have been speaking to the world from then till now, and will till time shall be no more. It is our duty to keep repeating them, and sounding them out, all along the line. Verse 11 is exceedingly full of meaning. It shows, beyond all doubt, that when a man gets through this life his character is unchangeably fixed. "He that is unjust, let him be unjust still"—that is, if a man lives an unjust life, he will be unjust at death and throughout eternity. This life is our only probationary state. If we go through without serving the Lord, without making our calling and election sure, we never can make it sure at all, for we will have no further possible opportunity; but, on the other hand, if we lead a righteous life here, then we will be righteous at death, and at the judgment, and on through eternity, and there is no power that can then take us out of the hands of the Redeemer. This is an encouraging thought: that the man that is faithful through life is perfectly safe for eternity, and it will still be true; for "if God be for us, who can be against us?" If we will so live as to be holy when we die, we shall be forever holy then; and Satan, with all his combined legions, cannot then harm us. We may then be assured of hearing our Redeemer say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Such is the assurance Jesus has given all that will love, serve, and honor him to the end of this life. Who would not do this for such an outcome?

Again, he says: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." (Verse 12.) The Lord's people should never cease to be thankful for such assurances as these."

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Verse 14.) The Revised Version has: "Blessed are they that wash their robes." This a very decided change in verbiage, but no real change in the outcome. No man can wash his robes without earnest and faithful obedience to the word of God; and the Revised Version requires, in reality, the same things as the Authorized Version. There is no teaching in the word of God anywhere that promises heaven to any but the obedient—the finally faithful—and no man need make his calculations of heaven upon any other principle. So, whether we read it "do his commandments," or "wash their robes," it means continued and earnest service to God to reach the heavenly home. The matter of going to heaven is upon a union or combination of the grace and mercy of God, and obedient, humble submission on the part of man. Without God's grace no sinner can be saved, and with his grace no disobedient sinner can be saved. The two must go together in order to salvation. The grace of God provides the way, while the obedience of man accepts what the Lord provides and offers. Christians should not only be anxious to save their own souls, but should seek to save others.

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Verse 17.) The Spirit through the word

and by the church, is to continually say: "Come." This involves quite a responsibility on the part of the church. It is the church that is to sound out the words, the teaching, of the Holy Spirit. The Spirit does not sound out his own words without the agency of man, and never did. In the days of the Old Testament the Spirit spoke to the masses through Moses and the prophets; in the New Testament he speaks primarily through Christ and the apostles. Jesus required the apostles to go and teach all nations, preach the gospel to every creature, and to teach the disciples to observe all things that were commanded them. Hence, Christians now are under obligations to continually sound out the word of God. This is the way in which the Holy Spirit is to reach the world, convince them of sin, and turn them to Christ. Those who are praying God to send his Spirit into the hearts of sinners to convert them might just as well be asking God to clear and plow their lands, plant and reap their crops, or run their business for them in order to secure their daily bread; for he would be just as likely to hear them in the one case as the other. Christians must be active in these matters. "Let him that heareth say, Come." When any one hears, learns, and embraces the gospel, then he should be ready and eager to tell the old, old story to others; and when sinners hear and learn the way, it is the privilege of all to embrace the gospel and be saved. "Whosoever will, let him take the water of life." But if he never partakes, then he will never enjoy the rich blessings of salvation. The thirsty sinner will partake of these waters so soon as he sees the way; but it is hard to induce one to drink of the precious water of salvation that is not thirsty. So when we go to sound out the word we must sound it out as given, must sound out the words of the Spirit, and not the words of men.

Jesus further says: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Verses 18, 19.) This puts a fearful responsibility upon those who teach the word of God to others, to teach it just as it is. There are many ways of taking the word of God from the people. One is to speak God's word as it is, and then claim that it does not mean what it says. A man, for instance, will read Acts 2: 38 to the people, as it is, and then preach a long sermon to prove it does not mean what it says, as thousands are doing; or he may propose to tell sinners what to do to be saved, and not tell all, and in this way take the word away from the people; or a man may spend his time in preaching parts and features of God's word that are not applicable to his hearers, and thereby add to or take from the word of God, and cause them to miss their souls' salvation. Those men that are always trying to explain some theory on the fulfillment of prophecy, and never feed the souls of the hungry with the plain word of the Lord, will tend to tire and disgust them with the whole matter. Men, therefore, should be exceedingly careful to rightly divide the word of truth and give to each his portion according to his needs, and give it in its purity, as the Lord presented it in his word. Some men are so wedded to party that they will not present passages that in their own simplicity would in any wise conflict with their party. The doom of such as in any wise interfere with the plain word of the Lord and prevent the people from learning and receiving the whole truth will be terrible, will be awful, beyond expression.

This article brings us to the close of this very interesting book. In what we have written we have not attempted any general explanation of the symbols, visions, and prophecies of this most wonderful volume, nor have we given the theories of others, but have tried to find the plain, practical things that are calculated to benefit the Lord's people practically. There is much more of this than people generally realize. Most men that have written and spoken on this book have spent their time in building up theories for the fulfillment of the prophecies, and have overlooked the plain and practical matters that all can understand and by which all can be benefited.

These plain, practical matters God intended his people to profit by, and they must certainly need it or God would not have given it to them. The prophecies will be valuable to the people among whom they are fulfilled, as the prophecies of the Old Testament, concerning Christ, were valuable, and are still valuable, in establishing the claims of Jesus to be the Son of God. If we misinterpret these prophecies,

and run them out into theories of things never intended, like the Jews did those concerning Christ, we would not understand if they were fulfilled before our eyes. The Jews had false theories regarding Christ and what he should do for the world, and how. Although he came in exact fulfillment of the prophecies, they rejected him and clung to their theories, and are still looking for a Messiah to come that will fill their ideas of the prophecies. For nearly two thousand years they have been clinging to their theory and rejecting the reality, the only hope of a perishing world. False theories regarding any part of the word of God are terribly in the way of understanding the plain truth. Let all, therefore, be careful about adopting theories for the fulfillment of prophecies, but grasp in all earnestness the plain, practical lessons the Lord has given us all along through this book.

E. G. S.

THE WORD OF GOD, THE ALL-SUFFICIENT RULE OF FAITH.

"The Christian Advocate (Nashville) apologizes at length for the observance of Easter, and among other things says:

"It is said 'there is no thus saith the Lord for the celebration of Easter.' That is true. But to press such an argument and abide by it would put an end to some of the most efficient agencies for the spread of the gospel. It would kill our great missionary and Bible societies, our Sunday schools, Sunday school literature, our newspapers, and all our book publishing business."

"This is the stock reply to any one who objects to departures from Bible teaching and practice; and, strangely enough, to some persons it seems to be satisfying. If the Christian Advocate will put 'extreme unction' in the place of 'Easter,' its argument will be equally valid. It will then read:

"It is said 'there is no thus saith the Lord for extreme unction.' That is true. But to press such an argument and abide by it would put an end to some of the most efficient agencies for the spread of the gospel,' etc.

"And the same plea can be made for the confessional, for priestly absolution, for penances, and a whole catalogue of departures from Scripture teaching. We wonder our friends who use this plea do not see how they are, by making it, striking a blow at the authority of the Bible. Better, ten thousand times better, that 'our great missionary and Bible societies, our Sunday schools,' etc., should have millstones tied to their necks, and they should be thrown into the sea, than that people generally should be made to believe they are not bound to conform their faith and practice to Bible teaching.

"Whatever there may be in any of these 'most efficient agencies' that is not according to the Scriptures should be eliminated. The Bible is not alone the only, but it is the all-sufficient, rule of faith and practice. Once admit that things are right in religion that have no warrant in Scripture and the flood gates of error are opened. To take such a position is a distinct repudiation of the Bible as the only and the all-sufficient rule of faith and practice. This is to break down the authority of the Bible.

"We believe and are ready at the proper time and place to maintain that there is Scripture warrant for our missionary organizations, Sunday schools, etc. If we did not believe that, we would not advocate them. But it is not claimed there is any Scripture warrant for celebrating Easter.

"Easter was a Saxon idol, the goddess of spring, under whose favor our heathen ancestors believed the flowers, grass, and vegetables sprang up. They took the egg as a symbol of life coming up from apparent death, and hence the 'Easter egg.' This heathen celebration was adopted by the corrupt Roman church when they 'converted' the Saxons. The Reformers threw off this Easter observance, along with many other unscriptural practices of the Papists; and now, behold, many Protestants and even Baptists are taking up again these 'rags of Rome,' and decorating themselves with them. It is not a wholesome sign. Those reformers knew what they were about, and to take up these discarded practices is a distinct letting down of the spiritual tone of our people.

"And here is the leading Methodist paper in the South, the official organ of the M. E. Church, South, arguing that it is no valid objection to a religious practice that there is no Scripture authority for it. The reformers did not talk that way; the Bible itself does not talk that way; the early Methodists did not talk that way.

"It is painful to us to see the spread of this Easter observance. We are persuaded that many who take up with the practice have not studied the subject nor stopped to consider what is involved in it. We would affectionately urge all evangelical Christians, and especially all Baptists, to be true to their history, and, above all, true to the Bible."

The above criticism of the Christian Advocate is by the Western Recorder. We agree with both of them and we disagree with both of them. The Christian Advocate is right in saying the principle that condemns the observance of Easter because it is not commanded condemns every other service and organization not found in the Bible. We agree heartily with the Western Recorder in saying that the Scriptures are the only and all-sufficient rule of faith for the Christian and for the churches of Christ. "The Bible is not alone the only, but it is the all-sufficient, rule of faith and practice." To once admit that things are right in religion that have no warrant in the Scriptures is to break down the authority of the Bible. The Bible is the only and the sufficient rule, or it is no rule and carries no authority at all. "Thou shalt worship the Lord thy God, and him only shalt thou serve." This confines all our acts of service to the things commanded by God. To bring other acts of worship not commanded by God, or to bring institutions into his service not ordained by him is disloyalty to God. I am glad to see the principle maintained as true, even if those who maintain it violate it in practice.

If we firmly maintain it and teach it to others, we will learn to practice it; and if we do not, others to whom we teach it will practice the truth. In the belief and practice of this truth is the salvation of man to be found. Especially in coming to and maintaining this can the favor of God and the blessing of man be attained. With the Western Recorder we say, too, better all the agencies for the spread of the Bible be dropped, every society and organization for the spread of the gospel better be dropped, than this principle be surrendered. I agree with the Christian Advocate that it would kill all societies to do the work of God, save the church of God. It would not stop the printing and publication of truth for the old or the young people. Indeed, the churches best equipped with what the Christian Advocate calls the efficient agencies for the spread of the gospel show less activity and do less in converting the world than those less equipped. All human organizations weaken instead of help the work of the church.

D. L.

THE GOSPEL ZEAL.

Zeal is as essential to the growth of the truth as light is to seeing or sound to hearing, but zeal to be effectual must be guided by the gospel of Christ. Paul testifies that Israel had a zeal of God, but not according to knowledge. The early church succeeded and grew with an astonishing rapidity because an earnest and consuming desire for the salvation of souls was coupled with the gospel of Christ, which is God's power unto salvation. "We believe, therefore we speak," exclaims Paul; and again: "Woe is unto me, if I preach not the gospel!" When the Lord called Paul to preach the gospel among the heathen he did not confer with flesh and blood, but immediately threw his whole soul into the work. The zeal of the early disciples was contagious.

The conditions that led to their earnestness were these: (1) They realized that the world was lost and undone forever without they were saved by the Lord Jesus Christ. (2) They appreciated the truth that the gospel is God's power unto salvation to every one that believeth. (3) They realized the fact that they had been saved through the mercy and love of our Heavenly Father. (4) Filled with gratitude for the wondrous love that had redeemed them, they felt under obligations as pure as heaven, as terrible as hell, and as enduring as eternity to preach the gospel to every creature under heaven; yea, they felt called upon to press this gospel upon the attention of the world. Their highest aim in living was to preach Christ, and him crucified. With them Christianity was not a theory, but the business of a life. "For to me to live is Christ, and to die is gain." (Phil. 1: 21.) "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3: 12-14.)

Filled with such lofty aspirations and spurred on by such noble impulses, the gospel of Christ was soon proclaimed throughout the entire Roman Empire—yea, throughout the habitable globe; for "their sound went into all the earth, and their words unto the ends of the world," and the gospel, says Paul, "was preached to every creature . . . under heaven." It is worthy of note that this glorious result was brought about without any missionary society or any other system of coöperation, save that laid down in the New Testament. There is no power on earth that can withstand such consuming zeal, such singleness of purpose. It will melt stones out of the way. With every member of the body of Christ zealous of good works, with all following in the steps of our Savior, and that dear Leader now in heaven directing the affairs of his people, we will have the most glorious coöperation ever known to mortals. It led to victory in the primitive church, it will lead to triumph and glory now. Wherever there is a Christian in the wide, wide world he will be moved by the same lofty aspirations as every other Christian and will be reaching forth unto the same glorious end. Such oneness, such godly living, would soon influence thousands who are now in darkness to enter the fold of Christ.

In the days of the Campbells, Scott, Stone, and many other noble souls the people returned to apostolic Christianity with a rapidity that confused and amazed the denominations. These godly pioneers grew heartsick and weary of human systems and creeds which were robbing the church of God of its influence and power. Throwing off these shackles, they went forth clothed in heaven's armor and made a very effective war upon the human wisdom and philosophy that had robbed the church of its strength. The Christian Standard remarks very pertinently on this subject:

"The current movement for the union of God's people through the restoration of primitive Christianity scored its early and wonderful successes in the evangelistic convictions which possessed the primitive church. The church had been torn by party discords and weakened by the pursuit of philosophic theology in the shape of human creeds, and the world was starving for the bread of life. Discovering that the simple gospel would unify believers and save sinners, the pioneers in this movement left everything to urge their brethren and friends to accept the teaching and authority of Christ, and to discard everything else in the realm of faith. Having themselves come into the fuller liberty of Christ and away from the despotism of human opinion, they felt that they must proclaim and offer the same liberty throughout the land and unite all the inhabitants thereof."

The early disciples went everywhere preaching the word. They were never indifferent to the salvation of souls. They did not organize societies to supplement their lack of zeal. The man who will allow a few dollars to stand between himself and the salvation of a soul does not love the Lord Jesus Christ with all his heart. This is not only true of preachers, but of every member of the body of Christ. When Christians are lacking in zeal and individual consecration they try to study up some plan through which they imagine they can serve the Lord and thus satisfy their consciences. But these plans always prove to be weights, and not wings, in carrying forward the work of the Lord. God does not need and is not pleased with any such help. If Christians would only be in earnest as they should be, the truth would grow and spread as it did of old.

J. C. M'QUIDDY.

Self-improvement.

Mental power depends less on the gifts of nature than on the fruits of culture. When an old lady in England heard that Southey, Coleridge, and Wordsworth, with other distinguished men, were about to associate themselves into a literary club, she said she was "so glad they were going to try and improve their minds." We laugh at her simplicity, but it is not without a lesson of wisdom. Native mental gifts will avail little unless we improve ourselves. Native mind is but the rough stone in the quarry; it will depend on our aspiration and diligence whether from that quarry come the hewn blocks, the squared and polished stones, and the carved and chiseled columns. Young people ought to give strict attention to the cultivation of their minds. It is work that will pay exceedingly well.—Our Young Folks.

Solomon bids us "buy the truth," but doth not tell us what it must cost, because we must get it, though it be never so dear.—Thomas Brooks,

Obituaries.

[Obituaries are limited to 250 words and signature. Poetry cannot be printed. Obituaries exceeding 250 words will be reduced to the limit, unless accompanied by one cent per word for the excess.—Editors.]

BURNS.

Sister Julian Burns was born on February 2, 1856; was married to John Burns in 1872; obeyed the gospel in 1892; and died on March 14, 1900. One married daughter had preceded her to the Spirit world. Her mother, who had come to wait on her, died also a few days before her. Finally she bade us adieu, and passed over the river to meet her loved ones. All died in the faith. Sister Burns went to church just as long as she was able. She leaves a husband, three girls, one boy, and a host of friends to mourn their loss.

THOMAS E. MILHOLLAND.

M'WHIRTER.

Brother George McWhirter was born in the State of Georgia, on May 1, 1847, and died in Montgomery County, Tenn., on January 4, 1900. He united with the Baptist Church in 1877. Some two years afterwards, when living in the vicinity of Nashville, he was fortunate in learning the "better way" from the preaching of Brother David Lipscomb, and united with the church of Christ in 1879. After this he moved to Montgomery County, and worshiped with the congregation at Oakland, near St. Bethlehem Post Office, until his death, in January, 1900. Brother McWhirter was an honest and conscientious Christian, and in his death we have sustained a great loss both as a brother and as a useful member of the community. He had acted as sexton for the congregation a long while, and was faithful and prompt. His wife and eleven children survive him. We commend his excellent character to all, especially to his surviving sons and daughters.

W. H. KILLEBREW.

ANTHONY.

Francis Ann Rankin was born on December 12, 1824; was married to Joseph W. Anthony on January 10, 1849; obeyed the gospel about forty years ago; and fell asleep in Jesus on January 21, 1900. She leaves an aged companion and several grown children, besides a large circle of relatives and friends, to mourn their loss. It was my pleasure to visit Sister Anthony's home occasionally for a number of years before her death. She was a devout Christian and firm in her convictions of right. She loved her husband and her children, not through mere magnetism, but with that true love that showed itself in her every act toward them. She was good to the sick and the poor, and was kind to everybody. Some one said the day of her burial that no one ever left her home hungry. I was present at her burial, and tried to comfort the living by preaching to them the promises of God. She lived near Enon College, Trousdale County, Tenn. She will be greatly missed, not only by her family, but by the entire community; but by a life of faithfulness we can meet her in heaven.

L. S. WHITE.

Gallatin, Tenn.

M'CORKLE.

John Ewing McCorkle, son of John E. and Mary McCorkle, was born near Newbern, Tenn., on November 14, 1883, and died on February 27, 1900. A purer, truer boy is seldom found. He was gifted with a bright mind, a gen-

ial, affectionate nature, and a self-sacrificing disposition. The happy blending of these qualities caused many admiring friends to predict for him a grand and useful career, and, when the solemn words, "Ewing is dead," went forth, many hearts were saddened and many lips exclaimed: "That is a good boy gone!" In our shortsightedness we cannot see why one so useful, one whose every purpose was to do good to others—the staff of his father's and mother's declining years—should be snatched by the cruel hand of death. We can only put our trust in Him "who doeth all things well," and "meekly wait and murmur not." The closing lines of an essay on "Roses," written by Ewing a year ago, seem truly a prophecy of his own life: "The roses when full blown are beautiful and fragrant for a few days, but they do not stay this way long before they fade and are gone, like good people, who seem to die just as soon as they are thought to be so good and beautiful that it seems impossible for them to die. They pass out, but are remembered." May God sustain us in this hour of sorrow and bereavement.

ORA M. HUIE.

MATHESON.

The angel of death visited the home of D. A. Matheson, Bartonville, Tex., on February 24, 1900, and claimed as its victim his devoted wife. She moved with her husband from Tennessee to Texas about two years ago. She leaves seven children, a husband, an aged mother, and brothers and sisters to mourn their loss. Seven little children are left motherless, one a babe

of only a few months. It will never know the tender and devoted love of a dear mother. For a number of years Sister Matheson had been a consistent member of the Christian Church, ever living up to her duties as a Christian. Her husband told her the doctor had said she would die, and asked if it excited her. She replied: "No, not in the least; but I hate to leave you and my other loved ones." She then asked for her children, and as they came to her bedside she called each by name, telling it to obey its father and grandmother, be a good child, and to meet her in heaven, and kissed it good-by. She talked to each member of the family, and to her devoted husband she talked of the responsibility resting upon him, but said the Lord would help him in his great sorrow. She did not forget to admonish all present to live Christian lives, and to meet her in heaven. Special mention should be made of the kindness of their neighbors, and especially Mrs. Taylor, her friend in health and illness.

LEOLA.

BONNER.

Brother Redding Bonner died on November 30, 1899, being seventy-nine years, five months, and twenty-four days old. He obeyed the gospel in early life, being one of the oldest members of the church of Christ in Warren County, Tenn., meeting with the congregation at Old Philadelphia, near Verrilla, Tenn. He was married to Elizabeth Rutledge on June 11, 1846, whose companionship, which added so much to his usefulness and happiness, was his almost to the end of his life,

she being taken from him only a few years since. Unto them were born twelve children, three dying in infancy, and nine now living with families of their own. The home of Brother Bonner was well regulated, being governed by the principles of the religion of Christ. Brother Bonner was a Bible reader, and for over forty years was scarcely ever absent from his place in the assembly of the saints. While he did not strive for worldly goods to leave his children, he left them the example of a noble Christian life, the greatest heritage a child can possess. There is no cause for sorrow, but all should be thankful for such lives to encourage them in striving for the crown. So live, then, as to be worthy of your parents and that you may be united at last with them and all the saved in the blessed home of the soul. After funeral services at the Philadelphia meetinghouse, the remains of Brother Bonner were laid by his dear companion, among a host of others, to await the resurrection.

J. R. STUBBLEFIELD.

Attorney General Pickle, of Tennessee, and Attorney General Montague, of Virginia, appeared before the United States Supreme Court and filed papers in regard to the boundary dispute between the two States. Governor McMillin and Governor Tyler were also present. In a few days the attorneys will present an agreed decree to the court which will authorize the Governors to appoint a commission to rerun and remark the old line which was decided by the Supreme Court in 1803. The line to be run is one hundred and thirteen miles long, running from the eastern boundary of the State to Cumberland Gap. Virginia's original contention was that the line lay south of that which has been observed by both States. The contention, if successful, would have placed all of Bristol in Virginia, and also a long strip in places as wide as two miles or more.

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Scrofula from Birth.

"I have found Hood's to be the greatest blood purifier I ever took, and I have tried many medicines. I was a sufferer with scrofula from birth. My eyes were so badly affected I would be almost blind for a week at a time. My neck began to swell so that I could not breathe freely. Medicines failed to do me any good until I began taking Hood's Sarsaparilla. Today I have excellent health and my eyes give me very little trouble. I owe it all to Hood's, which I recommend to all suffering from any disease of the blood." **MISS KETTIE MCGUIRE, Silver Creek, Ky.**

That Tired Feeling.

"I cannot say too much for Hood's Sarsaparilla as a remedy for that tired and worn out feeling one has in the spring. As a strength builder and appetite creator it has no equal." **MRS. L. B. WOODARD, 285 Ballou Street, Woonsocket, R. I.**

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Purity of Heart.

"Blessed are the pure in heart: for they shall see God." (Matt. 5: 8.)

The above is a beautiful and inspiring promise. It opens up to view a home in the paradise of God—citizenship in God's own beautiful city—where we may look upon and be in the immediate presence of God and all the holy angels, and with the pure of all ages, whose robes have been washed and made white in the blood of the Lamb; and where the trials, troubles, and sorrows of this life can never come. This rich inheritance is within the reach of and graciously promised to all; but it must be remembered that, like all the promises of God, it is conditional. Every affirmative has its negative; and in this it stands unmistakably clear that without purity of heart we can never see God in peace. Therefore, will not each reader of this article look into and thoughtfully examine his own heart?

Are the motives, purposes, and intents of my heart always pure? Have "all bitterness, and wrath, and anger, and clamor, and evil speaking, with all malice, been put away?" If not, with your best efforts to that end, you will be barred from the privilege of entering that heavenly home. Heaven is, and always will be, a place of perfect purity. Nothing impure, therefore, can ever enter heaven. Hence, let us emphasize the importance of cultivating and attaining to a pure heart and life; and now, watchfulness should be used here, for it is written: "The heart is deceitful above all things, and desperately wicked: who can know it?" It is possible, then, for us to use deception along this line.

We may appear to the world to be pure in thought and purpose, by paying our debts promptly, and seemingly upright in all our dealings and transactions—doing this through fear

of the law and public censure—when the heart is all wrong. Our Savior says of all such: They are "full of dead men's bones, and of all uncleanness." Listen to this injunction: "Keep thy heart with all diligence: for out of it are the issues of life." The heart, then, is the fountain source of all thought, word, and action; and this being true, it may be urged by some, in mitigation of wrong words and actions, that thought cannot be controlled; but in answer to this, I would reply that in a great measure it can. We realize that sometimes evil will, unbidden, find its way into the heart or mind, but when such is the case we should at once remember that it is said in the book of guidance: "If thou hast thought evil, lay thine hand upon thy mouth."

Now, I trust the reader will note carefully that which follows: The heart or mind of man is a kind of reservoir or receptacle, so to speak, into which enters subject-matter, and from this subject-matter thought is generated; and thought being the mold from which all words and actions come, it will be readily seen that the character of subject-matter we take into the mind or heart determines the character of both life and destiny.

Now, it will be well, as a help or safeguard here, to know that the eye and the ear are fruitful avenues to the mind, and that we can, in very large degree, control, in regard to this matter, by keeping aloof from evil and corrupting associations, where slang, vulgarisms, and other disreputable practices are engaged in, and also in regard to the reading matter which we allow to come before us. It is sadly true that the larger number of books which are being flooded over the world to-day have a poisonous and demoralizing influence upon the mind of the reader. Again, the many places or occasions for amusement and entertainment which are being got up around us, and which are alluring and pleasing to the eye and ear, of which the larger number, perhaps, send forth impure, vitiating, and corrupting influences, and which are attended by many who claim to be children of God, and looked upon or claimed by them to be innocent pastime, are, in fact, but shrewd machinations of the evil one, set by him as decoy traps to catch thoughtless seekers of worldly pleasure. Would that those who attend such places would stop and know that all such things are as destructive to the purity of the heart as is the dreaded malaria which infects certain districts is to human life!

Now, I feel sure that if all those who have desire to read the character of books mentioned will lay them aside, and cease to attend the places alluded to, and instead keep their hearts and minds filled with the precious truths, admonitions, and promises found in God's word, letting the words of Christ dwell richly in them, all these unholy desires and sinful appetites will be rooted out or kept in check; and then when we go hence we shall be among that happy number of whom the Lord says: "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." (Mal. 3: 17.) **M. N. MOORE, Tullahoma, Tenn.**

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General News.

The barbed wire company has reduced the price one cent per pound.

The reports from South Africa have been favorable to the British forces.

The United States now sends to other countries every year more than two hundred million bushels of Indian corn.

The damage done by floods in Central and Southern Mississippi will reach fully \$3,000,000, besides the loss of life.

Activity against the United States troops, among the natives in the Philippine Islands, has been greater within the last few weeks.

Hon. Matthew S. Quay has refused a seat in the Senate on the appointment of the Governor of Pennsylvania by a vote of thirty-three to thirty-two.

Adam Knight Spence, professor of Greek and French in Fisk University, Nashville, died recently. Professor Spence had been connected with the school since 1870.

Former Congressman David G. Colson, who has been on trial, at Frankfort, Ky., for the murder of Lieut. Ethelbert Scott and Luther W. Demaree, was acquitted.

The largest single shipment of cotton cloth ever made from the South was made by the Dwight Mills, at Alabama City, Ala. Seventeen car loads were consigned to points in China.

Forest fires did great damage to timber and other property in Northern Minnesota. The northern part of the State is drier this spring than it has been in years, owing to very light snow last winter and the absence of rain.

Senator Mason has introduced a joint resolution in the Senate requiring the President to withdraw the forces of the United States from Cuba, so as to turn the government of that island over to the Cubans by July 4, 1900.

Gen. Joe Wheeler has tendered his resignation as Representative in Congress to Governor Johnston and asks him to call a special election when his successor can be chosen. It is said General Wheeler will be a candidate to succeed himself.

It is claimed that phosphate rock, precisely like that which is dug in the Mount Pleasant (Tenn.) district has been found in immense quantities in the western part of Madison County, Ala., and on the eastern border of Limestone County, Ala.

It is reported that a bill of indictment has been found against Acting Governor Taylor, of Kentucky, for complicity before the fact in the murder of Goebel. The indictment has not been made public, and Taylor is in Washington or New York.

Twenty buildings and two elevators were destroyed by fire at the village of Edinburg, N. D. Two ladies, Mrs. Lindahl and Mrs. B. J. Orson, perished in the flames. No estimate of the loss can be obtained. There is not food left in the place to feed the inhabitants.

Mrs. Miran Reno, supposed to have been the oldest citizen of Tennessee, died at her residence, near Dayton, Tenn. She was born in Buncombe County, N. C., in 1796. She had at the time of her death eighty-one grandchildren and sixty-one great-grandchildren, all living.

On May 22 and 23, 1900, the civil service commission will hold an examina-

tion in several of the larger cities of the country for the position of botanical clerk. The age limit is twenty years. The position is in the Department of Agriculture and pays seven hundred and twenty dollars per annum.

The largest lease which has ever been made of grazing land in the West will be consummated within a few days, when the Union Pacific Land Company leases to the Wool Growers' Association, of Wyoming, nearly one million acres of land, in Carbon County, Wyo., for a winter range for sheep grazing.

Andrew Joseph Thompson, of Santa Rosa, Cal., is one hundred and thirteen years old and hopes to live to be two hundred. He is active and lively, and ascribes his good health and youthful appearance to his habit of exposing his body to the sun for two hours daily and to his other habit of cheerfulness. He never worries about anything.

Nashville, Tenn., has twelve wagon factories, two furniture factories, a chair and carriage factory, two burial case companies (one being one of the largest in the country), a large barrel factory, a spoke and handle company, eight broom factories, a blackboard factory, and four cedarware factories.

The town of Hull, Canada, with a population of twelve thousand, was almost entirely destroyed by fire. The fire crossed the Ottawa River and swept away the Canadian Pacific Railway station and a number of mills and lumber yards. The area swept was five square miles, and two thousand five hundred buildings were consumed.

The famine in India is described as terrific, and the prospect for its abatement are not bright. The Government of the United States has appointed a vessel to carry provisions contributed to their relief. It is sin-



Hopeless and Helpless.

The consequences of a diseased condition of the stomach and digestive and nutritive system are most disastrous to the whole body. One by one every organ may become involved. The misery is maddening. The most extreme cases of "stomach trouble" and the evils resulting from it have been cured by Dr. Pierce's Golden Medical Discovery. It strengthens the stomach, purifies the blood and builds up the body with sound healthy flesh.

"I was taken with severe headache," writes Thomas A. Swartz, Box 103, Sub-Station C, Columbus, Ohio, then cramps in the stomach, and my food would not digest, then kidney and liver trouble, and my back got weak so I could scarcely get around. I just gave money to the doctors whenever I thought they would do me any good, but the more I doctored the worse I got until six years passed. I had become so poorly I could only walk in the house by the aid of a chair, and I got so thin I had given up to die, thinking that I could not be cured. Then I saw one of my neighbor boys and he said, "Take my advice and take Dr. Pierce's Golden Medical Discovery and make a new man out of yourself." The first bottle helped me so I thought I would get another, and after I had taken eight bottles in about six weeks I was weighed and found I had gained twenty-seven (27) pounds. I have done more hard work in the past eleven months than I did in two years before, and I am as stout and healthy to-day, I think, as I ever was."

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gular Great Britain is spending millions on the war in South Africa when millions of her subjects are in a state of starvation.

From the Nashville American we clip the following: "The statement that Nashville is the foremost hardwood market in the United States, and one of the foremost in the world, will surprise many citizens of Nashville, but it is a fact. One hundred million feet of hardwood are handled here annually, amounting in dollars and cents to from \$2,500,000 to \$3,000,000."

The Democratic State Convention of Alabama nominated for Governor, W. J. Samford, of Lee; Secretary of State, R. P. McDavid, of Montgomery; Auditor, W. H. Matthews, of Marion; Attorney-general, Charles G. Brown, of Jefferson; Treasurer, J. Craig Smith, of Dallas; Superintendent of Education, J. W. Abercrombie, of Calhoun; Commissioner of Agriculture, R. R. Poole, of Marengo; Delegates to Kansas City: John T. Morgan, Frank S. White, A. H. Merrill, and R. J. Lowe. J. R. Graham and John R. Tally were nominated electors at large.

The public library building in Chicago is protected against the invasion of fire from the outside by means of a so-called "water curtain." At the top of the building is a system of tubes through which water, supplied from a tank, can be caused to flow over the outside walls. Recently the efficiency of the water curtain was tested by the occurrence of a fire in a large spice mill adjoining the library building. The water being turned on, the outer walls were immediately covered with a liquid sheet which, as the temperature was low, became eventually a sheet of ice.

The first shipment of steel nails from the new steel rod wire and nail mill of the Alabama Steel and Wire Company, at Ensley, Ala., has been made. This shipment is the first finished lot of steel nails manufactured in the South. The new plant will henceforth make regular shipments of steel wire fencing, etc., as it has a large number of orders. It gets the raw steel from the steel plant of the Tennessee Coal, Iron, and Railroad Company, which is adjacent. This plant is now turning out six hundred tons of steel per day, and is regularly shipping it to customers as far north and east as Massachusetts.

Silver is in great demand just now in the far East, India and China importing large quantities. The relief given by the Indian Government to the four million persons suffering from famine seems to have called for the coinage of silver, which has been purchased in Europe. The silver shipped from London to the British East Indies in January and February aggregated \$4,960,390, an increase of 51.4 per cent over the like period of 1899. To China the exports were \$961,995, an increase of 63.7 per cent. The outflow to China is thought to be silver for railroad work and payment of

troops. Russia and Germany are both spending money on railroads and mining concessions. The large eastern demand steadies the price of silver. Some twelve million fine ounces of silver have gone out, the United States supplying 80 per cent of the amount. In addition to the London shipments, China took during the two months \$1,458,482 in silver direct from San Francisco, making the total sent to the East about fourteen million four hundred and fifty-five thousand fine ounces of silver.

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Kansas Notes.

He that soweth and reapeth shall obtain a crop. "Whatsoever a man soweth, that shall he also reap." What kind of a crop are we sowing? What will the harvest be? We should answer these questions before it is too late.

"He that believeth and is baptized shall be saved." Why should there be any discussion as to what this means? There would not be if no man had a theory to sustain. It would be as easily understood as any other simple proposition, were it not for previous false education.

We must be "careful what we say, when we say it, how we say it, and to whom we say it." These rules, strictly observed, would save much trouble. We certainly ought to be careful what we say. Always say the truth. Be certain we do not misrepresent anybody. Do not leave wrong impressions. Do not attempt to mislead. There is a proper time to say what ought to be said. At one time it may accomplish much more than at some other time. The way in which a thing is said has much to do with its effect. We may leave false impressions by the way in which we state a thing. It is sometimes done for that purpose. By that means men may try to justify themselves. We can sometimes say a thing to one that it would not be prudent to say to another. Some people know how to dispose of a thing; others do not. A word or sentence may sometimes turn the tide of a life. Much care should be used to encourage others to pursue the proper course in life. Anything that will defeat that purpose ought to be omitted.

"The wish is father to the thought." This is a saying that sometimes becomes true. A man may be corrupt, and want others to be on a level with him. The desire may become so strong that he, at least, tries to believe that certain other people are as bad as he. He may work himself up to the point that he will endeavor to bring others to his level by false reports.

Brother D. W. Way is in a meeting at Winfield.

Brother W. B. Houston, of Portland, Me., recently made a visit to Kansas for the benefit of his health. He has visited Parsons, Winfield, Wellington, Belle Plaine, etc. He, in company with Brother W. F. Parmiter, spent one night with the writer. He is a very zealous worker in the Master's cause. He reports good work done by the Portland congregation. There are three loyal congregations in the six New England States. Brother Houston thinks we could spare a few preachers from Kansas to go to the East. He says we need not cross the ocean to find plenty of people who never heard the gospel. Plenty of missionary work is needed in New England, with its boasted intelligence.

Brother I. D. Moffit preached at Hewins last Lord's day.

Brother B. F. Martin is doing some good work at Eatonville.

Brother B. F. Rhodes closed a meeting in Stafford County, and returned to Winfield not long since.

Brother J. H. Irvin and wife, of Winfield, recently celebrated, in a delightful manner, their fortieth wedding anniversary. About seventy-five of their brothers in the Lord gathered at their home, with well-filled baskets containing a variety of good things to eat. About the hour of noon they were called into the parlor, and had presented to them a beautiful and valuable present, as a slight token of the high regard in which they were held. The preachers present were: W. F. Parmiter, B. F. Martin, B. F. Rhodes, I. D. Moffit, of Winfield; J. E. Cain and D. T. Broadus, of Belle Plaine; and D. W. Way, of Missouri. Brother Irvin is one of the pioneer preachers of Kansas. He did faithful work here. In many places we find the influence that has been wielded by this faithful man. For the last few years he has not been actively engaged as an evangelist, but is one of the elders of the Winfield congregation. He has faithfully looked after the interest of the congregation for several years. He is held in high esteem by the brethren of Southern Kansas. His home has been the home of the preachers who pass that way. He and his estimable companion live in the hearts of many of the preachers and other people. May the blessings of the Lord continue with them along the path of life, and may they spend many more happy years together, and yet be enabled to do more in the service of the Master.

The hallowed association of the saints on earth is enjoyable. Then we may certainly expect much when we can associate where no trials will come to us.

D. T. BROADUS.

Belle Plaine, Kan.

Reduced Rates via Southern Railway.

The Southern Railway announces reduced rates from points on its line for the following occasions:

General Assembly, Cumberland Presbyterian Church, Chattanooga, Tenn., May 17-24, 1900. Tickets will be sold at one fare for the round trip; selling dates, May 15-18, inclusive, with final limit to return on May 26, 1900.

General Assembly, Presbyterian Church, Atlanta, Ga., May 17-26, 1900. Tickets will be sold on May 15, 16, and 17, limited to return on May 29, 1900, at rate of one fare for the round trip.

General Assembly, Presbyterian Church, St. Louis, Mo., May 17-31, 1900. Tickets will be sold on May 15, 16, and 17, with final limit to return on June 3, 1900, at rate of one fare for the round trip, plus \$8. For further information regarding these occasions, apply to nearest Southern Ry. ticket agent.

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Our book catalogue now ready. Tells all about it. Sent FREE to any address.

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Cured By Swamp-Root.

To Prove What This Great Kidney Remedy Will Do For YOU, Every Reader of the Gospel Advocate May Have a Sample Bottle Sent Absolutely Free by Mail.

Among the many famous cures of Swamp-Root the one published this week for the benefit of Gospel Advocate readers speaks in the highest terms of the wonderful curative properties of this great kidney remedy:

"Kansas City, Mo., November 30, 1899.

"Dr. Kilmer & Co., Binghamton, N. Y.—Dear Sirs: During three years I was frequently attacked with severe spells of sickness; many of these sick spells kept me in bed, dangerously ill, from three weeks to three months, under the constant care of the best physicians in Kansas City. The doctors said my kidneys were not affected, but I felt sure they were the cause of my trouble.

"Some doctors pronounced my case gall stones, and said I could not live without a surgical operation, to which I would never consent. In May, 1898, I had the most severe attack, then the doctors said I could not live. It was during this illness that a friend suggested I try Dr. Kilmer's Swamp-Root. I began to take Swamp-Root regularly, and when I had used only three fifty-cent bottles I felt fine, and was able to do more work than I had done in four years. It has made a new woman of me. I have only had one slight attack since I began to take Swamp-Root, and that was caused by being drenched with rain and catching cold. This stomach trouble had bothered me for about twenty years and had become chronic. I am now forty-four

years of age, and feel much younger than I did ten years ago. My friends say I am looking younger every day. Five years ago I only weighed one hundred and four pounds; I now weigh one hundred and eighty-five pounds.



I freely give this testimonial for the benefit of those who have suffered as I have. (Mrs.) M. E. DALLAM, "Proprietress of Criswell House, 211 West Fifteenth street, Kansas City, Mo."

Swamp-Root will do just as much for any housewife whose back is too weak to perform her necessary work, who is always tired and overwrought, who feels that the cares of life are more than she can stand. It is a boon to the weak and ailing.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but modern science proves that nearly all diseases have their beginning in the disorders of these most important organs. The kidneys filter and purify the blood—that is their work.

So when your kidneys are weak or out of order, you can understand how quickly your entire body is affected and how every organ seems to fail to do its duty. If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince any one; you may have a sample bottle free for the asking.

Many women suffer untold misery because the nature of their disease is not correctly understood. They are led to believe that womb trouble or female weakness of some sort is responsible for the many ills that beset womanhood. Neuralgia, nervousness, headache, puffy or dark circles under the eyes, rheumatism, a dragging pain or dull ache in the back, catarrh of the bladder, weakness or bearing-down sensation, profuse or scanty supply of urine, with strong odor, frequent desire to pass it night or day, with scaling or burning sensation, sediment in it after standing in a bottle or glass for twenty-four hours—these are all unmistakable signs of kidney and bladder trouble.

Other symptoms showing that you need Swamp-Root are sleeplessness, dizziness, irregular heart, breathlessness; sallow, unhealthy complexion; plenty of ambition, but no strength.

Swamp-Root is pleasant to take and is used in the leading hospitals, and is taken by doctors themselves, because they recognize in it the greatest and most successful remedy that science has ever been able to compound.

To prove its wonderful curative properties, send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., when you will receive, free of all charge, a sample bottle of Swamp-Root, also a pamphlet of valuable information pertaining to kidney and bladder troubles, by mail prepaid. This book contains many of the thousands upon thousands of testimonial letters received from men and women who owe their good health—in fact, their very lives—to the wonderful curative properties of this great kidney remedy. Swamp-Root is so remarkably successful that all readers are advised to write for a free sample bottle and to be sure to mention reading this generous offer in the Gospel Advocate.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores.

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No Blood, No Life! Poor Blood, Poor Life! Pure Blood, Good Health!

No person can have good health without pure blood, as all diseases are directly traceable to a diseased or impoverished condition of the blood. Impure blood falls short of its duty of nourishing the system. The color and life in the blood is the iron there is in it, and with the lack of iron there is just as certainly a lack of health.

Read this testimony of W. C. Josselyn, regarding Dr. Harter's Iron Tonic:

"State of California, City and County of San Francisco.

"Before me, the undersigned authority, a notary public in and for said city and county, personally appeared W. C. Josselyn, who, being duly sworn, on oath deposes and says:

"I am a merchant tailor, doing business at 9 Geary street, Rooms 1, 2, 3, and 4, in the city of San Francisco. I am now nearly sixty-nine years of age; came to this coast on the bark Rocket in the year 1850, and have been here ever since.

"Twenty years ago, at White Pine, Nev., I was attacked with what my doctors termed rheumatism. My case baffled the skill of the physicians at that place and those at Virginia City, who advised me to come to this city for treatment, which I did fourteen years ago, and placed myself under the care, one after another, of the best physicians that money could procure. I kept growing worse all the time, and supposed that I never would get well. For the last eleven years I was unable to put my coat on without some one helping me. During this time I lost the use of my left hand, which had become drawn out of shape and badly swollen from the effects of this disease. About nine years ago ulcers formed on that hand; they grew so large that a walnut could be dropped into them. About a year ago ulcers formed on my right temple, one on my forehead, and one on my left cheek. My physicians decided that a portion of my cheek bone must be removed before I could recover, but I declined to have it done. I was in this ulcerated condition, very much debilitated, confined to my bed, with no appetite, my friends having given up all hopes of my recovery, when, during January last, I received one of Dr. Harter's almanacs, read it, and resolved to try Dr. Harter's Iron Tonic. I quit using all other medicine and commenced taking the Iron Tonic as directed, occasionally taking a dose of Dr. Harter's Little Liver Pills.

"After taking one bottle I felt a change; the ulcers commenced to heal, my sufferings grew less, and I regained my appetite. After taking five bottles of the Iron Tonic the ulcers were completely healed. I now feel as free from aches and pains as a six-year-old boy; can dress myself without assistance, attend to my business, and walk miles without fatigue. I attribute my cure, not in part, but wholly, to the use of Dr. Harter's Iron Tonic.

"(Signed) W. C. JOSSELYN."

"Subscribed and sworn to before me this 9th day of May, A.D. 1896.

"(Signed) W. F. SWASEY,
Notary Public."

Read this from another Texas man:
"Dallas, Tex., December 16, 1897.

"Publisher News, Dallas—Dear Sir: To those suffering from indigestion, loss of appetite, biliousness, and general running down of the system, I cheerfully recommend Dr. Harter's

Iron Tonic. It worked wonders for me.
CHARLES E. FIELD.

"Northwest corner Camp and Akard."

Sold everywhere.

Sample dose of Dr. Harter's Little Liver Pills and Book of Dreams mailed free.

Address HARTER, Dayton, O.

Dr. Harter's Little Liver Pills do the business.

**Dr. Harter's
IRON TONIC
MAKES PALE, WEAK PEOPLE
Strong and Healthy.**

"The Gift of God."

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Eph 2: 8, 9.)

There are few passages of scripture that have been preached from and written about more, perhaps, than the one that heads this article, and strange it is that there are so many varied positions and ideas entertained regarding it, especially concerning that which it says is a gift, not of works. I have some thoughts about this gift differing slightly from anything I have yet seen written, which, by the permission of the Gospel Advocate, I will lay before its readers to be taken for what it is worth.

The emphatic "not of works" justifies the conclusion that the gift is free to man, and does not depend upon anything either said or done by him. Here I raise the question: Can this be said of faith? No; for the Scriptures say: "Faith cometh by hearing." (Rom. 10: 17.) So, then, our faith is a result of hearing; hearing is an act of man. True, we read, faith is the gift of the Spirit (1 Cor. 12: 9), but it is there classed with the supernatural gifts of the Spirit, which were to be done away, or to cease. (1 Cor. 13: 10; Eph. 4: 13.) Therefore we read Eph. 4: 5: "One Lord, one faith, one baptism." Thus we see that faith is not the gift of the text, as it depends upon a work of man. Can it be said that salvation is the gift? Consistency requires that we stick to our conclusion that the gift of the text is without work upon man's part of any character.

Here I beg permission to part company with my own brethren and enter a demurrer. As many of them teach that salvation is the gift spoken of in Acts 2: 38-40, the apostle Peter exhorted the Pentecostians, saying: "Save yourselves from this untoward generation." How? By doing those good works that God has ordained you should walk in. (Eph. 2: 10.) "Add to your faith virtue, knowledge, temperance," etc. "If ye do these things, ye shall never fall"—the implication being: If ye do not do these things, you shall fall. These, together with a host of other scripture quotations, teach clearly that salvation, either from the past or in the future, depends altogether upon a faithful, pious, and consecrated life in this world, and so we all teach. Then to say that salvation is the gift of the text is to me very inconsistent. I shall, therefore, suggest that grace must be the gift which the text says is "the gift of God, not of works."

To the following thoughts I now invite attention: The term "grace," in its primary signification, means favor, and the apostle Peter talks of the manifold grace of God. (1 Pet. 4: 10.) We look, then, for its synonym by which

man is said to be saved: "The gospel . . . by which also ye are saved." (1 Cor. 15: 1, 2.) See Rom. 1: 16: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Then see Tit. 2: 11, 12: "For the grace of God that bringeth salvation hath appeared to all men, teaching," etc. Hence, we conclude that the "gospel" of 1 Cor. 15: 1 and Rom. 1: 16 is a synonym of "grace" in the text; and Tit. 2: 11. Conclusion: Was the gospel of Christ given to man? Yes. Was it given upon conditions? No. Then it was a free gift, without works of any character upon man's part, a free-will offering from the great, merciful Father above to a fallen and helpless race—a grace, a favor, indeed, it was and is. Is this readable? "For by the gospel ye are saved through faith." Again, the gospel of God that brings salvation has appeared unto all men, and is in accord with Paul (Col. 1: 23): "The gospel . . . was preached to every creature which is under heaven."

The difference existing among us is about this. I understand the gift of the text to be the gospel, the means by which salvation is obtained or attained to, while others seem to understand salvation to be that gift. I must think there is a marked difference between the means that procures and the thing that is procured.

V. I. STIRMAN.

Has Eight Colleges.

Prof. J. F. Draughon, who is well known in the business college work, will on May 1 open a well-equipped business college in Montgomery, Ala. Professor Draughon already has flourishing business colleges established at Nashville, St. Louis, Savannah, Little Rock, Fort Worth, Galveston, and Shreveport. See his ad. elsewhere in this issue, and write for a catalogue at either place.

**Southern Baptist Convention, Hot Springs, Ark., May 10-17, 1900.
Reduced Rates via Southern Railway.**

On account of the meeting of the Southern Baptist Convention, at Hot Springs, Ark., on May 10-17, 1900, the Southern Railway will sell tickets from points on its lines to Hot Springs, Ark., and return, at rate of one fare for the round trip. Tickets will be sold on May 7-10 inclusive, with final limit to return until May 24, 1900.

The schedule and sleeping car service afforded by the Southern Railway are excellent, and those contemplating the trip should communicate with nearest ticket agent for any information.

Fanning Orphan School

was established 16 years ago by Mrs. C. Fanning, and is designed to educate girls in the branches taught in the Common and High Schools and to train them in the domestic duties. The school is five miles east of Nashville, Tenn. Pupils coming by train get off at Nashville. Terms very low. For further information, address

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Cancer Cured.

Mrs. E. Story, of Fredonia, Ala., suffered from eating cancer of the head and ears. All the small bones were eaten out of the mouth, so she could scarcely talk. In all nine doctors pronounced her case incurable. As a last resort she took B. B. B. (Botanic Blood Balm) and was cured sound and well.

Mrs. B. H. Guerny, of Warriorstand, Ala., had her nose and lips as raw as meat, so she could not smell anything. She blew scabs out of her nose and her lips would run. Three doctors said the only cure was cutting; but, as she objected, she finally took B. B. B. (Botanic Blood Balm) and the nose and lips healed up as sound and well as ever.

Eczema Cured.

Julia E. Johnson, Stafford's Post Office, S. C., writes: "I had suffered thirteen years with eczema. The itching was terrible. Six bottles of Botanic Blood Balm entirely cured me, the itching stopped, and sores are entirely healed."

Rheumatism Cured.

Mr. Frank L. Foote, of Mount Pleasant, S. C., had the rheumatism in its worst form. He could not stir or stand up. He tried every remedy in vain. Blood Balm cured him and stopped the pain.

Eating Sores Cured.

Mr. B. W. Beazley, of Americus, Ga., suffered with sores all over his body eating into holes. Blood Balm healed the sores in a very short time.

Write for Free Trial Bottle.

B. B. B. is just the remedy you have been looking for. Thoroughly tested for thirty years. For sale by druggists at \$1 per large bottle. Be sure the bottle reads Botanic Blood Balm. Complete directions with each bottle. So sufferers may test B. B. B., a trial bottle is given away. Write for it. Address BLOOD BALM COMPANY, 15 Mitchell street, Atlanta, Ga. Describe your trouble and free personal medical advice will be given.

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clears the pores, makes the skin soft, smooth and white. Price 25 cents. Samples free.
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Virginia Jottings.

On arriving at Mechanicsburg, I found quite a bunch of papers and other mail matter awaiting me. On account of my address appearing in a yearbook as Mechanicsburg, Va., instead of Snowville, Va., no doubt this mistake has been made. The same yearbook for 1900 has it as it should be, and I trust all will soon be right in that respect. I have never felt that I was under any obligation to send my name to any self-constituted agency to have it enrolled upon any yearbook, but of course when any wish to put J. T. Showalter down as a preacher or minister of the gospel of the grace of God, all right; but always bear in mind that my address is Snowville, Va. I no more stand identified with all the so-called "loyal preachers" than I do with the Modern School Disciples, but all may put me down as one loyal to the one Book.

Among other mail matter I find the "Minutes of the Cincinnati Convention of the American Home Missionary Society," which celebrated its fiftieth anniversary on October 17, 1899. That jubilee convention not only marks the date of the departure of the so-called disciples of Jesus from their preaching and practice of the nineteenth century, but it also points to their departure from the teaching and practice of Christ and his apostles as well. The whole thing (the minutes) looks more like some business affair of the world than it does like the gospel. There is nothing at all like it in all the New Testament. With its presidents, vice presidents, treasurers, and corresponding secretaries it presents a grewsome appearance to the man of God in the light of what Jesus Christ and the apostles taught. It rests upon a money basis, which would have excluded the Savior, Peter, John, Paul, and all the rest of the apostles. It takes one hundred dollars to become a "life director," fifty dollars to become a life "member," and five dollars to become an "annual member." Men in the church (?) cry out in the political world: "You shall not crucify the poor man upon a cross of gold!" They declaim against moneyed monopolies, trusts, and combinations, and then willingly and cheerfully work in all this unscriptural machinery, standing upon a money basis!

Like unto it I found in the same batch the "Proceedings of the Virginia Christian Missionary Society," at its twenty-fourth annual meeting, held at Richmond, Va., on November 8-10, 1899. In it can be found the names of all the active workers of the machine, so that no one need be deceived as to where such belong. "By good words and fair speeches" they ought not to be able to "deceive the hearts of the simple," even.

As it is now past the hour of midnight (1 o'clock), and the inmates of the house in which the writer has a room, which has been cheerfully made pleasant and comfortable, all appear to be asleep, as well as all the

rest of the now silent village, and as he whose hand now moves the pencil feels the need of "nature's sweet restorer," a stop is made till another sitting.

After the lapse of near six hours, during which time not only have I been refreshed with slumber, but a bright sun is casting his brilliant rays across this earth and even through the window and upon the wall, and the silence of the night has given way to the crowing of "bold chanticleer," the tramping of the horses' feet, and other sounds, I resume "Jottings."

As the jubilee convention declared its age, that of the Home Missionary Society, to be fifty years, so the Virginia Christian Missionary Society declared itself to be twenty-four years of age. It is too young for primitive Christianity, and twenty-six years younger than the American Home Missionary Society, organized in 1849. Is it not strange that men claiming to go back to apostolic Christianity would so laud and magnify merely human organizations, established over eighteen hundred years after the apostles of Christ brought into existence the church of God? If they date from the time similar organizations began, with other religious bodies, after which they were modeled, the case is not relieved. It would then be not less than one thousand seven hundred and fifty years after the Pentecost on which "about three thousand souls" were made to stand together. Passing by the individual expenses of about one hundred and twenty-two delegates and fourteen visitors, and others whose names appear in the proceedings, which is no small amount, in even reduced railroad fare, boarding, etc., I will notice the account of the State evangelist, J. N. Harman. There is a discrepancy of nine days and eight sermons in the itemized account and the grand totals, the former being fifty days and forty-three sermons, and the latter fifty-nine days and fifty-one sermons. Give the discrepancy in his favor and take the grand totals and we have fifty-nine days, fifty-one sermons, and four additions, and two hundred and fifty dollars for his pay. Now, is not that enough of itself to condemn the whole thing as a "magnificent failure," even as a human organization?

I see that J. N. Harman gave forty-one dollars and fifty cents, if I understood the account, which I suppose is by the rule which the society makes, or has made, that the State evangelist must at least raise enough to pay himself and as much more as he can for the society. So it appears that all the begging for the society turned out to be a begging for himself. Does not such work smack of guile or hypocrisy? It looks as if the Old Dominion disciples do not work very enthusiastically in the machinery harness of societyism. Two hundred and fifty dollars for fifty-nine days, fifty-one sermons, and four additions does not present a very flattering appearance. Brethren, I advise you to get out of the harness of societyism and go back to the good old apostolic way of preaching the gospel.

On Tuesday, April 10, the writer left the home of Brother Burton and Brother Songer, and made the distance of about thirty-five miles to his own home as twilight was giving place to the darker shades of night. Those brethren and their wives always willingly make the stay of a preacher, in whom they have confidence, just as pleasant as possible, and contribute regularly to his support as a preacher. Also when the poor in the community need help they are found on the practical side with a helping hand.

Some people take it all out in telling others of the needs and wants of the poor, and give but little or nothing themselves. Sickness and death had visited the community, and Brother Burton and his wife were unable to attend the meeting. The same was the case with Brother J. P. Roach.

Take the delegates, visitors, and others at the proceedings of the twenty-fourth annual meeting of the Virginia Christian Missionary Society, held at Richmond, on November 8-10, 1899, numbering, perhaps, over two

hundred, and multiply that number, say, an average railroad fare of five dollars each, to which add five dollars for the three days in Richmond and two days to go and come (which is low as compared with prices as they appear in the minutes), and you will have at least two thousand dollars or more which it costs to move the wheels of the machine, in time and money, of which no account is kept, and you will have some little idea of the cost of machine work. J. T. SHOWALTER. Snowville, Va.

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Reflections.

A day or two since I received a note from an old, disabled sister in Christ, whose husband, a shoemaker, fell not long since and was crippled. The old couple are trying with all their might to support their three little grandchildren, besides themselves. A noble sister in the Lord assisted in clothing the little ones for several years; but the continued sickness of her husband, coupled with other circumstances, renders her unable to do so longer. So, in this Christian city, in this Christian nation, these poor old people and little children are almost, if not entirely, without friends. It is true that in modern phraseology the old sister once held membership in one of the uptown churches, but a year or so ago the only notice she had received from the church for a long time was a circular letter urging her to give the church liberal financial support, as it was deemed very important to pay the interest on the church debt, the pastor's salary, etc. If I am not very much mistaken, such letters are sometimes addressed to those who no longer reside in the same world, to say nothing of the same city, in which the church is located.

From sermons, songs, and prayers one would think that there is much love in the earth, but of what avail is the love in sermon, song, and prayer that has no echo from the poor and needy, the sick, the suffering, and the sorrowing? Do we not love eloquent sermons, sweet songs, and beautiful prayers more than we love Christ? Hear his words: "Inasmuch as ye did it not to one of the least of these, ye did it not to me." (Matt. 25: 45.) How can we pray, "Thy will be done in earth as it is done in heaven," while we are living in disobedience to his command: "Thou shalt love thy neighbor as thyself?" "And now abideth faith, hope, love, these three; but the greatest of these is love."

P. W. HARSH.

The Indian Sufferers.

A number of brethren and churches responded liberally to the call for sufferers in India. I have already received nearly fifty dollars. Let us continue contributions till the distress relieved there. I have the names and addresses of three of the missionaries who are in the famine-stricken district and who are personally engaged in relieving the starving. True, they are connected with one of the denominational missions, but my experience is that the missionaries of the various missions are the most reliable parties for such work, and since this is a work of relieving humanity, we had better send through them than not at all. One dollar will save a man from starving in India for twenty days. I shall ask for letters directly from those to whom I send, and have them published. J. M. M'CALEB. Louisville, Ky.

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Purifies as well as beautifies the skin. No other cosmetic will do it. Removes Tan, Pimples, Freckles, Moth Patches, Rash, Skin diseases, and every blemish on beauty, and defies detection. It has stood the test of 50 years, and is so harmless we taste it to be sure it is properly made. Accept no counterfeit of similar name. Dr. L. A. Sayre said to a lady of the haut-ton (a patient): "As you ladies will use them, I recommend 'Gouraud's Cream' as the best of all the skin preparations." For sale by all Fancy Goods Dealers in the U. S., Europe, and Foreign. Prop., 37 Great Jones St., N. Y.

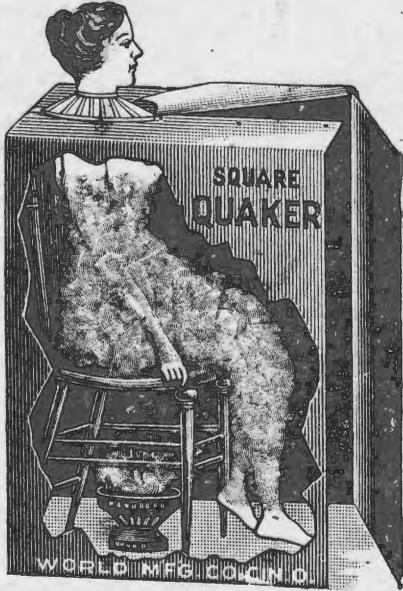
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A genius of the Queen City has placed on the market a Vapor Bath Cabinet that has proven a blessing to every man, woman, or child who has used it. Recent investigation of this remarkable invention was so very satisfactory there is no hesitancy in indorsing the same as just what all readers need. It is an air-tight inclosure, in which one comfortably rests on a chair, and, with only the head outside, enjoys at home, for 3 cents each, all the marvelous, cleansing, curative, and invigorating effects of the famous Turkish Bath, Hot Vapor,



or Medicated Bath, with no possibility of taking cold afterwards, or in any way weakening the system. Hundreds of well-known physicians have given up their practice to sell this Cabinet—such eminent men as Emerson McKay, Detroit, who has already sold over 700; and John C. Wright, Chicago, who sold 125 last month. Thousands of remarkable letters have been written the makers from users, some of which, referring to

Rheumatism, La Grippe, Kidney Troubles,

will be interesting to those who suffer from these dread maladies. W. L. Brown, Oxford, O., writes: "My father was down in bed for months with rheumatism; this Cabinet did him more good than \$50 worth of drugs." G. M. Lafferty, Covington, Ky., writes: "Was compelled to quit business a year ago, being prostrated with rheumatism and kidney troubles when your Cabinet came. Two weeks' use cured me; I have never had a twinge since." Rev. Geo. H. Hudson, Okemos, Mich., says: "I gave up my pastorate on account of nervous prostration and lung troubles; my editor so highly recommended your Cabinet, I tried it; from that day I have steadily grown better! am now well; nervousness gone; lungs strong; am a new man." Mrs. Ober, No. 994 Broad street, Columbus, O., writes: "It is grand for curing colds, la grippe, inflammation, aches, pains; it cured my uncle of neuralgia and sleeplessness with which he had long suffered. A neighbor cured herself of la grippe in one night, her little girl of measles, her son of croup. Another neighbor cured eczema of many years'

standing." Hon. A. B. Strickland, of Bloomington, writes that the Cabinet did him more good than two years' doctoring; entirely cured him of catarrh, gravel, kidney trouble, and dropsy, with which he had long been afflicted.

Hundreds of Ministers

write, praising this Cabinet. Rev. H. C. Roerhaes, Everette, Kan., says: "It's a blessing; made me full of life and vigor; should be in use in every family." Rev. J. C. Richardson, N. Fifth street, Roxbury, Mass., was greatly benefited by its use, and recommends it highly, as also does Prof. E. P. Kline, of Ottawa University, who says: "I find it a great benefit. No Christian should be without it." Hon. V. C. Hay, St. Joe, Mo., writes: "Physicians gave me up to die; was persuaded by friends to try this Cabinet, and it cured me. I cannot praise it enough." Rev. Baker Smith, D. D., Fairmont, N. J., says: "Your Cabinet rids the body of aches and pain, and as cleanliness is next to godliness, it merits high recommendation."

Congressman John J. Lentz; Mrs. Kendricks, principal of Vassar College; John T. Brown, editor Christian Guide; Rev. C. M. Keith, editor Holiness Advocate, as well as hundreds of clergymen, bankers, governors, physicians, and influential people, recommend it highly.

It Prevents Disease,

and physicians are unanimous in claiming that colds, la grippe, fevers, smallpox, consumption, kidney trouble, Bright's disease, cancer—in fact, such marvelous eliminative power has this Cabinet that no disease can gain a foothold in your body if you take these hot Thermal Baths weekly. Scientific reasons are brought out in a very instructive little book, issued by the makers. To

Cure Blood and Skin Diseases

this Cabinet has marvelous power. Dr. Shepard, of Brooklyn, states that he has never failed to draw out the deadly poison of snake bites, hydrophobia, blood poison, etc., by this Vapor Bath, proving that it is the most wonderful blood purifier known. If people, instead of filling their system with more poisons by taking drugs and nostrums, would get into a Vapor Bath Cabinet and steam out these poisons, and assist nature to act, they would have pure blood, and a skin as clear and smooth as the most fastidious could desire.

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of this Cabinet is that it gives a hot vapor bath that opens the millions of pores all over the body, stimulating the sweat glands, drawing out all the impure salts, acids, and effete matter, which, if retained, overwork the heart, kidneys, lungs, and cause disease, debility, and sluggishness. Astonishing is the improvement in health, feeling, and complexion. The first bath makes you feel like a new being, ten years younger.

With the Cabinet, if desired, is a Head and Complexion Steamer,

in which the face, head, and neck are given the same vapor treatment as the body, producing the most wonderful results; removes pimples, blackheads, skin eruptions; cures Catarrh, Asthma, and Bronchitis.

O. C. Smith, Mt. Healthy, O., writes: "Since using this Cabinet, my Catarrh, Asthma, and Hay Fever, with which I have been afflicted since childhood, have never returned. Worth \$1,000 to me. I have sold hundreds of these Cabinets. Every one was delighted. My wife finds it excellent for her ills."

Will Hasten Perspiration

every one knows is beneficial, but other methods are crude and insignificant when compared to the convenient and marvelous curative power of this Cabinet, known as the new 1902 style

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Bath Cabinet. It is a genuine Cabinet, with a real door, opening wide as shown in cut. When

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People don't need bath rooms, as this Cabinet may be used in any room; and bath tubs have been discarded since this invention, as it gives a far better bath for all cleansing purposes than soap and water. For the sick room its advantages are at once apparent. There have been

So-called Cabinets

on the market, but they were unsatisfactory, inconvenient; simply cheap, flimsy affairs.

After investigation it can be said the Quaker Cabinet made by the Cincinnati firm is the only practical article of its kind, and will last for years. It seems to satisfy and delight every user, and the

Makers' Guarantee Results.

They assert positively, and their statements are backed by a vast amount of testimony from persons of influence, that this Cabinet will cure Nervous Troubles, Debility, Purify the Blood, Beautify the Skin, and Cure Rheumatism. (They offer \$50.00 reward for a case not relieved.) Cures the most obstinate cases of Women's Troubles, La Grippe, Sleeplessness, Neuralgia, Malaria, Headaches, Obesity, Gout, Sciatia, Eczema, Scrofula, Piles, Dropsy, Blood and Skin Diseases, Liver and Kidney Troubles. It will

Cure the Worst Cold

with one bath; breaks up all symptoms of La Grippe, Fevers, Pneumonia, Consumption, Asthma, and is really a household necessity. Gives the most

Cleansing and Refreshing Bath

known, and all those enjoying health should use it at least once or twice a week, for its great value is its marvelous power to draw out of the system all impurities that cause disease, and for this reason is truly a Godsend to all humanity.

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Write to-day for full information; or, better still, order a Cabinet; you won't be disappointed, as the makers guarantee every Cabinet, and agree to refund your money after 30 days' use if not just as represented.

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The Cabinet is a Wonderful Seller

for agents, and the firm offers special inducements to both men and women upon request, and many are making from \$100 to \$150 every month and expenses.

Last Saturday the writer dropped into the millinery store of P. J. Tinsley, and was surprised to see the store packed with customers, all buying hats, bonnets, and millinery goods. The growth of this house has been very rapid, and observers, in trying to account for this wonderful growth, have reached the conclusion that short profits and fair dealing are responsible for it. The motto of the head of the firm is: "Quick sales, small profits, and integrity and honesty in business." This house has a full and well-selected line of millinery which it offers to both its wholesale and retail customers at prices that cannot fail to please. The people who visit the May Festival in this city, on May 7-12, will find it to their interest to examine the goods of this firm. Those visiting the city during the May Festival will secure half-fare railroad rates on all roads coming into Nashville, and Mr. Tinsley extends an earnest and very cordial invitation to visitors while in the city to make their headquarters at his store. He has a comfortable apartment for this pur-

pose. Visitors may spend their time pleasantly and profitably in reading the best magazines.

Confederate Veteran Reunion, Louisville, Ky., May 30-June 3, 1900 - Reduced Rates via Southern Railway.

For the occasion of the annual reunion of the United Confederate Veterans, at Louisville, Ky., on May 30-June 3, 1900, the Southern Railway will sell tickets from points on its lines to Louisville, Ky., at very low rates. These tickets will be sold from points in Tennessee on May 28, 29, and 30, and from other points on May 27, 28, and 29, limited to return until June 10, 1900. An additional extension of the final limit until June 25, 1900, may be secured, provided tickets are deposited with joint agent of the terminal lines at Louisville on or before June 4, and on payment of fee of fifty cents.

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D. LIPSCOMB, E. G. SEWELL, F. D. SRYGLEY,
J. C. M'QUIDDY, Office Editor.
232 North Market Street, Nashville, Tenn.

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In quotation from Brother Cunningham, in the Gospel Advocate of April 19, 1900, by mistake of proof reader the word "convention" appears where he wrote "connection." While the context shows the error plain enough to keep it from doing any harm, I regret that it occurred. F. D. SRYGLEY.

I have received another article from Brother Cunningham, which I decline to publish because it is another effort to discuss an issue I have not made and do not intend to discuss. The issue I make is on the proposition that "organized effort among the Disciples is denominational organization." This is the statement which caused Brother Cunningham to write his first article, and I have explained in every article I have written that it is all I affirm and all I propose to discuss just now on the subject of organized effort. Brother Cunningham quotes this proposition in the article before me, which I decline to publish, and says: "I agreed to deny no such proposition as he alleges. I know of no body of Christians properly designated Disciples with a capital 'D.'" Then there is no issue between us, and I do not see why he rushed into print to deny something I did not affirm or affirm something I do not deny. All I affirm is that "organized effort among the Disciples is denominational organization," and if Brother Cunningham does not deny that proposition, he may stand aside. I am still ready to discuss that proposition with anybody who will deny it; if no one denies it, the proposition stands unchallenged, and everybody knows organized effort is denominational organization. Brother Cunningham's statement that he knows "of no body of Christians properly designated Disciples with a capital 'D'" is a mere evasion. I know, and of course he knows, "of a body of Christians" that has "organized effort." I shall not stop to bandy words about how it is designated. I challenge the scripturalness of the thing itself, no matter how it is designated. This body of Christians holds annual conventions; has five or six general, chartered societies; publishes a yearbook in which, and in the census of the United States, it gives statistics of its churches, preachers, communicants, educational institutions, home and foreign missions, missionaries, etc., just like other denominations. Its "origin, aims, and progress" are as clearly defined by its own writers as those of any

other denomination. This is the body of Christians I affirm is a denomination, and the organized effort of which I affirm is "denominational organization." I have no time and less inclination to higggle with Brother Cunningham or anybody else over irrelevant questions or collateral issues. The point I make is that this body of Christians, no matter how it is designated, is a denomination, and therefore an unscriptural and antiscritural body. The arguments and appeals I make are intended to disperse this ecclesiastical or denominational combine, "for we are in danger to be called in question" for the very existence of the thing, "there being no cause whereby we may give an account" of it. The only body of Christians there is in the New Testament is the church, which is the body of Christ. Every Christian is a member of it; Christ is head over it; there is no organization in it but local congregations. This is the only body of Christians any one has any scriptural authority to belong to or be a member of.



W. F. Roberts, Polk, Tenn., sends the following paragraph, clipped from the Pentecostal Herald, Louisville, Ky., with request that it be published in these columns, with such comments as may be deemed proper:

"The word of God does not put any great stress upon water baptism. The stress is upon the baptism of the Spirit. Looking back at the past, we can see how men, to a greater or less extent, have magnified water baptism out of proportion to its importance; and in proportion as they have done this, they have plainly failed to give the baptism of the Spirit its due place of prominence. As a result of this perversion, we have a formal, unspiritual church membership; many of whom are positively antagonistic to the deep, spiritual demands of the Bible. Some have gone to the extreme of saying that the gift of the Spirit is dependent upon the water, thereby seeming to attach more importance to water than Spirit. Such a false view cannot fail to result in untold hurt to the church of God. It is not our intention to forbid water nor to neglect water. The rite of water baptism must be perpetuated in the church; but, above all, let us preserve the precious doctrine of the baptism with the Holy Ghost."

In what book, chapter, and verse does "the word of God" put great stress, or any stress at all, on "the baptism of the Spirit" since the days of miracles? Why did the brother fail to cite any passage of scripture in support of his assertion? It could not have been because he did not think the world needed scripture teaching and admonition on the subject, for the best way to counteract the indifference he deplores would be to quote the plain teaching of "the word of God" to those with whom the word has great weight. The baptism of the Holy Spirit imparted power to perform miracles which was never intended to benefit those who received it. It was given to them for the benefit of others. There are but two cases of the baptism of the Spirit in the New Testament. (Acts 2: 1-21; 10: 44-48.) "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." (Acts 11: 15, 16.) Why did Peter say "as on us at the beginning" if there had been anything like that which occurred at the house of Cornelius since "the beginning?" If the like of this occurred in every case of conversion, why did Peter say "as on us at the beginning" eight years before? Why not say as in every case of conversion? Why did this cause him to remember "the word of the Lord, how that he said, . . . Ye shall be baptized with the Holy Ghost," if that "word of the Lord" meant anything else to him than what occurred in

this case and "at the beginning." "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. . . . For they heard them speak with tongues, and magnify God." (Acts 2: 4; 10: 46.) These two cases occurred eight years apart, according to the commonly received chronology of the New Testament. It is strange that Peter would pass over eight years to find something like it if anything like it had occurred since "the beginning." If anything like it occurred afterwards, no mention of it is made in the New Testament. These two things are like each other; there is nothing else like them in the New Testament. They caused Peter to remember how the Lord said: "Ye shall be baptized with the Holy Ghost." If anything else ever caused anybody to remember how the Lord said, "Ye shall be baptized with the Holy Ghost," no mention is made of it in the New Testament. The presence and power of the Holy Spirit in Christians is an entirely different thing from the baptism of the Holy Spirit—so different that it never even caused anybody to remember how the Lord said, "Ye shall be baptized with the Holy Spirit," in New Testament times. In it there is nothing miraculous. It is wholly a matter of submissiveness to the will of God as revealed by the Holy Spirit through inspired men in the holy Scriptures. To the extent people receive into their hearts the divine ideas thus revealed and make them the guiding, controlling principles of their lives they "drink into the Spirit," they "become partakers of the divine nature," they are "spiritually minded." Christians were doing this all the time in the days of the apostles, but it never caused anybody to remember how the Lord said: "Ye shall be baptized with the Holy Ghost." Why not? What is the answer to that question unless it was because no one in New Testament times ever thought it was the baptism of the Holy Spirit or anything like it—not even resembling it enough to cause any one to think of the baptism of the Holy Ghost. The presence and power of the Holy Spirit in Christians is not especially or specifically "dependent upon the water;" it is dependent upon submission and obedience to God. Men in rebellion against God or in disobedience to God do not receive or enjoy it. "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." (Acts 5: 32.) God does not give the Holy Spirit to people who do not obey him. To reject or refuse to obey any command of God, given by the Holy Spirit through inspired men in the holy Scriptures, is to reject the Holy Ghost. When an inspired man, speaking as the Holy Spirit gives him utterance, commands people to be baptized or to do anything else, it would be a strange freak of inconsistency in the Holy Ghost to enter into and abide with one who deliberately refused to obey the command.



In a recent issue of the American Baptist Flag Brother J. N. Hall says, editorially:

"We unhesitatingly assert that no man living has ever been, or ever will be, 'simply a Christian and nothing more,' unless he absolutely goes in a gang to himself. His church life will identify him as part of some sect."

In discussion with me this same Brother J. N. Hall—there is but one J. N. Hall—in his third reply, published in the Gospel Advocate of August 24, 1899, said:

"Baptists are simply and only 'Christians.' They are 'nothing else.' To be a 'Christian' is to be a follower of Christ. When a Baptist trusts God, he is a Christian; when he is baptized, he is still a Christian, just a step in advance of his condition as a believer; when he puts his light on a candlestick,

joins a Baptist Church, he is still a Christian, but just a step in advance of his baptism; when he sits scripturally at the Lord's table, he is yet a Christian, but a step in advance of his membership; when he is faithful unto death, he is still a Christian, an advancing Christian, and he has also been a Baptist at every step. Every scriptural step is a Baptist step and a Christian step. A believer is a Baptist as far as he has gone; a baptized believer is a Baptist as far as he has followed the Scriptures. So with every step. Baptists are 'only Christians,' nothing else. They belong to 'the body of Christ,' nothing else."

Brother Hall has evidently abandoned this position which he argued last year, else he would see that a man can be "simply a Christian and nothing more" and "go in a gang" with the Baptists. What caused him to abandon the position he argued in discussion with me? The only reply I made was as follows:

"Brother Hall says: 'Baptists are simply and only Christians.' Then why call them 'Baptists?' Strange that it takes some other word than 'Christian' to designate people who are 'simply and only Christians.' If Baptists were simply and only Christians, no man could be a Christian and not be a Baptist. There is some difference between Baptists and Christians, else no man could be either without being both."

He never referred to the matter again in that discussion, and the words I quote at the beginning of this paragraph are all I have seen or heard from him on the subject since then. Was he knocked entirely out "in a gang to himself" by that one little paragraph? Suppose Brother Hall is now correct in the statement that no man can be "simply a Christian and nothing more, unless he absolutely goes in a gang to himself," what then? Does God require or even authorize any man to be anything more than a Christian? If so, what more and how much more than Christians does God require us to be? If God neither requires nor authorizes any one to be more than a Christian, every man ought to be simply a Christian and nothing else, even if he must "absolutely go in a gang to himself." It is not the straight and narrow way which leads unto life eternal to be something and do something God does not require or authorize in order to have a "church life," be identified "as part of some sect," and keep from "absolutely going in a gang to himself." That a man can be "simply a Christian and nothing more" without going in "a gang to himself" is easily demonstrated, however, by the historical facts of the New Testament. In New Testament times every Christian was "simply a Christian and nothing more," and no Christian went in "a gang to himself." They all went in one gang because there was only one gang for any of them to go in. They were all "one body in Christ," and that one body was the church. Every Christian was a member of it and Christ was head over it. There were no Baptists, no Methodists, no Presbyterians, no denominations of any kind; there ought to be no such things now; and no Christian can be anything of the kind without violating the plain teaching of the New Testament, even if he has to go "in a gang to himself."



I publish the following communication with pleasure because it calls attention to a subject that ought to be carefully studied:

"McMinnville, Tenn., April 6, 1900.—Brother Srygley: Knowing you as I do, I feel sure that one can take issue with you without in the least causing offense. I am sure you are anxious to come to a knowledge of the truth on all subjects that pertain to life and godliness; therefore, I desire to take issue with you on your position that 'the same "process" which makes one a Christian adds him to the church.' I know you will be surprised that I should object to this statement; but, as I understand you to use it, I do. I am aware of the fact that the brotherhood in general agree with you; however, we understand it to be every Christian's duty to search the Scriptures for himself, and that we should be ready at all times to give up any position that we may hold when it is proven to be false. Trusting that you are in such a condition of mind, I come to the question. If you

use the word 'Christian' in the sense that it is used in Acts 11: 26, I agree with you, but I understand you to use it in the sense that the same 'process' that brings one into the remission of sins adds him to the church. It is this use of the word and 'process' that I object to. I understand that you so use it in the Hall-Srygley debate and other writings of yours. I understand remission of sins to be as equal with pardon, forgiveness, cleansing, and salvation from past sins. The issue, then, is: Does the same 'process' that brings one into the pardon of sins bring him into the body of Christ, which is the church? This I understand you affirm, and I deny. The Bible plainly teaches that whoever enters the body of Christ enters by a birth, yet the Bible plainly teaches that no unclean person can enter the church. Then the cleansing must take place before the birth. When and how does one come into the pardon of sins? We read: 'For this is my blood of the new testament, which is shed for many for the remission of sins.' (Matt. 26: 28.) It is the blood of Christ that cleanses from sin. None but the cleansed can enter the kingdom of God. God's Holy Spirit will not take up his abode in an unclean heart. No unclean or unsaved man can be built into God's building. Salvation, cleansing, pardon, and remission of sins all take place before one can enter God's kingdom. Therefore, the same 'process' that brings one into the remission of sins does not add him to the church. Since it is the blood of Christ that cleanses from sin, the very moment the one dead to sin comes in contact with the blood of Christ he comes into the remission of sins. If we can locate the place where one comes into the blood of Christ, we have then located the place where the sinner comes into the remission of sins; and it follows that the same 'process' that brings him into the blood of Christ brings him into the remission of sins. Where does one come into the blood of Christ? In order to locate the place where one comes into the blood of Christ it will be necessary to locate the blood. Where is it? Is it in the body? If 'the same "process" that brings one into the remission of sins adds him to the church,' the blood must be in the body, or church. If it is then true that 'without the shedding of blood is no remission,' you have a sinner in the body. If it is the shed blood of Christ that cleanses from sin, there is no cleansing without the blood; and if the blood is in the body, the sinner must come to the blood, hence into the body in order to reach the blood; so you have a sinner in the body, which is the church. That will not do. It can readily be seen that the blood is not in the body. Where is it? It is the shed blood of Christ. Where was it shed? That is the place we will find it. 'But when they came to Jesus, and saw that he was dead already, they brake not his legs; but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.' (John 19: 33, 34.) Notice that when they came to Jesus they saw that he was dead. We are trying to find where Christ's blood was shed. Now, where was it shed? In his death. He was dead. Where is the blood of Christ? In his death. How may one come into it? By coming into his death. Therefore, when one comes into the death of Christ, he comes into the pardon of his sins. Now, by what 'process' does one come into the death of Christ? By the same 'process' he comes into the remission of sins. 'Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.' (Rom. 6: 3, 4.) Where is the blood of Christ? We have found it to be in his death. How do we enter his death? Paul says that we are buried with him by baptism into it. 'Process' No. 1: Where, then, do we come into the blood of Christ? In the baptismal tomb. Where was Christ laid when dead? In the tomb. Where did he (Christ) receive life from the dead? In the tomb. Paul says if we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection. Therefore, where is the sinner quickened, made alive? It is the blood that makes alive. The sinner, dead to sin, comes into the blood of Christ in the baptismal tomb, and there in the watery grave he is made alive—cleansed from all sin by the blood of Christ. (Read Lev. 17: 11.) This being true and the blood of Christ cleansing from sin, how can the sinner come into the pardon of sins this side of the baptismal tomb? Now, since the sinner has come into the blood of Christ and thereby into the remission of sins, we are now ready for 'Process' No. 2, or a birth from the watery grave into the body of Christ, which is

his church. 'For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.' (Rom. 6: 5.) 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' (John 3: 5.) I say it is the blood that makes alive. I understand that it makes alive in the sense that it cleanses the sinner dead to sin and makes him alive to God. I understand that the word of God quickens. (Ps. 119: 50.) In fact, I believe all the requirements of the sinner have something of a cleansing effect. Faith cleanses the object and motives of life—the heart; repentance cleanses the acts of life—the character; confession cleanses or separates the believing penitent from the world of skepticism. The burial of one thus prepared brings him into the death of Christ and cleanses from all sin by his blood. The resurrection from the watery grave brings the one now cleansed into the family of God, and he is now in the condition of those who were 'called Christians first at Antioch.' 'And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.' And now, beloved, 'if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.' (1 John 1: 7.) May God help us to so walk. Dear brother, I trust that you will see that this is written in the love of the truth and that, if you can see where I have missed the truth, you will lead me into the light.

"JESSE D. WALLING."

It had not occurred to me that baptism was more than a part of "the process which makes a man a Christian;" much less had I considered it two processes by itself. As I understood the matter, the process which makes a man a Christian and adds him to the one body—the church—is to be born of water and of the Spirit. (John 3: 5.) I do not understand that a man is born of water and of the Spirit till he is baptized, and I do not understand that he is baptized till he is buried and raised up. When I baptize a man I am as careful to raise him up as I am to bury him, and if from lapse of memory or from any other cause I should leave him in the creek, under the water, I hardly think I would feel that I had baptized him. At any rate, I would not think I had baptized him "decently and in order," as Paul says all things should be done. For this reason it had not occurred to me to make the point Brother Walling makes. Brother Walling will no doubt agree that the process which makes a man a Christian is to be born again; he will also agree, I presume, that he is added to the one body—the church—by that same process, which is all I have ever affirmed.

Our Contributors.

Why Christ Appeared to Saul.

Henry Hardshell: "I am glad we meet again, friend Faithful, and I wish to express once more to you the pleasure and benefit I derive from your company. I have not taken those important steps in obedience to God you have repeatedly urged upon me, yet I like you and like to talk to you of these things."

Frank Faithful: "I have enjoyed these interviews because I hoped you would soon become obedient to the gospel, as so many thousands did in apostolic times who did not have half the instruction you have. Talk may be very helpful, but

"A man of words, and not of deeds,
Is like a garden full of weeds.

The Savior said to those who approved his teaching: 'If ye know these things, happy are ye if ye do them.'

Henry H.: "You must be patient with me. I try to be sincere and have already told you that I have a very great desire to be a Christian. It may be I am one of those who require 'line upon line and precept upon precept.' I heard of a lady who repeated, by actual count, one word twenty times to her son before he learned it. On being asked how she could tell him twenty times over the same thing, she answered: 'If I had stopped at nineteen, he never would have learned it.' I hope our interviews are not in vain, if I am a dull student. In our last meeting you showed me clearly that the salvation of Saul of Tarsus was by the power of the gospel of Christ and insisted that I ought not to wait for any great miracle,

as the light which shone about him, nor to wait for any voice or extraordinary occurrence."

Frank F.: "Yes, Henry, I remember the investigation and promised to show you why it was the Savior appeared to Saul in that miraculous way. Indeed, Paul himself has satisfied our curiosity on that subject. When we note the reason he gives for our Savior's miraculous appearance to him, I think we will understand why we ought not to look for anything of the kind to accompany our salvation now. Although Paul, by this appearance of Christ to him, was called to the highest position under Jesus Christ that any man ever held, that of the apostleship, yet we have found in regard to the pardon of his sins he was required to obey the gospel the same as the humblest convert in the ranks of the army of the saved."

Henry H.: "As I now recall the subject, you proved that the appearance of Christ to Saul did not pardon his sins nor give him any measure of the Holy Ghost, because the record clearly shows these were not received until the visit of Ananias to him, which was three days after the Savior's appearance to him on the road. As the appearance of Christ, according to your argument, did not give him these blessings, I become anxious to know why he did appear to him. Now, you have told me that Paul explains that very question. I would like for you to show me the book, chapter, and verse where I can find it."

Frank F.: "In Acts 26: 16 he says the Savior said to him: 'Rise, and stand upon thy feet: for I have appeared unto thee for this purpose.' Note the fact, Henry, that he here mentions the appearance and uses the word 'purpose' in telling the end or design of this miraculous apparition. He says, 'I have appeared unto thee for this purpose'—to pardon your sins? No; he does not say that, but says: 'To make thee a minister and a witness.' What kind of minister and witness? An apostolic minister and witness, one whom he would send to the Gentiles to open their eyes and turn them from the power of Satan unto God. To be a minister of this high order one must have seen Christ after his resurrection and be called by him to do this work. Paul received from Christ, in person, this high commission; hence he said to the Corinthians: 'Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord?' He was not inferior to the chiefest apostles and did more work than all of them. Henry, if you ever expect to be called to be an apostle of Christ, as Paul was, you had better keep your eyes wide open, because you must see Jesus with your own eyes before you can be one. Then you must be able to show the signs of your high office, which in his case were so abundantly wrought. You may, by obedience to Christ, be a very good Christian and reach heaven and immortality at last; but an apostle of Christ, as Paul was, you cannot be unless you see the Lord Jesus Christ."

Henry H.: "I have no such aspiration for myself, but I have supposed the apostles had successors."

Frank F.: "They had no successors as apostles. The gospel of Christ they preached they committed to others to preach, but as apostles of Christ they never had and never will have any successors."

Henry H.: "Are there not some who now claim to be successors to the apostles of Christ?"

Frank F.: "I am sorry to say there are, but, in truth, they cannot be. Among the claimants are the Pope of Rome, some Mormon pretenders, and others. Henry, are you prepared to admit their claims?"

Henry H.: "No, not their claims, but I have been taught to believe that John the Baptist established the church and that from his time on down to the present there has been a regular line of Baptist churches in succession. This is the kind of succession I believe in."

Frank F.: "This would be just as hard to prove as the Romish or Mormon claims to the apostolic succession. There were 'false apostles' and deceitful workers who transformed themselves into the apostles of Christ at Corinth. (2 Cor. 11: 13.) In the church at Ephesus there were those who said they were apostles, whom the church tried and 'found them liars.' (Rev. 2: 2.) They were unable to show the signs of an apostle."

Henry H.: "Well, be that as it may, it does seem to me that a real, genuine conversion to Christ ought to be attended by something out of the ordinary hearing and obeying the written gospel."

Frank F.: "I know, Henry, how hard it is to yield a notion, and regard it untrue, in which we have been reared by pious parents, whom I will not condemn; but they always taught us to search the Bible and act for ourselves, because each of us must give account to God for himself. Henry, you have clearly seen we have no reason to expect any marvelous, abstract operation of the Holy Ghost to be converted and are

clearly invited and admonished by the Spirit of God to obey the word which is nigh unto us, and not pray God to send down anything from above or up from beneath to save us. From what we have clearly learned from the Bible we know that if a man had seen Jesus Christ in person, as Saul saw him, and had seen a great light from heaven shine around him, and all this could be proven by ten thousand credible witnesses, even then this would not prove that the man was pardoned. Saul saw all that and then had to obey the gospel to be pardoned of sin. The gospel is the power of God unto salvation. If an apostle, angel, or man preaches anything else as the power of God to save man, he comes under the anathemas or curses of God Almighty. Paul clearly teaches this in Gal. 1. Henry, be it far from any of us to fight against God by denying the use and authority of his appointments in the gospel. Think on these things."

Henry H.: "I have at least one more difficulty, which I will mention when we meet."

G. LIPSCOMB.

The Pastor System a Failure.

Some able and valuable articles that have appeared recently in the Gospel Advocate have stirred up my spirit on this very important subject so that, with the editor's permission, I will say a few words upon it. First, I desire to call especial attention to the article by J. C. McQuiddy (March 1, 1900), entitled, "Sadly Scattered Disciples." It is good—all good. I wish it might be put in tract form and scattered broadcast over the land; and the Gospel Advocate readers who have not read it should turn back and do so at once. Read, ponder, act—provided you have a desire to act, have a hungering and thirsting after righteousness that you may be filled.

It is right here that I locate the taproot of the pastor system, and all the ills that afflict the church. It is the want of that hungering and thirsting after righteousness that our blessed Lord taught us to have in his service, and the natural and necessary consequence of this vital lack in the heart is the want of steadfast obedience in the life. It seems to me that there must be almost an entire abandonment of the present modes of thought and lines of action, a readjustment of all on Scripture lines, and a more submissive appeal to the Scriptures for all we say and do. It appears to me that it is self-evident that the pastor system is a failure; but will not the average mind conclude that the mutual edification system is a worse failure? Beyond all controversy it is scriptural, and it is our most sacred duty to strive to make it a success. A clipping from the Gospel Advocate of January 7, 1897, page 1, that I recently found among my treasures, reads thus: "That the opportunity was offered for all to exercise their gifts in the edifying service of the principle meeting of the New Testament churches when all the members came together on the first day of the week to break bread is not a debatable question. That proposition is established by the unanimous testimony of Bible students of all denominations of every age and country since the days of the apostles. The modern custom of having nothing in the way of teaching and edification but a sermon in that meeting is a departure from New Testament order, and a violation of the judgment and experience of men."

It seems to me that the Protestant conscience is limited to a choice of one of three modes of conducting the worship of the church: the pastor system, the mutual edification system, or the mixed system. The latter call their pastor a preacher, and do not hire him by the year, nor give him any stated salary, for these things would be very wrong; but, as long as he is with them, he usually leaves out the better part of what the pastor does—the caring for the church—and cleaves to his worst and most damaging apostasy, that of closing all mouths but his own. The brethren wish it so; but why? Because they have neither been taught to do the will of God in these things nor strengthened for the service that he requires of them. Had the preacher been a man of God, an evangelist, he would have done for them the work of an evangelist, and would have taught them that in every department of the work and worship of the church they should be doers of the word, and not hearers only.

That we may the better grasp the situation, let us consider for a few moments the reasons why the pastor system is necessarily a failure. The first and best reason is because it is not of God, and therefore is not written in the book of God. There is not one word concerning the pastor or preacher, in the Bible, in all that makes them different from private members, elders, or evangelists. If a man be a scriptu-

ral character, we can find and apply the laws that govern him; but for these men there is no law, and they are, in truth, a lawless set of men—not bad men, necessarily, but without law, and not conforming to the law of the Lord. By what law does he become pastor? By what law is he sent for to become "the pastor" of the church? By what law is his tenure of office regulated, and how long shall he stay? What law regulates his salary, and what are his authority and work? Chapter and verse, please, for no other arguments or evidences will be allowed. To the law and to the testimony! Not once is it recorded that the church may ever relax its steadfastness and allow any man to do all their edifying for them; no, not for a single day. If so, where? Not once is it written that the whole church kept silence through the whole time of their worship, while the pastor preached a fine sermon for them. It could be so written now.

The above reason for the necessary failure of the pastor system is a sufficient one for all God-fearing people, if they have the ability to grasp and apply it; but, for the benefit of weaker minds, I will give some of the practical workings of the pastor system. It fails to develop the pastor, and it fails to develop his flock. So soon as his two sermons are preached on Sunday the poor pastor is in deep perplexity as to what to preach on the next Lord's day. Then two texts are selected and two sermons are elaborated. The audience is pleased with their delivery, and the pleasant performance is pronounced a success; but neither pastor nor people are developed in the divine life, and why? Because they have neither of them done the divine will. The pastor cannot thus develop himself in the work of God, for he is not doing the will of God, for he is hired to do for the church what the Lord wants the church to do for themselves, and in doing this he fails to develop the church as well as himself. Let us illustrate. A father, wishing to develop physical strength in his little son, required him to split the wood for the family stove; but the boy hired a chum to do the work for him. Wishing to strengthen his son's mind, the father sent the boy to the best teacher of mathematics; but the youngster persuaded a friend to do all the harder problems for him. When this sharp lad became a man, the Lord, as one of the best means for his development in spiritual strength, required him to assist in the private and public edification of the church; but they all agreed to hire a pastor to do all this work for them, giving as a reason that he could do it much better than they could. He removed to a part of the country where the pastor system was not popular, and there he united with others to get rid of the most laborious part of the worship by hiring one preacher a little while, and then another a little while, and he found himself nearly as well pleased with this plan as the other. It will not be difficult, I think, for all to see that if a man, from childhood up, hires all his harder tasks done for him, he can never develop much physical, mental, or spiritual strength; and he will be ill fitted for the conflicts of life or for the enjoyments of heaven.

But the preacher is not hired like the pastor. No; and that is the main reason, I suppose, why the poor, abused man gets so little pay. But that sort of thing cannot last long, for what you call preachers are rapidly becoming pastors—pastors by the year, instead of for a shorter period; pastors for a longer term, and for better pay. The fact is, the half-preach and half-edification system is a very poor makeshift. Under this kind of discouragement the edification of the brethren becomes worse and worse, and this makes the demand for the preacher more and more till things finally settle down to business in the shape of the regular and inevitable pastor system. And here let me say to those who will have preaching whenever they can, and whenever they have a preacher, will have him do all their edifying for them: it is not worth while to worry the Lord longer with your ungainly makeshift. He said to the Laodiceans, "I would thou wert cold or hot;" and if you will not do your own duty as to edifying in the worship, it were as well to come out boldly and at once for the pastor by the year, and then pay him well for his job, and be fair enough to allow him to do the work of the elders, as well as that of the members. Why not? It is as fair for the one as for the other. If one should have his harder work done for him, so should the other; and this is just what is usually done in the regular pastor churches; but in the half-and-half churches it would seem, from all accounts, that the "preacher" does all he can of the public work of the members, but the work of the elders is almost totally neglected. Is it not so?

So I regard the pastors, regular and irregular, all who are not written in the book, as out of their place,

and the churches that hire them as badly out of order; but there is a cause back of all this, a cause that leads unsuspecting churches into the first stages of the pastor system. Let us watch the drift of things a little, and see. They hire a preacher to hold a meeting of from two to six weeks for them. This appears to me the easiest kind of pastor work in the world, for it allows the revivalist, sometimes falsely called "evangelist," to use the same sermons over and over till he can fairly eclipse the poor regulars, and leave the luckless elders entirely in the shade; and he can have a kind of a holiday picnic sort of a time just as long as he can succeed in holding sufficiently the popular favor to make it win. This may seem hard on the revivalist, but they have been hard on the churches, and it is time for an effort to be made to turn the tide in favor of truth and righteousness in the ministry of the word. It is a kind of a high pressure pastor system and a work that the regular pastor often insists on doing himself; for it does not seem fair to allow the revivalist to do the easiest work, and receive the most pay, and go off with the greatest honors, while it is the pastor that cares for the church, sows the seed, and bears the burden and heat of the day. The brilliant and spasmodic efforts of the revivalist often leave the regular pastor in a sad plight, and he is often tempted to get even by joining the ranks of the revivalists himself; and this he often does, the churches, the while, faring worse and worse, as every reaction carries them farther back than the unhealthy excitement carried them forward.

Now, let us see what effect this work of the revivalist kind of a pastor has on the steadfast continuance of the church in the efforts to edify itself. To my mind it has a most disastrous effect, and it is this phase of the matter that suggested to my mind the propriety of calling him a "kind of pastor." Let me illustrate the matter by narrating an incident that is still fresh in my mind. A little, struggling church was striving earnestly to edify itself according to the teaching of the word and example of the first church, but ceased all efforts in that direction as soon as the preacher came who was to hold a meeting for them. He remained for several weeks, and all that time that part of the service that was calculated to enrich the church in all utterance and knowledge was set aside; elders and members were silent, and, so far as that duty was concerned, they became, for the time, hearers only. A brother protested, but they remained steadfast in their disregard of the divine will in this respect, till just at the close of the meeting, the last meeting that the good preacher would be with them at the Lord's table, the brother earnestly begged that for this one time the brethren might have the opportunity of encouraging each other around the Lord's table. The preacher and temporary pastor was a good and sympathetic man, and he seemed deeply moved by the earnest entreaty of the brother, and said: "I will ask the elders about the matter." He did so, and, having gained their consent, the coveted opportunity was given at the close of the sermon, and the dear brethren responded so earnestly that the impetus given by that meeting was felt for a long time after. But notice that the consent of the elders was deemed necessary to set aside for a single Lord's day a human law to allow the divine law in the case to be obeyed, and every protracted meeting was conducted on a similar plan; and so they are all over the world, I guess, and thus are the converts biased at the very outset in favor of the preacher doing all the work in the public services of the church. This is certainly one of the root causes for the present drift toward the regular pastor system and innovations, and thus we see that the short pastorates, as well as the long pastorates, fail to develop the church in the direction of robust strength and of faithful obedience to the word of the Lord.

It will be readily seen, I think, that the whole pastor system, of whatever grade or shade the pastor may be, is a failure not only in the development of the church, but also in the work of preserving the purity of the worship and in the effort to keep out innovations; for it is itself a grievous departure from the purity of the worship, a corrupting of the simplicity that is in Christ, and one of the worst of all the innovations to be found among us and the weakness and bias it produces tend strongly to the development of every other fad, fancy, and folly that hinder our progress and prevent our success. But many that highly disapprove of the pastor system seem to think it all right to allow a preacher, when they have one with them, to occupy all the time usually allotted to the edification of the brethren. Allow me to ask: What is the standard of right in

our worship of the Lord our God, and by what word or law of his can we lawfully set aside for a single day any part of the worship that he established?

The hireling works for wages, and he will strive to please those he is working for, he will delight their itching ears; but he will not, in time of trouble or danger, risk himself to shield or protect the flock. It would destroy his influence, he says, to get mixed up in any of the fusses of the church; and this may be true if he be not one that is a spiritual man. The hireling is unfit for that kind of work, but it is to his everlasting misfortune that he should be a hireling. He is a man that wants a job, not for the good he can do to others, but for the wages that come to himself. The pastor may or may not be a hireling. I am not able to see that the wages make the hireling. It is the motive that rules the act. How can we conclude that "pastor" and "hireling" are synonymous terms? The evidence that the Lord gives of a hireling is not that he receives wages, but the fact that he cares not for the sheep; and we well know that this is a characteristic of those who work for wages only, and not for the Lord. They are not spiritual men, and they are neither able nor willing to stand by the flock in time of trouble and danger. This failure to care for the sheep is not confined to the regular pastors, but it seems to me that it is much oftener found among the preachers and revivalists, or the irregular pastors. They seem neither able nor willing to help the flock out of trouble, and it seems to me that this is the reason, more than any other, why the people so soon weary of the "preacher" and demand a "pastor." But whether the pastor be regular or irregular, whether he be well paid or poorly paid, and whether he be honest or dishonest, the fact remains that to do a brother's work for him is a damage to that brother; and if any kind of a pastor or preacher is hired, persuaded, or allowed to do the work of a church for them, then a grievous work is done to that church.

Madera, Cal.

H. H. HAWLEY.

Odds and Ends.

"If we suffer, we shall also reign with him." Sidney Lanier, the Southern poet, tells of a woman whom he knew, and counted it a high privilege that he knew her. She had been confined to her bed for twenty years, by a form of spinal disease, which prevented all locomotion. She had to be cared for like a little child, every meal brought to her, every drink of water handed to her, and she was not rich to command service. Surrounded by such circumstances, shut up with such vexing contradictions, she yet was so bright and cheerful that her room was called "Sunnyside." She was so fragile that she was known as the "White Flower," and yet strong men came to her in their trouble for the peace of her smile and the strength of her faith and courage. I recall, in almost every place where I have labored and lived, just such persons who, transfigured by Christ, have lived to bless the world and shame it for its lack of patience, hope, and courage.

Oneness (John 17: 21).—One with him in life—quickened. (1 John 5: 11.) One with him in suffering—"heirs." (Rom. 8: 17.) One with him in death and resurrection—baptized. (Rom. 6: 4, 5.) One with him in service—co-laborers. (2 Cor. 6: 1.) One with him in heart—"no divisions." (1 Cor. 1: 10.) One in spirit and body—members of each other. (1 Cor. 12: 13.) One in love and assurance—knit together. (Phil. 1: 27.) One in conflict as good soldiers. (1 Tim. 6: 12.) Oneness of the Spirit to be kept by us. (Eph. 4: 3.) One with him in place—heaven. (1 Thess. 5: 10; John 14: 3.) "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, . . . and in you all." (Eph. 4: 4-6.)

The Spiritual Man.—Spiritual birth followed by a spiritual life. (John 3: 3.) Spiritual life followed by a spiritual walk. (Gal 5: 16.) Spiritual walk needs spiritual strength. (Eph. 3: 16.) Spiritual strength necessitates spiritual food. (John 6: 51.) Spiritual food requires spiritual appetite. (1 Pet. 2: 2.) Spiritual appetite needs spiritual atmosphere. (Col. 3: 1.) So he quickens, raises, and seats us in heavenly places. (Eph. 2: 6.) The spiritual man puts faith above sight. (2 Cor. 5: 7.) He has nothing in himself, but all in God. (Phil. 4: 13.) He is taught of God to know him. (John 17: 3; 6: 44.) He is drawn of God to love him. (John 12: 32.) He is persuaded of God

to trust him. (Phil. 1: 6.) He is satisfied with God and rejoices in him. (Phil. 4: 4.)

Heaven is not reached by a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

And I count this thing to be grandly true—
That a noble deed is a step toward God,
Lifting the soul from the common clod
To a purer air and a wider view.

"Tacking."—Adverse circumstances are not to be taken as an adverse providence. I was once on the coast of Florida, ten miles from my preaching place, on the other side of the sea, or Indian River. Opposing winds kept us in camp all day Saturday. Hoping for a favoring breeze, we waited until Sunday, but still the wind was adverse. The appointment must be filled, so my companion and I started to town in the very "teeth" of the gale. Being in a sailboat, we had to pursue a zigzag course, or "tack" from side to side. We made a chain of letter "Z's" ten miles long. No mere on-looker could tell whether we were heading for the shore, or whether our goal was a distant point up or down the river. But at last, after traveling thirty miles, we reached our point, ten miles away, having fought and conquered the wind that tried its best to blow us from our course. We harnessed that opposition and made it do our bidding. We made that seeming impediment a stepping-stone to sure success. Like the kite, we were borne on the wings of the wind that fought us. Our whole life is a zigzag course. Every one who has a well-defined purpose in life must make up his mind that the wind will often be against him. Shall he give up? Shall he reef his sails? Shall he lie idly in the bottom of his boat, and say that he will drift with the wind? If circumstances seem adverse to his original purpose, shall he abandon all purpose? For the present the wind appears to be against him, not that he may give up to it, but that he shall develop his wits and his energy in making use of it. A boy of fifteen made up his mind that he would be a professor of science. He started as a typesetter, ran a small grocery, obtained a clerkship, entered college for a scientific course, worked where he could during vacations, became a tutor in a new and rising college, and was finally elected to a professorship. Everybody blamed him for not sticking to one thing, but he had his eye on that professorship from the time he was fifteen years old. He had no money to start with, but he had a fixed purpose. He had to "tack" his vessel, so that he was blamed for being so unstable and fickle; but he was not unstable. He believed that God's hand was in the opposing wind, and that God meant him to find out how to grasp that almighty hand and pull himself along by it.

Through bitter medicine comes health;
From plowing deep, abounding grain;
From white-hot crucibles, golden wealth;
From threatening skies, the grateful rain.

Franklin, Tenn.

GEORGE GOWEN.

A Queen's White Doves.

One of the prettiest features of the installation of Wilhelmina, as Queen of the Netherlands, was the releasing of six thousand carrier pigeons to bear to every part of the low countries the message of joy to the Dutch people that their beloved young queen had really come into her own—had taken her oath of fealty to them and received through their representative their own pledge of loyalty and devotion.

In quaint little towns, where windmills turned and where lazy-looking sailboats drifted up and down canals, Dutch peasants watched for the white-winged messenger whose coming would announce the enthronement of the young girl Holland loves.

In her childhood she was allowed a rare privilege for royal children—to play with other children in the streets. Once, when she was about ten years old, she was enjoying a sleigh ride with her mother, the Queen Regent, and came upon a large group of children, playing snowball.

Wilhelmina asked permission to join the sport, and the royal sleigh stood still for half an hour, "while the future sovereign of the Netherlands was boisterously hitting and being hit by nobody knows who."

Her teachers were charged by her mother to treat her as they would any other schoolgirl. The mother's purpose was to make Wilhelmina just what she is—a sweet, wholesome, healthy, and well-educated Dutch woman.—Exchange.

Miscellany.

PERSONAL.

Brother Joe Foster, of Carter's Creek, was in the office on last Friday.

Prof. Z. McConico, of Franklin, Tenn., was in the office on last Saturday.

Dr. T. J. Hardison, of Jameson, Tenn., was in to see us one day last week.

Brother E. A. Elam, of Bellwood, Tenn., will preach for the church of Christ worshipping on Tenth street next Lord's day.

Brother Paul Slayden, pastor of the church of Christ at Columbia, Tenn., is at Riverside, Wayne County, Tenn., in a meeting.

Brother F. W. Smith has recently returned from Detroit, Mich. He preached one week and baptized one person. He is now in a meeting at Tullahoma, Tenn.

Brother George Gowen, of Lancaster, Ky., has gone to Franklin, Tenn., to accept the place made vacant by the resignation of the former pastor, Brother Hall Calhoun. Brother Gowen stopped over in Nashville, en route to Franklin, and made us a pleasant visit. Brother Calhoun has gone to Henderson, Tenn., to teach in the Georgie Robertson Christian College.

A few days ago, at the home of the writer, Brother T. E. Burke, of Mount Juliet, Tenn., and Miss Cynthia Warren, of Rogana, Tenn., were quietly married in the presence of a few friends. They left immediately for the home of the bridegroom. Both are consecrated members of the church. I join their many friends in wishing for them a long life of usefulness.—L. S. White, Gallatin, Tenn.

I have now taken up Brother McCaleb's work in Kanda Ward. The Lord's Supper is observed each Lord's day by a few brethren. The day school is doing well. About forty children are being educated. Not long since forty-one children were present at one time to be instructed in the Bible. It would have done you good to have seen the eager, glowing face of their teacher, Hatsu San, as she told them the story of Jesus and the woman at the well. Not long afterwards the ready, original answers of the children in the review lesson were very encouraging. An hour is spent in Bible study on each Sunday and each Thursday. Pray for us.—William J. Bishop, Tokyo, Japan.



EDITORIAL.

An old truth is better than a new error.

God sees a vice in us every time we seek to exalt ourselves.

Many people are asking blessings instead of giving thanks.

It is not possible to manufacture ideas by multiplying words.

Lost opportunities make up some of the heaviest burdens of life.

It is a great mistake to neglect duty in trying to please the world.

God does not waste much time with people who will not obey him.

The best preparation for to-morrow is to attend faithfully to duty to-day.

The man who seeks peace without resting in the Lord will never find it.

People who would rather do wrong than suffer wrong never get very close to God.

The best way to keep out of tempta-

tion is to keep busy in the service of the Lord.

The Bible nowhere requires Christians to confess their goodness one to the other.

We sometimes overlook our opportunities while looking at the favors others enjoy.

It does no good to rebuke wrongdoing in others if we apologize for sin in ourselves.

It is better to be censured for doing right than to be complimented for doing wrong.

It is a waste of time to ask God to help you when you are not endeavoring to help yourself.

Those who exaggerate your virtues will probably magnify your faults when behind your back.

We never do much for ourselves until we begin to help other people. "It is more blessed to give than to receive."

Josh Billings was in a New York office one day when an overdressed young man entered. After a few moments' conversation the celebrated humorist said, "Young man, may I ask you how long you have worn that collar?" referring to a collar of prodigious height, of which the youth seemed very proud. With considerable self-satisfaction the young man responded: "Why, a week." "Well, I want to say," drawled Mr. Billings, "that a man who can wear a paper collar for a week ain't good for anything else." The stricture was severe, yet the criticism came very near to being deserved. There are more young men than the victim of Josh Billings' cutting remark of whom it may be said that they are not good for much else than tailors' dummies. It is proper to be well dressed; but clothes are only an incident of life. There are men, we regret to say, in this great land of ours, who boast of wearing half a dozen suits of clothes a day; but it is the only thing they have to boast of. Clothes are not an important part of life. To give to them the time, attention, and money that belong to the worthy interests of a soul is to mark oneself as neither very wise nor very broad. The man who has time to follow all the trifling fashions of the day and to spend hours before his mirror, in his dressing room or at his tailor's, is not the man upon whom the nation or the church can lean very heavily.—Forward.

The people are living too fast. With many life is a daily struggle for existence. Almost daily the expression is to be heard: "The world has gone mad after money." But as people must have money to live comfortably, there is some excuse for them. The masses of the people must spend weary days and sleepless nights in planning, scheming, and executing. I venture the assertion that over half of the people are compelled to plan to make money more than they would like. They must do this or lose their positions of trust and influence. A constant and tremendous strain is made upon both the mental and physical manhood. Poor man! His store of energy is soon exhausted, his nervous system is all shattered, and he perishes for the want of rest. A great French writer asks: "Where are the old calm faces we used to see? Now we see only a dull restlessness, a restless dullness." Still another says: "How rare it is to see those faces that have the stillness as of hushed water in them, the exquisite eyes of a silent blessedness, the luminous beauty of a great peace! The calm faces have gone because the calm life is gone." One cannot have the face of the dream-

er without the dream. Our faces are anxious and careworn because of the restless, uneasy lives we are leading. One cannot have the peaceful brow without the calm soul. We shall never find peace and rest until we conform our lives to the will of God, and thus find perfect rest in the Lord Jesus Christ.

Build thee more stately mansions, O my soul,

As the swift seasons roll!

Leave thy low-vaulted past!

Let each new temple, nobler than the last,

Shut thee from heaven with a dome more vast,

Till thou at length art free,

Leaving thine outgrown shell by life's unresting sea! —O. W. Holmes.

One need of the hour is more personal piety. We do not pray as much as we should. We go to church thinking and talking about business and seldom pray while engaged in business. We do not go to the assembly of the saints to worship, but to gossip, to criticize, to be entertained. Instead of thinking of meeting Jesus there, many go to see others who attend the service. We should go to the place of worship with a happy, cheerful spirit that we can pray, sing, and commune with Christ. The house of the Lord is such a sweet place of peace, rest, and comfort when we go there to meet Jesus and worship God as we should. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." (Rom. 14: 17.)

There is too much worldliness among professed Christians—tattling, gossiping, dancing, card playing, theater going, tipping, gambling, pride, covetousness, cheating, lying, coldness, selfishness, indifference, infidelity, uncleanness, fornication, strifes, seditions, heresies, and revelings. There is too little courage in contending for the faith once delivered to the saints, too great a readiness to compromise the truth for the sake of a vicious peace. We are too slow in warning our friends to flee the wrath to come.

Our homes are not what they should be. Very few good people come out of bad homes. The government, the training, in our homes should be corrected. God's order is reversed. Instead of parents training their children, many parents are led by their children. Nothing can be more important than the home training. The children should be taught Bible stories; parents should pray with them every day and teach them to read the Scriptures morning, noon, and night. We should take more interest in our children's salvation. We teach them only a smattering of God's word. They attend the Bible class for one hour during a week of seven days. In other words, out of one hundred and sixty-eight hours one hour is given to the study of the Bible. We look little after their associates during the week. Much of their time is spent on the streets with bad boys. It is no wonder that many tares are sown in their hearts; the wonder is that they are good at all. Christ has taught us to bring the little children to him in order that he may bless them. He cannot bless them unless we bring them. Those who come to Christ early are usually far more consecrated. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." (Eccles. 12: 1.)

Another great need in the churches is congregational singing. The paid choir, with the ponderous pipe organ, often produces great trouble and confusion in the churches. Operatic sing-

ing by paid singers for the entertainment of the worldly is not a little pleasing to the Lord. Singing is a part of the worship. Every Christian is under obligations to do the best he can in singing with the spirit and the understanding. Good singing stirs the soul and lifts it heavenward. In singing we should sing to glorify God, and not to make an exhibition of our voices.



PUBLISHERS' ITEMS.

The first order through the mail for our new book, "Letters and Sermons of T. B. Larimore," came from Brother A. Foster, Carmen, Manitoba, Canada. Agents have taken advance orders for many copies in Nashville and other places, and we feel hopeful that the first edition will be sold within a few weeks after it is ready for delivery.

"The Relations of God to the World," by Hiram Christopher, A.M., M.D., of St. Joseph, Mo., will soon be issued from our press. We quote the following from the author's preface: "It is the object of the author in the following pages to present some evidence, derived from certain facts and phenomena of the material universe and the life kingdom of the earth, in support of the thought that the forces operating in these departments of nature are but phases or different manifestations of one and the same force—namely, the power of the Creator which he has exerted in effecting special and general purposes which find their realization in the object for which the whole scheme of nature was devised and completed." This book will be neatly and substantially bound in cloth, and will contain 192 pages. It will be sent, postpaid, for \$1.

We have decided to grant agencies for "Letters and Sermons of T. B. Larimore," edited by F. D. Srygley, to agents by counties. This book will be sure to sell and will do great good. It consists of twelve sermons preached in the long meeting which recently closed in Nashville, interspersed with quotations from his private and personal letters, and selections—both prose and poetry—made from books and papers in promiscuous reading during a long period of years. The editor says: "I know it will be ornamental, and I believe it will be both interesting and wholesome reading." In granting territory to agents we of course reserve the right to fill all orders sent direct to us, and orders sent now will be filled in their order as soon as books are ready for delivery, which will be about the middle of May. We want earnest, working agents all over the country. Apply at once for terms.

"Gospel Praise" is the name of a new hymn book edited by A. J. Showalter and E. G. Sewell. We think this will prove to be the best and most popular hymn book we have ever published. It is copyrighted this year, will contain three hundred and twenty pages, and will, we think, be ready for delivery by the last of this month. The Armstrong Company, of Philadelphia, music typographers, write: "We think the book will be a success; as you have so many new compositions and by such good authors of note, we do not see how it can be otherwise." Brother Boyd, of Donelson, Tenn., says: "From even a hasty examination of the new song book, 'Gospel Praise,' I am very much pleased with it. I consider the arrangement of subjects a good feature, the music excellent, and feel quite confident it will be heartily received." Advance orders will be filled just as soon as books are ready for delivery.

Microbes.

The early Christians were not aware that among the manifold objects of God's creation and providential care there was a countless host of the little bugs that now pass under the name "microbes." This fact was left, like destructive criticism, to be discovered in our own scientific age. Now the microbes are as well known as gnats and mosquitoes. It is known, too, that they are widespread and are exceedingly dangerous; for they float in the air, they swim in the water, and we drink them in with our mother's milk. When they once get in us they begin to eat away our vitals, and they bring on all diseases. If we could only keep them out, we might live forever, unless somebody kills us. The doctors have warned us not to spit on the sidewalks, lest our microbes, swarming up from the spittle, be swallowed by some passer-by to the utter ruin of his constitution; and they object to horses and other animals being allowed on the streets, unless we sweep up after them with great care.

Under these circumstances, it ought not to surprise anybody that some among us, who think that religion ought to keep pace with scientific discoveries, have become dreadfully alarmed over some of our ancient religious customs which originated before the discovery of microbes—for example, the custom of passing the same cup of wine to a large number of persons when observing the Lord's Supper. We have always been a little squeamish about drinking out of the same cup with certain persons that we could name; and now, seeing that by doing so there is a risk of our swallowing some of their microbes, the practice has become intolerable. It is true that our Lord appointed it this way; but then he may have forgotten, just at the moment, that he had made all these microbes, and that they were such awful things; or else he thought that, as in the case of our new criticism, the age in which he lived was not prepared for a revelation on the subject, and so he left matters as he found them. Perhaps he reflected that the many millions who were destined to premature graves by swallowing these microbes at the Lord's Supper would die in a good cause, and he therefore left them to their fate until an enlightened age would correct the evil. We have now reached that enlightened age, for the Spirit is still leading us into new truth; and we propose to stop that needless waste of human life by having individual cups from which to drink the wine. If any man cries out against it as being unscriptural, exclusive or finicky, or anything of that sort, we will call him a legalist, a literalist, a Pharisee, a back number, a last year's almanac, and a whole lot of things that we use to silence croakers with.

This is not all. Revolutions, we have learned, never go backward. When the wheels of progress once get up steam behind them they are going to roll on, and the man who gets in the way will be run over. Upon further reflection about these microbes we have been forced to observe that there is just as much danger of swallowing other people's microbes when we pinch a piece from the same bread from which they have pinched as when we drink from the same cup. Microbes come from the tips of the fingers when they are a little soiled or a little sweaty, and we are not going to run the risk of eating any of these. We have not yet completed our plans for avoiding this imminent peril to our lives; but, as we have already secured the manufacture of tiny little individual cups, we shall probably have the bread cut up into nice little cubes, which will be dropped into the little cups, so that we can swallow both at once. This device will charmingly harmonize with the time-saving device, which some of us who hate long services have already adopted, of passing the bread and wine both at once.

Do not be alarmed and cry out, "Innovation!" "Wolf in sheep's clothing!" "Heretic!" or anything of that nature until you hear us a little further. It is a fact, a very alarming fact, strangely overlooked hitherto, that there is a great deal more danger of these microbes when we are baptized in the same water with other people; and we are bound, in all honor and consistency, as well as by a supreme regard to life and health, to put a stop to that.

Here we shall encounter some difficulties; but difficulties are made to be overcome, and we must meet them courageously. At first thought some one may propose, as a remedy, to dispense with baptisteries, and go to outdoor pools and streams; but it only requires a moment's consideration to be reminded that dead dogs, dead cats, and other dead things are constantly thrown into these outdoor waters, and that the very worst of microbes emanate from these.

Moreover, frogs, tadpoles, and snakes frequent these waters, while horses, cows, and hogs go there to drink, and we might get some of their microbes if we are baptized in such places. The remedy seems to be to retain the baptistery, but to have it washed, rinsed and scoured, and fumigated after each individual baptism. This can be done very easily in some of our churches, especially where the preacher is a scientific critic, whose cases of baptism, like angels' visits, are few and far between.

There is another imminent peril to which church people are exposed, and for which science, in God's own good time, has furnished a remedy. It is the peril consequent on a large number of persons being shut up together for an hour or two in the same room and breathing the same air. On such occasions a swarm of these mischievous microbes keeps rushing out of every man's mouth with every breath he exhales, and the air gets so full of them that sometimes we can smell them. This is far more perilous than drinking of the same cup, breaking pieces from the same loaf of bread, or being baptized in the same water. This must be remedied, and the Heaven-sent remedy to which I have made reference is the telephone. We will supply every family with one of these instruments, so that they can assemble in their own parlors, at the appointed hour, and listen, while the preacher, alone in his parlor—for we shall need no meetinghouse then—stands in the middle of the floor and talks into the other ends of these instruments.

There may be some defects in this scheme as yet; for all schemes, even those invented by inspired men and by Christ himself, are found by experience to need improvement as men become more enlightened; but progress is the law of religion as well as of nature, and we cannot doubt that in the progress of religious evolution all defects will finally be removed, and the fittest will survive.

Good-by to the old conceit of restoring primitive Christianity!—J. W. McGarvey, in *Christian Standard*.

The Fellowship. No. 6.

The extension of fellowship beyond the bounds of light, so as to admit in Christian assemblies wicked persons, is a great hindrance to the fellowship of faith, especially that part of it which pertains to contributing to the relief of the poor.

Let the assemblies be purged of idolaters, fornicators, extortioners, revilers; effeminate, covetous persons; liars, lovers of pleasures, idlers, tattlers, busy-bodies in other men's matters, etc., and the poor among them will receive a more generous support.

But the question is: How can we purge the assemblies and so remove this hindrance to New Testament fellowship? It used to be a common practice among denominations to turn those judged unworthy of fellowship out of the church, to exclude them from the local congregation, to excommunicate them from the folds of the denomination. The doctrine and practice on this subject have not been changed, except that there is an evident decline in the practical application of this sort of denominational discipline. Exclusions for heresy and immorality are not so common as formerly. The process of exclusion, though somewhat different in different denominations, is generally carried out in the regular meetings at the house of worship, or fixed place of meeting, and is done by reading out the party tried as unworthy of fellowship and as therefore withdrawn from and to be no longer recognized as a member of that church. Thus his connection is severed with the church in which he held membership. I have never felt able to give the scriptures which authorized the above process, and the course has long been questionable with me; and upon my best study of the subject and in the light of what appears to me clearly taught in the holy Scriptures I am fully convinced that the above process of exclusion or withdrawal of fellowship is unauthorized by Jesus Christ. The Scriptures do not authorize any church to exclude members from the church, and, as a matter of course, do not reveal any course of action in so doing. Men cannot put people into the church, and hence cannot turn them out. The Lord adds the saved to the church (Acts 2: 47), and he alone can put them out. "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away." (John 15: 1, 2.)

Any church that takes action against its own members and turns them out for any cause is a sect, a human institution, a denomination, and not the one body of Christ. From this body God himself does the turning out. Men cannot turn people out of that into which they cannot bring them.

But there is something authorized of which men do have control and from which they can exclude people. They are authorized to meet together, to form assemblies. The assemblies they create under divine instruction, and from these they can exclude people. "Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." (Heb. 10: 24, 25.) "The disciples came together to break bread." (Acts 20: 7.) "When therefore ye assemble yourselves together, it is not possible to eat the Lord's Supper." (1 Cor. 11: 20, R. V.) "If there come unto your assembly." (James 2: 2.) God creates the church, which is the gathering together of the saved in Christ; men create assemblies in this church. They can go to or refuse to go to these meetings, and they can put people out of these assemblies. "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. . . . But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person." (1 Cor. 5: 7-13.)

It is evident that this passage makes Christians responsible for the character of persons they associate with in the assemblies where they keep the feasts of the Lord. It is equally evident that putting wicked persons out from among themselves, purging out the old leaven, has no reference to turning people out of the church, but to keeping them out of their assemblies. Christians cannot turn people out of the church, but they can avoid them in making up their assemblies.

They are not told to turn people out of the church, but they are told to dissociate themselves from wicked professors and avoid them. From the proud, perverse, and corrupt the divine admonition is: "Withdraw thyself." (1 Tim. 6: 5.) In another place the same apostle describes a dangerous class which have "a form of godliness, by denying the power thereof," and his exhortation is: "From such turn away." (2 Tim. 3: 5.) "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." (2 Thess. 3: 6.) "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." (2 Thess. 3: 14, 15.) "A man that is a heretic after the first and second admonition reject ["refuse," R. V.]; knowing that he that is such is subverted, and sinneth, being condemned of himself." (Tit. 3: 10, 11.) "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." (Rom. 16: 17.)

There is nothing here about turning people out of or excluding from the church, which is the body of Christ; but to keep them out of the assemblies by avoidance is clearly expressed. The assemblies that keep the feast appointed in the house of God, which is the Lord's Supper, are in the closest association, and are required to be purged of wicked members.

The practice of these scriptures is by no means realized among the denominations. They turn people out of the church, a thing they are not told to do and which it is utterly out of their power to do, and admit all sorts in their assemblies where they are associated to keep the feast, a thing they are told not to do. They leave undone the things they are commanded to do, and do what they are not told to do and which it is impossible for them to do in a New Testament church.

Disobedience to these scriptures hinders New Testament fellowship, inasmuch as it is a fellowship in light. "If we walk in the light, as he is in the light, we have fellowship one with another."

Shelbyville, Tenn.

W. L. BUTLER.

The benefit we receive must be rendered again, line for line, cent for cent, deed for deed, to somebody. Beware of too much good staying in your hand. It will fast corrupt. Pay it away quickly in some sort.—Emerson.

Home Reading.

THE CHANTINGS OF CHANTICLEER.

It was half past twelve o'clock, on a warm spring day, and doors and windows were wide open in the little kitchen where Mr. Brockway and his two daughters were eating their dinner. Of this fact a very large number of flies had taken advantage, and they seemed to be under the impression that the meal had been prepared entirely for their benefit.

Mr. Brockway was a patient man, and it was not easy for him to put his thoughts into words; so it did not occur to him to grumble, and Annie, the elder daughter, was thinking of various things, and accepted the flies as merely a necessary part of that which she considered her very hard life. Ever since her mother died, two years ago, and just when Annie was thirteen years old, she had "kept house," after a fashion, for her father and younger sister, but her heart was not in her work.

Little Betty, who was only eight years old, and "small for her age," as the neighbors said, found no trouble about giving words to her thoughts. "I do believe these flies think they're the folks and we're the flies!" she said, crossly. "I don't see why we've got to be pestered so!"

Mr Brockway looked up, and smiled across the table at his little daughter, with the slow, kindly smile which always, as she put it, "uncrossed" her. "We haven't," he said. And then he finished his dinner, and, as he had a few minutes to spare before he went back to his carpentering, he filled the wood box for Annie and set beside it a little basket of lightwood kindlings.

Betty danced about him as he did it, and a sudden memory made her laugh. "O, father," she said, "one of the girls at school told us such a funny thing this morning! Just come here a minute—you come, too, sister—and listen!"

They stood together at the door, and for a moment there was nothing but silence; then, from far away across the fields, came the long, high crow of a cock; presently a nearer one answered him; and then the proud Shanghai, master of their own chicken yard, took up the strain, with a crow so long drawn out and full of self-importance that they all three laughed.

"Now, father, sister, do you know what they're saying?" asked Betty, eagerly, and, without waiting for them even to guess, she answered her own question: "That way-off one, that crowed first, says, 'Woman rules here!' and then the one that was a little nearer says, 'So she does here!' and our Dewey finishes up—he says: 'So she does ev-er-y-where!'"

Betty's clear, high little voice rose in a very fair imitation of a crow, and her father and sister both laughed heartily.

"Is it true, father?" asked Betty, as he turned to reach his hat from the peg behind the door.

"Well," he said, consideringly, "I should say that, in a sense, it is—in a sense, yes, it's quite true! But she doesn't rule where I'm due in ten minutes; the boss rules there, and he might rule me out if I was late; so come on, little 'woman-rules-here,' if you're going as far as the schoolhouse with me."

Betty clapped her old straw hat on a head of hair which sadly needed brushing and danced after him down the garden walk; then she ran back and put her head in at the kitchen window long enough to say, "Annie, why can't you 'rule here,' the way mother did?" and then she was gone, before her sister could answer her.

But she would have been obliged to wait long for the answer to that question. Just as one vivid ray of sunlight will show the dust in a dark corner, it pierced through the other thoughts in Annie's heart, and would not be shut out.

The few dishes which had been used for the comfortless dinner were soon washed and put away, and then Annie stood, irresolute, in the middle of the not very orderly kitchen. Although the wood fire had been allowed to go out as soon as the dinner was cooked, the room was still uncomfortably warm, while the little darkened parlor, as she knew, was delightfully cool. She had intended to spend the early afternoon practicing her last music lesson, and, later to visit one of her school friends, with whom she had many talks about life as it was and as they would like it to be—talks which always left them both more discontented than they had been before, yet gave no help toward the fulfillment of their wishes.

Annie's mother had been her first music teacher, and it had only been within the last few months that the young girl had found a way to earn a little "ex-

tra" money, enough to take one music lesson a week. She had no especial gift, but she played quite nicely, and they all sung; she knew that the Sunday evening "sings" were her father's chief pleasures.

"So it can't be wrong," she said to herself, speaking quite aloud in her earnestness, "to take the lessons and practice. Father was more than willing; he said he was only sorry he couldn't give me the money himself. It's just a puzzle, and somehow saying my prayers doesn't seem to help a bit. If only mother—"

A sob rose in her throat and stopped her speech. But a little light had come with that dear memory. Would "mother" have left the kitchen like that and practiced and made visits, with no idea as to what was going to be for father's supper?

Annie's face grew resolute. She pulled her sweeping cap firmly down over her hair and swept and dusted that kitchen thoroughly. Then she darkened it, as an inducement to the flies to visit elsewhere, and went and sat down in the parlor to think before she did anything else. What came first? Supper. Yes, she could make the fire now, instead of late in the afternoon, and boil some potatoes and the end of the ham, and make the tea for her father; there was a lemon in the pantry, and the tea would be, not cool, but really cold, by tea time, if she put it in the cellar, for it was only two o'clock. Potato salad and cold ham and some of the little onions from the garden would give her father and Betty a real "company tea;" she would go and get some milk for Betty, for the child had eaten scarcely any dinner.

She wondered a little, as she briskly carried out her plans, why she felt so much more contented than she usually did when she was working. All was done by half past three o'clock, and she was very warm and a little tired; but, as she worked, a sudden thought had visited her, and she meant to follow its leading.

She no longer went to Sunday school, but she had never ceased to love and admire the teacher in whose class she had spent most of her time there. Would Miss Birchfield think it was "queer," she wondered, if she should follow the impulse which had come to her and go for a talk over her troubled thoughts? No; it was certain that she would not.

So Annie washed and dressed herself speedily, but very carefully. Miss Birchfield was at home, on the large, cool veranda behind the house, and she did not think it the least "queer." She listened with affectionate interest to Annie's somewhat mixed-up account of things, and laughed as heartily as Mr. Brockway and Annie had laughed at the "woman-rules-here" part of it.

"And father said two things that bothered me," concluded Annie. "When Betty said she didn't see why we had to be pestered so, he said, 'We haven't'; and about the crowing, when Betty asked him if it was true, he said it was 'in a sense.' But it just seems to me that I can't let things go as I've been doing, any longer, and yet—O, Miss Birchfield, won't you just say it all out clearly, the way you used to do when anything in the lesson puzzled us?"

"I am not sure that I can, dear, but I will try, and you must help me," said Miss Birchfield; and then she sat still, thinking, for several minutes. "I do not know your father very well," she said, at last, "but I have always liked his face; it is so good, and patient, and gentle; and so I think he meant, when he said, 'We haven't,' that we must not let ourselves be 'pestered'; but, if I were you, I would look a little farther. A great many of the 'pesters' over which we fret could be changed and made less, and even, sometimes, entirely removed, if we would think them out, as we would if we were studying a hard lesson, instead of just worrying about them. Plant that little seed in your heart, dear, and tell me, by and by, what comes of it. As for our 'ruling' here and there and everywhere, we certainly do, 'in a sense,' as your father said, whether we mean to or not. Just to take one little instance—women do a good deal of the cooking that is done in this world, but I wonder how many of them think how much more it might mean than just the bare satisfying of hunger. A wise and witty man has said that some of the gloomy books about religion, which were written in the early days of New England, ought to be labeled 'Pie Crust,' because, when people live largely on indigestible food, they think, after a while, that the dark and uncomfortable state of mind which comes from a wrong state of body is a real thing, and not just an effect."

Annie felt the color deepening in her face. Had Miss Birchfield guessed, she wondered, guiltily, that the bread was sometimes tough and heavy, and things which might have been pleasant food only just eat-

able? And could Betty's sudden explosions of temper sometimes be caused by uncomfortable feelings which she herself did not understand?

The tall clock which stood in the wide hall slowly struck five, and Annie reluctantly rose to go.

"Must you go, now?" said Miss Birchfield, holding Annie's hand in a kind clasp which somehow seemed strengthening. "I suppose you must, though, for Betty will be at home by this time, and you will not like to keep your father waiting for his tea after such a long, warm day. But we haven't half finished. I cannot come this week, but next week I am coming to see you, and, meanwhile, I think, I am sure, that you have enough for a clew to lead you on to some of your 'next things,' and you will not forget, dear child, that nothing is too small to need the 'ever-present help.'"

It seemed to poor Annie that Betty's question, as they sat down to the cool and pleasant supper, "Why, did you ask somebody to tea, and didn't they come?" was a very keen reproach, and her heart was full of grateful love to her father when, after a glance at her distressed face, he answered for her: "I think she has all the company she was expecting, little 'woman-rules-here.'"—Margaret Vandegrift, in the Young Christian Soldier.

WHAT BECOMES OF THEM?

Down in the Treasury Department at Washington there is a queer machine with a queer name. They call it the "macerater." The business of this machine is to receive all the old bank bills and other forms of paper money that are worn out or to be used no more and grind them to pulp. The machine is round and is provided inside with jaws that grind and grind and grind until nothing is left of the once beautiful and valuable notes except a mass of soft gray paper. Every year an astonishing number of bills is thus put out of existence.

Watching this machine as it swiftly does its work, I cannot help thinking about the maceraters that destroy so many of our boys and girls every year. What are some of these destructive machines? One of the most terrible is the saloon. Only the other day we were told about a little girl who was arrested in one of our great cities for being drunk. Who knows how many go that way each year?

Then, evil companions destroy many more. Nights on the street lead still more to ruin. Sabbath breaking and bad books are also spoiling hosts of boys and girls.

The machine I have been telling you about at Washington is only set in operation now and then when a great many bills have been saved up; but the maceraters that destroy our youth never cease to grind by day and night.

The bank note cannot escape its fate. If put into the mill, it must be turned into pulp; but boys and girls can escape the things that tend to injure them. They can keep out of the saloon; they can shun bad companions; they can read only good books and papers; they can be true to the right. If they do avoid these dangers, they may be sure of reaching an honest, earnest, and helpful manhood.—Our Boys and Girls.

The church shows true courage when there is a willingness to obey the Lord by making an effort to preach the gospel to every creature; but how much like the ten spies have been most Christians—only a few Calebs to enter the promised land of victory and rejoicing!—Exchange.

When a young woman gives up the pleasures of society and the association of cultured people that she may go to her ignorant and degraded sisters of other lands to tell them about Jesus, she shows the meaning of true courage.—Our Young Folks.

It is true courage when a few who love the Lord will say that "although there are giants of difficulty and great walls of prejudice in our way, we are going to have a church in this city."—Selected.

When a young man turns his back upon earthly fame and fortune that he may spend his life among the heathen, he shows the highest type of courage.—Exchange.

When a boy or girl can endure an insult and keep silent under it, it is true courage.—Selected.

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Editorial.

CHANGING GOD'S APPOINTMENTS.

[The following article is from the Nashville American of April 22, 1900.]

To add to, take from, or change the order of God in any way, or to displace his appointments with the inventions of man, has in all ages and in all countries caused division and strife among the people of God. How does God regard it? God is the only law-maker for his people. It requires the same authority to repeal, amend, or modify a law that it takes to enact it. For any other than the lawmaking power to repeal or modify a law is to usurp the authority of the lawmaking power; for any person or body to seek to change or modify his laws or institutions is to usurp the prerogative of God.

In the law given by Moses, the great fundamental law of the universe, as interpreted by Jesus Christ, is: "Thou shalt worship the Lord thy God, and him only shalt thou serve." This limits all service to the things required by God, and stamps all service not required by God with the brand of disloyalty to God. This is the first great law of the universe: God is the omnipotent and only ruler of the universe. Man is so prone to set aside God's appointments with his own wisdom, he is continually warned of his danger. "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." (Deut. 4: 2.) This implies if anything is added to or taken from the law of God, it ceases to be his law, and to observe the changed law is not to obey God. "Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes." (Deut. 12: 8.) The idea now so popular, that men are safe when they do what they believe right, prevailed among the children of Israel. This thought flatters men, so at all times has been popular with them; but it is not pleasing to God.

Man cannot do what he believes to be wrong, yet his own idea of right is not the standard. God's will, what is right in the eyes of God, is the only standard by which man's thoughts must be tested and to which they must be conformed. So Moses concludes this chapter with the rule: "What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it."

God established among the children of Israel the government of judges. The sons of Samuel succeeded as judges. They "turned aside after lucre, and took bribes, and perverted judgment." The people were dissatisfied and asked for a king instead of judges. It grieved Samuel. But the Lord told them: "They have rejected me, that I should not reign over them." To seek to change the order of God, even when perverted and prostituted to defeat the very end it was established to promote, was to reject God as their ruler.

God commanded Saul: "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." (1 Sam. 15: 3.) "And he took Agag the king of the Amalekites alive,

and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but everything that was vile and refuse, that they destroyed utterly." (Verses 8, 9.) Verse 15 tells: They "spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed." In executing the command they found fat cattle and sheep. Under their order of worship, the sacrifice of such animals would be acceptable worship to God in his own land. They concluded it would bring more honor to God to take these animals to Israel and there sacrifice them to God. The law would be changed in a nonessential point and greater honors would be given God. But Samuel said: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. . . . Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." (Verses 22, 23.) No sacrifice or offering man can bring to God will be accepted in lieu of obedience. Indeed, God will accept no offering from him who sets aside or changes the law of God, even when done to honor him. "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him." (Eccles. 3: 14.) "The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight." (Prov. 15: 8.) "He that turneth away his ear from hearing the law, even his prayer shall be abomination." (Prov. 28: 9.)

Jesus Christ introduced his teaching with the Sermon on the Mount: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7: 21-23.) The context shows he means, "Not every one that worships me 'as Lord, Lord,' shall enter into heaven; but that many who think they do these wonderful works in his name are so fearfully deceiving themselves that only the sentence, at the last day, 'Depart from me, ye that work iniquity,' will undeceive them. He adds: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: . . . and every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand." (Verses 24-27.) He presents the custom of washing the hands before eating which the Jews observed as a religious service. Observed as an act of cleanliness, it was commendable, and had grown out of the laws of cleanliness given by Moses. They had changed it into a religious service. As an act of cleanliness, it pleased God; as an act of worship, it was sin. So the disciples of Jesus had ceased to observe it. The scribes and Pharisees asked Jesus: "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." (Matt. 15: 2.) He responded, "Why do ye also transgress the commandment of God by your tradition?" and warns them: "In vain they do worship me, teaching for doctrines the commandments of men." (Verse 9.) To add things to the worship of God, no matter how harmless in themselves, is sin against God, and he who consciously does this vitiates all the service he renders. Jesus adds, by way of warning: "If the blind lead the blind, both shall fall into the ditch." "Every plant, which my heavenly Father hath not planted, shall be rooted up." Everything added to the worship of God by human hands must be rooted up and destroyed. God can be served only in his own appointments.

Jesus prayed "for them also which shall believe on me through their [the apostles'] word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17: 20, 21.) Jesus certainly means parties among his followers would hinder the world from believing that God sent him. Then the Holy Spirit, through the apostles, warned them against divisions. "While one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" (1 Cor. 3: 4; see also 1 Cor. 1: 12, 13.) "So we, being many, are one body in Christ. . . . Be of the same mind one toward another." (Rom. 12: 5-16.) "With one mind and one mouth glorify God." (Rom. 15: 6.) "The body is one. . . . There should be no schism [division] in the body."

(1 Cor. 12: 12-25.) "Ye are all one in Christ Jesus." (Gal. 3: 28.) That "he might gather together in one all things in Christ, . . . which is his body." (Eph. 1: 10-23.) "Hath broken down the middle wall of partition, . . . that he might reconcile both unto God in one body by the cross. . . . In whom ye also are builded together for a habitation of God through the Spirit." (Eph. 2: 14-22.) "Endeavoring to keep the unity of the Spirit in the bond of peace."

"Why, as though living in the world, are ye subject to ordinances, (touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men?" (Col. 2: 20-22.) Then the Bible closes with the caution: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." To make the first last, death and suffering and ruin came upon the whole world through our first parents thinking they could change the law of God so as to bring greater good to man. Eve was deceived, but as really believed what she did would bring good to man as ever man or woman did. Her thinking it would bring good did not make it so. All the sufferings of earth flow from this mistake, and should warn us all that it is a fearful sin against God to change or modify his appointments or his laws. He is God, and he alone. Man's province is to learn his will and do it. When "we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1: 7.)

D. L.

ISAAC C. SEWELL.

Isaac C. Sewell was born on June 6, 1822, in Overton County, Tenn. His father and mother were Stephen and Annie Sewell. Fourteen children were born to them, twelve of whom grew to maturity. They possessed but little means and trained their children to habits of industry and frugality. The Sewells were a religious family. Stephen Sewell and his wife were Baptists. A brother of Stephen, W. D. Sewell, was a Baptist preacher. The children of Stephen Sewell became members of the church early. The older ones, including Isaac, became members of the Baptist Church. Jesse, an older brother of Isaac, began to preach as a Baptist. A still older brother, William B., had married a member of the church of Christ, was much thrown with the disciples, and became enamored of their plea to return to the Bible as the only rule of faith and action in religion. He was tried and excluded from the Baptist Church for heresy. Jesse took no part in the public trial, but undertook privately to show William he was wrong. They met, discussed the questions of the sufficiency of the word of God, the work of the Holy Spirit, human creeds and confessions of faith, and the doctrine of total hereditary depravity. These discussions were kept up, from time to time, for several weeks. They had their effect on Jesse and the younger brothers.

Jesse, though quite young, studied the Bible closely, and began to preach the word of God. This was an unusual style of preaching. To illustrate the feeling among Baptist preachers, Brother Sewell and another Baptist preacher went together to preach at a certain place. Brother Sewell carried his Bible with him. The other preacher said: "Brother Sewell, I am sorry to see you carry that book with you to church." Brother Sewell asked: "Why so?" The preacher said, "I am afraid the people will think we learn our sermons out of it"—the very thing Brother Sewell was trying then to do, and gloried in as long as he lived. Jesse was soon tried for heresy and excluded from the Baptist Church. Isaac was young and had taken no active part in the trial of Jesse; but he had been an intensely interested hearer of all that passed, and down to old age he could repeat the positions taken, the arguments, and even the very expressions, used by those engaging in the discussions. So, when Jesse was excluded, Isaac arose and asked that his name be taken from the list also; so sentence of exclusion was passed on him at the same time. Both Jesse and Isaac had been baptized while quite young; but, thinking they had not sufficiently clear conceptions of the scripture teaching on the subject, they were both baptized again. While not sympathizing with the party spirit of the modern rebaptists, they both held through life that there should be a clear understanding of the duties and obligations assumed in being buried with Christ.

After Isaac saw the truth he was a diligent student of the Bible, to learn what it taught, not to support

a theory. The Bible was the book of his constant study, and I have known few persons that could quote more scripture or better understand its teachings. I do not know how long before he began to preach publicly himself, but it was not long. He continued to work so long as he was able. He was not so fluent a speaker, had not so melodious a voice, nor was he so sympathetic in his preaching, as his brothers; but none of them surpassed him in his knowledge of the Scriptures nor in the clearness of his presentation of it. He was not so active in his temperament, but he preached much through Middle Tennessee. He planted a number of churches, among which was the church of Christ at Lebanon, Tenn. Some twenty years ago he went to West Tennessee and purchased a home near Reelfoot Lake, since which time his preaching was chiefly in West Tennessee. He was economical and careful in his habits, punctilious not to incur debts or obligations he could not meet, and was anxious to do good with what means he obtained. During his life he contributed two hundred dollars at one time to the Fanning Orphan School, and willed that his land should be sold and invested and the proceeds go to the Orphan School so long as it remained in operation, conducted by the disciples of Christ.

Brother Sewell never married, but was strong in his attachments for his friends and brethren and the places in which he had lived. He was partially paralyzed some years ago, after which he spoke and moved about with difficulty. A year or two since, realizing his end on earth could not be far off, he returned to his native county, and died at the home of his nephew, Ed. Sewell, on March 30, 1900, near where he was born and reared to manhood. He was nearly seventy-eight years old. Though not aggressive in his temperament or offensive in his style, he was always decided and firm in his convictions and was always on the side of truth and right. For such God has a place of honor and trust in reservation at his own right hand. D. L.

INSPIRATION.

[This article appeared in the American of April 30, 1900.]

It is frankly conceded that the subject of inspiration is not only one of very great importance, but also a very difficult one. Indeed, there is no subject on which one is in more danger of saying unwise, hurtful, and unwarranted things.

It is assumed by some that Homer and Shakespeare were inspired as well as Isaiah, and Calvin as well as Paul. If this be true, the Bible is no more than any good, wise, and moral human production.

I must beg leave to dissent most earnestly from the following view of inspiration: "As to the nature of divine inspiration, doubtless all agree that it is the Spirit or power of God working with or through us, and that this Spirit of God was of old and is now imparted to each and every acceptable child of God. Lastly, we believe that the entire body of Christian principles and divine laws center in Christ and cluster around his teachings, and that the office of the apostles in their letters to the churches was only that of giving practical application to the broad ethics of Christ to carry the general into special details of everyday life—precisely the office of our present-day ministers and teachers of the gospel."

This conception of inspiration makes any good preacher of the gospel as much inspired as was John or Paul. Accepting the above as a correct premise from which to reason, we could not successfully combat error in any form. Mormonism, Mohammedanism, and every other ism lay claim to inspiration. Men claiming inspiration are teaching doctrines as contradictory and antagonistic as virtue and vice, truth and falsehood, heaven and hell. Can all be inspired, though claiming to be very devout and moral? Such ideas of inspiration make it a myth and reduce the authority of the apostles to an equality with that of the Mormon elder.

What is inspiration? The Century Dictionary defines: "In theology, an influence directly and immediately exerted by the Spirit of God upon the soul of man; in Christian theology, used especially with reference to the Old and New Testaments, regarded as written under the direct influence of God exercised upon the thoughts and feelings of the writers." In the most general sense I would define inspiration to be a divine and miraculous illumination and guidance of the human mind. This being true, it was not possible for the apostles and prophets to teach error. Sometimes the words were inspired, and not the thought; sometimes the thoughts, and not the words. Peter did not himself understand all the

Spirit spoke through him on the day of Pentecost. While he said, "The promise is unto . . . all that are afar off," he would not preach the gospel to the Gentiles until convinced by a miracle that he should do so. The prophets often did not understand their own prophecies. In such cases they were inspired to write, and not to know.

The writers of the Bible were men possessed of "common sense" as other men. They understood, felt, and resolved as did other men. Consciousness, intuition, experience, and reason did the same for them as they did for other people. But the Holy Spirit was ever present with them to guide them into all truth. When brought before rulers and their lives were threatened, they were not to take any thought or to be anxious for their lives, for the Holy Spirit should teach them what to say. All would be anxious under such circumstances now, and must take thought about what they should say. Why? Because they are not inspired. It was said to them: "For it is not ye that speak, but the Spirit of your Father which speaketh in you." (Matt. 10: 20.) "Holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1: 21.)

This leads me to the affirmation that the holy Scriptures are inspired of God. By these we mean the thirty-nine books of the Old Testament and the twenty-seven books of the New Testament. All errors of transcription, all interpolations, and all apocryphal portions are excluded as forming no part of the Bible.

1. My first proof is found in the nature of the things written. The writers did not and could not understand much they wrote, hence God must have written through them. Any one who reads the Bible is convinced that the writers were under some restraining influence. The Bible is as remarkable for its silence as for its wonderful revelations. There is no gratification of idle curiosity or wonder. When we consider how intense the longing to peer into the future, how great the desire to know the unseen, and how readily false prophets yield to this desire, and yet reflect on the silence of prophets and apostles concerning these matters of so keen interest, we are forced to the conclusion they were guided by a super-human power.

For example, who has not been curious to know something more of the youth and childhood of Jesus? Yet the evangelists make no effort to gratify this curiosity. This was a restraint in the writing, and not in the knowing.

Another proof of the inspiration of the Scriptures is the manner in which the writers portray alike the virtues and vices of those of whom they write. There is no effort made to throw the mantle of charity over David's sin; no apology made for Peter, who denied his Lord. When Barnabas is at fault, inspiration allows him thus to stand out on the canvas, without seeking to cover up his mistake. For a wise purpose inspiration mentions their faults to us that we may avoid them. As they made mistakes, so we are encouraged not to despair in the midst of the conflicts of life. The Holy Spirit did not compel them to do right, as this would have robbed them of individual responsibility; but he never permitted them to teach error, as this would have involved the human family in ruin.

How differently do all biographers act now! If the biographer is under the influence of love, he paints the subject as large as life and as pure as an angel; if hatred be the controlling passion, he makes the same as black as hell. Again, the marvelous unity of the Bible implies a oneness of authorship; as the variety of style indicates a variety of writers, so does this unity of thought, plan, and language indicate a divine guidance.

The unity of the Bible is of itself a miracle. Everett says: "Forty different writers, in various countries, during sixteen centuries, and under varying circumstances of civilization, freedom, and tribal prejudice, produce sixty-six treatises in differing languages, and on many subjects, prose and poetry, history and philosophy, law and morals, and yet they all unite in presenting one grand system of religion—a system beginning with the creation and ending with the consummation of human history.

Is such oneness in the religious world to-day? Where is the unity of the present-day inspiration? We have all sorts of men teaching all sorts of doctrine, all claiming to be equally inspired. Suffice it to say this confusion does not come from the Bible.

2. The Bible is inspired because the men who wrote it were inspired. Moses could never have written as he did of creation without inspiration. The apostles spoke with tongues, worked miracles, and performed wonder after wonder. They could not have done this without God's help.

They were baptized in the Holy Spirit to enable them to represent the claims of Jesus, infallibly.

Before the baptism of the Holy Spirit they were not permitted to tell any man that Jesus was the Christ. Those who claim the baptism of the Holy Spirit and inspiration now should make good their contention by healing the sick, raising the dead, and speaking, without education, all the languages of earth.

3. The testimony of Christ and his apostles is another proof of the inspiration of the Scriptures. Christ has filled the hearts of men for over eighteen centuries. His religion has proved beneficial to all ages, nations, temperaments, and conditions. Wherever Christ and his religion have gone the world has been elevated, made happier and purer. His religion has done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortations of moralists.

There is no conflict of doctrine between Christ and his apostles. While he had all authority in heaven and in earth, he did not organize his kingdom, but gave that into the hands of his apostles. He sent them the Spirit to guide them in this work. He said to them: "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." (Luke 10: 16.)

4. The fourth argument is the testimony of the writers themselves. The writings of these men give evidence that they were good and true. They claim to have written by the guidance of the Holy Spirit. Isaiah, Zechariah, Malachi, Paul, and Peter all wrote as God inspired them.

Many scriptures could be quoted to show this. Paul says of himself: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2: 4, 5.) Paul then taught the Corinthians the wisdom of God which the Holy Spirit revealed unto him. Paul closes a very valuable series of statements by saying: "We have the mind of Christ." J. C. M'QUIDDY.

A REQUEST.

All subscribers whose subscription is past due are earnestly requested to pay their subscription to one year in advance. This sum does not amount to much with each subscriber, but the aggregate is considerable to us. Besides, subscribers who keep their subscription paid in advance, as a rule, enjoy reading their papers more than those who do not. Promptness on the part of subscribers helps to lighten the burdens of editors, publishers, and bookkeepers. The burdens of those who have the management of a paper are not a few.

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We are like soldiers in a vast, widely extended battlefield wrapped in obscurity, of which we seem utterly powerless to control the issues; but we are responsible for our own part—whatever goes on elsewhere—let us not fail in that. The changes of the world which men think they are bringing about are in the hands of God. With him, when we have done our duty, let us leave them.—Boys' Lantern.

Obituaries.

[Obituaries are limited to 250 words and signature. Poetry cannot be printed. Obituaries exceeding 250 words will be reduced to the limit, unless accompanied by one cent per word for the excess.—Editors.]

WORLEY.

Sister Caroline Worley departed this life on February 27, 1900. She was about fifty-six years of age. Sister Worley had been a member of the church of Christ for a number of years, and lived a consistent member. She leaves a husband and six children to mourn their loss. She was reared in Maury County, Tenn., and came to Arkansas about ten years ago. Let us all strive to meet Sister Worley; and may the Father be merciful to the bereaved ones: NATHAN CATHEY.

Blackton, Ark.

BARNETT.

Nelly A. Barnett was born on April 12, 1848; married J. W. Barnett on March 2, 1865; obeyed the gospel in 1880, while living in Lauderdale County, Ala.; and died on March 24, 1900, at her home at Blue Ridge, Tex. She was a loving and faithful wife, a kind and affectionate mother, and a true and tried disciple of the meek and lowly Jesus. Her daughter had preceded her to the spirit world just a few days. A few more days and we will all pass over the river. "The time is short; it remaineth, that both they that have wives be as though they had none."

THOMAS E. MILHOLLAND.

TRAMMEL.

J. M. D. Trammel was born on June 10, 1864, and died on May 23, 1899. Brother Trammel lacked but little of being thirty-six years old when the unrelenting disease—consumption—claimed him for a victim, at Italy, Tex. He leaves a wife and two children and a host of relatives to mourn his untimely death. His companion of only a few years is the daughter of our dear brother, A. C. Borden, who has done so much preaching in Central, Eastern, and Southern Texas in the past fifteen or twenty years. Brother Trammel was a member of the church of Christ, and, so far as known, was a consistent and earnest Christian, and his loved ones are assured of meeting him on the banks of the crystal stream in the paradise of God. The loving father and husband, the kind friend and dutiful son, the affectionate brother and earnest Christian has finished his earthly career, and invites, by his example, all his loved ones to follow on in the footsteps of Jesus, that there may be a joyous meeting and unending union in the mansions prepared by God's own hand.

A. T. SEITZ.

Italy, Tex.

Firm Foundation please copy.

HARRELL.

David J. Harrell was born on August 26, 1826, and died on January 31, 1900, after a long and painful illness. His wife preceded him to the grave about thirty-two years. He had been sick so long that death came as a relief. He had belonged to the church of Christ about twenty-five years. He leaves four children: Mary Smith, David Harrell, Orlena Kyeager, and Willis Harrell. All but one are members of the church of Christ, and I pray that he soon shall be. Brother Harrell was humble and meek in life. He real-

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ized, as well as his friends, that his life work was done and the end was drawing nigh. While clinging to life with all the vigor of a strong interest in its activeness, he faced death with a calm submission and breathed his last in the assured faith of a bright immortality. His remains were laid to rest in the family burying ground. There the flowers of spring will bloom in beauty above his sleeping dust, the earth will decay, and the heavens will be rolled back in a scroll; but his spirit will live when the universe shall be no more. (Mrs.) N. O. KREAGER. Sherman, Tex.

COPELAND.

Sister M. J. M. Copeland was born near Clyattville, Ga., on March 17, 1873, and was married to Brother P. D. Copeland on January 21, 1891. During the summer of 1892 she obeyed the gospel, and from then until the day of her death she lived a devoted wife and a consecrated Christian. On April 12, after two weeks of suffering with pneumonia, when she could suffer no more, she fell asleep in the arms of Jesus. On the morning of April 14 loving hands laid all that was mortal of Sister Copeland to rest, near her old home. Sister Copeland leaves three little children, a loving husband, and a host of friends to mourn her death; but they mourn not as those who have no hope, for no one could know Sister Copeland and not be impressed with her consecration to duty and fidelity to the truth. She loved her home, her husband, and her children; but above all else she loved the Lord and his cause and manifested that love in her daily walk. May God comfort the hearts of the bereaved ones, and in this hour of trial may they learn to trust him the more who does all things well.

Valdosta, Ga. W. A. CAMERON. Christian Leader please copy.

SULLENGER.

G. T. Sullenger was born in Kentucky on April 12, 1823, and died at Pilot Grove, Tex., on April 16, 1900. He obeyed the gospel at Smith Grove, Ky., when he was sixteen years old. Brother Calloway was doing the preaching—the first gospel preaching Brother Sullenger ever heard. Like many, he fell from his first love for a while; but, unlike many, he remembered from whence he had fallen, repented, and confessed his sins at Kentucky Town, Tex., during a meeting held by B. F. Hall. From that time to the day of his departure he increased in the knowledge of the word and his faith grew stronger and his hopes brighter. I knew him well for years. His approving nod and frequent exclamation, "Hear!" were helpful to me in preaching. When I last saw him—about a year ago—he said: "I want you to write a short notice or obituary to the Gospel Advocate when I die. I want no eulogy, no funeral sermon; I want some Christian brother to read Rom. 8, for that consoles me while I live, and ought to comfort the living when I am gone." His body awaits the resurrection in the old Kentucky Town graveyard. Services were conducted by Brother Lawson. One by one they are going home. F. L. YOUNG.

DAVIS.

James H. Davis departed this life at ten minutes before 1 o'clock, on April 9, 1900, after a short illness of five or six days. His health had been reasonably good during the winter. On Monday, April 2, he went to his mill and was taken down on the same day, in the evening, with la grippe, bordering on pneumonia. He had the best of nursing and was attended by the faithful Dr. Thatch, of Decherd, Tenn., who called daily and hourly to try to overcome the disease; but nature was too weak, and all efforts

failed. He leaves a devoted wife and three little children, two boys and a little girl just one month old. He realized from the time he was taken sick that life was near a close and expressed a desire to see his boys, six or eight years old, so they could remember him, but said it could not be. He made his will, leaving his effects in the hands of his wife, making her sole administratrix of his property, advising and stating that it should be used for the rearing and educating of his children. He left many friends in Decherd and Winchester who say he has been to them like a father, advising and rebuking them if necessary. He was respected, even by enemies, for his firmness and uprightness.

Decherd, Tenn. W. R. ELDER.

GIDDENS.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." (Rev. 14: 13.) Mrs. Lula P. Giddens, wife of W. J. Giddens and daughter of Brother E. J. and Sister Linna Griffin, aged twenty-five years, departed this life on April 18, 1900, after a brief illness. The writer had been personally acquainted with Sister Giddens for several years, and can truthfully say that she was a Christian in the true sense of the word. She leaves a husband and three little children, the youngest being not quite six months old, to whom she was truly devoted. Just a few days before she died my mother was at her home and has since remarked how well she loved her little ones. It seems hard to be called away from those that are near and dear to us, but He who rules all things knows what is best. To Brother Giddens we will say we truly do not sorrow as others who have no hope. Although we may have trials and temptations in this life, if we will be as faithful and patient as she was, it will not be long until we will meet her again in the holy city, where "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

W. E. WELLS.

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Dr. Gregory Doyle, Syracuse, N. Y., says: "I have frequently prescribed it in cases of indigestion and nervous prostration, and find the result so satisfactory that I shall continue it."

Southern Baptist Convention, Hot Springs, Ark., May 10-17, 1900. Reduced Rates via Southern Railway.

On account of the meeting of the Southern Baptist Convention, at Hot Springs, Ark., on May 10-17, 1900, the Southern Railway will sell tickets from points on its lines to Hot Springs, Ark., and return, at rate of one fare for the round trip. Tickets will be sold on May 7-10 inclusive, with final limit to return until May 24, 1900.

The schedule and sleeping car service afforded by the Southern Railway are excellent, and those contemplating the trip should communicate with nearest ticket agent for any information.

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"Fishers of Men."

"Follow me and I will make you fishers of men." Thus spoke Jesus to Peter and Andrew; and he called James and John also, who left their nets and their father, and followed him. What a wonderful power in his word to draw men to him! John had introduced the Savior to the multitude, and had pointed him out especially to two disciples, saying: "Behold the Lamb of God!" One of these was John, the beloved. The word went around: "We have found the Messiah." There was, then, the preliminary calling; but no obligations were imposed. Afterwards, as is recorded in Matt. 4: 18-22, there was the selection of those who were to be constant attendants, and the Lord said: "I will make you fishers of men." The details of an incident in connection with this calling them from their employment as fishers we find in Luke 5: 4-10.

Then, finally, there was the choosing of the twelve to be his apostles. (Matt. 10: 2-4.) Jesus named the work to which he had called them by using the word that designated their old occupation—"fishers." This indicates that there must be a similarity between the old occupation and the new, else the word "fishers" would not have suited. From the sea of the world, by devotion, by prudence, by perseverance, they were to gain souls for the kingdom of Christ.

Some of the qualifications of a fisherman are: (1) He must know the sea; (2) he must know how to allure; (3) he must be able to patiently wait; (4) he must cast out the net in confidence.

Are Peter, James, and John the "fishers of men" now? Yes; just as they are apostles now. They have never resigned, nor have they been superseded, so far as we know. They preach yet, or rather what they once said with their own lips is true now, and is to be said with human lips to the end of time. The apostles con-

tinued to preach through and in Christians. The very fact that one is a Christian seems to imply that what constitutes a Christian, how people become such, how they continue to be such, and the blessings of so being, as revealed by the apostles of our Lord, are to be taught by the individual Christians. The expression "fishers of men" seems to have in it the thought that Christians are to win souls to Christ by direct, individual address—by direct, earnest appeal of one man to his acquaintance, relative, friend. The first five disciples were thus gathered in: By John speaking to two, Jesus to one, Andrew to one, and Philip to one.

How many of us, for years, have supported those societies whose object is to spread Christianity—supported with our means and aided with our personal service—but who seldom, if ever, have sought by our direct, personal address to influence one human soul for spiritual and eternal good! Poor fishers we are! We are so absorbed in organizations (almost too numerous to mention) and so intent on making an expression by moving in processions, and wearing badges, and being known (what a mistake fishers make when they make a noise!), that we almost forget to cast the net. We busy ourselves with organizations, without which we think we can do nothing, from prison reform to Ladies' Aid Sewing Bee for the purpose of keeping up the organizations that will employ some one to do our fishing for us.

Whatever may be said of "methods" and of "adaptations to the age in which we live," or the use of this or that "lovely thing," our Savior would have us remember that only he is a fisher who casts the net. O. A. CARR. Sherman, Tex.

Martin Meetings.

I have just closed a two-weeks' meeting at Martin, Tenn., with six baptized and two reclaimed. I find the church of Christ at Martin strong financially, but weak in zeal and knowledge. This church should locate some strong man there to sound out the gospel, strengthen the brethren, and build up churches in the surrounding country. Some of the members there are having a desire to be at peace with all men, and especially with the religious denominations of the town. I have long since learned the only active life a church can lead is a fighting life against sectarianism in all its forms.

I promised, if the Lord wills, to help the church of Christ at Martin in another meeting during October, 1900. There are many who want the Baptist and Methodist ministers to go in with me during that meeting and let the Baptist preach why he is a Baptist, the Methodist preach why he is a Methodist, and myself preach why I am a Christian. This arrangement will suit me. Let us come together for a good meeting. I am sure such a meeting will cause all to know more of each other and much lasting good will be done. J. D. TANT.

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ing-room sleeping car is operated from Nashville to New York without change, and dining car service is afforded east of Salisbury. Another train leaves Nashville at 3:30 P.M., connecting at Chattanooga with train leaving Chattanooga at 10 P.M., arriving at Washington at 8:50 P.M.; Baltimore, 11:35 P.M.; Philadelphia, 2:56 A.M.; and New York, 6:23 A.M., and carries Pullman sleeping car and day coaches from Chattanooga to Salisbury, and from Salisbury to New York. For further information, apply to your nearest ticket agent.

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General News.

A number of persons were killed and many others injured by the collapse of a bridge at the Paris Exposition.

Twenty-five thousand men employed by the Standard Oil Company all over the country have had their wages raised ten per cent.

Hon. James Wilson, Secretary of Agriculture, will deliver an address before the Farmer's Convention in Knoxville, Tenn., on May 22.

In France toads are sold to gardeners by the dozen. They are in great demand because of their usefulness as destroyers of injurious insects.

The eleventh session of the Tennessee Christian Endeavor Union convened at Nashville on Thursday, May 3. A number of distinguished speakers took part.

Nathan B. Scott, of West Virginia, was admitted to his seat in the Senate. The number of votes in the negative was only three, being cast by Messrs. Morgan, Pettus, and Turner.

The Odessa correspondent of the London Times says: "Favorable reports have been received from all parts of South Russia regarding the prospects of the coming harvest."

Former United States Senator Waitman Thomas Willey, of West Virginia, died at his home in Morgantown. He was born in 1812 and was the author of the Constitution of West Virginia.

The House of Representatives, at the conclusion of the stormiest debate of the present session of Congress, passed the Nicaraguan Canal bill by the overwhelming vote of two hundred and twenty-five to thirty-five.

The Filipinos seem to be showing more activity in resisting the American forces. There are said to be several thousand Spanish prisoners captured before the surrender of Manila, still in the hands of the Filipinos.

Gen. Wesley Merritt, who is soon to go upon the retired list, has been retired from duty as commanding general of the Department of the East. The War Department granted the request, selecting John R. Brook as Merritt's successor.

The General Conference of the Methodist Episcopal Church met in Chicago on Wednesday, May 2. The lay delegates were all admitted and it was unambiguously decided that there shall be equal lay representation in all Methodist conferences.

The chinch bug is reported at work vigorously on the wheat crop in a number of counties in Middle Tennessee. Other accounts say the Hessian fly is doing great injury to the wheat. Up to this time the wheat has looked remarkably promising.

A change of venue has been granted those arrested on charge of complicity in the Goebel murder case. On application for bail, W. H. Culton has made some sensational statements concerning the plot to shoot Goebel, implicating a number of the accused.

The Alabama Wire and Steel Company, whose \$2,000,000 plant recently began operations at Ensley, announced a cut of \$1 per keg in nails and \$1 per

hundred in wire prices to meet the reductions inaugurated by the American Wire and Steel Company.

The Fifth Avenue Hotel and the Madison Square Theater were sold by auction in New York. The purchaser was William P. Eno, one of the heirs of the estate, and he paid for the property \$4,225,000 after some brisk bidding among less than half a dozen competitors.

The United States Government has made demand upon Turkey to pay the missionaries for losses of property during the Armenian massacres. The losses in the Harpoot district, where heaviest, are rated at \$73,807. The Turkish Government has given no answer.

The wife of Gen. James H. Wilson, Military Governor of the Department of Matanzas-Santa Clara, died from the effects of burns accidentally received while driving with her daughter. While alighting from her carriage Mrs. Wilson stepped on a match which ignited her dress.

Great damage to cotton has been caused by the heavy rains in Central and Southern Texas, where much replanting will be necessary. In many portions of Texas the bulk of the crop is yet to be planted and seed is reported to be scarce. Much replanting also remains to be done in Arkansas.

The American Steel and Wire Company has reduced its prices on all products about thirty per cent. The reason assigned is that the numerous mills owned by the company were manufacturing more goods than they could sell. Hence, mills have been shut down and prices reduced to work off the surplus stock.

J. N. Bryant, of Shelbyville, Tenn., has invented and has received letters of patent for a machine to be used in the measurement of lumber which is attracting much attention among the lumber dealers. It will measure from one thousand to ten thousand feet and has proven invaluable in making and receiving lumber shipments.

Scofield, Utah, was the scene of an appalling mine disaster. An explosion occurred in the Pleasant Valley Coal Mine. Two hundred and fifty bodies have been recovered, and it is thought the death list will be increased. Subscriptions for the relief of the sufferers are coming in from all over the State, and the total now amounts to \$13,000.

"The gold excitement in Georgia at present is about the same as the phosphate craze in Tennessee a short time ago," said O. F. Janes, president of a Georgia mining company. "At our mines we have been working only a few months, but made a shipment of ore to the new smelter at Atlanta the other day which averaged from \$45 to \$49 per ton."

The Senate confirmed W. W. Howe to be Attorney for the Eastern District of Louisiana; J. J. Hollander, of Maryland, Treasurer of Puerto Rico;



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The Castner-Knott Dry Goods Co.

NASHVILLE'S LEADING STORE.

Nos. 203-211 NORTH SUMMER ST.

O. A. Mitscher, of Oklahoma, Agent for the Indians of the Osage Agency in Oklahoma; and P. M. Hoefle, of Missouri, Third Assistant Secretary of the Embassy of the United States at the City of Mexico.

The belief is growing among army officers in the Philippines that Aguinaldo was killed by the Igorottes. There is no proof that he has been alive since Maj. Peyton C. March, of the Thirty-third Regiment, abandoned the chase after the Filipino leader in the Benquet Mountains. An insurgent officer who recently surrendered to Gen. Young says that the insurgent general, Tinio, holds this belief.

The new Croton dam, which will supply the city of New York with water, will be two hundred and sixty feet high, above rock foundation, and will taper from a thickness of two hundred feet at the base to twenty feet at the top. It is situated about four miles below the old Croton dam and about three miles above the junction of the Croton with the Hudson. The lake formed by the dam will receive the drainage of a watershed of three hundred and sixty square miles.

All the leading book paper mills of the West were closed on May 6 for an indefinite period on account of overproduction. The Western Book Paper Manufacturers' Association held a meeting and practically decided that a cessation in the manufacture would be to the best interests of the trade. The association is composed of representatives of the leading manufacturers west of the Alleghany Mountains and controls the bulk of trade in this section of the country and in the far West.

Representatives of the American Publishers' Association presented a memorial to the Senate Finance Committee finally asking that some relief be ordered on account of the higher price of paper. The delegation said the association represented two thousand newspapers. The addresses cited that the price of news paper has increased from sixty to one hundred per cent without reason or warrant to be found in the condition of the industry,

which was believed to be the working of a trust.

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We Will Send You Samples

of this dressy and fashionable fabric which is now so popular

24-INCH FOULARDS

in Blue and White, Black and White, Brown and Green

at 59c per Yard.

ELEGANT SATIN-FINISH FOULARDS,

75c for the \$1 quality.

FOULARDS

in Light Blue and Greens, and all the Pastel Shades

75c to \$1 per Yard.

WASH SILKS, 29c to 45c

FANCY SILKS FOR WAISTS, 50c to \$1.

ADDRESS

TIMOTHY DRY GOODS CO.

NASHVILLE, TENN.

ASTHMA

FREE. If you suffer from any form of Asthma we want to send you free by mail, prepaid, a Bottle of the famous Kola Plant Compound. It is Nature's Sure Botanic Cure for the disease, and we guarantee that it will forever stop all your suffering. We are sending out 50,000 Bottles free by mail to sufferers, to prove the wonderful power of this New Discovery, and we will be pleased to send one to you. Send your name and address on postal card. Address, **The KOLA IMPORTING CO.** No. 1164 Broadway. New York.

Preserves

—fruits, jellies, pickles or catsup are more easily, more quickly, more healthfully sealed with Refined Paraffine Wax than by any other method. Dozens of other uses will be found for

Refined Paraffine Wax

in every household. It is clean, tasteless and odorless—air, water and acid proof. Get a pound cake of it with a list of its many uses from your druggist or grocer. Sold everywhere. Made by STANDARD OIL CO.

Church News.

ARKANSAS.

Pea Ridge, April 24.—It has been some time since I have reported to the brethren through any of our papers of my work. I closed out my six years' work with the Rocky Comfort Church, Mo., last year and turned over the work to young Brother William Detherage, who moved into their community and who is a worthy and able young brother. I still preach at home, Pea Ridge, once a month, in connection with Brother H. L. Wilson. I have been preaching here over seven years. There were four additions last month. The church of Christ here is weak, but might be stronger. Because of the college here it is difficult to maintain numerical strength. I visit Jane, Mo., a mission point, once a month. Our success has been reasonable, though not what we desired. The cause in this part of the country seems to be on the wane. The last two years I have not been as active in my work as in the past on account of the afflictions of my wife, who has been a faithful companion in my labors the past thirty-two years. The older I get, the more I am convinced of the uncertainties of the things of this life and the less charms the things of this life (world) have for me; but I shall continue my labors in the future as in the past, as circumstances will permit, until the Master shall say: "It is enough." May the Lord bless all the faithful, is my prayer. S. R. BEAMAN.

ARIZONA.

Safford, April 23.—When I left Texas, last winter, for the West I promised many of the brethren that I would give them a short article in the Gospel Advocate on the spiritual condition and wants of Arizona and Mexico. I will state at the beginning that it has been my good luck to meet with but very few brethren since I left Texas. I found a small congregation at Lordsburg, New Mexico; they treated me very kindly. Here I met Brother J. T. Jones, of Texas, a kind, noble-hearted, good Christian preacher, the first and only one I have met with since I left Texas. From Lordsburg I went into Arizona, visiting a few old-time friends and isolated brethren. I have traveled from the head almost to the mouth of the Gila River Valley. It is a fine farming valley. The Mormons have the best and greater part of this country and they practice so much sin in their religion that the whole country is contaminated with it. Many of them have two or more wives. They have dancing in their church every week. Consequently, they get more in their church by the dance than by any other process. To build up the cause of Christ in this country the church should locate a good evangelist, at Safford or Solomonville and support him until the cause is planted. I saw a statement some time back that there were only two congregations of Chris-

tians in Arizona, and they are not self-supporting nor doing much good. I also saw a statement from Brother J. M. Austin, of Camp Verde, Arizona, relative to the work there with Brother Dr. E. B. Ketcherside. Why not all the good brethren help these two brethren plant the cause at Camp Verde as a starting place? I can sympathize with Brother Austin. He says he has put in two months' hard work, not receiving one cent. Well, Brother Austin, I have put in more time than that and have paid out one hundred and forty-five dollars of cash and received only eleven dollars for my work. I shall return to Texas soon to hold some protracted meetings. My desire is then to return to this country and help to plant the cause of Christ permanently. Where is the preacher that will locate in Gila Valley; and, next, where are the congregations that will support him for one or two years until he can become self-supporting? Here are my heart and hands for this work. We need many good preachers and workers for this country. Write me at Wimberley, Tex. H. H. TURNER.

Kansas Notes.

Brother J. E. Cain went to Tivoli, O. T., on the fifth Lord's day in April to be with them at the opening of their new house. The brethren of Oklahoma are building houses rapidly for a new country. In many places in older countries they are yet worshipping in schoolhouses.

Brother B. F. Rhodes will probably do some work for the brethren at Hoyle, O. T., this year. Brother Rhodes will find some very faithful brethren at Hoyle, and they will find in Brother Rhodes an earnest, faithful proclaimer of the word.

I have recently been with the brethren at Carwile, O. T., in a meeting of nearly two weeks. I found some very faithful brethren there, but some not so faithful. Our meeting had many hindrances—much sickness, very busy planting corn, etc.; and last, but not least, quite a number that were once faithful members are now using their influence against the cause of Christ. Some of them are assisting the Presbyterian Sunday school, etc. Such people are great barriers to the church of Christ, and the cause would be in better condition if they would identify themselves wholly with the sectarians. Two preaching brethren, Steed and Fakes, visited us during the meeting. These two brethren are faithful preachers in that part of the country. Brother J. A. Walters and Brother Frank Bland, with their wives, from Hoyle, twenty miles away, spent about two days with us. They are among the most faithful Christians that I have ever met. I have labored with them in other places in bygone days. They are the kind that never quit.

This age, like all others, needs men of strong faith. We may sometimes be deceived as to the strength of our faith. We learn that when it is put to the test. There is another word and principle that grows out of this; that is "faithfulness," and of course that is the need of the hour—faithfulness to God and Christ, faithfulness to the word, faithfulness to our fellow-men. Faithfulness is fidelity; unfaithfulness is infidelity. There are many more infidels than many suppose, when we view the matter properly from every angle. Unfaithfulness to God is infidelity to him; unfaithfulness to Christ is infidelity to him; unfaithfulness to the Bible is infidelity to it; unfaithfulness to our fellow creatures is infidelity to them. Self-examination upon the part of all members of the church

IT'S WORTH YOUR WHILE....

to investigate the difference between our prices and those of agents and dealers for the same grade of work.

...WE DO NOT SELL...

through agents or dealers, therefore we do not have them to protect, and in making our prices are enabled to figure them as low as the grade of work we manufacture can be sold. We save you the profits that are added between the manufacturer and the consumer, by selling direct to you from our factory. This has been our method of selling for the past twenty-seven years, and we are today the largest manufacturers of vehicles and harness in the world selling direct to the user exclusively. We make 178 styles of lar and Hama Harness. Price vehicles and 65 styles of harness and ship anywhere with nickel trimmings, \$11. for examination, guaranteeing safe arrival. Send for free catalogue showing all of our different styles. Good as sells for \$16. Elkhart Carriage and Harness Mfg. Co., W. B. Pratt, Secy., Elkhart, Indiana.

No. 49—Single Strap Col. direct to the user exclusively. We make 178 styles of lar and Hama Harness. Price vehicles and 65 styles of harness and ship anywhere with nickel trimmings, \$11. for examination, guaranteeing safe arrival. Send for free catalogue showing all of our different styles. Good as sells for \$16. Elkhart Carriage and Harness Mfg. Co., W. B. Pratt, Secy., Elkhart, Indiana.



No. 725—Stanopa. Price complete with shafts, \$70. We guarantee it as good as others sell for \$30 to \$40 more than our price.

determine our attitude here. If we are found wrong, we ought to change at once; for we certainly do not intend to be infidels in any sense nor to any degree. Are we sure that we are not? All is well if we are; all is not well if we are not.

Our love to God should be the supreme affection of our hearts. He must reign supreme in our hearts if we are accepted of him. Our love for our fellow-men should be strong, of such strength as to lead us to do them good under all circumstances. Love is the remedy for all the ills that belong to us—morally, socially, and spiritually. It will settle all differences and difficulties. Love for the truth and for each other must be mutual, must belong to all parties concerned.

D. T. BROADUS.

Belle Plaine, Kan.

Made Money on Round Bales.

Patrons of Roundlap Gin Plants Tell of Their Big Profits.

The past ginning season again demonstrated the incomparable superiority of the American Cotton Company's Roundlap bale. Not only were farmers benefited who had their cotton put up in Roundlap bales, but even the patrons of old-style gins profited by the presence of Roundlap competition.

Farmers all over the cotton States have written letters to the owners of Roundlap plants telling of the profit that has come to them from having their cotton put up in Roundlap bales. Mr. W. F. Hartley, Sr., who patronized the Greenville, Ala., plant, wrote on February 3, 1900: "The most important point in the Roundlap bale's favor to the farmer is the advance in price above that of the square bale. It has averaged the entire past season \$2 per bale more than the square bale. More than \$5,000 has been placed in circulation by the advanced price caused by this one press."

Mr. F. M. Rogers also wrote from Greenville, Ala.: "I have received from $\frac{3}{8}$ to $\frac{1}{2}$ cent per pound more than the market price here for square bales. The Roundlap bale is a Godsend to the farmers, and has saved them thousands of dollars in a few months."

Mr. J. D. Reily, Centerville, Miss., wrote on December 4, 1899: "Another advantage to the farmers is that Roundlap cotton brings such a good price that the buyers of square cotton have been forced to put their prices up. Thus all the farmers are benefited in a town where there is a Roundlap press."

Mr. F. B. Simonton, Temple, Tex., November 12, 1899: "I have received from \$1.50 to \$3.50 per bale more for my cotton than if I had ginned and sold in the square bale. Besides, I know that the prices the American Cotton Company has paid for seed cotton have been the cause of those buying the square bale paying from ten to fifty points more for it."

Mr. J. L. Wood, of Venus, Tex., December 2, 1899, wrote: "I sold to the American Cotton Company at its East Waco plant the first bale of cotton

that was ever ginned by the Roundlap bale system in Waco, and have been selling my cotton in the seed to you since that time. For the last three years, including 1899, I have sold my cotton to your Venus plant. I can safely say that I have made \$2 per bale more by selling to you in the seed than I would have made if I had ginned it into square bales, besides saving a great deal of annoyance with the street buyers. In view of the fact that the custom ginners and those opposed to the Roundlap system say that you do not let the farmer have cotton seed, I will say that I have always got seed when I asked for it."

Mr. P. B. Hall, a merchant and planter, of Waynesboro, Ga., wrote on November 10, 1899, to Messrs. Wilkins & Jones, owners of the Roundlap plant at that place: "I had one lot of twenty bales turned out by you, and without saying anything to anybody I put the samples on the market. All of the buyers in town bid upon same, thinking it square bale cotton. One of the buyers bid $5\frac{3}{4}$ cents, another bid $5.87\frac{1}{2}$ cents, and another bid 5.95 cents, the latter remarking at the time that he was really bidding a full sixteenth more than the lot of cotton was worth. Without knowing what bids I had received—in fact, I did not tell you that anybody had bid upon it—you offered and paid me 6.50 for the lot of cotton, which was a clear difference of fifty-five points in favor of the Roundlap bale. I believe that the Roundlap bale is the bale of the future, as it effects a large saving of waste and enables the planter to get a higher price for his cotton."

Mr. Abram Williams, on November 10, 1899, wrote Messrs. Wilkins & Jones: "To-day I had two Roundlap bales of cotton packed on your Roundlap bale press, for which you paid me $7\frac{3}{4}$ cents per pound, when the same grade of cotton in the square bale here to-day is bringing only 7 to $7\frac{1}{8}$ cents per pound."

Mr. J. S. Collins, Pike Road, Ala., on November 11, 1899, wrote: "I have got for my cotton \$2.50 per bale more than I could have got for it in square bales. I believe that the Roundlap press is the salvation of the farmers of our country. I believe that it has saved in our neighborhood, of eight or ten miles square, \$5,000 in the price of cotton and twenty thousand pounds of lint cotton that would have been lost in samples, theft, and weight, and \$1,500 in warehouse charges, besides drayage and railroad expenses."

The England Gin Company, which operates a Roundlap plant at England, Ark., on December 13, 1899, wrote: "We are very much pleased with the Roundlap bale press. It is a recognized fact in this community that we have made the price of cotton from $\frac{1}{2}$ to $\frac{3}{4}$ cents higher than it would have been. Only this last week, when we were out of the market about four days, seed cotton dropped from $2\frac{1}{2}$ to 2 cents per pound."

Write to us for any good book you want. We will send it to you on receipt of publisher's price.

IRON IN THE STOMACH.

You May Perhaps Think it Strange that there is Iron in Your Stomach,

or should be. Do you?

At any rate, it is true.

If there is no iron, you are sick. If you are sick, it is probably because you need iron.

Indigestion, with all its discomforts, is caused by the want of iron. Your gastric juice contains iron. When it doesn't, it lacks virtue.

Headaches, dizziness, yellow complexion, stomach ache, offensive breath, bad taste, eructations, fever, ague, nausea, heartburn, flatulence, constipation, prostration, exhaustion, general weakness, tiredness, loss of ambition, nervousness, irritability.

All these troubles come from indigestion, caused by lack of iron in the stomach and blood.

Have you any of them?

You can drive them away with Dr. Harter's Iron Tonic. It puts just the right proportion of iron into your stomach—the form of iron that is needed—the sort that doesn't disorder your digestion or discolor your teeth.

It is not a theory, it is a scientific fact, that iron is found in nearly every part of the healthy body.

Dr. Harter's Iron Tonic supplies the iron that is needed to make you well. Tones up your stomach, enriches your blood, and puts strength and vitality into your system.

Indigestion can be cured with Dr. Harter's Iron Tonic. The bad results of indigestion may be righted. Your health will be restored if you take it steadily and perseveringly until your system has all the iron that it needs.

You can tell when you are well.

E. W. Erickson, No. 305 Main street, Dallas, Tex., says one bottle of Dr. Harter's Iron Tonic has had marked effect toward the cleansing of his blood, and he considers it a good medicine.

Sold everywhere.

Sample dose of Dr. Harter's Little Liver Pills and Book of Dreams mailed free.

Address HARTER, Dayton, O.

Dr. Harter's Little Liver Pills do the business.

**Dr. Harter's
IRON TONIC
MAKES PALE, WEAK PEOPLE
Strong and Healthy.**

**Reduced Rates via Southern
Railway.**

The Southern Railway announces reduced rates from points on its line for the following occasions:

General Assembly, Cumberland Presbyterian Church, Chattanooga, Tenn., May 17-24, 1900. Tickets will be sold at one fare for the round trip; selling dates, May 15-18, inclusive, with final limit to return on May 26, 1900.

General Assembly, Presbyterian Church, Atlanta, Ga., May 17-26, 1900. Tickets will be sold on May 15, 16, and 17, limited to return on May 29, 1900, at rate of one fare for the round trip.

General Assembly, Presbyterian Church, St. Louis, Mo., May 17-31, 1900. Tickets will be sold on May 15, 16, and 17, with final limit to return on June 3, 1900, at rate of one fare for the round trip, plus \$8. For further information regarding these occasions, apply to nearest Southern Ry. ticket agent.

Brother Yohannan.

I have recently received a letter from Brother Kh. B. Yohannan, of Urumiah, Persia. The readers of the Gospel Advocate will no doubt remember that Brother Yohannan was in this country for eighteen months, some years ago, studying at the Bible School and traveling among the churches in the interest of pure Christianity in his native country.

He went back to his home and began, amid much opposition, to preach the pure gospel to the people of that benighted land. He writes that he is faithfully preaching the word still, under better surroundings and more favorable circumstances than at first; that the people are more willing to hear, and that many are accepting and walking in the truth. He speaks pathetically of the sad condition of the poor in that country, something well-nigh a famine having prevailed there for several years; and while he doesn't speak of being in want himself, I know he makes sacrifices to preach to the poor, and I propose that the readers of the Gospel Advocate send him a substantial token of their appreciation of his work, as a matter of encouragement in the same. I propose that we raise fifty dollars to send to him, as was done for Brother Asador Paul.

All who wish to have fellowship in this worthy work will please send their contributions to me, and when the amount called for has been received notice will be published and the donation forwarded to him. We that know Brother Yohannan intimately have confidence in his integrity and prudence and believe that anything sent to him in this way will be faithfully used for the spread of the gospel. So now, brethren, let us gladly and promptly take part in this matter and show the brother, by our liberality, that he has not been forgotten in the land in which he learned the truth. J. W. GRANT.
Bible School.

As stated by Brother Grant, Brother Yohannan was at the Bible School parts of two sessions. He made the impression on those who knew him best as an earnest, devoted, Christian man. I doubt not the money asked for him would be gratefully received and well used; so I hope it will be given. D. L.

Double-minded. No. 1.

"A double-minded man is unstable in all his ways." (James 1: 8.)

The burning glass collects the sun's rays and concentrates them upon a given point until fire is produced; in fact, in Paris there has been in operation, recently, what is known as the "solar engine," because the heat is drawn from the sun by means of mirrors.

In warfare a scattered army may be not only powerless, but really a hindrance; but by gathering the army together and concentrating its power upon a particular point the greatest of victories may be won. So it is with regard to the Christian life. If our energies are spent on not only scattered, but diversified fields of labor, results often will be unimportant for any good, and sometimes signal for their baneful productions.

It is "the man who seeks one thing in life, and but one," who succeeds. Men of fame are not only men of action, but men of action well directed. Men who have really benefited the world—who have given it something, who have taken nothing

seemingly are those whose aim was single and whose efforts were concentrated. We may respect highly men of scholarship, of breadth and depth of learning, and look with some degree of yearning upon their acquirements and their consequent pleasure and satisfaction in them, but let us remember that the world's benefactors have been men of action rather than men of learning. Men of rare attainments and broad education are seldom those who accomplish the great things in either the trades or professions. Think of inventors, discoverers, doctors, lawyers, preachers, and authors. Have they been men to bless the world? Were the greatest of them those of liberal education or those with limited educational opportunities, who by persistent effort won success and fame?

But in church work this idea is made very prominent. Among the churches the scholarly men do not accomplish near the amount of work that is accomplished by men of less learning. Education, it appears, tends to an apportionment of effort to diversified fields of both thought and action.

After all, it has been the "men of one idea" who, though in life they were called "cranks," "mossbacks," etc., are now recognized as among the greatest of the ancients. No doubt the apostle Paul, in his day, was a "crank" and a "mossback" to many people, but he gives us a noble example of concentration of all our energies upon the vantage point: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3: 13, 14.)

This expression from the great, bounding heart of the great apostle is but a plain statement of his lifetime concentration of effort. He was not a "double-minded man, unstable in all his ways," but one steadfast, unmovable, always abounding in the work of the Lord, knowing that in him his labor would not be vain, but productive of good unto himself and his neighbor, and of glory to God through Christ Jesus his Lord, both his and ours. T. E. WINTER.
Fayette City, Pa.

ADVANCEMENT OF SCIENCE.

**Even Bright's Disease is No
Longer Regarded as
Hopeless.**

If you are suffering from kidney, bladder, or uric acid trouble, and have despaired of getting help, you should try Swamp-Root, the great kidney remedy. Every reader of the Gospel Advocate may obtain a sample bottle free by mail, so you may test it for yourself and fully realize the truth of what your friends and fellow-citizens say as regards its marvelous efficacy and worth.

This great remedy is purely vegetable and contains nothing that could harm the most delicate child. It is pleasant to take, and the regular fifty-cent and one-dollar sizes are sold by all druggists.

Send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., and a sample bottle and a book telling all about Swamp-Root and its wonderful cures will be sent to you free.

W. L. BLYMYER & CO.
B. CHURCH
UNLIKE OTHER BLENDED
SWEETER, MORE DIS-
TINCT, LOWER PRICE
OUR FREE CATALOGUE
TELLS WHY.
Write to
Bell Foundry Co., Cincinnati, O.

Is Your Blood Impure? If So, Take B. B. B.—Trial Bottle Free.

If the thousands of unfortunate people who are sick and despairing with weak, thin, diseased blood, producing pains in back or joints, all run down, eczema, pimples, old sores, blood poison, ulcers, scrofula, eruptions, itching skin, cancer, impaired digestion, spring humors, falling hair, swollen joints or glands, crusts and scabs, or any form of blood or skin disease will try only one large bottle of Botanic Blood Balm (B. B. B.), they will find it a positive specific and cure. Hundreds of hopeless cases have been quickly cured; among them Mrs. M. L. Adams, of Fredonia, Ala., was cured of a terrible cancer after nine doctors had given her up. Julia E. Johnson, Stafford Post Office, S. C., was cured by six large bottles of a terrible itching eczema of thirteen years' standing. W. A. Bryant, of Moody, Tex., was cured of salt rheum on hand. His hand resembled a burned surface; he suffered four years, yet was healed by B. B. B. The medical investigator pronounces Botanic Blood Balm (B. B. B.) the most wonderful blood purifier of the age. Thoroughly tested for thirty years. If you are satisfied, after reading this advertisement, that B. B. B. is the blood remedy you have been looking for, you can buy large bottle at drug stores for \$1. Complete directions for home treatment go with each bottle. Write for free trial treatment. Address BLOOD BALM COMPANY, 15 Mitchell street, Atlanta, Ga. Describe your trouble and free personal medical advice will be given.

Confederate Veteran Reunion, Louisville, Ky., May 30-June 3, 1900—Reduced Rates via Southern Railway.

For the occasion of the annual reunion of the United Confederate Veterans, at Louisville, Ky., on May 30-June 3, 1900, the Southern Railway will sell tickets from points on its lines to Louisville, Ky., at very low rates. These tickets will be sold from points in Tennessee on May 28, 29, and 30, and from other points on May 27, 28, and 29, limited to return until June 10, 1900. An additional extension of the final limit until June 25, 1900, may be secured; provided tickets are deposited with joint agent of the terminal lines at Louisville on or before June 4, and on payment of fee of fifty cents.

The Southern Railway offers excellent service en route to Louisville, and those contemplating the trip should communicate with nearest ticket agent of the Southern Railway for sleeping car reservations and any information they desire.

In the spring the birds are singing
As they build their summer home,
Blades of grass and buds are spring-
ing,
O'er the mead the cattle roam.
In the spring your blood is freighted
With the germs that cause disease,
Humors, boils, are designated
Signals warning you of these.
In the spring that tired feeling
Makes you every duty shirk—
Makes you feel like begging, stealing,
Rather than engage in work.
But there's something known that
will a
Man to health and vigor lead:
You will find Hood's Sarsaparilla
Just exactly what you need.

We would be glad for every sub-
scriber to the paper to send us at least
one new subscriber.

THE plague of lamps is the breaking of chimneys; but that can be avoided. Get Macbeth's "pearl top" or "pearl glass."

The funnel-shaped tops are beaded or "pearled" — a trade-mark. Cylinder tops are etched in the glass — "MACBETH PEARL GLASS" — another trade-mark.

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

Address MACBETH, Pittsburgh, Pa.

Chinese Language.

The Eastern languages are not, at the best, very easy for us of the West to acquire, but ordinary people and especially good linguists who, with determination, cheerfully take up the task need not think it impossible to learn.

In the greater part of China, Mandarin is the spoken language, while the southeast and a few other sections have their own dialect, which seems almost like another language. The Mandarin itself, in different parts, has different pronunciations; so that when a foreigner comes to China the first thing is to decide where to locate as a center, the Lord willing, for future labors; go there, or as near as possible, get a good Chinese teacher of that locality, and go to work with a vim. I do not mean to use every moment in study, for that is apt to bring on sickness, dullness, etc., but let that be his chief business for a while. For the encouragement of such, if one learns thoroughly the Mandarin language of almost any given place, no matter where he goes, as a rule, he is understood, and he generally understands them. There are exceptions; but, as far as I see, they are rare. I notice the rule is every Chinaman speaks (and prides himself in it) his own dialect, yet invariably understands those who speak another; but he takes care to keep his own pure. This seems especially true of the scholars. Foreigners often change to the dialect of the people of their new locality. Some change very readily; while to change outside of Mandarin is partially like learning a new language.

From what I have written it will be gathered that Mandarin may be said to be the language of China. While it has its different dialects, we have outside Mandarin dialects such as Shanghai, Ningpo, Foochow, Soochow, and Canton. So, unless one labors in these outside Mandarin speaking places, his Mandarin is sufficient to enable him to do Christian work in any place in China.

Japanese is hard because of its variety of forms of politeness to suit different conditions, while Chinese is hard because of its different tones, inflections, and sounds, and both are hard to us because they have no grammar; but learning Mandarin in China has been simplified by Mr. F. Baller, of the China Inland Mission, and now quite recently their mission has adopted a Frenchman's principle—viz., learning more after the kindergarten system. It is as follows:

The teacher takes the sheet on which the lesson for the day is printed in clear Chinese characters.

1. The teacher first briefly announces (in English) the "aim" in the lesson,

or the "end" to be attained, and this usually forms its title.

2. He then sets forth (also in English) the "means" by which this "end" is to be attained, which forms the consecutive steps of the exercise, in as realistic and dramatic form as possible.

3. One or two of the students are then asked to repeat this from memory, verbal exactness being less important than accuracy in regard to the idea to be expressed, as the aim is not so much to translate words as to reproduce conceptions, and thus learn to think in Chinese.

4. The teacher now detaches each verb in the first paragraph in turn, and slowly repeats aloud the Chinese verbs as they are learned. The rest should articulate the words in a low voice as they do so. M. Gouin says, in this connection: "Do not attempt to obtain a perfect pronunciation all at once. Let the teacher talk continually, and let the pupil at first attempt to speak but little. It is in his ear, and not on his tongue, that it is important to fix the word or phrase."

5. Taking the verb as the basis, the teacher then proceeds to build up the sentence of the first paragraph, adding the subject and complement in their order, and deals with them as with the verbs. The remaining paragraphs of the exercise are, of course, taught in the same way.

6. The students may then write the exercise, first in Romanized, from the teacher's dictation, and afterwards in the character, from a copy, which will make a useful break in the course of the oral teaching. In writing the Romanized from dictation the tones should be added to each word as it is written, and it will be found that very soon the students will be able to do this quite correctly, simply from hearing the sounds as the teacher enunciates them.

7. When the characters of the verbs in an exercise have been learned by the students, they should go along the column of verbs and reconstruct each sentence, step by step, as did the teacher at the beginning. After a few lessons the Romanized of each sentence so obtained (and, later on, the characters and tones) may then be written from memory, instead of from dictation or copy, as at the first.

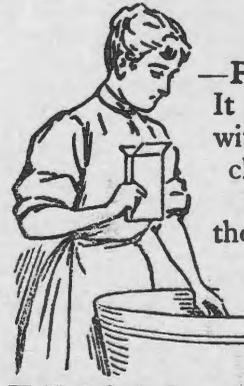
This is the method of teaching the "relative phrases:" The teacher is supposed to have already given the lesson as above, and the students to have elaborated it. Consequently, we are at a point where recitation by the students commences. This may, with advantage, take the form of a dialogue, the students repeating the lesson, sentence by sentence, and the teacher employing the relative phrases in reply; or, three or four students may be asked to make use of the relative phrases, as the teacher recites the lesson. Three or four of such phrases would probably be sufficient to attempt to teach in one lesson, and these are usually printed at the foot of the exercises. The teacher should have at hand the material for many such dialogues as indicated above, by making use of phrases arising naturally out of the subject or by introducing words and sentences expressing approval, encouragement, etc., as the lesson is being taught. The lesson has now been acquired in its four points—namely, the verb, the complete sentence, the relative or interlocutory phrase, and the written character. It only remains to add that the Scriptures, the Sacred Edict, and other books may be taught in the same way, particularly those portions of such books which are written.

To carry out the foregoing instruc-

tions, we must have similar advantages as the China Inland Mission has; but as we have not, especially the individual worker, we must do the next best—purchase from the above people their course of printed lessons, which they very generously allow us to do, and it is a noble, brotherly deed. Having done this, get the best Chinese teacher you can and keep as near the instructions given as possible. Just here lies our next difficulty, unless you, like the China Inland Mission, have a good foreign brother who can take the difficult part of the teaching and the Chinese teacher the balance. You certainly will realize again and again that

the East has very few good teachers. Midst all this you must, like others, do the best you can, and in it be prepared to have to teach your teacher how to teach you.

Notwithstanding all, the new Christian laborer to China has many advantages above his predecessors in acquiring the languages; so let us thank God and take courage. Let no one who is determined to please the Lord and serve him be discouraged on account of the language, for I know of none worse than myself, always having been a poor linguist; yet help has been given to do some good, even if in an indirect manner. D. F. JONES.



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Prof. J. F. Draughon, who is well known in the business college work, will on May 1 open a well-equipped business college in Montgomery, Ala. Professor Draughon already has flourishing business colleges established at Nashville, St. Louis, Savannah, Little Rock, Fort Worth, Galveston, and Shreveport. See his ad. elsewhere in this issue, and write for a catalogue at either place.

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Book Reviews.

All books, etc., intended for notice should be sent to J. W. Shepherd, 1019 South Spruce street, Nashville, Tenn. Publishers will please note this. Any good book, not sold by regular subscription, can be purchased from the Gospel Advocate Publishing Company, 232 North Market street, Nashville, Tenn.

"Woman's Paris: A Handbook of Everyday Living in the French Capital." Pages, 219; price, \$1.25. Small, Maynard & Co., Boston.

This book is designed for the average American woman to enjoy herself in Paris. It gives practical hints to a lady visitor about the best route by which to reach there, the choice of living, servants, language, marketing and meals, climate, cabs, sight-seeing, galleries and museums, churches, streets and squares, shops and money, dress-makers, sport, suburban trips, French society, the Exposition of 1900, and Exposition prices. All ladies who contemplate spending a time in Paris will find this book very useful.

"About My Father's Business." By Austin Miles. The Mershon Company, New York. Price, \$1.50.

Mr. Miles spent ten years in collecting data for this book, during which time he visited many denominations in his extensive travels and made personal observations as to their reasons for failing to reach the masses. He chooses living characters to represent the different conditions of church life and the evils existing through the desire on the part of professed Christians to bring it down to the arena of pleasure. All through the narrative there is carried on an animated controversy between the social and spiritual elements, describing the lack of force and power in spiritual life by the encroachment upon it of social pleasures.

"Under Orders; or, Not His Own Master." By Mrs. G. S. Reaney. A new book in the Sheldon Series. Cloth, gilt top, seventy-five cents; linen cloth, forty cents; paper, twenty-five cents. Advance Publishing Company, 215 Madison street, Chicago.

This is a story of adventure and heroism, drawn from modern missionary enterprise. It shows anew that truth is stronger and more exciting than the old-time fiction of adventure. The leading character is a hero in many senses, for he not only braves the dangers of Tierra del Fuego, but he gives up the girl he loves when she makes it a question of choice between her and his chosen work. In the end he gains more than he has lost, for he wins her back, a devoted woman, by his heroic example. The English surroundings of the home features of the story give it a quaint and pleasant setting which is attractive.

"Thoughts for the Quiet Hour." Edited by D. L. Moody. Pages, 128; price, cloth, thirty cents. Fleming H. Revell Company.

The contents of this book were first published in the monthly issues of the Record of Christian Work, and were found very helpful for devotional purposes. Being of so permanent value has made it necessary to put them in this permanent form. For each day in the year a passage of scripture and thoughts to light up and impress it upon the mind are given.

LITERARY NOTICES.

"The Authorized Life of Dwight L. Moody," which has been prepared in accordance with his expressed wish, by his son, William R. Moody, has been published from the press of Fleming H. Revell Company, advance orders alone requiring a first edition of one hun-

dred and fifty thousand copies. The book is being printed in Chicago and New York, and not less than five large printing establishments and a half dozen binderies have been engaged in connection with this work.

Jacob Chamberlain, M.D., the time-honored missionary to India, who is one of the most prominent of the delegates to the Ecumenical Conference now being held in New York, has just completed a new volume of his inimitable sketches of life and work among the Telugus of India, entitled, "The Cobra's Den," which is to be published at once by Fleming H. Revell Company.

The same firm, ever foremost as publishers in America of missionary literature, also announces for early publication a complete and authoritative account of mission work along the Kongo River in Africa, entitled, "Pioneering on the Kongo," by W. Holman Bentley, who writes from a twenty-one years' experience in this country. This work will be in two large volumes, copiously illustrated from sketches, photographs, etc.

The same firm will also publish shortly a unique work by S. N. Zwemer, F.R.G.S., entitled, "Arabia, the Cradle of Islam," which gives a full and readable description of the "neglected peninsula." It is a work for which there has long been a demand.

MAGAZINES.

In the Review of Reviews for May there is editorial comment on Admiral Dewey's candidacy; on the government of Puerto Rico, under the law recently passed by Congress; on the proposed government of Alaska; and on the developments of the month in financial and industrial circles. Other topics treated in the "Progress of the World" are the "Rush to Cape Nome," "Fox Breeding in Alaska," the "April Elections," the "Epidemic of Strikes," the "Opening of the Paris Exposition," the "Military Operations in

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South Africa," and the "Delagoa Bay Award."

The facts in that present-day tragedy, the political obliteration of Finland, are compactly but forcibly presented by Mr. J. Westlake, in an article which the Living Age of April 21 reprints from the National Review. "John England's Outgoing," the short serial now running in the Living Age, is a story of Georgian days, told with singular delicacy and quaintness.

The Record of Christian Work for May contains another article on "The Inspiration of the Bible" and a beautiful poem on "Jonathan at Gilboa." David M. Wynkoop contributes an interesting article on "The Pimas Indians." The magazine contains two other articles worthy of special mention: "Mecca," by S. M. Zwemer, and "The Outlook in China," by A. H. Smith.

Appleton's Popular Science Monthly keeps its readers in touch with the most recent advances and discoveries as they are applicable to the promotion of human welfare and social progress. Arrangements have been made for a series of articles from the leading scientific writers of the world, to be published during this year, on the advances in the various branches of science during the nineteenth century: Sir R. S. Ball, on "Astronomy;" President A. T. Hadley, on "Economics;" Prof. J. LeConte, on "Geology;" A. D. White, on "University Education;" Prof. W. M. F. Petrie, on "Archæology;" H. W. Haffkine, on "Preventive Inoculation;" Prof. W. M. Davis, on "Meteorology;" Prof. F. W. Clark, on "Chemistry;" and others of like standing in their specialties. Published by D. Appleton & Co., New York. Yearly subscription, \$3.

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D. LIPSCOMB. E. G. SEWELL. F. D. SRYGLEY.
J. C. M'QUIDDY, Office Editor.
232 North Market Street, Nashville, Tenn.

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SPECIAL NOTICE.

Should YOU receive the Gospel Advocate marked with a red ~~mark~~ at this place, YOU are to understand that we are sending it to YOU with the view of securing YOU as a regular subscriber. We are indebted to a mutual friend for YOUR address. We desire that YOU carefully consider the merits of the paper. We want YOU on our list. We are endeavoring to make this the best year in the history of the Gospel Advocate, and we desire YOUR coöperation. The numbers sent YOU marked as indicated are free.

The American Baptist Flag says:

"The Gospel Advocate's first-page scribe would be greatly delighted to provoke a fight between two Baptist preachers, but one of them refuses to accept his dictations or play into his hand. His ranting and raving is but an exhibition of his spite because he can't provoke the fray. We have seen snakes bite themselves in their rage before, and we little cared for their venom."

"The Gospel Advocate's first-page scribe" is not "ranting and raving," nor has he any idea he can "provoke a fight between two Baptist preachers"—that is, between the two Baptist preachers he is now dealing with. There is no probability of a fight between two men when one of them will allow the other to say that he suppressed a letter written by request for publication, made statements about it that are not true, represented him as taking positions he did not take and does not believe, and refused to publish an article correcting the misrepresentations. If Hall should say this about Malone, there would probably be a fight; but if Hall is conscious of his inability to meet these grave charges which Malone has repeatedly made, there will hardly be any fracas about it.

Brother G. A. Klingman, of Louisville, Ky., has sent me a private letter from Brother Snodgrass, of Japan, with permission to "cut out" and publish any part of it which in my judgment will do good. I extract as follows:

"I am sorry I have no encouraging news to write you on mission work; but, rather, discouraging. I am compelled to close my school for poor children. I find, in balancing my accounts, that I am getting into debt, and therefore feel that I must close up that work—as much, however, as I regret. Of course I shall open up again as soon as I am able. . . . It is more difficult to support oneself here now, and they who come out as independent evangelists will have to hustle about. Do you know that I am inclined to be real skeptical about most people? I have seen so much instability in professed Christians.

I do not say so because I find myself among this class; but a genuine independent worker is just about the best and most capable man in the field. A man who, once an independent worker, joins some sect demonstrates his incapacity and shows clearly that he needs a tutor. In the point of acquiring the ability to do things, the man free from sectarian and society alliances is the only man who is in a fair way to a true development of all his powers. The average society missionary is a slave, and can never develop fully."

I am not surprised that "they who come out as independent evangelists will have to hustle about" in Japan. They have to "hustle about" here in Tennessee. A still greater trouble is that the price of hustling about has gone down to starvation rates and seems to be going lower every year. An independent evangelist went into a county last year where there was but one congregation of scriptural worshipers, and he did not see them. They were not very scriptural, either. He hustled about nearly a month in that county, established congregations at three different places, and before he left the county he received letters from three different preachers requesting him to put them in to preach for the congregations he had established. He traveled five hundred miles from home to do that work. All three of the preachers who applied for a job as soon as the congregations were established had lived several years in an adjoining county, but had never hustled about any till they saw a chance for a job in the hustle. He went to another place and hustled about nearly two weeks in the woods, less than ten miles from a strong church in a prosperous town. The second Sunday of the meeting in the woods several of what Sam. Jones would call "the most principled members" of the strong church in the prosperous town drove out in carriages and enjoyed the preaching so much that they begged him to come and "hold a meeting for our church." No church or Christian, except where he labored, "communicated with him as concerning giving and receiving" in any of this work or in much more of the same kind. The man who goes out as an independent evangelist in this country has to hustle about for a living; and if he is a good preacher, he also has to hustle about to keep what Mr. Weller, in the "Pickwick Papers," calls "the power o' suction" in the churches from drawing him in. I am not at all skeptical about such preachers and churches. Most of them mean well, and many of them really want to be true to the teaching of the New Testament. The trouble is, "they err, not knowing the Scriptures." They will do better when they learn more of the word of God. Brother Klingman begs me to write a few of my "stirring editorials on the subject of sounding out the word of the Lord." The trouble is, my "stirring editorials" do not stir worth a cent on this subject. The preachers and churches all over this country are in an unscriptural rut in the matter of "holding meetings" every year in old, established congregations to the neglect of the rest of the world, and it will take a greater uplifting force than my "stirring editorials" to pull them out of the hole they are in. Nothing but the word of the Lord can do it, and the preachers, who are supposed to be the best informed in the holy Scriptures, will have to lead in the work. There are several good preachers who have spent nearly all their time in Middle Tennessee and adjacent counties for years, "holding meetings" in old, established churches. They have been fairly well supported in this work, but none too liberally sustained for the labor they have done and the hardships they have endured. They have the confidence of the Christians and churches all over the country; and if they would decline many invitations

to "hold meetings" in good churches, frankly assigning as a reason a sense of duty to do more preaching in destitute places, they would give both the world and the churches a much-needed object lesson in consecration, earnestness, and self-denial, which characterize New Testament Christianity and make it essentially a missionary religion. I know this is hard to do, and I have no unkind feelings or bitter words for preachers who will not do it; but in such a work I believe Christians and churches would come to their support and extend their assistance even to laborers in distant lands. If, however, I am wrong in this opinion, and if preachers in such a work should receive insufficient support, or no help at all, they could still give the world and the churches a much-needed object lesson by laboring with their own hands for a living, while preaching to the extent of their ability and opportunity in destitute places. If any one who reads these lines indorses the principle they teach, the plain and easy way for him to show his faith by his works is, if he is a preacher, to go and do such work; if he is not a preacher, to send such contributions as he proposes to make for the support of the gospel direct to some godly man and self-denying preacher who is doing such work, and along with the contribution send a letter of good cheer, Godspeed, and brotherly love.



Brother Hall excludes from his paper all I have published from Malone against him; but I intend to publish every word he writes by way of defense or explanation, so that readers of the Gospel Advocate may have the whole case. In a recent issue of the American Baptist Flag, he says:

"Several times within the last six months Mr. F. D. Srygley has insinuated very broadly that the Flag editor had 'lied,' and that his rancidity was very much under par, and other such intimations. This 'toney' course was the last resort of the gentleman from the crushing defeat that came to him in our newspaper discussion last year; and, as an escape, he sought to provoke a personal wrangle that would involve the Flag editor and Brother Malone, with himself, in a contention over a question that had no merit whatever in the discussion, and was raised as a side issue to parry the effects of the discussion. But we refused persistently to be drawn into a personal wrangle with him, and do not now propose to do more than state that our quotation then made from Brother Malone's letter was in his exact words, was a full, numbered paragraph, and in no sense misrepresented him, and so completely knocked out friend Srygley that he has not yet recovered from the stroke. The intention of the gentleman in the above reference to his brother, F. B. Srygley, is also intended to provoke a personal quarrel. We gave our estimate of F. B. Srygley as a public debater in the editorial reporting his debate and it was deliberately expressed and will not be modified. Our statement as to his reflections on people in the audience is not met by throwing it all on Brother Grime. He had repeatedly referred to the Flag editor, and to Brother Grime and others, in some such sneering way as 'to reflect on us, or on his opponent through us, before he made his direct attack on Brother Grime; and Brother Grime never said one word to him, except in defense of himself when attacked. The moderator did not rebuke Grime, either, but he rebuked Srygley, and rebuked him for his reflections on others in the audience as well as his reflections on Grime, and ordered him to stop making such reflections on the auditors. As to the 'documentary proof,' it might be pertinent to remark that Mr. Srygley did not have the 'document' in hand when he jumped on to Brother Grime, and when he did find it the 'document' did not read like he said it did. The 'laughter in the audience' was not at Grime's expense, either, for it was the other fellow that was paying all the costs about that time. Now, as to a matter of 'veracity,' when that point is to be decided by F. D. Srygley, we care nothing. It is probable that his brother, F. B. Srygley, is a reasonably truthful man; at least, we hope so. But sometimes a man can strain

his veracity mightily by just keeping back part of the truth, and he can almost unjoint it by pressing unduly on the little part he does tell. That is all that is the matter with the above ebullition from the doughty, commonplace champion of Campbellism. He probably does not aim to tell any falsehoods about it, but the reader must remember that in that debate he was being ground to death between the upper and nether millstones. Whitlock was whipping him in debate and Grime was defending himself gloriously against his insinuations upon him as an auditor. The little squib above is the best F. B. Srygley could reasonably be expected to do after that. It is not our desire to have any personal wrangles with either of the Srygleys; they are adepts in mud throwing and do not hesitate to write down any one as a scoundrel when it suits their convenience, whether it be the truth or not. On any fair discussion of doctrine we should not hesitate to tackle both of them at once, with one of our hands tied at that; but when it comes to dirt, filth, and corruptible littleness, we yield the palm to either one of them without a battle."

There is no "personal wrangle" between F. D. Srygley and Brother Hall, nor has F. D. Srygley decided any point of "veracity" against him or anybody else. All he has done was to publish what A. Malone and F. B. Srygley said and the proof they gave against Brother Hall, and leave the readers to settle the point of "veracity" for themselves. Nor has "Mr. F. D. Srygley insinuated very broadly that the Flag editor had 'lied.'" It is not an insinuation at all, but a plain statement repeatedly made and published in these columns by A. Malone, a Baptist preacher and debater of good standing and recognized ability, that "the Flag editor" suppressed a letter written by request for publication, made statements about it that are not true, represented Malone as taking positions which Malone says he did not take and does not believe, and refused to publish Malone's article correcting the misrepresentation. Brother Hall says now, as he has often said before, that the quotation he made from "Malone's letter" was in his exact words, was a full, numbered paragraph, and in no sense misrepresented him." Then why does he refuse to publish or to let me publish Malone's letter in full? Malone says Hall's quotation does misrepresent him. The way to settle this question of "veracity" between these two Baptist preachers is to publish Malone's letter in full. Malone insists that the letter be published; Hall refuses to publish it himself or let me publish it. Brother Hall says his quotation from Malone's letter "completely knocked out friend Srygley" in the discussion. Malone says "friend Srygley" is right and Brother Hall is wrong on the point at issue touching which he was quoted; he also says all "the recognized authorities in our church" are with "friend Srygley" and against Brother Hall on that point. How, then, could Brother Hall "knock out friend Srygley" with a quotation from Brother Malone which "in no sense misrepresented him?" The thing could not be done. I have thrown no mud and do not propose to throw any; the mud that has been thrown was made by Brother Hall and thrown by Brother Malone. Nor have I written down any man as "a scoundrel;" much less have I any intention of doing anything of the kind. That is not my style. All I have done is to publish Malone's charges and proof against Brother Hall and kindly request him to publish Malone's letter. Brother Hall is too old a debater not to know that an opponent has a right to see any letter, paper, or book that is introduced and quoted in an argument in discussion. I have done nothing but kindly and politely ask him to let me see a letter which he quoted in an argument against me in discussion; I have also published from the author of the letter he quoted communications which clearly establish my position. Why should Brother Hall lose his head, display an ugly temper, and abuse me for this? Under the rules of honorable discussion in an oral debate any fair-minded moderator would sustain me and compel him to let me see the letter. I have not departed from leg-

itimate and dignified controversy to involve anybody "in a contention over a question that had no merit whatever in the discussion and was raised as a side issue," as Brother Hall says, nor do I propose to do anything of the kind. In discussion Brother Hall said repeatedly that the word "church" never means anything but a local congregation in the New Testament. I contended that it frequently means all who are Christians. In arguing this issue I quoted against Brother Hall, and in support of my position, a long list of eminent Baptist authorities and published F. B. Srygley's statement as to the position A. Malone took in debate. Hall quoted from a letter Malone wrote to prove that Srygley misrepresented Malone. Malone said Hall misrepresented him and Srygley represented him correctly. Hall refused to publish in full the Malone letter from which he quoted and declined to publish an article from Malone defining his position and correcting Hall's misrepresentation. I did nothing but publish Malone's statement of his own position and kindly request Brother Hall to publish the Malone letter from which he quoted. I did all this in courteous style and strictly in the line of legitimate argument on the issue between us in the debate. Why should he get mad at me and abuse me for publishing Malone's statement of his own position on an issue which we were discussing? If Malone and "all the recognized authorities" in the Baptist denomination agree with me against Brother Hall, as Malone says, it is not my fault and he ought not to get mad at me and abuse me for it. Nobody cares anything about Brother Hall's "estimate of F. B. Srygley as a public debater," nor has anybody asked him to modify it. The only issue F. B. Srygley made with him on that point was whether his statement of facts was true. That issue is still unsettled, and it will receive further attention "at a more convenient season." Brother Hall says he would "not hesitate to tackle" both the Srygleys at once, with one hand tied, "on any fair discussion of doctrine." Very well. When the Srygleys debate they never claim the right to select their opponent, but meet the man the church whose doctrine is in issue selects. If the Baptists should select Brother Hall to represent them in debate, one of the Srygleys will obligate himself to take no part in the discussion and the other one will not require Brother Hall to have one of his hands tied. If Brother Hall has given a fair sample of himself in written discussion with me, either one of the Srygleys will behave himself as well as "the Flag editor" in debate.

It is a beautiful thought that to each soul born into the world there is sent from the courts of light an angel to watch over it from its first wailing cry till the eyes are closed in death. Be the way long or short, smooth or rough, this unseen guardian never leaves us. Think of it! What companionship! Who can truly say: "I am alone?" Like Elisha's servant in the mount, when perplexities thicken around us, we cry out: "Alas! . . . how shall we do?" Like him, our eyes are often blinded to the angelic forms that surround us, ready to deliver in temptation and save in the hour of danger; but they are none the less real, and to the believer the thought of their presence must ever bring a sense of trust and repose.—Selected.

A man is made by the company he keeps in the world of books no less than in the world of men. Low, coarse associates will leave their impress on the mind, whether we meet them at school, on the street, in the shop, or attractively set forth in the pages of some book. Just so with those that are pure and ennobling. If we seek their society and enter into their aims, we shall become like them. Choose your friends with discretion and your books with good judgment, and you will grow toward the high standard of the perfect man.—Youth's Instructor.

The pattern of all mercy, who is God, has not loved us with a life which cost him nothing. Sacrifice is the lifeblood of service.—Alex. Maclaren.

Our Contributors.

The Order of Faith and Repentance.

Frank Faithful: "Well, Henry, did you become satisfied upon the subject of feet washing, after having read up on the subject as taught in the Bible?"

Henry Hardshell: "I am now fully satisfied on that subject. I believe you are correct in teaching that it is one of those good works which Christians ought to do wherever and whenever it is necessary and one has the opportunity. We are commanded: 'As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.' (Gal. 6: 10.) To kindly bathe the feet of a brother or friend is obedience to Christ in this commandment. I have a curiosity to know, friend Faithful, if you have ever washed the feet of any of your brethren, and in this way practiced what you preach."

Frank F.: "I am glad to say that I have, and have as often been ministered unto by my brethren in this Christlike kindness. However, it becomes none of us to boast of these things, yet I have the pleasure of knowing there are disciples of the Son of God, living and dead, who, in the Master's name, have done even this unto me. Among them I now call to mind W. H. Dixon, T. J. Shaw, and others whose names are in the book of life. As you are now content on that subject, I will ask you: Is your way now clear to go forward in obedience to Christ? It was at the feet washing that the Savior said: 'If ye know these things, happy are ye if ye do them.' Are you now ready to enter into Christ?"

Henry H.: "Well, not exactly. There is another thing that bothers me of late. I attended a debate since I saw you, in which the disputants argued the order of faith and repentance. They got so highly wrought up on the dispute that I began to fear that neither of them possessed faith or repentance, as they called each other liars and other hard names. They got into a muddle over it, and the hearers were much excited and divided over it. I tried to be calm, but I find, in truth, I have taken the matter more to heart than I anticipated. I am bothered to know what to believe about it, and I thought it would be best to settle it before obeying the gospel by which, as I now understand, I become a Christian. I was like Squire Deussenberry when he held his first trial. He felt strongly the dignity and responsibility of his office to decide the case. He listened with close attention to the first lawyer who, in his pleading, pleased the Squire very much. He said to himself, 'Well, that one has gained the suit, but I must, of course, listen at the lawyer on the other side,' whose speech was fully equal to the first counsel, and pleased the Squire quite as well. So he turned to the sheriff and said: 'They have both gained it; Mr. Sheriff, you will have to pay the costs.' When I heard the argument that repentance came prior to faith, I thought surely it must be that way; and when I listened to the debater who argued that faith must come before repentance, it seemed quite as plausible. Hence, I am bothered and would like to hear your ideas on that. Somehow I think I would be ready to obey if I could understand which comes first in order, as required in the gospel."

Frank F.: "At first view it seems discouraging to one who is trying to learn the truth to see how sincerely and honestly good men seem to differ on this point; but, happily for us, there are some theoretical differences which cannot at all affect the practical performance of what God requires of an honest, obedient heart. Men can be saved by the gospel who may argue for different views on this subject. You can be saved by the gospel of Christ, whether you ever understand exactly the relation faith and repentance sustain to each other or whether you ever become metaphysician enough to know which is first in order."

Henry H.: "I fear I do not understand you. Why, these debaters argued that the salvation of a man's soul depended upon knowing exactly which came first. That is what gets me."

Frank F.: "I am aware that professional debaters and partisans would have their hearers think the issue here is a life-and-death case, but this is much exaggerated. For instance, two men might differ in their views of the priority of faith and repentance, one strenuously contending that repentance is before faith and the other contending that faith must precede repentance; but if each of these two men will humble their hearts to obey the commandments of God, given to the world through Jesus Christ, one will be saved as much as the other. Whichever may

be correct or incorrect, a humble obedience to Christ will make them practically the same, however wide apart they may be in theory. Happily for all mankind, this is a theoretical difference which cannot affect the practice of either before God. A man may not be able to draw the line between these; he may not know a letter in the book; yet if he believes in and obeys Jesus Christ, he can and will be saved as easily and effectually as the shrewdest metaphysician in the world."

Henry H.: "Well, you have got your own view of the order of these commands; I would like to hear it."

Frank F.: "Yes, I have my own view, but for the reasons stated I will not condemn one who differs from me on this subject. Sometimes I think they who debate this question are both right and both wrong."

Henry H.: "Why, how could that possibly be?"

Frank F.: "Remember, you are asking my personal view, and I am not infallible, but at your request I will tell you why it seems to me they are both right and both wrong. He who contends for the priority of faith is right that faith is first, 'for without faith it is impossible to please God,' but he is wrong when he contends that the degree of faith a man exercises before repentance is a sufficient faith. He speaks of faith full and strong, as distinguished from repentance, when this is not true. Faith which is distinguished from repentance and other acts of obedience is of no profit, even though it be first in order. He who contends that repentance is first is right when he has reference to a complete faith which works by love and purifies the heart; he is wrong when he insists that repentance full and complete exists before faith. The idea that either is complete without the other is contrary to the truth, and, considering the human mind and heart, is impossible."

Henry H.: "Why, you are in a greater muddle on this than either of those debaters. Both right and both wrong. Well, I swan!"

Frank F.: "Please do not use that expression; it is contrary to the word of God."

Henry H.: "Why, what is wrong about that?"

Frank F.: "Well, to say 'I swan' means 'I swear.' The good Book says: 'Swear not at all.' That is the reason I believe it is wrong."

Henry H.: "Why, great goodness! what will I hear next?"

Frank F.: "I am sorry I must correct you again. That is as bad as, or worse than, to say 'I swan.'"

Henry H.: "Why, I never thought that was wrong; what is the trouble with that? I have heard nice ladies say that."

Frank F.: "It is written, 'Thou shalt not take the name of the Lord thy God in vain,' and that is one way of calling upon God. He will not hold him guiltless who taketh his name in vain."

Henry H.: "I will try not to use these expressions any more. I thank you for calling my attention to that blunder. A pure speech is the best; but, getting back to the subject, how do you believe faith and repentance are related to each other?"

Frank F.: "They are conjoined, interlinked, or interwoven so closely that no mind is shrewd enough to draw the exact line between them and say: 'On this side is faith, on that is repentance.' Arguments about them conceive the notion that one or the other is full and complete without respect to the other, which is not true. An illustration or two may help you understand my idea of their true relation to each other. There is no one so sharp sighted as to discern before day the first streaks of coming dawn. Still it grows, first imperceptibly, then by degrees, until the God of day spreads his beams, lighting the world with gladness and joy. Neither is there any one who can surely discern the first shadows at eventide which precede the oncoming night; yet again the shadows come imperceptibly at first, then come the deeper shades. In truth, there is no exact line to be drawn between a full day and dark night. So with the soul, as the light of the gospel dawns upon the darkened soul, bringing in the full tide of salvation, faith, repentance, and obedience jointly wield their influences. No man can exactly mark the places they join."

Henry H.: "You think full faith and full repentance are united, do you?"

Frank F.: "Yes, they are inseparable, though not one—as twins, counted the same age. When either is in its fullness the other is always present. That wonderful pair, the Siamese twins, wherein the unity was so great as to make the life of one dependent on the other, may serve again to illustrate these two important conditions of the gospel when in full exercise. There are passages of scripture in which either one of these is made to include all the conditions of the gospel. Paul, in Gal. 3, uses 'faith' to

mean the whole gospel plan of salvation. Luke's record of the commission gives such prominence to 'repentance,' preached in the name of Christ, among all nations, as to include all the gospel. (Luke 24: 47.) Peter, in summing up his preaching to the Gentiles, who by his mouth heard the word of the gospel and believed, called it the 'repentance unto life.' (Acts 11: 18.) The gospel is adapted to the comprehension of the humblest accountable person. Whether my view of this subject be correct or any other man's theory be correct, one thing is very plain, and that is to fear God and keep his commandments. That is the whole duty of man, and will make you safe, whatever you think about the order of faith and repentance. The earnest, honest, sincere soul who submits in loving faith to the commands of the gospel is always safe. Years ago, in England, William Harvey discovered what is now regarded as the true theory of the circulation of the blood. A few believed it, some laughed at it, many controverted it bitterly, but all these disagreements on the subject did not stop the blood circulating. To this we may liken that earnest desire to be a Christian which is manifested by true faith and repentance. They will work in their right and proper order, in an honest and good heart, regardless of one's ideas of their order. The power of the Holy Ghost, through the word, works in its own proper way in the hearts of men, whether they understand that process or not. This is the true spiritual circulation."

G. LIPSCOMB.

The Bible and Japan.

Is it the Bible that has helped the people? Some do not want to give the credit to this source, but that this is the source of Japan's elevation there can be no question. Wherever you see reform you see footprints of the word of God. Social reform, caring for the destitute, education, charitable institutions, etc., are all clearly connected with missionary effort. The spirit of heathenism places no value on the poor and the common class. They are taught to care nothing for themselves; they are oppressed till life becomes bitter. Unable to support their children, and seeing not the value of a human soul, mothers give away their children, cast them off, or otherwise neglect them. "In one mission school in China there are fifty girls who had been thrown away, by their parents, to die in their infancy."

It is not quite so bad in Japan as in China, but the common and widespread neglect of the poor is apparent everywhere. It is one special work of the missionary to turn attention to this class. He gathers them together in schools, furnishes teachers, and begins to teach them the common branches, the Scriptures, and morality. They show rapid improvement in morals and learning. This wins the hearts of the parents and sets an object lesson before the people. Others take up the example and the work continues to spread. Even among the Buddhists there are charity schools and Young Men's Christian Associations—a thing unknown to them till the missionary went into their midst. This is a clear admission of the superiority of the gospel, even though not always presented in its purest form.

Why does the Bible advance education? For the reason already suggested. Idolatry thrives on superstition; and the more ignorant the people, the better; but the gospel demands that people be taught, hence schools are a necessity to the spread of the gospel. The missionaries are the greatest educators. With learning comes a knowledge of the various sciences and the application of a man's time and ability to some useful occupation. A man in that light that the Bible necessarily carries with it will not spend hours uselessly beating a temple drum; he will not repeat vain repetitions for days; he will not spend weeks making a pilgrimage to some sacred place, nor a lifetime in making useless and degrading images. With a mind freed from superstition, and properly educated, a man sees his relation to the world and the relation of things to each other as he could not otherwise; he discovers new causes, and works out new results; he learns the nature and power of the material elements, and makes them act as servants to carry out his purposes. The result of this is our modern civilization, materially speaking, and the progress Japan has made in the last fifty years.

Japan had a false view of herself. She was not a nation of men, but of gods, demons, sprites—anything but common men. When the emperor went upon the streets none would dare look upon him, lest they should be smitten with blindness. The lords were

worshiped as gods, and the spirits of the dead were constant visitors among them. With such distorted views the conduct of man toward man was unnatural and detrimental to the common good.

The Bible came to the people and taught them that all were men, and all, even the emperor, sprang from a common source. Learning of their own nature and that of their fellows, their conduct changed, and there is not a man, woman, or child in all Japan to-day but what is in some way being blessed by the Bible. The Bible has never converted all of a nation, but wherever it has gone it has benefited all. It makes some Christians. In many ways where it is not recognized as the gospel it nevertheless is influencing the lives of men. To-day there are public schools, orphan asylums, charitable institutions, homes for the blind, prison reforms, and hospitals springing up in Japan, all of which easily find their origin in the principles taught in the Scriptures.

The translation of the Scriptures marks an epoch in Japanese history; it marks the beginning of a new style in literature that will be probably as marked in the Japanese language as that of the Authorized Version in our English.

The introduction of our civilization of necessity introduces the Bible, for the two are inseparably connected. If they read our authors, they are constantly coming across passages from the Bible; if our English textbooks be introduced into their schools, and this is done all over the empire, they are again brought in contact with the Bible, as there are quotations from it constantly appearing therein. Often I have, in explanation of a scripture quotation found in a textbook, given a talk to the class, which, if not discovered as preaching, was just as good. So, while still proud to call themselves "heathen," Christian thought and Christian sentiment are working like leaven in all the public schools of Japan.

Whatever may be said adversely, three things we can say for the missionaries in their daily walk: (1) They tell the truth; (2) they are pure and faithful with their wives; (3) they are honest. In teaching these three important lessons, the very foundation of society, they are living epistles known and read of all men. But the missionaries themselves were taught these things from the Bible.

Since the new treaty, beginning on July 17, 1899, Japan is open to the gospel as never before. She has forty-two millions of people. Of this number only one hundred thousand are even nominally Christian. The gospel has only made a beginning. Hundreds of laborers are needed. Who will go?

J. M. M'CALEB.

The Phonograph as Aid in Prayer.

I submit the following queries and suggestions for what they are worth:

Upon the hypothesis that the organ may be innocently introduced into the worship, not as a part of it, but an aid to it, may not the phonograph likewise be introduced to aid in the prayer service? Song service is one part, or branch, of the worship; prayer is another. The organ and phonograph are both instruments. The organ, it is claimed, is used in the song service only as an aid in giving pitch and time to the music. It cannot teach or admonish, since it can make only inarticulate sounds, or intonations; the phonograph can make audible, articulate sounds. With a prayer spoken into it, it can lead by saying, "Our Father which art in heaven, hallowed be thy name," etc., to which the congregation could respond with a hearty "Amen," as though some brother had led in the same.

It is a well-known fact that even the congregations in rural districts are generally very well up in vocal music, or can be, and that they very readily and cheerfully engage in this part of the worship. It is also a well-known fact that in such congregations, where the brethren are unaccustomed to public speaking, it is quite a cross to any of them to lead in public prayer; therefore, the phonograph, on such occasions, with one or more appropriate prayers spoken into it would be an aid in the prayer service equally as great as, if not greater than, the organ in the song service. If not, why not?

These inquiries and suggestions are asked and made, not in the spirit of ridicule or sarcasm, but in the spirit of investigation. If the position is not well taken and the argument sound, I am not possessed of sufficient logical acumen to see it. If, on the contrary, they are, it shows the necessity of clinging closely to "what is written" in every item of worship.

W. J. MOSS.

Seiper's Fork, Tenn.

WHAT MOTIVES ARE PLACED BEFORE PEOPLE TO LEAD THEM TO OBEY THE GOSPEL OF CHRIST.

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins." (Col. 1: 13, 14.) This passage tells what these persons gained in becoming Christians, in obeying the gospel of Christ. Whatever we gain by obeying the gospel, as plainly revealed, that is of any benefit to us may be placed before sinners as motives to them to receive and obey the gospel. In these two verses three things are specified as occurring in behalf of those Colossians in becoming Christians. One is that they were delivered from the powers of darkness. Sinners, until they embrace the gospel, are under the dominion, the power of Satan, of darkness; but in obeying the gospel they are set free from this power. The dominion or rule of Satan is broken the very moment one becomes a Christian, for every one so doing throws off the dominion of the wicked one and instead of that takes upon him the dominion of Christ, making him his Lord and Master and putting himself under his rule and authority.

In Paul's commission we have the same idea: "For I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." (Acts 26: 16-18.) The Revised Version puts it, "that they may turn from darkness to light, and from the power of Satan unto God." So it is true that men do turn from the power of Satan unto God in obeying the gospel. It ought, therefore, to be a very strong inducement to the sinner to obey the gospel to know that he can turn from Satan to God, and can be actually freed from the power of Satan in so doing; for if the sinner lives and dies under the power of Satan, there is no alternative for him but to be lost.

Another very powerful motive to become a Christian is that in so doing he is translated into the kingdom of God's dear Son; and this motive should be made very prominent before the sinner. It was done in the days of the apostles. Of the Samaritans it was said: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Here Philip preached the things concerning the kingdom of God; and the passage in Colossians shows that one of the things concerning that kingdom is that in becoming Christians we enter into it. It ought to be considered a very strong motive to an alien sinner to realize that he may become a member of the kingdom of God, the kingdom of Christ. It is certainly very desirable to be in a kingdom in which God, through Christ, rules. All that is good and safe and pure and holy is found in this kingdom. To be in the kingdom of Christ is to "sit together in heavenly places in Christ." It is to be in a habitation of God through the Spirit; it is to be where God is our Father and Jesus Christ is our elder brother; it is at once to be where all the blessings of God to be enjoyed on this earth are to be found and where all the promises of God are concentrated. It is so wonderfully valuable that the sinner that refuses to enter it is without hope and without God in the world.

Another evidence that the blessings and privileges of the kingdom of God were placed before sinners in the days of the apostles is found in connection with Paul's preaching at Rome, in his own hired house: "Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." (Acts 28: 31.) Other passages of similar importance might be given, but these passages establish the principle that everywhere the blessings and privileges of the kingdom were placed before alien sinners as a motive or inducement to obey the gospel of Christ.

A third item of great importance in all the passages we have quoted is the name of Christ and the assurance that in entering the kingdom we also at the same time enter into Christ. Christ says: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." This plainly means that every one that is born of water and of the Spirit does enter the kingdom of God. To be

born of water is to be baptized in water; hence, in being born of water and of the Spirit we enter the kingdom of God. Paul also says: "So many of us as were baptized into Jesus Christ were baptized into his death." So when we enter the kingdom of Christ we enter Christ, and both of these are completed in baptism. Hence, in Col. 1: 14, as quoted above, it is said: "In whom we have redemption through his blood." Out of Christ there is no salvation to any sinner.

Peter says: "There is none other name given under heaven among men, whereby we must be saved." The moment we enter the kingdom, that moment we enter Christ, enter his body, the church. It is when we enter him that we have redemption through his blood. Without the blood of Christ there is no remission, and outside of Christ there is no part in his blood, for it is when we are in him that we have redemption through his blood; therefore, the name and blood of Christ are placed before sinners as inducements for them to obey the gospel of Christ.

Jesus said in the commission, as recorded by Luke: "That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Remission of sins can only come through the name of Christ. Peter said, at the house of Cornelius: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." It is worth everything, therefore, to an alien to be connected with the name of Christ. This connection is completed in baptism. Jesus said, as in Revised Version: "Baptizing them into the name of the Father and of the Son and of the Holy Ghost." So in these passages there are four things that are placed before the sinner—yes, five of them—as inducements or motives to move him to become a Christian: (1) Deliverance from the powers of darkness, of Satan; (2) that he enters the kingdom of God's dear Son; (3) that he enters into Christ, becomes a member of his body, and comes into full connection with his name, taking his name upon him; (4) that in coming into Christ by an obedience to the gospel we come into connection with his blood, have redemption through his blood; and (5) that this redemption in Christ also includes the remission of sins. All these blessings are equally the result of obeying the gospel of Christ, of becoming a Christian; but these are not all.

Paul says: "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Rom. 8: 16, 17.) The Spirit of God is here represented as testifying three things with our spirit. First, that when we obey the gospel we are children of God; he becomes our Father, and we become his children, sons and daughters of the Lord Almighty. This should be a strong motive to sinners to obey the gospel. In the second place, in becoming children of God we become heirs of God. In Paul's commission to preach to sinners to convert them, Jesus said: "That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Inheritance, heirship, and not only heirs of God, but joint heirs with Christ, and Christ "appointed to be heir of all things"—these are wonderful blessings, and should be an exceedingly strong motive to an alien sinner to obey the gospel that he may at once step into the enjoyment of all these blessings and high relationships as specified.

Jesus Christ also placed eternal life as an inducement to sinners to believe in and obey him. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3: 16.) So eternal life is placed before the sinner as a motive, not only to obey the gospel, become a Christian, but to live a Christian all along the journey of life. Eternal life is a wonderfully grand motive. A man that it would have no effect upon would certainly be hard to move. There is also another promise as an inducement to obey the gospel, and that is the gift of the Holy Spirit, whatever that may mean. When Peter commanded the people, on the day of Pentecost, to repent and be baptized for the remission of sins, he added: "And ye shall receive the gift of the Holy Ghost." No matter what you may take this promise to mean, it is a positive promise to all that would repent and be baptized, and I understand that it extends to all, everywhere, and in all time, that will repent and be baptized. I understand it to refer to the Holy Spirit, not in miraculous form, but that by which the church becomes a habitation of God, and as such I believe the promise. Some claim it meant the miraculous gifts of the Spirit. I do not so under-

stand it; but, anyway, it is a promise to all who repent and are baptized, and, as such, is a precious motive to lead people to obey the gospel of Christ. So there are many motives, including remission of sins, to lead to an obedience to the gospel of Christ.

There is one very grand purpose yet that every one should have in view who wishes to be saved, and that is the one that brought Christ "from Galilee to Jordan unto John, to be baptized of him." He certainly was not baptized for the remission of sins, for he was not a sinner. Jesus himself tells, when John would have excused himself, he said: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." The word "righteousness" is the name of doing right, and to do right is to do the will of God, for that is the only standard of right in the service of God; hence, to fulfill righteousness is to do the will of God. Jesus, therefore, was baptized purely to do his Father's will. He says: "For I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6: 38.) This was pure obedience, without a particle of selfishness. He was not looking to what he was to receive, but to the doing of his Father's will. There cannot be a higher or purer motive for doing anything than Jesus had when he was baptized to do his Father's will.

All the motives enumerated are pure, good motives because placed before the sinner in the word of God. Some of them, and especially the promise of remission of sins, may be sought in a very selfish way. The expression "for the remission of sins" may be so emphasized as an inducement to be baptized that he who obeys the command may do it solely with reference to that one blessing to himself, without any reference to the matter of obeying God and of putting himself into harmony with God's will. This would be viewing the matter with reference to what it brings to us, and have no reference to obeying and honoring God. This, if obedience at all, would be very selfish obedience. The life of Christ stands as an example for us, with the command that we "should follow his steps." His whole life was upon this high principle of obedience. He did all that he did through his whole life to obey and honor his Father, to be in perfect harmony and accord with him. So we, in baptism and in all our service to God, while one motive is to reach the promised blessing for ourselves, should never forget that we must obey and honor God for his sake, because he is God and worthy of all honor.

Baptism, by many, is so emphasized as to make the impression that it is the only thing connected with pardon and that pardon is the only thing to be sought in being baptized. Faith, repentance, and baptism are all conditions upon the doing of which remission of sins is promised, and all to be done, not alone for what we are to obtain, but to obey and honor God as well as to obtain the blessing. It is entirely too common that this one blessing of remission of sins is emphasized to the neglect of all the other blessings we have enumerated, as though they had nothing to do in it. Preachers have a right to emphasize the promise of pardon to the obedient, but not to the neglect of so many other precious blessings, as though they were not worth naming. The expression "for the remission of sins" is simply a promise from God, and not something to be obeyed by the people. It is God's part of the work, and not ours, and we need not be overanxious about that. If we do what he has commanded us, he is certain to do what he has promised to do for us.

All the promises of God are precious and all of them should be obeyed from pure and proper motives; but if a sinner should be moved more by other motives in being baptized than for the remission of sins, no man would have the right to say his baptism is not valid because that particular promise did not move him. That would be an unreasonable extreme, would be rating one promise above others. E. G. S.

Thank God every morning that you have something to do that day which must be done whether you like it or not. Being forced to work and to do your best will breed in you a hundred virtues which the idle never know.—Exchange.

Make sure that however good you may be, you have faults; that however dull you may be, you can find out what they are; and that however slight they may be, you would better make some patient effort to quit them.—Selected.

Villainy, when detected, never gives up, but boldly adds impudence to imposture.—Oliver Goldsmith.

Miscellany.

PERSONAL.

Brother James E. Scobey was here last Saturday.

Brother George Gowen, of Franklin, Tenn., was in the office one day last week.

Brother F. F. Deering, of Bellbuckle, Tenn., was in the office one day last week.

Brother J. O. Blaine, of Portland, Tenn., spent several days in this city last week.

Brother J. D. Tant's meeting in West Nashville (New Town) is increasing in interest. Audiences are growing larger each day.

Brother F. D. Srygley has gone to Palestine, Ark., for a meeting. He will remain in Arkansas for some time, preaching.

The meeting in this town is in its third week of duration. There have been thirteen additions to date, and the interest and attendance are good.—J. S. Dunn and J. W. Dunn, Shelbyville, Tenn.

We will be glad to accept and forward any money that may be sent us for relief of the India famine sufferers. The number of starving, dying people runs into the millions. They are helpless and need our help.

Brother A. G. Freed, president of Georgie Robertson Christian College, at Henderson, Tenn., spent last Thursday with us. He reports that the school is in a more flourishing condition than it has been at any time in its history.

The meeting conducted by Elder Larimore at the Christian church continues with unabated interest. Good audiences attend every service, many people from the country and adjoining counties attending the meeting. The meeting will continue until May 20, when it will close to give way to the commencement exercises of the school, which closes the week following. Services at 10 A.M. and 7:50 P.M. on week days, and at 11 A.M., 3:30 P.M., and 7:50 P.M. on Sundays. Everybody is cordially invited to attend every service.—Lincoln Democrat.

Please announce that arrangements have been made for John T. Oakley and L. S. White to hold a four-days' discussion at Liberty, DeKalb County, Tenn., beginning on Tuesday, June 5, 1900, at 10 A.M. First proposition: "The church of God, of which I, L. S. White, am a member, is apostolic in doctrine and practice;" John T. Oakley denies. Second proposition: "The Missionary Baptist Church, of which I, John T. Oakley, am a member, is apostolic in doctrine and practice;" L. S. White denies. Two days of four hours each will be devoted to each proposition.—L. S. White, Gallatin, Tenn.

There is no sign of abatement of interest in, nor of diminution in attendance on, the services being conducted at the Christian church. Elder Larimore, as we have before said, is a most entertaining speaker, and many who were at first attracted by the power of his oratory and elegance of diction have had their consciences quickened by the force of his logic and have begun to think seriously on spiritual matters. A goodly number have been led to obey the gospel and have renounced their sinful ways. These converts are the visible fruits of the meeting, but it has done good in a way the extent of which can be measured only by Omnipotence by causing people who had drifted away

to reconsecrate themselves to the cause of the Most High. At the meetings on Sunday the house was practically full at every service, though there were interesting services in several churches in the neighborhood, which were also well attended. On Sunday night numbers of people went away because there was room for no more. There is an unusually large number of people from the country attending the services, while many from adjoining counties have also been in attendance. The minister has held the closest attention of his audiences from the first and is enlarging his circle of admirers at every meeting.—Fayetteville Observer.



EDITORIAL.

Patience is not laziness; patience works.

There is a "best time" for doing everything.

Are you sowing the seed of the kingdom of Christ?

Who comes to Christ must come in humility and faith.

Christ is not the Friend of sin, but the sinner's Friend.

Christ's burden is light and grows lighter the longer borne.

We should be careful about how we hear as well as what we hear.

Freedom in Christ Jesus consists not in pleasing ourselves, but in pleasing him.

"To your tents, O Israel!" and let us be faithful and true as soldiers of the cross.

No one ever earnestly sought God's help but that he found sympathy and love and ready help.

No one has an interest in the salvation of the world who does nothing toward accomplishing that end.

"The heavens declare the glory of God," but the gift of his Son is the full declaration of the depth of his divine love.

The blessings of persecution do not lie in persecution itself, but in the experience arising out of it, which purifies and enriches the soul.

Sometimes people get into a physical state called "bad health." In a spiritual sense the same state largely obtains among professed Christians.

If we are not bringing forth much fruit unto the honor of our Lord, Christ abideth not in us. "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

Satan is energetic and persistent. No opportunity to ensnare is wasted by him. There is only one equipment with which you are able to meet him—the Christian armor, with its shield of faith, and the sword of the Spirit, "praying always with all prayer and supplication in the Spirit."

In Benjamin Franklin's philosophic sentence, "None preaches better than the ant, and she says nothing," is couched a world of truth. However, it is not contemplated that one shall be silent, never declaring the truth so precious to him, but the emphasis of it is found not so much in the fact of its declaration as in its constant practice.

The question was once asked: "What are boys good for?" A boy replied: "They are good to make men of." As he requires exercise that he may develop into physical manhood, so must the moral and mental el-

ements of his nature be developed that he may be a man, not only in stature, but also in the essential qualities that fit him for society and make him a factor in the elevation of the human family. God has committed this trust to fathers and mothers and holds them responsible when they neglect it.

The history of the settlement of Pitcairn's Island is one of murder and crime. Out of the nine desperate men who first landed on her shores only two died natural deaths. When only one white man was left, in his solitude he began to read the Bible, saved from the wreck of the Bounty. This old desperado, John Adams, became interested as he read, and, guided by the light of the blessed book, he became a good man and began to teach the Scriptures to the little community around him. In course of time vice disappeared; devotions were held morning, noon, and night; and the island became a model community. All of this was the result of the seed finding lodgment, first, in John Adams' heart, and then in the hearts of the others to whom he taught the word. They had had the word all the time, but had not read it. When the soil was reached they became fruitful for God.

We are frequently greeted by this sentence: "We are poor in this world's goods, but rich in faith." This is true of some churches—faithful little bands, possessing few of the comforts of life, yet zealous for the Master's cause and working eagerly for the spread of his gospel; and because they are thus earnest in their "work of faith and labor of love" the approval of God rests richly upon them. We do not believe, though, that some of the churches are as poor as they pretend to be, or even as rich in faith as they would have us think. We believe that many of the churches are asleep, and a call to awake is in order, though it seems hard to arouse them. Some of the churches do not realize the fearful consequences of their indifference and inactivity, and, as the eagle that drifted down the stream on the carcass of a sheep found too late that his feet had frozen to it, and so plunged over the falls, so do we fear that many will awake to their responsibilities when it is too late to correct the evil that their folly has wrought.

"Come unto me," said the Savior of the world. He does not send us to another. When the disciples of the Lord were turning back from following him, he said "unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life." To whom, indeed? No one else to love us; so, no one to bear "our griefs" and carry "our sorrows;" no one in whom is "the way, the truth, and the life;" and yet we so much disregard the invitation: "Come." That invitation bears upon it the facts of his sacrifice, his humility, his poverty, the shame of his sufferings, the ignominy of his death, his glorious resurrection, his triumphant ascension, the manifestations of his love, and the seal of his blood. What appeal could be made to man that is not made in the life and gospel of the Son of God? It would seem that the divine love and wisdom of God, though infinite, are exhausted in appealing to man to return to him. "Come!" "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you."

PUBLISHERS' ITEMS.

The Home and Farm as a premium with the Gospel Advocate is discontinued. Read our full-page offer in this issue.

Send us the names and addresses of any nonsubscribers whom you think sample copies might induce to become regular subscribers. We will send the paper one month free, and discontinue at close of the month unless they subscribe during that time.

The first order through the mail for our new book, "Letters and Sermons of T. B. Larimore," came from Brother A. Foster, Carmen, Manitoba, Canada. Agents have taken advance orders for many copies in Nashville and other places, and we feel hopeful that the first edition will be sold within a few weeks after it is ready for delivery.

"The Relations of God to the World," by Hiram Christopher, A.M., M.D., of St. Joseph, Mo., will soon be issued from our press. We quote the following from the author's preface: "It is the object of the author in the following pages to present some evidence, derived from certain facts and phenomena of the material universe and the life kingdom of the earth, in support of the thought that the forces operating in these departments of nature are but phases or different manifestations of one and the same force—namely, the power of the Creator which he has exerted in effecting special and general purposes which find their realization in the object for which the whole scheme of nature was devised and completed." This book will be neatly and substantially bound in cloth, and will contain 192 pages. It will be sent, postpaid, for \$1.

We have decided to grant agencies for "Letters and Sermons of T. B. Larimore," edited by F. D. Srygley, to agents by counties. This book will be sure to sell and will do great good. It consists of twelve sermons preached in the long meeting which recently closed in Nashville, interspersed with quotations from his private and personal letters, and selections—both prose and poetry—made from books and papers in promiscuous reading during a long period of years. The editor says: "I know it will be ornamental, and I believe it will be both interesting and wholesome reading." In granting territory to agents we of course reserve the right to fill all orders sent direct to us, and orders sent now will be filled in their order as soon as books are ready for delivery, which will be about the middle of May. We want earnest, working agents all over the country. Apply at once for terms.

"Gospel Praise" is the name of a new hymn book edited by A. J. Showalter and E. G. Sewell. We think this will prove to be the best and most popular hymn book we have ever published. It is copyrighted this year, will contain three hundred and twenty pages, and will, we think, be ready for delivery by the last of this month. The Armstrong Company, of Philadelphia, music typographers, write: "We think the book will be a success; as you have so many new compositions and by such good authors of note, we do not see how it can be otherwise." Brother Boyd, of Donelson, Tenn., says: "From even a hasty examination of the new song book, 'Gospel Praise,' I am very much pleased with it. I consider the arrangement of subjects a good feature, the music excellent, and feel quite confident it will be heartily received." Advance orders will be filled just as soon as books are ready for delivery.

Queries.

Brother Lipscomb: Please explain, in the Gospel Advocate, Heb. 6: 4.
W. J. DUGGERS.
Fayburg, Tex.

This letter, as its contents plainly show, was written to warn the Hebrews who had become Christians from giving up Christ and his holy religion and going back to Judaism. The blessings and privileges described in this verse are those of which they had partaken in Christ Jesus. If after partaking of all these they should give up Christ and fall away to Judaism, there could be no more hope for them, no more sacrifice for sin. Christ was the only sacrifice that could take away sin, and in rejecting him there is nothing else that can move to repentance.



The old man is the old habits, or conduct. (Eph. 4: 22.) The members of the old man are fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry, etc. (Col. 3: 5.) Now, then, to put off the old man (or to crucify the flesh) is to put off all these. Then what is the new man? It is the new habits, conduct, or mind. (Eph. 4: 23, 24; Col. 3: 10.) So, then, to put on the new man is to put on, or to be clothed with, humility, meekness, temperance, patience, and, in fact, all the Christian graces, which are as "an anchor of the soul, both sure and steadfast." (Heb. 6: 19.) Now, then, if this is not an explanation of the inner and outer man, why not? Please explain and oblige. G. W. WALKER.

These are the fruits or outworkings of the old and new man. From the evil heart come the evil works, and from the good heart come the good works. The man does these good things and they are as clothing to him.



Brother Lipscomb: Please give me the meaning of the Greek word "psalms" in Eph. 5: 19; Col. 3: 16; and James 5: 13 as soon as convenient.

A READER.

Professor Sophacles, teacher of Greek in Harvard University, published a "Greek Lexicon of the Roman and Byzantine Periods, from B.C. 146 to A.D. 1100." This embraced the period of the New Testament. He defines psallo "to chant, to sing religious hymns." (Septuagint—Judges 5: 3; Paul, in 1 Cor. 1: 14, 15; James 5: 13.) He defines psalma, "a song, a chant." Words sometimes change their meanings and the way the meaning is determined for any period is to seek all the uses of it, by writers and speakers during that period, and from these determine the meaning. Sophacles has examined all the writers and speakers of this period and did not find an example in which it had any other meaning than to chant, to sing religious hymns. Had he found another use of it, he would have been compelled to give it; but he found no example of its being used in any other sense, so gave no other meaning than "to chant, to sing religious hymns."



Brother Lipscomb: There is a controversy here whether it is the duty of a Christian to forgive every man that trespasses against him whether the man repents or not. The majority of the people here claim that the Bible teaches that God will not forgive us till we have forgiven all those that have sinned against us. Some think this is contrary to its teaching. Please inform us on this subject through the Gospel Advocate.

A MEMBER.

Quebeck, Tenn.

I do not see there is much to be said on the subject. God does not forgive sins until they are repented of. He cannot do it because he cannot look with allowance on sin. He told Moses: He "will by no means clear the guilty." It is a moral and spiritual impossibility with God to forgive the guilty. The impossibilities with God are moral and spiritual, not physical. A man is guilty until he repents of his sin. God cannot clear so long as he is guilty. He must repent before God can clear him—that is, forgive him. If God cannot do it, man cannot. God does not require man to do what he will not and

cannot do himself. It is a moral and spiritual impossibility for a man to forgive another until he has repented of his sin. To forgive him is to hold him guiltless, to hold him as though he had not sinned. It is impossible for a man to hold one who has sinned as guiltless, as though he had not sinned, while he is yet guilty of his sin. He is guilty until he purges himself of the guilt by repentance. Hence, neither God nor man can in his heart hold a man as though he had not sinned until he repents; yet God loves the sinner, does him much good and kindness that he may bring him to repentance, that he may forgive him. We ought to be like God in this. God will not forgive our trespasses unless we do like he does: be ready and anxious to forgive those that trespass against us. We must be so anxious that we will make sacrifices to bring him to repentance, just as God does good to sinners, even to the extent of giving his Son to die for us while we were yet sinners, that we might be brought to repentance, that he might forgive us and save us from eternal death. We are to cultivate the same spirit. But one cannot be forgiven either by God or man until he repents of his trespass. We may overlook a wrong as God did on account of the unfortunate condition of a people. "The times of this ignorance God winked at; but now commandeth all men everywhere to repent." (Acts 17: 30.) "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." (Matt. 19: 8.) A Christian cannot cherish a vindictive or vengeful spirit. He cannot seek to injure the trespasser. He must be ready to do him a kindness to bring him to repentance, but he cannot regard him without sin or as though he had not sinned until he repents of his sin. It is just as important to make the trespasser feel that he cannot be forgiven without repentance as it is to make the one trespassed upon feel that he must forgive the trespasser.



Brother Lipscomb: More than a year ago I asked you, without quoting the verse, to explain 2 Chron 29: 25, which you endeavored to do, but apparently without regard to the latter clause of the verse, which you also failed to include in your quotation of the verse. The explanation was not entirely satisfactory to myself nor to some of the brethren who occupy different sides to this question and are anxious to know the truth. I am in line with the Gospel Advocate on this subject, but I am troubled over the latter clause of this verse, in connection with Ps. 98, both of which I hope you will explain. The clause reads thus, "For so was the commandment of the Lord by his prophets," which does seem conclusive that the instruments were used in the worship by divine approval, under the old dispensation, while you claimed they were not. Is Ps. 98 prophetic? If so, does it not refer to this dispensation, and, if so, is it good authority for using the instrument in our worship to-day?

M. G. GILBERT.

Vernon, Tex.

There is not the least doubt but that God tolerated instruments of music in the days of Judaism. He did not command them to make and use them; he permitted it, just as he permitted polygamy, slavery, and divorce for any cause. God told Samuel to let them have a king, notwithstanding he testified that in choosing him "they have rejected me, that I should not reign over them." (1 Sam. 8: 7.) Notwithstanding this, he directed Samuel to anoint the king for them and aided them in the work of the kingdom. Jehoiada, the priest and servant of God, took two wives for King Joash. Yet Jesus says this was not God's order, but he tolerated it because of the hardness of their hearts, and directed in getting wives. Then if the Lord had commanded them how and when to use the instruments, after they were introduced by David, it would only prove God was tolerating it and its use as he tolerated polygamy. That would no more prove it should be used now than the toleration and regulation of polygamy or easy divorce then prove polygamy and divorce for any cause should be practiced now. Suppose God had com-

manded its use then, would it prove it should be used now? He ordained annual sacrifice and incense then, are they to be practiced now? Suppose God had ordained it in the Jewish dispensation and not have required it in the Christian dispensation, would that justify its use now? The Christian can practice nothing as service to God, required under the law of Moses, unless it is required in the New Testament. Instead of this instrumental music being required, the evidence is clear that it was dropped out by Christ and his apostles, and was not introduced into the church for six hundred years—then among the Catholics, who claim the right to change the appointments of God. I have written this to show that whether we explain this passage or not, there is not the shadow of ground in it for the use of instruments in the worship of God. It is not required in the New Testament and interferes with and hinders the ends to be accomplished by singing. They were to admonish and teach one another in songs and psalms and spiritual hymns, making melody in the heart to the Lord. Now the instrumental music hinders the result of the singing, as it prevents hearing what is sung. But let it be settled that if God had commanded it in the Jewish dispensation, that would not give the shadow of authority for its use under Christ. But did God ordain it? In this very context it says: "And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the Lord by his prophets. And the Levites stood with the instruments of David, and the priests with the trumpets [the trumpets were commanded by God]." (2 Chron 29: 25, 26.) Then in the next verse: "And when the burnt offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David king of Israel." Here it is repeated they were ordained and commanded by David; they are kept distinct from trumpets commanded by the Lord. (See also 2 Chron. 23: 18; 1 Chron. 23: 5; Neh. 12: 36; and Amos 6: 5.) In all these places, and more, they are attributed to David, in contrast with the things ordained by God, and in Amos 6: 5 David is especially condemned. The whole kingdom was a rebellion against God, which he permitted as an experiment to show what they would do in going their own way. This instrumental service was tolerated in connection with other things to add greatness to the kingdom. I never heard that any one thought Ps. 98 was prophetic. It is simply an exhortation to praise God for the prosperity he had bestowed on Israel. If prophetic, it was not fulfilled by Christ and his apostles, but only by the corrupted church. As David had invented the instruments, he urged they should praise God with them. It seems to me every candid man would say the conclusions set forth are correct, with that clause: "For so was the commandment of the Lord by his prophets." It will be noted that in the scripture the words "so was" are in Italics, which means they are not in the original and have been supplied by the translators. This is done because they could not make sense out of the original as they translated it. The Revised Version reads: "And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for the commandment was of the Lord by his prophets." Does this refer to a commandment to use the instruments? He had just said that was by David. He evidently refers to the command to keep this feast, described in verses 20-24. After saying this instrumental service was by the commandment of David, he does not contradict himself and say it was by the command of God. The keeping of the feast was commanded by God, but the instruments were by the command of David. But look at this as we may, it affords no ground for the use of instruments in the church of God.

Home Reading.

BOYS WHO SUCCEED.

Thirty years ago Mr. H—, a nurseryman, in New York State, left home for a day or two. It was rainy weather, and not a season for sales; but a customer arrived from a distance, tied up his horse, and went into the kitchen of a farmhouse, where two lads were cracking nuts.

"Is Mr. H— at home?"

"No, sir," said the eldest, Joe, hammering at a nut.

"When will he be back?"

"Dunno, sir; mebbe not for a week."

The other boy, Jim, jumped up and followed the man out. "The men are not here, but I can show you the stock," he said with such a bright, courteous manner that the stranger, who was a little irritated, stopped and followed him through the nursery, examining the trees, and left his order.

"You have sold the largest bill that I have had this season, Jim," his father, greatly pleased, said to him on his return.

"I'm sure," said Joe, "I'm as willing to help as Jim, if I'd thought in time."

A few years afterwards these two boys were left by their father's failure and death with two or three hundred dollars each. Joe bought an acre or two near home. He has worked hard, but is still a poor, discontented man. Jim bought an emigrant's ticket to Colorado, hired as a cattle driver for a couple of years, and with his wages bought land at forty cents an acre, built himself a house, and married. His herds of cattle are numbered by the thousand, his land has been cut up for town lots, and he is ranked as one of the wealthiest men in the State.

"I might have done like Jim," his brother said lately, "if I'd thought in time. There's as good stuff in me as in him."

"There's as good stuff in that loaf of bread as in any I ever made," said his wife, "but nobody can eat it. There's not enough yeast in it."

The retort, though disagreeable, was true. The quick, wide-awake energy which acts as leaven in a character is partly natural, but it can be inculcated by parents and acquired by a boy if he chooses to keep his eyes open and act promptly and boldly in every emergency. It is usually the lazy, indifferent boy that makes the shiftless man.—Sunday School Evangelist.

ASHAMED OF FATHER.

With a weary face and tired manner, an old man entered a store on Broadway, and, looking around in a wistful way, said to the first person he met:

"I've stopped for my little girl. I thought she wouldn't want to walk home alone, and it's about time to close, ain't it?"

"Yes, it's time to close," replied the floorwalker; "but who is your little girl, and where is she?"

"My little girl is Sally—Sally Denham—and she's here somewhere; can't you please tell me where? I'm a little nearsighted, or I could find her easy enough."

"There's no such girl in our employ," said the floorwalker, decidedly; "you must be laboring under a mistake, sir."

"This is Rathbone's, ain't it?" the old man asked.

"Certainly."

"Then she's here."

"I am quite sure, as I told you before, sir, that there's no girl by that name in our employ."

"Is there another store kept by a man named Rathbone?" he asked, wearily.

"Yes, I believe there is," without much interest; "three blocks farther down, I think."

The old man went out, and a young girl, who had heard the conversation between him and the floorwalker, breathed a sigh of relief. She was a new clerk, and her name had been registered with other new ones, but not as Sally Denham (although it was Sally); it read "Maude Elliott." No one in the store knew her, she reasoned, so why should she not call herself "Maude," if she wanted to, instead of that plebeian "Sally?" And to think her father should come after her! Her face flushed hotly as she wondered what those proud girl clerks all around her would say if they should find out that the shabbily-dressed old man was her father. The girls were starting for their homes; she put on her cap and jacket and went out.

"I will give father a piece of my mind," she said to herself, undutifully. "I shall ask him never to stop for me again. I'm quite old enough to go home alone, I think."

She took a roundabout way home. It was a pleasure to walk along the streets now, for she was dressed in a very neat and becoming suit, the hard-earned gift of the dear, loving old father of whom she was ashamed.

But what was the matter at home? She was startled as she reached her door and heard the commotion within.

"Your father's killed, Sal!" was the abrupt explanation of a small boy outside. "He was a-lookin' of you up, an' couldn't find you."

The frightened girl darted past him into the house, where she found her mother nearly wild with grief.

"Mother," she sobbed, "it isn't true, is it, that father is dead?"

"Yes; he was killed—was knocked over by runaway horses while looking for you. He died just after reaching home. His last words were: 'Tell my little Sally father tried to find her; tell her to find her father in heaven. He'll watch over her to the end.' Where were you, Sally?"

But Sally did not answer; she simply could not. She was down on her knees beside her father's dead body, sobbing out her agony of grief and remorse.

"It's my fault—all mine," her tortured soul moaned. "He wouldn't be lying here cold and still if I hadn't been ashamed of him."

A year has passed since then, and Sally Denham is still a clerk at Rathbone's. But there has never been an evening since her father's sad death that, as the time for closing the store arrived, she has not heard a voice say: "I've stopped for my little girl. I thought she wouldn't want to walk home alone."—Selected.

A GRAIN OF SAND.

"Mother, mother, there's something in my eye! Please take it out, quick!" Flossy came hurrying to her mother's room. Her blue eyes were bloodshot, her eyelids swollen, and tears were running down her cheeks.

"Why, what is it?" asked her mother, as she put her arm around the child.

"I don't know; it's an awful big thing. The wind blew it into my eye a minute ago."

The mother examined the afflicted eye carefully, but could find nothing but tears.

"I don't see anything in it, dearie."

"But it is there, mother. Please do get it out; it makes me so uncomfortable."

The mother looked again, then she bathed the hurt eye with warm water and told Flossy to keep it closed for a time, but the poor eye did not get any better. Something was in it; something as big as a marble, Flossy thought.

"Well, Flossy, I think we had better go to Dr. Wright and see what he can do," said her mother, after trying everything that she could think of for the relief of her little daughter.

Dr. Wright was the good doctor Flossy loved, and she stood very quietly, with her face in the light, as he kept her eyelid open.

"Ah!" said the doctor, and in an instant he held his instrument toward her. "Here it is!"

"Where?" asked the mother, "I don't see anything."

"I don't, either," said Flossy, "but my eye does not hurt any longer."

"It's just a tiny speck of sand," replied the doctor, "too small to see, unless you know where to look for it."

Some days after this Flossy was fidgeting about the room where her mother was sewing. It was rainy weather out of doors, and Flossy was in a bad humor—nothing pleased her.

"Please don't, Flossy," said her mother, over and over again. "You make me very uncomfortable. If you do not stop worrying, you must go away by yourself."

Flossy sat down by the window, pouting. In a little while her face brightened and she came to her mother and put a little soft kiss on her cheek.

"I'm like that little grain of sand, mother; don't you think so?" she said.

"What do you mean?"

"I'm not very big, but I make people uncomfortable when my bad temper gets in the wrong place. I love you, mother; I love you truly, and I wouldn't hurt you as that sand did me for anything. The sand couldn't help itself, but I can and I will right away."—Our Boys and Girls.

Old truths are always new to us if they come with the smell of heaven upon them.—John Bunyan.

WHAT A GIRL SHOULD KNOW.

In these days of higher education for girls some very simple and useful accomplishments are apt to be forgotten. They are accomplishments that one need not attend college to learn, and yet they are as valuable and as essential as anything taught in the most advanced seminary or college. Without them no girl's education is complete. Here is a list of things that every girl in the land should know, regardless of her occupation or position in life:

She should know that one hundred cents make a dollar; she should know how to arrange the parlor and every other room in the house.

She should know how to say "No" and mean it, or "Yes" and stick to it.

She should know how to sew on buttons, darn stockings, and mend gloves.

She should know how to cook and serve a good, wholesome dinner.

She should know how to dress for health and comfort as well as for appearance.

She should know that tight lacing is not only uncomely, but that it is injurious to health.

She should know that music, drawing, and painting are real accomplishments in the home, and are not to be neglected if there be time and money for their use.

She should know how to live up to the old rule: "A place for everything, and everything in its place."

She should know that it is best for her not to have anything to do with dissolute or intemperate young men.

She should know that the more she lives within her income, the more she will save and the farther she will get away from the poorhouse.

She should know that it is best to regard habits and morals, and not money, in choosing her associates.

She should know how to dress within her income and to wear a calico dress like a queen.

She should know how to embrace every opportunity for reading and how to select such books as will give her the most useful and practical information in order to make the best progress in earlier as well as later home and school life.

A girl who combines all this information with her regular school education will be well equipped for almost any position in life. Her spiritual development should keep pace with her mental development or life will be a failure under any condition.—Young People.

IN CHICAGO.

Every seat was full in the North State Street car and four or five persons were standing. One of the latter was a young woman, who stood near the middle of the car. A tall young man, rather too slim for his height, from an athletic point of view, arose from his seat, near the rear door, and stepped forward to inform the young woman, who was looking the other way, that there was a seat for her. As he did so a man dropped into it.

"I beg your pardon," said the young man, "I didn't get up to give you a seat."

"But I got it," said the man.

"I intended it for the young lady," said the young fellow.

"But I got it," retorted the other with a sneer.

He was the larger man, but the young fellow's hands descended on his shoulders and he was on his feet and on the platform before he knew it.

"Conductor, conductor!" he cried; but the conductor had a far-away look in his eye and was interested in something going on down the street. The man was in the street before he had time to call out again.

The hero—for he was a hero in the eyes of the passengers by this time—reëntering the car, and, lifting his hat politely, said: "Madam, there's a seat for you."

And the passengers were so tickled that they actually began to clap their hands.

The young man simply smiled and said: "Athletics are of some value now and then." Then he leaned up against the front door and became absorbed in a paper, while the women watched him admiringly.—Chicago Tribune.

O, it is hard to work for God,

To rise and take his part

Upon the battlefield of earth

And not sometimes lose heart.

—Faber.

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Editorial.

KNOWLEDGE, FOREKNOWLEDGE, AND PREDESTINATION.

The expressions "the knowledge of God" and "the knowledge of the Lord," as used in the Bible, in every instance refer not to what God knows, but to what he reveals or makes known concerning himself and his will.

Take Prov. 2: 5: "Then shalt thou understand the fear of the Lord, and find the knowledge of God." This means not that you will find what God knows, but what of his will he has made known to man. "There is no truth, . . . nor knowledge of God in the land." (Hos. 4: 1.) This means God's will was not known in the land; it does not mean God did not know what was in the land. "For some have not the knowledge of God." (1 Cor. 15: 34.) "Every high thing that exalteth itself against the knowledge of God." (2 Cor. 10: 5.) "Increasing in the knowledge of God." (Col. 1: 10.) "Peace be multiplied . . . through the knowledge of God." (2 Pet. 1: 2.) "That taught the good knowledge of the Lord." (2 Chron. 30: 22.) "The earth shall be full of the knowledge of the Lord." (Isa. 11: 9.) "For it after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ." (2 Pet. 2: 20.) These are the chief examples in which the terms "the knowledge of God" and "the knowledge of the Lord" are used, and in these and every example of the use of the expression in the Bible "knowledge" refers not to what God knows, but to what he has made known of himself and his will to man. If the knowledge of God means what he has made known of his will to man, the foreknowledge of God must be the knowledge that he has before made known of his will to man. The word "foreknow" is used but one time in the Bible: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." (Rom. 8: 29.) The connection here shows clearly he means those to whom the knowledge of his will had heretofore been made known and had accepted it. Those who had accepted his will, as heretofore given, though they had not known Jesus, he predetermined should be conformed to the likeness of Jesus as brothers, "that he might be the firstborn among many brethren." He was the first to be raised from the dead, and many who had hitherto died also arose after his resurrection, and appeared to many in the city. (Matt. 27: 53.) Those who were thus predestinated to be conformed to the image of his Son, "them he also called [from the grave]: and whom he called [from the grave], them he also justified [they were judged and justified]; and whom he justified, them he also glorified." They were glorified with him when he was glorified at the right hand of God.

The word "foreknew" is used but one time in the Scriptures: "Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not

cast away his people which he foreknew." (Rom. 11: 1, 2.) The context plainly shows he means the Jewish people, to whom heretofore had been made known the will of God. Many of these now rejected Christ, and the question was: Had God rejected them as a whole? He shows that they had not been so rejected, for he himself, the apostle of God to the Gentiles, was one of this family. He refers to the days of Elijah, too, who thought he alone was left to serve God, but God told him there were seven thousand who had not bowed the knee to Baal. "Even so then at this present time also there is a remnant according to the election of grace." (Verse 5.) God did "foreknow" and God "foreknew" both mean God knew them through their acceptance of the word before given to them.

The word "foreknowledge" is also used twice, and only twice, in the Bible. Peter, on Pentecost, said: "Him [Jesus], being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." (Acts 2: 23.) "Foreknowledge" in this place means the knowledge heretofore revealed or made known by God to his people. He had before this made this truth known to men, and this is called "foreknowledge." The other use of "foreknowledge" is in 1 Pet. 1: 2. Peter says of the saints: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit." This means they were chosen or elected by acceptance of the knowledge or will that God had heretofore made known to them. The knowledge of God in the Bible does not mean what God knows, but what he has made known of himself to the people. So the foreknowledge of God is the knowledge that he has before made known of his will to men. Those who will study this without a determined conclusion to be maintained will be compelled to see this is true.

The words "predestinate" and "predestination" mean the results wrought out by the will of God as he has made it known. The results wrought out in accordance with the will of God are the things he predestinates. The things predestinated may be good or evil, as the person elects. The end wrought out to the good by obedience to the will of God is blessing, so they elect by obedience their predestination to good. The will of God is given, and if some refuse to hear it, this will work out evil to them—that is, through the foreknowledge of God (the knowledge before made known of God's will) those who reject God are predestinated to evil. Those who comply with his will are by it predestinated and wrought out to glory. A study of the use of these terms will help to solve problems that are difficult without a true understanding of them.

These thoughts are suggested, not because we object to the idea that God knows all things. He declared the end from the beginning. But with God there is no before or after. He takes cognizance of neither time nor space. All space is present to him, or he is present to all space; and all time is present to him—rather, time and space are appendages of finite beings, not of the infinite one. God "inhabith eternity"—that is, he now dwells in an eternity past and in one yet to come. They are thus to men, but they are ever present to God. "I Am that I Am," "Before Abraham was, I am," are expressions that are without meaning, save on the hypothesis there is neither time nor space to God, the infinite and eternal Being. This is difficult for us to apprehend, but all the attributes of infinity are incomprehensible to finite faculties. We cannot reject the qualities of an infinite being because we cannot grasp them and their operation with our finite faculties. This would make them finite or ourselves infinite.

D. L.

THE LOVE OF THE TRUTH.

Men will not be lost because they cannot understand the will of God. That God who spoke the worlds into being and who is so full of wisdom, compassion, and love would not reveal his will in a way in which it could not be understood by his creatures. The Savior has said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt. 7: 7, 8.) Isaiah, writing of the way of salvation, says: "And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein." (Isa. 35: 8.)

No one can doubt that the Bible was given to reveal God to man and to make known to him the plan

of salvation. In the language of Pollok it is well to inquire:

Hast thou ever heard of such a book?
The author, God himself; the subject, God and man.
Salvation, life, and death!
Eternal life, eternal death!
Dread words whose meaning has no end, no bounds.
Most wondrous book!
Bright candle of the Lord!
Star of eternity.
The only star by which the bark of man could navigate
the sea of life,
And gain the coast of bliss securely;
The only star which rose on time
And on its dark and troubled billows still, as generation
drifting swiftly by succeeded generation, threw a ray
of heaven's own light,
And to the hills of God, the eternal hills, pointed the
sinner's eye.

Surely no one can imagine that God has failed in his purpose. Certainly the God who threw up the lofty mountains and dug out the beautiful valleys, the God who created in the beginning the heavens and the earth and who created man himself, wondrous organism as he is, could not experience the least difficulty in making his will known to all his responsible subjects who desire to know it. To think that God would fail in this work is to doubt God.

Our failure to understand the way of life is not because we have not the ability to understand it, but because we love the world and the pleasures of the world more than we do the truth of God. The perversity of our hearts prevents us from receiving the truth. Like Balaam, we prefer our own ways to God's way. God revealed himself clearly to him, and he understood it, too; but it did not suit Balaam to obey God. He besought the Lord to change his will to suit his convenience. He belonged to the class of whom Paul writes in 2 Thess. 2: 8-12: "And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." Peter thus describes the terrible woes that shall come upon this class: "But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the daytime. Spots they are and blemishes, sporting themselves with their own deceivings while they feast the eyes with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: a heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; but was rebuked for his iniquity; the dumb ass speaking with man's voice forbade the madness of the prophet." (2 Pet. 2: 12-16.) Jude pronounces condemnation upon those who have no love for the truth: "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." (Verses 11-13.) Language fails me to depict how terrible it is to have no love for the truth.

Judas evidently knew that Jesus was divine, but he loved a few shekels more than he did the Lord Jesus Christ. There are many Balaams in the pulpit and in the pew to-day; many who know the truth have not love enough for it to make sufficient sacrifice to do the truth. It is generally conceded by all Protestants, excepting Quakers, that baptism is commanded by the Lord Jesus Christ, yet multiplied thousands of these same people are endeavoring to be saved without it. They are arguing that baptism is not essential to salvation. If this command had been given only one time, the man who loves the truth with all his heart would be glad to obey it. The Savior said only one time: "He that believeth not shall be damned." God said only one time to our fore parents: "In the day that thou eatest thereof thou shalt surely die." They failed to obey God, and well do we know the fearful consequences. How sad, how terrible, and how awful to fail to

keep any command of God! But we find where the apostles, acting under this commission, baptized many thousand people into the names of Father, Son, and Holy Spirit. If we love the Lord's will as we should, will we refuse to be baptized?

It is generally known that we have no example where an inspired man ever used an organ in the worship of God. They did not find out that to sing meant to play on an instrument along with the singing. If we love God's way and appreciate the force of inspired example as we should, it is certainly true that we will never divide a church by bringing into the worship of God a practice for which there is no warrant in the word of God. While on this subject it is well to try the "modern pastor system" by the same rule. I have never found a preacher or any disciple well versed in the Scriptures that claimed any authority from God for the one-man pastor system. All to whom I have ever spoken on the subject say that the elders should do the teaching. The elder is to be apt to teach and able to exhort and convince gainsayers. The church should support the elder in the doing of this work. But how few of the churches are standing on scriptural ground! Most of them want the "hired pastor," and others want preaching every Sunday by some one else than the elder, even though the preacher be not hired. Is this because they do not like God's way? Why not walk in God's appointed way? Is it a lack of confidence in and love for the truth? Man's way is a failure. The "pastor system" does not draw. The pastor soon wears out, fails to attract and entertain the crowd. Then he must hunt a new field, and thus it goes on from year to year. God's way is best, and it does seem we should all know it and walk therein.

J. C. M'QUIDDY.

THE FIRST RESPONSES.

The first response to our appeal for help to build a new building for the Fanning Orphan School says:

"May 6, 1900.—You can put me down for one hundred dollars toward the new building for the Fanning Orphan School. This is a small amount, but I am a working-man. This will help some. If one hundred and fifty persons will do the same, it will build the house. I do not think a man could possibly give to a better cause. When you are ready to begin work, my hundred dollars will be ready."

This brother appreciates the school and the necessity of the building because his children have enjoyed the benefits of the school with its low rates. Another offer of the same kind was orally made. We are glad the first responses came from these laboring men, whose children have enjoyed the advantages of the school. It strikes us when receiving these it would be a graceful thing for the building to be erected by the laboring people, who are so greatly the beneficiaries of it. But we reflected those who have more means themselves have been and are daily laborers. Honest capital is the fruit of honest labor, and no distinction should be made. I trust others will be moved to a hearty and prompt response.

D. L.

Brother Lipscomb: In the Gospel Advocate of April 19, 1900, your answer to Brother Daly's question as to pastors brings out some thoughts on a question about which I have been particularly interested and have been studying for several years—that is, you make a distinction between pastors and elders, while the general impression seems to be the terms "pastors" and "elders" indicate the same office and work. In your reply to Brother Daly you say "the word 'pastors,' in the plural, is used but one time in the New Testament, and then it is applied to the spiritually gifted persons who were miraculously endowed to do the work of teaching and feeding the flock until the revelation was completed and until the churches had time to develop characters suited for elders or bishops." Again, you state that the term "pastors" is never applied to the uninspired.

Now, do I understand you correctly to teach that the term "gifts" (Eph. 4: 8-11) means inspiration? If so, are all who are spoken of in the New Testament as receiving gifts inspired (such as healings, helps, governments, etc., in 1 Cor. 12)? Then again, I would like to ask why you conclude pastors were used to teach and feed the flock until characters were formed suitable for elders? Were there not elders at the same time and even mentioned as being in existence prior to the mention of pastors, and was not the work of pastors and elders the same?

Again, you say: "But the true character and qualifications are set forth in the definitions given in the foregoing article [Brother Daly's], and should be observed in the selection; whether they be called 'elders' or 'pastors.'" On this I would ask, can we now designate men by names bestowed upon inspired men, or, in other words, would it not be sinful to designate men as "pastors" when in the New Testament that term was applied to inspired men? Please answer through the Gospel Advocate for the benefit of others as well as myself.

J. H. HARDEN.

Memphis, Tenn.

Much work done by inspired men after inspiration passed has been done by uninspired men. Much the apostles did must now be done by uninspired men. What was done in their capacity as apostles cannot be done by others. If the name was conferred to indicate the official position and work pertaining to the office, it would be wrong, sinful, to call those doing other work by it. If the name was given to indicate a work that was common to others, I do not see why the same name might not be given to others who did or do the same work. Some were spiritually gifted to teach; they were called "teachers." Others taught without the gifts; they were called "teachers" too. They taught by virtue of their study of the word of God and fitness thus acquired. I do not think it is sinful to call those who now teach "teachers," yet this is the name by which gifted teachers were called. "Now there were in the church that was at Antioch certain prophets and teachers." These were gifted persons. Saul was one of the least, and I think had the teaching gift imparted when Ananias laid hands on him.

I certainly understand those enumerated in Eph. 4: 11 as endowed by supernatural gifts of the Spirit for doing the work indicated by the name. Apostles, prophets, evangelists, pastors, and teachers were endowed with gifts of the Spirit, graded in the order given. These gifts were to continue until the complete will of God was made known and they were brought to the fullness of the stature of grown men and women in Christ. Then they would be fitted to perform all the work of the church without supernatural endowments. "There are diversities of gifts, but the same Spirit." (1 Cor. 12: 4.) These gifts are then enumerated. "But all these worketh [inworketh] that one and the selfsame Spirit, dividing to every man severally as he will." (Verse 11.) One Spirit inworks these gifts into each separate person as he will. In verse 28 he gives the chief orders of these gifts: "First [and highest] apostles, secondarily prophets, thirdly teachers, after that miracles [inworking of gifts], then gifts of healings, helps, governments, diversities of tongues." These are all gifts bestowed on the unperfected church until this perfect will is come; then these gifts in part, or bestowing partial knowledge are done away. (1 Cor. 13: 9, 10.) These partial gifts then would pass away and give place to the completed will of God. When the will was completed the characters of the disciples would be developed in harmony with the completion of the will, and under that will they would be qualified for all the work of God.

The first recognition of elders in the church we have is Acts 11: 30: "They . . . sent it [money contributed] to the elders by the hands of Barnabas and Saul." This church at Jerusalem had now been in existence eleven or twelve years. Elders were introduced and trained before the spiritual gifts passed away. They were introduced in this oldest church earlier than at other places because they had time to develop before the church was planted at other places; but as the time for spiritual gifts to disappear approached and time was given for Christians to grow in age and character to fit them for elders, those gifted teachers were required to see elders were selected "in every church."

The gospel was first preached in Antioch by those scattered abroad on the persecution of Stephen in A.D. 34. About A.D. 42 Barnabas and Saul spent a year at Antioch. (Acts 11: 26.) In A.D. 46 Barnabas

and Saul returned to Lystra, Iconium, and Antioch and on this journey, after time had been given for the development of elders, they "appointed for them elders in every church." (Acts 14: 23, R. V.) So soon as men were converted some were endowed with spiritual gifts that enabled them to perform the work of the church at once. These continued until some were trained for elders; then they were appointed, not before. Then Titus was left in Crete, still later, to appoint elders in every church. (Tit. 1: 5.) They were not appointed when the churches were first planted, but only after time had elapsed to develop characters fitted for the work. If elders were gifted persons, they would have been appointed in the beginning, when gifts were most needed. The evangelists and teachers of the early church were endowed with spiritual gifts to enable them to do their work before revelation was given. The same work must be done now. It is well and safe to keep the distinction between the endowed and the unendowed; but when the name was descriptive of the work, I do not see it would be sinful to apply the name that describes the work to all who do it. "Evangelist" and "teacher" are applied to the inspired and uninspired who do the same work; but "apostles," "prophets," and "pastors" are only applied to the gifted, and it is best to keep the distinction between the inspired and uninspired where the Bible makes it.

The Fanning Orphan School acknowledges the donation of a first-class Deering Ideal Self-binder from the Deering Harvester Company. I have for a number of years used the machines, mowers and binders, of this company, and have always found them doing satisfactory work. I would say they are as good as the best, and have found them a little lower in price than any others I have examined. This gift was bestowed through the kindness of the manager of the Nashville office, Mr. Linthecum, whom all will find a courteous and accommodating gentleman.

D. L.

We have received from Cortez Jackson a "Concordance of Bible Topics," with other tables. It is an effort to give under one head, both from the Old Testament and the New Testament, the scriptures bearing upon many important topics. It is a book of 197 pages; price, seventy-five cents, two copies for one dollar. Address Cortez Jackson, 2525 Eliot street, Denver, Col.

D. L.

"Would You Dare Tell God That?"

Mary is a thoughtful little girl. She is very careful about what she says. Her brother is quite unlike her in this respect. She thinks before she speaks; while he speaks, and thinks afterwards, and very often, when too late, he is sorry for or ashamed of what he has said.

One day he came home very angry with a school-mate about something which had happened on the playground. He told Mary about it, and the more he thought and talked of it, the angrier he grew, and he began to say terribly harsh, bitter, and unreasonable things about his comrade. Some of the things he said Mary knew were not true; but he was too angry and excited to weigh his words. She listened for a moment, and then said, gently: "Would you dare tell God that, Ralph?"

Ralph paused as if some one had struck him. He felt the rebuke implied in her words, and he realized how wickedly and untruthfully he had spoken.

"No, I wouldn't tell God that," he said, with a red face.

"Then I wouldn't tell it to anybody," said Mary.

"O, that's all right for you to say," said Ralph; "but if you had such a temper as I've got—"

"I'd try to get control of it," said his sister, gently.

"When it's likely to get the upper hand of you, just stop long enough to think, 'Would I dare tell God that?' and it won't be long before you'll break yourself of saying such terrible things."—Young People's Paper.

Better the sweet kinship of pain than selfish enjoyment; better the sorrow born from sympathy than the ease of indifference.—Selected.

A Talk Made to the Churches at Murfreesboro, Tenn.

On the second Lord's day in January last, Brother W. L. Logan, the "pastor" of the church of Christ, at Murfreesboro, Tenn., was called to Smyrna, Tenn., to preach a funeral, and consequently asked me to fill the pulpit in his absence. Murfreesboro is my home, and when I am not away from home preaching I work and worship with the church of Christ in our town. I always try to do that which is pleasing to God, so I made the talk, which is here written, to the church at the morning service. I believe it to be the word of God and a very important lesson to Christians generally; so I submit it to the Gospel Advocate readers.

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, . . . and continued his speech until midnight." (Acts 20: 7.) Instead of conforming to a general custom and preaching a set discourse, I prefer to make a short talk to the disciples of Christ who have assembled for worship, on this subject: "The Lord's Day Worship." Many churches have adopted the modern "pastor" system, and the chief feature of the Lord's day service is a set discourse by the "pastor." I do not believe this course best in the light of New Testament teaching. Whenever a church establishes the custom of securing the services of one man as "pastor," whose line of work is to officiate at the table, preach a set discourse, and lead the services generally, while the members sit and listen to the sermon and go through the form of worship led by the "pastor," said church has adopted a custom for which there is no authority in the New Testament Scriptures, and preachers who make it their business to do such work are not following the example of the apostle Paul.

Paul went where the gospel had not been preached, established churches, and taught them to worship God on the first day of the week and to sound out the word of the Lord in the regions beyond. Paul visited churches and remained a while with them (different lengths of time), taught them lessons they needed to know, and gave them words of exhortation and comfort. I do not oppose preaching the gospel to saint or sinner. I am heartily in favor of teaching the word of God to any and every one, publicly and privately, whenever an opportunity is offered. The more the word of God is taught, the better. The point I want to call our attention to is churches depending on one man to conduct the services and preachers monopolizing the energies and opportunities for self-development of the members. I insist and urge upon this congregation that it is not according to New Testament teaching for the Lord's day service to become mainly a preaching service in which all the public exercises are led by a preacher who is called to the church to act as "pastor." Churches should encourage to go, and preachers should cheerfully go, where the gospel has not been preached to convert sinners to Christ and teach those who are Christians to meet regularly on the first day of the week and carry on the worship of God, not depending on a preacher. Preachers should teach the churches of Christ, and this is my purpose in this talk, to not depend on one man to conduct the service, but, on the other hand, let every member be taught to take part in the service. One may read, another may lead a prayer, another may make a talk, and so on, ac-

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According to New Testament rule, and in this way the body of Christ is edified, the members are developed by taking a part in the service, and the Lord's system of growth in grace and in the knowledge of the truth is carried out. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." (Rom. 14: 19.) This is my home congregation. I am more interested here than elsewhere, and my heart's desire and prayer is that we may all so work as to be most pleasing in the sight of God.

In the text before us (Acts 20: 7) we learn the custom of the church was to meet on the first day of the week to break bread. Paul did not purposely go to Troas to preach to the church on Sunday. The church was not depending on Paul. His preaching was merely an incidental part of the service. Paul tarried there seven days, and, being assembled with the church when the church met for worship, preached, just as a preacher of the gospel passing by Murfreesboro might remain over on Lord's day to worship with us, and, being present, might preach to us. The church of God is a body composed of members, every Christian is a member (Rom. 12: 4; 1 Cor. 12: 27), and every member should take an active interest in the work of the body. Every member should do all he can, use his talent, to edify the body and convert sinners to Christ as the word of God directs.

It ought to be when we meet for worship on Lord's day that all take part in the worship, and not depend on one man. There is hardly a male member in this church that cannot read the word of God, make a talk,

lead a prayer, or wait at the table, if he will try. "Ye may all prophesy one by one, that all may learn, and all may be comforted." (1 Cor. 14: 31.) "When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying." (1 Cor. 14: 26, R. V.) Thus we learn that different members of the church, in the apostolic age, were to exercise their respective gifts. It should be so to-day that each member exercises his gift (uses the talent God has given him) for the edification (building up) of the body of Christ. "According as each one hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God." (1 Pet. 4: 10, R. V.) In this way we all grow and are developed according to the will of the Lord; whereas when one man does the work of the church, when assembled for worship, the service becomes a matter of cold formality and the members are not developed.

Another very important point to which I desire to call our attention is the indifference on the part of many of us to attend the service and worship of God in the absence of the preacher. This is the fruit the "pastor" system yields. The church at Jerusalem (which was the first church of Christ ever established) "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2: 42.) Add to this "singing and making melody in your heart to the Lord" (Eph. 5: 19; Col. 3: 16), and you have the items of worship for the Lord's day. When it comes to teaching we should teach and be taught the word of God,

publicly and privately, at any time. The church should pray when assembled for worship, and individually we should pray without ceasing. In the New Testament churches are taught to sing, and we read of individuals singing. Paul and Silas sung at midnight in a jail. (Acts 16: 25.) For the Lord's day service God made the appointment and specified two items of worship for this day—viz., breaking of bread and laying by in store of our means as God has prospered us. (Acts 20: 7; 1 Cor. 16: 1, 2.) If we fail to meet and worship God on the Lord's day, there is no hope for us. (Read Heb. 10: 24-29.)

It seems to me that an ideal church and Lord's day service is a church with all of the members present on Lord's day to teach and be taught the word of God, to admonish and exhort one another, to sing, pray, break bread, and give of our means as God has prospered us. In conclusion, let me ask you all to study over what I have said. If it is the word of God, I pray we may all obey it. I would not, for any consideration, have you receive anything I say because I say it; but if I teach you the way of the Lord and you do not obey it, God will condemn you. I also recognize the fact that a man is not always as choice in his use of words as he would like to be; so if I have said one word calculated to wound the feelings of any, I beg their pardon. God knows my heart. I do not want to wound any one. I only wish to please God and do us all good to the saving of our souls and to the honor and glory of God. May the Father above help us to be true to him.

JOHN E. DUNN.

P.S. The above is the talk I made, as near as I can reproduce it. I have made the same talk to a number of the churches where I have gone preaching the gospel during the last year. In but one instance of which I know (and that at home by some of the members, concurred in by the "pastor") has this teaching been disapproved, while by a number of others it has been gladly received. This talk touches a vital point, and I would be glad to see other brethren write along the same line, either criticising, approving, or enlarging on the theme as may seem best in the writer's judgment.

J. E. D.

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General Assembly, Presbyterian Church, St. Louis, Mo., May 17-31, 1900. Tickets will be sold on May 15, 16, and 17, with final limit to return on June 3, 1900, at rate of one fare for the round trip, plus \$8. For further information regarding these occasions, apply to nearest Southern Ry. ticket agent.

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Obituaries.

[Obituaries are limited to 250 words and signature. Poetry cannot be printed. Obituaries exceeding 250 words will be reduced to the limit, unless accompanied by one cent per word for the excess.—Editors.]

WILLIAMS.

Brother Andrew Williams was born in Chatham County, N. C. He obeyed the gospel while in his sixteenth year. He has been married twice, his last wife surviving him. He was the father of fourteen children, nine of whom are still living. After a long life of usefulness he died at his home (Elm Tree, Tenn.) on August 5, 1899, after an illness of about nine days. Brother Williams was an elder of Zion's Hill congregation, near his home. He seemed to take as much interest in the church as he did in his own household. He was always found at his post of duty. Brother Williams had but few equals in giving of his substance for the support of the gospel. He always had a word of encouragement for every one that tried to perform any work in honor of our Master. He was a lifelong reader of the Gospel Advocate. He would often have some special piece marked for me to read when I went to see him, in his declining old age. He would then make some brief comment as to the merit of the same. Brother Williams has been separated from us by death, but in the language of the apostle John (Rev. 14: 13) let me say that he rests from his labors, and his works do follow him. Eternity alone can reveal what this godly man has done for the saving of the world. A BROTHER.

EDNA.

With sadness we returned from the burial of our beloved brother, J. D. Edna, who, on February 26, 1900, prom-

ising his wife, Geneva, to return from his work, where he was employed as bridleman by the Nashville, Chattanooga, and St. Louis Railroad, by some misstep fell from the Johnsonville trestle and was killed almost instantly. He never spoke after he fell. The little band of worshipers at this place have lost one who will be missed very much. Brother Edna was always at his post on Lord's day to take an active part in the worship. It was sad to witness the scene of his Sunday school class (six little boys) coming into the room on March 4 to take the last look at their teacher. One little boy was heard to say: "I believe as good a man as Brother Edna was has gone to heaven." The deceased obeyed the gospel on October 21, 1895, under the preaching of W. L. Logan, and was a constant worshiper from his obedience until his death. He was married to Sister Geneva Gill. They both lived the Christian life. We would say to his bereaved wife to "weep not as those who have no hope." "O death, where is thy sting? O grave, where is thy victory? . . . But thanks be to God, which giveth us the victory through our Lord Jesus Christ." (1 Cor. 15: 55-57.) M. P. CARTER. White Bluff, Tenn.

FALK.

A few months ago, under the heading, "An Afflicted Family," was mentioned the illness and death of James W. Falk and his son, Emmett; also the severe illness of the wife and mother, Sister S. E. Falk. After these deaths her home was so desolate it was thought best to move Sister Falk. Brother James H. Coop took her to his own home, where, after the most careful nursing by his family and other members of the church, with the constant attention of two physicians, she died, leaving only one member of her family, Clarence, about nine years of age. This whole family was attacked so suddenly and severely with typhoid fever that many were afraid to visit them. The close neighbors and relatives gave them constant attention. In the Lord's day meeting where Sister Falk was a faithful and loved member we called for volunteers to relieve those who had so faithfully waited on them. In response a young sister said: "If we take the fever and die, we must not let Sister Falk lack for attention." She and another member of the same family did take the fever, after giving Sister Falk constant attention many days and nights, but recovered. Sister Falk's father and mother were Jacob and Hannah Teems. They were zealous Baptists. She was the oldest of a large family and shared with her parents many hardships in bringing up their children. Being of robust health, she often took part in the farm work, putting her own hands to the plow, the ax, and the hoe. She grew up a noble Christian woman, filling her heart and life with very precious lessons from the word of God that she impressed, but without avail, upon the attention of her husband and sons. She continued to the end of a life of forty-two years, a zealous member of the Cross Roads congregation, near Bellbuckle, Tenn., faithful to duty, often under the most discouraging trials. She was among the most beloved of all its members. R. A. HOOVER.

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General News.

The President has approved the Grand Army pension bill.

The Mallory Line Steamship pier, in New York, with its contents, was destroyed by fire. Loss, \$100,000.

S. B. Dole has been confirmed by the Senate as Governor of Hawaii. Henry E. Cooper is Secretary and J. M. Oat is postmaster of Honolulu.

Former Congressman David B. Culberson, father of United States Senator Charles A. Culberson, of Texas, died at his home in Jefferson.

The United States Government has purchased in Savannah, for the relief of the Puerto Ricans, three hundred and sixty-nine thousand pounds of rice.

The American Peace Society, recently in session at Boston, elected Robert Treat Paine president and condemned the South African and Philippine wars.

The middle-of-the-road Populists met in Cincinnati last week and nominated for President, Wharton Barker, of Pennsylvania; for Vice President, Ignatius Donnelly, of Minnesota.

The National Populist Convention, in session at Sioux Falls, S. D., nominated Hon. W. J. Bryan for President and Hon. Charles A. Towne, of Minnesota, for Vice President.

A special dispatch from Bombay says cholera is alarmingly virulent among the natives on the famine relief works at Virangon, where there are fifty deaths daily from the disease.

The Southern Cotton Spinners' Association held its annual convention at Charlotte, N. C. President McAden delivered an address, dwelling on prosperity of industries and the future outlook.

Another heavy storm of wind and rain swept over Texas, doing much damage to crops and buildings. In Denton County the town of Garza suffered severely, half the houses being wrecked.

Many of the streams in France have been stocked with American black bass, and the fish have flourished to such an extent that they are common articles of diet in the hotels and restaurants.

Mount Vesuvius is in a state of eruption. The observatory officials announce that seismic instruments are extremely agitated. A thick column of smoke is rising from the crater and the earth shocks are violent.

Martin H. Sullivan, a lumberman, of Pensacola, Fla., has for \$2,000,000 sold to Russell A. Alger and others three hundred thousand acres of pitch pine timber lands in the counties of Conecuh, Monroe, Baldwin, and Escambia, in the State of Alabama.

Thousands of visitors, not only from all parts of the South, but many from the North, are gathered at Hot Springs, Ark., for the Southern Baptist Convention. The American Baptist Educational Society, which is national in its scope, held its twelfth annual session there.

A tornado swept through San Antonio, Tex., and caused a property loss

aggregating \$100,000. No loss of life is reported. At Fort Sam. Houston the damage was principally to the barracks and officers' quarters. Bexar County will be a heavy loser by the wreckage of bridges.

William Crowinshield Endicott, Secretary of War under President Cleveland's first administration, died at his residence in Boston, aged seventy-three years. Mr. Endicott's daughter is the wife of Joseph Chamberlain, the English Secretary of State for the Colonies. His wife was Ellen Peabody, daughter of George Peabody, the philanthropist.

The past week was a gala one for Nashville. The reception of Admiral and Mrs. Dewey, the flower parade, the attendant musical concerts and the Democratic convention combined to bring many people to Nashville. The display is said to have been fine. The railroads, street cars, hotels, and saloon keepers have heavier purses and many of the country people have lighter ones this week.

It is not generally known that a great deal of the paper money that is constantly circulating about gets frequent washings in the same way that the housewife or housemaid goes at the dirty clothes on Monday morning. In some banks there is a regular wash day every month, usually at the beginning, when a clerk may be seen bent over a tub and rubbing real money up and down a washboard.

Those indicted as accomplices before the act for the assassination of William Goebel, Governor of Kentucky, whose cases were transferred to Scott County for trial, were removed to the jail at Georgetown. Republican Secretary of State, Caleb Powers, stated that no matter what may be the decision of the United States Supreme Court in the contest case, he will stand for trial, and will not rely on the pardon issued to him by Republican Governor Taylor. Bail was refused to all those in jail.

In South Africa General Roberts' forces are advancing on Kronstadt, the Boers falling back before them, with little resistance. General Roberts' headquarters are now on the north bank of the Zand River. Beyond Kronstadt is an intricate and difficult country; and if the Boers should elect to fight, it is possible they could check the progress of the British toward Pretoria for some time, though the superior force of the British cavalry may be able to flank and attack their rear.

In South Carolina the dispensary law has run the gauntlet of all the courts and been justified in every trial. It has been upheld by the Supreme Court of the United States and is now incorporated into the Constitution. In the neighboring State of Alabama Colonel Samford, the nominee of the Democratic party for Governor, is an avowed advocate of the dispensary system, and advices are that there are good prospects of the

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passage of a dispensary law by the next General Assembly.

The Tennessee State Democratic Convention, which met in this city on May 10, nominated the following ticket: For Governor, Benton McMillin, of Smith County; Railroad Commissioner, Thomas L. Williams, of Knox. Electors for State at Large, E. E. Eslick, of Giles; James B. Frazier, of Hamilton. Electors by districts—First District, Baxter Taylor, of Washington; Second District, John W. Staples, of Roane; Third District, J. J. Lynch, of Franklin; Fourth District, W. S. Faulkner, of Wilson; Fifth District, A. B. Neil, of Marshall; Sixth District, M. H. Meeks, of Davidson; Seventh District, R. B. Williams, of Lawrence; Eighth District, Thomas C. Rye, of Benton; Ninth District, W. W. Craig, of Crockett; Tenth District, W. H. Carroll, of Shelby.

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Some Thoughts on Death. No. 1.

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." (Heb. 2: 14, 15.)

The above passage shows that our Savior's mission was to not only destroy death, but to deliver his people from even the fear of death. Why, then, is it that we are still weighed down with an awful dread of that change that awaits us? Simply because we do not avail ourselves of the wondrous blessings brought within our reach by our Redeemer. The journey of the Israelites from the land of bondage to the land of promise is plainly a figure of the Christian life; and the number who started and fell by the way and failed to reach the happy destination is used by the apostle as a solemn warning to Christians (Rom. 11; Heb. 3, 4; 1 Cor. 10.)

After saying that these are written for our admonition, he adds: "Wherefore let him that thinketh he standeth take heed lest he fall." (1 Cor. 10: 12.) Then the final crossing of the Jordan (read Josh. 3) prefigures death. No doubt they had many times thought of and dreaded that terrible, rushing torrent that interposed right at the termination of their journey, which nevertheless they must cross or never enjoy the bliss of that happy land. At that time it overflowed all its banks, and no doubt seemed ready to sweep into oblivion any living creature that ventured in its course; but, with the Almighty Father as their Leader and Guide, they encounter this mighty obstacle, and its terrors quickly vanish; for at once a way is opened up for them, and the timid and the weak, as well as the bold and the strong, walk safely forward through the valley of the shadow of death, and soon the bright shores of that beautiful land rise before them.

He leadeth me—O blessed thought!
O words with heavenly comfort fraught!
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me.

And when my task on earth is done,
When by thy grace the victory's won,
E'en death's cold wave I will not flee,
Since God through Jordan leadeth me.
LUCAS NORTH.

Some Things and Doings.

I hope that the managers of the Gospel Advocate will not think it flattery in me to say that I regard it as one of the strongest advocates of primitive Christianity in our ranks to-day. It has a number of profound, earnest Bible men on its staff of contributors.

**

Christianity, as it stands in the av-

erage man to-day, does not mean so much as honesty. His Christianity will not guarantee the payment of any debt that he may contract. When he asks for credit at the store the merchant does not think to ask whether he be a Christian, and it would be useless if he did mention the fact. In the majority of preachers in this country—I hope it is not so much the case farther South—Christianity is sadly wanting.

**

I know the character of many who make appeals for help through the papers to be positively inconsistent with such appeals. People cannot always determine the character of men by their writing nor their plea for help. The more I see and learn of some men claiming to be preachers of the gospel, to use the uncouth phrase of another, "the better I like dogs."

**

I am still thinking of going South soon to live for some time. We are three in family and would like to buy property worth about seven hundred dollars in some good town with two or more railroads and a church of Christ. I am getting about well again and think I will spend the greater part of time in evangelizing. If some brethren who know of such a place as I have mentioned will write me in regard to the matter, I will appreciate the favor.

**

Religion doesn't even mean humanity to the average member of the church. You see a hog attacked by a dog and all the hogs in reach will run to its rescue. Thus we see that the hog has enough sense to fight for its kind in the interest of all. It loses sight of "individualism" in the interest of others. "Let every one look on the interests of others."

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"Let the End Try the Man."

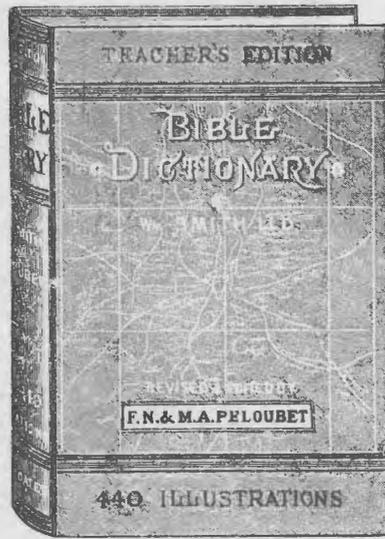
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Field Gleanings.

Referring to Brother Lawson's letter in the Gospel Advocate of April 12, I believe I can see where his trouble is. He says: "If Brother Butler's idea is correct, when Paul came they had gathered the money, for it was in as many different places as there were disciples in Corinth." Let us see. "Let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." "Not forsaking the assembling of ourselves together, as the manner of some is," etc. Both of these commandments obeyed would bring every one at the very feet of Paul. Both of these commandments are compulsory, since everlasting destruction is the penalty for a failure to observe the first and spiritual death is the result of a failure to obey the second. God's law is beautifully perfect. A failure to observe it to the letter forces man to a substitute, and a substitute encourages a disobedience of the part, the disobedience of which forced to the substitute. Satan is playing the same game on us he played on Eve—deception.

Since every man is subject to deception, we are at the mercy of Satan if we do not go to God with hearts burning for the truth and a determination to obey it, though it overthrow all the tradition and doctrine we have ever received from the lips of man.

J. G. ORSBURN.

Lawson's Criticisms.

On the position taken by me in these columns that 1 Cor. 16: 1-4 contains no authority for the church treasury, treasurer, contribution box, or regular collections for general purposes taken up at the meeting to break bread, Brother J. H. Lawson has seen fit to offer some kindly criticisms. I appreciate his interest in the subject and hope his effort to correct me will profit both him and me.

He thinks Paul's reason for ordering each to "lay by him in store," expressed in the phrase "that there be no gatherings when I come," requires the gathering of all the contributions into one treasury in anticipation of Paul's arrival. That is not what Paul said, nor can it be fairly inferred from what he said. He said: "Let each one of you lay by him in store, . . . that there be no gatherings [not gathering] when I come." The gatherings to be made before Paul's arrival consisted in each laying by him in store as God had prospered him. Thus each contributor would have his contribution ready to place in proper hands when Paul came. The text is silent about storing anywhere except by the giver himself, and the gatherings were into the store named in the text. If Brother Lawrence has the right to take down "by him" and put in "church treasury," I might just as well take down "by him" and put in "city treasury."

He says, by way of enforcement, that if my idea is correct, Paul should have said: "Let each of you lay by him in store, that there be a gathering when I come." I care little as to what Paul should have said, but take great interest in what he did say. Note that the brother takes out the "gatherings" whereby each laid by him in store, as Paul expresses it, and puts in "a gathering"—which fits the one-treasury idea better. Brother Lawrence's point is that "lay by him in store" means put into a common treasury, because otherwise a collection into one place will be necessary after Paul's arrival. But each laying

by him in store does not mean all put into a common treasury. The order is for each to store by himself and have his contribution ready by the time Paul came. This would obviate the gatherings whereby each would have to prepare something after Paul's arrival. At Paul's coming they were to approve men, and all the previously prepared gifts were to be placed in their hands and carried to Jerusalem. If each had his gift laid by him, ready, and all had to meet and approve men to receive and bear all, it would be an easy matter for them to bring the gifts together into the hands of the men who were to bear them. If a treasurer had all these gifts in his hands, in one box, we might expect him to be responsible for placing the funds in proper hands to be borne to their destination, and not require all the givers to join in approving the men. The text reveals no hands between the givers and the approved men. There were to be "gatherings" laid in store by each giver before Paul's arrival, and "a gathering" into the hands of men approved by the givers after he came.

The questionable change of translation brought in from the Emphatic Diaglott fails to show that each laid "by him in store" while assembled together to break bread. They were to lay by on the first day and on that same day they met to break bread; but that each laid by him while in the assembly that broke bread is an inference which is totally unnecessary, and especially does this inference appear unwarrantable when we consider the fact that each laying by him in store is an individual act which requires no assembly.

Mosheim's post-apostolic "Oblation" is too far fetched to give any help on this question.

I advanced the suggestion that 1 Cor. 16: 1-4 has no reference to relieving the poor who are in reach of their benefactors. In that case each should give

to the poor directly, not "lay by him in store." The laying by was a step in preparation to send to foreign poor that the givers could not reach. But with the poor in reach give to them, not lay by you in store. Brother Lawrence thinks my idea would interfere with deacons' work. If it can be made to appear that deacons are officers to collect money from the saints and give it to the poor for them, I must acknowledge the difficulty which is suggested by our good brother. But I do not find any such duties assigned to deacons; on the other hand, I do find that the saints are encouraged to give directly to the poor. The seven (Acts 6: 1-7) were not chosen to collect money and administer it to the poor. The saints in their ministration were charged with neglecting one class of

poor in the interest of others, and the seven were chosen to remedy the wrong—that is, to direct the fellowship so there would be equality and thus remove the ground of murmuring that had arisen. This is as near as I can come to deacons' work. I regard Brother Lawrence an able and faithful teacher and I shall be glad for him to present the scriptures which define deacons' work. If he finds nothing to show that they are to collect money from the saints and give it to the poor for them, then there is nothing in deacons' work against my "idea." If he finds they are expressly required to administer the saints' money to the poor, the harmony will be difficult; for my proofs that saints should minister directly to the poor of their own means are insuperable. W. L. BUTLER.

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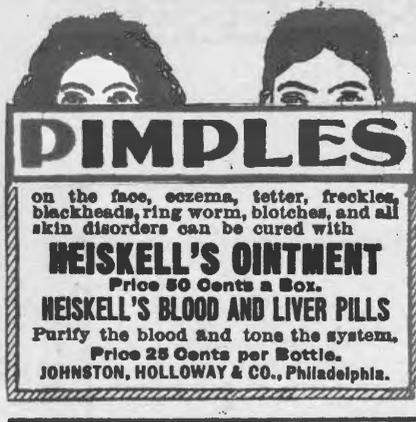
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Double-Minded. No. 2.

"A double-minded man is unstable in all his ways." (James 1: 8.)

In our contemplation of the life of a Christian we learn that the secret of its hidden power and glowing success lies in whole-hearted consecration. The early followers of Jesus allowed nothing to stand between them and a faithful discharge of their duties to him. His "Come, follow me," was answered by action rather than word, by life rather than profession. The mere command, "Come, follow me," was sufficient. Why? Because they "believed" and were "sure" that he was "that Christ, the Son of the living God." (John 6: 69.) "They left the nets, and followed him." Here we have the example of self-sacrificing, world-denying, cross-bearing followers of the Christ, worthy of our closest imitation. Later on we hear Peter saying to the Savior: "We have left all, and . . . followed thee." These noble ones were not double-minded; they had a single eye to the service of Christ Jesus their Lord and to God's glory through him. Little thought they of home, or, thinking, placed the service of the Master above it and its comforts, its blessings and its joys; little thought they of wealth, or, in thinking, they valued their service to others and God's approval as of greater importance than gold that cankers or houses and lands that perish; little thought they of food and raiment, or, in thinking, they considered the growing lily and him who feeds and clothes it. O that we might to-day have these manifestations of devotion to our blessed Master!

When on earth our Savior said: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Matt. 6: 24.) The idea of dividing one's affections is altogether wrong, as is illustrated by its results in the marriage relation. How much evil is in the world through a division of affection will never be known. If this is true in the life of husbands and wives, how can it be otherwise with regard to our love for Christ? John, the beloved disciple, says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (1 John 2: 15.) The service of God under the Mosaic dispensation required that men should "love the Lord with all the heart, soul, and mind," and the Savior said to the lawyer: "This do, and thou shalt live." So that we are to render a heart service to Jesus to-day, and anything short of this is not acceptable unto him. Jesus said: "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." (Matt. 15: 8.) "Among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the

synagogue: for they loved the praise of men more than the praise of God." (John 12: 42, 43.) These did not believe with the whole heart; they were double-minded, trying to serve two masters—the Pharisees and the Christ; but they failed in both.

When the Ethiopian demanded baptism at the hands of Philip, the evangelist, he was told by the latter: "If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." (Acts 8: 37.) In harmony with this the apostle Paul wrote to the Romans: "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10: 10.) Therefore, "let us draw near with a true heart in full assurance of faith, having [having had] our hearts sprinkled from an evil conscience, and our bodies washed with [in] pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)." T. E. WINTER.

Fayette City, Pa.

Isabell-Lawrence Debate.

Please allow me space in the Gospel Advocate to report a debate, held at Lone Elm Baptist Church, three miles north of Charleston, Tex., between a Baptist, J. M. Lawrence, and the writer, who represented the church of Christ. There were three propositions discussed, as follows: "(1) Baptism for the remission of sins;" "(2) the direct operation of the Spirit in conversion of alien sinners;" and "(3) close communion, as practiced by the Missionary Baptist Church."

On the baptism proposition Elder Lawrence put up the arguments usually used by Baptists. When I pressed him on the proposition and showed that the phrase "for the remission of sins," as recorded in Matt. 26: 28 and Acts 2: 38, was word for word and letter for letter identical in both passages, he (Lawrence) admitted that the sinner's sins were not declared remitted until after baptism, and cited Acts 22: 16 to prove Saul was recognized a sinner until after baptism. This plain declaration from him did not sound very Baptist.

On the proposition of the direct operation of the Spirit, Lawrence surrendered the proposition by saying the Spirit doesn't operate directly, but indirectly, and admitted that the Spirit gave a law (Rom. 8: 2) and that obedience to that law secures salvation. (Rom. 8: 2; 6: 17.) This sounds considerably like what is commonly called (by the sects) "Campbellism," and sounds to me like the teaching of the primitive Christians.

On the communion proposition he put up the poorest argument I ever heard by a Baptist, notwithstanding he is considered the ablest Baptist in Texas. He said all baptized believers were disciples, but he would not commune with them because they were not baptized by a Baptist preacher.

I have just returned from Bowie County, Tex., where I found some loyal disciples laboring for the Master. I will visit Bowie County again, and begin a series of meetings, five miles south of DeKalb, commencing on Saturday before the third Lord's day in July. I have been solicited to give my whole time to evangelizing in Bowie County next year, and those who want my services in meetings this summer should write me as early as possible. Brethren in Bowie County who desire to know as to my soundness and ability as a teacher can get the information desired by writing to the following brethren: T. S. Elliott,

Charleston, Tex.; I. W. Lollar, DeKalb, Tex.; R. M. Stout, Pine Forest, Tex.; J. A. Bugkham, Weaver, Tex.; and Jacob Akard, Glory, Tex. If you desire to correspond with me, address me at Charleston, Delta County, Tex.
G. CALHOUN ISABELL.

Hidden Helpers.

One of the best proofs of Christian humility is one's willingness to be a helper to others without publication to the world of such efforts; to render free and effective service to the needy, with the sincere desire that none but such shall know it, and not even such, is the essence of profound modesty. Unfortunately, there are comparatively few people of this kind. There is so much of self-assertive human nature in the most of people, even in Christian people, that there is a manifest desire to have others see or know what one does for the benefit of a needy fellow-man. So strong is this feeling in some people that unless they can appear conspicuously as the helpers of others, whether for physical relief or spiritual profit, they prefer to render no service at all. It need not be said that this is entirely contrary to the teachings and example of Christ. He insisted that his disciples should be willing to serve others in the most modest and unassuming manner. He wanted them to rejoice in the privilege of being even hidden helpers of all who needed their care, their support, and their sympathy. They were not to depend for encouragement in their work upon the applause of men, but rather upon the consciousness that their Father in heaven saw them and would duly bless and fully reward them.

Of course Christ had no objection to one's being commended by men for a faithful course of action, nor would he have us withhold words of encouragement from toilers for him; but he does object to any unwillingness to help others unless it can be seen and glorified by men.

Every material building has its hidden helpers in the work of its construction. Many a strong support is covered over by some other part of the building; yet such supports are very useful, their help is indispensable. So there are many Christians whose lives are necessarily hidden from the world around them, yet they are great helpers to the cause of their Lord by their prayers and their wholesome home influence. They are blessed supports in the great spiritual building of Christ, and really they cannot be spared from the self-denying position which they occupy. Let such ones rejoice in being counted worthy to serve God as hidden helpers of the cause which his Son died to make eternally permanent and glorious.

C. H. WETHERBE.

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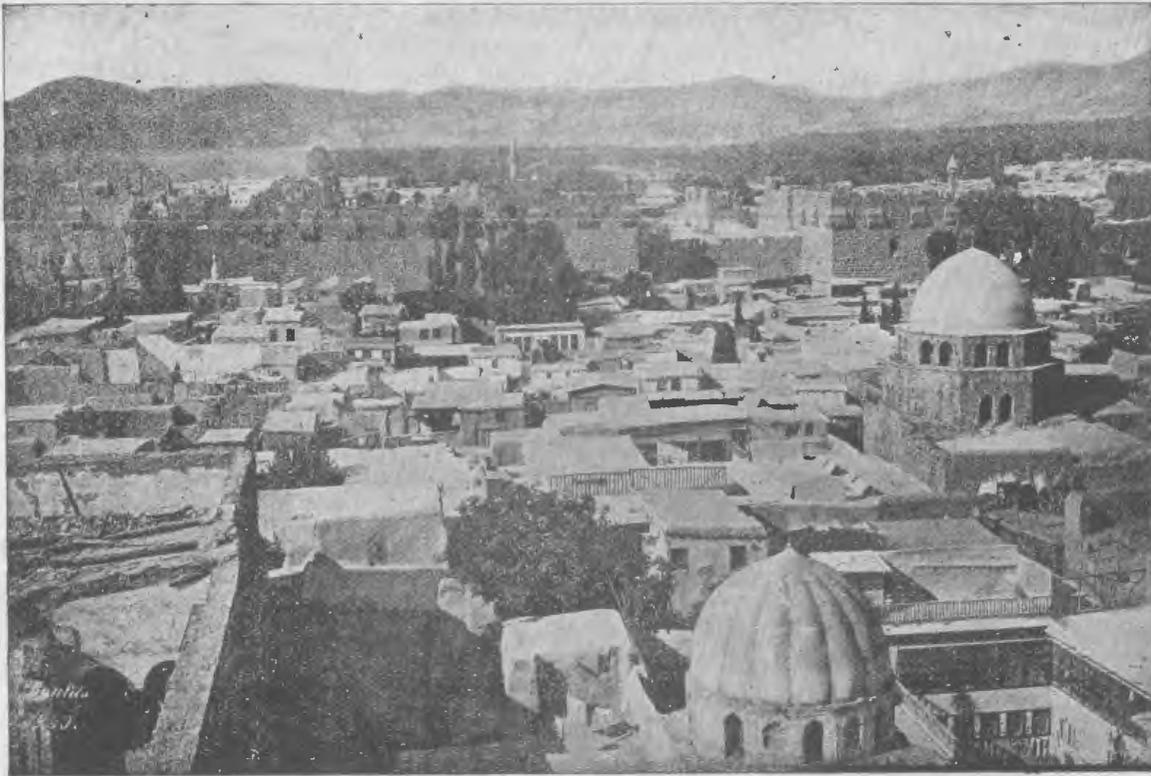
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EDITORS.

D. LIPSCOMB, E. G. SEWELL, F. D. SRYGLEY.
J. C. M'QUIDDY, Office Editor.
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SPECIAL NOTICE.

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A brother in Alabama sends me the following report of a sermon, clipped from the Montgomery Advertiser, for publication, with a few words of comment, in these columns:

"Last night Rev. William H. Smith, of Columbus, Ga., who is assisting the pastor, Rev. Mr. Provence, in the Clayton Street Baptist revival, preached from Acts 16: 30, 31: 'What must I do to be saved?' Believe on the Lord Jesus Christ, and thou shalt be saved.' He said that the question asked in the text is the most important question that can be asked by a human being. Every man has a soul to be saved, for all have sinned and are under condemnation. It is a practical question that each one must ask or be eternally lost. It is important because there is only one way to be saved, as is expressly declared in the Scriptures, and every man must be saved in that way or not at all. The answer to this question is an inspired answer. It is God-given. God directed Paul to say just the right thing to this anxious inquirer. It is a definite answer, simple, yet all-sufficient. Paul did not tell the man to turn over a new leaf and try to live a better life. He knew he could not be saved in that way. Even if a man could turn over a new leaf and from that time forward live a perfect life without sin, what could he do with the sins of the past—the dark and sin-stained pages of his former years? Our righteousness is as filthy rags in the sight of God, Isaiah, the prophet, tells us, and how could we cleanse our lives by the use of such means? Paul did not tell this Philippiian jailer to join the church and be saved. The church can never save a soul. He did not tell him to be baptized that he might be saved. There is no salvation in baptism. He did not tell him to weep and agonize over his sins and to come and let him pray for him. But the inspired answer was: 'Believe on the Lord Jesus Christ, and thou shalt be saved.' To believe simply means to take God at his word. A trustful self-surrender to the Lord as Master, to Jesus as Savior, is all that is required."

The point is well taken that "Paul did not tell this Philippiian jailer to join the church and be saved." No inspired man ever told anybody to join the church, and if any one ever joined the church in apostolic times, no mention is made of it in the New Testa-

ment. The whole church-joining business is entirely outside of the word of God. It is also well said in the sermon that "the church can never save a soul." The exact New Testament idea is that every soul Jesus saves is a member of the church because Jesus saves him. Christ is "the Savior of the body" (Eph. 5: 22, 23), and the body is the church. (Eph. 1: 22, 23; Col. 1: 18-24.) To be saved is to be a member of the church, and to be a member of the church is to be saved. The church includes and consists of all who are saved. The idea that a man is saved by one thing and at some subsequent time joins the church is unscriptural and antiscritptural. Whatever is essential to salvation is necessary to membership in the church. Nothing is necessary to constitute one a member of the church, except that which is essential to his salvation. Still another point is well taken in the sermon that "there is no salvation in baptism." Salvation and all spiritual blessings are "in Christ." (2 Cor. 5: 17; Col. 1: 13, 14.) We are baptized into Christ. (Rom. 6: 3, 4; Gal. 3: 26, 27.) True, Paul did not tell the jailer "to be baptized that he might be saved;" he told him to believe on the Lord Jesus Christ; and Christ said: "He that believeth and is baptized shall be saved." (Mark 16: 15, 16.) If a man who wants to be saved believes on the Lord Jesus Christ—"takes God at his word"—and makes "a trustful self-surrender to the Lord as Master, to Jesus as Savior"—he will be baptized because Jesus said: "He that believeth and is baptized shall be saved." (Mark 16: 15, 16.) The man who neglects or refuses to be baptized after his attention is called to what Jesus says by such neglect or refusal shows that he does not "take God at his word," nor does he make "a trustful self-surrender to the Lord as Master, to Jesus as Savior." The man who takes God at his word and makes a trustful self-surrender to the Lord will do what the Lord says. This probably explains why the jailer was baptized "the same hour of the night." (Acts 16: 33.) In New Testament times all who took God at his word, believed on the Lord Jesus Christ, and made a trustful self-surrender to the Lord were baptized. Those who were not baptized rejected the counsel of God against themselves. "Then they that gladly received his word were baptized." (Acts 2: 41.) "Rejected the counsel of God against themselves, being not baptized of him." (Luke 7: 30.)

Referring some weeks ago to what I understood and still understand to be a conflict between the agreement signed by Brother Grimes and other Baptists on July 8, 1885, that "the Spirit operates through the truth only," and the Whitlock proposition in the Alexandria debate in 1900, which Brother Grimes indorsed, that "the Spirit operates independently of the written or preached word," I gave it as my understanding that A. Malone and J. N. Hall indorse the agreement of 1885, but do not indorse the Whitlock proposition. Since then Brother Hall has said editorially in the American Baptist Flag that he does indorse Brother Whitlock's position as Whitlock defined it to him in private conversation, and Brother Malone has written in the American Baptist Flag as follows:

Now, I do not know how he defined this proposition nor how he maintained it, but I do know that last year he explained to me his understanding of the work of the Holy Spirit in conversion, when I saw but little difference between his belief and mine, and I told him at that time that I had but little, if any, objection to his doctrine as defined to me, for he expressly said that he believed the light of the gospel necessary to the conversion of the sinner, and furthermore said to me that for that reason he was a Missionary Baptist and believed in the gospel

mission plan. This being true, I do not indorse Brother Whitlock's doctrine of spiritual conversion, but simply to the proposition which he maintains in discussion. When we talked over I told him I had but little, if any, objection to his doctrine as defined to me, but that I had the choice of language employed in the defining of his proposition, that I thought his doctrine and his proposition incompatible; and I say now have no special objection to Brother Whitlock's doctrine of spiritual influence in conversion as defined to me when we talked the matter over last July.

I publish this as a matter of justice to Brother Hall and Brother Malone, for I have no desire to represent their position on this or any other subject. Neither Malone nor Hall makes any effort to show that the Whitlock proposition is consistent with the agreement of 1885. Brother Grimes tried to harmonize the agreement and the Whitlock proposition so as to show he was consistent in indorsing them both. What he said on this subject has been published in these columns and the weakness of the case has been pointed out.

Brother L. S. White, of Gallatin, Tenn., sent me Malone's article, clipped from the American Baptist Flag, from which I have quoted Malone's statement that he agrees with Whitlock. Malone, Hall, and Grimes have now all indorsed Whitlock's position from which it may reasonably be inferred that this is the position the Baptists in this country now propose to defend, no matter what the agreement of 1885 means. What, then, is Brother Whitlock's position which all these Baptist preachers and debaters are indorsing? On this point Brother L. S. White, who has debated this question with Brother Whitlock, says:

"Brother Malone refers to a private conversation he had with Whitlock [so does Brother Hall] in which Whitlock defined his understanding of the Spirit's work, and from that explanation Malone says [so does Hall say]: 'I had but little, if any, objection to his doctrine as defined to me, for he expressly said that he believed the light of the gospel necessary to the conversion of the sinner.' I do not call that 'private conversation' or 'explanation' in question, but I insist that a preacher's 'explanation' in 'a private conversation' should be the same as in a public debate. It was my privilege last March to have a discussion with this same J. H. Whitlock, and two of the propositions in that debate were on the 'operation of the Holy Spirit in conversion.' My proposition came first and was worded thus: 'In conviction and conversion the Holy Spirit operates with the written or preached word.' I contended that 'the Spirit dwells in the body of Christ and operates through the members of that body and uses the word of God as the instrument by which he convicts people of sin.' Whitlock denied this and said very positively: 'The word of God has nothing whatever to do with either conviction or conversion.' The next day he affirmed the following: 'In conviction and conversion the Holy Spirit operates independently of the written or preached word.' Thus you see that one day he contended that the Spirit did not operate in connection with the word of God at all—either spoken or written—and the very next day contended that the Spirit operates independently of either the written or preached word; and if that does not make a square issue between Malone and Whitlock, I would like for some one to tell what it will take to make an issue, for time and again during that debate Whitlock would emphatically say, 'The word of God or the preaching of the gospel has nothing to do with either conviction or conversion,' while Malone says it is 'through the light of the gospel.' Whitlock defined 'to operate independently of the word' to mean 'apart from the word.' This is too plain to be misunderstood. Whitlock went so far as to say the heathen would be saved without the gospel, and that if he believed, as I do, that they must be taught the gospel before they could be saved, he would rest neither day nor night till he carried them the gospel. He even went so far as to say that

the word of God or the preaching of the gospel has nothing to do with either conviction or conversion, while Malone says it is 'through the light of the gospel.' Whitlock defined 'to operate independently of the word' to mean 'apart from the word.' This is too plain to be misunderstood. Whitlock went so far as to say the heathen would be saved without the gospel, and that if he believed, as I do, that they must be taught the gospel before they could be saved, he would rest neither day nor night till he carried them the gospel. He even went so far as to say that

God has no more to do with either conversion than a last-year's almanac. All attention to the above to show that Whitlock was in public discussion and his reputation as a debater and preacher was at stake, he proposed very differently to what he said in conversation with A Malone last summer. His teaching on this question is very different from that of Malone.

Frank F.: "What is not fit for ladies to hear is not fit for gentlemen to hear, much less for them to say. I hope, Henry, there will always be gentlemen about when you and I are present." Henry H.: "What lesson did Christ teach his disciples as drawn from this parable?" Frank F.: "Christ commanded them to so use the mammon of unrighteousness, or money and worldly things, as to enhance their future or eternal welfare. It was the command to 'lay up treasures in heaven' in a new form; to use wisdom and prudence to the attainment of a better home, a heavenly one, and better friends—God and the Lord Jesus Christ. Henry, you asked me just now how the world was serving me. In view of this scripture we have explained, I believe I will ask you, how are you serving the world?" Henry H.: "I see the difference in our aims and admit I feel the force of it. Indeed, I fear I am serving the world to my hurt, instead of making the world serve me to my eternal gain. I must thank you for that explanation. I never before understood that passage." Frank F.: "Henry, I must again plead with you to do that which you have so often admitted you should do and which you have just seen is the wise thing for you to do. Why not to-day make God and Christ your friends to receive you into everlasting habitations? 'Now is the accepted time.'"

Oax Contributors.

Henry Hardshell in Trouble.

Henry Hardshell: "Good morning, friend Faithful. How does the world serve you?"

Frank Faithful: "Well, I try to so 'use this world, as not abusing it,' as Paul taught some at Corinth. (1 Cor. 7: 31.) We are in the world, and all our uses of earthly things should be made a help rather than a hindrance to practice the religion of Christ."

Henry H.: "Now, that reminds me of a certain scripture which has often bothered me, some way; I do not understand it."

Frank F.: "To what scripture do you refer?"

Henry H.: "To that scripture where Christ said to his disciples: 'I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.' It is found in Luke 16: 9. Christ, in the Sermon on the Mount, says: 'Ye cannot serve God and mammon.' How can a Christian make friends of mammon and of unrighteousness? This is a hard nut for me to crack. I confess I do not understand it."

Frank F.: "You are too impatient, I fear, Henry. By faithful, prayerful study of the word we can be wiser as we grow older. There is quite a difference in serving mammon and making mammon serve you. This command to make friends of mammon and unrighteousness is the lesson Christ drew for the benefit of his disciples from the parable of the unjust steward. A certain rich man's steward was reported to him as having wasted his goods. The steward was notified by his lord that he would be put out of his office of steward. While yet in office he settled at a very heavy discount with his lord's debtors. He who owed one hundred measures of oil paid only fifty per cent, and he who owed one hundred measures of wheat paid eighty per cent. This he wisely calculated would cause these debtors to receive him into their homes as a friend when he should be thrown out of the stewardship."

Henry H.: "But it says the lord 'commended' the unjust steward because he had done wisely, when it looks to me like a low-down, dishonest act. Yet it says that his lord 'commended' him."

Frank F.: "It says the 'lord' commended him. The 'lord' was not the Lord God nor our Lord Jesus Christ, as you suppose, but that rich lord whose steward he was. Here, if you notice, the word 'lord' is spelled with a small letter. The Revised Version has it 'his lord' meaning, of course, the master of that steward."

Henry H.: "Well, by jings, that thing has bothered me no little. Why, I've thought it was the Lord God commending a very dishonest, undermining rascal."

Frank F.: "Excuse me, Henry; I must call your attention to your evil habit of profanity and ask you not to indulge in it."

Henry H.: "Why, what have I said?"

Frank F.: "'By jings' is a kind of oath, and we are more than once commanded to avoid all kinds."

Henry H.: "You kindly reproved me once before

of that bad habit. However, I am glad to note the fact there are no ladies about near enough to hear what I said."

Frank F.: "What is not fit for ladies to hear is not fit for gentlemen to hear, much less for them to say. I hope, Henry, there will always be gentlemen about when you and I are present."

Henry H.: "What lesson did Christ teach his disciples as drawn from this parable?"

Frank F.: "Christ commanded them to so use the mammon of unrighteousness, or money and worldly things, as to enhance their future or eternal welfare. It was the command to 'lay up treasures in heaven' in a new form; to use wisdom and prudence to the attainment of a better home, a heavenly one, and better friends—God and the Lord Jesus Christ. Henry, you asked me just now how the world was serving me. In view of this scripture we have explained, I believe I will ask you, how are you serving the world?"

Henry H.: "I see the difference in our aims and admit I feel the force of it. Indeed, I fear I am serving the world to my hurt, instead of making the world serve me to my eternal gain. I must thank you for that explanation. I never before understood that passage."

Frank F.: "Henry, I must again plead with you to do that which you have so often admitted you should do and which you have just seen is the wise thing for you to do. Why not to-day make God and Christ your friends to receive you into everlasting habitations? 'Now is the accepted time.'"

Henry H.: "I confess that the inducements offered are of the highest value and the plan of salvation seems plain, for Christ said, 'Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved;' but a man said to me the other day that all that was well enough, yet he doubted whether we were restricted simply to that plan and he supposed a case like this, for instance: A man believes on Christ with all his heart, and truly repents, which two commands, as you say, are so closely conjoined that they cannot be, in fact, separated. He has also confessed faith in Christ, and his intention is to obey the command of Christ to be baptized; but on the way to the water for that express purpose he happens to meet an enemy who shoots the life out of him, or his mule suddenly throws him violently to the ground and kills him, or perchance the limb of some tree falls upon him and crushes him to the earth, a lifeless mass, so that he never does obey the Lord in baptism. What will become of him? I studied much and long on this question, and dog my cats if I could answer it. What do you say?"

Frank F.: "I will say, first, please do not use such expressions; they are inelegant, coarse, in very bad taste, and in that form savor of the race course and betting style. Christians ought not to bet."

Henry H.: "Why, I heard a debater say in an argument he would bet one hundred dollars a certain definition could not be found in any lexicon on earth. His opponent bet his horse he could. The audience got much excited over it, as it seemed that one would be sure to lose one hundred dollars or the other would lose his horse."

Frank F.: "I know this form of expression is common among otherwise good men, but we should avoid it."

Henry H.: "But that supposed extreme case where a believer by some accidental means was cut off before he obeyed in baptism—I wish I knew how to reply to it. Now, what would you say?"

Frank F.: "Allow me to say to you, personally, Henry, the ease and willingness to be turned away from complying with the will of God which you show in halting at such a difficulty is much more alarming than the extreme case that has been supposed. In any event, whether the man in such an extreme case should at last be saved or lost, what advantage could either be to a man who holds back from obedience to God when no such enemy is in view, no overhanging branch threatens destruction of his life, and where he could easily walk if he is afraid of his mule or horse? Henry, you fail to see that your willingness to be hindered by these or any extreme cases in itself clearly argues a lack of earnest faith on your part. You need faith, or more faith, rather than baptism just now. I will tell you, kindly, the plain truth: The spirit of excuse making in itself is wrong. I might answer every excuse you have ever framed and all that have been or may be offered you by others, and then if you desired an excuse, one of some kind would be furnished you immediately."

Henry H.: "Why do you think so? Are they inexhaustible?"

Frank F.: "Yes, because there is an old excuse factory away down below here somewhere which runs day and night, Sunday and Monday, all the time, like one of these old iron furnaces that never stop. It was founded by that old inventor of excuses who, even in heaven, found excuse to sin and was thrust down to hell, where he located his plant; gave to our innocent father, Adam, and mother, Eve, their excuse which nearly ruined forever all hope of mankind; and has a supply which always more than equals the demand, and can make to order anything desired; who will submit plans or make suggestions how to construct so as to please the most fastidious taste in the selection of excuses. Your own course ought to almost convince you that this is about the truth. Again I tell you, Henry, you need faith rather than baptism just now."

Henry H.: "How much faith do you think I ought to have?"

Frank F.: "Faith enough to brook difficulties and excuses of all kinds, faith to obey God at all hazards, a faith the language of which is:

"Through floods and flames, if Jesus lead,
I'll follow where he goes,
'Hinder me not!' shall be my cry,
Though earth and hell oppose."

Henry H.: "Now, here is more of your poetry, friend Faithful. I have heard it said that you are too sentimental, anyway."

Frank F.: "That is not my composition, but a few lines from one of the old masters which contain the true sentiment as far as faith is concerned. I am sorry you do not appreciate it, as it is the very thing you need."

Henry H.: "Why do you think so?"

Frank F.: "Why, Henry, if you had faith enough, you would frame no excuse for disobedience to God; you would accept none from others. Excuses might be stacked one upon another and piled as high as these great stacks of lumber in the lumber yards of Nashville; yet you would not see them; you would pass right along in the sure path of loving obedience to God at all hazards. 'If any man come to me,' says Christ, 'and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple.'"

Henry H.: "But you have never answered what would become of him who by some means was killed on the way to be baptized."

Frank F.: "I am not the judge. God will do right with every man. We are too weak-minded to know exactly what the infinitely wise, just, and compassionate God will do in some cases we may suppose, but I may express my preference on one point."

Henry H.: "What is that? I like to hear your views."

Frank F.: "I would much rather be shot by that vengeful enemy, kicked to death by that vicious mule, and be crushed to atoms by that falling limb or tree, while walking in the path of obedience to God, than, like Henry Hardshell, having despised a thousand opportunities, waded a sea of timely warnings and entreaties, to die at last in disobedience, even though I expire on a bed of gold, surrounded by a host of earthly friends, ready to write splendid panegyrics of my life and worldly honor. Henry, your present state of mind and prospect deeply impresses me with the wonderful forbearance and long-suffering of God. Here is a couplet which in some way expresses my feeling when I think of your case:

"Amazing love that yet will call
And yet prolong our days.

I hope you will not think this too sentimental. When I have time I want to call your attention to a real case of extreme difficulty mentioned in the Bible—no supposed case, but one or more real cases; and the result was they obeyed God at last."

Henry H.: "I hope we will soon meet again."

G. LIPSCOMB.

The ideal life—what is it but the realization of our own oneness with the Infinite and helping others to realize theirs, showing what can be done through our own living and loving, and by our words bearing witness to the eternal verities?—Boys' Lantern.

It is not the things that make the most noise and show that are the bravest and the best, but the everlasting patience, charity, and courage needed to bear our daily trials like good Christians.—L. M. Alcott.

Resignation is putting God between oneself and one's grief.—Madame Swetchine.

How Shall We Coöperate in Preaching the Gospel?

[A discourse by O. A. Carr at the "Fifth Sunday Meeting," April 27, 1900.]

How to do anything that ought to be done in the discharge of our duties as Christians, I hold, is involved in the instruction to do it. This instruction we have in the word of God.

When instruction is given by the use of specific terms, as is the case with what are called the "ordinances," there is no trouble about the "how;" for, in that case, there is just one way to do what is taught. For example, we are to eat of the bread and drink of the wine in observing the Lord's Supper; and, if you will allow it, we are to immerse when we baptize, for that only is baptism.

When instruction as to duty is given in generic terms, we ought not to have any trouble concerning the manner of action. It looks like, if there were any excuse for being troubled over the "how" in such cases, the Lord in mercy would have given us specific terms, especially in such important work as preaching the gospel of Christ.

Is there cause for disagreement or for inability to understand the "how?" There is not, I presume, so far as the work of the preacher is concerned, since there are only two ways in which I, at least, as a preacher, can preach—namely, by addressing the eye and by addressing the ear.

What we have in contemplation is to address the ear with the message of peace. Strictly speaking, the apostles of our Lord were the only men on earth that ever did or ever could preach the gospel—that is, as eyewitnesses, declare the facts with certainty as the Holy Spirit gave them utterance. It is not in this sense we use the word when we talk about preaching the gospel; nor do we hold that the apostles are our models as to where to go, the manner of our going, how we are to be supported, or the manner of our support. In other words, we do not believe in "apostolic succession," either great or small. In the nature of the case the apostles could have no successors. They have never resigned; they are apostles yet, and they preach the gospel yet, wherever it is preached—that is, it is the same gospel now as then, and what the apostles said is to last until the end of time. What they preached with the Holy Spirit sent down from heaven is to be repeated by human lips and impressed on human hearts by those who speak as the "oracles of God" speak. "The things that thou hast heard of me," said Paul to Timothy, "commit thou to faithful men, who shall be able to teach others also." To the fact that faithful men have taught others, and they others, and so on to the present day, are we indebted for our knowledge of Jesus and the great salvation. This, the richest of all legacies, parents are to transmit to their children through all generations. As the rain from the clouds comes to the earth, trickles through the earth to the rivers, and from the rivers to the ocean, so from God comes the truth, the light of life, and the salvation secured to us by our Savior—God manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory, from which glory he sent the Holy Spirit to guide his chosen into all truth and to be the world's teacher by directing the apostles what to say and how to say it in testifying of Jesus and the great salvation through him. What the Holy Spirit, by using the apostles' lips, said then he says now, and into the great ocean of surging, restless humanity conveys the same truth, the redemption through Christ, in the same way now as then and in the same words; for what the Holy Spirit has spoken is what he now speaks, and he speaks through human lips now when these lips speak what the Holy Spirit said through the inspired teachers. Hence, now, it is simply the case of the gospel's finding utterance by those who have learned it, who believe it, and who are able to tell it—"able to teach others also." Thus has the Lord ordained that by the mouths of men who will preach what Peter preached the nations are to hear and believe. It is a solemn fact that where human lips do not preach the gospel the gospel is not preached—no, not even in Grayson County—though some of us act as though we thought the gospel will be preached in some other way than by our effort. Instead of applying the balm directly to the wounded heart, the Lord has seen fit to extend to us the healing leaf and bids us apply it at the will of a human compassion; so that where human hearts do not send and human lips do not preach the gospel of Christ it is not preached, and such communities are without it and without the salvation through Christ,

whether they be in Grayson County or in India. What will take the gospel to India will take it to every nook and corner of our own land—namely, men and money. Men are not wanting; there are many preachers. What about the other? What about the money? This is the tender point; just here is where the trouble is. The rule is that the preachers would do the work if the brethren would let them. Do you ask where the money is to come from? I answer: Who is to support the gospel, if not those who believe it? The honest, straightforward answer to this question would unveil a great deal of sophistry, and I suspect that it would obviate the necessity of showing by argument where the responsibility lies. I am sure that the preachers are not alone to be blamed, if they are to be blamed at all, for not doing their part. Is it necessary to remind you that since the apostles left our earth the responsibility to carry on their work has been resting on the church which Jesus through their labors established? It is a solemn fact. It is the glory and a good part of the very meaning of the church's existence and purpose of its establishment that it "hold forth the word of life;" but can a church "hold forth the word of life" and not preach the gospel? To claim that it can is tantamount to setting aside the gospel. Furthermore, if the expression "word of life" be not an exact equivalent for the "gospel of Christ," it certainly includes the gospel of Christ, else there is no "word of life." To "hold forth the word of life" is to preach the gospel of Christ, and that, too, with sufficient regularity and times appointed that those who need to hear it may know when to assemble. The preacher is to preach? Yes, but what about the rest of the church? They are to listen? Yes; and criticize the preacher? Well, if he needs it; but very ill, very bad, as a habit, as though the effort were made to find out whether he does need it. This last is an operation—the very opposite of coöperation—and, if continued, proves that there can be no coöperation. It is something akin to scalping, and there is no coöperation with the preacher in it, unless he be scalping somebody else, some heretic, and the audience enjoying it. It is almost as savagelike for the preacher to scalp the audience. This is usually attended by as sad result as when a person tries to kill a snake with the hilt of the scythe and cuts his own head off with the blade. This is distressing work. Taken either way it shows there is little coöperation between the preacher and the church. Still, the faithful preacher will reprove, rebuke, exhort, correct, with all long-suffering and doctrine; and the faithful Christians will coöperate in a work like this.

Do not lose sight of the wording of our subject: "How Shall We Coöperate in Preaching the Gospel?" "We," who? Are we to understand that the preacher is included in the "we," or shall we think of it as the members of the body coöperating with the mouth?

Of course, there is no coöperation that is right that is not in teaching what ought to be taught. The fullest sympathy and the love characteristic of the Christian ought to be shown to the preacher in such a plain way that he cannot mistake them, that he may know that he has the hearty coöperation of those with whom he labors. While we cannot exclude the preacher from the "we" in the question: "How Shall We Coöperate in Preaching?" I think that the intention was to raise the question as to the part the churches are to do.

If we admit that the responsibility to preach the gospel rests upon the church, preachers included—and I am sure that we must admit this, as it is the plain fact, and is "the Lord's plan," so to speak—then the "we" in the question is: How shall we, the members of the body, work together? Of course the obligation to preach the gospel rests on the individual Christian because it rests on the church, for what is true of the whole is true of the parts. Then, to do anything that requires more than one person to do we must coöperate. This is self-evident, and is presented in the plea for the need of the many and different members of the body and the necessity of their coöperation, as given in 1 Cor. 12: "Now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. . . . Now ye are the body of Christ, and members in particular." Hence, in reference to what some call the "local congregation," the necessity for the division of labor, for the good, yea, for the very existence, of the body, has never been in doubt; for we all see that this is set forth in the figure of the human body, with the need of hands and feet and eyes. Moreover, we see clearly that these members are individuals—"members in

particular"—and that the body, the church, consists of such men and women—of individuals who have their individual responsibilities. I solemnly think that there would be no more trouble over the "how" of the coöperation of churches than over the question, "How shall we, the members of the body, coöperate?" if we would only bear in mind that the churches are as individual as are the individual members, and if we would banish from our minds any and every idea of the organization of the churches into something vast—something called a "representative body"—that is to stand for the church, and yet is not the church, but which is appealed to in order to determine what shall be understood as the practices of the church. Why mention this? Well, because I do not want you to think about it. I want to tell you that "how" to get up such as that or "how" to coöperate with such as that is not in my view of the matter at all, nor is it the purpose of the meeting to consider that or anything like it.

I know that when the subject of coöperation is discussed—or, rather, taken for granted, as it ought to be, that the churches ought to coöperate—it has been the custom to assume that there is no coöperation unless you belong to some society organized for that purpose. While it is not my mind or my heart to speak against any good that may be done by any society, I wish to insist that there is the same duty resting on the individual church here and there as to coöperation that rests on the individual Christian, the individual member of the body; and that duty, as does every other duty known to man, grows out of relation, the relation the churches sustain to each other. The duty is comprehensively given thus: "Preach the gospel to every creature," and take care of the children of God, "teaching them to observe all things commanded." On every church does this duty rest, and thus did the Lord ordain.

In the discharge of this duty, if the church (the local congregation) should act through an organization, or if an individual Christian should choose so to contribute, and send the contribution to a missionary society, home or foreign, I cannot help it. I claim that the individual church or the individual member has and ought to be recognized as having that privilege. Your money is your own and your responsibility is your own. But if an organization should make it a law, written or unwritten, or have it as a sentiment, which amounts to about the same thing, that the church or the individual that does not work through such organization is to be undervalued as to appreciation of the gospel, stigmatized as "anti" or otherwise anathematized, then I say that shows the sin of that organization and is the very essence of creed making. On the other hand, if a church, as a body, or if an individual member should have a law, written or unwritten, or a sentiment that amounts to the same thing, which says to the local church or to the individual Christian, "You must not spend your money in that way or coöperate with those who do so," then I hold this is creed making most reprehensible. What I insist upon is that the local church is as much an individual in the discharge of its obligations to preach the gospel to the world and to care for other local churches as is the individual man or woman. Any organization or any ecclesiasticism that would or that does interfere with the individuality of the church, that in any way controls or seeks to control the individual church, that puts some things up and some things down, that molds sentiments for this and that, and fastens them on the churches, indorses the preachers who have such sentiments and condemns those who do not such is antichristian—such is contrary to the very nature of the kingdom of God. The very idea of a church of Christ forbids such.

The Scriptures teach no organization higher than that of the church itself, with its elders and deacons. This is church organization, and nothing else is, and nothing else should be so called. Each church is as independent as is the individual member of the body and each church is as dependent as is the individual member. Mark you, the very corner stone, the foundation, the superstructure of the church, under the figure of a building, as set forth in the Scriptures, show the individuality, oneness, sameness, common interest, and common purpose of the church.

The church of Christ is not a genus under which are species and varieties, with peculiarities to distinguish the one from the other, but the church of Christ is a unit; just as the religion of Christ is not a genus, under which are species and varieties, but it is a single, individual religion, and therefore can have no varieties.

CAPITAL AND LABOR.

There is no disguising the fact that there is a senseless conflict between capital and labor. Strikes are occurring almost daily in different parts of our country. Generally riot, violence, and bloodshed accompany them. Labor is organizing against capital and capital is combining against labor. Monopolies and trusts which seek to strangle the life out of the smaller enterprises and thus control prices are multiplying to an alarming extent. Various labor unions and organizations are seeking to dictate the prices that shall be paid for labor. In some lines of business the unions exercise so much influence and control that the capitalist is hardly able to run his own business. The man to whom he is paying wages is more closely allied with the organization with which he stands identified and to which he pays a part of his hard earnings than he is with his employer. He has grown to look upon his employer as his oppressor and to regard him with suspicion. There is not that sympathy and confidence existing between the employer and employee that should be. This should be so great that nothing could interfere with it as long as both parties faithfully discharge their obligations. The tie between the two should be so strong that the laborer feels that he is interested in the capital stock and that as his employer prospers he will be with him a sharer in his prosperity. On the other hand, if his employer suffers loss, he should be willing to share that with him. The employer in his prosperity should not forget the faithful laborer and mechanic who has been an important factor in bringing about that prosperity.

The general unrest that is in the minds of the people certainly has contributed much to the existing state of affairs. But there is a cause for the restlessness and dissatisfaction that are now so prevalent. The world is living too fast. It takes too much to live. At the rapid gait we are going a man feels almost too poor to live and too poor to die. The world is mad after the almighty dollar because it is so essential to procure the necessities, to say nothing of the comforts and luxuries, of life.

So many of our boys and girls are taught to look upon honest labor as degrading. They are nothing but spendthrifts, having never earned a dollar in all their lives. The parents must toil day in and day out in order to bring up their children in respectable indolence. Many a fond mother and devoted father are not willing for their children to endure the hardships that they did in early life. They must be fed out of a silver spoon and brought up in the lap of luxury. Their education must be looked after. Only eleven years in the public schools are required to fit them for college. Add to this four years for college, making fifteen in all, and possibly a bright boy will pull through. Is he educated? No, no! He has not learned how to think. He has been robbed of the toil and self-dependence which are so necessary to fit one for life. While a literary education is not undervalued or held in light esteem, if one or the other must be neglected, better neglect training in books rather than in the practical, common, everyday affairs of life. The successful merchants, farmers, bankers, preachers, lawyers, and doctors are those who were taught to endure hardness in early life. Their manual labor gave them a relish and a thirst for knowledge as well as a strong physical manhood. With the strong body came a strong mind. In childhood they were taught self-reliance and learned what it is to support self. With such training they could hardly grow to anything else than a useful and noble manhood. "Train up a child in the way he should go, and he will not depart from it when he gets old."

Our present system is to dwarf both mind and body. Splitting rails, hoeing cotton, and following the plow will give physical force and power far quicker than dumb-bells. Then the boy at honest labor learns to respect himself as being of some service in the world. The boy who does nothing but spend his father's hard-earned money must think meanly of himself. The fault is not with the boy, but with our system.

It might be well to suggest here that our colleges and universities would do well to provide some means of educating their students in manual labor. Three hours per day devoted to useful employment of this character would enable the student to appreciate more literary pursuits and also to make more rapid advancement. Such employment would be far more useful and would give a better physical development in baseball, football,

and on their own exer-

tions and were educated to be self-supporting, it would not be so hard to support a family; the necessity for making money and considerable sums of it would not be so great; but so long as selfishness exists, the damning sin of the age, there will be a conflict and strife between the capitalist and the laborer. Greed cries, "Give, give!" without stopping to inquire: "Is it right, is it just?" Selfishness wrecked the world in the beginning, in the garden of Eden, and it will doubtless do it again.

The only cure that we have to offer for these ills is a strict adherence to the word of God. The language of Jesus, if followed, will obliterate this everlasting antagonism: "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." (Matt. 6: 33, R. V.) Again, Paul's teaching will be found very wholesome: "But godliness with contentment is great gain: for we brought nothing into the world, for neither can we carry anything out; but having food and covering we shall be therewith content. But they that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil; which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." (1 Tim. 6: 6-10, R. V.) To hoard up treasures on earth is to lay up trouble and sorrow. When all are content with food and covering, the conflict between the employer and the employee will fade away as the darkness before the rising sun, and with the dawn will be ushered in an era of peace and joy. Not our real wants, but listening to and trying to be like somebody else have ever cursed the world. This language of Jesus is a perfect panacea for all our troubles: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets." (Matt. 7: 12, R. V.)

J. C. M'QUIDDY.

PROVIDENCE.

"Providence" is providing. He trusts Providence most implicitly who most faithfully complies with God's laws for providing good to man and seeks through these laws to gain the help and blessing of God. God's laws define the channels through which his providence flows, that man by placing himself in these channels may receive his providential blessings. This is so in the spiritual world. We do not expect God to go out of his laws and appointments to save man. He has made these easy of approach that the humblest may come to them and live. God in the workings of his laws so arranged that all who desire that salvation shall have the opportunity to embrace it—that is, when men in one part of the world are of a frame of mind or condition of heart that they are willing to receive and obey his word, under the working of his laws, persons in another part of the world will be moved to send that word to those without it, but willing to receive it.

The providence of God is shown in the provisions God makes through and in accordance with his laws to meet all the demands for his providence in distant parts of the world. God's wisdom and power are shown in his making provisions to meet all just demands on his care through his laws. Insufficiency of the provisions to meet the demands on his care would indicate lack of providence rather than show providential care. The fullness and far-reaching care of God's provisions to meet the needs of humanity are the real evidences of his love and care, rather than the chance provisions and good that seem to come directly from him or outside of the provisions of law. He who seeks the blessing of God, both in the material world and spiritual world, through faithful and zealous compliance with the laws for receiving blessings, is the person who trusts most faithfully the providences of God, not he who relies on interference or help outside of the laws of God. The man who obeys God faithfully and trusts him for the blessing is the one whose faith is strongest. God does not go outside of his laws to bless one spiritually who neglects to comply with his laws. No amount of praying will cause God to go out of his regular channels to forgive one who refuses to come to these channels.

God has laws for the bestowment of material blessings as well as spiritual ones. Those laws are ample in their provisions and easy to be complied with. He shows greatest confidence in God who most faithfully complies with his provisions for bestowing material blessings. If a man neglects these, no amount of praying will cause God to step outside

of these laws to give material blessings. "He that will not work shall not eat." It shows no confidence in God for a man to neglect his laws for bestowing blessing, then to pray for his blessings outside of his laws. It is folly for a man to idle his time or squander his means to-day and to-morrow pray God for his help. Faith in God leads to compliance with the laws of God and in that compliance look for God's protection and blessing. The laws of the spiritual and the material world are so regulated that they frequently aid each other. God places it in the heart of his children through the influence of his teaching in one part of the world to help those in need of material good in other portions, so the abundance of one section supplies the wants of other sections.

All true conception of providence leads man to faithfully and perseveringly use all the means and comply with all the laws God has provided for man's helping himself. God has never promised to help or bless the idle, slothful, or indifferent man, either in the material or spiritual world. God abundantly blesses him who is diligent in business and who prays without ceasing. We should work as though all depended on our labor and pray as though all depended upon God. Both are true. All blessings come from God. They come only in response to the faithful and diligent effort of men to obtain them in God's appointed way. D. I.

Brother Lipscomb: I have just returned home and find your letters. In regard to famine money, I am receiving money from parties just as you say you desire to send. Money so sent to me is sent on to India, and the society has nothing to do with it in any way, and knows nothing of it. In this way I deem it my duty to respect every one's conscience. I send the money to our missionaries in India because I know of no one else who would use it as faithfully, unless it would be missionaries of the denominations with whom I am not in correspondence. The reason I think it better to send money than provisions is this: There is food stuff in India and the adjoining countries better adapted to them than our Western grains. Rice and millets and other small grains constitute the principal food, but it is so high in price that famine people who have no money are unable to touch it. Of course, provisions sent in are good, but from my experience in the last famine, I believe that money is better.

All money or food distributed by me is given not in my name nor the name of the mission, society, or government, but invariably in the name of Christ, whose name we should honor in everything we do.

G. L. WHARTON.

The South College Street church of Christ raised eighty-five dollars and twenty-five cents for the India famine sufferers. I knew of no one through whom it could be better distributed than the missionaries at work there. G. L. Wharton is in this country, raising money for them, and I wrote him, telling him we did not wish it sent as society money, but, as disciples of Christ, would like for it to be sent only in his name and in the way it would do most good. We asked whether it was best to send money or provisions. His answer we publish for the information of others on this subject. His address is Hiram, O. D. I.

There is no truly Christian man who keeps an unconverted pocketbook. No man has the slightest right to say of his wealth: "It is mine; I may use it selfishly if I will." No man is free to make an option as to whether he or his property shall come under God's law of service. He and his property are of necessity under that law.—Our Young Folks.

The success of battle depends quite as much on the courage and obedience of the soldiers as on the wisdom and generalship of the officers; and so the welfare of the world is more concerned in the faithful discharge of duty by the thousands who lead quiet and obscure lives than by the great achievements of the few gifted ones.—Boys' Lantern.

Touch thou mine eyes, that I may see
What thou wouldst have me do and be.

—Helen E. Brown.

Miscellany.

PERSONAL.

Brother J. S. Ward preached at Foster Street church of Christ last Lord's day.

Brother Larimore is booked to hold a protracted meeting at Tracy City some time in June.

Brother T. Q. Martin preached at Hille's Chapel, in Hopkinsville, Ky., last Lord's day. He reports the little band as doing very well.

We have received from the church of Christ, at Horse Cave, Ky., a check for one hundred dollars for building fund for the Fanning Orphan School. Who will be next?

Brother R. H. McLaurine left us last Saturday to take a month's vacation and recreation. He will spend the time with his relatives, near Lynnville, Tenn.

The Hille's Chapel church of Christ, of Hopkinsville, Ky., has suffered a great loss in the death of Brother Güm Adams. He was an earnest worker and one who loved the truth of the Lord.

Brother H. F. Williams has just returned home from a tour through Hickman and Lewis Counties. He was gone twenty-four days and preached nineteen sermons, besides introducing much good reading among the people.

Brother R. T. Sisco, of Palestine, Tenn., has our sympathy in the death of his wife. She passed away after a long and lingering illness. May the God of all comfort sustain and strengthen our dear brother in this dark hour.

Brother H. Lipscomb is having some interest in preaching to the inmates of the State Prison. There have been several baptisms of late. An interesting Sunday school in the chapel and also in the woman's building is held every Sunday afternoon.

Brother J. D. Tant continues the meeting in West Nashville with a growing interest. He is preaching to large and attentive audiences. From all sources, twenty-five have been added to the congregation. The meeting will continue indefinitely.

Brother Lipscomb: I have noticed that you write of William Sewell's first wife as if you did not know her maiden name. Sister McDonald, formerly of Monroe, Overton County, Tenn., says that her (Mrs. Sewell's) name was Sallie Turner, and that she was a teacher. She is as worthy of a place in history as any of whom I ever heard.—G. F. Martin, Lawrence, Tex.

Brother E. G. Sewell did not fill his appointment at Thompson's Station last Lord's day on account of smallpox being there. The brethren wrote him that a crowd could not be collected. He closed the meeting at the Bible School last Wednesday night, with four additions. On Friday, June 1, Brother Sewell expects to leave for Bonham, Tex., to engage in protracted meeting work.



EDITORIAL.

Christ is our truest friend.

Christ is the true bread of life.

God's way is a highway of holiness.

God has the right to direct our lives.

Please God and we seldom please men.

A true friend will stand the strain of adversity.

People may be very religious, and yet not be Christians.

Whatever you think would not please Christ, do not do.

Every man is responsible for the condition of his own heart.

God calls his children his temple and declares he will destroy those who defile it.

Be what God would have you be, do what he would have you do, and be blessed of him.

The hireling flees when danger comes, but the good shepherd never deserts his sheep.

Rest that strengthens unto virtuous deeds

Is one with prayer.

Too many of us have our affections centered on the things of earth, and not on the treasures of heaven.

Pointing out the faults of our neighbors is not near so profitable to ourselves as finding out our own faults.

Christ's soldiers fight not with the sword of steel, but with the "sword of the Spirit, which is the word of God."

No earthly shepherd was ever so solicitous for his sheep as the great Shepherd is for those who follow him.

As the stream flows from the fountain and is pure only as the fountain is pure, so do our deeds flow from the heart and are pure only as the heart is pure.

The pope says: "Whoso removes himself from Rome removes himself from Jesus." He means by this that as the professed "vicar of Christ on earth" all must bow before him.

The Bereans were commended because they searched the Scriptures daily. We cannot serve God without knowing his will and we cannot know his will without searching the Scriptures.

As a religious system Mormonism is young, but it has made rapid strides. The country is full of Mormon missionaries, and their teaching is an "ism" that will have to be met and overcome by the word of God.

"Apostle" Orson Hyde is reported to have said in a sermon: "If at a marriage in Cana of Galilee, Jesus was the bridegroom and took unto him Mary, Martha, and the other Mary whom Jesus loved, it shocks not our nerves. If there was not attachment and familiarity between our Savior and these women highly improper only in the relation of husband and wife, then we have no sense of propriety. We say it was Jesus Christ who was married, whereby he could see his seed before he was crucified. I shall say here that before the Savior died he looked upon his own natural children as we look upon ours. When Mary came to the sepulcher she saw two angels and they said unto her: 'Woman, why weepest thou?' She said unto them: 'Because they have taken away my Lord [or husband].'" This is some of the blasphemy of Mormonism, and as an "apostle and revelator" of the Mormon Church the utterances of Orson Hyde are as good to Mormons as those of the apostle Paul. In fact, they aver that their "apostles" can "make scriptures as good as those in the Bible." Not even a flag of truce should be respected from a Mormon elder, but there should be unremitting war to the death of their corrupt and corrupting doctrine.

It is asserted that every man has a right to his opinion. While this may be true, no man has the right, the

divine right, to preach that opinion. God has never called or licensed any man to preach his "views." Christ commanded his apostles to "preach the gospel." Paul exhorted Timothy to "preach the word." He told the Corinthians that he "came not with excellency of speech or of wisdom," declaring unto them "the testimony of God," but that he "determined not to know anything" among them "save Jesus Christ, and him crucified." He said he wanted their faith to stand "in the power of God," and not "in the wisdom of men." Paul, therefore, did not preach "his views." Common sense would teach the servant who had been given wheat, with instructions to sow it in a certain field, that his master did not expect him to procure, nor would he approve of his procuring, other seed and sowing them with, or to the neglect of, the seed provided. In the spiritual world "the seed is the word of God" (Luke 8: 11), and "the sower soweth the word." Sowing "the word of God" is simply preaching "the gospel of Christ," which is "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." To the Galatians Paul wrote: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1: 8.) But what gospel had Paul preached unto them? "The gospel of Christ." These are but a tithe of the passages that might be adduced in proof of the proposition that whoever assumes to teach God's word must teach it faithfully—all of it, and nothing more. Having, therefore, this great ocean of truth from which to draw, why should the preacher attempt to draw from any other? Why offer his audiences "boiled peas" (this was the subject of a discourse preached in Nashville some time ago), instead of "the sincere milk of the word?" What connection has the subject, "Two Great Americans, Washington and Lincoln," with "Jesus Christ, and him crucified?" Why offer dross for gold? The "wisdom of the wise" for "the foolishness of God?" "What is the chaff to the wheat? saith the Lord."



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Send us the names and addresses of any nonsubscribers whom you think sample copies might induce to become regular subscribers. We will send the paper one month free, and discontinue at close of the month unless they subscribe during that time.

Last Saturday's mail brought us orders for sixty-one copies of "Letters and Sermons of T. B. Larimore." We anticipate a large sale for this book. Applications are coming in for agencies, and those who want counties to canvass should write at once, stating their choice of territory.

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"The Relations of God to the World," by Hiram Christopher, A.M., M.D., of St. Joseph, Mo., was recently issued from our press. We quote the following from the author's preface: "It is the object of the author in the following pages to present some evidence, derived from certain facts and phenomena of the material universe and the life kingdom of the earth, in support of the thought that the forces operating in these departments of nature are but phases or different manifestations of one and the same force—namely, the power of the Creator which he has exerted in effecting special and general purposes which find their realization in the object for which the whole scheme of nature was devised and completed." This book is neatly and substantially bound in cloth, and contains 192 pages. It will be sent, postpaid, for \$1.

We have decided to grant agencies for "Letters and Sermons of T. B. Larimore," edited by F. D. Srygley, to agents by counties. This book will be sure to sell and will do great good. It consists of twelve sermons preached in the long meeting which recently closed in Nashville, interspersed with quotations from his private and personal letters, and selections—both prose and poetry—made from books and papers in promiscuous reading during a long period of years. The editor says: "I know it will be ornamental, and I believe it will be both interesting and wholesome reading." In granting territory to agents we of course reserve the right to fill all orders sent direct to us, and orders sent now will be filled in their order as soon as books are ready for delivery, which will be about the first of June. We want earnest, working agents all over the country. Apply at once for terms.

"Gospel Praise" is the name of a new hymn book edited by A. J. Showalter and E. G. Sewell. We think this will prove to be the best and most popular hymn book we have ever published. It is copyrighted this year, will contain three hundred and twenty pages, and will, we think, be ready for delivery by the last of this month. The Armstrong Company, of Philadelphia, music typographers, write: "We think the book will be a success; as you have so many new compositions and by such good authors of note, we do not see how it can be otherwise." Brother Boyd, of Donelson, Tenn., says: "From even a hasty examination of the new song book, 'Gospel Praise,' I am very much pleased with it. I consider the arrangement of subjects a good feature, the music excellent, and feel quite confident it will be heartily received." Advance orders will be filled just as soon as books are ready for delivery.

Queries.

Brother Lipscomb: I inclose a clipping from Dallas News of April 1, 1900, giving report of the annual election of officers for the Third Christian Church of Fort Worth, Tex. It will be seen from the report that the church did not elect any elders. I am told that it is a fact that the church has never set apart or elected elders, it being the policy of the church to discard altogether what they call "lay elders," the "pastor" and deacons comprising the officary of the church. It seems to me to be the policy of the so-called progressive churches to eliminate altogether the eldership and to confer upon the "pastor" the duties that belong to the eldership. In my opinion, such a position is in violation of the plain teaching of the Scriptures and is giving up one of the strong positions we have always held in regard to church government.

BEN. E. SMITH.

I rather honor this church for its open course. They do not pretend to follow the Bible. The church at Fort Worth affords an example from which others may learn a lesson. The conservative brethren have kept preachers that did not oppose bringing in things not appointed by the Lord, on the ground of policy, until they have all been swept away from fidelity to the Bible. Christians are sewed to the Lord with a chain stitch. You cannot cut loose in one point but it ravel loose all around.



Brother Lipscomb: Please publish in the Gospel Advocate an article on "Man's Duty to His Family and Neighbor." What condition is a man in when he will not speak a kind word to any of the family—that is, he is a very good man on Sunday, but on Monday or any other day except Sunday he is rash? Please answer this, that we may learn our duty.

Lockney, Tex.

A READER.

The best way is to read how the Bible teaches men to treat their wives and children. (Eph. 5: 22-33; Col. 3: 18-21.) A paper is not the place or method to admonish and expose brethren for their personal faults nor to gratify feelings toward them. The way to admonish them is to do it first privately, teach them and show them they are wrong. The Holy Spirit says you must "restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." (Gal. 6: 1.) The object of a paper is not to administer personal proofs or to make exposure of personal delinquencies, but to aid in the elucidation and application of truths taught in the Bible. Let us keep it to that end and correct personal faults as the Scriptures direct, and our work will do more good, because better pleasing to the Lord. The private admonition and the reproof in the church of God are God's means for doing this work, and that is always the best way.



Brother Lipscomb: I indorse what you say in the Gospel Advocate of May 3, 1900, in answer to Brother J. H. Williams, about joining the Odd Fellows and neglecting church duties; but is it right for the Gospel Advocate to oppose secret orders and at the same time advertise the emblems and badges of these orders for sale? Please explain this in the Gospel Advocate; it will profit much.

Whitewright, Tex.

JAMES F. ANDERSON.

I did not know they had been advertised. I have not time to read the advertisements in the Gospel Advocate even. Our business manager has just notified me that the advertising agents decline to continue their contracts with the Gospel Advocate because so many advertisements they send are rejected. We try to keep all advertisements out of the Gospel Advocate that have evil influence or immoral tendency, and we ought to try to be consistent; but there is nothing immoral in the buttons and insignia of these organizations. The advertisement is to let people know where they can be obtained, if wanted. The failure to advertise discourages the buying of them by keeping people in ignorance of where they can be found. A virtue that is maintained only by ignorance of where to find or how to get into vice is a very weak and sickly type of virtue. If virtue,

fidelity to God, does not stand upon a more solid footing than ignorance of where or how to find opportunities to disobey him, it will not avail at the last day. Only tried and tested fidelity will be accepted of God. It is good to pick at the motes, it is better to call attention to the beams.



Brother Lipscomb: Please explain, in the Gospel Advocate, Thess. 2: 3-13, and oblige.

Trezevant, Tenn.

CORA WILLIAMSON.

I suppose the second letter to Thessalonians is meant. It is universally agreed that it means an apostasy in the church would take place before the day of the Lord, or the judgment of the world, should come. A power would arise in the church that would turn away from the law of God, that would exalt itself into the place of God. God's place is to make laws for his people. This power would take this authority on itself and change and modify the laws of God. So it is said to sit in the temple of God, to exalt and oppose God as the only ruler and lawgiver, and set itself forth as the rival of God. Paul tells them he had warned them of this when he was with them. Paul said that power was beginning to work in his day, but was restrained, for the time, by a power which I believe was himself; that when that power was taken out of the way—when Paul should die—then he would be revealed; that power would come, according to the working of Satan, with all power and signs and lying wonders, and with all deceit of unrighteousness for those who refuse to receive the truth in the love of it. That power Jesus will destroy with the breath of his mouth and bring it to naught by the manifestation of his presence. God permits this delusion to come upon his people, that they might believe a lie and be damned, because they did not believe his truth, but had pleasure in unrighteousness. The Holy Spirit tells this would come to pass. The question of difficulty is: When it did come to pass, and what are the manifestations of it? This power was to rise in the church, be of a religious character, set aside the law of God, and make laws to take the place of these laws of God. Protestants generally say the Roman Catholics constitute this growth that began in the days of Paul, but was hindered in development until his death; then professed Christians began to meet to consider the general welfare, and, through delegates, to form organizations that by degrees grew into the papacy. I think there is but little doubt this is true; but this is only one development of the principle. All dissatisfaction among Christians with the laws and appointments as God gave them is a manifestation of this spirit of lawlessness or rebellion against God, and all organizations growing out of this spirit of dissatisfaction are manifestations of the man of sin. Roman Catholicism, I do not doubt, is the highest manifestation of the spirit of the man of sin. But every time we manifest a dissatisfaction with the laws and appointments of God we show this spirit, and every law adopted or organization made is an embodiment and manifestation of the spirit of lawlessness. Lyman Coleman, an eminent Presbyterian historian, voices the unanimous decision of church historians when he says: "They instituted no external form of union or confederation between those of different towns or provinces; nor within the first century of the Christian era can any trace of such a confederacy, whether diocesan or conventional, be detected on the page of history." ("Presbyterian Church," page 47.) "It is not until the second century that any traces of that sort of association from whence councils took their origin are to be perceived, when we found them accruing here and there. Some of them were tolerably clear and distinct; others, again, but slight and faint; which seems plainly to prove that the practice arose subsequently to the times of the apostles." These councils to consult for the good of all sprang up after the death of Paul and through successive stages culminated in the pa-

pacy in the sixth century; but if the papacy is the grown man of sin, these converts in their successive stages represent him in his childhood and youth. All similar organizations are of the same character, although external surroundings may hinder a growth into the same form and character. All substitutions of human order for God's appointments are phases of the development of the mystery of iniquity that began to work in Paul's day. Jesus will destroy all these developments when he appears.

Will of I. C. Sewell.

(Published by request of the executor.)

In the name of God, Amen. I, I. C. Sewell, of the town of Wilsonville, in the county of Obion and State of Tennessee, being of sound mind and memory, and considering the uncertainty of this frail and transitory life, do therefore make, ordain, publish, and declare this to be my last will and testament—that is to say, first, after all my lawful debts are paid and discharged, the residue of my real estate I give, bequeath, and dispose of as follows—to wit: To the Fanning Orphan School, located at Hope Institute, five miles east of Nashville, Tenn.—that is, the trustees of said school for the benefit of said school upon the conditions and specifications hereinafter mentioned—my tract of land and appurtenances situated thereon, known and described as the Isaac Sewell farm, lying on and under the bluff of Reelfoot Lake, in Civil District No. 5, Obion County, Tenn. The deed to said land was decreed to me by decree of the Circuit Court for Obion County, at Troy, Tenn., in November term, 1870. For a more specific description and calls of said land, see Circuit Court Clerk's book at Troy, November term, 1870. Since the above decree was made I have sold off one hundred and twenty-five acres out of the northwest corner of said tract, leaving six hundred and seventy-five acres now belonging to me.

1. Within twelve months after my death said land to be sold in a body or cut up in lots to suit purchasers, and to the best advantage to bring the most money, and to be sold upon the following terms—to wit: One third cash in hand, to be paid by purchaser; remainder, in one and two years; notes to be executed by purchaser, with two approved securities and a lien retained upon said land for the unpaid purchase money.

2. Said money, as paid in, shall be placed in bank or safe hands at lawful interest.

3. Said interest shall be collected annually and paid over to the trustees of said Fanning Orphan School; provided, always, that said trustees are members of the church of Christ.

4. If said school should cease to exist or for any purpose be discontinued, then the remainder of my estate left to go to my lawful heirs. Likewise I make, constitute, and appoint J. R. Williams to be executor of this, my last will and testament, upon condition he execute a good and lawful bond, not to exceed twenty-five hundred dollars, for the purpose of carrying into effect this, my last will and testament, upon the conditions hereinbefore mentioned.

And I further hereby revoke all former wills by me made.

In witness whereof, I have hereunto subscribed my name and affixed my seal on January 21, 1886.

[Seal]

I. C. SEWELL.

Witnesses: A. M. Moultrie and J. D. Ott.

Be it known unto all men by these presents, I, the said I. C. Sewell, of the town of Wilsonville, county of Obion, and State of Tennessee, have made and declared my last will and testament, bearing date of January 21, 1886. I, the said I. C. Sewell, by this present codicil, do ratify and confirm my last will and testament, and in addition to said will and testament do hereby instruct that if at my death my farm should be rented out to any party or parties for one or a number of years, the executor of my last will and testament is to first carry out the conditions and limit for rent as may be specified in contract with tenant, either by myself or agent, and, at the expiration of said contract for rent, then to carry out my will and testament according to specifications; and that this codicil be adjudged to be a part of my last will and testament.

Witness my hand this 25th day of March, 1898.

I. C. SEWELL.

Witnesses: J. W. Darnall and A. M. Moultrie.

Let us endeavor to the last hour. It is the end that determines everything.—Joseph Parker.

Home Reading.

SHOWING LIGHT.

"Yes," said Mr. Akers, "I did advertise for a smart, industrious boy; but, you see, he mustn't be too smart. The last one was, altogether, and I had to ship him two or three days ago, and for anybody as old and stiff and baldheaded as I am to be his own boy is too hard work, a great deal too hard!"

Billy Harmer looked puzzled. Somebody once said to Billy, "You're a good boy, but you'll never set the river on fire;" and Billy had answered, gravely: "Nobody could set a river on fire; water won't burn." And he does not know to this day why they laughed.

So now he said: "But, Mr. Akers, how could a boy be too smart? I thought we all ought to be just as smart as we could be."

"Well," said Mr. Akers, slowly, "if you don't know yet how a boy could be too smart; perhaps I'd better not tell you; we'll just see about the rest of it."

So then Billy was asked a number of questions, and Mr. Akers saw that he was trying to answer them all with perfect truthfulness. No, he had never "worked out" anywhere before. Yes, he did forget things, quite often. No, he didn't know how to sweep and dust, but he thought it would not take him long to learn.

"All the rest of them," said Mr. Akers, as if he were speaking to himself, "knew everything about everything; also, they asked me what wages I gave, before I had a chance to ask them anything. What wages do you expect?" he inquired, turning suddenly to Billy.

"Mother said she thought I couldn't expect more than two dollars a week and my board just at first; she said she thought I was worth that much," said Billy.

"Now, I'll tell you what," said Mr. Akers, "it wouldn't suit me to board a boy; I know too much about them; so what do you say to three dollars a week, and board yourself?"

"Then do you mean to take me?" asked Billy, eagerly.

"Yes," replied Mr. Akers, "for a month on trial; most anybody can behave himself for a week, but a month settles it."

"If mother is willing," said Billy, "I'll be glad to come for that; and I think she will be. I'll go and ask her, sir, and come right back and tell you."

Mrs. Harmer was quite willing. Her home was near Mr. Akers' shop, and she was very glad that she could still have Billy with her at mealtime, for they two were all alone. So the next Monday morning at seven o'clock, Billy reported at the shop door, and was met there by his new employer, who set him at once to work, sweeping and dusting, and putting to rights his queer collection of goods and chattels.

He had really two shops in one. The building had once been a schoolhouse, and the room was a large one. On one side were two counters—one for dry goods; the other, for groceries—and on the opposite side was one long counter, overhung and underhung, and often loaded down with all sorts of second-hand things, from quaint, beautiful cut glass to cracked earthenware. There was never a sale of household goods which occurred within half a day's drive from that old shop which Mr. Akers did not attend; and as things were often sold in "lots," he sometimes bought what he called "trash" for the sake of one or two things in the lot that he really wanted. Summer boarders in the town had a great liking for that shop and had so spread its fame that sometimes visitors from far-distant places came to see it or to hunt for some old-time article of China, glass, or furniture.

Billy found the second-hand side of the shop deeply interesting, and was never tired of dusting, polishing, and rearranging the "stock" on that side; but he tried to be just as faithful with the less interesting dry goods and grocery department, and at the end of the week Mr. Akers said he had done very well for a beginner. "But then," he added, "anybody can keep it up for a week."

One thing had troubled Mrs. Harmer about letting Billy take this situation. Mr. Akers had a very good reputation for honesty and fair dealing, but he took pains to let people know that, as he said, he was "not religious," and to explain that while so many people who professed religion did tricks that he would scorn to do, he had "no use for it." Mr. Kirkpatrick, the minister of the parish to which Mrs. Harmer and Billy belonged, liked the old man and also felt very sorry for him, and lost no opportunity for having a talk with him and trying to convince him that the people of whom he talked so much did not go wrong because they were religious and to

make him see what a real and mighty force genuine religion is.

Billy's mother told him that in his new position she wanted him to remember: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "You are only a little boy, Billy," she said, the night before Billy began his new work, "but even a child is known by his doings, and while I wouldn't for the world have you setting yourself up to teach your elders and betters, it's just this way: Mr. Akers knows that you are a Christian, and if you are not completely honest and faithful, he will think to himself: 'Here's another of those Christians who preach what they don't practice.' So you watch yourself, my dear, and don't you ever hide anything or try to screen yourself if you've done the least little thing amiss."

It was toward the end of the second week that Billy's courage was sorely tried. He was gently dusting and arranging some very beautiful old cut glass which Mr. Akers had exultingly brought home the day before, when, as he lifted a dainty little cruet, which he especially admired, the handle literally "came off in his hand," although he was sure that he had used no needless force in picking it up. Mr. Akers was behind his desk, quite at the other end of the shop; he could not possibly have seen what had happened; and for a dreadful moment Billy was tempted to fit the handle into its place again and leave it as he had found it:

"For I couldn't have broken it, just picking it up," he said to himself, "and yet I know he won't believe me when I tell him it was all I did; and if he makes me pay for it, I'll not have any wages for ever so long; and the rent isn't ready for next time, I know it isn't. But that would be great 'shining,' you coward!" he added, suddenly facing himself, and he picked up first the handle and then the cruet, one in each hand, and marched to the desk. Mr. Akers was busy with his books and he said, "Well?" as if he did not like being interrupted.

"I don't suppose you'll believe me, sir," said Billy, in an unsteady voice, "but I was dusting those cut-glass things you got yesterday, and I took hold of the handle of this and it really and truly did come off in my hand."

"And what made you tell me?" asked Mr. Akers, calmly. "Why didn't you just stick it back the way you found it and leave it to come off in my hand?"

Billy felt his face turn fiery red. "I very nearly did, sir," he said in a low voice, "but I remembered something mother told me the night before I came here."

"What was that?"

Billy repeated as nearly as he could remember them the words his mother had given him to keep, while Mr. Akers looked at him keenly, and when he stopped the old man said: "You'll be a dreadful little scoundrel, young man, if you don't turn out well, with a mother like that; and now you can be easy about that cruet. It was broken when I took it out of the basket yesterday and it struck me as a good chance to set my favorite boy trap, and you're the first boy in half a dozen that it hasn't caught."

Mr. Akers chuckled, but Billy felt a sudden rush of angry tears to his eyes. "Do you think that was fair, sir?" he asked indignantly.

"Well, no, come to think of it, I don't suppose it was," said Mr. Akers, thoughtfully; "but I never saw it in just that light before. If you keep on behaving yourself and minding your mother, maybe I'll see some more things. I'm going to see your mother. Shake hands, Billy, and we'll make a fresh start. I promise not to set any more boy traps for you, and I know quite a number."

So Mr. Akers and Billy shook hands, and as Billy went back to his work he remembered a certain story, in which the king asked, "Who are the parents of this young man?" and he resolved once more that "the Lord being his helper," that mother of his should never, never have any reason to be ashamed of him.—Margaret Vandegrift, in the Young Christian Soldier.

For the structure that we raise,
Time is with materials filled;
Our to-days and yesterdays
Are the blocks with which we build.

—Longfellow.

The glory of a life is in the quantity of devotedness to God, in the fidelity with which the aimless thing is done, in the quantity of the higher life that can be thrown into the lowliest duty or the humblest position.—Boys' Lantern.

THE WORD TO AGATHA.

The room was in the daintiest order, even to the plants on the little stand by the window. The fire in the open grate blazed cheerily, a cozy work table stood beside it, and books and papers lay invitingly near; but Agatha, who had slowly arranged it all, turned listlessly away from the offered occupations.

"I might write letters or sew, I suppose, like other women; it is all there is left for me now," she said, bitterly. "O, dear, how can I ever feel interested in such things?"

She had loved music. Her voice had been her treasure, and she had made everything else subservient to it and had availed herself of every opportunity for its culture. She had used it mercilessly, indeed, in her eager haste for success, and it had failed her just when she was most anxious to press forward. "Rest" the physicians had prescribed, "time and rest," which meant that there must be months, perhaps years, of waiting, even if she ever fully regained what she had lost.

Meanwhile she had her pleasant home—a home that did not need her earnings and that was very glad of her presence. Some of her friends had suggested that fact as a bit of consolation, but she had refused to accept it.

"As if my art could be any less to me because I do not need to support myself by it!" she said to herself, scornfully repudiating a thought so mercenary.

Her father and the boys were unquestionably glad to have her at home again; indeed, she thought the latter unsympathetic and almost selfish in their pleasure, after she heard Willie say to a friend: "O, a sister at home, if she can't only whisper, is worth a dozen fine singers that are always away!"

That was when she first came home, however. He might have changed his opinion afterwards, when she moved about, day after day, in a spiritless, moody way, interested in nothing but the occupation that had been taken away from her. Outside the pretty room was an autumn morning, crisp and bright, but Agatha, pausing by the window, only looked out drearily. Up the street came a little newsboy, whistling merrily between his cries of "'Ere's yer Tribune!"

A brown-faced, black-eyed little fellow he was, with a wondrously businesslike air, as if a weight of responsibility rested on his small shoulders. Agatha recognized him as a boy whom she had often seen, and she noticed his costume, from his battered and rimless hat to the miserable remnants of shoes he wore.

"But he is happy enough," mused the girl, half enviously, as the whistled notes met her ear. "He has known nothing better; he has planned for nothing higher; and so there is no disappointment or heartache about it."

Just then came a sudden break in the cry of "Tribune." Jimmy's treacherous old shoes slipped on the frosty sidewalk and he fell at full length, a part of his papers flying into the road. There the mischievous wind caught them and whirled them this way and that, sending two or three into a little pool that ruined them. Jimmy gained his feet and limped after his papers, picked up those that were not spoiled, and, straightening his package, started on. Agatha had opened her window and leaned out to speak to him.

"Did you get hurt, Jimmy?"

"O, a little—twisted my leg and sort o' skinned my back."

"Are you going right on? I thought perhaps you would like to stop and rest a little," she suggested, kindly.

"Go'n' right on?" repeated Jimmy, rolling up his black eyes in quizzical amazement. "Why, you don't think a fellow can waste his time a-settin' down to pity hisself? There's too many other folks to look after, and this 'ere world ain't long enough."

He scurried on, giving the bruised back a rub now and then, but calling out his papers as vigorously as ever. Agatha looked after the sturdy little figure, with an odd expression growing in her face. She laughed, though the tears came to her eyes.

"Thank you, Jimmy—unconscious little preacher! Sitting down to pity oneself isn't a very useful or elevating employment. I believe I will begin to look after the other folks," she said.—Kate W. Hamilton, in Forward.

No cheating or bargaining will ever get a single thing out of nature's "establishment" at half price. Do we want to be strong? We must work. To be hungry? We must starve. To be happy? We must be kind. To be wise? We must look and think.—Maskin.

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Editorial.

FOUNDATION FOR HIGHER CRITICISM AND INFIDELITY.

There is at the present time an extensive run of what is called higher criticism and infidelity. There are doubtless many things that had their share in bringing this state of things about; hence, it is useless to mention any one thing as the sole cause. But often we can see things that are very prominent as causes for such results. I have been observing the general run of things in religious affairs for half a century and there are two things that in my judgment are very prominent as causes for the ruthless disregard of the word of God at the present time. One of these is the doctrine of abstract spiritual influence that has been the very life and soul of the whole matter of conversion in the denominational world for a long while past; the other is the matter of the government of the church, which is carried on by creeds, confessions of faith, councils, synods, associations, and such like.

Regarding the first, the people under its influence have for many generations regarded their conversion as having been accomplished, not by the word of God, but by an inward, secret-working power that they have been led to believe to be the Spirit of God. Hence, they have not at all regarded their religious status as the result of God's word, and do not feel any dependence upon the Bible in their conversion. Consequently, they feel under no obligations to the Bible in this matter. They may regard it as good history, good morals, and such like, but do not regard it as having made them Christians. Very many of them have even been taught that the word of God is a dead letter and utterly unable to produce any such result as the conversion and salvation of the soul, and of course such an idea of the word of God as that is not calculated to inspire any confidence in or respect for the divine record. They do not look upon it as the cause of their conversion or as having had anything to do with it. In fact, very many have been taught that a conversion based upon the written word is no religion at all, but a mere outward form, without any life in it in any way.

Many indeed, in my early remembrance, derided and sneered at the idea of a mere book religion, calling it a cold, lifeless, and powerless religion. These opinions regarding the word of God were not merely in the backwoods and dark corners of the earth, but were in the best and most advanced and refined communities; they prevailed in the towns, cities, centers, and most enlightened parts of the world; they were in the schools, colleges, universi-

ties, and everywhere; they were proclaimed from the pulpits and published from the press; they were read in religious papers and in commentaries; they were read in sermon books and all kinds of religious literature from my earliest remembrance. This state of things has been going on for generations, almost without a break or hindrance of any kind, in the denominational world. Its power and influence have been taking deeper and deeper hold upon the hearts and minds of the people, and all this time, when the thought of their conversion would come up, they attributed it not to the word of God, but to an inner, secret-working power of the Holy Spirit upon their hearts, separate and apart from the word of God, and, as many of them expressed it, independent of the word of God. The whole tendency of such a feeling is to cast a shadow upon the Bible as the word of God, and is utterly against it.

If a secret, inner working power can convert the soul, why may it not lead and develop the soul in all things? There is but a step between this and placing man's reason upon the throne, making his own intuition his guiding star, and placing that as the standard, instead of the Bible and its sacred truths. The natural result of this would be that whenever there is a conflict between man's reason or inner light and the word of God, reason or "inner lightism" prevails, and the word of God is set aside, is repudiated as uninspired, and as nothing more than the words of men in expressing their own opinions and as simply expressing things as they appeared to them in a dark, in an unenlightened age. That is exactly what higher criticism, so-called, is doing to-day with the Bible. It is no more in their estimation than the opinions of other men who lived in the dark ages and before man's reason had been brought to the front by education and refinement. This is but a very natural sort of an outcome of such causes.

Suppose, on the other hand, that during all these generations the people had been led in their conversion by the word of the Lord, by what the apostles preached to the people, and which stands recorded in the New Testament, so that they could, any day, read precisely what they had done in becoming Christians; and that when any one called in question their claim to be children of God they could have turned to the New Testament and read to them what they had done—then their confidence would have been in the truth, in the word of God, and they would have learned to lean upon that and to depend upon it for assurance that they were right in the sight of the Lord, and would never have thought for a moment that the book upon which they relied was not inspired. In this way confidence in and respect for the word of God would have increased with their age and there would have been no effort to find some other guidance than that contained in the Bible; but when they think they have received everything valuable to them, even the salvation of their souls, from outside of the Bible, then they are sure to discount the Bible and to exalt that something else as their standard, in disregard of God's word. In this way, to-day, very many people are regarding the Bible as an antiquated book, as something only suitable for the ignorant of the dark ages, as but a yoke of bondage to the élite of this advancing age; and surely we need not wonder at this when we consider the extent to which this abstract spiritual influence idea has been carried. If the Bible be not the only light to man regarding salvation, then it is worth nothing to man at all, for it not only fails to reveal any other source of light, but condemns every other claim of light from heaven as false and ruinous to the interests of man.

One of the leading writers of the New Testament says: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Hence, if the Bible be an inspired book, all claims of light from heaven from every other source in the world are false.

The claim of abstract spiritual influence to convert men is utterly false if the Bible is the book of God; for if that claim be true, then that is another source of light from heaven. It is a matter of glad tidings, proposing to bring salvation to man upon wholly different principles from the New Testament. With such a conflict as this, one or the other is bound to be false; and as we have undoubted evidences that the New Testament is true, then the claim of abstract spiritual influence is false, and equally so all this matter of higher criticism and claim of light outside and independent of the Bible, built upon or rising out of it, is false. It is a dream, a delusion built upon another delusion as false as itself.

No matter how well the higher criticism, therefore, may appear nor how much of reason may be offered in its defense, it is a false system, built upon false premises, and can bring no possible benefit to any human being; but that this matter has had much to do in bringing these modern departures from and repudiations of the Bible, we have not a doubt. It is, therefore, the duty of every child of God on earth to stand for the defense of the Bible and against everything that would undermine and set it aside.

In addition to the abstract influence idea the creed business comes in for its share in the mischief done. If men can come into the church and be saved without the word of God, then the conclusion that they can be governed without it and make their own way to heaven without it is certainly very easy; and so the matter goes. And why not? It is certainly as easy to find a plan for the work and worship of the church as it is to find a way to come into the church without the Book. Many have made that step. Now, if they could withstand the Lord and carry their point at the judgment seat, they would be all right; but the trouble is that when they are called to the judgment seat the books will be opened and they will be judged by the things written in books, according to their works; and they will stand or fall, according as they have done or have not done the things that are written in God's book, not their own.

The people that have been for all these years advocating abstract influence in conversion, making and advocating creeds and confessions of faith, arranging for the government of the church by councils and synods, and such like evidently did not realize the mischief they were stirring up, both for themselves and future generations; but they have done the work, and all the advocates of these things on earth cannot now undo the mischief these things have done nor stop their destructive tide. It is easy enough to start trouble, but sometimes very hard to stop it after it once gets under way. When people get headed away from God, and especially when they go away from him because they do not like his way, they seldom ever stop till ruin overtakes them. The only way there was to stop the antediluvian world from its wickedness was ruin by a flood of waters, and hence that was brought upon them. When the ancient Jewish people started away from God they grew worse and worse until the whole nation was carried into captivity and their whole religious order of things was brought to an end. With me it is very probable that some of the very darkest pictures of the book of Revelation are yet to burst upon this world on account of these sad departures from the word of God in Bible lands and the attempt to run the religion of Jesus by human wisdom instead of divine wisdom. The darkest clouds that are hanging over Bible lands to-day are on account of the treatment of the word of God by those that are themselves making high pretensions to the religion of Jesus. No higher offense against God has ever been committed than setting his word aside and the attempt to serve him by human wisdom. This is certainly being done all the time by those teaching and practicing the abstract spiritual influence idea and pushing the authority of creeds, councils, and such like, all of which are by human wisdom, and to perish with the using and to bring ruin upon

their originators. As to this higher criticism, infidel business, no man can tell the extent to which it may yet go. These are the very things that are paving the way for the ruin of this world, and it is certain to come, unless men turn from them; but the Lord's people should prayerfully and earnestly strive to put a stop to these things and to lead people to believe in and obey the word of God.

We are satisfied that this whole business of abstract spiritual influence, creed making, the authority of councils, higher criticism, and everything of that character, all of which set the word aside and substitute something else in its place, are developments of the man of sin, as spoken of in the New Testament. When that power is destroyed, as it will be, all those that act in such a way as to be component parts of it will be destroyed. E. G. S.

MEETING AT THE NASHVILLE BIBLE SCHOOL.

This meeting began on Lord's day, April 29, 1900, and closed on Wednesday night, May 16, 1900. The meetings were at four o'clock in the afternoon and at night through the week and at eleven o'clock and at night on Lord's days. The meeting was held in a tent and was well attended throughout. The members attended remarkably well, day and night, throughout the meeting, and many others with them at night, closing with a good audience the last night. There were three additions by baptism and one restored during the meeting. The meeting was indeed a pleasant one. The afternoon preaching was chiefly for the edification of Christians, while at night the effort was to sow the seed of the kingdom chiefly on the line of first principles. The interest manifested was good throughout the meeting, and we trust much and lasting good was accomplished through the truth.

The pupils of the Bible School manifested a lively interest in the meeting, showing the interest they feel in the study of the Bible. Brother Harding and Brother Lipscomb and the other teachers are certainly accomplishing much good in teaching the Bible, thus affording the young such an excellent opportunity of learning the Scriptures and qualifying themselves for usefulness in the church, in whatever capacity their services may be needed. This is the chief design of the Bible School: to qualify the young for the general work of the church, whether it be preaching or general home work. The study of the Bible is the great need of the church at the present time. They need to study the Bible, not to make what the world would call "polished preachers," but to do the work the Lord wants done in the church, in any and every capacity required. The church needs better qualified elders, better qualified teachers in the Bible classes, in the public services, in the home, and everywhere that Christian work is to be done; the church needs men that understand the Bible and that will stick to the book of God alone for all the work and worship of the church, as against human wisdom and innovations of every shape and form.

We do hope the brethren everywhere will take a lively interest in it and work for it and thus enable those engaged in it to do still greater good. Besides the Bible, they teach the different branches of literature, like other schools, thus affording the young every opportunity to prepare themselves for usefulness. But all are expected to do some studying in the Bible, which gives a superior opportunity for all to learn the teaching of the greatest book the world holds. We would rejoice to see a larger number than ever attending this school in the future, and see them going out with the love of God in their hearts, a more extensive knowledge of his word and a general qualification for usefulness. E. G. S.

Believe me, the talent of success is nothing more than doing what you can do well.—Selected.

PERPETUATION OF ERROR.

A naked evil of party organization is, they perpetuate and entail the errors and partisanship of one age to succeeding ones. The introduction of untaught questions into religious teachings creates divisions and parties among the followers of Christ. These divisions and parties are organized into denominations with these divisive questions formulated into a creed as their basis. The perpetuation of the party perpetuates the creed and transmits its errors and divisive questions from one generation and century to another. Take, for example, the Calvinistic creed. It was advocated by Calvin in an age and country lacking in biblical learning and moved by strong party feelings. By virtue of his talent and position as a man, and the general lack of intelligence of the people generally, especially in biblical learning, the extreme statement concerning nonelect angels, men and infants, was adopted as a part of the creed and it has been handed down through that party creed until the present day. Were they starting anew, the churches would not adopt it. But it comes down as an heirloom of strife from the fathers. Denominational pride, the indisposition to change, and the uncertainty if the change is once started as to where it will stop cause them to hold to the statements of dogmas, while many bitterly oppose them and comparatively few really approve them as now stated. The evil of this state of affairs is the more apparent if we consider the elements that enter into a man's faith. The condition of the soil and the culture given the plant enter almost as much into the quality of the fruit produced as does the seed planted. The condition of a man's heart and the circumstances surrounding him have as much to do with his religious faith and life as the truths he believes. Only the seed sown into a good and understanding heart produces the true, good fruit. Many who heard the gospel were embittered by it and gnashed on the teachers. Those who saw Lazarus raised from the dead, instead of being moved by the manifestation of divine power and love to honor the Savior, sought to slay both Lazarus and Jesus to destroy the evidence of his power.

The days of Calvin were days of bitter and fierce partisan strife. Religion and politics were in alliance. Religion has always added intensity to the fierceness of political strife when entering into it. When the religious feelings are excited by political rivalries they add intensity and bitterness to the strife. Leading religionists thirsted for the blood of those who did not believe as they did. Calvin had Servetus burned because he did not believe in the Trinity. It does not help the matter to be told that the Catholics were seeking to catch him to burn him or that Luther and Zwingli relied upon the kings for support and in turn supported them in their wars, so they were all practical persecutors; it only shows the age had a low and imperfect estimate of Christianity and were unfitted for formulating creed statements of what the Bible teaches. If it were ever allowable, who now would think of intrusting a man who would burn another for disagreeing with him in religious faith, with the work of formulating a creed for the church for present and future generations? Yet the creeds of Christendom were formulated in an age and by men that relied on the civil law to suppress heresy and to convert sinners to Christ.

There can be but little doubt that the bitterness of Calvin's party feelings toward those who opposed him tinged the ideas he held of God's character and his feelings toward men and angels, and stripped God's character of the tone of love and mercy so rightly manifested in the gospel. The gospel plainly teaches that God is "not willing that any should perish, but that all should come to repentance" and live. The bitter party feeling of Calvin gave tone to the character of God as represented in the Pres-

byterian "Confession of Faith." None believe it now, save as they try to believe it because it is written in the creed of their fathers and they are required to subscribe to it or leave that church in which they were reared and give up other doctrines they hold dear.

The same bitterness of feeling warped the judgment and perverted the teachings of the Bible on the subject of the guilt and condemnation of infants, and on this misconception baptism as the act in which God promised to forgive sins was applied to infants. Infant baptism by Calvin, Luther, and Wesley was based on the belief that infants are guilty of original sin and subject to condemnation. With this belief, coupled with the idea that sins are forgiven in baptism, infant baptism was established. Now, no one believes infants are guilty of sin or under condemnation, yet the practice based on it remains as a ground of strife and division. So of other theories and inventions of men. Except for the creeds containing these divisive theories, the doctrine of election and infant damnation would not trouble this age. The denominations and creeds hand down the strifes and contentions of one age to succeeding ones. The Bible contains the full will of God to man. This can need no change. But if we adopt it as we learn it, there are no hindrances in the way of parties and creeds of past generations to hinder the conformity to the will of God. But to adopt this binds all to conform to that will as they learn it, caution being given that those who have learned the more should forbear with those who have learned less; but that all, whereto they have attained, should walk by the same rule and mind the same things.

The only trouble about the sufficiency of the word of God is, men think they are wiser than God and undertake to add to, take from, and amend the word of God to make it more effective. This is presumptuous in men and is the besetting sin of men that has from the beginning led men away from God. But all the additions of human hands must be burned up. Jesus will deliver to his Father the kingdom free from all additions of man. Man may do as he will; it will not alter the course and purpose of God. He will accept no service except that ordained by himself, and the kingdom the Father accepts will not be mutilated by human hands.

D. L.

The Fanning Orphan School acknowledges the following donations received since September 1, 1899: From Phillips & Buttorff Manufacturing Company, one National Steel Range, worth \$100, price to us, \$40; W. G. Sadler, one ton of wheat fertilizer, worth \$15; McCormick Machine Company, one hay rake, worth \$25; Deering Harvester Company, one new truck binder, worth \$125.

D. L.

If religious excitement is used as a source of pleasurable thrills, it is as destructive to the nervous system as any other form of stimulus that may be forced upon it. The religion that shows itself in trances, catalepsy, and hysteria is not religion at all, but mania. It is the sign of the palsy of the brain, not the salvation of the soul.—President Jordan, of Leland Stanford University.

With most men and in most cases sin comes not as the result of strong passion, ungovernable impulses, and revolt against convictions. It is an outcome of weak will, scanty brains, and unchecked selfishness, brought in contact with constant and petty temptation of corrosion.—President Jordan, of Leland Stanford University.

When you come down from the summits you do not come away from God. There is no task in life in which you do not need him. The work hence needs his light as truly as the cloister.—Boys' Lantern.

Obituaries.

[Obituaries are limited to 250 words and signature. Poetry cannot be printed. Obituaries exceeding 250 words will be reduced to the limit, unless accompanied by one-cent per word for the excess.—Editors.]

GORMAN.

Mrs. Mary A. Gorman, aged eighty-five years and five months, died at the residence of her daughter, Mrs. Fannie E. Bell, on April 20, 1900. She was a faithful member of the church of Christ for fifty-five years, always advocating the right and pleading for the plain word of God. Three children survive her, two daughters and one son, James O. Gorman. She died in the full triumph of faith, ready to meet the Lord whom she had so faithfully tried to serve. "Blessed are the dead which die in the Lord."

(Mrs.) A. C. ATCHISON.

Stewart, Tenn.

WYATTE.

Sister Mary Wyattte was born on March 24, 1863; obeyed the gospel in August, 1884, under the preaching of Brother C. N. Sparkman; and lived a consistent Christian life till the time of her death—January 17, 1900. Sister Wyattte leaves a husband and three children to mourn their loss. We know, dear father and children, that it is hard to give up loved ones, but we remember that John says: "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." So be faithful in this world, and you will meet the wife and mother in a world of bliss and glory, where sad partings cannot come.

R. A. L.

RILEY.

William Taylor Riley was born on August 5, 1833, and departed this life on April 15, 1900, being sixteen years, eight months, and ten days old. He was a kind-hearted boy, always sympathizing with those who were poorer in this world's goods than himself. He was the youngest child of his parents and the pet of the whole family. He was loved by all his schoolmates and by his teacher, who said that he had some of the noblest traits of any boy he ever met. We were all sorry to give him up, but the Lord's will must be done, and not ours. He died with that terrible disease, pneumonia; he also had congestion of the lungs. He had never obeyed the gospel, but he is in the hands of a merciful God, who is too wise and too good to do wrong and who does all things right. If it were not for the rich promises in God's word to those who trust him, we could not bear our troubles, but God never puts any more on his children than he gives them strength and grace to bear. He leaves a father, mother, and sister, together with other relatives and many friends, to mourn their loss. DELA RILEY.

CORLEY.

Barbara Jane Corley, daughter of James and Ann McMurphy, was born on June 11, 1832; was married to L. S. Corley on March 13, 1852; and died on March 31, 1900. Sister Corley united with the Baptists in early life; but in 1868 she became a member of the church of Christ, since which time I have been intimately acquainted with her, and through all these years she has brought forth abundantly the fruits of a humble, devout Christian. She leaves a husband, one daughter, fourteen grandchildren, and many sorrow-

ROYAL

Absolutely Pure BAKING-POWDER

No inferior or impure ingredients are used in Royal for the purpose of cheapening its cost; only the most highly refined and healthful.

Royal Baking Powder imparts that peculiar sweetness, flavor and delicacy noticed in the finest cake, biscuit, rolls, etc., which expert pastry cooks declare is unobtainable by the use of any other leavening agent.

Alum is used in making cheap baking powders. If you want to know the effect of alum upon the tender linings of the stomach, touch a piece to your tongue. You can raise biscuit with alum baking powder, but at what a cost to health!

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ing friends and relatives to mourn their irreparable loss—two daughters two sons, and several grandchildren having preceded her to that city which lies beyond the dark, cold grave. Though she was a feeble, delicate woman for many years, her indomitable energy tided her over all obstacles. She made her home cheerful, her friends happy, and the church of Christ to feel the invigorating warmth of her devout Christian life. The afflicted family have my profoundest sympathy in their sad bereavement. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." (1 Thess. 4: 13.) "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." (Rev. 14: 13.) DAVID ADAMS.

Pineapple, Ala.

KILBY.

Susan Emeline Harmon Kilby was born on March 24, 1833, in Watauga County, N. C.; was married to A. E. Kilby on March 4, 1854; was baptized into Christ on September 22, 1880, by Brother E. H. Rodgers, at New Roe, Ky.; and on April 11, 1900, she fell asleep in Jesus in the hope of the eternal reward. Thus ended the life of a humble, faithful child of God. She, her husband, and their respective families were sectarians up to the time of their obedience to Christ. At this time most of her children were grown, and some of them were married. The entire family were deeply religious and they were earnestly endeavoring to live up to what they believed to be their duty. When Brother Rodgers went into their community, preaching the simple story of Christ and telling sinners what to do to be saved, they heard

him patiently, searching the Scriptures daily to learn the truth; and as soon as they became convinced of their duty, she, her husband, two daughters, and one son-in-law obeyed the gospel of Christ. Sister Kilby was a faithful wife, a devoted mother, and a true Christian. She was one of those meek, quiet, unassuming women whose greatest influence was in her home. She was a woman whose adorning was that of "a meek and quiet spirit, which is in the sight of God of great price." Her influence over her family and intimate associates was wonderful. She died without a murmur or a struggle. On the morning of April 12 she was gently laid to rest by the hands of loving friends in the village graveyard at Gurley, Ala. "Precious in the sight of the Lord is the death of his saints."

JOHN E. DUNN.

SNOW.

Owen D. Snow was born in Upshur County, Tex., on December 15, 1855. He was reared to manhood in the same community. His parents and early surroundings were of Primitive Baptist faith. He was married to Miss Cynthia Louisa White on March 25, 1878. Brother Snow was early led into the light of the truth, and obeyed the gospel soon after his marriage. A strong congregation of Christians has grown up at Shady Grove, Tex., his home, and I know not just how many years he has been acting as elder; but I know that, since I became acquainted with Brother Snow and this congregation, four years ago, his vigilance, consecration, and untiring labors have been such that the church there is now laboring under the deep and heavy gloom of an irreparable loss. Brother Snow was stricken with pneumonia about the last of March, and his frail

frame was only able to battle with the grim monster about one week. He died a little after 11 o'clock on the evening of April 8, just as his day of most active service (Lord's day) was drawing to a close. The heavenly vision of the New Jerusalem that appeared to him in his illness, of which he said it was impossible to describe the beauty, only showed the bent of his mind and the absorbing theme of his thoughts. His labors and trials on earth are done. He left a faithful wife and seven children to battle with the stern realities of life in the flesh. At the time of his death Sister Snow was in almost a hopeless condition with that same dread pneumonia. She is slowly recovering now, and we hope and pray she may be spared to watch over and train those dear children in the ways of usefulness.

L. M. OWEN.

TENISON.

F. J. Tenison, son of J. B. and H. C. Tenison, was born on May 24, 1858; was married to Miss E. J. McMahan on November 21, 1880; obeyed the gospel in 1881; and died on January 17, 1900, at his home, near Valley Springs, Ark., of that dreadful disease, consumption, from which he had suffered for two years. He was well and favorably known in Tennessee, Texas, and Arkansas. He bore his afflictions with great patience and talked freely of his departure, without fear; but often wept that he should have to leave his devoted wife and children, and would call his dear ones around him and sing "Over Jordan We Shall Meet By and By." He was endowed with a brilliant intellect and his kind and gentle disposition won the hearts of all who knew him. The poor, the friendless, and the orphan all found in him a friend indeed. He delighted in his work, that his light might shine to brighten the lives of his fellow-creatures; and we see the reflection now in column after column written by his friends in his home paper, lamenting the friend they have lost. An all-wise Father has called him to his reward, and we find great consolation in the words of him "who doeth all things well." He leaves a wife and five children, three boys and two girls, and three sisters with sad and lonely hearts as they journey on "the pilgrim's way." Our hearts are made sore by this trial; but O, the anguish we were yet to endure! Just one month later our younger and only brother, T. W. Tenison, bade us adieu and joined Brother Joe, "just over the river." He died at the home of his sister, Mrs. Kate Brannan, near Hico, Tex., of that same dreadful disease, consumption. He was thirty years, four months, and four days old. He obeyed the gospel at the age of twenty-one. He had no family, but his life was one of continual sacrifice. He was generous almost to a fault. He always found some one to whom he could lend a helping hand, and was always happy in his labors of love. Truly, he was one who followed the scriptural injunction to "let not thy left hand know what thy right hand doeth." Little children all knew him to be their friend, and in their childish griefs they had only to go to "Uncle Tom" to receive aid and sympathy. Truly, his sisters will miss this devoted brother, but as they stood by him in that sad hour of death and witnessed his recognition that the end was near and heard him lift his feeble voice and try to sing and then calmly bid them "Farewell," while his gentle spirit took its flight, they know that their loss is his eternal gain.

SISTERS.

In the Spring

When we would like to feel strong, vigorous and ambitious, we are weak, tired and dull; appetite

Take

is poor, food is not relished, sleep does not seem to refresh, we go to bed tired and get up tired. This

America's

condition is because of thin, impure, sluggish blood which is unequal to the demands of the body

Greatest

for more life, vigor, energy, strength. Nature cries for help, and it is to be found in Hood's Sarsaparilla, the

Spring

great blood purifier, blood enricher, blood vitalizer.

Medicine

Be sure to get Hood's, because it is Peculiar to Itself—and remember, also,

Hood's Sarsaparilla
Never Disappoints

Double-minded. No. 3.

Jesus presents himself to the world as the Messiah—the only begotten Son of God—and as such we must either receive him or reject him. He allows no rival. The system of religion he brought to the world is all-exclusive. If we receive it, we must receive it as the only system given by the Lord, and, once received by us, every other system falls lifeless at the door of our heart while pleading for admittance. We cannot accept Christ's religion and at the same time be a Mohammedan or a Buddhist; we cannot even accept with it the law of Moses, with its ordinances and ceremonies, because Christianity forbids that, excluding even its possibility, not to speak of its advisability.

To enter into Christ one must accept and love him with the whole heart; and those who are in him must recognize him as the only Savior, his body as the only one in which his spirit dwells, and, consequently, his church as the only church in which salvation is promised and may be found. His authority also must be recognized as supreme. We are not permitted to hearken even to Moses and Elijah when their teachings differ from the Savior, for on the holy mount, the mountain of transfiguration, the apostles heard the voice from the cloud saying: "This is my beloved Son, in whom I am well pleased; hear ye him." At this time the authority had been taken from Moses and Elijah and given unto Jesus, so that, just previous to his ascension he said to his apostles: "All power [authority] is given unto me in heaven and in earth." If we accept Jesus as divine and with our whole heart, we must believe this statement, and, believing it, receive the authority as supreme. If we do not accept his authority as supreme, we do not, with the whole heart, receive him as divine or as the Christ, the Son of the living God.

In view of these things, how extremely foolish, how exceedingly dangerous, this double-mindedness when found in members of the church! If one cannot succeed in dividing one's affections between two masters, neither can one succeed in dividing the manifestations of love and devotion between them. Jesus said: "If ye love me, keep my commandments. . . . He that hath my commandments, and keepeth them, he it is that loveth me." (John 14: 15-21.) Again, John writes: "For this is the love of God, that we keep his commandments: and his commandments are not grievous." (1 John 5: 3.) In harmony with the foregoing, John also wrote: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

Those who profess to be Christians, and yet love the world and the ways and practices of the world, make God a liar, and his word is not in them. "A double-minded man is unstable in all his ways." We cannot love God and the world. The "carnal mind . . . is not subject to the law of God, neither indeed can be." Here lies the cause of so much lukewarmness, double-mindedness, and love of the world and its ways by members of the church. Many such persons ask: "May I be a Christian and dance?" "Is it wrong to play cards?" "Can I attend the theater?" To my mind such questions betray either ignorance of the teaching of the Bible or a corrupt, degraded, carnal mind, not subject to the law of God. Dancing, cards, and the theater will not make you a better Christian; they will not assist you in the least in following Him who was meek and lowly in heart and went about doing good. On the other hand, they claim your time, your attention, your energy, your love, your money, and your influence. Have you any more time, energy, love, or influence than could be profitably spent in service of Christ and of humanity?

Jesus said: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5: 16.) When you are in the theater, in the parlor sociable, at the card table, or engaged in the dance, are you letting your light so shine that others seeing it would glorify God? Are you setting the example? Is not the world setting the example, and are you not following it?

Is there any appearance of evil in the theater, the dance, or the card games? The Christian's duty is, and his pleasure should be, to "abstain from all appearance of evil." (1 Thess. 5: 22.) "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded." (James 4: 8.) T. E. WINTER.

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The Southern Railway offers excellent service en route to Louisville, and those contemplating the trip should communicate with nearest ticket agent of the Southern Railway for sleeping car reservations and any information they desire.

Has Eight Colleges.

Prof. J. F. Draughon, who is well known in the business college work, will on May 1 open a well-equipped business college in Montgomery, Ala. Professor Draughon already has flourishing business colleges established at Nashville, St. Louis, Savannah, Little Rock, Fort Worth, Galveston, and Shreveport. See his ad. elsewhere in this issue, and write for a catalogue at either place.

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General News.

The Hotel Helene, in Chicago, was destroyed by fire. Two persons were killed and fifteen injured.

The United States Supreme Court has decided that it has no authority in the Kentucky governorship case, and has dismissed the petition.

The Carr gun is the newest arrival among the rapid firers. It weighs but twelve pounds and has a capacity for throwing four hundred and fifty shots a minute.

Under Spanish rule in Cuba elections were always held on Sunday. The elections to be held on Saturday, June 16, mark a departure from the established custom.

The Supreme Court decided the inheritance tax law to be constitutional and valid, but held that it applied to the amount of the legacy, and not to the estate as a whole.

Every street car in the city of Grand Rapids, Mich., has a letter box, and every car is expected to slow up at all crossings in order to permit persons to deposit mail matter.

Norwegian legislators propose that girls who do not know how to knit, sew, wash, and cook shall be refused permission to marry. Daughters of wealthy men are not to be excepted.

Over one hundred thousand incandescent lamps and a great number of arc lamps will be used in the illumination of the Pan-American Exposition to be held at Buffalo, N. Y., next year.

In his efforts to devise some system of long-distance signaling at night, William A. Eddy, of Bayonne, N. J., has sent a small search light some distance above the earth's surface suspended by kites and flashed by means of a key on the ground. The scheme is said to be very successful.

The House bill relating to game birds was favorably reported from the Senate Committee on Interstate Commerce. The purpose of the bill is to preserve, distribute, introduce, and restore wild birds in the United States, and the question is placed in the hands of the Secretary of Agriculture.

Through the efforts of Senator Bate a bill passed the Senate appropriating \$200,000 to establish a branch soldiers' home at Johnson City, Tenn. General Bate had not hoped to get the bill passed this session. The Johnson City branch home will differ from all others in that it will admit soldiers of the Mexican and Spanish wars.

The system of printing without ink, the impression being made by the electric current, is being put into practical operation in London, where an energetic company has been formed to exploit the new process. It is said to be possible to get sixty thousand impressions an hour by this method and at a cost much less than with the use of ink.

American wooden ware is in great demand in England and Germany and is now finding its way into Russia. It is also exported to the West Indies, South America, China, Australia, New Zealand, India, and South Africa. The articles which find a most ready market abroad are clothespins, pails,

chopping bowls, folding chairs, refrigerators, ice cream freezers, washtubs, and churns:

Mrs. Betsy Cole, a white woman, who resided at McHoney, in the First District of Henderson County, Tenn., died recently at the age of one hundred and sixteen years. She was born in North Carolina in 1784, came to Tennessee when quite young, and has resided in the same neighborhood for about ninety-eight years. She was the oldest person in the county and probably in the State.

If every community had a few hundred citizens like Henry C. Bliss, of West Springfield, Mass., there would be little need to worry about the prospective exhaustion of the timber supply. During the past twenty years Mr. Bliss has planted over one thousand trees. The work has been done systematically, and the effect has been to greatly beautify the streets and public places of the town.

Czar Nicholas II. proposes to commemorate the completion of the Siberian Railway by the erection in front of the Nicolai Railway station—the starting point of the road—of a monument to the late Alexander III., on whose initiative the work was undertaken. The monument will be executed according to the designs of Prince Trubetzkoi, the sculptor, and M. Schaechtel, the architect.

Twenty-five hundred barrels of apples, of the choicest quality, and of long keeping varieties, were shipped from New York to be exhibited at the Paris Exposition. In addition to this, the State of California will send, weekly, a car load of miscellaneous fruit during the whole period of the Exposition. The fruit will cross the continent in refrigerator cars and will be shipped in cold storage vessels from the Atlantic seaboard.

Governor Roosevelt signed the Hallock bill. The new law makes it a misdemeanor to sell or possess for sale the plumage of wild birds and songsters. Under the law the plumage of these birds can be worn: Sparrows, crows, hawks, gulls, crow blackbirds, common blackbirds, cranes, ravens, and kingfishers. The plumage of these cannot be worn: Quail, partridge, pheasants, wild duck, pigeons, meadow larks, grouse, woodcock, orioles, robins, bluebirds, and woodpeckers.

The rise in the cost of building materials and in the wages of labor has led to the suspension of work on thirty government buildings which are in various stages of erection in different parts of the United States. The appropriations for these structures were made when materials were cheaper and the amount of money at the command of the government officials is not sufficient to permit the completion of the work without further appropriations to meet the deficiency.

The government has sent four postal inspectors to Havana to investigate the fraud in the post office there. The gentlemen sent are: Fourth Assistant Postmaster General Bristow; F. M. Hamilton, of the New Orleans division; J. R. Harrison, of the St. Louis division; and W. R. Keys, of the Chattanooga division. Postmaster E. H. Thompson, of Havana, local office, has signed a sworn statement in which he tells of his irregularities in office. He used the government's money for his own purposes and changed figures.

The commercial cotton crop of last year, the cotton year ending on August 31, last, was the largest in the history of American commerce. Our home consumption amounted to 3,550,000



600 bales, of 500 pounds each, an increase of 1,056,00 bales over the previous year. It is estimated that the total crop in the United States was 11,189,205 bales and the world's total consumption was 13,932,000 bales. The value of our export cotton for the year ending June 30, last, is given as \$209,564,774, representing 7,456,821 bales.

The dairy industry in South Dakota has had a phenomenal development. Seven years ago there was not a creamery in the State; to-day there are one hundred and seventy-nine running every day and doing a business of more than four million five hundred thousand dollars a year; and the industry is only in its infancy. Thousands of farmers who for years tried to raise wheat and were able to harvest only half a crop every other year are now receiving from sixty to three hundred dollars a month each from their creameries.

The Senate Committee on Inter-oceanic Canals, though its chairman, Senator Morgan, presented its written report upon the Nicaragua Canal bill. The report includes the statements of Admiral Walker and other members of the committee appointed to investigate the various routes for an inter-oceanic canal and also the conclusions of the committee with reference to both the Nicaragua and the Panama routes. The committee reports in favor of the Nicaragua route. On the general question of a canal the committee takes the position that whatever canal is constructed its ownership must be American.

The State of Pennsylvania produces more coal than any State or country in the world, with the exception of Great Britain. By the returns received from James Roderick, Chief of the Bureau of Mines, interesting facts and figures are gathered in connection with this important industry. He says that there were 73,066,943 tons of bituminous coal mined last year, these tons being 2,000 pounds, while there were also 54,034,224 tons of anthracite of 2,240 pounds produced there last year. Of course, a great deal of the bituminous coal was made into coke, so that 12,196,570 tons of coke were produced and 52,895,383 tons were shipped to market.

The Southern Industrial Convention was held in Chattanooga, Tenn. The sessions were held in the Auditorium, which has a seating capacity of four thousand five hundred, and the decorations that were made, both in this building and in the business portions of the city, for the spring carnival, just closed, were left undisturbed for the convention. The exhibit of the University of Tennessee, the commercial museums of Philadelphia, and the Agricultural and Mechanical College, at Normal, Ala., were placed in the Auditorium and formed a most unique and attractive feature of the convention. Secretary Nelson delivered an address on agriculture. The next meeting will be held in New Orleans.

The new Iowa school library law provides that every school district must annually set aside from five to fifteen cents for each child of school age, the money to go toward the purchase of books for the library. During the academic year the books are to be

kept in the schoolhouse, but during vacation time they are to be kept for the use of the pupils in the house of some one selected by the board. As the books may be loaned to persons not pupils, it is suggested that the country stores be used as vacation quarters for the library, and the proprietors of those places, in view of the additional trade which the presence of the books would bring, are eager to comply. The books to be purchased are limited to a list which the State Board of Education is to make out. At present nearly all the Iowa cities and towns are availing themselves of the law permitting school directors to spend twenty-five dollars a year on books. Women's clubs are aiding largely in the work, and in the rural districts the new regulations will probably do as much.

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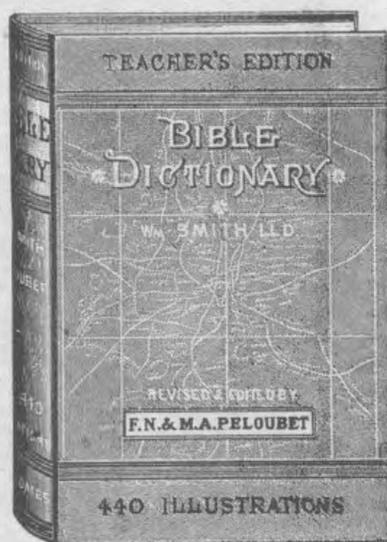
For years I have been hunting for a book printed in 1834 that gave a full exposé of the "Golden Bible," alias "Book of Mormon," fraud.

Neighbors of the Smiths were examined and affidavits made. A thorough investigation of the fraud was made while it was fresh.

Recently I got hold of a copy of this rare and valuable old book. I hand out a sample of it below. I desire to have it republished in cheapest form and scatter it by the tens of thousands. It ought to be scattered all over Utah, scattered wherever Mormons have a "stake" or a camp. I desire "one-dollar pledges" for this purpose to republish this book. This amount will secure each donor a copy and enable me to give some others copies who need them. Who and how many readers of this paper will respond? Do not send money now; simply send in name. I will call for money when a sufficient amount to pay the printer has been promised. Read the following affidavit of William Stafford:

"Manchester, N. Y., December 8, 1833.—I, William Stafford, having been called upon to give a true statement of my knowledge concerning the character and conduct of the family of Smiths known to the world as the founders of the Mormon sect, do say that I first became acquainted with Joseph Smith, Sr., and his family in the year 1820. They lived, at that time, in Palmyra, about one mile and a half from my residence. A great part of their time was devoted to digging for money, especially in the nighttime, when, they said, the money could be most easily obtained. I have heard them tell marvelous tales respecting the discoveries they had made in their peculiar occupation of money digging. They would say, for instance, that in such a place, in such a hill, on a certain man's farm, there were deposited kegs, barrels, and hogsheds of coined silver and gold; bars of gold, golden images, brass kettles filled with gold and silver, gold candlesticks, swords, etc. They would say, also, that nearly all the hills in this part of New York were thrown up by human hands and in them were large caves which Joseph Smith, Jr., could see by placing a stone of singular appearance in his hat in such a manner as to exclude all light, at which time they pretended he could see all things within and under the earth; that he could see within the above-mentioned caves large gold bars and silver plates; that he could also discover the spirits in whose charge these treasures were, clothed in ancient dress. At certain times these treasures could be obtained very easily; at other times the obtaining of them was difficult. The facility of approaching them depended, in a great measure, on the state of the moon. New moon and good Friday, I believe, were regarded as the most favorable times for obtaining these treasures. These tales I regarded as visionary. However, being prompted by curiosity, I at length accepted their invitations to join them in their nocturnal excursions. I will now relate a few incidents attending these excursions: Joseph Smith, Sr., came to me one night and told me that Joseph Smith, Jr., had been looking in his glass, and had seen, not many rods from his house, two or three kegs of gold and silver, some feet under the surface of the earth, and that none others but the elder Joseph and myself could get them. I accordingly consented to go and early in the evening repaired to the

place of deposit. Joseph Smith, Sr., first made a circle twelve or fourteen feet in diameter. 'This circle,' said he, 'contains the treasure.' He then stuck in the ground a row of witch-hazel sticks, around the said circle, for the purpose of keeping off the evil spirits. Within this circle he made another circle about eight or ten feet in diameter. He walked around three times on the periphery of this last circle, muttering to himself something which I could not understand. He next stuck a steel rod in the center of the circles and then enjoined profound silence upon us, lest we should arouse the evil spirit who had the charge of these treasures. After we had dug a trench about five feet in depth around the rod, the old man, by signs and motions, asked leave of absence, and went to the house to inquire of young Joseph the cause of our disappointment. He soon returned and said that Joseph had remained all this time in the house, looking in his stone and watching the motions of the evil spirit; that he saw the spirit come up to the ring and as soon as it beheld the cone which we had formed around the rod it caused the money to sink. We then went into the house and the old man observed that we had made a mistake in the commencement of the operations. 'If it had not been for that,' said he, 'we should have got the money.' At another time they devised a scheme by which they might satiate their hunger with the mutton of one of my sheep. They had seen in my flock of sheep a large, fat, black weather. Old Joseph and one of the boys came to me one day and said young Joseph had discovered some very remarkable and valuable treasures which could be procured only in one way. That way was as follows: That a black sheep should be taken on the ground where the treasures were concealed; that after cutting its throat it should be led around a circle while bleeding. This being done, the wrath of the evil spirit would be appeased and the treasures could then be obtained, and my share of them was to be fourfold. To gratify my curiosity, I let them have a large, fat sheep. They afterwards informed me that the sheep was killed pursuant to commandment; but as there was some mistake in the process, it did not have the desired effect. This, I believe, is the only time they ever made money digging a profitable business. They, however, had around them constantly a worthless gang, whose employment it was to dig money at night, and who in daytime had more to do with mutton than money. When they found that the people of this vicinity would no longer put any faith in their schemes for digging money, they then pretended to find a gold Bible, of which they said the 'Book of Mormon' was only an introduction. This latter book was at length fitted for the press. No means were taken by any individual to suppress its publication. No one apprehended any danger from a book originating with individuals who had neither influence, honesty, nor honor. The two Josephs and Hiram promised to show me the plates, after the 'Book of Mormon' was translated; but, afterwards, they pretended to have received an express commandment forbidding them to show the plates. Respecting the manner of receiving and translating the 'Book of Mormon' their statements were always discordant. The elder Joseph would say that he had seen the plates and that he knew them to be gold; at other times he would say that they looked like gold, and at other times



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he would say he had not seen the plates at all. I have thus briefly stated a few of the facts in relation to the conduct and character of this family of Smiths. Probably sufficient has been stated without my going into details. WILLIAM STAFFORD."

"State of New York. } s. s.
"Wayne County. }

"I certify that on this 9th day of December, 1833, personally appeared before me, William Stafford, to me known, and made oath to the truth of the above statement, and signed the same. TH. P. BALDWIN,

"Judge Wayne County Court."

The affidavit of Joseph Smith's father-in-law, Mr. Isaac Hule, is worth the price of the book. Address me at Grayson, Carter County, Ky. Remember the elders are in the field, and the King's business requireth haste.

R. B. NEAL.

List of Appointments.

Will the Gospel Advocate kindly announce the following appointments and oblige? On June 1, at 7:30 P.M., I shall be at Rich Pond, Ky.; June 2, 7:30 P.M., at Fanklin, Ky. Then I shall visit the following points in Tennessee: Nashville, South College Street church of Christ, June 3, 11 A.M. and 7:30 P.M.; Brentwood (Owen's Chapel), June 10, 11 A.M. and 7:30 P.M.; Thompson's Station, June 11, 7:30 P.M., Columbia, June 12, 7:30 P.M.; Fountain Creek, June 13, 7:30 P.M.; Stiversville, June 14, 7:30 P.M.; Yokely, June 15, 7:30 P.M.; Lynnville, June 16, 7:30 P.M., June 17, 11 A.M.; Robersons Fork, same day, 7:30 P.M.; Pulaski, June 18, 7:30 P.M.; Fayetteville, June 21, 7:30 P.M.; Howell Station, June 22, 7:30 P.M.; Petersburg, June 23, 7:30 P.M., and June 24, 11 A.M.; Ostella, same day, 7:30 P.M.; Cornersville, June 25, 7:30 P.M.; Yell, June 26, 7:30 P.M.; Lewisburg, June 26, 7:30 P.M., and June 27, 7:30 P.M.; Verona, June 28, 7:30 P.M.; Thick (Cedar Dell church of Christ), June 29, 7:30 P.M.; Hardison's Mills (Old Lasea church of Christ), June 30, 7:30 P.M.; and New Lasea, July 1, 11 A.M. and 7:30 P.M.

I have made out the above list without being very well acquainted with the relative positions of many of the places. If any of the neighboring churches should see it would be convenient for me, in getting from one place to another, by exchanging appointments, they will kindly let me know. I would be very thankful if some one from each church would drop me a card, stating whether it suits to have the appointment and that it has been announced. From Pulaski to Fayetteville is about thirty miles. I have left open the nights of June 19 and 20 for two appointments between these two points. Any churches on the road from Pulaski to Fayetteville de-

siring these two appointments will kindly let me know.

My purpose, while at home, in making these visits to the churches, is to induce men and women to more fully consecrate themselves to God in Christian living and in carrying God's power to salvation unto those who have not yet heard. J. M. M'CALEB.

Bad Case of Eczema.

"My youngest daughter had an eruption on her skin which almost set her wild at times. Medicines were prescribed, but they did not do her any good. I called the trouble eczema. I saw Hood's Sarsaparilla advertised so much that I concluded to give it a trial. I got a bottle of it and a box of Hood Olive Ointment. They did the work thoroughly and permanently. I always keep Hood's Sarsaparilla on hand and take it every spring when I have that tired feeling. I have persuaded many of my friends to try it and all think it an excellent medicine.

"(Mrs.) P. J. WHITE.
"227 Spring street, Nashville, Tenn."

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Some sinners would confess their meanness if they were not afraid they would believe their confession.

Are We Married to Christ?

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." (Rom. 7: 4.) Does this scripture teach that individuals are married to Christ by obedience to the gospel? "For the husband is the head of the wife, even as Christ is the head of the church. . . . Husbands, love your wives, even as Christ also loved the church, and gave himself for it." (Eph. 5: 23-25.) This teaches that Christ is the head of the one body—the church—composed of all Christians; but it does not teach that individuals are married to Christ by obedience to the gospel.

The Bible teaches that Christ is the bridegroom and the church as a whole (not each individual) is the bride. Now, is Christ married to the church? If so, when did the marriage take place? Marriage presupposes an engagement. "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." (2 Cor. 11: 2.) What does Paul mean by "espoused?" Webster says it means to be promised in marriage, or what we commonly call "engaged."

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." (Matt. 1: 18.) This says Mary was espoused to Joseph." (Luke 1: 26, 27.) Mary was at this time engaged to Joseph to be married at some future time. So the church is espoused, or engaged, to Christ to be married at some future time.

Paul says he desires to present the church as a chaste virgin to Christ. What is a virgin? The word is sometimes used to indicate purity and is used with reference to either male or female. But Paul did not mean to convey this idea, for he modified the word "virgin" by the word "chaste," showing that the church is not only to be a virgin, but a pure virgin. "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph." (Luke 1: 26, 27.) Mary was a virgin, an unmarried woman, espoused, or engaged, to Joseph. So the church is a virgin espoused, or engaged, to Christ.

If individuals are married to Christ by obedience to the gospel, when did they put on the wedding garment? In Rev. 19: 8 we learn that the wedding garment is the "righteousness of saints." Can one put this on before baptism? If we are married to Christ, why does he not take us to his home? Does the wife not come into possession of her husband's home when they are married?

It is customary for the husband to go and prepare a home for his bride, after which he comes and receives her to himself. "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14: 2, 3.)

When will Christ be married to the church? "And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God. . . . Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made

self ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." (Rev. 19: 1-9.)

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish." (Matt. 25: 1, 2.) Here we have two classes—the wise and the foolish. The wise entered into the marriage because they made preparation before they fell asleep. The foolish were shut out, not because they were not invited, not because they did not accept the invitation, not because they slept (for all slept), but because they failed to be ready when the bridegroom came. Jesus says the kingdom of heaven shall be likened unto these ten virgins. In the kingdom, or church, to-day are these two classes—wise and foolish.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. . . . And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand." (Matt. 7: 24-26.) "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7: 22, 23.)

Jesus has gone to prepare a home for his people. He is coming again to receive his own. Only those who have made themselves ready by building on the one solid rock will enter into the wedding supper and live with the Lamb forever and ever.

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Virginia Jottings.

A brother wrote me as follows: "Dear Brother Showalter: I received your tracts, in due time. I am more than pleased with them. May God bless and spare you to battle for the truth. We have some brethren here who fight it worse than they would Roman Catholicism. One brother challenges you on the words 'be subject.' (Rom. 13: 1.) He says that in this you betray your ignorance and show that you are not competent to write on the subject. I would be pleased if you will give this some notice, either by private letter or in the Gospel Advocate. If in the Gospel Advocate, withhold name and place."

Complying with the brother's request, this is published in the Gospel Advocate as my choice between the two, of so doing or answering by "private letter." On page 9 of tract, entitled, "The Relation of Christians to Civil Governments and War," is found what I said in reference to Rom. 13: 1 and kindred scriptures, to which, no doubt, reference is made. The language used reads thus: "These scriptures teach, beyond a doubt, two things—first, that Christians are not the powers; and second, that the Christian souls, to a certain extent, must 'be subject to the powers that be.' Nothing could be plainer than that, from the language used." This is the first criticism that has been written to me concerning the tract, and needs but little notice. The tract is so cheap—single copy, six cents, by mail; two for ten cents; and one dozen for fifty cents—that any one interested can see for himself; and if the "one brother" critic is so wise that he has no "ignorance," let him come out and "say his piece," so that others may be profited.

As one of many complimentary notices, I give the following from another "brother:" "Mr. J. T. Showalter, Snowville, Va.—Dear Brother: I received two copies of the tract, 'The Relation of Christians to Civil Governments and War,' that I sent to you for, and they are good. I do not believe a Christian can enter into politics and be a Christian very long. I have been studying along that line for some time, but your tract has brought me to a decision that a disciple of Christ must shun politics. Inclosed find one dollar (\$1) in paper, for which please send me as many of the above-named tracts as you can. I want to distribute them. Yours truly, L. O. HINTON."

This brother's post office is Spencer, Ind. Let others do like this one, even if a "brother" (?) is found occasionally who says hard things about the tract. I do not know of any more "notice" to "give" than to say: Let the "brother" (?) say something that

has argument in it, and a reply will be forthcoming.

As several times, even in the Gospel Advocate, some things have been written which are neither logical nor scriptural upon the subject of divorce and marriage, a few lines are herein devoted to the subject. A recent article is from the pen of a brother, John T. Poe, in the Gospel Advocate of May 3, 1900. The granting of a divorce upon just grounds necessarily implies the right to marry again. There is under the gospel only one cause for a divorce, and upon that all seem to be agreed. That one cause is adultery. But it seems that John T. Poe and some others hold that when a man is divorced by divine authority he is not at liberty to marry again, neither is the woman, under the same circumstances. There is nothing in logic or scripture to justify such a conclusion. God said in the beginning: "It is not good that the man should be alone." It would be unreasonable, then, to set one at liberty from one companion and restrict the same from another. Even in the Jewish age, when, for the hardness of their hearts, Moses granted the children of Israel divorces, not allowed under the gospel, they were always allowed to marry again. So, then, in the very nature of the case, marriage again, or the liberty to marry again, is implied in a law for a divorce. The Scriptures also are in harmony with the same. "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." (Matt. 19: 9.) That which is necessarily implied in a divorce is here clearly stated in connection with it. These few lines are dropped for the purpose of throwing the light of God's holy word upon this divorce business, which is allowed for only one cause under the gospel.

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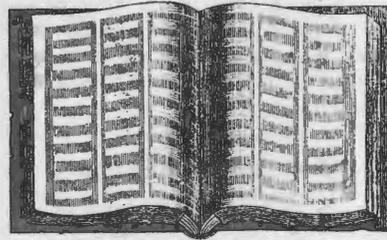
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Items from the Indian Territory.

I have been absent from the Indian Territory during the principal part of the present year, perpetuating my practice since entering the ministry.

have labored with the view of evangelizing during the months of the year best suited for that service and to put myself in condition to use the remaining months to the very best advantage to myself and to those I should be cast with. So, in deciding how I could do this, I thought to keep myself in college during the cold winter months and on until the time the brethren look for protracted meetings, when everything looks encouraging for good meetings. However, I was not idle during my confinement in college, but busy all the time. I remember but two Lord's days on which I failed to minister in sowing the seed of the kingdom, and I think one of these days was so stormy that few would venture out of doors.

Dawson, Tex., is the point where I attended school, under the supervision and instruction of Prof. G. W. Farmer. Dawson has much better school facilities than church facilities. Of course, I do not refer to the denominations, for they are all fairly represented. The loyal brethren are few and seem to be discouraged. The digressives worked a division in the congregation there some time since; and the result of the division was, several members of the congregation were driven from the house of worship, and now they have not a house of worship in which to invite the public to attend for instruction which not a few of the members are able to impart, especially Professor Farmer.

I met with and preached for a few brethren at Corbet, Tex., at a time satisfactory to myself and to those concerned. Brother W. J. Weeks is a prominent member at that place. Several times I had the opportunity and pleasure of preaching for the congregation at Corsicana, Tex., while at Dawson. The congregation at Corsicana is moving along, I think, fairly well. There is a large membership at that place and several of them are prominent business men in that city, but doubtless they are capable of doing more than they have done toward the spread of the gospel and the conversion of sinners in Navarro County.

I think their intentions are to put an evangelist out in the field for all his time. They are able to do this, and it should be done by every congregation in the State of Texas that can possibly support one or more in such service. The people, the Christian people, need a general awakening to their duty and to service; indeed, they will never recover from the lethargic swoon they have fallen into until this is done. "Service, service! Duty, duty!" should be our watchword and our constant guide.

The condition the churches are in now is, I think, attributable to the fact the church has educated the taste of the church attendants to expect some kind of theatrical entertainment instead of a spiritual feast for the edification of the soul. This is a disgrace the modern church has brought on itself for which it must suffer and pay the penalty, even though its life is involved. Some one has said: "At one time the church triumphed by her faith, by her holiness, and by her courage; and by these high virtues she must stand in this age also. She is the witness of immortality, the spiritual home of souls, the servant of the poor, and the protector of the friendless. If she sinks into a place of second-rate entertainment, then it were better that her history should cease;

for without her spiritual visions and austere ideals the church is not worth preserving."

The great, essential mission of the church is to give a home for the souls of those who are without hope and without God in the world, to preserve her holy ordinance from pollution and corruption, to wave the banners of salvation and truth over the hovels of sin, and to give life to the dead, food to the hungry, and hope to the hopeless.

God help us to do our whole duty, all that is in our power toward the dissemination of truth and the suppression of error, until we shall have conquered the foe. J. B. ASKEW. Marietta, I. T.

Our Martin Meeting.

I recently held a meeting at Martin, Tenn., with several baptized. Elder Tom Moore, a Baptist minister and debater of note, attended the meeting and asked some questions which gave a number of people a desire to hear a debate at Martin between the Baptists and Christians, and in a letter to me from J. N. Hall about the matter, he states that in a letter to him from J. N. Penick, pastor of the Baptist Church at Martin, Penick states that there is a standing challenge on the Baptist Church book at Martin to meet my brethren in debate and that he considers me one of the parties challenged. In reply, I beg to state in behalf of myself and brethren at Martin, we cheerfully accept the challenge and suggest the time for debate to commence on Monday, October 8, 1900, and continue six days. For three days I will affirm that the church with which I stand identified is scriptural in origin, faith, and practice, and the Baptists can for three days affirm the same about their church.

Inasmuch as Elder Penick is pastor of the Baptist Church at Martin and many there have opportunities of hearing him almost any time, and as many there seldom have opportunity to hear Elder J. N. Hall preach or debate, if it is agreeable with our Baptist friends, we prefer them to be represented by Elder Hall. If such arrangements do not suit, of course, they are to get the man they desire. Inasmuch as I am to hold a meeting at Martin after the debate, I hope our Methodist and Baptist friends will note the time and arrange their meetings so as not to conflict.

I hope that all things are now understood for the debate to commence on October 8, 1900, or near that time, and that all things may be ready, and that truth, not victory, will be the great desire of all. J. D. TANT. Hamilton, Tex.

Some Facts for Serious Reflection.

A man who is unwilling to become unpopular with men or to suffer persecution for Christ's sake can never accomplish anything for his cause. All his apostles, except one, were put to death by men, and that one was cast into a caldron of boiling oil, but was, miraculously, saved from death. Paul said to Timothy, his son in the gospel, after making mention of his own great persecutions: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3: 12.)

The preacher, in the eyes of the Lord, is worse than a failure who loves his salary and the applause of men better than the gospel of Christ, in its purity, and the approval of God.

If popularity, worldly honors, and money were God's power unto salvation, many would be on their way to glory; but "the gospel of Christ" being "the power of God unto salvation" (Rom. 1: 16), few are making progress in that direction. Hence, the Savior's language, in Matt. 7: 13, 14, in regard to the broad way to death, which many travel, and the "strait and narrow way" of "life" which "few find."

There will be many surprises in the judgment of the great day. Many who now substitute their own ways, wisdom, and devices for the will of God, as it is revealed in his word, will think they have "prophesied, cast out devils," and "done many wonderful works" in the name of Christ, and will ask him if they have not done these things; but his answer will be: "I never knew you: depart from me, ye that work iniquity." (Matt. 7: 23.)

The Lord has ordained only one way by which men can be saved or enter into life, and that is "the strait and narrow way" which "few find." (Matt. 7: 13, 14.) But men have devised many ways by which they contend that men can enter into life and salvation. Friendly reader, may the Lord help you to choose the way he has ordained.

Thousands of preachers, for the sake of money and popularity, set aside the laws and wisdom of God, as revealed in his word, and substitute their own laws and wisdom, and the awful anathemas threatened them in Rev. 22: 18, 19 and Gal. 1: 8, 9 have no weight with them. Many people obey the commands and precepts of this class of preachers and that clear warning of Paul, in Col. 2: 21, 22—"Touch not; taste not; handle not; which all are to perish with the using; after the commandments and doctrines of men"—has no weight with them. Alas! many will be disappointed when they are called to judgment to be judged by that Book that they shall have had but little regard for.

One day we must all stand before a holy, pure, and just God to give account of our deeds. Are you prepared for the solemn trial? When the writer was a very small boy he heard old Brother G. B. Stone, in preaching, say that the comrades of a man who was mortally wounded in battle gathered around him, and he was asked if he was afraid to die. "O, no," said he, "I am not afraid to die, but I fear to meet God after death." Let us love and serve God while we have time and opportunity, that we may not fear this inevitable meeting.

This life is filled with vexations, disappointments, and sorrows (Job 14: 1; 5: 7; Eccles. 1: 1-16; 2: 1-23), beyond which there shall be nothing but the hopelessness of irrevocable despair for the unrighteous. (Heb. 9: 27; Matt. 25: 31-46.) Therefore man's existence is a miserable failure if he fails to make preparation while in this life to live with God in the eternal home which he has prepared for his people. Lockett, Ga. FLAVIL HALL.

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Should YOU receive the Gospel Advocate marked with a red  at this place, YOU are to understand that we are sending it to YOU with the view of securing YOU as a regular subscriber. We are indebted to a mutual friend for YOUR address. We desire that YOU carefully consider the merits of the paper. We want YOU on our list. We are endeavoring to make this the best year in the history of the Gospel Advocate, and we desire YOUR coöperation. The numbers sent YOU marked as indicated are free.

The new book, "Letters and Sermons of T. B. Larimore," edited by F. D. Srygley, will probably be ready to deliver by the time this notice reaches the public. While I have no financial interest in it, I am anxious that it be extensively circulated for several reasons: (1) The Gospel Advocate Publishing Company has gone to considerable expense to bring out the book, and I hope that enough copies will be sold promptly to save them from financial loss or embarrassment, though I have no financial interest in the Gospel Advocate Publishing Company. (2) If there is any profit from the sale of the book, Brother Larimore will receive it, and I hope it will be a source of financial assistance to him. (3) I believe it is a good book and that it will do much good wherever it is circulated. I say this frankly and freely because my work on it was purely editorial. It is Brother Larimore's book, so far as authorship is concerned, and in praising it I am not eulogizing myself. The readers can form an opinion of the merits of the book from the following quotations:

"The design of the book is to do good. He has never consented for it to be published except on condition that 'good can come of it.' In passing upon everything that is in the book, I have been guided by my own desire as well as by his wish that nothing but that which will do good be allowed to appear in it. Christianity in theory and in practice is what does good. The plan on which the book is arranged is to exhibit the theory of Christianity, as far as he is competent to teach it, in his sermons; the practice, as far as his life exhibits it, in his letters. The clearest revelation of a man's real life and character is his confidential, private correspondence; the best expositions of a preacher's ideals of Christianity are his sermons. This book, then, is the best exposition of Christianity in theory and practice that has been exemplified to the world in the life and sermons of T. B. Larimore. It is not my province to express an opinion as to the merits of either the man or his sermons. I believe they will do good, else I could not publish this book under his instructions; further than this, I venture neither criticism nor eulogy. I have tried to let him fairly

represent himself, both in his sermons and in his letters, and I believe he has done it. Whatever estimate a discriminating public may form of him, either as a man or as a preacher, I believe those who study this book carefully will know him exactly as I have known him, both as a confidential friend and as a noted preacher, for more than thirty years. While I had unlimited permission to publish any or all of his private letters which in my judgment would do good, regardless of consequences to himself, I have not used that liberty to gratify the reader's curiosity, or to create sensations, or to make a hero of T. B. Larimore. I have simply tried by quotations from his letters to exemplify in his life, as he has tried to teach in his sermons, that which will help sinners to become Christians, encourage Christians to live godly in Christ Jesus, and stimulate preachers to labor earnestly and abundantly to convert sinners and save souls. It may be said that the letters quoted in this book do not fairly represent the man, because they all indicate virtues and reveal no faults in him. In some of the letters quoted he frankly admits that his 'mistakes have been many and marvelous,' but says he has always done what he believed was right when he did it. This is enough to show that he would not have any one consider him perfect. It is well for every one to remember always that there has been but one perfect life in the whole history of the human race; that was the life of Jesus of Nazareth. All other lives are imperfect. Even when a man's motives are always good and his purpose is always to do right, his judgment is not infallible, and he is liable at any time to do wrong unawares and unintentionally. For this reason every one should take Christ as a model and try to be like him; no one should try to be like any other man. It is well to copy the virtues of all men as far as possible, but it is equally important to remember that every man has faults which ought to be avoided and corrected.

The sermons were delivered during a protracted meeting in Nashville, Tenn., the first weeks of the year 1900, and reported by Miss Emma Page, a competent stenographer. The quotations from his letters are just as he wrote them, barring such corrections as would naturally be necessary to prepare hurried, confidential, private correspondence for publication in a book. The corrections were all made by his permission and with his approval, and the book as a whole was read to him and approved by him in manuscript before it went into the hands of the printers."



From another chapter of the book I quote as follows:

"The world is slow to learn that Christianity is a workingman's religion. Most of the apostles were fishermen, Paul was a tentmaker, and Jesus was a carpenter. No man can walk in 'the footsteps' of Jesus without making a few tracks in a carpenter shop or some other place of honest labor. Of all the men Jesus selected for special work and important positions in the kingdom of heaven, he never chose a gentleman of wealth and leisure for anything. The following newspaper clipping inclosed in one of his letters is in point in this connection:

"Ralph Waldo Emerson once said: 'The men in cities who are the centers of energy, the driving wheels of trade, politics, or practical arts, and the women of beauty and genius, are the children or grandchildren of farmers, and are spending the energies which their fathers' hardy, silent life accumulated in frosty furrows, in poverty, necessity, and darkness.'"

"There is no idle time in the life that is photographed by private letters in this volume. When he closes a meeting at one place, he begins another one immediately somewhere else; when he goes home to rest, he preaches day and night 'to the home folks' and works 'between meals; when too sick to work or preach, he writes encouraging letters to other workers every moment he is able to sit up between spells of 'heart failure' and 'extreme weakness.' Several years ago he wrote from home as follows:

"My work is to 'preach the word;' the wide, wide world is my field. My commission from Jesus reads: 'Go ye into all the world, and preach the gospel to every creature.'" (Mark 16: 15.) How I have endured

what I have endured, I do not know. I have worked constantly, under heavy pressure, with all my might all my life, a very few years, beginning with the cradle, excepted. People think I come home to rest when I leave some distant field—well, I am going home to rest by and by. For weeks we have scarcely seen the sun here. Rain, rain, rain! During all this time I have preached two sermons per day in Florence, four miles from home, and gone into the water to baptize, usually, once per day. We leave home, rain or no rain, but nearly always rain, at 9 A.M. and 7 P.M.; return at 1 and 11 P.M. After we get home at night, we sit up and talk about what we have done, and said, and heard, and seen, and thought, and felt, till about midnight. Thus far the Lord has sustained me. I am driving four times four miles through the rain, preaching twice and baptizing once every day; but so far as I can see, I am holding up in all respects as well as usual. Health good, voice perfect, no cold, never hoarse; always happy in the work. I hope they will let me quit this week. Other places are pressing me for meetings."

"At another time, while at home resting and preaching every day in Florence, he wrote:

"I am gaining strength every day; preaching day and night, and driving four miles every night after preaching. I thought I was sick when I came home, but I believe I simply needed the remedy I am taking in this meeting. Weather cloudy and rainy much of the time. I am certainly testing my powers of endurance in this meeting. Voice good. 'Bless the Lord, O my soul: and all that is within me, bless his holy name.'"

"Once, when he was ready to leave home, he wrote: "I expect to be gone nine months on this trip, and do my very best all the time. Nothing suits me, nothing is endurable for me, but constant work for the Lord."

"Every preacher, and especially every preacher's wife, will know what burdens weary hearts had to bear during these long trips from home. Others besides preachers, whose duties demand long periods from home, will read between the lines here their own experience in homesick longings for the dear ones far away. On the principle that 'misery loves company,' there will be consolation to many readers in the following scrap of poetry inclosed in one of his letters while he was in a meeting in the far West on a long trip from home:

"WHEN YOU COME HOME AGAIN.

"It comes to me often in silence,
When the firelight sputters low,
When the black, uncertain shadows
Seem wreaths of the long ago;
Ever with a throb of heartache
That thrills each pulsing vein
Comes the old, unquiet longing
To have you home again.

"I feel that you are sick of the cities
And of faces cold and strange;
But you know where there is ever a welcome,
So allow your yearning fancies range
Back to the dear old homestead
Without an aching sense of pain,
For there'll be joy in the coming
When you come home again.

"When you come home—why, there's music
That may never die away;
And it seems the hands of angels
On a mystic harp at play
Have touched with a yearning sadness
On a beautiful, broken strain,
To which my fond heart is wording,
"When you come home again."

"Outside of your darkened windows
Is the great world's crash and din,
And slowly the autumn shadows
Will come drifting, drifting in;
Slowly and sobbing, the night winds murmur
To the splash of the summer rain,
While I dream of the glorious greeting
When you come home again.

"On the margin of this clipping he wrote:
"Mrs. Larimore sends this to me."

"One of the hardest parts a preacher has to play is to be cheerful in his work, entertain and be enter-

tained, visit and be visited, take an interest in everything and everybody around him, nor show by word, look, laugh, or melancholy abstraction any sign of the burden on his heart he cannot help but feel, if he is any part of a man, for the loved ones in loneliness at home. O yes, 'preachers have a good time,' if it is 'a good time' to play a part in home pleasures and enjoyments, and then hide away in hearing of music and laughter to read a letter from a wife and mother who tries to be brave and cheerful and encouraging, but breaks down in the effort and lets her heart talk in a waif of poetry clipped from a newspaper. Others besides preachers have the same kind of good times. Many a soul in this world has mastered the art of manufacturing pleasure for others out of its own sorrows as raw material. Who ever can do this is a philosopher and philanthropist, and whoever tries to do it is a hero, whether he succeeds or fails in the effort.

"Inclosed in one of his letters, a clipping from a local paper in Arkansas was introduced with the following words by the editor:

"The two pretty stanzas below are from the pen of our friend, L. Stevens, of Mill Creek, a gentleman whose sparkling wit, expressed in rhyme, has created so much merriment around Pope County fire-sides."

"The two stanzas are as follows:

"TROUBLE'S WINE.

"At trouble's table I have dined,
And drank the dregs of trouble's wine;
Misfortune held it to my lips
Until I sipped it sip by sip;
And when I think the glass to drain,
It seems some power hidden
Does replenish it again,
As though I am forbidden
To empty it, and thus I find
Another cup of trouble's wine.

"And thus it's been my whole life through—
My troubles great, my pleasures few;
With all mankind I laugh and jest,
And none of them have ever guessed
That, with all my mirth, I hide a heart
That's filled with deepest sorrow;
That in this life I act a part,
My mirth I only borrow;
Nor have they ever yet divined
That I am drunk on trouble's wine.

"His idea of 'the best things' is expressed in the following newspaper clipping which he inclosed in one of his letters:

"The best law is the Golden Rule; the best philosophy, a contented mind; the best statesmanship, self-government; the best war, that against one's weaknesses; the best medicine, cheerfulness and temperance in all things; the best music, the laughter of an innocent soul; the best science, the extracting of sunshine from gloom; the best art, painting a smile upon the brow of childhood; the best biography, the life which writes charity in the largest letters; the best telegraphing, flashing a ray of light into a gloomy heart; the best engineering, building a bridge of faith over the river of death; the best diplomacy, effecting a treaty of peace with one's own conscience; the best journalism, printing only the good and the true; the best navigation, steering clear of the rocks of personal contention; the best mathematics, that which doubles the most joys, subtracts the most sorrows, divides the gulf of misery, adds to the sum of human pleasure, and cancels all selfishness."



Once more I quote from the book, as follows:

"No matter how much work he does, or what success attends his labors, he is never satisfied. He wants to do more every year than he has ever done in one year before. There is a uniformity in his letters at the close of one year and the beginning of another, during his whole life as a preacher, which would be monotonous to the reader. It will save space to publish the following letter and ask the readers to read it one time for the beginning of each year he has been preaching, if they want a complete record of his correspondence on that subject:

"I am exceedingly anxious to do more for Christ this year than I have ever done in one year; but I have scarcely begun yet. My vow for this year is: Be better—do more, pray and labor for better results—than in any previous year of my life. So far as work and results are concerned, I have only eleven months in which to break my record for any previous year. Well, beginning, 'the Lord willing,' January 31, I am determined to try."

"Whatever else may be thought of him or said about him, no one can successfully deny that he works. It is doubtful whether any man, living or dead, has preached more sermons under more different circumstances in more different places than T. D. Larimore during the same number of years he has been preaching. Preaching twice every day and three times every Sunday, besides business cares, correspondence, baptizing, visiting, attending weddings and funerals, and worrying over other people's troubles, can hardly be counted the hardest part of his work. Perhaps his hardest labors are the discomforts, exposures, loss of sleep, irregular meals, excitement, dangers, and general inconveniences of travel in long trips on scant time between meetings.

"When in a Western city, ready to begin a meeting, he wrote:

"Just reached here this morning. From Monday noon till Sunday morning coming from Florence, Ala. Worn out. Wrecks, washouts, bad connections, etc. Hope to be in good shape for work to-morrow. Sorry I cannot write you to-day."

"Think of going into a city Sunday morning on a belated train after such a trip, and then undertake to preach three times to a strange audience that day, and still 'hope to be in good fix for work to-morrow.' Think, also, of keeping this up continuously, without a break, for more than thirty years."

If my judgment is not at fault, no one can read the book and not have a greater desire, when he finishes the reading of it, to be better and to do more good and less evil than he had when he began reading it. If I am correct in this opinion, it goes without saying that the book ought to be extensively circulated for the good it will do. Address all communications to the Gospel Advocate Publishing Company, Nashville, Tenn. F. D. SRYGLEY.

Our Contributors.

Henry Hardshell's Difficulty Removed.

Henry Hardshell: "Good morning, friend Faithful. I am expecting to have you tell me of the case in the Scriptures which was hedged about with more difficulties than any case that could happen in our day and time and which, as you may remember, you promised to tell me of when we met again. I fear, friend Faithful, my many troubles will remind you of the saying of the wise man in Prov. 17: 12: 'Let a bear robbed of her whelps meet a man, rather than a fool in his folly.'"

Frank Faithful: "I will admit, Henry, that I have been disappointed in you in some things, but I have not yet lost interest in you. At any rate, I do not look upon you as a fierce wild beast who is a terror to every one that may chance to meet such. I feel it my duty to labor on with patience. I had rather think of you as the 'wise man' referred to in the same chapter."

Henry H.: "What is said of him?"

Frank F.: "A reproof entereth more into a wise man than a hundred stripes into a fool."

Henry H.: "I know I have been benefited by the conversations I have held with you, but not to the extent I should have been. But I am anxious to hear of that man under great difficulties who nevertheless was obedient to Christ."

Frank F.: "I refer to Saul of Tarsus when he was told to arise and go into Damascus and there it would be told him what he 'must' do. If he had had within him a disinclination to obey, which is really the spirit of excuse making, he had more reason and ground to plead a man under hard conditions than any man in this free country ever had to say, he could not obey God in baptism because, forsooth, a tree might fall upon him or some enemy might, in taking vengeance, shoot the life out of him, or perchance the horse or mule might throw him on the way to the water, or a thousand and one other things might happen—which indeed never did happen to prevent a truly penitent believer from obeying Christ in baptism."

Henry H.: "What difficulties confronted Saul after he believed in Christ and prior to his baptism?"

Frank F.: "None indeed, so far as heard from, but we can easily imagine what they were if Saul had been disinclined to obey Christ or had within him the spirit of excuse making. When he asked the question, 'Lord, what wilt thou have me to do?' and Christ said, 'Arise, and go into the city, and it shall be told thee what thou must do,' Saul, had he desired an excuse for failing to obey, might have said: 'Why, Lord, I am blind! I have been

from the earth and bleared open my eyes, but I can see no man. How can I go when I am blind? You do not lead me, you send no saint to lead me, but stand there in that light which is above the brightness of the sun and tell me to go!' Saul might have truly said: 'O Lord Jesus, all the angels in heaven bow down and worship; they go and come at your command. You send none of these to lead this poor, blind, convicted sinner. O Lord,' he might have continued, 'you sent angels to make revelations to father Abraham; you sent heavenly messengers to rescue just Lot from the doomed cities of the plains; you send none to lead me. O Lord Jesus, you sent an angel to comfort Joshua, who led the hosts of Israel unarmed against the strong city of Jericho. Lord Jesus, you sent an angel to shut the mouths of the lions, that they hurt not Daniel, your servant. Yea, Lord, one like unto yourself walked with the three Hebrew children in the midst of that fiery furnace made seven times hotter than usual, and they walked with that divine companion safely in the midst of that maelstrom of fire. O Lord Jesus, you took pity on disconsolate Elijah and sent for him the chariot of the Lord drawn by fiery steeds, which at one bound leaped the chasm of death and safely transported Elijah where there is no pain, neither sorrow nor crying. O Lord, you send me no chariot, no guardian angel to lead me, no friendly disciple, but in your matchless glory command me to go! Lord, how can I go? I am blind and one hundred and forty miles from where I started.' All these and more complaints he might have made if he had had half the inclination some in our day and time have to make or receive excuses. The man who asks, 'What will become of me if a tree falls on me before I get to the water?' needs faith in God and Christ more than he does baptism. He needs faith which works, and works by love. Perfect love will cast out fear of trees, horses, mules, or anything and everything that men or demons may put in the way."

Henry H.: "Well, how did blinded Saul get into Damascus? I disremember how it was."

Frank F.: "O, he was led by the hand of his comrades, who understood not the words of Christ spoken to Saul!"

Henry H.: "I will admit the case of Saul and his difficulties makes all these supposed cases of extreme difficulty look very pitiful indeed. I will be able to answer any of them. Singular to state, Saul, though having more ground to make excuses, seems to have made none."

Frank F.: "That is what I am trying to show you, that when a person earnestly desires to obey Christ he will not be kept back by excuses; when he wants an excuse he will surely find one, though all he has ever heard of may have been explained out of the way. The excuse factory, far beneath us, is yet in operation and can fill the demand of any poor soul that wants one. There are some other cases in the Bible to which I may at some time refer."

Henry H.: "I shall be glad to hear more on this line, but for the present I must be going. My wife told me she would have lamb and peas for dinner to-day, so good-by."

Frank F.: "With one word more: 'Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life.'" G. LIPSCOMB.

How Shall We Cooperate in Preaching the Gospel?

[A discourse by O. A. Carr at the "Fifth Sunday Meeting," April 27, 1900.]

If there could be a spiritual photography that would present the image of each of us and show nothing but that which makes us Christians, we would all look alike—there would be oneness, sameness. So, too, if the image of each local church could be presented and only that which constitutes a church of Christ, each would look like the other, and the name for one would be the name for every one and for all. All peculiarities and distinctive differences are to be excluded, for they destroy the unity and are contrary to the oneness for which our Savior prayed. Any church that presumes to introduce into itself any peculiarity, anything which the Lord did not put there, makes a sad figure, makes difference, makes division. When the church at Corinth began to put on airs and presume to introduce that which did not belong to the church, Paul rebuked it.

Again: "The husband is the head of the wife, even as Christ is the head of the church." Do you ask which wife the husband is the head of? I answer: His own. You do not try to think of some large

somebody who would be the sum and substance of all wives and thus constitute a body and then try to think of a head to it or for it. Why should we have such thoughts concerning the church, that there must be some large "representative body," inclusive of all churches, in order to form the conception of Christ's being the head of the church, and that said "representative body" must represent us or we stand for nothing? No; "the husband is the head of the wife" expresses relationship and is just as broad and as comprehensive as is the idea conveyed in the term "wife." So, too, the "church of Christ" is just as broad and as comprehensive as is the relationship into which persons enter by becoming Christians; and there is nothing narrow, partial, or restricted in the scriptural use of the word "church."

Instruction to one church is instruction to every church, and the very idea of differences, of peculiarities to distinguish the one from the other is excluded from the scriptural conception of "church." If it be objected that the church is not individual and not to be thought of as acting as an individual and the objection be based on the premise that "you cannot tell when a thing is done as a church, because all the members do not do it," I answer: This mistakes the point. The expression "done as a church" means what is right for the church to do; what the church approves and teaches should be done, whether each member does it or not; what each member ought to do.

Now, are the individual churches to cooperate in anything? Since the responsibility to preach the gospel is placed alike on each church, are they to work together? I hold that this is answered for us in the Scriptures, and the "how" shall we cooperate we can learn from what is stated of the churches of which we read in the New Testament. In Macedonia, whence the cry once came, "Come over . . . and help us!" the grace of God was bestowed upon the churches; so "that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." I pray you, notice the pronouns here: "They," "their," "them," and "themselves." There is everything to show their cooperation—their united effort—and not a single thing to indicate that there was anything in the way of joint participation. It was the "fellowship of the ministering to the saints." Paul calls it "grace;" amazing grace it would be in this our day.

We have all admitted that the obligation to preach the gospel rests on the church, that the church is individual, and that what is true of one is true of every one. Is this obligation less weighty than the obligation to support the needy? The fact that the churches cooperated under the apostle's instruction, guidance, and exhortation in support of the needy is what I emphasize. They acted together. It was not it (the church that did) and it (the church that did not), but the words are "they," "their," and "themselves," just like you would speak of a number of men acting together in the discharge of a duty. Here is instruction on the subject of cooperation and on how we should cooperate, and I claim this is sufficient. For any one to say that I should not teach it and urge the brethren to act on this instruction would be like saying to me that I should not teach one of the plainest lessons of God's word and one of the most important lessons that was ever given to the churches. Then, too, there is the obligation resting on the churches equally, according to ability. Listen: "I say not this," says Paul, "that others may be eased, and ye distressed: but by equality; your abundance being a supply at this present time for their want, that their abundance also may become a supply for your want; that there may be equality." What care for each other! What fellowship!

If it be objected that the instruction is how to raise means, how to cooperate in raising contributions for the poor saints, and not how to raise money to support the preacher, I answer: This is the only instruction on the subject of joint participation in contributing, and the laying in store on the first day of the week is the way the apostle says it was to be gathered; and if the objection is to stand, we should cease to give to the preacher anything that is contributed on the first day of the week, for the instruction on that subject had reference to the collection for the poor saints.

Let us gather up the facts given in 2 Cor. 8, R. V.: "Thanks be to God, which putteth the same earnest care for you into the heart of Titus. For indeed he accepted our exhortation; but being himself very earnest, he went forth unto you of his own accord. And we have sent together with him the brother whose praise in the gospel is spread through all the

churches; and not only so, but who was also appointed by the churches [mark that, by the churches] to travel with us in the matter of this grace, which is ministered by us to the glory of the Lord, and to show our readiness. . . . And we have sent with them our brother, whom we have many times proved earnest in many things, but now much more earnest, by reason of the great confidence which he hath in you. Whether any inquire about Titus, he is my partner and my fellow-worker to you-ward; or our brethren, they are the messengers of the churches, they are the glory of Christ. Show ye therefore unto them in the face of the churches the proof of your love, and of our glorying on your behalf." Here it is plainly stated as to how the church acted; it was through their "messengers." Are we doing anything that requires "messengers?" The very fact that there were messengers shows that these churches acted conjointly. Not only so, but it is plainly stated that Achaia hath been prepared for a year past (note the statement—not the churches, but Achaia, in the aggregate and as one man), is ready, waiting for you to do your work, not acting without you; but is ready to act when you come up with your part, and we will then act together.

Think of it! Do we have the idea that there is no mutual dependence in the most important work—that of preaching the gospel? Does any church say to another: "You go on and act for yourself, and by yourself, and do not pay any attention to whether I act or not?" Is such talk speaking as the oracles of God speak?

Think of the prevailing unconcern among the churches as to each other, and say: Is this Christianity as it is taught in the New Testament? Why, not only are churches unacquainted with each other and have but little care for each other, but the individual members, though living not far apart for years, are not acquainted with each other. Brethren sit on the jury bench together and do not know that they are members of the church. Perhaps this is not the place to find it out, but it looks to me that a decent regard for each other's welfare would cause us to find it out in some place—even if it be the meetinghouse.

What have we now as a conclusion? I answer: We have the case made out by the facts recorded in the New Testament that the early churches did cooperate in supporting the poor, and since the obligation to support the gospel rests on each church, just like the obligation to care for the poor, the "how" they acted in that case is how we are to act in any case where the obligation to do a given thing rests upon all alike, according to ability, as certainly as does the preaching or the support of those who do preach. Then the "how" is this:

1. Let the preacher, the Titus, or the brother whose praise is in all the churches where he is known, go to the churches and get a promise; and if that promise is not paid promptly, do as Paul instructed: Send "the brethren [collectors, financial agents], that they would go before unto you, and make up beforehand your aforepromised bounty."

2. Have some brother hold that money collected for the support of the work.

3. Pay the expenses for collecting this out of the sum now on hand.

4. Let the churches understand that this very preacher, this Titus, is the very one to whose support as to a preacher in the county they are asked to give, that the matter may be definitely understood as a cooperation with him in the work.

5. Let this Titus be a man who can preach, not only one who is trying to learn how to preach.

6. When all the churches in the county have been visited and the contribution of each secured, let the time be set when this brother, this Titus, is to begin his labors, and let him so announce.

7. Then at a season of the year favorable for such meeting let there be a mass meeting.

8. Let each church be ready to say through its messenger what it will do, what it can be depended on for, from one mass meeting to another.

9. Let the brethren themselves in this mass meeting select their own president, secretary, and treasurer.

10. Let the elders and deacons of all the churches in the county select the preacher, from time to time, and take charge of him and of the work.

I think, brethren, I have answered the question sufficiently: "How Shall We Cooperate in Preaching the Gospel?" This is no fancy sketch, but it is the statement of what is my experience in the work contemplated. I went among the churches, told them what they were glad to hear—namely, no opportunity was then and there presented for them to cooperate

with me in preaching the gospel. They responded, and in Boone, Callaway, Chariton, and other counties in Central and Northwest Missouri the churches cooperated, having no organization except that of the elders and deacons of the church.

I am sure the same could be done in Grayson County. It would require a Titus to begin the work, and I wish to say, as my last word, I know Titus.

For a Morsel of Meat.

There are characters on the stage of inspired history that rise, and for their one brief moment live and figure, then despair, for evermore swallowed up in the silence of the forgotten. They go without leaving a trace; they are suddenly blotted out. Sometimes the reason of this is that their history is unnecessary, for the holy Scriptures do not deal with every man; but sometimes, too, there is a deeper cause. The Bible dismisses them with contempt. They played a small part, and the space allotted to them is quite enough; it is in proportion to the men. Abraham's name echoes from Genesis to Revelation, Abel lives, Noah lives, David lives, and Paul lives; but those ephemeral flies of holy writ have once for all departed.

Among them is Esau. He was not a bad man, as we use the term; he was not utterly corrupt nor rebellious against God. On the contrary, he was kind-hearted, good-natured, and is never mentioned as having done any positive harm to any one. You cannot but feel kindly toward him when you read how freely and generously he forgave Jacob, his brother, at the time of their meeting. But there is one fact that exposed and marked his character: he sold his birthright for a mess of pottage.

This describes the man. Actions are not loopholes by which we may look into the soul; for the soul is responsible for the deed. This man's soul was of small caliber. Without other standards we are always able to gauge the minds and hearts of men. We know them by their views of the relative value of things. Every man, as some one has said, has an idea according to which his world is classified. Reform this idea and you have reformed the man, for man always seeks that which is most precious in his eyes.

I once read how a little boy in playing had slaughtered his brother, as he had seen his father kill calves and sheep. The matter was brought before the courts. The courts were perplexed, for they knew not whether to hold the little boy accountable or not. Finally, a judge went to the little boy, and spoke to him, kindly: "My little fellow, they have locked you up in the jail and treated you badly. I will give you something to make up for your troubles. Here is a gold piece and here is an apple. Take whichever you want." The child looked at the gold piece a moment, and then took the apple. The judge turned to the court and said: "Not guilty!"

The wisdom of this verdict is apparent. Any one that, under common circumstances, would prefer an apple to a gold piece is unaccountable; his mind is undeveloped and his understanding small. The Indian whose "untutored mind" leads him to exchange diamonds for strips of red cloth stands low on the scale of humanity. Before he can be on a level with civilized men his mind must be reformed; his classification of the world must be revolutionized; his ideas regarding the relative value of things must undergo a thorough change. He must learn the value of quiet industry, of a settled home, of knowledge, and of civilization. When he understands this he makes his choice. If he accepts the new truth, he will turn his course; if he does not accept, the man is worthless.

What we understand by a "trifling" fellow is a man who cannot or does not appreciate what is really good. He holds the present pleasure above the future good; he sacrifices his hopes and aspirations to the comfort of the hour. Benjamin Franklin relates of his boyhood days that at the time of the annual fair his kinsfolk and friends would fill his pockets with small coins. At one such occasion he sallied forth with light heart to take in the fair. On the way he met a peddler who sold an unusually noisy sort of whistle. Young Benjamin admired the whistle much, and finally ventured to ask the price of it. The peddler eyed him, and proposed to sell him the coveted article "for all the money he had," and the boy gladly made the purchase. Proudly blowing his whistle, he went back home and told the home folks what he had done. Benjamin met with sore disappointment, for instead of being praised he was laughed at. He was not so much elated as before, and the whistle sank considerably in his estimation.

Finally, he did away with it altogether, for it was a reproach to him whenever he laid his eyes on it. It was a bitter experience for the little fellow, but it became a help to him. The moral of it, to him, was: Never pay too much for your whistle. Often in later life he found place to apply it. When, for instance, he saw one striving to make an empty show while poverty was undermining his house, he said to himself: "Here is a man who is paying too much for his whistle."

I have not time to tell more of this; the principle is plain. The great man never despises a really good thing. He knows the value of the good. He does not only know, he also exchanges what he has for the better. He knows how to endure pain and hardship for the true gold. To attain it he undergoes privation and tramples under foot the pleasures that would hinder him in his pursuit. He has found a pearl of great price and "goeth and selleth all that he hath, and buyeth" it. Woe to him that prefers sleep! Woe to him that wanders from the road to gather flowers! He pays too much for his whistle. He exchanges success, fame, and riches for a few moments of pleasure, for the indifferent bliss of idleness.

Esau knew what the birthright amounted to, he understood its blessings; but his world was not classified "the best first," but "my present comfort first"—pleasure first. All such men are utterly worthless. The world is full of them; hell is full of them. They cannot be farmers; they will not keep their ground clean. They cannot be tradesmen; sleep and pleasures are too sweet. They cannot be Christians; at the first opportunity they will sell out to the devil for a mess of pottage.

I am not speaking of earthly success only. A man may heap up money and then be a failure in God's sight. "Thou fool, this night thy soul shall be required of thee," may God say to him. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Nothing. He has paid too much for his whistle.

Here is the record of a man who was wonderfully successful—one of the greatest heroes that ever walked under heaven. Listen: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."

What a strange classification! He could have had treasures, belonged to the royal family, and enjoyed the pleasures of sin. Instead, it stood written in his heart: Affliction first, poverty first, God first! "For he had respect unto the recompense of reward."

This was the very thing Esau had not. He was unfit for salvation and for life eternal, so is every one like him. Hence, with solemn voice the apostle of Christ warns the wavering followers, lest there be among them "any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterwards, when he should have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." (Heb. 12: 16, 17.)

ROBERT H. BOLL.

LOVE, GRACE, AND OBEDIENCE.

"If a man love me, he will keep my words," is what Jesus says about it, and he knew what he was talking about; and this was a plain, unequivocal statement, about which there could be no mistake, and no possibility of placing any other construction upon it. It means exactly what it says, or it means nothing at all. Hence, when a man claims he wants to be saved and go to heaven and you read to him just what the Lord tells people in his condition to do and he turns away from it and does something else, then you may know of a certainty that that man does not love Jesus. He may want to be saved by him, but he loves his own way and his own preference as to how he is to be saved more than he loves Jesus and his way. Men often do not realize the extent to which they are inclined to go their own way in religion rather than go the Lord's way. A man, for example, wants to become a Christian, and you read to him what he is to do—that he must believe the gospel, repent of his sins, confess Christ, and be buried with him in baptism. He is willing to believe, to repent, and confess Jesus as Lord, but he is not willing to be immersed. He, by his own wisdom and choice, draws the line between God's

positive commands, does those things which suit him and leaves out those things which do not suit him, and does something else that suits him better; takes sprinkling or pouring instead, as it is more convenient and more pleasant for him every way; and thus he goes his own way. In so doing, he shows plainly that if faith or repentance had not suited him, he would have turned away from them also. This is why James says: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

Whenever a man turns from any one command of God because something else suits him better, he would turn from the whole of it if he could find something else that suited him better. Hence, all such men make their own wisdom and their own preference the standard, instead of the word of God. When they do this they virtually say: "We know better what we ought to do than God, and we will go our way." They demonstrate that they do not love Jesus, for Jesus says: "He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me." So the man that does not observe what Jesus says does not love him. He not only rejects Jesus in rejecting what he says, but he also rejects God the Father and his words, for Jesus spoke only the words of his Father.

Again, Paul says: "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha." In other words, let him be accursed when the Lord comes. It is therefore perfectly clear that the man that turns away from the words of Jesus and does something else instead does not love him, and therefore cannot be saved, but will be accursed when the Lord comes to judge the world.

It all comes to this at last: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." It is very sad to think of the number that will be deceived in these matters until the last day, when it will be too late to change. Jesus says many will be there in that condition. How much better, then, to love Jesus and do his bidding in this life! Then all will be well when he comes again.

MAN'S WORKS VS. GOD'S WORKS.

Many are afraid to do what the word of God says and depend on that for salvation, because they say it will be an effort to be saved by our own works, by our own good doing. Because God's commands require something to be done by them they imagine it will be man's works and that it will be insufficient to save. They have an idea that they are to be saved by grace and that doing the commandments of God has no grace in it. They fail to distinguish between man's works and God's works. If men, instead of doing what God says, turn aside and do something God did not command, then they are doing their works, man's works, and not God's; but if they do what God says do, they are then doing God's works, and not man's.

"Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." (John 6: 28, 29.) When God commands a thing to be done, and we do it because God commands us to, then we are doing God's work, and not ours. He commands us to believe, and when we do that we do his work; he commands us to repent, and when we do that it is God's work, because he ordains it to be done; he commands people to be baptized, and when they submit to it they do God's work. But if one turns away from what God commands, does something else, then he does man's work, no matter what it is. Here is where thousands make mistakes that will cause the loss of their souls. As an example, Jesus tells the believing penitent to be baptized; but instead of doing that, he prays God to pardon him where he is, and will not submit to baptism, but takes it out in praying God to speak peace to his soul, without being baptized. Then such are turning away from God's work and doing man's work; for while God requires prayer, he does not require it at that place and for that end at all. Therefore, when man puts prayer where God put baptism, and instead of baptism, it becomes a work of man and a rejection of God. But if he will go on and be baptized as God bids him do and then pray where God bids him pray, he will be doing the work of God in both; while if he changes the places and designs of both and does one at the rejection of the other, he is then depending upon his own work to save him, and the work and power of God will have nothing to do in it. There is wonderful power and influence in prayer, if done where, when, by whom, and as God

has ordained it to be done. God's power is altogether lacking in it when we put it where and for what God never appointed it. It is then only man's work and man's power, and can bring good to no one. God commands his people to sing and to make melody in their hearts to him; but when they delegate this work to a select or salaried choir or put in an organ by which to run their music instead of doing just what God said do, then they turn away from God's works and do their own works.

People will do these things right along and at the same time have a perfect horror at the idea of being saved by man's works. Yet they are doing the very thing they have a holy horror for. Consistency is a jewel. God requires his children to meet on the first day of the week to break bread and to do it in memory of Jesus. If they make arrangements to have preaching every first day and they go to hear the preaching and do not take the Lord's Supper, in this also they are doing their work, not God's, and there is no promise of any blessing in it. God has ordained all the work his people can do; and if they faithfully do that, all will be well with them.

GRACE AND WORKS GO TOGETHER.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2: 8-10.) "For we are laborers together with God." (1 Cor. 3: 9.) Through grace God provided the plan of salvation, which could not possibly have been done by man's works. When grace opened up the way man was required to accept it by obeying the gospel; and when we have become Christians we are then created in Christ Jesus unto good works which God has appointed, ordained, for his children to do as sons and daughters of the Lord Almighty. Thus we are workers together with God—that is, we are workers together with God so long as we go his way and do what he says do; but if we pull loose from God's work and get up works of our own, which he never ordained, never commanded, that very moment we cease to be coworkers with God and are simply working our own way. So long as we do the things God commanded we are working and cooperating, with his grace for our salvation. In that case we are working in the church and through the church for our own salvation, and that of others, and for the honor and glory of God. But if we begin to organize societies by human wisdom, which God never ordained, God has no part with us, nor we with him. We separate from him whenever we cease to work his way.

Jesus said: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. 12: 30.) Every man, therefore, that fails to work by God's wisdom, but works by man's wisdom, parts company with Jesus and begins the work of scattering abroad. It is therefore impossible for us to be coworkers with God, unless we work his way, for he will not work our way. The moment we refuse to work his way and work our own way we are not only not with him, but against him; and no man can succeed in a conflict against Christ. He has conquered death and the grave, has triumphed over Satan, and will reign as King of kings and Lord of lords till all enemies are put under his feet. We may run for a while our own way, but the day of reckoning will surely come; and then our knees will have to bow before him and our tongues confess that he is Lord, to the glory of God the Father. It is therefore exceedingly dangerous to be against Christ, which every man is that does not work with him, that does not work the way God ordains.

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1: 6, 7.) To walk in darkness is to walk in man's wisdom; to walk in the light, as God is light (and with him is no darkness at all), is to walk with God, to walk by his truth. In so doing, we have fellowship, have partnership with him. So long as we have fellowship with him we are safe; but whenever we break up that fellowship by walking in darkness we thereby cut loose from God and start our own way. God will never break loose from us if we will stay with him and work with him, by doing his will. It is only when we forsake him that he forsakes us. So, then, none are saved by God's grace except those who walk in the way the grace of God has taught us to walk. In doing that we walk in the light. If we turn from it, we walk in darkness. E. G. S.

Miscellany.

PERSONAL.

Brother G. A. Dunn is holding an interesting meeting at Waverly Place, a suburb of this city.

Brother A. P. Johnson has changed his address from Cades, Tenn., to Huntingdon, Tenn.

Brother H. F. Williams left last week for a tour among the churches. He will neglect no opportunity to edify saints and to teach sinners the way of life.

Brother G. W. Myers, colored, writes us that Brother A. C. Campbell preached an interesting sermon at Wartrace, Tenn., on last Lord's day. He speaks very encouragingly of Brother Campbell's work in the gospel.

Brother F. W. Smith has recently closed a good meeting at Tullahoma, Tenn. There were two additions during the meeting and much good otherwise accomplished. His next protracted meeting will be in Bowling Green, Ky.

At this writing Brother John E. Dunn is in a good meeting at Rhome, Tex. Next week he will be in a meeting at Mangum, O. T. In the headline to Brother Dunn's article which appeared in the Gospel Advocate of May 17, 1900, which reads "To the churches at Murfreesboro," it should read "To the church at Murfreesboro."

Brother J. D. Tant is having a lively meeting in West Nashville. He has so stirred up the controversial spirit of the Baptists that John T. Oakley has challenged him for a debate. The challenge has been accepted. We suppose the debate will take place after the meeting has been closed. We are not informed as to the time the debate will occur.

Brother A. Elmore will assist the church of Christ in a meeting at Litsy, Ky., the last half of June. He would be glad to spend the first half of July in Tennessee. Brother Elmore is a strong gospel preacher and we take pleasure in commending him to our readers. He says: "Some good mission point would be acceptable." His address is A. Elmore, Covington, Ind.

To all whom it may concern: Brother E. J. Griffin, who was published in the Gospel Advocate in 1898, by some of the disciples of Lowndes and Brooks Counties, Ga., as a minister from whom they had withdrawn fellowship, has set himself right, and now stands fully restored to the fellowship and confidence of the brethren.—B. F. Boyd, Newton McLeod, J. J. Howell, J. W. Fletcher, and S. L. Dowling, Valdosta, Ga.

We enjoyed a visit from Brother Larimore last week. He preached at the South College Street church of Christ on the night of the 23d inst. The meeting closed in Fayetteville with thirty baptisms and three took membership. The meeting was a very interesting one throughout and the church was greatly strengthened. His next meeting will be at Senatobia, Miss. His address will be T. B. Larimore, Senatobia, Miss., until June 3, 1900.

"Brother G. Lipscomb: I like your dialogue that is now being published in the Gospel Advocate. I wish you would put it in cheap tract form. I could use one hundred copies.—J. W. Atkisson, St. Louis, Mo." Those who would pay for a hundred or more copies of the above-mentioned dialogue should notify the writer. If enough orders guaranteed to pay for the

printing, paper, and mailing expenses, the tract will be published. Address G. Lipscomb, Rural Delivery No. 3, Nashville, Tenn.

Brother J. E. Dunn writes a word of encouragement: "I was glad to see you come out in your article on 'The Modern Pastor System.' I would be more than glad to see this subject vigorously discussed before the readers of the Gospel Advocate. In my judgment, 'The Modern Pastor System' lies at the very foundation of modern innovations. The Gospel Advocate has some very fine articles in it of late; in fact, it gets better every day. The editors of the Gospel Advocate have my heart and hand in their noble work of teaching primitive Christianity."

We were pleased last week to have a visit from Brother A. Foster, of Manitoba, Canada. He reports his work there as doing well. There have been ten additions to the church of Christ in Manitoba since his work began there. This result has been accomplished without any protracted meeting. Brother Foster has established a Bible School in Manitoba, with an attendance of twenty-eight pupils. He is in need of another teacher and hopes to secure some one in this country to join him in the work. The church of Christ at Manitoba has three mission points and through these is doing much to advance the cause of Christ. Brother Foster thinks Northwestern Canada is a very fine mission field.



EDITORIAL.

We magnify the faults of our neighbors and minimize their virtues.

Each of us has a place to fill in life, and no one else can fill it for us.

The way to all that is really worth attaining in life is a narrow one.

The man truly great does not live for himself alone, but for others.

Whoever is disloyal to Christ is disloyal to the truest Friend of life.

Whoever needs my love, my sympathy, and my help is my neighbor.

The world generally gives one credit for being just about what he really is.

Though it rains without, the day is pleasant that is spent in honest, earnest work.

Making the best use of every opportunity, no matter how trivial, is sometimes called "luck."

The foundation stone of character should be a solid one, because character endures for all time.

The rich can no more afford to be idle than the poor. An unemployed mind is an open door to evil.

A minute is a little thing, but whoever does not appreciate its value cannot appreciate the value of an hour.

In our search for earthly treasures we may wander so far into the wilderness of sin that it will be impossible to return.

Descartes laid down as one of the rules of his life: "I must not seek to gratify my desires so much as to restrain them."

We sympathize more with the man who receives injury to his body than the one who receives injury to his character, yet character is of the greater value.

God's vineyard is never full. There is always room for more laborers, the gate to the vineyard is always open, and the invitation to enter and work is a standing one.

"For he was a good man" is the compliment bestowed upon Barnabas. A good man is a godly one, and a godly man is one who fears God and keeps his commandments.

Life's sea is often tempest tossed, and we always need the great Pilot who knows all the shoals and hidden rocks. He alone can guide us safely into the haven of rest.

Abraham Lincoln said: "If you intend to go to work, there is no better place than right where you are; if you do not intend to go to work, you cannot get along anywhere."

The world can get along without us, but better with us—that is, if we are living right. Every one should feel that he is a factor in the progress and development of the world's best interests and should labor faithfully to that end.

As respects our relationship to God, there is no neutral ground. John says: "Ye are of God. . . . They are of the world." The Savior says that all who are not for him are against him, and those that gather not with him scatter abroad.

Sam. Jones once said: "I believe in the omnipotence and omniscience of God with all my heart and mind, but from facts laid down in the Bible I declare to you that God is utterly powerless to save men without some man helps him in the work."

We are told that God sent his children, out to fight under Moses and helped them in their battles; therefore, God's children may fight to-day. But, while God ordered their battles, he has not told us to fight, but, on the contrary, has forbidden it. The same argument used to prove that Christians may fight now, because God ordered the battles of Israel under Moses, will also prove that Christian parents may now have a rebellious son stoned to death, because this was also the law of God under Moses. (Deut. 21: 18-21.)

Dickens tells of a mythical race of people—the Skitzlanders—who, being born perfect in body, at a certain age lost all their unused members and became great deformities. One was "a head without a heart;" another, "a pair of eyes and a bundle of nerves." Only a few of them were perfect. God gives us opportunities of doing good; we waste them, and they soon cease to present themselves. He gives us talents; we do not improve them, and they become dormant and die. The failure to use these gifts aright makes more moral and mental deformities than lack of use of members of our bodies makes physical ones.

Everything is made to help something or some one. Each planet helps in a greater or less degree to keep every other planet in its orbit; each grain of sand helps every other grain in building the seashore; springs unite to make creeks, creeks to make rivers, and rivers to swell the volume of the ocean. Do you realize that a great part of your mission in life is to help others? Helping others, our own sorrows are forgotten, our own burdens lightened, and the pathway of life blooms and becomes fragrant with the flowers of service, luring us on to the valley of happiness, which glistens and sparkles with the dews of God's eternal love.

The following is from the Christian Standard, under the head, "Biblical Criticism," which department is edited by Prof. J. W. McGarvey: "Some of the most obscure passages in all the Bible—obscure to some persons—are expressed in the simplest possible

terms. For example, how obscure to some are the words, 'They both went down into the water, both Philip and the eunuch; and he baptized him!' And how inscrutable the words: 'Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins!' Another example is found in the following query: 'I would like to know, through the columns of the Christian Standard, what is taught by 1 Cor. 14: 34: "Let your women keep silence in the churches: for it is not permitted unto them to speak: but they are commanded to be under obedience, as also saith the law." Also 1 Tim. 2: 11, 12: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." I am not seeking a discussion. I am asking for information. I want to know if the apostle meant to teach the idea of silence on the part of women or not. In short, I want to know what the texts are for, and what construction to put on them.' If the brother will take Paul to mean just what he says, he will pay proper respect to the apostle, and reflect credit on his own common sense."



PUBLISHERS' ITEMS.

If you wish first-class helps to Bible study, send us your orders for our quarterlies and Little Jewels.

The "Gospel Plan of Salvation" is a book that does not wear out with age. It should be in every home. Price, \$2.

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By the time this issue of the paper reaches our subscribers we will be ready to supply our readers with the very useful and valuable book, "Letters and Sermons of T. B. Larimore." The way the orders are coming in, the first edition will soon be exhausted. A careful perusal of this book will do any one much good. Parents should place a copy in the hands of their children. It cannot fail to incite them to a nobler life. It is good for our children to reflect on such a life. The book contains about 420 large pages, with twenty full-page illustrations. Price, \$1.50. Orders will be promptly filled.

Are you in need of good music books? If so, we are sure we can please you. Our new book, "Gospel Praise," will be ready for distribution on June 1, or almost by the time this reaches our subscribers. The indications are that the demand for this book will be very heavy. Many have been very anxious to receive it. It has been prepared at very great expense and labor. A. J. Showalter, the music editor, thinks it the best book of his life; excellent musicians whom we have had to pass on the merits of the music pronounce it very fine. Brother Sewell has edited the sentiment of the songs with very great care. Prices of this book will be found elsewhere in this paper. See advertisement of "Gospel Praise." It is needless for us to write here of the merits of "Christian Hymns," "Words of Truth," and "Voice of Praise." These books have always delighted and pleased the people.

Evangelizing—New Testament Words for Preaching in Their Bearing on Lay Evangelism.

[Without indorsing all that is in this, it is worthy the study of all.—D. L.]

There are some ten words in the New Testament to designate what we consider the preaching function of the gospel minister. Of these, four alone are important: (1) "kerusso," which, in its several forms, is found seventy-four times; (2) "euaggelizo," its root forms found one hundred and thirty-six times; (3) "propheteuo," found one hundred and ninety-nine times; and (4) "didasko," found two hundred and eleven times.

The simplest of these is the second, which merely means to tell good news; and, as applied to preaching, to tell of Christ, the Savior. The first comes next in importance and means to herald, to announce formally a person or message; as preaching, formally, by divine authority, to announce Christ as the Savior. The third, to prophesy, is next, and means to speak for or in the place of another; as preaching, in God's name, to declare his will. The last and highest is to teach, to set forth facts and truths; religiously, to teach the doctrines of redemption.

Every one of these terms is applied in the New Testament to Christ. He is said to evangelize (Luke 3: 18), to herald (Matt. 4: 1-7), to prophesy (Matt. 21: 11), and to teach (Matt. 5: 8). They are all applied to the apostles and elders—to evangelize and teach (Acts 5: 42), to herald (Matt. 10: 7), and to prophesy (Acts 13: 1).

Every one of these terms is applied to laymen. It is admitted by those who deny the right of laymen to preach that they are allowed to evangelize; we shall, therefore, refer to but one passage—Acts 8: 1-4.

THE AUTHORITY FOR LAY EVANGELISM.

As it is affirmed that the word "kerusso," to herald, is limited to official preaching and denied that it is ever used of laymen, we shall examine this word more carefully. In the first place, however, we have no need for our purpose to dispute these statements of the opposers of lay evangelism. They may be entirely right, and yet lay evangelism may be proper:

1. Because, as is clear from the parallel cases of the official deacons, official singers, and official officers of prayer, a duty may be discharged by regularly appointed officers and yet be entirely proper for others. Every one may care for the poor, publicly sing and pray, as well as the deacons, choir, and pastor.

2. Again, the issue is not whether the lay evangelist is an official herald or may act as a kerux, but is he an evangelist? May he be allowed to evangelize? Those who insist upon the distinction between "euaggelizo" and "kerusso" admit, in making that distinction, that the layman is properly an evangelist and that lay evangelism is scriptural. According to their teaching, "Philip the evangelist" was a layman, as, indeed, he probably was; and Timothy, when exhorted to "do the work of an evangelist," was directed to do lay, as distinct from official, work.

3. Still again, we are indifferent to this distinction and we do not need at all to show that the Bible applies "kerusso" to laymen, because the stronger terms "propheteuo" and "didasko" are applied to laymen. Surely, if laymen may prophesy and teach, they may also herald, or at least evangelize.

Not, therefore, that the issue at all depends upon it, let us now see whether the Bible ever uses "kerusso" of laymen or whether it is exclusively used as an official term. The leper whom Jesus cleansed, though commanded not to do so, "went out, and began to publish it [kerusso] much." (Mark 1: 45.) The Gadarene demoniac, after his healing, "departed, and began to publish [kerusso] in Decapolis how great things Jesus had done for him." (Mark 5: 20; see also Luke 8: 39.) The people of Decapolis, when they had witnessed the healing of the man deaf and dumb, were so moved by it that, contrary to the wish of Jesus, and "the more he charged them, so much the more a great deal they published it [kerusso]." (Mark 7: 36.)

In Acts 8: 1-4 we are told that all the disciples were so disturbed by the martyrdom of Stephen that they were scattered abroad, and went everywhere preaching (euaggelizo) the word. Then, in verse 5, it is said that Philip went down to Samaria "and preached [kerusso] Christ unto them." Manifestly this is given as a first and remarkable instance of what was stated generally in verse 4. Philip was one of the disciples, or lay believers, who went everywhere preaching the word; but it may be said that

Philip was an evangelist. He is so called in Acts 21: 8. This, however, was at least twenty-five years after his preaching in Samaria; whereas the preaching (kerusso) in Samaria was directly after his appointment as one of the seven deacons. If the Samaria preaching was official, it was as a deacon; and this is confirmed by the case of Stephen, who lost his life by his public preaching of the gospel immediately after he was made a deacon. Moreover, even if Philip was an evangelist at this time, it does not help the case; for, according to those who make the distinction between "euaggelizo" and "kerusso," the former is unofficial, and therefore the evangelist Philip was an unofficial layman. This case of Philip seems to upset completely the argument founded on the distinction between "euaggelizo" and "kerusso."

Speaking of the Jews, Paul says: "Thou that preachest [kerusso] a man should not steal." (Rom. 2: 21.) Finally, it is said of the false teachers: "For if he that cometh preacheth [kerusso] another Jesus, whom we have not preached [kerusso]." (2 Cor. 11: 4.) "Some indeed preach [kerusso] Christ even of envy and strife." (Phil. 1: 15.) It is manifest from these passages that "kerusso" is not in the Bible confined to official preaching; and a careful examination discloses that it is as freely used of unofficial or laymen's work as is the term "euaggelizo."

As we pass from this disputed territory, we may notice the word "parakaleo," which is alleged to be an official term, separating the exhorting of Barnabas (Acts 11: 23) from the lay preaching (euaggelizo) of verse 20. Barnabas, an officer, could alone exhort (parakaleo); laymen can only evangelize (euaggelizo). Unfortunately for this alleged distinction, the Scriptures say that a Roman centurion besought (parakaleo)—Matt. 8: 5; that devils besought (parakaleo)—Matt. 8: 31-34; and that a leper besought (parakaleo)—Mark 1: 40; etc.

We pass on to our third word and refer to several instances where laymen are said to prophesy: "Anna, a prophetess" (Luke 2: 36); "Your daughters shall prophesy" (Acts 2: 17); John's disciples, directly after their baptism, "prophesied" (Acts 19: 6); Philip's daughters "did prophesy" (Acts 21: 9); "Every woman that . . . propheseth with her head uncovered" (1 Cor. 11: 5); and "Ye may all prophesy one by one." (1 Cor. 14: 31.)

Finally, laymen are said to teach: "Certain men . . . taught the brethren" (Acts 15: 1); Apollos, before he had received Christian baptism, "taught diligently the things of the Lord" (Acts 18: 25). Addressing the congregation of the church at Rome, Paul exhorts the people; "He that teacheth, let him wait on teaching" (Rom. 12: 7); similarly, in his letter to the saints at Corinth, he writes, "When ye come together, every one of you hath a psalm, hath a doctrine" (1 Cor. 14: 26); and, addressing the faithful brethren in Christ at Colosse, Paul exhorts them: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another." (Col. 3: 16.)

We emphasize the fact that laymen are said to prophesy and teach, as well as herald and evangelize; for surely if there are functions of the gospel ministry which are exclusive, for which laymen are least fitted, these are they. If laymen may herald, prophesy, and teach, then, a fortiori, they may evangelize; and we are contending, not for their right to herald, prophesy, or teach, but for the humbler, simpler right to evangelize.

BIBLE VIEW OF ORDINATION.

We propose to ascertain what the Bible teaches as to ordination, being satisfied that vague and unscriptural notions prevail with respect to it.

I. The Word.—There are eleven words in the original Greek that are translated "ordain" in the Authorized Version of the New Testament. Of these, only four refer to officers in the church. They are: "Kathistemi" (Titus 1: 5; Heb. 5: 1; 8: 3); "poieo" (Mark 3: 14); "tithemi" (John 15: 16 and 1 Tim. 2: 7); and "cheirotoneo" (Acts 14: 23). In the Revised Version all these words are changed in their translation to "appoint." There is a fifth word, which seems to refer to the setting apart of an officer, "ginomai" (Acts 1: 22); properly translated, however, in the Revised Version: "Of these must one become a witness with us of his resurrection." The word "ordination" does not occur in the New Testament; nor is the word "ordain," referring to church officers, found in the Revised Version. The four Greek words have no allusion to any rite or ceremony of ordination, but merely to selection or appointment.

II. The Action.—It is taught that the Scriptures authorize and require the "laying on of hands" as the symbolic act of ordination to church office.

1. There are four cases recorded in the New Testament in which hands are said to have been laid on officers: (a) On the seven supposed deacons by the apostles (Acts 6: 6); (b) on Saul by Ananias (Acts 9: 12-17); (c) on Paul and Barnabas by four prophets and teachers (Acts 13: 3); and (d) on Timothy by the presbytery (1 Tim. 4: 14) and by Paul (2 Tim. 1: 6).

2. This would seem sufficient to establish the fact that the laying on of hands was and is to be regarded an ordaining or inaugurating act for a church officer. But as many as ten or a dozen times hands are laid on those who are not church officers. There are four classes of such cases: (a) On the sick—the ruler's daughter (Matt. 9: 18; Mark 5: 23); on a few sick folk (Mark 6: 5); on a deaf and dumb man (Mark 7: 32); on a blind man (Mark 8: 23); on the sick (Mark 16: 18); on the sick with divers diseases (Luke 4: 40); on a bent woman (Luke 13: 13); on Publius (Acts 28: 8); (b) on little children (Matt. 19: 13-15); (c) on Philip's converts in Samaria (Acts 8: 17-19); and (d) on John the Baptist's disciples (Acts 19: 6).

3. It is manifest that this act was not an ordination to office, because hands were laid on Paul at least twice: (a) By Ananias (Acts 9: 17) and (b) by four prophets and teachers at Antioch (Acts 13: 3). Was Paul ordained to the ministry twice?

4. If Barnabas was ordained to the ministry by the laying on of hands (Acts 13: 3), how is it that we are told of his preaching several years before this? (Acts 11: 23-26.)

5. In appointing the apostles nothing is said of Christ laying his hands upon them. (Matt. 10: 1; Mark 3: 13, 14; 6: 7; Luke 6: 13; 9: 3.)

6. In the selection of Matthias there is a like absence of any allusion to laying on of the hands. (Acts 1: 23-26.) Indeed, Paul, Barnabas, and Timothy were the only preachers on whom hands were laid, so far as we are told.

7. There is no recorded case of the laying on of the hands of such a presbytery as our modern form of government calls for, whether for ordination or for other purpose, unless the case of Timothy (1 Tim. 4: 14) be such, where the record is silent and we are left to conjecture. It is most probable that Timothy's presbytery was, like that of Paul and Barnabas (Acts 13: 3), composed of the local elders of a single church, or was apostolic, consisting of Paul and Silas. The strong probability is that it was the latter, as is shown by 2 Tim. 1: 6.

8. It seems clear that this scriptural laying on of hands was not a rite ordaining to office, but that it merely symbolized the general conferring of a blessing.

III. The Blessing Bestowed.—According to 1 Tim. 4: 14, the blessing bestowed by the laying on of hands is called a "gift;" in Greek, "charisma." If in Timothy's case it refers to his ordination to the ministry, then it is construed to mean authority to preach. The word "charisma" is found some seventeen times in the New Testament, and is always translated "gift" or "free gift" in our Old Version.

1. In a majority of cases it is used of blessings conferred on unofficial persons. (Rom. 1: 11; 5: 15, 16; 6: 23; 11: 29; 1 Cor. 1: 7; 7: 7; 12: 4-31; 2 Cor. 1: 11; and 1 Pet. 4: 10.)

2. In other cases it refers to the power of working miracles. (1 Cor. 12: 9, 28-30.)

3. In one instance it is applied to the graces of the Spirit as conferred on officers and private persons. (Rom. 12: 6.)

The fair inference is that in the two cases of Timothy (1 Tim. 4: 14 and 2 Tim. 1: 6) it means either the ordinary graces of the Spirit, or, more probably, the power of working miracles. This latter conclusion is strengthened by Acts 8: 17-19 and 19: 6, where the laying on of hands is connected with miraculous bestowment. At any rate, by the analogy of scripture, "charisma" does not mean authority.

It is clear, therefore, that there is no scripture warrant for requiring men to be ordained by the imposition of the hands of a presbytery composed of ministers and elders from a group of churches. There is no instance given in the Bible of such a presbytery. So far as the New Testament teaches, there is not a case in which any preacher received authority to preach from any court of the church, or from any human being, or by any rite or ceremony. Their authority came from the divine command to the church, "Go ye into all the world, and preach the gospel to every creature," impressed upon them by the Holy Spirit.

Shall we, therefore, not have a regular ministry, authorized to preach and to represent the church and set apart for the work by a rite of ordination? Yes, by all means; but purely on the . . . and of ex-

pediency, and not at all because the Scriptures command it. Lay preaching supposes official preaching, does not interfere with it, supplements it, and, properly used, has been and will be an invaluable aid to it.

THE WORK OF THE LAY PREACHER.

It is probable that the prejudice against lay preachers arises chiefly from a misapprehension as to their proper work. They are not to supplant the regular ministry, but to supplement its work. They are indeed to do one thing that the ordained preacher also does, and, so far, their work is the same. But, in the first place, this is but a small and comparatively easy part of the regular preacher's functions; it is the simplest kind of preaching—a kind that requires the least general or special talent or preparation. At the same time it is a work that many educated and otherwise forceful men are unable to do, from lack either of time or of fitness. It is a humble, but a useful work; not only in the conducting of protracted meetings, but in supplying destitutions in our mission fields. A layman may have only ten or twenty talks, his whole stock, and these not of a high intellectual order; but with them he may do great good in special meetings or in schoolhouse gatherings.

The ordained preacher has a much higher and more difficult work to do in the pulpit. He must, week after week, year after year, teach the gospel to his people. I know no profession which makes such a demand on the mental resources. In addition to this, and more important than the simple preaching of lay evangelists, is the pastoral work of the regular ministry, the care of souls, than which no greater burden can be laid on any earnest man. Still again, the official preacher is a presbyter, a ruler in God's house; and as such, in the parochial, provincial and general presbyteries, has functions of the highest responsibility to discharge.

It is thus clear that the lay preacher is not to usurp the functions of his official brother, but to help him do the simplest, easiest part of his work, for which the pastor may not have sufficient time, and possibly no special fitness.—Prof. James A. Quarles, in *Homiletic Review*.

CIRCUMCISION.

A brother states a Presbyterian preacher said a male child must be circumcised on the eighth day or it could not be saved, and asks an explanation of "circumcision." Our brother misunderstands the Presbyterian preacher. Abraham was required to circumcise male children when eight days old. One not circumcised could not come into the congregation of Israel.

The law was: "And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." (Gen. 17: 9-14.)

This law was perpetuated among the descendants of Abraham, and none of their children could come into the congregation or participate in the worship of God who were uncircumcised. Our Presbyterian friends claim baptism came in the place of circumcision and that children should be baptized at eight days old. The Bible nowhere intimates that baptism came in place of circumcision. This is conjecture without a word of foundation; for, first, none but males were circumcised, and both males and females are required to be baptized. The Jews who had been circumcised were required to be baptized also, so this did not come in the place of that. The Bible speaks of the circumcision not made with hands, the putting off the body of the sins of the flesh. Circumcision is made to typify forgiveness of sins, but not baptism. Only believers are commanded to be baptized; children were required to be circumcised.

D. L.

Each life begins and ends with a moment.—Selected.

Home Reading.

A BOY THAT WAS WANTED.

"O, say, Mr. Bradford, are you in a hurry?" panted bright, rosy-cheeked George Ellis, running up to the sleigh from which that gentleman was alighting.

"In too much of a hurry to stand long in this snowy air. Come into the store if you wish to speak to me."

"Thank you, sir;" and picking up a basket the driver had set upon the curb, he opened the door of the large general store and held it for the proprietor to pass through.

"Thank you," said the gentleman. "Now, what is it?"

"My mother slipped and broke her ankle—"

"Yes, sir, I heard of it. Very sorry! Hope she is doing well."

"It takes time, of course, sir, and it is so hard for her to lie on the sofa all day. I came to ask if you would allow her to use that wheel chair in the back store for a few weeks, and let me work for you to pay for it."

"Did she send you to ask for this?"

"O, no sir! I thought of it myself."

"What could you do? I have never had a boy about the place."

"I know it, sir, but I can see things that might be done. The plants there in the front window will lose their leaves if they are not watered pretty soon."

The gentleman stepped to the window and glanced at the plants before he replied: "How did you happen to notice them?"

"Mother taught me. Every time I pass the window I wish I could arrange them so that they would show better."

"I dare say they have been neglected. I bought them to make up an assortment. Fix up the window to suit yourself. I will send up the chair the first time the delivery wagon goes that way."

"O, thank you, sir!" and the lad's mittens and coat were off and he was at the other side of the large store after water before Mr. Bradford had even turned toward his desk.

He found real delight, as a genuine plant lover does, in seeing the thirsty green things drink up the needed refreshment and noting how quickly they responded by an added appearance of freshness and luxuriance.

He then polished the plate-glass window, spread down green straw carriage mats to resemble grass, grouped the plants tastefully upon them, and then pushed a green-covered lounge around so it had the effect of a mound of moss, and disposed a large landscape upon an easel as a background.

Being near the entrance, he politely opened the door for every lady who came up the steps, and when Mrs. Nevers drove up with a portfolio of pictures to be framed he stepped out and brought them in for her as politely as could be.

Mr. Bradford from his desk could not help noticing this spontaneous anticipatory service, and was interested when the lady said: "I am so glad you have George Ellis here; I am afraid he and his mother are having a hard time to get along. He is in my Sunday school class and the brightest, most obliging lad I know. Did he arrange that window? I might have known it. It is a perfect picture, or, what is better, a bit of summer. No wonder that every passer-by stops to take a look at such a delightful contrast to the world outside. It is very refreshing this dreary day."

Mr. Bradford, whose store was known as the "Old Curiosity Shop" or "The Museum," had never felt so complacent over his surroundings in his life, and was now most pleasantly surprised by an acquaintance coming in to ask the price of the landscape in the window, and by his purchasing it at once, saying: "My shut-in sister has been asking for a picture of green fields, but I didn't suppose I could find one in town."

"That picture has stood near that window all winter."

"Well, I never looked in your window; if I had, I could have seen nothing for the dust; but your show this cold morning would attract any one. What's up?" and the man went off laughing.

"Where is George? He must find another picture to replace that one," said Mr. Bradford.

"And what then, sir?" asked the boy, respectfully.

"Anything that suggests itself to you."

"O, thank you, sir! There are so many nice things here; your store should be the prettiest in the village."

"And it is only a lumber room; but I give you the liberty to make whatever you can out of it."

At the end of a week the front of the store was so pleasantly and artistically arranged that every customer had some complimentary remarks to make. Two drummers came in, and one of them exclaimed: "I thought I was in the wrong store! I have been describing your 'Old Curiosity Shop' to my friend here and telling him he could buy anything from a humming bird's nest to a second-hand pulpit, but—"

"But, although order is being brought out of chaos, I have the same variety," and he told the story of how it all happened, adding: "I have not the least particle of order about me, and I never yet employed a clerk who had interest enough in the business to do anything except what he was told, until this lad came in."

"That is just the kind of a boy we are looking for. There is always a place for that kind of a boy. You'll have to pay him well, or you won't keep him long. There's our train. I'll run in on my way back and have a talk with the fine little fellow."

"Fine little fellow, indeed!" said Mr. Bradford to himself. "Think they can get him away from me, do they? I guess not!" and calling to George, he said: "Here is the balance of what you have earned over and above paying for the rent of the chair, and tell your mother I am coming in this evening to see about your staying on with me for a year out of school hours. A lad with your head for business mustn't neglect school."

"My head for business is following mother's ways—doing whatever is to be done, and doing it well. You are very kind, Mr. Bradford;" and the boy's feet kept pace with the wind as he flew up the street to tell his mother the good news—that he was sure now of steady work and she needn't worry any more, for he could take care of them both.

It is Bradford & Ellis now, and you wouldn't know the place; but there are always picturesque effects in the windows, and Mr. Bradford is never weary of telling how his young partner made himself a necessity in the business.—*Zion's Herald*.



IGNORANCE OF THE BIBLE.

Never were there so many persons engaged in the study of the Bible as to-day; and yet there exists a great degree of ignorance of the Bible among people whom one would not at first suspect of such ignorance.

A member of the faculty of Northwestern University (Professor Coe) not long since put a few simple queries about the Bible to nearly a hundred college students, presumably brought up in Christian homes and enjoying such instruction as the average Sunday school and pulpit of the day afford. These were the questions:

1. What is the Pentateuch?
2. What is the higher criticism of the Scriptures?
3. Does the book of Jude belong to the New Testament or to the Old Testament?
4. Name one of the patriarchs of the Old Testament.
5. Name one of the judges of the Old Testament.
6. Name three of the kings of Israel.
7. Name three prophets.
8. Give one of the beatitudes.
9. Quote a verse from the letter to the Romans.

The answers were made in writing. Ninety-six papers were returned. It must be confessed that the questions are sufficiently easy, though one might be pardoned for not being very high up on the second question. Professor Coe says that only eight persons answered the nine questions. Only thirteen answered eight questions correctly. The average student was able to answer only about one-half the questions. Among the judges were named Solomon, Jeremiah, Daniel (doubtless "a Daniel come to judgment!"), and Leviticus; among the prophets, Matthew, Luke, and John. Herod and Ananias appeared as kings of Israel. Nebuchadnezzar figured as both judge and king of Israel. The Pentateuch was confused with the Gospels, and in one case with "the seven Gospels." Among the beatitudes were the following: "Blessed are the poor in heart: for they shall see God;" "Blessed are the lawgivers;" and "Blessed are the hungry, for they shall be fed." "The recital of these things," says Professor Coe, "is painful, not to say humiliating. But if the facts indicate what they seem to, then the time has come for plain speech."—*Our Young Folks*.



Conscience is a sort of alarm clock to keep the soul from sleeping too long. Some of us grow so accustomed to its sound that we do not heed it.—Exchange.

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Editorial.

CHURCH DIVISIONS.

Christians are to constitute one body in Christ. "For we being many are one bread, and one body. for we are all partakers of that one bread." (1 Cor. 10: 17.) "For by one Spirit are we all baptized into one body." (1 Cor. 12: 13.) "Be perfect, be of good comfort, be of one mind." (2 Cor. 13: 11.) "For ye are all one in Christ Jesus." (Gal. 3: 28; see also Phil. 2; 1 Pet. 3: 8.) That "he might gather together in one all things in Christ." (Eph. 1: 10.) "For he is our peace, who hath made both one, and hath broken down the middle wall of partition . . . to make in himself of twain one new man, so making peace." (Eph. 2: 14, 15.) "In whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit." (Verses 21, 22.) "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." (Eph. 4: 3-6.) "That ye stand fast in one spirit, with one mind striving together for the faith of the gospel." (Phil. 1: 27.) "Till we all come in the unity of the faith." (Eph. 4: 13.) The dying prayer of Jesus was: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me; . . . that they may be one, even as we are one; . . . that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Individual Christians were to be one, as the members of the body, while performing different offices, constitute one undivided and indivisible body. They are to work together as parts of the same body, not as distinct, separate, and rival bodies. The separate and distinct bodies of Christendom, no matter how friendly they become, can never fill the demands of Jesus and the Holy Spirit for unity. To maintain separate parties is to fight against Christ and the Holy Spirit and to throw stumbling-blocks and hindrances in the way of the world believing in Jesus Christ. No truth is more clearly and constantly enforced in the Bible than this. Nor does the Bible leave any doubt how this unity is to be brought about and maintained. It is by doing the will of God as revealed in the Bible, adding nothing thereto, taking nothing therefrom. Jesus Christ is the head in heaven; the Holy Spirit dwells in the body and through the word he has given in the Bible guides that body.

"Church" means called out, separated from the world. The church of God is composed of worshippers of God, separated from others, and ruled and governed by God as the only lawmaker. The distinguishing feature of the church of God is that God is its only lawmaker. God has reserved to himself this prerogative, that he only can make laws for his kingdom or his church; and he is jealous of this reserved right. When a church accepts another law-

maker than God, whether it be itself or another power that makes laws, in that act it rejects God as the only lawmaker, and ceases to be an accepted church of God. It shows disloyalty to God. This can be done in what man regards as small matters as well as in what seems to be greater ones. The eating the forbidden fruit has always seemed to man to be a small matter, but it was sufficient to show our first parents chose another lawmaker than God.

"Church" is used in a general and universal sense, also in a specific and local one. In its universal sense it embraces all the spirits of the universe that obey God as the ruler and the lawmaker. (Heb. 12: 22-29.) In its local sense it embraces all persons in a locality who are separated from the world by obedience to God's laws. While we are in the world we can know and approach this church only in its local manifestations. There is one universal church, with many local manifestations. So far as this church is composed of spirits that are invisible, the church is invisible; so far as it is composed of visible men and women, it is a visible body. No visible being can be a part or a member of an invisible church, any more than visible arms and legs can compose an invisible body. If a visible, material person is a member of the church, he is a member of the visible local church where he lives. All Christians in Scripture times were members of these local churches. They became so by obedience to God. These local churches were bodies distinct and separate, without any organic connection with one another. Each was a complete body within itself. The members of these local assemblies, under the direction of the Holy Spirit, chose their own rulers and workers. The local congregation was the highest and only manifestation of the church. Each congregation stood on perfect equality with all others. The officers of the local congregation were the highest dignitaries of the church, and they were chief servants and ruled by example rather than by authority.

Church historians agree in describing these primitive churches. Mosheim says: "Whoever acknowledged that Christ is the Savior of mankind, and made a solemn profession of his faith in him, was immediately baptized and received into the church."

"The churches which were established by the apostles and their disciples exhibit a remarkable degree of unanimity: one in faith and the fellowship of love, they were united in spirit as different members of one body, or as brethren of the same family. This union and fellowship of spirit the apostles carefully promoted among all the churches. But they instituted no external form of union or confederation between those of the different towns or provinces; nor within the first century of the Christian era can any trace of such a confederacy, whether diocesan or conventional, be detected on the page of history. The diocesan, metropolitan, and patriarchal forms of organization belong to a later age. The idea of a holy catholic church had not yet arisen in the church, nor had it assumed any outward form. Wherever converts to Christianity were multiplied they formed themselves into a church, under the guidance of their religious teachers, for the enjoyment of the Christian ordinances; but each individual church constituted an independent and separate community."

"Let none confound the bishops of this primitive and golden period of the church with those of whom we read in the following ages, for though they were both distinguished by the same name, yet they differed in many respects. A bishop during the first and second centuries was a person who had the care of one assembly, which was at that time, generally speaking, small enough to be contained in a private house. In this assembly he acted not so much with the authority of a master as with the zeal and diligence of a faithful servant."

"It was only in the second century that the custom of holding councils commenced in Greece, whence it spread through the other provinces."

"During the greater part of this century the churches were independent with respect to each other, nor were they joined by association, confederacy, or any other bond than that of charity; . . . but in process of time all the Christian churches of a province were formed into one large ecclesiastical body, which, like confederate States, assembled at certain times in order to deliberate about the common interests of the whole."

"This institution had its origin among the Greeks, . . . but these ecclesiastical associations were not long confined to the Greeks. . . . To these assemblies . . . the names of 'synods' were appropriated by the Greeks, and that of 'councils,' by the Latins;

and the laws that were enacted in these general meetings were called 'canons'—i. e., rules. These councils, of which we find not the slightest trace before the middle of this century, changed the whole face of the church and gave it a new form, for by them the ancient privileges of the people were diminished and the power and authority of the bishops greatly augmented; . . . they imperceptibly extended the limits of their authority, turned their influence into dominion and their counsel into laws, and openly asserted at length that Christ empowered them to prescribe to his people authoritative rules of faith and manners."

These are quotations chiefly from Mosheim and from Lyman Coleman, a Presbyterian, the author of a "History of the Apostolic and Primitive Church." He quotes largely from Mosheim, Neander, Dr. Barrow, Burton, Riddle, Archbishop Whately, Episcopalians, to the same effect. Gibbon, in his "History of the Roman Empire," gives the same description of the churches. So do Schaff, Armitage, and all church historians known to me.

No student of the Bible will say that the Scriptures make any provisions for denominational organizations. The churches were local churches, united by one faith in the bonds of love and sympathy, without any connectional or general organizations. All combining churches into general or denominational organizations is the work of man. These organizations are the result of man's legislation where God only has the right to make laws. Man in forming these general organizations made laws to regulate the churches of God. Mosheim testifies these organizations diminished the power of the people, increased that of the prelates, and changed the whole face of the churches. The teaching of the Holy Spirit through the apostles formed local organizations, all alike in faith, love, and work, united by ties of love and sympathy, without any general organization. The same teaching of the Holy Spirit is found now in the word of God. If followed, it will produce the same results, congregations of Christ, without general organization or societies other than the local churches of Christ. Those who so legislate assume the prerogatives that God has reserved to himself and reject God as the only lawgiver.

Then all denominational bodies and general organizations are additions to the order and law of God. They show disloyalty to God. A union in Christ and under his law cannot take place in a general or denominational body. These general bodies embrace and control the congregations. God left the congregations with Christ as the only head. These denominations came between them and Christ and weakened their loyalty to Christ. The average church member looks more to the denominational teaching and interest than to the teaching of Christ and obedience to his will. These denominations are formed on human creeds and confessions of faith which are based on the assumed insufficiency of the word of God, on the assumption that man can form a better statement of truth than God has formed.

These denominations perpetuate the errors and strifes of the ignorant ages to succeeding ages. Calvin was the victim of an age of bitterness and strife, ignorant of the spirit of the gospel. His religion required him to burn those who dissented from him. His own feelings tinged his conceptions of the character of God. God, in his esteem, doomed certain angels and men, including infants, to eternal damnation, regardless of their character or life. This was embodied in a creed, and by the denominational organization has been transmitted to succeeding generations as a bone of discord. Save for those denominations originating in a dark age, these questions would not trouble Christendom to-day. Increased knowledge and influence of the Bible on human character have given a better understanding of God's character and work. Without general organizations divisions could not spread wide or continue long among Christians.

In religion the appreciation of one truth prepares for the reception of higher ones. These creeds bind Christians of this age to the conclusions of the dark ages. If the Bible was accepted as the only and all-sufficient creed of Christendom, it would lead man upward with succeeding ages from one degree of truth to a higher and purer one, as he is capacitated to receive it. The Bible provides for different degrees of knowledge of the divine will, and commands: "Whereto we have already attained, let us walk by the same rule, let us mind the same thing." (Phil. 3: 16.) Human creeds assume to contain all truth, and make no provision for growth in Scripture knowledge of the people of God. To take the word of God as the only rule of faith and practice binds man as he learns more truth to conform his

faith to the increased knowledge of the will of God. The evils of denominations would be aggravated rather than cured by uniting all parties into one. Denominations are not of God, and God's Spirit cannot animate them. To the extent one drinks into the Spirit of Christ, he loses the denominational spirit, he gains a corresponding zeal for the truth of God. The Spirit of Christ cherished will disintegrate all denominations. General organization comes between man and his Maker, weakens his feelings of responsibility to Christ, and destroys his zeal.

God's order is wisest and best. He ordained local churches governed by his word without any bonds of union other than those of faith and love. Christians grew and multiplied in this condition as they have never done since. In all ages of the world Christians have maintained purity in life and devotion as they have preserved God's order. Personal responsibility to God keeps one close to him, promotes holiness, and quickens zeal. "God hath chosen the foolish things of the world to confound the wise." He works through his own appointments. Man receives God's strength in walking in God's ways. D. L.

THE PRICE OF A RELIGIOUS PAPER.

"Prices on almost everything have increased from twenty-five to one hundred per cent, yet people are wanting a reduction on the price of their religious paper. It costs about twenty-five per cent more to buy the paper on which our papers are printed this year than it did last year, and our subscribers ought to be willing to bear a part of the burden. In every other business, when prices advance, the consumer has to pay the advance, but in the newspaper business the publisher has all the burden." (Christian Guide.)

The above states a truth that needs to be emphasized. Our experience has been the same as that of the Christian Guide. The advance on the grade of paper used in the publication of religious journals has been even more than twenty-five per cent. Nearly everything used by the publisher has advanced. Leather, cloth, and bookbinders' boards are much higher than at this time last year. The farmer is getting higher prices for produce than he has for years. Stock is selling at a good price. Here in Nashville a steak that formerly cost twenty-five cents is now costing thirty-five cents. Almost everything the religious publisher buys for himself and family is higher, still the price of his paper is the same. He might be able to stand this without great inconvenience if he had been making great sums of money on his publication at old prices; but facts and past experience show to the contrary. Running a religious journal is not a lucrative business. None of us would publish a paper in the advocacy of truth if we expected to get rich thereby. Men prompted by a desire to do good and to extend the cause of Jesus Christ may enter such a work. Our object in living is not simply to make money. Every man should desire to make the world better from his having lived in it, and the publisher of a religious paper should especially strive to appreciate the truth of this scripture: "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." (1 Tim. 6: 6-10.) The man who lives simply to make money must think meanly of himself. He is prostituting his talents. When the devil suggested to Jesus to make the stones into bread to feed himself, Jesus would not entertain the proposition for one moment. Such prostitution—all a man's talents and energies given simply to feeding self! Better heed the admonition of Paul: "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." When any man turns away from that calling in which he can accomplish the most good to a more lucrative position, he is prostituting his talents and doing the very thing the devil tempted Jesus to do.

It is a mistake to imagine that the religious publishing business is a lucrative one. Still every reli-

gious paper has some few subscribers who are never satisfied, who complain that the paper is too high. Some have offered to take the Gospel Advocate at one dollar per year who will not take it at one dollar and fifty cents per year. Now, we believe if we could let them have the paper at one dollar per year, it would not be long until they would want it at fifty cents per year. But it takes a very little good reading to satisfy some. It seems that the least they get, the better satisfied they are. Such prefer to read the political gossip and sensational trash of the day. They delight to feed on the reports of the foulest murders and blackest crimes that curse our land. Seemingly they place a higher value on this than on good, pure, and wholesome reading; for when asked to subscribe for the religious weekly, at once the cry is heard: "Too high!" It should be as cheap as the political weekly." They forget that the political weekly is printed on the same type as the daily, which has already been paid for, and that the paper is much cheaper than that used in religious journals. With our type paid for, and the paper costing much less, we could better afford to publish the Gospel Advocate for one dollar than at one dollar and fifty cents.

It would be suicidal to reduce the price of the Gospel Advocate to one dollar per year. The expense of publishing the paper is greater than ever before. As already stated, the blank paper is higher; besides, we are giving our readers more reading matter and fewer advertisements than ever before. For advertising we are receiving much less cash than we have for years. When I began work with the paper, over fifteen years ago, the paper carried some seven pages of advertisements, while now there are three, perhaps a little over, on an average. Merchants travel men more than in years gone by, so they do not advertise in papers so much. Thus it will be seen, as our expenses are greatly increased and our receipts must be less, it would not be wise to reduce the subscription price. The paper has never made great profits. Some years it has lost money, and some it has shown only a slight profit. If our list would be increased about three times what it is now, by reducing to one dollar, we would then be able to stand the reduction. It costs as much to set the type for one paper as for one hundred thousand copies. We did not find that our list was increased any when we reduced the paper from two dollars to one dollar and fifty cents.

In view of these facts, we believe that all our subscribers will agree with us in saying we cannot reduce the price of the paper. A wiser and safer policy would be to advance the price, as nearly everything else has advanced.

But some think that we reduce the price of the paper when we send them a Bible as a premium. This is a mistake. We buy these Bibles in large quantities at wholesale prices and make the saving to our subscriber on the Bible, and not on the paper. We give him nearly all the profit which he would have to pay other dealers. When a brother gives his time and labor to work up subscribers for us we compensate him for that labor by giving him a good Bible. It is not intended as a reduction in the price of the paper, for the subscriber is required to pay one dollar and fifty cents, as all other subscribers.

If the Gospel Advocate is contending for God's eternal truth and you love that truth, we would certainly appreciate your cooperation in this blessed work. This world, with all its beauty and glory, will soon fade from our view, but the truth shall live forever. J. C. M'QUIDDY.

Queries.

Brother Lipscomb: Please tell in the Gospel Advocate who the ungodly man is.

The godly man is one who lives a godly life; the ungodly man is one who fails to live a godly life. It is generally explained that the sinner is one who makes no pretension to serve God. The ungodly is one who, while professing to serve God, yet fails to live as God directs.

Brother Lipscomb: I thought I would write and see if there is a young preacher, single preferred, that would like to come West. There are so few preachers of the church of Christ in the West. There are about twelve members here and some scattered around, and we need a preacher. We are in a place where he can take a ranch, if he should want one.

If you know of one, please let me know, and I will see what the brethren will do for him.

Dyer, Wash.

D. TIERNEY.

Brother Lipscomb: I love the Gospel Advocate next to the Bible and hope you may live long to publish the good sermons that you are publishing; that is all the preaching that we have now. If you know of any preacher that wants a location, send him to Pinkney, Tenn., to look around. It might please one to stop with us a while. We want a sound gospel preacher. I think he might do some good here. We are few in number and need some one to help us. We will do all we can to help him in the way of support. We know our duty and are willing to do it. ELITIA WELCH.

Pinkney, Tenn.

Brother Sewell: I desire to ask you some questions about the missionary work, as I am very much troubled over the matter. We have some brethren here who say there is not a specific rule in the Bible as to how to do missionary work. They say we have got a command to do the work, but the Bible does not say fully how to do it. They say we then have to use our best judgment when it says do a thing and does not tell how to do it. Now, I know if there is a way in the Bible how to do missionary work, you can find it. A common mind, as mine, is not able to find it. Please give me chapters and verses how to do missionary work in full. A. C. CARTER.

Wenasoga, Miss.

The trouble in this case is simply in the fact that the people are not satisfied with the New Testament as it is. They want something else, and because that something else that they want is not written there they claim that there is nothing on the subject. This is exactly the trouble in the case. We all know there is no missionary society written in the New Testament. That is perfectly plain. But shall we say that therefore there is no way of spreading the gospel revealed? It is exceedingly rash to say so. Jesus said to the apostles: "Go ye into all the world, and preach the gospel to every creature." This is plain, and it stands on record in the book. Jesus also said, regarding the disciples the apostles made: "Teaching them to observe all things whatsoever I have commanded you." This includes all disciples, all Christians, through all time; hence, includes us to-day, and means we shall go and preach the gospel. This is plain, and is in the New Testament. In this immediate connection there is nothing said about the support of those who go and preach, but elsewhere it is said: "They that preach the gospel shall live of the gospel." We are informed that the church at Philippi sent once and again to Paul's necessities. In another place it is said Paul made tents, and preached, sustaining himself. These things are all laid down in the New Testament, and that is the way the gospel was spread then. So, if anybody wants to sound out the gospel, let him go and preach, as they did; and let some church or churches that know of his going send once and again to his necessities, as we read it in the word of God. That is the way we read it, as done in the days of the apostles; but that simple, earnest, and self-sacrificing way does not suit people now. They want societies and boards to send out preachers, and to pay them for their services. Nothing like this is found in the Bible. The way of spreading the gospel in New Testament times is plain enough to those who are willing to go by it; but those not willing to go by it will never see it, and will still contend there is no way or plan revealed. Such men as these never do as Paul did when a prisoner in Rome—preach to the people in his own hired house. Preachers in these days never think of such a thing, but they will go to the ends of the earth if the board of some rich society will send them and pledge them a support. Let all learn to be satisfied with what is written, and then all is as plain as it needs to be.

Happiness is nothing but that sweet delight which will arise from the harmonious agreement between our wills and the will of God.—Ralph Cudworth.

Obituaries.

[Obituaries are limited to 250 words and signature. Poetry cannot be printed. Obituaries exceeding 250 words will be reduced to the limit, unless accompanied by one cent per word for the excess.—Editors.]

FORRESTER.

The angel of death visited the home of Sam. and Minnie Forrester and took from them their little darling, Georgie Bessie. She was born on May 14, 1898, and died on April 22, 1900, being one year, eleven months, and twenty-two days old. Although her stay on earth was short, it was long enough to cause all who knew her to love her. She was just beginning to learn to talk so all could understand her sweet baby prattle. She was so much company to her father and mother, as she was their only child, the joy and pride of their lives. 'Tis hard—O, so hard—to give her up; but perhaps 'tis better thus, for never again will her poor little body suffer pain, and her soul rests with Him who said: "Of such is the kingdom of heaven." May we all strive to meet little Georgie Bessie where sin, sorrow, and death never enter.

ZONA FORRESTER.

BARBER.

Again has death invaded our young and little flock at this place and robbed us of one of our most earnest and best beloved workers, in the person of Sister E. C. Barber, wife of Brother Samuel Barber, who, after an illness of about ten days, died on April 19, 1900, at the age of thirty years, four months, and two days. Sister Barber came to us from the Palmersville congregation when this church was organized, two years ago, and has been a consistent and valuable member. We shall miss her in the meetings and work of the church, the community will miss her as a member of its society, but it is at the home and on our sorrowing brother and his little boy and girl that the burden bears hardest. May the hope of a family reunion be unto them a source of strength and comfort until its happy consummation.

Boydsville, Ky. J. T. CABE.

COOK.

On October 23, 1899, the death angel visited the home of Brother T. Cook, of Rush Creek congregation, Cannon County, Tenn., and took from him his loving wife, Mary E. Cook. Sister Cook was born on March 11, 1858; became a member of the church of Christ in her eleventh year, and lived a devoted Christian life until the Lord, in his wisdom, saw fit to take her to her reward. When I was called upon to conduct the funeral service I thought of the testimony of the Spirit: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." She labored faithfully as a wife and mother in the cares and toils of her home. She loved and rejoiced in work for the Lord. Sister Cook leaves a husband and four children to mourn her absence. These have our prayers and should ever have the fellowship in brotherly love of all who know them. W. T. TRACY.

Woodbury, Tenn.

STEVENS.

David Hubbard, only child of John B. and Annie Hubbard Stevens, was born on July 15, 1896, and died on November 22, 1898. For more than

ROYAL

The absolutely pure

BAKING POWDER

ROYAL—the most celebrated of all the baking powders in the world—celebrated for its great leavening strength and purity. It makes your cakes, biscuit, bread, etc., healthful; it assures you against alum and all forms of adulteration that go with the cheap brands.



Alum baking powders are low priced, as alum costs but two cents a pound; but alum is a corrosive poison and it renders the baking powder dangerous to use in food.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

two years this little pilgrim cheered life's way for us, scattering love and joy and sweet content, but soon growing weary, he put by his playthings and laid him down to rest. Who can estimate the influence of a little child? Jesus said: "Whoso shall receive one such little child in my name receiveth me." Doubtless he thought of his own childhood and the consecrated pair who received him as the gift of God; and we, too, may be sure that with every babe that is welcomed in the name of Jesus we have both the Father and the Son to dwell with us. Brother and Sister Stevens will be nobler and better all their lives for the presence of this little child in their home, for to those who have loved and lost a child, all children are sacred. In the bright hereafter little Hubbard will be glad to know that his influence, through the Lord Jesus, prompted his bereaved father and mother to care for some homeless and friendless child, and to other deeds of self-sacrifice and devotion.

NELLIE P. SEWELL.

WARD.

Sister Jennie Ward, the wedded companion of Mr. Willis Ward, of Cooper, Tex., and the daughter of Brother F. G. and Sister M. A. Cross, sweetly fell asleep in the arms of Jesus on May 7, 1900; aged thirty-one years, three months, and sixteen days. She was born on February 21, 1869; married on June 14, 1900; and, in the language of her devoted husband, "has ever been a true, devoted wife and Christian lady." Sister Ward obeyed the gospel of our Lord and Savior Jesus Christ in her seventeenth year,

and lived a consistent Christian life until her Father called her home. In her fourteenth year she became afflicted with a disease peculiar to her sex and lived a life of pain and anxiety for relief. For five long years she was confined to her bed, and was finally taken to St. Joseph's Infirmary. On the twenty-eighth day after her arrival there a surgical operation was performed on her and she died of blood poison resulting therefrom. On account of Sister Ward's consistent Christian life and suffering, she begat a profound sympathy from husband, relatives, and acquaintances, who now elect her to a place where there is no more pain and death. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Commerce, Tex. H. C. BOOTH.

GIDDENS.

Brother E. P. Giddens, of Knox Point, Bossier Parish, La., was hurt while working with some cattle and died two days later—on April 9, 1900. He was born in Jackson County, Ga., on December 28, 1837; moved to Claiborne Parish, La., in 1867, and to Bossier Parish in 1887. He obeyed the gospel about 1874, and immediately began preaching the word; but owing to the ill health of his companion, he abandoned that work for a while. Later, he began the good work again and preached in destitute fields in Northwest Louisiana, as he had opportunity, and almost at his own expense. He would work on his little farm until he could spare the time, and then get on his horse and go to

some place to tell sinners of the Savior of souls, and many times to places where we had no church. Eternity alone can reveal the good he has done. Many a time has the writer been edified by sweet association with that man of God. He was kind, gentle, and benevolent, always ready to help the needy. Words of sympathy are as empty sounds to the aged Christian companion and the son and daughter he leaves behind; but we can exhort them to press onward and ere many more fleeting years shall pass they can find rest and peace in that sweet home of the soul, in the bright beyond.

H. H. MONTGOMERY.

Plain Dealing, La.

ROACH.

Brother John R. Roach was born in North Carolina on October 16, 1845. In his early life his father moved and located in Mississippi. He was married on August 31, 1865, to Catherine Jernegan. To them were born ten children, seven of whom are living and mourn with their mother the untimely death of an affectionate father, a faithful, devoted, and loving husband. Brother Roach was reared under Methodist teaching, and became a member of the Methodist Church while young in years; but after developing into manhood and hearing the gospel as preached by W. B. Lauderdale, Tom Caskey, and others, his investigating mind led him to throw off sectarian shackles and simply be a Christian. He was baptized by Brother Lauderdale about the year 1880. He was ardent in his devotions and zealous in good work. Nearly ten years ago he began the preaching of the gospel in its primitive purity, rigidly adhering to the old Christian motto: "Speak where the Bible speaks, and be silent where the Bible is silent." He strenuously opposed every modern claptrap innovation which in the least was calculated to despoil and mar the peace and unity of the people of God. Brother Roach will be greatly missed in the Bardwell vicinity and its surrounding country. He was kind in disposition and courteous to all. He was specially devoted to his wife and children; therefore his absence makes a vacuum in their hearts which the things of earth can never fill. Yet the bright angel, Hope, points them to a reunion, another meeting, which will know no parting, where a triumphant song will continue throughout the ceaseless ages of eternity. What a consolation! Brother Roach was engaged in the grocery business at Bardwell. On the morning of April 19, 1900, he drove a pair of gentle horses to Ennis for supplies. After having loaded his wagon and while turning in the street to go home the team became frightened and unmanageable, throwing him to the ground, the heavily loaded wagon passing across his body, crushing his ribs and breast-bone, causing death in a few hours. Thus the life of a good man was taken from the earth. V. I. STIRMAN.

After a Day's Hard Work, Take Horsford's Acid Phosphate.

It is a grateful tonic, relieving fatigue and depression so common in midsummer.

Gratitude, in whatever way expressed, is of itself no mean or trifling gift. The sincere word of thanks, the honest smile of pleasure, and the real appreciation of a kindness bring a flow of joy into the heart of the giver which is worth many a material benefit.—Exchange.

Send us a new subscriber.

From Washington

How a Little Boy Was Saved.

Washington, D. C.—“When our boy was about 16 months old he broke out with a rash which was thought to be measles. In a few days he had a swelling on the left side of his neck and it was decided to be mumps. He was given medical attendance for about three weeks when the doctor said it was scrofula and ordered a salve. He wanted to lance the sore, but I would not let him and continued giving him medicine for about four months when the bunch broke in two places and became a running sore. Three doctors said it was scrofula and each ordered a blood medicine. A neighbor told me of a case somewhat like our baby's which was cured by Hood's Sarsaparilla. I decided to give it to my boy and in a short while his health improved and his neck healed so nicely that I stopped giving him the medicine. The sore broke out again, however, whereupon I again gave him Hood's Sarsaparilla and its persistent use has accomplished a complete cure. I do not think there will be even a scar left. I cannot speak too highly of Hood's Sarsaparilla and I recommend it everywhere I get a chance.”

MRS. NETTIE CHASE, 47 K St., N. E.

Like Magic.

“A complication of troubles, dyspepsia, chronic catarrh and inflammation of the stomach, rheumatism, etc., made me miserable. Had no appetite until I took Hood's Sarsaparilla, which acted like magic. I am thoroughly cured.” N. B. SEELEY, 1874 West 14th Ave., Denver, Col.

If you have failed to get relief from other remedies try Hood's Sarsaparilla. It cures when all others fail, because it is Peculiar to Itself.

Brother McCaleb's Report for April.

Brother T., Bells, Tenn., 50 cents; Brother T., Bells, Tenn., \$1; Brother B., Alamo, Tenn., \$1; Antioch, Tenn., \$1.10; Dry Fork, Tenn., \$1.10; Miller's Chapel, \$1.25; from churches, by Brother Smith, \$2.50; church of Christ, Salem, Tenn., \$3.99; Brother N., \$2; church of Christ, Dyersburg, Tenn., \$1.50; church of Christ, Halls, Tenn., \$1; church of Christ, Gates, Tenn., \$1.25; church of Christ, Curve, Tenn., \$1.25; Sister M., Gallatin, Tenn., \$5; Brother S., Henning, Tenn., \$5; A Sister, Henning, Tenn., 50 cents; Mr. W., \$5; church of Christ, Ripley, Tenn., \$2; other churches, by Brother Smith, \$3.35; church of Christ, Jackson, Tenn., \$5.20; and Brother and Sister F., Henderson, Tenn., \$1. Total for the month, \$47.50.

It will be noted that Brother T. A. Smith and myself have been laboring together during the month of April and up to May 2. The above amounts do not include offerings the churches made to him, save such as are indicated. Brother Smith hauled me around over the country for a month at his own charges. We divided the offerings, half and half, between us, save the last week, when he gave \$8.32 in my favor.

We decided to set apart the offerings of the churches during the second week of April for the suffering in India. The following are the amounts received: Church of Christ, Crockett Mills, Tenn., \$12.36; Bethel, Tenn., \$3.85; Bethany, Tenn., \$2.45; Trenton, Tenn., 35 cents; Laura M., 50 cents; church of Christ, Dyer, Tenn., \$1.75; Brother S., \$1; Brother and Sister W., \$3; LeMalsamac, 50 cents; Union City, Tenn., \$3.67. Whole amount for the week, \$29.43. In addition, we have received up to date (May 4), for the same purpose, the following amounts: Sister M., Gallatin, Tenn., \$10; Sister R., Gallatin, Tenn., \$2; church of Christ,

Horse Cave, Ky., \$5; Brother S., 57 cents; Sister P., Coldwater, Miss., \$1; A Sister, \$1; A Sister, Spencer, Tenn., \$2; Mrs. G. and daughters, \$3; church of Christ, Rocky Spring, Ala., \$2.80; “Yours in Christ,” Fosterville, Tenn., \$1; church of Christ, Hess, O. T., \$1.70; church of Christ, Beech Bethany, Clay County, Tenn., \$2.50; P. E. S., Weimar, Tex., \$2; church of Christ, Valdosta, Ga., \$14.72; church of Christ, Allensville, Ky., \$12.77; John C. L., \$1; J. C. A., Grant, I. T., 50 cents; Mrs. B. D. J., Elkton, Ky., \$25; church of Christ, South Bolinger, Tex., \$5; church of Christ, Bear Creek, Tenn., \$4; J. B. K., Irby, Tenn., \$3; Brother H., California, \$4; and Sister W., by Brother Klingman, 50 cents. Total amount to date (May 4), \$134.49.

We have forwarded of this amount to India as follows (less cost of sending): W. E. Rambo, Damoh, C. P., India, \$25.71; M. D. Adams, Bilaspur, C. P., India, \$49.99; and Dr. C. C. Drummond, Hurda, C. P., India, \$49.99.

All these are missionaries of one of the mission boards operating in India (the Foreign Christian Missionary Society); but, as we know of none that are laboring there independent of denominational affiliations, this is the only door open to us at present. Money could be sent to the government officials for distribution, but my experience in Japan teaches me that the most reliable parties in a case of relieving the distressed are the missionaries. I am personally acquainted with one of them, being a classmate. Of the three mentioned, one from that mission, now in America, says: “Our mission stations are all in the heart of the famine district, but some are affected more than others. Of the missionaries you mention—W. E. Rambo, C. C. Drummond, and M. D. Adams—the famine is equally severe in all their stations, from all we can hear. Money is sorely needed to help people that are starving, and all money sent for that purpose is expended under the direct supervision of the missionary.”

Accompanying the amount I have also sent letters asking the respective missionaries to send statements concerning the distribution of the money, the severity of the famine, and so on, which will be published in due time.

I feel very grateful for this liberal and hearty response of the brethren, and will forward again soon.

Louisville, Ky. J. M. McCALEB.
P.S. Brethren who still desire to send offerings can do so through me or send directly to the above parties.
J. M. McC.

Things with the Lord.

“One day is with the Lord as a thousand years, and a thousand years as one day.” (2 Pet. 3: 8.)
“One day . . . as a thousand years.” This would mean that the Lord can look into the incidents of one minute as if it were nearly one whole year transpiring. Things cannot take place too fast for him to take complete cognizance of them.

He is able to look after the delicate organism of the smallest insect as perfectly as though it were as large as an elephant. Into a spider the size of a pin head he puts enough brains, industry, and will power to weave a web with geometrical precision.

“A thousand years as one day.” In this sense a life of sixty years would be about an hour and a half to the Lord. His supervision of the children of Israel while they were four hundred years in Egyptian bondage would be like our managing some work of about nine hours' duration. His care of the world since Adam has taken up about a week of his time. The six days in which he was creating the heavens and the earth may have been this kind of days. However, this is immaterial, since it is the greatest of foolishness to work after something of no benefit to us. We can well afford to believe every word of a being like he is. If we could look into the heavens with the astronomical eye, we would at once perceive that the whole earth and the time it has run are as a sand on the seashore. The heavens are so great that there is room for millions of worlds like ours, and then not begin to occupy the space. The beauty of God's handiwork and the appalling magnitude of the heavens are enough to make a man determine to trust the Lord, though he slay him. No wonder we cannot conceive of the glories of heaven!

God forbid that we love this world or the praise of men, but chastise us every day if it is necessary to bring us safely to the heavenly mansions! “For what shall it profit a man, if he shall gain the whole world, and lose his own soul?” J. G. ORSBORN.

DO YOU GET UP WITH A LAME BACK?

Kidney Trouble Makes You Miserable.

Almost everybody who reads the newspapers is sure to know of the wonderful cures made by Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy.

It is the great medical triumph of the nineteenth century; discovered after years of scientific research by Dr. Kilmer, the eminent kidney and bladder specialist, and is wonderfully successful in promptly curing lame back, kidney, bladder, uric acid troubles and Bright's Disease, which is the worst form of kidney trouble.

Dr. Kilmer's Swamp-Root is not recommended for everything but if you have kidney, liver or bladder trouble it will be found just the remedy you need. It has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief and has proved so successful in every case that a special arrangement has been made by which all readers of this paper who have not already tried it, may have a sample bottle sent free by mail, also a book telling more about Swamp-Root and how to find out if you have kidney or bladder trouble. When writing mention reading this generous offer in this paper and send your address to Dr. Kilmer & Co., Birmingham, N. Y. The regular fifty cent and dollar sizes are sold by all good druggists.



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Write to Cincinnati Bell Foundry Co., Cincinnati, O.
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Easy to take, easy to operate—

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General News.

The bill appropriating \$70,000 for a public building at Florence, Ala., was passed by the Senate.

The plant of the Macon (Ga.) Agricultural Company was destroyed by fire. Loss, fifty thousand dollars.

The British army have been successful in South Africa and are now in possession of much of the Transvaal country.

Representative George B. McClellan, son of General McClellan, of the Civil War, is announced as a candidate for the Vice Presidency on the Democratic ticket.

The Weather Office records in Chicago show that April 25 has been clear in that city for twenty-five years past, not a drop of rain having fallen there on that day since 1875.

The United States Fish Commission has shipped seven hundred thousand shad eggs to Ireland, where there will be an effort made to propagate the fish in the river Shannon.

The State Department has met the issue raised by the coming to Washington of the Boer delegation by declining to interfere in behalf of the South African republics in the present struggle.

United States Minister Loomis, at Caracas, has cabled the Department of State that an official census just taken fixes the population of Venezuela at two million two hundred and twenty-three thousand five hundred and twenty-seven persons.

There is no change in the strike situation in St. Louis. Rioting and bloodshed mark each day's record. No effort is made to run cars at night. It is said there is no prospect of a settlement of differences between the transit company and the union.

The Methodist Episcopal Conference elected two bishops, abolished the time limit of service at one church or circuit; passed a law admitting lay members, including women, to the Conference; and refused to abolish the article condemning amusements.

A New York dealer recently received a consignment of lumber which is said to be the first ever shipped to the United States from Manilla. The wood was mahogany of the finest quality, and was sold to a firm of piano manufacturers to be made into piano cases.

The Associated Jewish Charities, of Chicago, have abolished all balls, fairs, and charity bazaars, as methods of raising money. They have resolved to give of their means, according to their ability, and promise that their philanthropies shall not suffer by the change.

Hiram Cronk, of Dunn Brook, Oneida County, N. Y., is said to be the sole survivor of the War of 1812 on the pension rolls of the United States. Mr. Cronk is one hundred years old and was under fifteen years of age when he enlisted with his father and brothers.

The Governor of Indiana refused to issue an order for the return of Finley, indicted as accessory to the murder of Goebel, on a requisition of Governor Beckham, of Kentucky. Former

Governor Taylor, of Kentucky, is in Indiana to avoid arrest on the same charge.

Twenty-two miners—ten white men and twelve negroes—lost their lives in an explosion at the Cumnock coal mines, Chatham County, N. C. The explosion occurred at 4:30 o'clock in the afternoon; and is supposed to have been caused by a broken gauze in a safety lamp.

The amount of the defalcation in Havana post office is said to be more than \$100,000. W. H. Reeves, Deputy Auditor of the island, made a confession and gave up \$4,500 given to him by C. F. W. Neely, the arrested financial agent of posts, to perform certain services the day he left.

Price, McCormick & Co., one of the largest brokerage houses in New York, has failed, with liabilities estimated at \$13,000,000. The firm is a member of the Stock, Cotton, and Produce Exchanges and of the Chicago Stock Exchange, and has branch offices in about thirty cities throughout the United States.

The manager of a company which operates many cotton factories in Japan said a few days ago, while making inquiries in New Orleans, that his company had decided to buy during the coming twelve months not less than one million bales of American cotton, which will be shipped to Japan from that city.

An English school board has prepared a circular on the evils of cigarette smoking, which is to be distributed among the parents of the school children. It points out that smoking by boys impairs the eyesight and upsets and stunts growth. Local doctors are to be asked to go to the schools and address the boys on the evils of smoking.

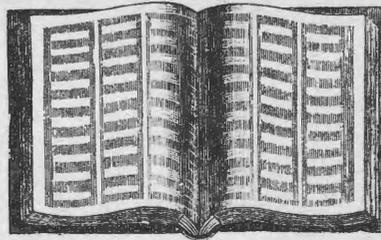
The Baldwin Locomotive Works have received from the Egyptian Government an order for twenty locomotives, to be used on the Egyptian railroads. The Egyptian Government explains to inquiring persons in England that it can obtain locomotives in this country at lower prices and in less time than elsewhere.

The largest smokestacks which have ever been manufactured in the United States are now being built in St. Louis. They will be seventy feet in circumference at the base and gradually taper to forty feet in circumference at the top. They will be two hundred feet high and will cost about twenty thousand dollars apiece.

Unsatisfactory reports of the wheat crop were received from the following Tennessee Counties: Hancock, Monroe, Jefferson, Sequatchie, Cocke, Claiborne, Rutherford, and Coffee. The farmers in East Tennessee and Middle Tennessee will suffer. As yet all reports from West Tennessee have been satisfactory, and it is believed the crop in that section will escape the fly.

After a spirited debate, the Senate, by the decisive vote of thirty-two to sixteen, laid on the table the whole proposition relating to the transportation of mail by the pneumatic tube system. An effort was made to secure the adoption of an amendment to appropriate two hundred and twenty-five thousand dollars to carry out existing contracts for the service in New York, Brooklyn, Boston, and Philadelphia, but no action was taken upon it.

The United States Supreme Court has finally decided the Kentucky governorship case in favor of Governor Beckham, dismissing the writ of error from the Kentucky Court of Appeals.



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A great favorite, and bids fair to supersede all other scrapbooks. Its advantages are manifold. All who keep scraps should have one. No paste or mucilage needed. Pages already gummed. Buy one and paste your scraps in it. Sent, by mail, postpaid, on receipt of price.

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GOSPEL ADVOCATE PUBLISHING COMPANY,

Nashville, Tenn.

The opinion was handed down by Chief Justice Fuller, and a vigorous dissenting opinion was delivered by Justice Harlan. Justice Brewer, Justice Brown, and Justice McKenna also dissented from portions of the opinion. Beckham is now acknowledged as Governor of Kentucky.

The fiscal year 1900 continues to break all records in the matter of exportations. April is an example of this fact. The total exports in April, as just announced by the Treasury Bureau of Statistics, are \$118,926,507, which is twenty million dollars more than in any preceding year, thirty million dollars more than in April of last year, and double that of April, 1893. Never before has April, which is usually a light export month, reached the one-hundred-million-dollar mark.

The immense smokestack of the Merrimack Mills, at Huntsville, Ala., has been completed, after four months' work. The stack is probably the largest in Alabama, standing two hundred feet high. It is designed to furnish draught for four mills of twenty-five thousand spindles each, the size of the present Merrimack Mill. The big reservoir of the company on Russell Hill is nearing completion. The reservoir was blasted out of solid rock and will hold one million gallons of water.

The reports as to the conditions of the Tennessee wheat crop continue to pour in at the office of Commissioner of Agriculture Paine. Captain Paine states that reports indicate a loss of at least fifty per cent of the wheat crop over East Tennessee and Middle Tennessee, while in certain localities the farmers have plowed up their fields and planted corn instead. The damaging Hessian fly has not, so far as known, reached the wheat fields of West Tennessee.

The Department of State warns the public against the swindling advertisements and other publications of schemers relating to pretended estates in England, and cautions the people against remitting money in view of such advertisements to any strangers under any circumstances. Upon inquiry at the State Department it is learned that there are no great estates unclaimed in England. It is also said at the State Department that there are no large deposits awaiting claimants in the Bank of England.

The announcement will be made to the United Confederate Veterans at

their Louisville reunion this week that the Confederate memorial, a magnificent museum for perpetuating the history of the lost cause, its relics and memories, is now an assured fact. When Charles Broadway Rouss, of New York, offered one hundred thousand dollars to be used in erecting such a memorial, it was with the understanding that another one hundred thousand dollars was to be raised by the United Confederate Veterans. The work of getting together this additional one hundred thousand dollars was placed in the hands of former Lieut. Gov. John C. Underwood, of Kentucky, and at the meeting of the trustees of the memorial fund in Louisville, he will announce the welcome fact that he has not only raised the additional one hundred thousand dollars, but twenty-three thousand dollars more than that. Governor Underwood has notified Mr. Rouss of his success in collecting the additional money, and has been instructed by the New York millionaire to draw on him for the original donation of one hundred thousand dollars.

Asheville, N. C.

Few regions have been more richly endowed by nature than that famous section of Western North Carolina, poetically termed "The Land of the Sky." It has a climate so dry and health giving that it has become known the world over as a natural sanitarium for the cure of all troubles of a pulmonary or bronchial nature.

Asheville, the center of this beautiful mountain-hemmed plateau, is the highest city east of Denver, Col., and is a busy, thriving place of twelve thousand inhabitants, with all the modernisms of city life. The city lies just at the point where the beautiful French Broad and Swannanoa Rivers join their crystal waters.

Within the city or in its suburbs many people of wealth have built beautiful and expensive homes, the most notable among them being the chateau of Mr. George W. Vanderbilt, which, with its great estate, has cost upward of four million dollars.

Asheville is an all-the-year resort, for the great mountains protect it in the winter from the cold winds, and its summer climate is made delightful because of its altitude.

For descriptive matter of Asheville and vicinity, call on any Southern Railway agent, or write Mr. C. A. Bencoter, A. G. P. A., Chattanooga, Tenn.

The Famine in India.

"The Interdenominational Committee of Missionaries, on which Methodists, Baptists, Congregationalists, Presbyterians, Disciples, and Friends are all represented, will take charge of any funds forwarded; and being in India, with perfect knowledge of the needs of the various localities, will intelligently distribute all gifts. Bishop M. Thoburn is president of the committee and Rev. E. S. Hume, the American Board's missionary at Bombay, is secretary. This organization will be of immense service, because it will insure the money going to the districts which most need it, and will prevent gifts being duplicated. The care and faithfulness displayed by its members in 1897 (when \$189,000 and ninety thousand bushels of grain were sent to them for distribution) is a pledge of like fidelity now. No charge or deduction is made for expenses of distribution, the missionary committee giving their services freely, as they did in the former famine. Contributors may therefore rest assured that every cent given to feed the starving people will be applied to the purpose for which it is given. Our readers may forward money direct to Mr. F. H. Wiggin, treasurer of the American Board, Boston, stating that the sums sent are 'to be used by the Interdenominational Missionary Famine Relief Committee of which Edward S. Hume, of Bombay, is secretary.'

The above is taken from the Christian, published at Boston. I have no doubt the committee mentioned is perfectly reliable and will use the means put into its hands as indicated, for the relief of the suffering in India. I might suggest further that money could be sent, without the mediation at Boston, direct to Edward S. Hume, Bombay, India, with safety, and it would be faithfully distributed. Also of the "Disciples" there are three missionaries right in the midst of the famine-stricken district (it is said to cover an area of fifty million of people) that are engaged personally in relieving the suffering. Their names and addresses are as follows: W. E. Rambo, Dumoh, C. P., India; M. D. Adams, Bilaspur, C. P., India; and Dr. C. C. Drummond, Hurda, C. P., India. Money can be sent by New York bank note or by international money order. The latter is preferable.

There are some things that, in the present situation, are unsatisfactory, inasmuch as all the parties named are denominationally affiliated. It would be better to send "to the elders of the church" in India if such were there; but as yet I have heard of none. But on the principle that I would throw a rope to a Baptist, Methodist, Disciple, Catholic, Buddhist—anybody engaged in rescuing unfortunates from a burning house—I feel it our duty to throw the rope of financial aid to save the famishing millions of India. If we do not want the various "missions" represented there to make their ministrations in saving the body an occasion for leading souls into denominational channels, the best way to prevent it is to send laborers there who will preach a full gospel and leave believers where the New Testament leaves them. While we are giving liberally of our means to save natural life, ought we not also to give of our sons and daughters to save the soul? I am glad that many are so liberally responding to the one; I should also be glad to see many respond to the latter.

So long as the famine continues I will continue to forward offerings

sent me. Any one, however, can send directly to India to such parties as are mentioned above as well as I can. It takes five cents to send a letter there, instead of two cents.

Louisville, Ky. J. M. M'CALEB.

Double-minded. No. 4.

"A double-minded man is unstable in all his ways." (James 1: 8.)

We cannot, with success, divide our affections; neither can we, with good results, divide our manifestations or expressions of them. What would you think of one who professed to belong to the church of the New Testament who would work and worship one week with the Methodist denomination, the next week with the Baptist denomination, and the next week with the Catholics; then Presbyterians, United Brethren, Congregationalists, Episcopalians, etc., clear round the denominational circle?

Such a person would be of very, very little use or benefit to any one of these bodies, on account of division of love, time, energy, influence, and money. He is a double-minded man and is unstable in all his ways. His double-mindedness is readily apparent in his manner of life; but, even granting, as above, that the various denominations constitute the church of the New Testament (which I do not believe), this man's life would contribute more to the church if he would work in one of the denominations, devoting his heart, time, energy, influence, and money to it, than if he would work with and support each successively. This argues that one denomination would be better for man, in work and worship, than a dozen.

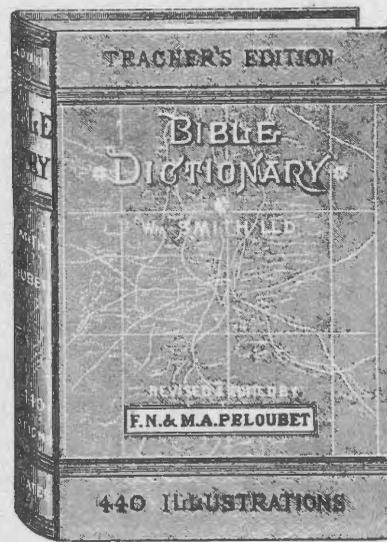
Again: Suppose we say that these various denominations as such are no part of the New Testament church and do not constitute it. This we sustain by saying that the church of Christ, as set forth in the New Testament, never was a denomination, never was composed of denominations. Its members were a unit in faith or doctrine, polity and work, and worship. The various denominations in the religious world to-day are not a unit in doctrine, polity, and practice, and therefore do not constitute the church of Christ as set forth in the New Testament.

This conclusion being true, then when the man in the above illustration was working and worshipping, first in one of the denominations and then in another until he completed the denominational circle, was not working and worshipping in the New Testament church, but in something outside of it. From this we draw the conclusion that one institution is better for man, in work and worship, than a dozen.

We have now shown, first, that even if all the denominations were right and constituted the church of the New Testament, it would be better for a man to select some one church and devote all his time, energy, influence, and money to it than to attempt to work and worship in each, successively, because he would accomplish more; second, that the various denominations not being parts of, or constituting, the true church, one working or worshipping in one of them is not working in the New Testament church.

Denominationalism is not wrong simply because we cannot accomplish as much by dividing our time and powers among the denominations, but also because it does not constitute the New Testament church.

But many disciples are double-minded in that they divide their time and



Smith's Bible Dictionary

comprising its antiquities, biographies, geography, natural history, and literature, with the latest researches and references to the Revised Version of the New Testament. Over 800 pages, 8 colored maps, and 440 illustrations. A valuable work of reference. "The chronological tables are very full and are very carefully arranged, a harmony of the Gospels and an outline of the 'Apostles and Their History' being added." Price, \$2, by mail, postpaid.

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NASHVILLE, TENN.

energies between the church and societies, just as the man in our illustration divided his time and powers between what he supposed to be the true church and the denominations. If he can accomplish more by working in one denomination, then we can accomplish more in one organization; but, granting that all the modern religious societies are in the church and constitute it, then, as we have shown before, we should select some one and give it all our time, energy, influence, and money, and in so doing we would be doing more good than we would be doing in trying to work in all of them. Are the society churches ready to act on this basis? I trust not. But the various societies—such as Missionary Society, Christian Endeavor Society, Ladies' Aid Society, Women's Board of Missions, etc.—are no part of and do not constitute the New Testament church, for we know that in the apostles' time the church was perfect and had none of these societies. Therefore, one can work in any one or all of them and not work in the New Testament church. They accomplish certain things by this labor that are beneficial; but, not having been accomplished by and in the church, these things will not procure for them heavenly recognition or reward.

Let us not be double-minded in these matters. Are these Missionary Societies, Christian Endeavor Societies, and Ladies' Aid Societies better than the church? Can you accomplish more in them than in the church? If so, then the church is worse than a human institution and weaker than creations of finite mind. Are you willing to accept such conclusions? If not, then why should we give them our time, energy, influence, and money?

Have you love in your heart, give it to Christ and the church; have you time, devote it to the church; have you influence, throw it all with the church; have you money, give it to the church. Be not double-minded, unstable in all your ways.

Fayette City, Pa. T. E. WINTER.

Summer Resorts.

Many delightful summer resorts are situated on and reached via Southern Railway. Whether one desires the seaside or the mountain, the fashionable hotels or country homes, they can be reached via this magnificent highway of travel.

Asheville, N. C.; Hot Springs, N. C.; Hale Springs, Tenn.; Roan Mountain, Tenn.; and the mountain resorts of East Tennessee and Western North Carolina—"The Land of the Sky;" Tate Springs, Tenn.; Oliver Springs, Tenn.; Lookout Mountain, Tenn.; Monte Sano, Huntsville, Ala.; Lithia Springs, Ga.; and various Virginia

springs; also the seashore resorts, are reached by the Southern Railway on convenient schedules and at very low rates.

The Southern Railway has issued a handsome folder, entitled, "Summer Homes and Resorts," descriptive of nearly one thousand summer resorts, hotels, and boarding houses, including information regarding rates for board at the different places.

Write to C. A. Bensecoter, A. G. P. A., Chattanooga, Tenn., for a copy of this folder.

For the first time since the rebellion the House has passed a measure to pay Confederate soldiers for losses growing out of the Civil War. It was a bill introduced by Mr. Cox, of Tennessee, to pay the Confederate soldiers who surrendered at Appomattox Court-house for the loss of horses and other personal effects taken from them in violation of Lee's capitulation to Grant, by which officers and men of Lee's army were allowed to retain their baggage, side arms, and horses. The bill originally carried \$200,000, but the specific sum was stricken out, and the appropriation was made indefinite. The bill was passed out of its order as a special compliment to Mr. Cox, who, after ten years' service in the House, is to retire at the end of the present year.

"The Land of the Sky."

In Western North Carolina, between the Blue Ridge on the east and the Alleghanies on the west, in the beautiful valley of the French Broad, two thousand feet above the sea, lies Asheville, beautiful, picturesque, and world-famed as one of the most pleasant resorts in America. It is a land of bright skies and incomparable climate, whose praises have been sung by poets and whose beauties of stream, valley, and mountain height have furnished subject and inspiration for the painter's brush. This is truly "The Land of the Sky," and there is perhaps no more beautiful region on the continent to attract pleasure tourists or health seekers. Convenient schedules and very low rates to Asheville, via Southern Railway.

WATCH AND CHAIN FOR ONE DAY'S WORK.

Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling 14 doz. Packages of Blaine at 10 cents each. Send your full address by return mail and we will forward the Blaine, post-paid, and a large Premium List. No money required. **BLAINE CO.** Box 3, Concord Junction, Mass.

"Letters and Sermons of T. B. Larimore," edited by his old friend and pupil, F. D. Srygley, will be sure to be a popular book and do great good. Send in your orders now, and books will be sent you as soon as ready for delivery.

A Visit to Florida.

I intended to write a report of my trip to Florida some weeks ago, but my engagement to visit the churches with Brother McCaleb came up just after I reached home; hence, I have not had time. I have been going day and night since my return, and sickness in my father's family and the death of my dear father, which occurred on April 16, 1900—all three causes have delayed this report.

I left home on January 15, 1900, and made a direct trip to Leesburg, my stopping place for several weeks. There were once fifteen or twenty disciples in and around Lesburg, but they have all gone to the denominations except three or four. I preached three times while there in the Presbyterian and Baptist meetinghouses. Some came up that had once been members of the church of Christ, expressing their appreciation of the preaching, saying they had joined the Methodist Church because there was no church of Christ there, having been taught by the society brethren that one church was as good as another; that if they had faith, repentance, and baptism, the all-sufficient things, as they thought, they did not need to follow the Bible any further. This is easily done by mixing in the societies composed of the various religious organizations of to-day. This evil can only be overcome by abolishing all human machinery.

I went from Leesburg to Tampa, and from there to St. Petersburg. I found a number who were once disciples of Christ. Quite a number had gone into the Congregational Church and they had combined with the Presbyterians and hired a Presbyterian preacher to preach for them; the balance were meeting in the Methodist Episcopal Church in the afternoon. I preached there once and visited among them. Some were in favor of human societies, some were not, and those who favored those things had never known anything else. They were at peace among themselves and seemed willing to be taught. I believe a faithful preacher, true to God's truth, would do them a great deal of good. A committee was appointed the day I was there to purchase a lot to build a meetinghouse on. St. Petersburg is a nice town of about two thousand inhabitants, full of energy. I learned at Tampa there were a few disciples there of the digressive order, doing absolutely nothing.

Before I went on this trip I had received several letters from Brother Bowers, of Bartow, inviting me there to hold a meeting, saying they had a church house there, but the society brethren had control of it, but he thought they would let us have the house to hold the meeting in; but when the question came up before the church the digressives inquired as to who I was, and, being informed that I preached along the same line that John R. Williams preached (he having held a meeting there the year before), they unanimously decided I could not preach in the house. They were in trouble over the innovations before Brother Williams went there, and he showed the plain road to peace and prosperity to them in his preaching. The friends of the truth were so anxious for peace they asked Brother Williams to write out an article, stating it just as he had preached it. He taught that nothing should be introduced or contended for in the worship that was not plainly taught in the New Testament.

A number agreed to this statement. There was a woman appointed by the society to lead in the worship. When

she saw the statement she said at once: "This will not do, because the organ goes out; the Missionary Society, the Christian Endeavor Society, the Ladies' Aid Society, Sewing Society—all our societies go. The sacrifice will be too great; we cannot do it." She influenced two or three men to stand with her. The difficulties increased and the faithful to God's truth could not meet and worship with them. Brother Bowers sent to Nashville for a tent; it was put up about March 1, 1900. I preached over two weeks and urged everybody to take a firm stand for the Bible as the infallible and only rule of faith and practice. The meeting was fairly well attended. It was said by many that more men attended this meeting than were ever seen before at a church service in Bartow. Thirteen took the stand upon the Bible. A congregation was set in order, they rented a hall to meet in, and went to work. We negotiated with the Baptists for a meetinghouse. I have since had a letter from Sister Bowers saying they had bought the house, were meeting in it regularly every Lord's day, and that a good deal of zeal was being manifested, especially by the young men.

I made my home with Brother Bowers. He and his good wife made my stay just as pleasant as they possibly could, and their home is an ideal Christian home. The father, mother, and children are all controlled by the Spirit of Christ, loving and helping each other; not keeping all the good for themselves, but shedding its radiance in the homes and lives around them. The greatest need of to-day is wise parents to guide the children in the right way. I visited other homes in the town and everywhere I met the greatest kindness and Christian love.

This little band of disciples is anxious for a young preacher to come among them, to live and labor with them. I am sure he would be made stronger spiritually and could do a



"A Bit Shaky."

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great deal of good. The brethren would do all they could for him. They demand that he shall be loyal to God's truth, and not come as a hired pastor, but one willing to work with his hands, if necessary, for his own necessities. T. A. SMITH. Chestnut Bluff, Tenn.

The race of mankind would perish did they cease to help each other. We cannot exist without mutual help. All, therefore, that need aid have a right to ask it from their fellow-men, and no one who has the power of granting it can refuse without guilt.—Boys' Lantern.

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Kansas Notes.

Brother B. F. Rhodes is at Strong City in a meeting. Success to all concerned.

I was called on Lord's day morning, not long since, to attend the funeral of Brother "Danny" Hukle, of Hukle, Kan. The dread disease, consumption, sapped the life of this young brother, who was delivered from his suffering on May 5, 1900. He was twenty-seven years old. He had been afflicted for several years, but was patient and realized that he must go. He was faithful to the Master who suffered that he might live on the other side of the dark river. His father, one sister, two brothers, and a kind step-mother mourn his departure. This life's fitful scene is over with him; shadows have changed to sunshine; the cross has been exchanged for a crown; and earthly and transitory things have changed to heavenly and enduring ones.

Brother David Demuth and Sister Bertha Trekel were united in the bonds of matrimony on May 6, 1900, at 5 P.M. The writer performed the ceremony.

I have not seen the result of the Methodist Episcopal Conference, recently held in Chicago. I do not know what disposition they made of the dancing, card playing, and theater questions.

The inclination to loosen the reins shows the drift of things. The Methodist Episcopal Church is not what it was once; the sweeping tide of worldliness is having its effect. Are we drifting toward Jerusalem or Babylon?

Dr. Reed, of New York, said: "It should be discretionary with the church members as to whether they engage in these amusements." If it were wrong when those rules were made, it is wrong yet. I am not now discussing the right of the Methodist Episcopal Conference to make rules to govern men, but it is certainly not in harmony with the teaching of the Bible to engage in such things. Such practices as card playing, dancing, and theater going are wrong, and they should be left off, no matter what the Methodist Episcopal Conference says.

**Man's inhumanity to man
Makes countless thousands mourn.**

There is much truth in this statement. Sometimes the more favors bestowed, the less the gratitude expressed. God's love for man should call forth much gratitude from him. Many are grateful, others are not. There is much good in the world yet, much gratitude upon the part of man. We can behold a very dark cloud by viewing the dark side, but there is much brightness on the sunny side. The love of God and the friendship of man are ever before us to help bear the burdens of life. The bright spots in life afford us much pleasure, and

they should overbalance the dark ones with us. If we begin to think that our burdens are heavy, let us look around and see if some others are not bearing much heavier ones. If we will take hold and help them bear their burdens, it will lighten ours. "Bear ye one another's burdens."

D. T. BROADUS.

Belle Plaine, Kan.

Field Gleanings.

I am now in a meeting with the church of Christ at Denton, Tex., with a good attendance and fine attention. The meeting will continue about two weeks yet. There have been five additions to date. We hope for others.

I have just received a letter from Donelton, Tex., saying that Brother Young had just closed a successful meeting there, with eight additions to the church and a general revival among the members. Brother Young has held quite a number of meetings at Donelton and is held in high esteem by the faithful there. Brother Young is a true man of God and a safe teacher.

My meetings for the summer are as follows: Blue Grove, Clay County, Tex., June 8; Una, Miss., June 22; Rienzi, Hill County, Tex., July 6; Rockwood, Coleman County, Tex., July 17 (Brother J. C. White will begin the meeting on July 13 and I will join him on July 16); Italy, Ellis County, Tex., August 10; and Dunn, Tex., August 24. I hope the brethren at all these places will be ready for the meetings, with plenty of good lights, song books, and the meeting well known. I hope and pray for success.

I have recently received a letter from Brother J. R. Bradley, of Alabama, asking some questions relative to the eldership, and especially to the appointment or ordination of elders. Brother Bradley, I know but little, comparatively, with reference to the ordination of elders. I have studied the subject for several years, but must confess that I am not settled in regard to it.

The protracted meeting season is now on, and what will the harvest be?

Brother W. N. Carter has moved to Hepler, Kan., and is devoting his time to the evangelistic work. Brother Carter is "true blue" and the cause of Christ has in Brother Carter a faithful and successful minister. Let the brethren of Kansas and Missouri call him out, for he will do them good. I predict success for Brother Willie, for he is a workman that needeth not to be ashamed.

Brother J. A. Harding is to spend vacation in Texas.

Brother Thomason, of Oklahoma, will spend some time in Texas this summer.

May God's blessings attend the faithful.
J. H. LAWSON.
Denton, Tex.

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PUBLISHERS.

Brother Srygley: The manuscript herewith inclosed does not suit me; and, still, I do not think I can improve it. Thinking of the old Rock Creek home almost paralyzes me—makes me feel like dropping my pen and beginning to tramp back to the past. While trying to write these inclosed pages, your mother, at the breakfast table, with the glow of health and motherly beauty on her rosy face, has been constantly before me. Somehow, I can see her no other place or way. I see her, as we gather around the table, wait for one more a few moments, and she says something sweet, pleasant, or amusing about it, as a smile lights up her pretty, rosy face, and she takes her place. Then, a little later, as she goes to get up to get something for the table, I can hear your father say, as he gets up to get it: "Sit right down, now, and behave yourself." Talk about unselfishness! Go back to then and there if you want to see it. Happiness, too—I have never seen a happier home. It's gone, now, though; gone forever. Life—the life that now is, this life—is not worth living. Selfishness helps to make it so. Then we know not our joys and opportunities till they are gone forever. I must go back to Rock Creek one time more. I feel like I want to simply go back to my birthplace; tramp over the ground my feet have trod; come on down, via Rock Creek and many other places, to where I find myself at the end of that journey; then lay me down and die.

T. B. LARIMORE.

"Friends that have loved me are slipping away." To-day, as in spirit I live in the past, I am requested to write of the departure from the land of the dying, of death, and of graves, of two of the purest, sweetest, and best of consecrated Christian women, who were my friends, faithful and true, for more than thirty years: Sister Srygley and her daughter, Sister Wallis.

Sarah Jane Coats was born on November 7, 1831. Her father, Benjamin Coats, was a Cumberland Presbyterian preacher. She, being perfectly satisfied with the word, the will, and the way of the Lord, content to "walk in the light" and believing "the church of God" to be not a human, but a divine, institution; never belonged to any denomination. She was simply a pure, prayerful, pious, devout, consecrated Christian—"only this, and nothing more"—believing God, had he willed us to be something else or something more, would certainly have told us so, and told us what and how—if not, indeed, why and when. She was married to James H. Srygley on October 28, 1844. To them were born eleven children, two of whom they buried in early childhood. The others all lived until they reached the period of manhood and womanhood, and were married. Seven of them still live. Two of them are gospel preachers. Those that have gone into the boundless beyond were prepared to go. Those that linger in this land of toil and tears yet are all faithful, useful men and women—consecrated Christian men and women—prepared for life and usefulness, prepared for death and everlasting happiness. She was baptized by our talented and long-lamented brother, J. M. Pickens, in August, 1866. Immediately after her baptism she and her husband and four others established, at her home, Rock Creek, Ala., the church of Christ of which she was an active and faithful member till she moved to Coal Hill, Ark., in October, 1887. Immediately after she reached Coal Hill, she encouraged and constrained the few Christians there to begin to work and worship publicly in the name of Christ, and to build "a meetinghouse"—all of which they did. The house still stands; the work and worship continue; the cause still prospers there. Noted for modesty, industry, and loving helpfulness to all whom she could help—especially to those in trouble or in need of a friend—she was "steadfast, unmovable, always abounding in the work of the Lord," till the sweetly solemn summons came for her to cease to toil and begin to rest. She was never absent from "the assembly of the saints" if able to be there, for she believed what she professed to believe, and appreciated her privileges. A constant reader and student of the sacred Scriptures, she was intensely religious, prayerful, and joyous, blessing all with whom she was permitted to associate. Not only all her children and grandchildren who reached the years of accountability, but a very large majority of her other relatives, friends, and associates, became Christians before her departure. Indeed, few responsible souls were ever long under her Christian influence without themselves being Christians. Her home was always the preachers' home of the community in which she lived. Love, liberality, industry, neatness, and purity made her home just such a home as any worthy gospel preacher might well be loath to leave. The Bible was the family book, and its light was always shining there. When I heard that she and her devoted daughter had gone beyond the reach of human love and sympathy, I, almost involuntarily, wrote her son, Fletcher, the following:

"My Dear Friend and Brother: I have just now heard of the death of your mother and sister—which sister, I do not know, but, of course, sad and sorrowful loved ones left behind say: 'The sweetest one.' When Death invades our homes, he seems to those he spares to select the sweetest and the best. Of course, you know my soul sincerely sympathizes with you all. It is not possible for it to be otherwise. Your father cannot long survive. The shock is too severe. I have rarely seen such sublime devotion as that of your father and mother to each other; nor have I often witnessed such devotion to the cause of Christ. If this world were full of such love, fidelity, and devotion as theirs, heaven and earth would be very much alike. All that has ever emanated from their home has emanated from a home of purity, devotion, fidelity, and love. That peaceful, happy,

humble, Rock Creek home has ceased to be, those who lived and loved and labored there being there no more; but its benign and blessed influence shall be felt forever."

Sister Srygley always claimed and enjoyed the privilege of preparing the emblems for the Lord's table, and many times, both at Rock Creek and at Coal Hill, her faith and zeal, strengthened by the fidelity of her husband, kept the weekly meetings of the church from being temporarily discontinued. She confidently believed, from the beginning of her last illness, that it was "unto death." She tried to get well, because, she said, everybody seemed so anxious for her to live; but she always said her own preference was to depart and be with the Lord. Sister Srygley prepared for death as for a journey, giving instructions as to how she should be dressed, selecting something of apparel given her at different times by different ones of her children. She talked about all those things not only cheerfully, but often with smiles and joyous expressions in anticipation of the happiness to which she was going. As the time of her departure drew near she read the New Testament and the Gospel Advocate as usual, and all the friends and loved ones near her believed she was better; but she confidently assured them that she was nearing the end. It was such an end as might have been expected to such a life. Her devoted daughter, Mrs. Hill, who lovingly and tenderly ministered to her till the end came, says: "She was careful to call my name when speaking to me, as long as she could talk. She evidently wished me to know she knew me and appreciated all I did for her. I asked her on Saturday evening if she wanted anything. She said: 'Yes; I want to die.' Late Saturday evening, when we thought she could not live many minutes, she said: 'Mother, home, and heaven. That is all there is.' At 2 o'clock that evening we all thought she was dead, and, sobbing, gathered around her. Hearing us, she opened her eyes. She knew us, but could not speak. She never spoke after midnight Saturday. At 11 A.M. on Sunday, August 20, 1899, she ceased to breathe."

T. B. LARIMORE.

Danie Ann Srygley, the firstborn of James H. and Sarah Jane Srygley, was born on March 23, 1846; was married to John W. Wallis on January 1, 1866; was baptized by T. B. Larimore in July, 1868; and completed her career on earth on July 23, 1899. She was the mother of five children, and lived to see all of them become and be consistent Christian men and women. Three of her children now deplore the death of a devoted, fond, and faithful mother; the other two passed to the eternal shore before their mother went away. Sister Wallis was an obedient, affectionate child; a true and faithful wife; a discreet, patient mother; a devout, consecrated Christian; and a sympathetic friend and neighbor, who never failed to discharge her Christian duty as faithfully, wisely, and well as she could. By nature, training, and practice especially efficient and helpful in song service, in which she delighted and of which she never tired, she rarely failed to fill her place and do her part in the work and worship of the saints with whom she worked and worshipped. Where she lived the cause of Christ prospered. Her influence on all with whom she associated tended to convert them to Christ, if they were not Christians; to confirm them "in Christ," if they were Christians. Her last illness was brief, and her death was unexpected; but she was ready. She had been ready, had death come at any moment after she was born into the family of God.

T. B. LARIMORE.

He who is faithful over a few things is a lord of cities. It does not matter whether you preach in Westminster Abbey or teach a ragged class, so you be faithful. The faithfulness is all.—George MacDonald.

In a word, trust that man in nothing
Who has not a conscience in everything.

—Laurence Sterne.

Humility is the most admired virtue, yet the least practiced.—Selected.

Our Contributors.

Henry Hardshell on Flowers and Creeds.

Frank Faithful: "Henry, that is a lovely bouquet of roses you have. They call up cherished memories, reminding me of my mother, who loved flowers for their purity and native loveliness, and of others who loved them, who, like her, have passed into that land where they fade not. With flowers are associated thoughts of those we most esteem in this world and the world to come."

Henry Hardshell: "Now, friend Faithful, there is more of that sentiment of yours, concerning which I have told you before. Some of your friends think you have a superabundance. These roses are not mine; I care nothing for them. They are sent by my sister to a friend of hers. Why, a sow and pigs look a heap nicer to me than all the roses! But at present I would rather hear you talk of something that is in the Bible."

Frank F.: "Well, if you should prefer the subject of swine, there is much in the Bible about them. They were among the unclean animals forbidden as food or sacrifices. There is the mention of the great herd stampeded by the devils into the sea, and the poor prodigal's humiliating task to feed them in the fields, besides some figurative references about a jewel in a swine's snout, casting pearls before swine, and the sow (no mention of the pigs) which, having been washed, returned to her wallowing in the mire. These are about all the references to swine I can now remember. Though instructive, they are not very pleasing."

Henry H.: "I guess there is precious little in the Bible about flowers. I don't remember a single passage that mentions them."

Frank F.: "You forget. It would be easy to talk about flowers and yet keep within the bounds of the Bible. There is the rose of Sharon (Cant. 2: 1), which, though called a 'rose,' is said to have been a bulbous plant which abounds in the vale of Sharon. From the comparison made of this, the only mention of it, it must have been as sweet as the tube roses of our time, which are cultivated in fields for the sweet perfume made from them. The 'camphire' flower (Cant. 1: 14), resembling the lilac, with its clusters of white and yellow bloom, must have been beautiful, as well as fragrant. The cotton flower (Esth. 1: 6), with its white and violet blossoms, is mentioned among the decorations at the feast of the great king, Ahasuerus. It was akin to that changeable-hued staple, our own Southern king cotton, which, but for its great abundance, would be now highly esteemed for its varied beauty—first, in its squares like unto an imperial, Napoleonic hat; then into a bell shape, which may well remind us of old Liberty Bell; its bloom then changing into colors of red, white, and blue remind the patriot of the hues in Old Glory, which floats above the free and the brave. These changes taking place in so short a period as one day and suggesting the rapid increase of our wealth and population, and its fleecy product clothing in comfort the many billions of earth's population, are pleasant to think about. Then there was the staete, a beautiful and fragrant shrub, whose sweet perfume was mingled with the holy anointing oil. Its blossoms were like unto the orange bloom of our own Southland. There is the mention of the pure lilies (I have heard my mother say they were my father's favorite flowers). Christ, you know, spoke of them and said that Solomon in all his glory was not arrayed like one of these; yet by a tasteful arrangement their beauty may be enhanced in endless variety. Of course, it is clearly implied that Christ admired them or he would never have thus spoken of them. The native growths of that land warrant the conclusion that thickets of oleander fringed the banks of brook and stream, as mentioned by J. W. McGarvey, in his 'Lands of the Bible.' Flowers in their best and purest state we may well regard as reminding us of the sinless summer land; in fading and dying we have a striking scriptural emblem of the frailty of mortal life, for, as the flower of the grass, we all do fade away. Henry, you may not be conscious of the fact, but you yourself are more favorably impressed concerning the inmates of a stranger's home where you see flowers than where you see nothing of the kind."

Henry H.: "I believe you are right, friend Faithful. That is all true, no doubt, but I desire to hear more of the Bible on the subject we have been discussing—that is to say, some instances where God

gave commands to obey when the circumstances were adverse and difficult, yet a way was found for the obedient hearer."

Frank F.: "We will leave, then, the subject of flowers for the present, yet you must remember we can talk about them and keep within the Bible. Before leaving the subject, however, allow me to mention the lesson Christ drew from considering the lilies—viz., that his disciples, while walking in the path of faith and obedience, should be content and believe that God and Christ will care for them, since he cares for the lilies and other things which are of far less value than his children. Now to a subject more to your liking. I have a mind to present a lesson from the Old Testament which will embody the point you desire proven and illustrated."

Henry H.: "Why, I thought the New Testament alone contained the commandments of God to us in this, the gospel age. What use have we for the Old Testament?"

Frank F.: "It is of much value. It is true, the New Testament, or gospel covenant, is now in force; but no one can have a proper understanding of the New Testament unless he studies it in the light of the Old Testament. They should be studied together. Like the sights of your rifle, you need them both to draw a fine bead and shoot accurately. Indeed, the Old Testament within itself cannot be dispensed with. The accounts of creation, the history of man's fall, and many important subsequent events, all referred to as matters of fact in themselves, are the only reliable accounts men have of these things. The origin of the human species and their primitive relation to the Creator are fundamental truths which we find first mentioned in the Old Testament. We can never throw away the Old Testament."

Henry H.: "I have lately read in the papers that many of the statements about man, the decrees of God, and some marvelous Old Testament accounts were to be taken from the creed or brought more within the reasonable belief of men. Do you think they ought to change these old, time-honored creeds of the fathers?"

Frank F.: "It was unwise ever to have made a creed separate and apart from the Bible; but if the things in the creed which are now objected to are also in the Bible, will the Bible not also be rejected? All this unrest about the doctrine of the creed, unless it results in a hearty and reverent return to the Bible alone, is an alarming symptom of widespread skepticism and will result in rank infidelity. For myself, I must say that I have much more respect for those who made the creed, believing they copied the teaching of the Bible, than I have for those who kick against the creed and will for the same reason kick against the Bible."

Henry H.: "We are burning daylight here. I want to hear what is in the Bible along the line we have been talking on. I care nothing for the creeds of men. What case did you have in mind from the Old Testament?"

Frank F.: "The day grows warm. You had better hurry along with those flowers before they wither, and you will then remind your sister and her friend of Prov. 10: 26."

Henry H.: "What does that say? I do not remember."

Frank F.: "As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him."

G. LIPSCOMB.

Rural Delivery No. 3, Nashville, Tenn.

Providing for Our Families.

Brother Butler: Being very anxious to know my whole duty and to be on the safe side, I write you, asking your honest and humble judgment on some questions for the good of myself and others that may be interested.

You know Paul says that "if any provide not for his own, and specially for those of his own house, he . . . is worse than an infidel." Now, in the light of this, is it wrong for a poor man to try, by following some honest calling, to save something in order that his wife and little ones may have the actual necessities of life without having to look to some one else for them in case of his death? I am a poor man, farming on rented land, and have not much hope of ever being able to own much of a farm of my own, but believe I can pay the premiums on a life insurance policy. Would it be wrong for me to have my life insured, that my family may have funds to support and educate them? Is there any difference in the two ways? If one is lawful, is not the other? If not, why not? About your article in the Gospel Advocate concerning the contribution and

the church treasurer, notice Brother Lawson's point in the Gospel Advocate of April 12, 1900.

Please answer as soon as you possibly can, privately or through the Gospel Advocate.

INQUIRER.

Brother Inquirer: Yours of the 13th is duly received. It is clearly in accord with the teaching of the New Testament for a Christian man, rich or poor, to follow some honest calling and thereby provide for his own family and others he may find in need while he is living. This much he is required to do. But there is certainly no requirement that he accumulate means to supply his wife and little ones after his death, nor do I find any teaching that would encourage him to assume the care of providing for them in such a way as to prevent them from looking to others after his death. I am not willing to undertake to defend such a course by inferences, for it seems to me that our Lord discourages it. The Christian who faithfully does his duty in supplying his wife and little ones while living, working with his hands the thing that is good that he may have to give to him that needs, will succeed in this way in making the amplest and best provision for wife and little ones after his death that it is possible to make. His example will encourage all to work and be self-reliant, which is far better than money laid up for them. They had better be poor and have to look to others through industry and economy than to be rich and idle. The poor, honest, laboring boy or girl is not so exposed to vicious habits as those rich and idle.

It is the duty of every Christian to work, and not idle; to save, and not waste; to give to those now in need of help, and not hoard up supplies for the unknown future. I see nothing against a farmer owning a farm, a merchant owning a store, a mechanic owning tools, or a student owning books. The more a Christian can use to advantage in the production of the necessities of life for himself, wife and little ones, and others that need help, the better; but to hold property just to be rich, avoid labor, and entail estates on posterity is both unscriptural and irrational and fraught with many dangers to its possessor and those who may await its entailment. I encourage Christians to own homes. It is generally best for them to do so; and where failure to do so comes from extravagance or neglect of business it is wrong not to do so. A rich Christian is not required to sell, give away, and abandon his riches, except where the suffering and distress of his brethren and neighbors are such as to require it all in their relief. But in the ordinary course of plenty and peace, he, as a diligent man in business, can do more giving in his life career by holding his riches as capital. The charge to the rich sustains this: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." (1 Tim. 6: 17-19.) If the text had charged them to lay up in store for wife and little ones against the time to come when they are dead, that they may not have to look to others, then the burden of providing for the next generation would be encouraged. I see reason in and scripture for each generation providing for itself. If for one generation to provide for the next, and the next for the third, and the third for the fourth, etc., is the theory we adopt, we are destined to be most miserable. A generation already provided for is ruined, and will do little for the next. The history of nations is, in a nutshell, about this: A republic or kingdom establishes independence by heroism and maintains it for a time through patriotism; then follows the age of moneymaking, acquirement and entailment of estates; then follows the age of luxury and selfishness, of high and low classes, of extreme wealth and extreme poverty; then follows the final age of dissolution, the age of spoils, of dishonest business, of corruptions in lawmaking bodies and in courts of justice, of internal commotions and factions, and of general disintegration, until the carcass is ready for the vultures, and the nation falls.

The store for the rich to lay up in is heaven. The thing for them to lay up there is a good foundation for themselves against the day of judgment. The method of laying up here is to distribute to the poor of this generation, to communicate with the needy, to be rich in good works. Rich Christians are not charged to abandon property, but to use it for good in this life. The successful business man of

large means who knows the grace of Christ in his heart is cheerful to comply with "He that giveth, let him do it with liberality."

There is a beauty in the liberal giving of the rich, and some might want to become rich for the purpose of giving. If they become so by faithful pursuit of honest business and labor, while leading a benevolent, generous life, well for them; but where they love money and with this as a dominant passion seek wealth, they are exposed to great dangers. "But they that will be rich [desire to be rich] fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." (1 Tim. 6: 9, 10.) In the light of this, I do not see how lovers of money can seek riches without being exposed to ruin; but honest, industrious Christians who seek money only for the uses God appoints may become rich, and they are liable to err in relying too much on the power of money, hence the charge in 1 Tim. 6: 17-19. Money used as God directs may cause rich; liberal givers to assume merit that is not due them. Our Lord anticipates and corrects this in his teaching of his apostles and enforces the danger of claiming too much for what is given and suffered for Christ, in the parable of the laborers in the vineyard, showing how the first in giving and suffering for Christ shall be last, and how the last in giving and suffering for Christ shall be first. The eleventh-hour man is the man who gives and suffers least for Christ, though giving and suffering all that is required. When all give and suffer all that is required they will all enter into the eternal kingdom, though some lived in a time of persecution and poverty and needed to give much or all, and others lived in times of peace and plenty and were required to give and suffer less. To make the eleventh-hour man one who obeys the gospel late in life in this land of liberty and gospel light is simply to disregard the connection and misapprehend the lesson taught. (See Matt. 19: 27; 20: 16.)

The difference between making and saving money by farming and laying up money through life insurance is considerable:

1. Farming is a business that produces supplies for the human family. Life insurance is a business that makes no food, no raiment; it is nonproducing; it is a speculation on risks. For one set of men to hire others to assume their risks is poor business, at least to the men that do the hiring.

2. Following an honest occupation and saving money and investing in and running a farm educate men to handle money and take some care of it. Insuring one's life ends all hope of trading and running anything with the money put in insurance by the assured. Life insurance violates the injunction: "Every man shall bear his own burden." (Gal. 6: 5.)

3. Farming is certain to yield something to every one that engages in it. Life insurance makes returns to only some who enter it. I have heard that sixty-five per cent of the policies written are never carried to maturity. Life insurance fattens on men's failures.

4. The insurance company assumes the risk of paying the policy soon after it is written and before the assured has paid in much; but the assured assumes a more serious risk—the risk of being able to pay the premiums to the end of life, or term specified. Men are able to pay them when they start in, but they know not how soon they may become unable to pay them. Farming requires no such risk.

5. This speculation on risks, this illegitimate, non-producing business dishonors real, legitimate business. Men hard pressed for money will let the merchant wait, will put off the grocer's account, fail to pay the teacher who labors in the schoolroom, let the doctor go unpaid, and do nothing for the Lord's poor; but the premiums must be paid. Insurance claims the first funds of the hard-pressed man's purse. Farming dishonors no other business in such way.

6. Life insurance causes people to try to save money in policies, and thus prevent its investment in some real, producing business that would improve the country. If there were no such method by which people could lay up, or try to lay up, money, much more money would be invested in land. This would raise the price of land, and when land is high people do not buy much till they improve and put to use what they have. Life insurance debases talent and energy, stops the development of skill in individual investment, and leaves much of our fair land a waste. Farming is not guilty of these sins.

7. Life insurance is unequal and unfair. It takes

the richest part of the surplus of our fair land and piles it up in the pockets of millionaires. The policy here and there paid by the insurance company is nothing to compare with the yellow stream that steadily flows to the monopolies; and the people that most need help to get along are least able to insure. A man that is able to carry a policy needs no insurance. He is able to save money and invest it himself. Farming is no such suck hole.

8. Life insurance must fail in each company. I have known men to grow old in paying on insurance and then the thing went down and they lost all. Farming will respond steadily till the judgment of God; and I would rather be it to stand before God than life insurance.

Shelbyville, Tenn.

W. L. BUTLER.

The Sphere of Christianity.

I learn from the Gospel Advocate of April 12, 1900, that the articles I wrote on the subject of practical Christianity have raised some questions in the minds of honest, thinking people. Brother Paul Hays, of California, propounds some questions of a practical nature for solution. I can answer only a few of them in one paper.

The title of this paper indicates the field in which Christianity operates. It is not function, but field, that I wish to give a passing notice. The former indicates the work of Christianity; the latter, its legitimate territory. I believe its field to be all the world of human activity. The principles embodied in the life and teachings of its author are the only sources of information as to what it should do and the place of operation. Christ's life levels all artificial and arbitrary divisions of time and labor. Paul said to the people: "Make straight paths for your feet" and level down the hills. We search in vain the life of the Christ for the distinction between the sacred and the secular. Under the reign of Christ life itself is sacred. Strangers to the ideal life, as lived and taught by Jesus, make catalogues of the virtues, and by divine grace try very hard to do the essentials of virtue and morality. The Christian is "sanctified wholly, body, soul, and spirit," and does the commands of the Lord naturally and easily. A little man cannot do a great deed; a great man cannot do a little thing. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Make the tree good and it will be easy for it to produce good fruit. A physical body in a normal state will resist the attacks of disease. Man in a normal condition spiritually is his own defense against the attacks of evil. Jesus means to make the man proof against the enemy. Jesus lived about thirty years in private, working at his trade. Was his occupation at that time "secular?" Does he not say at the age of twelve years, while engaged in the "secular" occupations, that he "must be about" his "Father's business?" Was he doing all that kind of work solely for money? Should we not follow the avocations of life with the same spirit of devotion and for the same reason?

The physical labor of this world belongs to a pre-natural state. It has no place in the new heavens and the new earth. The sentence of doom to manual labor, pronounced on man for disobedience, implies stigma and disgrace in that kind of labor. One of the great characteristics of the new state of man in paradise restored is that he "rests from his labor." Labor belongs to a state of sin. A Savior must come to the one that is lost. Otherwise, God in heaven could save and Jesus could stay at home. But the wisdom and goodness of God are manifest in the adaptation of means to the end. God saves man from sin in harmony with his character and the laws that control his intellectual, volitional, physical, and moral nature. He could easily have destroyed rebellious man and made another, but that implies failure. He could have done no better. God always does his best. What he does is not only always well done, but it is the best that can be done. Man is made in God's own image. God cannot do better by creating man in some other image. God could destroy some of man's faculties and make new ones (I will not say "better ones"), but that would not be the salvation of man. What God does is to save man as man; hence, the first step in the restoration of man to the original likeness in which he was made was the incarnation of Jesus, and that involved becoming man in its fullest and highest sense. I do not say he became one with humanity and except sin, for sin is not a part of human nature. We say in extenuation of the faults we do not try to avoid: "It is human to err, but divine to forgive." But the aphorism does not tell the exact truth concerning human nature.

It is not human to sin. We sin because we fail to be human. Jesus did no sin. He was the only one of the race that demonstrated humanity to its utmost capacity. Adam was the untried Jesus of humanity; Jesus was the tried humanity of Adam. Sin is no part of human nature. We fail to be human just in proportion to the blunders we make. Jesus carried our humanity from the manger to the throne of the heavens without the polluting touch of sin. "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to naught him that had the power of death, that is the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage. For verily not of angels doth he take hold, but he taketh hold of the seed of Abraham." (Heb. 2: 14-16, R. V.)

The terms "sacred" and "secular" can mean no more in the light of the New Testament than a distinction between individual things that bear directly and indirectly upon the restoration of man to the original likeness in which he was created. The indirect means of spiritual development may be called "carnal things" in view of their primary uses, but it does not follow from this that they have no place in man's spiritual development. "That which is first is the natural." Creation is built upon the ascending scale. It begins with the mineral and ascends by natural gradation to the highest heaven. The mineral is the basis of the vegetable, the vegetable is the basis of the animal, and the animal is the basis of the spiritual—that is, each lower in position contributes to the welfare of the other. They are mutually helpful. Hence, my point is that the "carnal" things are not to be despised as something wholly apart from Christ and his work. If God can "make the wrath of man to praise" him, we ought to make all legitimate things do him service. Hence, Jesus says: "I say unto you, Make to yourselves," not houses and stores, as most of the people understand him to mean, but "friend of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." Here we see what use of these things can be made by Christians. Eating them is only one use of them.

Coal City, Ind.

W. J. BROWN.

Brother John E. Dunn's Article.

Brother Dunn invites either approval or criticism of his article which appeared in the Gospel Advocate of May 17, 1900. Much he says can be approved and is worthy of consideration. It is hoped that no one objects to any scriptural truth or principle presented by him; if so, so much the worse for the objector. Yet some things he says, and the apparent spirit and manner in which he says them, are subject to criticism.

Why should he beg pardon in advance for any possible offense he may have given by any "word calculated to wound the feelings of any?" One should present the truth so much in the love of the truth and so utterly devoid of any intention of wounding the feelings of others that it should never occur to him he had done so. When one apologizes beforehand it looks a little like he thought he had said things calculated to give offense; and whenever he thus apologizes he may be sure some will take offense, if for no other reason, because he has apologized and they think he expects them to take offense.

Brother Dunn's article shows a little of that of which we see a great deal in others—namely, a seeming disposition to have some churches go wrong whether they intend it or not, or to have them travel in the wrong direction much faster than they do. It is a well-known principle that the publication of scandals and crimes suggests the same or similar sins to others. This is just as true in the publication of so much trouble and so many divisions in churches. The guilty may be justly condemned and the faithful and loyal worthily praised; but others read of all this and some, it seems, unconsciously imbibe the spirit of contention, strife, and division, and make trouble and threaten division where no cause for such exists. Some boys read Indian tales and the "Life of Jesse James" until they run away from home to fight Indians or to become desperadoes. So it has occurred to me that upon the same principle some have made distinctions in religion where there are no differences and have agitated minor matters into church troubles and divisions. They have not intended to do wrong; their intention has been to do right. For this reason, as well as for others, it seems best to keep local church troubles and personalities out of the papers

as much as possible. Some readers lose taste for any other kind of reading.

Brother Dunn writes Brother Logan down as "the pastor of the church of Christ at Murfreesboro," and puts the word "pastor" in quotation marks. If Brother Logan claims to be "the pastor" of the church of Christ at Murfreesboro and the church, and especially the elders, so recognize him, this is the correct way to put it; but doubtless neither Brother Logan nor the church claims this. Brother Logan is an evangelist used by the church as is deemed best. It may be admitted here that a church and an evangelist may not always work together so as to accomplish the greatest good; yet it is wrong to dub a man a "pastor" because he preaches more or less for a congregation, and especially when he disclaims to be one and the church does not so recognize him. Then why should Brother Dunn speak of Brother Logan as the "pastor?" Is the desire the father of the thought?

People go from one extreme to another. It has been wisely said that "extremes are dangerous." "The one-man pastor" and "the modern clergy" have caused some to go to the other extreme, at least so it seems to me. One is not a pastor because he preaches with some regularity for a congregation. He may do this without leading all the meetings or prayers, either; he may do this and develop the church, which he will do if he does right. The mere fact of preaching on Sunday morning when the church has met to break bread and otherwise to worship God is not wrong. Paul preached on such an occasion. Brother Dunn preaches on Sunday morning when the church has met for worship against preaching at that time. What is preached frequently does harm, but not the mere fact of preaching. If Brother Logan should act the "pastor," as described by Brother Dunn, "officiate at the table, preach a set discourse, and lead the services generally, while the members sit and listen and go through the form of worship led by the 'pastor,'" he and the church would do wrong. But we are persuaded better things of them than to think they go "through the form of worship led by the pastor." Do they not worship in spirit and truth? Neither do they depend upon the "pastor" or upon any other one man to conduct the services for them. When a church meets and worships God, preacher or no preacher, it is not dependent upon a preacher. This the church at Murfreesboro does. Several of the brethren teach the Scriptures every Sunday to different ones. The more of this, the better. To depend upon one man, whether he be the "pastor," an evangelist, or any other man, is not good, and in most cases would be wrong. For an evangelist or any preacher to lead a church into such dependence is indeed wrong. It would be more edifying and developing for more brethren to take part in the prayers, exhortations, and services generally than do. While this is true, it is not wrong for a congregation to use an evangelist in preaching the gospel at home and in waste places. E. A. ELAM.

SIGNS OF THE TIMES.

The Memphis Commercial Appeal, in describing the proceedings of the General Assembly of the Presbyterian Church, which recently convened in Atlanta, Ga., gives, among other things, the following:

"The word 'rally,' in the first section of the report, was a stumbling-block in the way of its harmonious adoption. Dr. Finley said he was one of these old-fogy Presbyterians who did not believe in innovations that partook of worldliness, and he assiduously objected to calling the proposed Sunday school assembly a 'rally.' This precipitated a discussion which ran through the better part of an hour. A dozen of the brethren expressed themselves pro and con, the younger element in the convention adhering generally to the retention of the term. When the amendment offered by Dr. Finley to strike out the objectionable word was put, it carried on a division. Dr. F. W. Lewis, of Clinton, La., did not believe in multiplying special days in the church. . . . The amendment brought on a lot of talk. Elder Bridgwell, of Hope, Ark., was the first to oppose it. He was followed by Elder Leland, of McClellanville, S. C. He has no patience with young people's societies. He said: 'The multiplication of young people's societies is killing the church. These societies are causing many people to lose the respect for the church that they should have. The Presbyterian Church has too many such societies.' . . . Dr. E. C. Murray, of Orange, N. C., one of the temporary clerks of the assembly, when the report of the Committee on Publication came up for discussion, vigorously

arraigned the system of international Sunday school lessons now in use in the Presbyterian Church and other churches throughout the world. He said: 'The international system of Sunday school lessons is fatally defective. It is a "hippity-hoppity" way of getting through the Bible once in seven years.' This statement was greeted with heavy 'Amens' from all over the church. The Bible, he said, in this system, is buried under a rubbish pile of human helps."

These are straws that show which way the wind blows. Even the denominations are growing weary of the fads and fancies of men. Man-made societies for doing the work of the church of God have been weighed in the balance and found wanting. Instead of proving themselves helpful, societies have served only as weights to retard the onward march of the church of God. As an influential and prominent minister of the gospel recently said to me: "They are strangling the lifeblood out of the church." Still another prominent preacher said to me: "The interest in the missionary society is very rapidly dying in this State." Those who brought in the society, over the protests of some of the most godly and self-sacrificing people of the land, and thus destroyed the peace and the harmony of the churches, promised much for it. The State would be evangelized as never before, churches would spring up in all the towns, the number of churches would be greatly multiplied in the country, and great numbers of rejoicing souls would flock into the kingdom of God. If we had not known better, we might have been led to apply the language of the prophet, which applies to the reign of Christ, to this reign of the missionary society in Tennessee: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." (Isa. 35: 1, 2.) But the promises have not been fulfilled; the era of peace, rejoicing, and triumph has not dawned. How frail and fallible is man, and how uncertain are his promises! All the enthusiasm that he can arouse in works of his own creation is but fleeting at best. It speeds away like the bird on the wing. "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever."

Jesus sacrificed heaven, was born in a manger, reared in the midst of infantile privations, became a homeless wanderer, and at last died the cruel death of the cross in order that he might found a church, a kingdom, that would stand forever and which would be adapted to all ages, conditions, and temperaments of mankind. Man may esteem this church lightly and count the blood of the covenant an unholy thing, but God will never so regard it. For this church he gave his own precious Son. "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5: 25-27.) Christ did not fail in his work. His kingdom, the church, is perfect for its purposes. It was organized by him for the evangelization, elevation, and salvation of the world. There is no good work under the sun that a man can do as a Christian that he cannot do in the church of God. When man can do one good work as a disciple of Jesus in some human organization that he cannot do in the church of God, he will demonstrate thereby that the church which Christ founded is a failure. To turn from the divine to the human is a very grave reflection on the church of Christ. Why do people enter human organizations, if they do not imagine they can do some good work there which they cannot do in the church of God as such? No other reason can be given for entering man-made societies. There is not a tear that I can shed, a sigh that I can heave, a prayer that I can offer, a cup of cold water that I can give, one good deed that I can do, that I cannot do simply as a Christian and in the church which my dear Savior purchased with his own precious blood.

It is the occasion of much rejoicing to see that many among the denominations are tiring of man's wisdom and are turning in some things to the wisdom and power of God. May all who love the Lord continue to grow in grace and the knowledge of the truth until, with Paul, we can truly say: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know

anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2: 1-5.)

With no organization but the church, the gospel was preached to every creature under heaven. The gospel soon spread throughout the Roman Empire. Believers were multiplied with a marvelous rapidity. In Paul's day the church did not groan under the heavy burden that man's wisdom had laid upon it. We should rise in the strength and with the wisdom that God gives and throw off the shackles of this human bondage. The church is the light of the world, the pillar and support of the truth, and is to break in pieces all other kingdoms. It shall grow until it covers the earth as the waters cover the sea. As she rolls onward and upward in her mighty revolutions, human presumption may retard her speed, but not stop her wheels. God would fall as soon as his church. I would as soon imagine that man could blot out the sun as think for one moment that the church will not at last triumph in the midst of waving banners and loud halleluiahs.

But our joy cannot be perfect. A feeling of sadness steals over me when I think of the coldness, stinginess, and lack of zeal that characterize many of those who claim to be loyal to the church and the word of God. With the blessed truths of God's word filling our minds, and the fires of a holy zeal burning on the altars of our hearts, there would hardly be one presumptuous enough to dare to organize a human society to do the work of the church of God. Individual Christians fail to do the work they should, they neglect to do their ordained work through the church. Some man imagines the fault is with the organization. He goes to work to make an improvement. He only makes matters worse. Let every Christian walk in the good works which God hath before ordained that he should walk in them. It is not enough to criticize departures from the truth. Each Christian is responsible to the extent of his ability to see that the gospel is preached throughout the wide world. Christianity is positive. The doors of the word are justified. With a heart filled with the love of souls, and with a spirit that will deny itself and take up the cross, let us lead the way in this most grand and glorious work.

J. C. M'QUIDDY.

Prompt Decision.

Sir Arthur Helps has said: "The great labor of life, that which tends more to exhaust men than anything else, is deciding. There are people who will suffer any pain readily, but shrink from the pain of coming to a decision."

But on this power of speedy and correct decision peace and success largely depend.

Daniel Webster used to speak of one who lacked both precision and decision as a man who went neither forward nor backward, but simply "hovered;" and the "hoverers" are always a band of peevish, disappointed men.

It is far otherwise with the men who rise to the height of a great occasion, either public or private. These are prepared men, prompt men; men of the single, watchful eye and the quick and steady hand.

Young Astley Cooper saw a lad fall from a cart and wound his thigh in such a manner as to sever the femoral artery. The spectator—only a boy himself—immediately took his handkerchief, and in a good, workmanlike fashion applied it so as to successfully control the bleeding. The opportunity brought out the genius which was soon to make Astley Cooper a great surgeon.

The power of swift decision must be part of the outfit which makes a man equal to the occasion. It does not do to waver before odds on the field of enterprise. Gen. Von Moltke's motto—"First weigh, then venture"—is the one to adopt.—Selected.

A quaint writer says: "If my friends have alabaster boxes full of the fragrant perfume of sympathy and affection laid away which they intend to break over my body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without a eulogy, than life without the sweetness of love and sympathy. Flowers on the coffin cast no fragrance backward on the weary road."

Miscellany.

PERSONAL.

We enjoyed a visit from Brother J. M. Blakéy, of Allensville, Ky., last Thursday. He reports the church of Christ as doing well in Allensville.

A pleasant event of last week was the call of Brother Ed. Meacham. He had just closed an interesting meeting at Wilmington, O., with one addition.

Sister Anna Campbell Smith died at her home, near Lynnville, Tenn., on June 1, 1900. She was a noble Christian woman. The bereaved ones have our sympathy in their great loss.

Brother E. A. Elam left last week for Canada. He will remain in Canada one month or six weeks. He will hold a short meeting at Smithville and then go to Meaford. Canada is fortunate in securing his services.

The debate between J. D. Tant and John T. Oakley will begin on June 11. It will be held in West Nashville (New Town). Brother Tant is now holding a meeting with the church of Christ which meets on North Spruce street. The meeting will continue until the debate begins.

Brother James E. Scobey was among our visitors last week. He came to Nashville to see his son, Robert Scobey, graduate (Robert graduated with honors at the Peabody Normal College). Brother Scobey is teaching at Leftwich, Maury County, Tenn. In a short time he expects to go to Arkansas to hold a number of meetings.

Brother Larimore had a good meeting at Senatobia, Miss. On the night of May 29 there were four conversions. Brother Larimore began a meeting at Tracy City, Tenn., on June 3, 1900, which will continue until June 24, 1900; he will then go to Woodbury, Tenn., where he will conduct a meeting from June 24, 1900, to July 15, 1900.

"Weeping Joe" Harding, after hustling around in Middle Tennessee and begging enough money, wheat, corn, potatoes, etc., to build about twenty-eight churches, migrated to Texas, worked there for years, and has now located in West Nashville. Though manufacturing the best felt beds on the market, he does not propose to let the people rest on them; for he is yet abroad in the land, preaching as he has opportunity. There is but one "Weeping Joe" Harding, though many Brethren Harding.

Brother E. G. Sewell and granddaughter, Miss Lucy Dodd, left last Friday morning for Bonham, Tex. Brother Sewell began a meeting there on the first Lord's day in this month. Of the meeting Brother J. P. Sewell writes: "The meeting will continue three or four weeks. Brother Sewell will be assisted in the meeting by Brother S. P. Pittman. We extend to those who may see or hear of this notice an invitation to come and attend this meeting. All who decide to come from a distance will please write me in advance."



EDITORIAL.

The rainy day must come.

Treasures laid up in heaven are never lost.

A pure heart never laughs at a vulgar joke.

A pure heart never gets far away from God.

People who have all they need are hard to satisfy.

The man who lives close to God never falls from grace.

No man can exalt others until he humbles himself.

Good living is worth more than plausible theories.

Meanness is sure to make an enemy when it needs a friend.

The least conspicuous place is sometimes the most important.

Men who are universally truthful rarely ever need witnesses.

The man who has no purpose in life but to serve God cannot fail.

The man who devotes all his energies to feeding self prostitutes his talents.

The Christian who seeks to please the world excites the contempt of God.

There is no scriptural work that the unconverted soul can do in the church.

No one can make a faithful servant of the Lord while constantly seeking an easy way to do it.

It is far easier to criticise the mistakes of others than to show them the way that leads to victory.

The saying of Lactantius is worth treasuring in our memories: "He who imitates the bad cannot be good." To-day every one stands between good and bad examples, with virtue on one side and vice on the other. Every one must choose which to follow. Would to God that we would all follow the purest and best! Life, happiness, and joy depend on doing the will of the Lord.

One way of wasting time is in dawdling. There are some people who are continually flying from one thing to another. They do a little at this piece of work and then leave it unfinished for another; then in another minute they drop that for something else. They never do anything well and thoroughly. Thus they pass through the day, touching a score of things or more. Night finds nothing done. They imagine they are doing much and that their work is very important. How much wiser to do one thing at a time! Complete one job before turning to another. Deal with each piece of work with energy in its turn. At the end of one week you will be surprised to discover the progress you have made. Dr. William Mathews says: "Next to the youth who has no calling, he is most to be pitied who toils without heart, and is therefore forever dawdling—loitering and lingering, instead of striking with all his might."

Here is a parable Mr. Spurgeon once made: "There was a tyrant who summoned one of his subjects into his presence and ordered him to make a chain. The poor blacksmith—that was his occupation—had to go to work and forge the chain. When it was done he brought it into the presence of the tyrant, and was ordered to take it away and make it twice the length. He brought it again to the tyrant, and again he was ordered to double it. Back he came when he had obeyed this order, and the tyrant looked at it, and then commanded his servants to bind the man hand and foot with the chain he had made and cast him into prison. That is what the devil does with men; he makes them forge their own chain, and then binds them hand and foot with it, and casts them into outer darkness. That is just what every sinner is doing; that is just what drunkards, gamblers, and blasphemers are doing; but, thank God, we can tell them of a Deliverer.

The Son of God has power to break every one of their fetters if they will only come to him."

When the armies of General Lee and General Meade were confronting each other at Mine Run, Va., in November, 1863, General Lee, with his staff, was riding along his battle line, inspecting his own troops and reconnoitering the opposing lines. In the rear of A. P. Hill's corps he suddenly came upon a large number of men engaged in one of those prayer meetings which we frequently had on the eve of battle. The General at once halted, dismounted, and joined in the simple service; and when those humble private soldiers arose from their knees they found that they had been leading the devotions of their honored and beloved chief. He closed his order for the observance of the "fast day," appointed by President Davis for August 21, 1863, with these ringing words: "Soldiers, we have sinned against Almighty God; we have forgotten his signal mercies, and have cultivated a revengeful, haughty, and boastful spirit; we have not remembered that the defenders of a just cause should be pure in his eyes—that 'our times are in his hands'—and we have relied too much on our own arms for the achievement of our independence. God is our only refuge and our only strength. Let us humble ourselves before him. Let us confess our many sins and beseech him to give us a higher courage, a purer patriotism, a more determined will; that he will convert the hearts of our enemies; that he will hasten the time when war, with its sorrows and sufferings, shall cease; and that he will give us a name and place among the nations of the earth.—R. E. Lee, General." I can never forget the effect produced by the reading of this order at the solemn services of this memorable day.—Chautauquan.

The suffering in India certainly will appeal to every Christian heart. Eloquence and pathos are powerless to move the heart that will not be touched by such suffering. Jesus gave his life for them. It does seem that every heart filled with the love of God would be anxious to send a gift for the relief of these famine-stricken people. May God put it into the hearts of many to help them. Such is the religion of Christ. This paragraph is written with the prayer that it may stir up many pure minds to deeds of liberality. J. H. Bruce, who has passed through two famines in India, gives some touching incidents: "One reason why this famine is expected to be worse than the last one is that the water supply seems to be giving out in many parts of the country. Think of a dense population like that of India without an adequate supply of water! A mission school in Berar is so hard pressed that the children have to walk six miles to find water enough to wash their clothes. Many others have to buy water as they buy bread. I have passed through two dreadful famines in India, in 1877 and 1897, and have witnessed some fearful scenes. I have seen children so reduced by starvation that when food was offered to them they could not eat it, and the only way to nourish them was to rub cod liver oil over their shrunken bodies. One little fellow, in our own orphanage at Satara, was so far gone that our best efforts could not save him. He lingered along between life and death for several months, and then passed away. It seems strange to us in America that parents in India who are reduced to such extremities should be willing,

and even eager, to dispose of their little children, and especially their little girls, in any way possible. In this country mothers would give their own lives to save the lives of their children; but in India we find parents selling their little girls for a rupee, or even less. Sometimes they desert their children in the streets or in the jungles, and occasionally they try to kill them outright. The last mail brought us letters from missionaries in Ahmednagar, in which the following cases are mentioned: A little girl was left by her parents behind a prickly pear hedge. They placed some of the fruit of the prickly pear (eaten only in case of desperate want) by her side, and promised to return soon and bring some more, but they never came. Another little girl, according to her own story, was taken by her mother to the edge of a pool of water. The mother was about to push her into the water, when the child begged her not to do it, but to let her go, and she would beg for bread, and not trouble her mother any more. Both of these little girls were brought to a missionary lady in Ahmednagar, and were tenderly cared for."



PUBLISHERS' ITEMS.

If you wish first-class helps to Bible study, send us your orders for our quarterlies and Little Jewels.

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Are you in need of good music books? If so, we are sure we can please you. Our new book, "Gospel Praise," will soon be ready for distribution—almost by the time this reaches our subscribers. The indications are that the demand for this book will be very heavy. Many have been very anxious to receive it. It has been prepared at very great expense and labor. A. J. Showalter, the music editor, thinks it the best book of his life; excellent musicians whom we have had to pass on the merits of the music pronounce it very fine. Brother Sewell has edited the sentiment of the songs with very great care. Prices of this book will be found elsewhere in this paper. See advertisement of "Gospel Praise." It is needless for us to write here of the merits of "Christian Hymns," "Words of Truth," and "Voice of Praise." These books have always delighted and pleased the people.

Queries.

Brother Lipscomb: Please answer through the Gospel Advocate what you think about the use of tobacco, as there is a great deal of talk about it in this country. Is it a sin? Also give a history of the Mormons, if you can give room in your columns.

Mabus, Miss.

W. E. REED.

Paul said: "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving. I presume there is a proper and legitimate use for tobacco, if it was kept to that use. I do not know what it is. Its general use is not good, I am sure, and it is wrong to encourage what is not good. Especially if one has any doubts of its good, it is a sin for him to use or raise it. Mormonism is receiving sufficient attention in the Gospel Advocate, if you will read it.



Brother Lipscomb: I was at church on Lord's day, not long since, and one of the so-called digressive preachers preached. They used the organ and after preaching partook of the Lord's Supper. This preacher asked me to wait on the congregation, but I refused. He then waited on the congregation, but I refused to partake with them. I wish to know if I did right. Methodists, Baptists, and Presbyterians partook of the Lord's Supper with him.

Itasca, Tex.

F. A. SANFORD.

If you thought you would have encouraged wrong in partaking with them, you did right to decline. Congregations that add to or take from the word of God are not true congregations of Christ, and every true Christian should bear testimony against their wrong courses. Disloyalty to God can be shown in many different ways, in small things as well as great ones. The essential thing in congregations, as well as individuals, is to be faithful to God. A church that consciously adds to or takes from things ordained by God is not a church of God.



Brother Lipscomb: If a man has committed the willful sin that is spoken of in Heb. 10, will he at any time have hope? Will he have any more love for the word of the Lord? Will the gospel have any more effect on him. Will his conscience be seared?

X.

Esau committed the willful sin, and found no room for repentance, though he sought it carefully, with tears. (See Gen. 27: 25-29; Heb. 12: 16, 17.) Saul committed the presumptuous sin. (1 Sam. 15.) Saul confessed his sin and asked Samuel to forgive his sin, but he would not. Read and study the case. This sin was committed, thinking he brought honor to God in doing it. Then Judas committed the unpardonable sin. He had such remorse that he hanged himself. The willful or unpardonable sin is not a sin yielded to from overmastering passion or lust, but one that presumptuously or recklessly despises the law of God, sets it aside, and seeks to obtain good in other ways than God's ways. The most frequent manifestation of it is in setting aside the laws of God for the ways of man. The seductive idea that we can improve the appointments of God is the most dangerous to men. There are two causes in man that lead to sin. One is human weakness, or the strength of human passion, and lust; the other is human presumption, overestimate of man's wisdom that leads him to set aside the order of God. Both causes may lead to the willful sin, but the latter more frequently leads to it than the former.



Brother Lipscomb: I have been requested by some of the brethren to refer to you and Brother Sewell for a decision. The question is this: Do you understand the Savior to teach, in Matt. 13: 24-30, that the church cannot deal with offending members? It is claimed by some of the brethren that we can not exclude offending members from the body. Is it your opinion that that theory is right? I understand that the Savior did not teach that theory, from the fact that in 1 Cor. 5: 4, 5, he teaches that when they are assembled together they are to deliver

such a one unto Satan. Who is this one to be delivered unto Satan? It was the fornicator, as stated in verse 1. "Therefore put away from among yourselves that wicked person." Verse 13.) Now, is it your opinion that this chapter teaches that it must be done in a public way—that is, the exclusion of the offending member? "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." (2 Thess. 3: 6.) Here we learn that Paul gave positive instructions to the brethren to withdraw themselves from disorderly brethren. We also learn from Tit. 3: 10, 11: "A man that is a heretic after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself." Now, is your understanding that all these scriptures have reference to the exclusion of offending members? Will you give us your understanding as to the questions I have asked, and answer through the Gospel Advocate?

W. A. TIPTON.

Fernbank, Ala.

The parable does not refer to the church dealing with members in any way. The servants that came to the Master were the angels, not the members of the church. The field was the world, not the church. The wheat represented the members of the church. The angels saw evil in the world mixed with the good. They asked if they, the angels, should root out the evil. He told them no. It teaches there will be no supernatural interference with the good and evil in the world until the end; then the angels will separate them.



Brother Lipscomb: Do elders have the right to take the evidence in regard to a disorderly member and decide as to what should be done—that is, after the trouble has come before the church—and then state to the church what has been done, giving the reasons and the scripture for the course that they have pursued? I am bothered over this matter, as to the proper course to pursue. If a brother has told lies and would not confess until it was proven on him and he saw he was going to be withdrawn from, is it sufficient then to just say that he had talked too much, or should he confess to the falsehood? For instance, if I lie on my brother until the whole church is offended, would it be enough just to say I had talked too much? Give us all the light on this subject that you can and as early as possible, for we are needing it now. I think the Gospel Advocate the best paper published.

X.

The action of the elders should be the action of the whole church—that is, the elders should take no action that is not the action of the whole church. Every member of the church should be satisfied the action taken is just and scriptural. Unless this is done there can be no harmony in the church. No member should be willing to be a partner to what he believes to be injustice and wrong toward any one. When the elders act for the church they should be certain that they truly represent the church. The steps by which this unanimity is gained are not laid down, hence are not essential; but the elders must represent the whole church. A man that does not gladly and fully and freely confess his sins has not repented of the sins. The confession is the evidence and assurance of the repentance. Unless it is fully, freely, and anxiously made, it shows the repentance is not deep and genuine. The discipline should be to bring about repentance, not to induce confession. When the repentance is from a godly sorrow, the confession will be free and hearty. It will show itself. A confession that is dragged out of a man does not show penitence. A sin that is not confessed until it is proved is not repented of. A penitent man is more anxious to confess the sin than others can be for him to do it. His soul is in danger and he is anxious to confess, that he may save his soul.



Brother Sewell: In the Gospel Advocate of February 15, 1900, in answering Brother Johnson Perry's request, you say that Christ was crucified and buried on Friday. If that be true, he was in the grave but two nights, while Christ said that he would be in

the grave three nights. (See Matt. 12: 40; also Jonah 1: 17.) Will you please harmonize your position with these scriptures? Brother Sewell, I ask this question only to learn the truth. I have studied along this line a great deal, but do not understand it. Will you please harmonize Mark 15: 25 and John 19: 14? From the first it appears that he was crucified the third hour; from the second, that he was crucified the sixth hour. By answering these questions in the Gospel Advocate you will confer a great favor on one who is trying to learn the word of God.

Lockney, Tex.

ARTHUR COOPER.

I do not see that any harmonizing is needed. Truth always harmonizes with truth. The facts as recorded necessitate the matter as we stated it. Jesus was buried on the same day he was crucified, late in the afternoon; and the statement that he rose the third day requires that we count the day of his crucifixion as one. As he rose on the first day of the week, that is the day called the "third day;" and to make that the third day necessitates that you begin the count on Friday and count that as one, and Saturday two, and the first day of the week would be the third day, and no other count will fit the case. In the Bible there are many events recorded the same way, in which parts of days are counted for the whole; and the count is no doubt this way in Jonah's case. The day he was thrown overboard would count one; then the day the fish cast him out was the third. The day was partly gone when he was thrown out of the ship and the third day not closed when he was thrown out of the fish; for if it was already closed when the fish cast him out, it would have been on the fourth day, and that would not fit the facts. So it was regarding the Savior. If you have him buried earlier than Friday, then you would have him rise on the fourth day, and that spoils the statement that he rose on the third day. In the first of Genesis, in the time the six days of creation were going on, we have the statement several times, "And the evening and the morning were the first day," "And the evening and the morning were the second day," and so on. That certainly included one night and the day following, which were counted one day. The Jews generally counted their time that way. Hence, in counting time they began the day about sunset and closed it about the next sunset. So, Friday began about sunset on what we call Thursday evening, about dusk. From then till the same time Friday evening, as we would call it, would be one day in scripture language; then at dusk Saturday evening would be the second day; and dusk the evening of Lord's day would conclude the third; and from sundown, or dusk, on our Thursday evening till sundown, or dusk, on Sunday evening includes the full three days and nights. In our count the first night was out and most of the day when Jesus was buried, so that part of that period of twenty-four hours is counted for the whole, since one day and one night count a day of twenty-four hours. Then he lay in the grave all of Saturday and the night part of the first day of the week, rising early in the morning. So, part of Friday, in our count, and part of the first day of the week are counted for the whole in making out the full count of three days and three nights; and since in Bible language the word "day" frequently includes the night preceding, so it is in this case when the day of his rising is called the "third day." Counting part of Friday and part of Lord's day for the whole, you include the full time of three days and three nights and yet have him buried late on Friday afternoon, raised early on Lord's day morning, and thus fill the requirements of rising the third day and of the three days and three nights. I know of no other count that will fill the bill.

Vanity always leaves enough room in the heart for revenge.—Exchange.

The man who is truly godly never advertises it to people.—Selected.

Home Reading.

THE LITTLE STROHBACHS' CHRISTMAS.

It was the first winter the little Strohbachs had spent in America, and a bitterly cold winter it was. They had not minded it so much with their thick woolen stockings and mittens that their mother knit whenever she sat down to rest for a few minutes. They liked to play out in the snow, making images of chubby little German children like themselves.

But it had been a hard winter for their parents. Mr. Strohbach had been ill for a long time, and all their little money that they had saved up to settle them in their new home had been used up. It was December now, and Mr. Strohbach had gone to work again, but pay day would not come until the first of the month, and here was Christmas coming in three days. Mrs. Strohbach heard the children talking eagerly about the coming Christmas—"Weihnachtstag," they called it—and her heart ached. How could they get the things to which the children had been accustomed in their old home?

She had seen some beautiful little Christmas trees on the street, and the little Strohbachs had always had a Christmas tree ever since they could remember, but this year there was no use thinking of it. She told the children so, and that they must not expect any presents for this one time, but that they must be very glad and thankful to have their papa well and working again. She promised to make them some cooly dolls and animals, but that was all she could promise.

It was very hard for them all, and especially as the children could not understand why good old Kris Kringle could not find them in their new home. In spite of what their mother said they could not help hoping that, after all, he would find and surprise them.

Christmas was coming on Wednesday this year. On Sunday evening the children wanted their father to tell them stories. After he had finished "Hans In Luck," which they liked very much, he said to his wife: "I think I will read them the story of the Christ child. It is near Christmas."

Mr. Strohbach was a good, kind man, but he did not often read his Bible. He had one that his mother had given him a good many years before, and which he had brought out to America with him when he came ahead of his family, for he was here six months before the rest of them came.

He took down this old Bible and read the beautiful story of the first Christmas. After he had finished he closed the book and held it loosely on his knee. As he did so the leaves parted of their own accord near the middle, and there before their astonished eyes lay two crisp ten-dollar bills.

"It's old Kriss Kringle," shouted little Luther, and the children capered around the room for joy.

"I thought they were lost," explained Mr. Strohbach to his wife. "I put them in there one time before you came, and I had forgotten all about putting them there and thought I had lost them. Now we can have a Christmas for the children."

The mother's face brightened at these words, for it was very hard to disappoint the children.

The next two days were very busy ones for the little Strohbachs and their mother. They had yards of white pop corn rope and chains of colored paper to make with which to trim the wonderful little Christmas tree, and Mrs. Strohbach had a great deal of shopping to do, trying to buy a great many nice things with a very few dollars.

So it was a very happy Christmas for the little Strohbachs, after all—this first Christmas in the new country—and their parents' hearts were so softened that they said to each other they would read more from God's word and learn more of him who never forsook his children.

"For it may have been to teach us," said Mr. Strohbach, "that there are further riches in his word which we miss by letting it lie neglected."—Elizabeth M. Griswold, in the Sunday School Advocate.

THE GOLDEN RULE IN BUSINESS.

There is in Cape Colony at the present time a gentleman who has been extremely successful in the timber trade, and he has gained by his superior ability a large proportion of the great contracts of the colony. But a short time ago one of the men employed by him left the firm and set up an opposition business. In some way or other he managed to draw

to himself many of the contracts which had formerly gone to his employer. Just at the time when he was most engaged in contracts which admitted of no delay the whole of his timber yard was burned, and ruin stared him in the face, because no insurance could produce the actual material which was required to fill the contracts.

On the day after the fire the man of whom I speak walked quietly into the office of his former employee, and that employee said to my informant that when he saw him coming he felt he could have killed him coming to gloat over his ruin. The former employer came very quietly up to him, wasted no words in sympathy or comment, but quietly said: "I know your position and the contracts that are due, and I wish to put at your disposal the timber in my yard, so that you may save your position."

Now, according to all the laws of political economy, as Adam Smith understood it, the man behaved absurdly. According to true political economy, as John Ruskin has taught us, that man behaved wisely and well; he followed the instincts of a higher truth than the competition for contracts, and he found his reward in the lasting blessings of the young man whom he had saved, and in that peaceful conscience which will stand him in good stead when all the wealth of the world has been consumed by moth and rust, and only the treasures that last are remaining.—R. F. Horton, in the Classmate.

A CHRISTIAN CASTLE.

There is a fine old house in Northamptonshire, England, which has been occupied nearly four hundred years by the Earls of Northampton. It is a great and princely mansion of stone, and is well worth a visit. In some ways it is one of the most remarkable houses in the world. As you approach it you will notice what appear to be immense signboards running around the eaves. You think it strange that an earl should advertise his business like a butcher or let other people put advertising signs on his castle. But coming closer, you will discover that these letters are a part of the house, and that they spell out words in an unfamiliar language. They are verses from the Latin Bible, and they say: "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." That on the north front and partly on the west side reads thus: "Blessed are all they who fear the Lord and walk in his ways." Over the facade of the entrance is: "The Lord guard thy entering in." Then around the wall, dividing the gardens from the park, are texts in English, constructed in the masonry. These are, "The grass withereth, the flower fadeth: but the word of our God shall stand forever," and the oft-quoted text: "Consider the lilies of the field, how they grow." Visitors, who are admitted on certain days of the week, cannot but be impressed by these "sermons in stones." They have been gazed upon by many thousands; such inscriptions, once seen, must linger long in the mind.—Sunday School Advocate.

LOVE'S SPELLING BOOK.

Harry found an old spelling book about the house which his grandmother had once used in school, and which gave a very curious way of spelling many words. He was laughing over some of the funny spelling when his mother called him to her.

"How many ways of spelling 'love' have you found, Harry?" she asked.

"Only one," he replied. "It is just the same in this book as it is in my spelling book at school."

"Why," said his mother, "I know of more than one way. I think there must be at least a dozen ways—possibly a hundred or more."

Harry opened his eyes wide in surprise.

"Just now," said his mother, "you gave up a part of your dinner that the poor Jackson boy might have a good meal. You did not send a word in the basket, because you did not want to let your right hand know what your left hand did; but nevertheless there was one word in the basket spelled out in very large letters. Can you guess what that was?"

"Was it 'love?'" asked Harry.

"Yes," answered his mother. "And last week when you put your dime into the missionary bank you did not say anything, but as it rattled down among the other coins I heard it speak very distinctly a word which you did not catch. Do you know what it was?"

"It must have been 'love,'" again answered Harry.

"Yes," said his mother, "that was another way of

spelling 'love;' and a little while ago, as I was watching you play your games out in the yard, I saw you step out to make room for James Marshall. Why was that?"

"Why," explained Harry, "that was because he thought it was his turn, although I was sure it was mine, and so were all the rest of the boys; but I gave up to him just because I wanted him to have a good time."

"And you spelled our word in another way," said his mother.

"Well, I declare," said Harry, "it is such a wonderful word that it ought to have a spelling book all to itself."

"It has," answered his mother. "Our whole lives were intended to be primers of love, in which we should be constantly spelling out the word by kind, thoughtful actions, so as to make the world a beautiful, happy place in which to live."—Selected.

PERSISTENCY WINS.

Persistency is characteristic of all men who have accomplished anything great. They may lack in some other particular, may have many weaknesses and eccentricities, but the quality of persistence is never absent in a successful man. No matter what opposition he meets or what discouragements overtake him, he is always persistent. Drudgery cannot disgust him, labor cannot weary him. He will persist, no matter what comes or what goes; it is a part of his nature; he could almost as easily stop breathing. It is not so much brilliancy of intellect or fertility of resource as persistency of effort, constancy of purpose, that gives success. Persistency always inspires confidence. Everybody believes in the man who persists. He may meet misfortunes, sorrows, and reverses, but everybody believes that he will ultimately triumph, because they know there is no keeping him down. "Does he keep at it? Is he persistent?" This is the question which the world asks about a man. Even a man with small ability will often succeed if he has the quality of persistence, where a genius without it would fail.—Success.

THE WHY OF WORK.

"Work," says Prof. Henry Drummond, "is given men not only, nor so much perhaps, because the world needs it, but because the workmen need it. Men make work, but work makes men. An office is not a place for making money; it is a place for making men. A workshop is not a place for making machinery; it is a place for making souls; for fitting in the virtues to one's life; for turning out honest, modest, and good-natured men. So it is with the work of the State and of the church. This is why it never hurries—because it is as much for the worker as for the work. For Providence cares less for winning causes than that men, whether winning or losing, should be great and true; cares nothing that reforms should drag their course, from year to year, bewilderingly, but that men and nations, in carrying them out, should find their education, discipline, unselfishness, and growth in grace. These lessons learned, the workers may be retired—not because the cause is won, but because it is not won; because he has other servants, some at lesser tasks, some half employed or unemployed, whom he must needs call into the field."—Christian Observer.

AN INSPIRING EXAMPLE.

Gladstone well says that advice chills, but example inspires. Who is not aroused to higher living by the example of Chrysostom when summoned before the Roman emperor?

When threatened with banishment should he persist in adhering to the Christian faith, he replied: "The world is my Father's house; thou canst not banish me."

"But I will slay thee," said the emperor.

"Thou canst not," said the heroic man, "for my life is hid with Christ in God."

"I will take away thy treasures."

"Nay," was the answer. "In the first place, I have none that thou knowest of. My treasure is in heaven, and my heart is there."

"But I will drive thee away from thy friends."

"Not so," answered Chrysostom. "I have a Friend in heaven from whom thou canst not separate me. I defy thee; there is nothing thou canst do to hurt me."—Christian Life.

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Editorial.

I JOHN 2.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." The expression, "My little children," is a very tender and endearing one. It is the word in the Greek that teachers would use in addressing their pupils, whether young or old. While the word would very well apply to little children literally, the use of it is by no means confined to that. When John wrote this letter he was quite old, and doubtless well acquainted personally with very many of those to whom he wrote. The letter is supposed to have been written in the year 90 of the Christian era. He must have been pretty nearly as old as Jesus when he enlisted, as he was one of his early disciples. So he was well up in years, and, as a father in the gospel, he very tenderly addresses all of them as his "little children." He meant it in a tender, fatherly, and affectionate sense. He felt toward them as a father toward a child. There is nothing under the heavens that can make men so tender and so sympathetic as the gospel of Christ, the religion of Jesus. This religion was conceived in the tenderest love and affection ever known, and consummated in the purest and most unselfish sacrifice ever made, or even heard of, among men. Jesus at all times manifested this sort of a spirit, and the disciples caught it from him.

John was so full of it that he is frequently called "the loving disciple," and speaks of himself as one that Jesus loved. "God so loved the world, that he gave his only begotten Son." This love was wonderful, immeasurable, and toward those at enmity with him at that. Any man whose heart is touched by this love has a tender feeling in his heart toward others. Christians should especially cultivate it toward each other. John did this toward his brethren. Like Paul, he was not afraid nor ashamed to express his tenderness toward them. In these days Christians are too worldly polite to express this sort of affection toward each other. The members of churches these days address their preachers, "pastors," as "Mr. So and So," as though he were a stranger. The world, its fashions, its customs, and pride have the inside track of the churches these days. We need a little more of that old-fashioned brotherly love that existed between Christ and his apostles, and between the apostles and the churches, and among the members of those early days. The cold, fashionable formalities and customs of these days are freezing out that love and affection that the religion of Jesus is intended to foster and manifest. Christians will never be what they ought to be and what they are intended to be while they cultivate such a spirit. Paul says: "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. 4: 32.)

John was yearning for the well-being of his brethren, and said: "These things write I unto you, that ye sin not." So it is evident that in John's day the

disciples had not advanced beyond the reach and temptation of sin. He knew that the world was full of sin all around them, and he knew, too, that while the spirit is willing, the flesh is weak and liable to fall under the power of temptation at any time. Such injunctions are timely and appropriate anywhere and everywhere; but it is possible that there were a few Pharisaical Christians among the churches, even then, that were claiming they were perfect—that they did not sin, and were beyond the reach of sin and the power of temptation. Hence, John says, in 1 John 1: 8, 9: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." According to John, therefore, when a man reaches the conclusion that he is so holy that he does not sin, and that he therefore has no sin, he deceives himself, and the truth is not in him. It is absurd for a man cumbered with all the weakness of flesh and blood to claim that he has no sin. John included himself, saying: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Thus he plainly shows that if even he, though he had been a disciple of Christ so many years, and had taught so many people, were to claim that he had no sin, he would be a deceived falsifier. Christians have the same sort of flesh and blood now that they had then; and if a man then in fifty years could not be free from the dangers of sin, how can people expect to be free now? Christians are in danger of temptations and the power of sin as long as they are in the flesh, hence the appropriateness of the divine admonition: "Sin not." These admonitions are intended to keep the Lord's people always on their guard and their eyes always open to their dangers, and to cause them to use all their efforts to avoid sin. It comes in all sorts of forms and with all conceivable inducements, so that if the holiest saints do not watch and pray continually, they will fall into temptation. This is the perfection; the holiness that Christians are to attain in this life, that they shall be always watching and always ready to resist and overcome temptation, and make this the daily and constant effort of life.

This is something Christians can do and something they must do if they would triumph over sin and come off conquerors through Jesus who loved them. But when they do their very best, sudden temptations and the weakness of the flesh will sometimes get the upper hand of them, and then they will need to repent and confess their sins and pray to God for his pardoning grace and love. Hence, he says next: "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." If any man sin—that is, if any of you sin, any of you little children—we have an advocate. This is not intended as a sort of permission to sin, but as a precious and consoling truth that if through the weakness of the flesh we sin when we do not intend to do so, we have a chance for pardon. If we sincerely repent of such sins, confess them to God, and ask him for pardon, he promises to grant it; but if we run recklessly into sin and make no effort to keep out of it, this precious promise can hardly be ours, for he first says: "Sin not." That means we must strive all the time to avoid sin, must strive at all times to do the Heavenly Father's will. If, then, these efforts sometimes fail and we find that we have fallen into sin, not run into it, then these precious provisions are for us. This character of sins can be forgiven. As for those who rush heedlessly and recklessly into sin, their chances for pardon are much more doubtful. As for those who sin willfully or presumptuously "there remaineth no more sacrifice for sins;" but until a man loses respect for the word of God and sets his head to go his own way, regardless of the authority of God, he is not likely ever to commit this willful or presumptuous sin. These sins through weakness, when we do not purpose it and do not want to sin, are the sort John was talking about. Very good sort of people sometimes become criminally careless and indifferent as to sin, and this is certainly very dangerous. We may get so far that way in a little while that it will be difficult for us to get back. The farther we go into sin, the less we feel inclined to repent of it and cease from it. Hence, we should earnestly and prayerfully strive at all times to avoid sin.

To show that the blessings of pardon are not confined to Christians he adds: "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." Thus the provisions of salvation are so broad that all the world may have a chance. It seems that only a few are availing themselves of the gracious provisions that

are made for them. But the apostle was determined they should understand that nothing but continued faithfulness will save even the righteous, so he says next: "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that are in him." These verses give an infallible test as to whether we know Jesus and the Father or not, and that is, that we keep his commandments. It is utterly vain for any man to talk about loving God that does not keep his word. There are many that claim to be sinlessly holy that are disregarding some of his commandments every week they live. God requires his people to meet on the first day of the week to break bread, but there are many of them that disregard this the year round. Yet they say they know God and know Jesus, and that, too, in a very tender and sacred way; but the above passage indicates very clearly that they make a false claim and that they do not know him.

"He that saith he abideth in him ought himself also so to walk, even as he walked." Jesus always walked in his Father's will. His whole life is one grand exhibition of the Heavenly Father's will. He never was found off his guard. He was always found saying and doing the right. So he serves to us as an example of a perfect life, and we are told to follow his steps. If we will do that, we need have no fear of the result; it will be all right. If we do not continually strive to walk as Jesus walked, to be always doing what God's word bids us do, we will certainly fail in the end. At the very best, we will make many mistakes and blunders, and many times find reason for penitence and prayer. If we become careless and indifferent, the first thing we know we shall be lopped off as unfruitful branches, and wither.

The mighty tide of sin and folly is against us, as a continually flowing stream; and if we do not continually pull against this current, it will bear us along with it. It is easy enough to float with the current, but it requires continued rowing to go against it. Every time we cease our efforts the current will bear us down with it. Sin is always on the alert, and the child of God has to be always watching and praying, or lose the race. Truly, it will be an awful thing to be found falsifying, claiming to be in Christ, claiming to be with him, when in reality we are against him. Besides, a faithful life is so much happier life than an unfaithful one. No man can be happy under the goadings of a guilty conscience, knowing that he is not doing the will of God. It will be terrible to be found crying for the rocks and mountains to fall on us to hide us at last from the face of him who loved us, and died and rose again that we might live. E. G. S.

Did Elders Belong to the Gifted and Inspired Class of Teachers?

Brother Lipscomb: I beg to thank you for your reply in the Gospel Advocate of May 17, 1900, to questions propounded. I find, however, that to some of the questions you have given only a partial answer. One of them I cannot see that you have mentioned, while others you have fully answered. Then, too, in some cases your answers are very confusing to me; likely it is my fault. However, I will, for the sake of convenience, number the questions in order in which I propounded them and then briefly state what I understand your conclusions to be, also the points of confusion, and ask if you will not assist me further in the study of this, as I see it, very important subject:

1. Were the gifts in Eph. 4 and 1 Cor. 12 inspiration?
2. Why do you conclude pastors were to teach and feed the flock until characters were formed suitable for elders?
3. Were there not elders at the same time and even mentioned as being in existence prior to the mention of pastors, and was not the work of pastors and elders the same?
4. Can we now designate men by names bestowed upon inspired men, or, in other words, would it not be sinful to designate men as "pastors," when in the New Testament that term was applied to inspired men?

Now, if I correctly understand you, your answer to my first question is that "apostles, prophets, evangelists, pastors, and teachers" were endowed by supernatural gifts, or inspired; also that "gifts of healings, helps, governments, and diversities of tongues" were supernatural, and that these gifts or endowments passed away when the complete will of

God was made known. In this I think you are correct; but accepting this causes confusion, as in another place you say: "If elders were gifted persons, they would have been appointed in the beginning, when gifts were most needed." Now, this brings me to the point of a new question:

5. If the gifts of governments were not bestowed upon elders, upon whom were they bestowed? I judge it applied to elders, from Heb. 13: 7-17; 1 Thess. 5: 12, 13; 1 Tim. 5: 17; also other scriptures.

6. If elders were not gifted, how could they with inspired apostles make decrees? (Acts 15: 6; 16: 4.)

As to question No. 2, I do not find that you answer it at all. Please do so, giving the scripture upon which you base your conclusion.

You answer question No. 3 in part, giving dates when elders were first spoken of, but do not say when pastors were first mentioned, nor do you explain the difference in their work. I have always understood "pastors" (Eph. 4: 11) the same as "shepherds," agreeing with "overseers to feed [shepherd] the church of God." (Acts 20: 28.) Is this erroneous? You say that "after time had been given for the development of elders, they appointed for them elders in every church." (Acts 14: 23, R. V.) From the reading of this tour of Paul and Barnabas it seems they were the first and only preachers through that country, and after going as far as Derbe they turned back, retracing the way they had come, immediately, or at least before any great time had elapsed, confirming and exhorting the brethren and ordaining or appointing elders. Allow me here to ask another question:

7. Was not this the first visit Paul and Barnabas, or any other preacher, had ever made to Derbe, and did they establish the church there, and did they not ordain elders in this church at that time? Is this not a case of appointing elders without waiting for development? You say that "so soon as men were converted some were endowed with spiritual gifts that enabled them to perform the work of the church at once." Is this not a case in point?

Your answer to my fourth question is not clear to me. You say: "If the name was conferred to indicate the official position and work pertaining to the office, it would be wrong, sinful, to call those doing other work by it." Further, you say: "If the name was given to indicate a work that was common to others, I do not see why the same name might not be given to others who did, or do, the same work." Then you cite "teachers" as being both gifted and without gifts. But in another connection you say: "I certainly understand those enumerated in Eph. 4: 11 as being endowed by supernatural gifts of the Spirit for doing the work indicated by the name. Apostles, prophets, evangelists, pastors, and teachers were endowed with gifts of the Spirit, graded in the order given." The latter quotation does not seem to me to agree with the former, because in this most certainly it appears that these names indicated both the official position and work. Now, note you say it would be wrong, sinful, if this be the case, to call ourselves by such names now. Permit me to ask:

8. Do not the words "apostles," "prophets," "evangelists," "pastors," and "teachers" indicate the work? If they are "graded in the order given," one higher than another, does it not indicate official position? "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers," etc. (1 Cor. 12: 28.) Now, I understand this as meaning grades of official position—first, second, and third grades.

Then, again, you greatly confuse me by saying, "It is well and safe to keep the distinction between the endowed and the unendowed;" and that you could not see that it would be sinful to call men "evangelists" or "teachers," because it indicated work of both classes of men, inspired and uninspired. Now, what puzzles me is to keep the distinction between endowed and unendowed, when evangelists and teachers are both.

I understand your interpretation of Eph. 4: 11, that all "were endowed with gifts of the Spirit, graded in the order given." But in concluding your article you say: "But 'apostles,' 'prophets,' and 'pastors' are only applied to the gifted, and it is best to keep the distinction between the inspired and uninspired where the Bible makes it." Just here I will ask:

9. Why of the five enumerations of gifted positions do you class the fourth ahead of the third, pastors inspired and evangelists not? How could the evangelists be graded above the inspired class if not also inspired? Are there evangelists mentioned in the New Testament who were not gifted, inspired?

You state that "the same work must be done now"

—that is, of evangelists and teachers; you also tell us the work of pastors was that of teaching and feeding the church. Do we not have to do that now?

There are many other points I would like to consult you on, but I am already taxing your time and space. Kindly answer through the Gospel Advocate. I thank you in advance for your kind consideration and assistance.

J. H. HARDEN.

Too many questions confuse, and are a noncommittal way of arguing that never struck me as fair. I think I answered fully all the questions asked. I gave my reasons for believing pastors, with others gifted, were given until time for developing elders. They were gifted from the beginning to feed the flock, until the persons had time to develop as elders, and the gifts passed away. They certainly overlapped each other, the gifts gradually passing away as gifted persons died, while elders came in as persons were fitted for the work. Paul says: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." God gave them through the Holy Spirit. The Spirit was given at Jerusalem, on Pentecost; at Samaria, when Peter and John went down; at the house of Cornelius, when Peter preached to them; and at Ephesus, when Paul preached Christ. These are the only examples of the bestowal of the Spirit on numbers at one time. "All these [gifts] worketh that one and the self-same Spirit, dividing to every man severally as he will." The Spirit who distributed these gifts was granted when they first obeyed Christ. Elders are not mentioned at any of these places when the gifts were bestowed; at no time are they classed with gifted persons.

Our brother asks: "Why, then, did they join with the apostles in the decrees?" (Acts 15: 6.) If he will tell us why "the brethren" joined in the same decree (verse 23)—"the apostles and elders and brethren send greeting," etc.—and why Paul joined Sosthenes with him in the first letter to the Corinthians (1 Cor. 1: 1), and Timothy in the second letter to the Corinthians (2 Cor. 1: 1), and to the Philippians (Phil. 1: 1), and to the Colossians (Col. 1: 1), and Silas and Timothy to Thessalonians (1 Thess. 1: 1; 2 Thess. 1: 1), he can tell why the elders joined in this decree. They did not intend to say by this that all the brethren were inspired or that these others were apostles equal with Paul. The apostles honored those with them in their work, "in honor preferring one another." As elders were to succeed to positions as teachers, I can see reason why they honored them and set this example for others to follow. Elders were among the Jews uninspired, and with the same character required in the churches. To have required inspiration in the churches without distinctly telling it would have introduced confusion. No mention is made of the elders in Jerusalem for eleven years. (Acts 14.) They preached at Derbe. Many were taught, but they did not appoint elders there, but returned to Lystra, Iconium, and Antioch, where preaching had been done, and confirmed the souls, or taught them to be steadfast, exhorting those before converted, and established or confirmed them, and appointed elders. Gifts were given to confirm Christians. (Rom. 1: 11.) Elders were appointed after they were confirmed and established. Then Paul left Titus in Crete to set in order the things lacking and appoint elders in every city, and directs the characters to be chosen. The letters to Timothy and Titus were written near the close of Paul's life. The other apostles were all dead or old. The gifts would pass away. So he directs elders to be appointed in every city and gives the characters by which they were to be selected. Paul did not give these directions to guide "one and the self-same Spirit" to work gifts in them, "dividing to every man severally as he will," but to guide Christians for all time. Gifts are not among the qualities. Unless Titus could confer gifts, none could bestow gifts on these elders appointed when gifts were passing away. The scriptures referred to may mean either the gifted or ungifted teachers. They were to be treated alike. So these scriptures cannot have the least bearing on the question. All Christians are required to do work that apostles, prophets, and even Christ, did. What does that prove? The gifted ones taught the same things to be done that the completed Scriptures teach.

I am not able to make plainer what I said about the gifted and ungifted persons. When the same name was applied to both orders it would appear in lists of both. If persons were gifted to evangelize and teach, both names must appear in lists of gifted persons, as they do. If the ungifted did the same work, they would also be found in lists of the ungifted. When the same names are in both orders, it

shows the scriptures in these cases do not preserve distinction by the names. The name came as the result of work done, not of official position. The context must show by which class it is done. The noun "evangelist" is found in the Scriptures only three times. In these cases it refers to the gifted. In the verb form it is used over fifty times. In the greater number of these cases the work was done by gifted persons, but sometimes by others. (Acts 8: 4.) The men and women scattered abroad went everywhere "evangelizing," the Greek says, and the poor are to be "evangelized."

When the Holy Spirit called ungifted preachers and evangelists by these names, it cannot be sin for us to do the same. "Apostles," "prophets," and "pastors" are not applied to the uninspired. It is safe for us to follow the same rule.

If any one believes elders belonged to the inspired class and passed away with it, the proof rests on him. To show inspired men did the same kind of work elders are required to do is no proof. The Holy Spirit through gifts taught them to do the same work he teaches through the Scriptures to be done now. So far as I know, the gifted ones were to be treated as the teachers now are to be treated in the way of support.

D. L.

FANNING ORPHAN SCHOOL.

The Fanning Orphan School closed its sixteenth annual session on May 30, 1900, with an interesting programme carried out by the pupils. Two of the pupils, Miss Ammie Taylor, of Texas, and Miss Eddie Lovell, of Dickson, Tenn., had completed the course of English, Latin, and mathematics, and received diplomas attesting this. Both of these young ladies have been diligent students in the school and have conducted themselves in such a way as to secure the esteem of their teachers and associates. The trustees take pleasure in commending them as estimable ladies and worthy scholars in the course indicated.

This session of the school has been quite a satisfactory one. The attendance was larger than hitherto and the work satisfactory, both in the domestic and literary departments. At the close of the session there were at least thirty applicants for whom there was no room. The school stands greatly in need of new and enlarged buildings. They now accommodate about forty. One hundred could be cared for and taught with but little more cost in teaching. Will not the friends of the girls without means help this work?

D. L.

NASHVILLE BIBLE SCHOOL.

The Nashville Bible School closed its ninth session on Thursday, May 31, 1900. While the attendance was not so large as during some of the former sessions, it was a very satisfactory one in the work accomplished. The students were, as a whole, more earnest and diligent and accomplished more in study than any classes heretofore in attendance. In my classes the New Testament was gone over, save the Epistles of John and Revelation, with a careful investigation and exegesis of every sentence and clause about which there could be the least difficulty.

In the Old Testament we began with Genesis and went over all the historic books, the prophecies of Isaiah, Jeremiah, and Hosea, studying the connections and significance of every historic character and the purport of all the laws given, facts warranted, and prophecies recorded in the Scriptures. Besides this work, some time was spent in the investigation of such questions as: Who is God? What is his character? What are his relations to the universe and to man? Who is Christ? What are his character, office, and relations to God and to man? Who is the Holy Spirit? What are his work and relations to God and to man? What is his office in the world and in the church? What are the office and work of the word of God? What is the office of the blood of Christ, and how may its efficacy and power be reached by man? What are God's works? What are man's works? How are they related to each other and to man and his salvation? What is the purpose of God's dealings with man, and how may God be acceptably served, and man be saved?

The results of the year's work were satisfactory to both teacher and pupils, as they were in all the classes. Brother L. S. Gillentine, of Spencer, Tenn., completed the prescribed course of study and received a diploma from the school attesting the fact. Brother Gillentine is a good student, thorough and critical in his studies, and has shown himself a Christian gentleman, worthy the confidence of all. D. L.

Obituaries.

[Obituaries are limited to 250 words and signature. Poetry cannot be printed. Obituaries exceeding 250 words will be reduced to the limit, unless accompanied by one cent per word for the excess.—Editors.]

LAWSON.

It is again by the guiding hand that doeth all things well that I am under the painful necessity of chronicling the death of our beloved sister, Mrs. Nebraska Lawson, who died at her father's home on April 17, 1900. Her husband preceded her only a few weeks. She leaves a father, mother, brothers, sisters, three little children, and a host of friends and relatives to mourn their loss. Our deceased sister gave her heart to God while young. She united with the church of Christ and lived a consistent Christian life. She was laid away in a beautiful spot beneath sighing boughs near her father's home; but, thank God, she is not dead. She still lives in the noble Christian work of her life. Her deeds of Christian love are stored up in the golden urn of heaven, in the secret chamber of the Most High, as richer treasures than gold or silver or the fleeting wealth of ten thousand worlds like this. May the grace of God sustain the bereaved parents and friends.

MARY KIRKLAND.

Spring Warrior, Fla.

BONER.

Sister Lizzie Boner passed away from this world of sorrow and pain on April 21, 1900, after several weeks of suffering with lung trouble; aged twenty-nine years. Sister Boner was a daughter of Brother Newt Clendenen, who has also been confined to his bed, most of the time, for a great number of years, bearing trouble and pain with that earnestness and faithfulness which seems to characterize him as one of the faithful. Sister Boner obeyed the gospel about ten years ago, and has ever since lived a faithful, peaceful, quiet, and obedient child of God, as much, perhaps, as the circumstances of her life would admit, and died in full triumph of a living faith. May our God remember her broken-hearted parents in their sad bereavements and console them with the thought that the trials, persecution, and disappointments of this world will soon be over. May our Heavenly Father spare her husband's life and surround him with such circumstances that he will be influenced to turn to the Lord and live more devoutly and godly the remainder of his life, so when the time comes for him to cross over the river of death he can fold his hands and close his eyes and fall asleep in the arms of a crucified Redeemer to wait the judgment morn to meet his dear companion "in the sweet by and by."

JONATHAN BARNES.

Irving College, Tenn.

HARRISON.

Brother Ed. Harrison passed over the chilly river of death in his eighty-fifth year, on March 19, 1900, at his home, near Rome, Tenn. He obeyed the gospel at Bellwood, Wilson County, Tenn., in August, 1886, and lived a consistent Christian life, ever ready to do anything for the furtherance of the gospel. Brother Harrison was faithful to attend and lead in the services on Lord's day and was appointed one of the elders of the faithful band who meet to worship at Rome, in 1898. His daily walk bore

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evidence of the hopes of the spiritual man. While modest and unassuming in his nature, it can truly be said of him that his right hand knew not the deeds of his left hand. His greatest delight was in reading and hearing of the sweet promises of God's Word. His death has made his Christian companions, children, and many friends sad; yet how grand and beautiful is the blessed assurance that he sleeps in Jesus! Perhaps I knew him as well as any person. We had been near neighbors and intimate friends for more than thirty years. He was one of the three persons that worked so faithfully to establish the church of Christ at Rome. He had been in feeble health for quite a while, and had often remarked that the tender nursing and watchful care of Kate (his daughter) had prolonged his life.

JOHN J. WHITEFIELD.

Rome, Tenn.

WILSON.

James M. Wilson was born on December 31, 1817, and died on February 27, 1900; aged eighty-two years, one month, and twenty-six days. Brother Wilson was one of the oldest members of the church of Christ in Obion County, Tenn., at his death. In his death the congregation at Wilsonville sustains a heavy loss. He served as elder of this congregation from its organization (1870) till his death. At one time the congregation at Wilsonville would have been led off into the wilderness of vain worship and wild speculation, if it had not been for Brother Wilson and Brother Isaac Sewell, who, by their faithfulness and loyalty to the word of God, finally succeeded in driving out the vain speculations of men. Brother Wilson's motto was, "Never give the certainty for the uncertainty;" and to this rule he strictly adhered till the day of his death. He was honest, just, truthful, and benevolent. Even after he was disabled from work and had to be carried to the church in a chair, he would give a portion of his living to the Lord's

cause. He was not a theoretic, but a Christian—one that knew his duty and did it. His son, W. A. Wilson, died about one month after he did. Thus the old soldiers of the cross are passing away, leaving the work in younger hands, and it is to be hoped that the younger ones will pattern after the loyal faithfulness of the old veterans.

JOHN R. WILLIAMS.

Hornbeak, Tenn.

CLENDENEN.

Brother Charlie Clendenen died at his home, near Irving College, Tenn., on April 15, 1900. Brother Clendenen was nearly sixty-two years old. He obeyed the gospel about thirty years ago and lived an honest, upright, Christian life, as far as I know, up to his death. Brother Clendenen had been in bad health for several years, and of such nature, as he claimed, as to deprive him of the privilege of meeting regularly with the brethren to worship on Lord's days. Brother Clendenen leaves a good wife, several grown children, and many friends to mourn his departure from this world; but the promises of a Savior to a dying Christian are sufficient to wipe all tears away from their weeping eyes and heal their broken hearts and fill their souls with great joy and happiness in these sad days of bereavement. As death and judgment are before us all, let us all live near to our Savior by keeping his commandments, and all will be peace, love, and happiness on the judgment morn, when Christ will come and give us a part in the first resurrection that is promised to those that have proved true and faithful to him in this world. There is nothing promised in the resurrection to comfort and console the wayward and disobedient children of God and those that die out of Christ, but everything is promised to those in Christ who continue to live godly and holy lives in this world until death.

JONATHAN BARNES.

Irving College, Tenn.

BARRY.

It is sad to part from those we love. But in this sorrow the bereaved have the precious consolation that the departed one was a Christian and the bright hope of meeting him in that "home where changes never come." Sidney Barry died in Nashville on April 7, 1900, a few days after an operation for appendicitis. God has given his children the victory over death. "But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, which have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. . . . Wherefore comfort one another with these words." (1 Thess. 4: 13-18, R. V.) Sidney was born on September 11, 1876; became a Christian at the age of fifteen or sixteen years; and was a faithful servant of the Lord. He loved the Bible and read it daily. He was conscientious and readily confessed any fault he may have had. Unlike many young men of his age, he never formed any bad habits. Although nearly twenty-four years of age, he never left home without his mother's consent. He was an exemplary young man. As a friend, we sympathize with his mother, sisters, and relatives, and commend them to the dear consolation and cheering hope of the gospel. E. A. ELAM.

EWIN.

I am requested by those who loved him best to record the death of Brother Henry C. Ewin, of Waverly, Tenn. He was born on August 11, 1871, and died on April 13, 1900. He was a very kind-hearted boy; he loved his mother dearly and was devoted to his brothers and sisters. Henry was possessed of many noble traits of character that made him many friends wherever he was known. He had untiring energy and was in every way truthful, having no patience with any sort of dishonesty or hypocrisy. Whenever met by misfortune, he was ever ready to overcome it by honest, earnest toil. He obeyed the gospel and was baptized by Brother E. G. Sewell in 1887; and though while young he often yielded to temptation, we feel very sure that he always had great respect for Christianity and perhaps never doubted for a day the power of the gospel to save the soul. As he grew older he became more impressed that life is real and that it is important to live right, and he soon began to lay aside his youthful habits. After this marked change in his life he was only spared about three years. But as the end drew nearer his faith grew stronger and he seemed full of confidence and trust in the Lord. He was not alarmed at death, but, despite the weakness of his nature, was willing to rely on the mercy of God. With all these facts we will cherish a hope for his eternal rest. We tender our deepest sympathies to his broken-hearted mother, brothers, and sisters; and we urge them to strive for that better land, where we shall meet all the saved of earth and "God shall wipe all tears away." J. E. B. RIDLEY.

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Higher Criticism.

One of the greatest dangers menacing the church of God to-day is the so-called "higher criticism." The danger is so great because our enemies are on the inside of the fold in sheep's clothing. The church might well rejoice when her avowed enemies charge her strongholds and wage unrelenting war against her inmates; such terrors have always strengthened Zion and made her prosper; but when her pretended friends attack her very vitals from within, and Zion feels no pain, the situation is alarming.

Many churches and schools are now fostering and sending out these doctors of surgery, and many religious papers are encouraging their dissecting of divine things, as though divinity needed doctors. They call it "higher criticism." Let no man deceive you by any means. It exalts itself above God in the very temple of God.

If these higher critics do not blaspheme that holy name by which we are called, they do worse. David says: "Thou hast magnified thy word above all thy name." But these men ruthlessly criticize the authenticity and credibility of God's word, and do not tremble. "All scripture is given by inspiration of God, and is profitable, . . . that the man of God may be perfect." If we accept this as true, we must be jealous of any attempt to add to or take from the Bible, just as we have it. "There is death in the pot." The spirit of higher criticism was manifest in the Revision Committee in that they read a doubt into the above passage as to whether all scripture is inspired. All versions are liable to the bias of the age that brings them forth, and this passage bears an earmark of the particular bias of this age—semiskepticism.

I think a literal rendering of this passage would be about this: "All scripture given by inspiration of God, and profitable for doctrine, reproof," etc. The Authorized Version puts an "is" after the word "scripture" and another after the word "and." This gives the sense of the Greek idiom, which often fails to express its verbs as we do, where they will be easily understood, as in this case. I protest that the Revised Version had no right to reject the first "is" and retain the other. The change of "and" to "also" is also without warrant, but does not change the meaning if "is" be rejected or retained in both places.

The committee gave as a reason for the change that all scriptures (writings) are not inspired of God—as the Apocrypha and other profane writings. The word "scripture" means writing. But that title was one peculiarly applied to Old Testament writings in Paul's time. It was, as used in a religious sense or connection, a sacred word. Let us note the word in a few passages: "Did ye never read in the Scriptures?" "Ye do err, not knowing the Scriptures." "How then shall the Scriptures be fulfilled?" "He ex-

pounded unto them in all the Scriptures." "Search the Scriptures." Apollos was "mighty in the Scriptures." These passages indicate clearly the sense in which Paul's readers would take the word, without any implied warning to look on some scripture with suspicion.

But to show you this idea and translation were born of the devil, their advocates not only desire to reject "the Apocrypha and other profane writings," but use this argument of their own construction to disprove "the other scriptures also, unto their own destruction."

They say: "Some of the devil's utterances are recorded, and they were not inspired of God." No; but they are recorded by inspiration of God. They say the earth was made before the six-days' creation. (Look out, Brother McCaleb!) The Book says: "In six days the Lord made heaven and earth." They say the six days were long periods of time. Why wish to think so? To shorten God's arm and avoid difficulties? What did the trees do without sunshine? Was the Sabbath also a long period of time?

The word "days" in figurative and prophetic language may mean long and indefinite periods of time; but this account is historic, not prophetic. They say the Old Testament account of the flood is fiction, but the New Testament credits it; they say the whale could not have swallowed Jonah, but Jesus says it did. Shall we deny Christ? The Old Testament and the New Testament must fall together. If they hear not Moses and the prophets, neither will they hear him that rose from the dead; if they were punished who rejected him who spoke on earth, much more shall not we escape if we reject him who speaks from heaven, and his word.

They say some of Paul's writings were uninspired. Paul gave his judgment on the subject of marriage, because of "the present distress." On this very point Jesus says: "All men cannot receive this saying, save they to whom it is given." An inspired command must apply to all alike; "but some have not this gift" of continence, so it was "better to marry than to burn." God could give no inspired command at this point, but all other passages are inspired, so far as we know. "If it were not so, I would have told you." It is well that God allowed Paul to give this temporary "judgment" to those who could receive it. At other points Paul says: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." Yet they blasphemously say: "Paul was a crusty old bachelor."

A recent criticism is that Jesus did not know all things; he did not know when he was coming again. It is not so much a question of how much Jesus and his apostles knew, but whether what they did know and say was true and all-sufficient. If higher critics know more, it is superfluous. But Jesus had the Spirit without measure and needed not that any one should tell him anything. He did not need to know the day of his coming, and neither do we. He confesses ignorance at no vital point. "Beware of dogs!"

PAUL HAYS.

Easton, Cal.

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General News.

Since April 26, 1900, gold exports from New York have amounted to ten million dollars.

Brigadier General Otis has been promoted to be major general to succeed General Merritt, who retires on June 16, 1900.

Nearly all the rope used by the United States Navy is manufactured in the government ropewalk, at the Charlestown Navy Yard.

Reports from the war in South Africa are all favorable to the success of the British, and, many think, betoken to the early end of the war.

During the present century four hundred human lives, one hundred and twenty-five million dollars, and two hundred ships have been lost in fruitless efforts to find the North Pole.

W. S. Taylor, recent claimant for the governorship of Kentucky, announces that he will make the race again this fall on an anti-Goebel and anti-Goebel election law platform.

The United States transport Hancock, which left San Francisco on April 17, 1900, with the United States Philippine Commission on board, arrived at Hongkong on May 30, 1900.

Logs cut on timber lands leased from the Government of Ontario must henceforth be manufactured in that province. In consequence, many Michigan lumber mills are being moved to Canada.

Seymour, Johnson & Co., stock, cotton, and grain brokers, No. 71 Broadway, New York, announced their suspension on the New York Stock Exchange, the Cotton Exchange, and the Chicago Board of Trade.

The State Department has issued over three thousand passports to European travelers for the twenty-eight days in May. It is said that the climax has been reached, and from this point on the issues will diminish.

The Division of Customs and Insular Affairs of the War Department has given out the statement that the average annual salary per man in the United States customs service is one thousand two hundred and five dollars.

Gen. Wade Hampton was too feeble to attend the Confederate reunion, at Louisville, Ky. He is now confined to his home. General Hampton has broken much recently. His eighty-first birthday was passed some months ago.

The issuance of a bench warrant for the arrest of W. S. Taylor, former Governor of Kentucky, was the first official notice that an indictment had been returned naming Mr. Taylor as an accessory to the murder of William Goebel.

The Confederate Veterans met last week in Louisville, Ky. The attendance of both veterans and visitors was large and enthusiastic. General Gordon was again elected commander in chief by a unanimous vote.

A wind and electrical storm is reported at Mineral Wells, Tex. General property in the farming sections suffered severely. Many farms were swept clean. The academy at Missy Grove was destroyed by the wind. No persons are reported hurt.

The peach season is just opening in South Georgia. Tifton, the junction point of the Plant System and the Georgia Southern and Florida, made the first shipment to New York on

May 21, 1900, and Sylvester, Ga., made the second shipment the next day.

During the first two weeks of July, next, the Shah of Persia is to make a tour through England and Scotland, visiting London, Oxford, Birmingham, Liverpool, Glasgow, and Edinburgh. For a part of the time he will be the guest of the Queen, at Buckingham Palace.

Assistant Superintendent Otto H. Tittmann, of the United States Coast and Geodetic Survey, has been commissioned to trace the Alaskan boundary line established by the modus vivendi of October, 1899, between the British Government and the United States.

Riots and bloodshed are of daily occurrence in St. Louis, the result of the war between the transit company and its employees. The police commissioners have ordered the sheriff to enroll two thousand five hundred additional special deputies, for the purpose of aiding the police department in preserving peace and order.

The West Virginia Pulp and Paper Mill, of Covington, Va., an antitrust mill, has begun making paper and postal cards. The mill has just been completed at a cost of three million dollars, and is now the largest plant in the country, employing twelve hundred persons. Over three hundred tons of paper will be shipped daily.

The Board of Health of San Francisco, Cal., has quarantined Chinatown, and that section of the city is now surrounded by a cordon of police, who refuse to allow any one to pass in or out of the district unless he is provided with a proper permit. The quarantine order also includes the street cars, which are not allowed to pass through the district.

The Viceroy of India, Lord Curzon, of Kedleston, telegraphs that good rains have fallen in Mysore, and that scattered showers have fallen elsewhere. The cholera in many parts of Bombay and Rajpootana has not abated, is causing much mortality, and impedes the relief work. There are now five million seven hundred and thirty thousand persons in receipt of relief.

The decision of the United States Supreme Court in the case of the claims of Admiral Dewey and his sailors sustains the decision of the Court of Claims. The original claims were about four hundred thousand dollars. The Court of Claims reduced it to two hundred thousand dollars. The Admiral's personal claim is reduced from about twenty thousand dollars to about ten thousand dollars.

The Federal Government has just awarded a contract to a Massachusetts firm for ten thousand white marble headstones, at one dollar and twenty-eight cents each. These stones are to be used to mark the graves of the United States soldiers and marines, and will be distributed, upon application of Grand Army posts or of relatives of those who lie in unmarked graves, upon application to the War Department.

Ernest Kruger, a compositor employed in a printing office in Leipzig, Germany, has just completed his fiftieth year of service, and has been occupied in setting type for one book nearly all that time. The book is "Grimm's German Dictionary," and the first batch of manuscript was turned over to the compositor in 1851. Thus far thirty-two thousand pages have been printed, and the work is not yet half done.

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Figures from the pension rolls show that the veterans of the Civil War are dying at the rate of about 2½ per cent per annum. Commissioner Evans estimates that the average age of the veterans who still survive is about fifty-nine years. The last survivor of the War of 1812 died last summer, seventy-five years after the close of that war. At the same rate, there will probably be a few survivors of the Civil War still living in 1940.

Messrs. Fischer, Wessels, and Wolmarans, who are representing the South African republics in this country, will visit a number of the large cities before returning to their own country. The envoys regret exceedingly that they cannot meet the great numbers of people who are anxious to greet them as they would like to do. They express themselves as very grateful for the many expressions of sympathy heard upon all sides for the cause that is so dear to them, and they trust the fact that they cannot visit all who wish them to do so will in no way interfere with the full and free expression of sympathy and good will on their part.

The following proclamation by General Roberts is being distributed in the conquered territory in South Africa: "The troops of the Queen are now passing through the Transvaal. Her Majesty does not war upon individuals, but, on the contrary, she is anxious to spare them, so far as possible, the horrors of war. The quarrel which England has with the Government, and not the people, of the Transvaal. Provided they remain neutral, no attempt will be made to interfere with persons living near the line of march. Every possible protection will be given them. Any of their property which it may be necessary to take will be paid for. But, on the other hand, those thus allowed to remain near the line of march must respect and maintain neutrality. The residents of any locality will be held responsible, in both their persons and property, for any damage done to the railway or telegraph, or for violence done to any member of the British forces in the vicinity of their homes."

The Weather Bureau's weekly summary of crop conditions says: "The drought in the Dakotas and Minnesota has become most serious. Rain is also needed in portions of the Middle Atlantic and Central Gulf States. Complaints of cool nights continue from the East Gulf States and Southern Atlantic States. The general condition of corn in the principal corn States is better. Reports of damage by worms to corn in the Middle and South Atlantic States and Central Gulf States and in Kansas is reported. Winter wheat is ripening as far north as North Carolina, Tennessee, and Oklahoma, and harvesting has begun in the southern portion of the Gulf States. The reports generally indicate that wheat is heading short in Atlantic States. The northern portions of

the spring wheat region have experienced very unfavorable conditions. Over the southeastern portions the crop has made satisfactory progress. Oats are progressing well in the Southern States, and are yielding well. In the Middle Atlantic States, Ohio Valley, and Tennessee the crop has suffered much from drought, and the outlook is not favorable. While cotton continues to be backward, there is a general improvement in its condition over the eastern and western portions, the least favorable reports coming from the central portion. All sections, however, continue to report the unfavorable effects of cool nights. The bulk of the tobacco crop has been planted in North Carolina, and a considerable portion has been planted in Kentucky. Planting continues in the Ohio Valley and Middle Atlantic States. Fruit reports are encouraging."

Asheville, N. C.

Few regions have been more richly endowed by nature than that famous section of Western North Carolina, poetically termed "The Land of the Sky." It has a climate so dry and health giving that it has become known the world over as a natural sanitarium for the cure of all troubles of a pulmonary or bronchial nature.

Asheville, the center of this beautiful mountain-hemmed plateau, is the highest city east of Denver, Col., and is a busy, thriving place of twelve thousand inhabitants, with all the modernisms of city life. The city lies just at the point where the beautiful French Broad and Swannanoa Rivers join their crystal waters.

Within the city or in its suburbs many people of wealth have built beautiful and expensive homes, the most notable among them being the chateau of Mr. George W. Vanderbilt, which, with its great estate, has cost upward of four million dollars.

Asheville is an all-the-year resort, for the great mountains protect it in the winter from the cold winds, and its summer climate is made delightful because of its altitude.

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Church News.

KENTUCKY.

Calhoun, May 28.—Evangelist J. V. Updike, with Prof. H. A. Easton as leader of congregational singing, has just closed a meeting of eleven days with the church of Christ, at this place, with twenty-four conversions. He is certainly a grand and good man, and preaches the word in all of its simplicity, purity, and power. If his time had not been limited here, the results would surely have been much greater. The night his meeting closed the sheriff of the county went to his room and requested him to return to the church and take his confession and baptize him. This was done. The sheriff had been a life-long Methodist. If people will give Brother Updike a candid hearing, they will be convinced, convicted, and converted. The growth of the church of Christ here has been phenomenal. A few years ago there were but three Christians in Calhoun. The congregation now numbers about one hundred. It owns the best house of worship in the town, a brick structure, costing about five thousand dollars, and which is wholly paid for. All of this has been accomplished without a regular preacher. The Sunday school is one of unusual interest.

W. B. N.

TENNESSEE.

Hornbeak, May 29.—Brother John R. Williams began a meeting at Obion, Tenn., on the second Lord's day in May, which continued ten days. The visible results as to additions were not what we hoped for (only one baptism), but the seed of the kingdom was sown, and, we trust, into good ground. The results, in reality, we may never know, unless, perhaps, in the world to come all will be made known. The church seemed to be somewhat encouraged to greater efforts. We can but hope that they may "put on the whole armor of God," that they may be able to stand against the wiles of the devil. G. D. SMITH.

Field Gleanings.

In the Gospel Advocate of May 17, 1900, appears an article from Brother Orsburn and Brother Butler in reply to my criticism of Brother Butler, with reference to the contribution.

I consider Brother Butler an able man, and he is usually in the right, but I am quite sure that he is far wrong with reference to the contribution. I suggest that either Brother Lipscomb or Brother Sewell write an article on the subject and make it as exhaustive as space will admit, for I am sure that all are and will be interested in it. I consider it at the very foundation of all church work, hence the importance of the subject.

Brother Butler says that he finds where the disciples were encouraged to give to the poor directly, and seems to think that would destroy the idea of the deacons making a distribution for them. He says the deacons were to direct the gifts for the poor—that is, to see that it was evenly distributed—but beyond that he cannot see that they had anything to do with it. I do not pretend to say that the deacons went out and gathered up contributions for the poor—that was the work of each individual disciple—but they were to distribute it, that there be an equality.

The apostles had done that work for quite a while, but on account of their

ministry they could not attend to it as it should be done; hence, when the Grecians began to murmur, on account of this neglect, the apostles asked that seven good men be selected for that work, while the apostles would give themselves to prayer and the ministry of the word.

But to the point. Where were the means they were expected to use in relieving the poor? Was the contribution in the possession of each individual disciple or had it been laid by in store? I believe that it had been brought together in one place and placed under the care of the apostles for them to direct it; while Brother Butler's position would be that each individual disciple had it in his own possession and would give it direct to the needy, while the deacons selected by the multitude would only direct where it should be given by each individual Christian.

"To the law and the testimony!" I now invite your attention to Acts 4: 34-37: "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need. And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet."

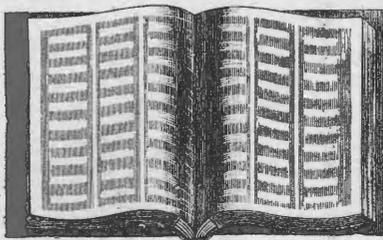
In Acts 5 we learn that Ananias sold land and kept back part of the price, and Peter rebuked him for lying about it, and asked if it was not his own before selling and if the money was not his own after selling, and said he had lied to the Holy Spirit in keeping back a part.

From these plain statements we learn, beyond the possibility of a doubt, that gifts were brought together into one place and placed under the direction of those in authority, and that, too, even when the poor were all around them and when distribution was to be made to them. This gave rise to the selection of men whose business it should be to direct that work, hence deacons and their work. They were also helpers in other things, but the special work for which they were selected was that of distributing the money and other things to those who were worthy and needed it.

Many years after this, as revealed in 1 Cor. 16: 1-4, distribution was to be made to the saints of another country, and Paul wrote to the Christians, as follows: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." You will please note carefully this expression: "Lay by him." Where? Now note as to place: "In store." Not scattered around among the disciples, but in store. Surely the disciples of Christ would understand the apostle to speak of a gathering up.

If each individual Christian should keep his own means, I see no reason for the exhortation; for unless they were wasteful, they would have had it by themselves when he came. To me, this is clear. "Unto him be glory in the church by Christ Jesus throughout all ages."

Let the people of God lay by in store and through the church of God make their distribution, and then people will begin to see some necessity for the church of the living God. When the people of God are thoroughly taught on this subject the church will become more active in the care of the poor and the support of those who



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God has written upon the mighty king of day, that warms and cheers the entire universe; upon the lily of the field, that perfumes the atmosphere; upon all objects of nature that have been created for the pleasure of mankind. He has written that no man was created chiefly for himself. The experience of those who live only for themselves, all oblivious to the welfare of others, is nothing worthy the name of happiness.

Many of us to-day have just taken upon us the duties and responsibilities of active life, have just begun our journey, and it is of the utmost importance that we make the journey of life a successful one. Life, with its thousand voices of reproof and exultation, wailing and exalting, is demanding our attention. "Upward and onward" should be our motto, and "vigilance" our watchword. God has given existence, with full power and grand opportunities to improve it and be happy; therefore, we should live for something worthy of life and its opportunities for noble deeds and active achievements. God has placed us in the world to make the world better, to elevate it to higher planes of enjoyment and progress, and to make the hearts of our associates brighter and happier by devoting to them our best influences, thoughts, and activities. This world is a stage, we are the actors, and the whole universe constitutes the spectators. Our words are transmitted in echoes that will never cease. We all leave a history and an influence. Our influence, whether good or bad, lives after us, and is not buried with this earthly body of ours.

Note the examples good men have set and the golden words they have uttered. They pass into the hearts and lives of their successors, cheer them on the road of life, often comfort them in their last hour, speak to them from the grave, and beckon them on in the paths which they have trod. Nobility of character lives from age to age, and is constantly tending to reproduce its like. Since we all possess that personal influence and since our words and actions leave a well-nigh indelible trace, it is our duty to make them as potential for good as is possible. It is our duty to hold the royal gifts of the soul so they may be gladness to some, music to others, and life to all; and to make that power we possess the breath of other men's joys, to scatter smiles and sunshine where only sorrow and shadows reign, and to fill the atmosphere where earth's weary pilgrims must tread with a gladness which they cannot create for themselves, but long for and appreciate.

Little kindnesses are centers of influence over our fellow-creatures which drive away sadness, cheer up the heart, and make the weighed-down spirit glad. Among little kindnesses kind words are the most precious. They fall gently upon the woeful heart, refresh its withered tendrils, and soothe its woes, as the breath of the dew upon the tender plant. They are lovely flowers of earthly existence, jewels beyond price, and powerful to heal the wounded heart.

We should leave behind us monuments of virtue which the storms of

time cannot destroy, by doing noble deeds; we should "write our names in kindness, love, and mercy upon the hearts of thousands we come in contact with, year by year," and by so doing our names will be as legible on the hearts of those we leave behind as the stars on the brow of the evening. We should not forget that there is an immortal part of our being. God did not create us to live and die as the inferior animals, but we were born for a higher and nobler state, and O what a sad misfortune to live and die and not leave the world any better for having lived in it! We cannot live in a world like this, where our lives and hearts are so overlapped, without a good degree of benevolence; and in a spiritual sense we know that "it is more blessed to give than to receive."

Good deeds double, and the larger half comes back to the donor. How hard we should strive to imitate the words of the poet:

Do noble things, not dream them all day long;
And so make life, death, and that vast forever
One grand sweet song!

We should consider that we were not made for self alone, but for society, mankind, and for God. By acts of benevolence beautiful lives have blossomed out of the darkest places, as pure white lilies have blossomed by the slimy, stagnant waters of the deserted mill pond, while we so often, through acts of carelessness, leave the alone in the dark, chilly atmosphere, where it budded and never bloomed.

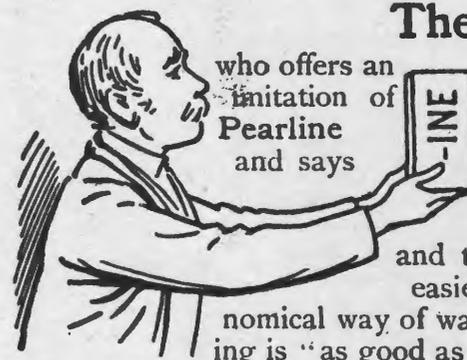
We should ever be ready to imitate the good Samaritan of old. Answer these questions: How are you spending your life? Are you living as God has ordained you should? Are you living as becomes a mortal being? Are you doing unto others the same that you would have them do to you? Are you striving to make the most of life and its possibilities? If not, be warned in time. When life is nearly ended you will wonder at your ac-



The fond mother dreams great dreams of baby's future as she holds the sleeping little one in her arms. But the dreams will never come true unless she has given him a strong body and a healthy mind. Children die in hosts, or live to struggle through life feeble of body and dull of mind because the mother was unfit physically and mentally for motherhood. Women who use Dr. Pierce's Favorite Prescription endow their children with strong bodies and bright minds. It is every mother's duty to give her child the advantages of a healthy body and mind. A weak or sickly woman cannot do this. "Favorite Prescription" makes weak women strong and sick women well.

Mrs. Orrin Stiles, of Downing, Dunn Co., Wis., writes: "I have been intending to write to you ever since my baby was born in regard to what your 'Favorite Prescription' has done for me. I cannot praise it enough, for I have not been as well for five years as I now am. In July last I had a baby boy, weight 11 pounds, and I was only sick a short time, and since I got up have not had one sick day. I have not had any womb trouble since I got up. I was not only surprised myself but all of my friends here are surprised to see me so well."

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tions, sigh for the days of youth, and pause with long and loud lamentation over the grave of "what might have been."

It is a solemn, almost awful, thought for each individual that his influence has a beginning here which will never end throughout all time. What is done has already blended itself with the entire universe, and will work there for good or evil for all ages. The life of each individual is as the source of a stream, whose small beginning is indeed plain at first, but whose course and destination, as it winds through the expanse of infinite years, only the all-seeing God can perceive.

The influence of man, properly directed, would produce such results as would lead him in paths of benevolence and nobleness, cause him to wield a beneficent influence upon his fellow-creatures, and to leave a history that the brotherhood of humankind might see and take heart again.

Those who are successful in life are those who have a purpose in mind of accomplishing something in life to benefit man, and by so doing purchase a renown that will live after them and direct all followers to noble pursuits.

The acts of benevolence of each individual prove to him stepping-stones to success and attract a following of friends and admirers around him, such as is calculated to make life to him a pleasant journey and leave an impress upon the sands of time that will be to history what the oasis is to the desert.

We should so conduct ourselves in this earthly kingdom that when in the evening of life we are summoned to make our departure for an unseen world we will not go as the felon to his execution, but that we may see the golden light of heaven streaming down through the gathering mist of death, and have a blessed entrance into that heavenly home, where we can hear the welcome, "Well done," spoken to us by a soul redeemed and purified.

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Kansas Notes.

Brother B. F. Rhodes preached at Hoyle, O. T., on a recent Lord's day.

Brother A. C. Crenshaw, of Harper, has recently been on a tour through Oklahoma. He will go there for a tent meeting in July.

Brother O. M. Thomason is yet in Oklahoma, preaching at a number of points.

I spent a week at Minco, I. T., preaching and attending the closing exercises of El Meta Christian College. Notwithstanding the difficulties that have had to be overcome, the school has again demonstrated its capacity and its ability to succeed. Every department of the work shows the faculty has labored hard, and succeeded. There will be some changes in teachers this coming year. Of course, Miss Chestnut will continue at the helm. The changes will be in the music department principally. Miss Olive Baird, of Texas, will continue in the primary department. She has shown herself a very efficient teacher in that department—honorable, honest, conscientious, active—and is a faithful Christian girl. The school is deserving in general.

My enjoyment of the exercises was much marred by the very sad news of the illness and finally the death of my dear mother, at Lancaster, Ky. That mother that tenderly cared for me in infancy and helped to support me in childhood, and whose love followed me everywhere—it was sad for me to be so far away as not to be able to be with her in her last hours. I have been enabled, for most of my life, to appreciate a mother's love, care, and devotion, but I now possibly more fully realize the worth of it. She was sixty-six years of age at her last birthday—October 6, 1899. She was born, reared, lived, and died in Garrard County, Ky. She leaves a husband, two daughters, four sons, and more than a score of grandchildren, besides brothers, sisters, and friends, to deeply mourn their loss of so true and tried a friend. Many are the dark shadows that hover over our pathway in the loss of such dear ones, but, thanks to God, there is a brighter world than this. Mother's love and Christian character will yet be with us in its wonderful influence. We can trust the Father of all mercies in this hour of bereavement. I am glad that we can.

My attention was recently called to Ingersoll's creed. He speaks of "loving justice, right, and mercy," yet denies the very source of "justice, right, and mercy." Again, he speaks of "loving liberty, and waging relentless war against slavery of all forms," while all the time serving and wanting others to continue to serve the tyrant of tyrants—Satan. In fact, every thought in it, while good, is attributed to the wrong source. The Savior's teaching would bring about what is expressed in it—in fact, has brought it about, or we would not have it to-day.

I am a friend to the young man, and

am not a pessimist, yet some things are self-evident facts. To illustrate: Recently, I was informed that in a town of about four hundred inhabitants there were not more than three or four young men that did not gamble; besides this, a very large majority of the older ones are engaged in the same practice. In another town of six hundred population there are probably not a half dozen young men that do not play cards—the starting point of much of the gambling. In another town of five thousand inhabitants there are a very few decent young men in it. These are only samples of what many others are. This is certainly a very sad state of affairs, but what is the cause and what is the remedy? Let us think seriously about the matter. Can we change this condition? Are we doing our part toward changing it? Some are trying; others are not. Preachers must cry out against all sin, and give the remedy for it. Too many look upon sin as a very light matter, and fail to keep the remedy for sin prominently before the people. D. T. BROADUS.

Belle Plaine, Kan.

Virginia Jottings.

I see in the Primitive Christian of May 15, 1900, that J. H. D. Tomson offers Luke 22: 46 as evidence that standing on the feet in prayer as an attitude taken for prayer is authorized by Christ. Luke 22: 45, 46 reads as follows: "And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation." I do not remember ever to have seen this scripture offered by any one before to prove that standing on the feet was authorized by Christ as an attitude to be taken for prayer. When the disciples were lying down asleep, as a matter of course, they would have to rise, even if they knelt and prayed. There is certainly nothing in verse 46 to teach us to stand upon our feet to offer prayer, and, for one, I am surprised at Brother Tomson for offering that as an argument in favor of a custom, which is without any authority, either in the Old Testament or New Testament Scriptures. When Jesus appeared to Saul, on the way to Damascus, and Saul had fallen to the earth, he said: "But rise, and stand upon thy feet." So, if Christ had wanted people to stand upon their feet, he would have said so. This he never said, and he never practiced along that line. While they were asleep they could neither kneel nor stand upon their feet, and would have to "rise" for either one. The truth is, there is nothing in that verse to teach attitude for prayer. Elsewhere, however, both in the Old Testament and New Testament Scriptures, there is abundance of proof in favor of kneeling before the Lord our Maker. Alas, how easy it is for the wish to become the father of a thought! All can pray in any position, whether walking or riding, lying down or standing upon the feet, nailed to a cross or stretched upon a sick bed, without taking any attitude for it, under certain circumstances; but when an attitude case be taken, or is taken, for prayer, let the party kneel down, and not only do the Scriptures sustain such a one, but the attitude is unchallenged outside of the Scriptures. The poets and all others agree that it is right. It is not in doubt, and is infallibly safe. Such is not the case when any stand upon the feet for the purpose of praying to the Almighty Father. "Stand up and



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bless the Lord," and kneel or bow down in prayer, is in strict harmony with the Bible, with the poets, and with the very things themselves, and is also admitted to be right by all praying and thanksgiving people.

It seems to take a long time for firing to cease along the line of the debate between J. N. Hall and F. D. Srygley. Hall will not publish that letter, it seems. Please publish it, Mr. Hall. J. T. SHOWALTER. Snowville, Va.

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T. B. LARIMORE

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D. LIPSCOMB. E. G. SEWELL. F. D. SRYGLEY.
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SPECIAL NOTICE.

Should YOU receive the Gospel Advocate marked with a red  at this place, YOU are to understand that we are sending it to YOU with the view of securing YOU as a regular subscriber. We are indebted to a mutual friend for YOUR address. We desire that YOU carefully consider the merits of the paper. We want YOU on our list. We are endeavoring to make this the best year in the history of the Gospel Advocate, and we desire YOUR cooperation. The numbers sent YOU marked as indicated are free.

I forward by the same mail with the matter for this page, to the Gospel Advocate for publication, another article from Brother Walling and an article from Brother Cawthon on the proposition that "the same process which makes a man a Christian adds him to the one body—the church." I feel disinclined to offer any comments on what either one of these brethren say; but it seems to be necessary, by way of guarding against a misunderstanding, to say that if anything I said in the short comment on a former article from Brother Walling was in the least degree unkind or discourteous toward him, I am very sorry for it, and I beg him to forgive me. I did not mean to be flippant or frivolous, nor was it my intention to make the impression that the distinction he draws is unworthy of consideration. All I meant was that the distinction he makes had not occurred to me when I affirmed that "the same process which makes a man a Christian adds him to the one body—the church." What I affirmed and still affirm is that a man becomes a Christian and a member of the church by being born again; a man cannot be born again without being baptized; a man cannot be baptized without being both buried and raised up. When Brother Walling makes two processes out of baptism, which I have all the while regarded as only part of one process, he does not join issue with the proposition I affirmed and still affirm in the sense in which I have repeatedly defined the terms of that proposition. Even if all that he claims is true, it is still true that "the same process which makes a man a Christian adds him to the one body—the church," in the sense I understood and used the terms of that proposition.

A practical question which frequently arises is stated by one whose name is withheld by request, as follows:

"If a Christian is thrown into a community where there is a good, earnest church, with most members striving to do their duty, and it is known by such a member that the elders are not godly men, is it the duty of such a member to unite with the church? May he not, without any public act to bring himself under the oversight of such an eldership, meet with the members and do his Christian duty? Please give a Bible answer to the above, as it is asked by one who wants to know his duty."

Every Christian becomes a member of the church when he becomes a Christian. That which makes him a Christian constitutes him a member of the church. No one can be a Christian and not be a member of all the church and the only church there is in the New Testament. Once a man becomes a member of the church, he remains a member of it as long as he continues to be a Christian. The only way to cease to be a member of the church is to cease to be a Christian. One who is a member of the church at all is a member of it wherever he lives and everywhere he goes. He does not have to unite with the church at all; he is already united with it wherever he is and everywhere he goes. He united with the church when he became a Christian, and he will remain united with it as long as he continues to be a Christian. All he has to do is to worship and serve God exactly as Christians worshiped and served him in New Testament times. It is his duty to do this, and nothing else, wherever he is and everywhere he goes. The only public act necessary to bring a man "under the oversight" of an eldership, as much as any Christian can scripturally be under such "oversight," is the public act of becoming a Christian. So soon as a man becomes a Christian, he is as much under "the oversight of the eldership" as any Christian can scripturally be. If he does nothing but what the New Testament teaches, belongs to nothing but the church, and declines to be anything but a Christian, he will be under "the oversight of the eldership" as far as God wants him under such oversight, and no farther, wherever he goes and everywhere he is, without any other "public act." If a Christian knows that the elders where he lives are not godly men, it is a situation greatly to be regretted, of course; but no Christian should neglect or refuse to do anything the New Testament teaches in religious work or worship because the elders or anybody else may chance to be ungodly men.



Brother Malone takes issue with Brother Whitlock as follows:

"MY PROTEST.

"Brother Srygley: In your editorial notice in the Gospel Advocate of May 24, 1900, of my statements in the American Baptist Flag concerning J. H. Whitlock's views of spiritual influence in conversion, you seem to misunderstand me. I said that I had but little, if any, objection to Brother Whitlock's views as defined to me. How, then, did he define himself when talking to me? He said that he believed the light of the gospel necessary to the conversion of the sinner. He then added: 'I believe it just as strong as you or any Missionary Baptist preacher living.' He then went on to say that for that reason he was a Missionary Baptist, and believed the gospel mission plan. I said: 'Then, my brother, you have the wrong proposition; your proposition and your doctrine are incompatible.' This was on Saturday before the second Lord's day in July, last. On that day Brother Whitlock came to Lafayette, Tenn., and preached at 11 A.M. Then he and I drove five miles into the country, where I preached, after which we returned to Lafayette, where Brother Whitlock preached again at night. The whole of that afternoon, while not in church, was spent in talking about the points which he had discussed with F. B. Srygley in Alabama, and points which he expected to discuss with W. H. Carter, at Willette, Tenn. I told

him that Missionary Baptists do not believe that the Holy Spirit operates independently of the gospel in the work of conversion, and I said: 'Neither can you prove it.' I then gave him an outline of the human mind, as taught in mental science, and its relation to truth, and urged upon him that he take up the study of mental philosophy, and then psychology, and at the same time to keep his eye on the Bible. Whether he intentionally did it or not, he left the impression on my mind that he would not affirm any more that the Holy Spirit operates in conversion independently of the gospel. But it seems that for some reason he has gone back to his old proposition. Let me say, once for all, I do not indorse his position. (1) It is unscriptural; (2) it is unphilosophical; (3) it is contrary to what Baptists have taught since the days of Charles II., to say nothing of our views farther back. J. N. Hall and J. H. Grimes can speak for themselves; but, since Brother Whitlock has gone back to his old proposition, if any one represents me as indorsing him, it will be against my most earnest protest. I stand upon the constitution of the human mind and its relation to the truth. No religion which undervalues the intellect of man can long command the respect of men; nor can any system of religion which refuses feeling a place in its fundamental conditions claim a living connection with the infinite Sufferer; nor is any act of voluntary obedience, which has not these fundamental conditions as its logical antecedents, acceptable to Him who requires that we shall seek Him with the whole heart. Now, I do hope that you will be kind enough to give this a place in the Gospel Advocate. Fraternally,
A. MALONE.
Franklin, Ky."

Brother Malone says, "once for all," that he does not indorse Brother Whitlock's position. Brother Grimes does indorse it. Very well. If Grimes and Whitlock propose to debate that proposition any more, why not get Brother Malone to debate with them? He is an experienced debater, well supplied with "the recognized authorities" of the Baptist denomination, and no doubt he would make a strong debate. Brother Malone also affirms that the church of the New Testament includes and consists of all Christians, and says "the recognized authorities" in the Baptist denomination have been teaching this for two hundred and fifty years. Brother Hall denies this. If Brother Hall proposes to debate that proposition any further, why not get Brother Malone and "the recognized authorities" in the Baptist denomination to debate with him? Really, it looks like the Baptist debaters in this country will have to debate with each other, or quit the business.



"Brother Srygley: I read with interest Brother Walling's argument, and note the fact that there is no difference between you and Brother Walling. If I understand Brother Walling, he claims that the raising up of the baptized is the act that brings them into the church, and you claim the same thing, and cite for authority John 3: 5. It seems to me that this scripture takes in every thought that Brother Walling sets forth, but three: (1) The blood of Christ makes us alive; (2) that an unbaptized man dies to sin; (3) that we baptize a sinner. I cannot find where the Book says that the blood of Christ makes us alive, neither do I find it anywhere intimated that a sinner is expected or commanded to die to sin, and there is no such idea in the Book as the baptizing of sinners. The Book sets forth all the blessings that are reached by the blood, and the sinner, by the Book, is declared dead. (Eph. 2: 15.) It appears to me unreasonable to demand a dead man to die without first giving him life. It will be admitted by Brother Walling and all others that the ability to die to sin is a spiritual blessing, and all spiritual blessings are given in (not out of) Christ. (Eph. 1: 3.) It will be noted that the persons that Paul requires to die to sin are in (not out of) Christ. (Rom. 6.) I only set this forth as food for the thoughts of the thinking ones. There is no authority in the Book for any one to baptize a sinner. Still, there is no doubt it is done often. By

way of illustration, we say that a man is a drunkard so long as he drinks; but when he quits drinking, he certainly ceases getting drunk, hence he is not a drunkard. So, a man is a sinner so long as he practices sin, but when he ceases to sin, he is no longer a sinner. Paul's case is one in point. When he left Jerusalem in search of Christians, to punish he was a sinner; but when he believed upon the Christ and determined to turn from sin, he was no longer a sinner, but a servant of God. Faith in Christ is the work, or service, of God (John 6: 29); repentance also (Acts 17: 30); so with confession and baptism. Then it can be easily seen that when a person comes to baptism properly he is not a sinner, but instead is the servant of God; and his service to God in the obeying, as above, obtains the pardon of all past sins (Rom. 3: 25; Acts 2: 38)—sins committed previous to his beginning the service of God. The foregoing views are, I think, strictly scriptural, and remove the mist (to many) that surrounds your impregnable position, that the things done that make any one a Christian bring him into the church of Christ. The trouble with Brother Walling seems to be the baptizing of a sinner into Christ. This cannot be done; neither can a sinner be baptized into the name of the Father, and of the Son, and of the Holy Spirit. There is no authority in the Bible for any such act. We must not lose sight of the fact that it is the man himself that we baptize into Christ, and not his sins, the acts of a life that is behind; his turning to the work, or service, of God. I hope this will remove Brother Walling's trouble, and that he will understand in the future that when he baptizes a believing penitent he is not baptizing a sinner, but that he is baptizing a servant of God, and that he baptizes this servant of God into Christ, that he may be justified by his obedience and receive forgiveness for the sins committed behind his obedience. Let the light (word) shine. (Rom. 3: 21-29.)

"S. I. S. CAWTHON."



"Brother Srygley: Your reply to my article is not altogether satisfactory; therefore I desire to call your attention to some things in regard to it, that we may elicit the truth and come to a clearer understanding of it. You say in the beginning: 'I publish the following communication with pleasure, because it calls attention to a subject that ought to be carefully studied.' From the foregoing, I had reason to believe that you would give the 'communication' something more than a passing notice, but not so. You say: 'When I baptize a man I am as careful to raise him up as I am to bury him, and if from lapse of memory or from any other cause I should leave him in the creek, under the water, I hardly think I would feel that I had baptized him.' Brother, this might possibly be regarded as an argument coming from a 'two-by-four,' but now, seriously, do you think that a man of your caliber should engage in such ridicule on so important a 'subject that ought to be carefully studied?' You say: 'Brother Walling will no doubt agree that the process which makes a man a Christian is to be born again.' Brother Walling has agreed that 'the Bible plainly teaches that whoever enters the body of Christ enters by a birth, yet the Bible plainly teaches that no unclean person can enter the church. Then the cleansing must take place before the birth.' What do you say, Brother Srygley? Answer, please. Here is the vital point—the one to be 'carefully studied.' Brother Walling further agrees that 'none but the cleansed can enter the kingdom of God. God's Holy Spirit will not take up his abode in an unclean heart. No unclean or unsaved man can be built into God's building. Salvation, cleansing, pardon, and remission of sins all take place before one can enter God's kingdom.' What do you say, Brother Srygley? Do you agree to this? If so, where and when does all this take place? 'Therefore, the same "process" that brings one into the remission of sins does not add him to the church.' What do you say, Brother Srygley? 'Since it is the blood of Christ that cleanses from sin, the very moment the one dead to sin comes in contact with the blood of Christ he comes into the remission of sins.' What does Brother Srygley say? 'If we can locate the place where one comes into the blood of Christ, we have then located the place where the sinner comes into the remission of sins.' What do you say, Brother Srygley? 'And it follows that the same "process" that brings one into the blood of Christ brings him into the remission of sins.' What does Brother Srygley say? Where does one come into the blood of

Christ? We found, in our former article, that Christ's blood was shed in his death, and that one comes into his blood by entering into his death where his blood is. Paul says that one enters his death by a burial into the baptismal tomb. (Rom. 6: 3, 4.) One thus buried enters the death of Christ, and thereby the blood of Christ. Has he obtained the remission of his sins? If not, why not? If he has, is he at this time a citizen in Christ's kingdom? No; a burial has not that action. A birth is necessary to a sonship. You say: 'I do not understand that he is baptized till he is buried and raised up.' Granted; but does not the one antedate the other? Is not this in harmony with God's sequence of things? Has not God, in his creation of all things, so arranged them that they have a similar order to this? For instance, in lighting the earth he created the sun for the day and the moon and stars for the night. How close does the one follow the other in its work! The sun hardly sinks in the West till the stars, one by one, shine out, and so we might follow throughout the entire realm of nature and find the same sequence of things—one thing always antedating the other, and each performing a very important work, even the work God has appointed it. Why should not baptism have this same sequence and each action its important work—the burial to bring one into the blood of Christ, and thereby into the remission of sins; the resurrection to bring one into the body of Christ, which is the church? How close did repentance follow faith in New Testament times? Did not the one follow the other as quick as it was possible for it to be done. Yet faith did antedate repentance. Suppose you take the word 'conversion.' Has it no sequence of things? We know that it has. First, faith; then repentance; then confession; and then baptism. This was all done the same hour of the night; each action had its important work. Faith cleansed the object and motive of life—the heart; repentance cleansed the acts of life—the character; and confession cleansed the believing penitent from the skeptical world. The burial of one thus prepared brings him into the death of Christ, and cleanses from all sin by his blood; the resurrection from the watery grave brings the one now cleansed from all sin into the family of God. You say: 'The process which makes a man a Christian is to be born again.' Granted; but can a man be born of something he has never been planted in? 'First the blade, then the ear, after that the full corn in the ear.' (Mark 4: 28.) So, first, faith; then repentance and confession; then the burial; and after that, the birth. Furthermore, Paul says: 'All our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea.' (1 Cor. 10: 1, 2.) Where did the fathers leave the Egyptians? In the sea. Peter says of Noah and the ark: 'Wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us.' (1 Pet. 3: 20, 21.) Where did Noah leave and lose the antediluvian world? In the watery grave. Where do we leave and lose our sins? In the watery grave. It seems that these examples should prove to our minds that no sin ever passed beyond the confines of the tomb, and that the burial must carry with it the cleansing power, which is found only in Christ's blood. Inasmuch as many good and thoughtful brethren have considered it important to reinvestigate the different phases of baptism during the last few years, why should it be thought out of reason, unnecessary, or ridiculous for me to call respectful attention to any lack of proper division and specific application of the subject and its attendant blessings? The first specific blessing in the baptismal act is remission of sins; the second is sonship in God's kingdom, with all its attendant blessings, reception of the heavenly guest, etc. Yet the sinner is positively forbidden to expect the second until he has received the first, or the attendant blessings until he has received the first and second. JESSE D WALLING."

It is a bad sign when a person cannot be contented except in the company of other persons. Every one of us should have resources in himself. No life is complete that is not, in a sense, self-sufficient. We should seek frequent quiet times, apart from the voice of even our nearest friend, when the depths of our own character may be cultivated. Souls thrive in solitude. He is a shallow person who cannot bear to be alone.—Our Young Folks.

The man who confesses his sins grows strong.—Exchange.

Our Contributors.

Words of Cheer and Hope.

[The following is a sermon preached by Granville Lipseomb in the chapel of the Tennessee State Prison, on Sunday, May 27, 1900. The chapel is not large enough to accommodate all the prisoners (numbering 1,050) now at the main prison. There is room for 800, which includes the gallery occupied by the female prisoners. This discourse was reported in the Nashville American of May 28, 1900, but has been revised for this paper.]

The subject was "The Supremacy and Majesty of the Law," from the text: "If I be an offender, or have committed anything worthy of death, I refuse not to die." (Acts 25: 11.)

The speaker said in part:

"This noble sentiment was uttered by St. Paul in making his appeal to the supreme court of Augustus Caesar. It embodies an excellent principle, which should be followed by every man as far as he is amenable to the laws of State or nation. It is a recognition of the great truth that it is the duty of every citizen in upholding the laws of the State to undo, as far as possible, the wrongs which he may have done, and willingly to atone for the same by suffering the penalty prescribed by the law for its violation. Zacchæus, in the day of his acceptance by Christ, said: 'If I have taken anything from any man by false accusation, I restore him fourfold.' St. Paul was so deeply impressed with this great principle of right and justice he was willing to follow it even unto death. The man who willingly and cheerfully suffers the penalty incurred by his own sins in some manner magnifies the law, and therefore of his own choice shows some good degree of respect for the law—if not as much respect for the law as the law-abiding citizen who enjoys the privileges and liberties of the law, yet much more than the violator of the law who unwillingly suffers its penalties and who seizes all opportunities to escape or thwart the purpose of punishment the law imposes.

"The light in which prisoners view this question mainly makes the difference between a good prisoner and a bad one. The good prisoner is on the road to reformation and in many instances to the privileges of full citizenship where it has been impaired.

"This noble sentiment here expressed by St. Paul should find a wholesome application in some way to every inmate of this institution. Here are many United States prisoners, who have been adjudged as having broken the laws of our Federal Government. Some of these laws have been deemed oppressive. Men, otherwise good citizens, far back in the mountain district of our country, reason this way: 'What sin or harm can there be in a hard-working, honest farmer taking the corn he has produced on his own land to his own sparkling spring in some mountain side, and there distilling, in the solitude of the mountain, his own liquor for the use and benefit of his own family and friends, when our fathers fought for and bequeathed to us these liberties?' This reason seems so patriotic and plausible that where it can be done without detection there are no conscientious scruples about it. But we should always remember every good citizen will obey and uphold the law, whether that law, in his judgment, be a wise measure or not.

"When convicted by proof which has been deemed conclusive by the courts of justice it is the part of a good prisoner to willingly and cheerfully as he may suffer the penalty imposed by the law. If the courts, lower and higher, backed by the laws of our country, say one must suffer one, two, three, or four years, as the case may be, within certain limits, it is the duty of the convict to bear it in as good spirit as possible. In some measure, it is an atonement to the State or United States for the violation of law, and upholds the dignity and majesty of the law that others may take warning; besides, such a course will lead to the benefit of the prisoner, as it leads surely, though sometimes slowly, to reformation and to the privileges of restored citizenship, as far as these can be attained.

"When a prisoner's time is out, in case he has forfeited his privilege of franchise and desires the same restored, it is safe to say it is more likely to be granted where the prisoner has shown a willing spirit to bear the just penalties of violated law, and thus has given proof of his respect for the law.

There are no courts having the power to restore a forfeited franchise but would gladly restore it where the applicant's worthiness is made plain. It is no small commendation to say in truth that a prisoner has proven himself a lover of law and order during his imprisonment. The character of a good citizen can soon be confirmed when once a man is in position to prove it before a whole community.

"For a prisoner to be always besieging the Governor and Board of Pardons for a release does not argue that the applicant is the most worthy of it; but a cheerful willingness to bear, as far as one is able, the penalty imposed by the laws of our Commonwealth, would seem to show some respect for that State or Commonwealth. This is commendable in every man. This is the idea contained in the text: 'If I be an offender, or have committed anything worthy of death, I refuse not to die.'

"There is no case so dark but what it may be helped by looking on the bright side.

"To hope the best is pious, brave, and wise.
And may itself procure what it presumes

"A certain prince once visited a large prison. The authorities, to memorialize his visit, gave him the power to select any prisoner whom he might choose to be pardoned. The prince said that this was an unexpected privilege conferred upon him, and he deemed it his duty to use it as wisely as possible. He took time, and conversed with every prisoner about his case. The prisoners were ignorant of his object. Many were the tales of woe to which he listened. Some claimed to be entirely innocent of the charges against them; some said they were suffering in excess of the crimes laid against them; others said they were the victims of wicked neighbors who had handed themselves to cruelly prosecute them at law.

"In making the round he came to a convict bending over his task, who, when the prince asked about his case, said: 'I am guilty, and richly deserve the punishment I suffer. If I had received what I feel my crimes merit, I would have long since been broken upon the wheel.' In the greatest penitence he confessed his sins. The prince said: 'This is the one I would have pardoned.' It is said of the boy who, being punished for disobeying his mother, leaned his bared shoulders so conveniently to the switch she wielded, that she ceased to whip, and forgave him. The wise man says: 'He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy.' (Prov. 28: 13.)

"We have no power to divine what would most easily win the favor of the chief executive of our State to grant pardon, but, upon general principles, those who know him best feel warranted in believing that he would be most inclined to pardon him who was truly penitent and who, though he had violated the law, gave indubitable proof that he yet loved the law, having shown during his imprisonment he upheld the dignity and majesty of the law by willingly bearing, as well as he could, the penalty imposed by the law. This sentiment, we think, would also move the chief executive of the nation if he could be brought to consider it in any particular case.

"This sentiment moved a greater Prince than any earthly potentate. That man who is truly penitent, and at the same time is a lover of right and justice, can move the heart of God himself. Proof of this is shown in the fact that Christ looked with pity and pardon on a poor sinner who rebuked his companion in crime because he showed no 'fear of God,' and was reviling him who had 'done nothing amiss,' and yet bore with them that crucifixion which was 'a due reward' for their deeds. 'Lord,' said the poor sufferer, 'remember me when thou comest into thy kingdom.' His views of the kingdom may have been erroneous, but his faith in the Son of God was rewarded by the answer: 'To-day shalt thou be with me in paradise.'

"But—alas!—however willing we may be to bear the penalties of violated State and national law, however much we may atone for these by long years of labor and confinement, there is one pardon for which every man must plead. God's law violated demands more than any one can ever pay.

"Could my tears forever flow,
Could my zeal no longer know,
All for sin could not atone;
Thou must save, and thou alone.

"In the eyes of the pure, just, and holy God this world is one great prison house. Every inhabitant is affected by sin, and every accountable person wears the criminal's stripes unless washed in the blood of the Lamb. The psalmist, who himself had been deep in sin and iniquity, says: 'If thou, Lord, shouldst

mark iniquities, O Lord, who shall stand? but there is forgiveness with thee, that thou mayest be feared.'

"God through Christ has provided the way. The penalty is the second death. From it we all must shrink. St. Paul and every other man should refuse to die this death. Pardon through Christ we must have. To all who feel their need of him he extends this precious invitation: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.'

A Tour Around the Globe. No. 32.

Almost opposite Beauchamp's Tower is The Green, on which so many remarkable people were beheaded. It is now a graveled space, where it is said "grass has never consented to grow since the executions." I paused here and called up some of the scenes that this spot has witnessed. In 1483 Lord Hastings was dragged from the Council Chamber in the White Tower to this spot, and, "without time for confession or repentance, his head was struck off on a log of timber." Here, in 1536, Anne Boleyn walked to her death in the calm of innocence. She was beheaded according to the French manner, by an executioner brought specially from Calais, who was sent for as more expert than any in England. With her own hands she took the coils from her head and gave them to her ladies, then, putting on a little cap of linen to cover her hair withal, she said: "Alas, poor head, in a very brief space thou wilt roll in the dust on the scaffold!" She addressed a few words to the people and to her ladies, then knelt down on both knees in the presence of the yeomen of the guard, a crowd of citizens, the Lord Mayor, the deputies of the guilds, and the aldermen, who were come to see a spectacle which England had never seen before—a head that had worn the crown falling under the sword of the executioner. At one stroke the executioner smote off her head with a sword. Just at that instant a cannon was fired which told London that all was over. Her body, with the head, was buried in a common chest made of elm to put arrows in, at St. Peter's Chapel, near by. Here the aged Countess of Salisbury, the last lineal descendant of the Plantagenets, refused to lay her head upon the block, and rushed round and round the platform, her white hair streaming in the wind, till she was hewn down by the executioner. Here died Queen Katherine Howard, the wife of Henry VIII., and her attendant, Jane Lady Rochford. Some one has described their death as "the most godly and Christian end that ever was heard tell of since the world's creation." Hither Lady Jane Grey, "the queen of nine days," came to her death on February 12, 1553, the same day that her husband was beheaded on Tower Hill. "She had the birth of a princess, the learning of a clerk, the life of a saint, yet the death of a malefactor." What shall I more say? Time would fail me to tell of the many tragedies of this place.

Near by is the Prisoner's Chapel, dedicated to "Saint Peter in chains," and to this we next repair. This chapel has always been used for the prisoners of the Tower. At the door we were met by a man in a queer costume, but his costume did not hinder our interest in the interesting story he had to tell, so we followed him with undivided attention throughout. At the left of the entrance is a memorial tablet, containing the names of thirty-four persons of historical note who were buried in this chapel. Our guide very eloquently gave a brief history of each, as he pointed to where each lies, and finally concluded in these words: "So that here lieth before the high altar two dukes between two queens—to wit, Somerset and Northumberland between Queen Anne and Queen Katherine." I could now, in a measure, to say the least, appreciate the celebrated words of Macaulay: "There is no sadder spot on earth than this little cemetery. Hither have been carried through successive ages by the rude hands of gaolers, without one mourner following, the bleeding relics of men who had been the captains of armies, the leaders of parties, the oracles of senates, and the ornaments of courts."

We now bade farewell to the Tower, to human greatness and jealousies, and made our way to Westminster Abbey. What shall I say? Indeed, what can I say? The very name of it awakens associations and reflections which it is vain to attempt to utter.

"The Abbey stands upon the site of a temple dedicated to Apollo. The first Christian church erected

here was founded by Sebert, king of the East Saxons, 610, 'to the honor of God and Saint Peter.' On entering through the door in the South Transept, at Poet's Corner, the magnitude of the great building broke fully upon my mind. With wonder I gazed at clustered columns of gigantic dimensions, with arches springing from them to an amazing height. The Abbey is four hundred and sixteen feet in length, two hundred and three feet wide, one hundred and one feet high, and the height of the towers is two hundred and twenty-five feet.

In Poet's Corner I was surrounded by the memorials of the great and honored worthies of English literature. Here is the tomb of Chaucer, "the father of English poetry;" the tomb of Spenser; a statue of Shakespeare, whose remains are at Stratford-on-Avon; also memorial busts and tablets of "Rare Old Ben Jonson," Samuel Butler, William Davenant, John Milton, Cowley, Dryden, Shadwell, Phillips, Pryor, Gray, Thompson, Goldsmith, Dr. Johnson, Gay, Mason, Rowe, Sheridan, Southey, T. Campbell, Thackeray, Grote, Thirlwall, and near by repose the remains of Macaulay and Charles Dickens.

There are twelve chapels within these spacious walls, and into these we next passed. The moment I entered an awe pervaded my mind which I cannot describe. I realized that I was surrounded by the congregated bones of the great men and women of past time who have filled history with their deeds and "the earth with their renown." Yes, I was now in "the meeting place of the great dead of eight centuries." There are many monuments here in honor of those whose bones lie elsewhere, while a good number have been honored with a grave as well as a marble memento. Kings and queens, princes, lords and ladies of noble extraction and aristocratic rank, are lying in state or celebrated on sculptured walls. Archbishops, prelates, and ecclesiastical dignitaries are lauded in pompous eulogies. Men of genius, philosophers, orators, poets, inventors of useful arts, great masters of science and learning, distinguished philanthropists, and public benefactors—nature's own nobility—have a place among earth's great men.

Joseph Addison's remains lie in one of these chapels, and when walking over them one is forcibly reminded of his reflections, which I was now somewhat able to appreciate. He said: "When I am in a serious mood I often walk by myself in Westminster Abbey. . . . When I look upon the tombs of the great, every emotion of envy dies in me; when I read the epitaphs of the beautiful, every inordinate desire goes out; when I meet with the grief of parents upon a tombstone, my heart melts with compassion; when I see the tomb of the parents themselves, I consider the vanity of grieving for those whom we must quickly follow; when I see kings lying by those who deposed them, when I consider rival wits placed side by side, or the holy men that divided the world with their contests and disputes, I reflect with sorrow and astonishment on the little competitions, factions, and debates of mankind; when I read the several dates of the tombs of some that died yesterday and some six hundred years ago, I consider that great day when we shall all of us be contemporaries and make our appearance together."

In the Chapel of Edward the Confessor is the Coronation Chair, which was to me an object of special interest. In this chair all the kings and queens of England have been crowned since the time of Edward I., 1297. Even Cromwell was installed in it, as Lord Protector of Westminster. The stone under the seat of this chair is the "Fatal Stone of Scone," or the "Stone of Destiny," with which the destinies of the Scottish rule were believed to be inwoven. The legend of this stone relates that it was the pillow on which the patriarch Jacob slept at Bethel when he saw the vision of the ladder reaching to heaven. From Bethel the sons of Jacob carried the stone to Egypt. Thither came a Greek, the builder of Athens, who married Scota, the daughter of Pharaoh; but being alarmed at the judgment pronounced against Egypt by Moses, who had not then crossed the Red Sea, he fled to Spain. With him he carried the stone of Bethel, seated upon which "he gave laws and administered justice unto his people, thereby maintaining them in wealth and quietness." In after days there was a king of Spain of Scottish origin, named Milo, and he sent one of his sons with an army to conquer Ireland, that he might reduce it to his dominion, which he did, and reigned there a long time. His prosperity was due, so the legend says, to a miracle; for when the ships first lay off Ireland, as they drew up the anchors, the famous rock was hauled up into the ship. They looked upon it as a precious boon from heaven, and placed it upon

the sacred hill of Tarah. Irish antiquities assert that the real stone still remains on this hill, but others claim that Fergus, the founder of the Scottish monarchy, carried the stone across the sea to Dunstaffuage in B.C. 330. From Dunstaffuage he carried it to Iona.

The authentic history of this stone begins in the year A.D. 840, when Kenneth II. brought it to Scone and inclosed it in a chair of wood, "endeavoring to maintain his royal authority by mean, trivial things, almost bordering on superstition itself." At Scone all the succeeding sovereigns of Scotland were inaugurated till the time of John Baloil. In the year 1296 Edward I. defeated Baloil in a battle near Dunbar, and before he left Scotland was himself crowned king of Scotland, while seated upon this stone. On his return to England he carried off as trophies of his conquest the Scottish Regalia and the famous "Fatal Stone," thus creating in many of the Scotch the belief that the time had come for the dissolution of the Scotch monarchy. The stone is twenty-six inches long, sixteen inches wide, and eleven inches thick. At the coronations this old chair is covered with gold tissue, and placed before the altar in the Coronation Hall.

J. W. SHEPHERD.

MORE ON 1 JOHN 2.

"He that saith he is in the light, and hateth his brother, is in darkness even until now." (Verse 9.) From manifestations that we sometimes see, and the way brethren sometimes talk about each other, it is easy to gather that a good many people calling themselves "Christians" hate each other. They have no kind words to say of each other; but, on the other hand, they say sharp, ill-natured, ugly things about each other, and do not like to have much to do with each other. All such are walking in darkness. To walk in darkness, as indicated by this passage, is to walk by man's wisdom and by the impulses of the flesh. These only lead along the dark paths of sin. To walk in the light is to walk in the truth. The truth imparts light, and the man that walks by the truth walks in the light. It is remarkably easy to walk by the impulses of the flesh. The difficult matter is to put down impulse, and keep it down, and do just as the word of God tells us do. But it is many times better for us in the end to do this than to continue to walk in darkness, and be lost in the end. We may see things in a brother that we know to be wrong, but that does not give us the right to hate him. A brother may treat us badly, and we may see it and know it; but instead of hating him and pulling loose from him, we should so love him as to show him his error, and try to get him out of it, and save him from the evil. The apostle does not say that if we think we have good reason for hating a brother we can do so. He simply says if we do so, we walk in darkness. There is therefore no excuse for hating a brother. We can hate his sins, but we cannot hate him. Neither can we turn him loose and give him up, so long as there is any hope of reclaiming him from his evil ways. These things were not said just to fill up space; they were said to be heeded by the Lord's people, to make them what the Lord desires them to be and what they will themselves wish to be when they come to die.

"He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." (Verse 10.) Love worketh no ill to his neighbor. If, therefore, we love our brother, we will work no ill to him; but, then, our love for a brother should never lead us to shield or justify him in a wrong. Christianity is not like politics, or worldly parties. In politics it matters little as to what a man does, if failing to defend him will injure the party, he must be defended at all hazards. The most corrupt men in all the land are thus defended and justified in their course to save the party. It is not so in the church. No evil is to be encouraged under the cloak of brotherly love, or false love for the man. All evil, as far as possible, must be corrected; and the more we love a brother, the more anxious we should be to correct his faults. But these corrections should be made in love and meekness to save the erring one, if possible. It is as bad to defend a man in a wrong course as it is to hate him. It is always right to defend an innocent brother when falsehoods are alleged against him by the slanderer's tongue; but this should be done in the proper spirit, and not in such a way as to make bad matters worse. There is no justification anywhere along the line for one brother to hate another.

"But he that hateth his brother is in dark-

ness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." (Verse 11.) The word of God gives light; therefore, to walk in the light is to walk in the guidance of his word. To walk in darkness is to walk contrary to God's word. When a child of God indulges hatred toward a brother, he walks by impulse and fleshly passion, and not after the light of God's truth; and as long as a man follows impulse and passion he walks in darkness, and will be as certain to end in ruin as he does so. The word of God is strong and plain on this line.

"Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (1 John 3: 15.) No man can cultivate the Spirit of Christ and hatred of a brother at the same time any more than the same fountain can send forth both salt water and fresh water. If the Spirit of Christ does not rule, the spirit of Satan will. "He that is not with me is against me; and he that gathereth not with me scattereth abroad." "A man must be out and out for Christ, or he is with Satan; and if he is with Satan in this life, he will be with him throughout eternity. Love and mercy must rule, or else hatred and Satan will. It is a strong expression—"whosoever hateth his brother is a murderer; but it is the word of God that says so, and if we fall to walk in the light of his word, then we walk in darkness; and the consequences of such sins are certain, and there is no chance to dodge. Hence, the only safety for man is to make God's word his daily guide in all things. A man feels so much better when he knows he is living as the word of God requires, and has a conscience void of offense toward God and toward man. Without this sort of a conscience no man can be truly happy. So long as a man is conscious of living in a wrong course, living contrary to the word of God, he will feel miserable till he gets out of it and into harmony with God again. The Lord knows us altogether. He searches the heart, and knows just what is in us at all times. We can hide nothing from him; and, besides, it is an awful imposition upon our own consciences to carry sin upon them, without an effort to get rid of it. If we know that by any mistake we have taken poison, we spare neither pains nor money till we get rid of it; and if at any time we find that we have hatred in our hearts toward a brother, we should rest neither day nor night till we get rid of it. Besides, we should be just as careful as to what we love as we are as to what we hate, for it is just as bad to love things that are corrupt and corrupting as to hate a brother.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (Verses 15, 16.) These two verses teach a very important lesson. We cannot possibly carry the love of God and the love of a vain and wicked world at the same time. It may be asked: How much of the love of the world will it take to condemn us? The answer is: Enough of it to control our hearts, our affections, and lead our lives in that direction. It is just the reverse of loving God. It may be asked: How much love for God does it take to make a man a servant of God? It takes just enough to control the heart and affections, and to lead the life into God's will, into doing the things that God requires to be done. Less love than this will save no one. "He that hath my commandments, and keepeth them, he it is that loveth me." (John 14: 21.) This decides very definitely how much love it takes to serve God and be saved. It takes just enough to keep us doing his will all the time; enough to live to his honor and glory, by day and by night; enough to lead us to always turn away from sin, and do the right, to the extent of our ability. Whenever we find that there is a sort of clash, as we suppose, between our spiritual interests and the affairs of the world, and we let the spiritual go, and give our time to the worldly, then we love the world more than we love God. In that case our love is leading us astray, and if we continue on that line, it will lead us to ruin inevitable. Hence, while we are to control the objects of our hatred and never hate anything so sacred as a brother in Christ, we must also control our love, and never let it center upon anything that is evil in the sight of the Lord.

It is evil to set our affections upon anything that will lead us from God and a love for his truth. The lust of the flesh, the lust of the eyes, and the pride of life are all calculated to lead us from

God. These, therefore, we must not love. If we love these, the love of the Father is not in us; and if the love of the Father is not in us, then we are in a lost state, no matter what our claims may be. God must be first in our hearts, or he is not with us at all. Hence, if we have enough of the love of the world in our souls to keep us from doing the will of God, we have enough to condemn us. We must therefore learn how to so use this world as not to abuse it. If we let the love of the world prevent us from serving God, then we are abusing it—that is, we are misusing it. Instead of using it to sustain the physical man and to do good, we are using it as a chief end in life. Whenever we do that we deliberately give up God for the world, and take the downward road to ruin. It must be the chief end and aim of the child of God to do his will, and if this is not the case, the world and the devil will get us, here and hereafter. There is a great conflict along this line with the children of God. Satan, through the enticements of this world, is seeking to control us; and if he succeeds in getting us to love the world more than we love God and his truth, then he has got us in his clutches. We must therefore watch and pray earnestly along this line.

"And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." (Verse 17.) Surely this is reason enough why people should not love, set their affections on, things of the earth, but on things above. All things earthly are transient, pass away with the using; but the will of God will stand forever, and the man who builds on that can never fail.

"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." (Verse 18.) We do not understand that the apostle meant by the above the last days of time, for he used this language nearly two thousand years ago, and yet time is not ended, and no man knows when it will end. The last dispensation of God's mercy to man began when the church of God was established on earth, and will last till time shall end. There will never be another; and in that sense the last days had come, had set in, when John wrote this language, and hence the time had come for antichrists. The word "antichrist" means one opposed to Christ, one against Christ. Before Christ came and established his reign on earth there was no antichrist, for there was no Christ to be against. As soon as he came and established the truth of his mission, antichrists began to appear, and have been in the world ever since, and will be till time shall close; for Christ will reign to the end of time, and during all that time there will be antichrists, opposers of Christ, in the world. Hence, John could say: "Whereby we know that it is the last time." When Christ's reign is ended and the judgment comes, all antichrists and all that refuse Christ will be forever cast off on the left hand. Then shall the faithful realize, as never before, that "he that doeth the will of God abideth forever."

How grand it will be, then, to be caught up to meet the Lord in the air and to be forever with the Lord! This thought should stimulate us, every day we live, to strive most earnestly to do the Lord's will, to do it always and everywhere. The only safe thing, therefore, is to let love for God and for his truth be the ruling principle of our lives, and lead us ever near the cross, near to our dear Savior's side, that he may dwell with and help us in our weakness.

E. G. S.

"Be men," said the doctor to his class of bright-eyed students—"strong, self-controlled, manly men. Build your character up to full measure; make it such that others can rely upon it and not be disappointed. Do not be apologies for men, nor men that need apologizing for. Did you ever notice how many people there are for whom their friends are continually having to make excuses? 'That's his way, we always have to make allowance for that;' 'He is so quick tempered that it often makes him unreasonable, but he's good-hearted down under it all;' 'You can count on him if you take him in the right mood;' and so on. I charge you, boys, to be masters of your moods, your tempers, and your ways. Never let them get so strong that they shall represent you to the world, that you shall be known by them rather than by anything else that may be in you. No one has a right to do business on the patience of his friends or to expect those about him to excuse the faults and weaknesses he can remedy. What the world wants is the man who has honestly made the best of himself, and who needs no apology."—Ex.

Miscellany.

PERSONAL.

Brother J. F. Pendleton and wife, of this city, are visiting relatives near Alexandria, Tenn.

Brother J. M. McCaleb spent several days with us last week. He is always deeply interested in the work in Japan.

The information comes to us that Brother W. H. Sutton, of Sparta, Tenn., is seriously sick. We pray he may soon be restored to health.

Brother R. H. Boll and Brother John Glenn left last week for Georgia to devote considerable time to evangelistic work in destitute fields.

Among our visitors last week was Brother M. C. Kurfees, of Louisville, Ky. It is always refreshing to meet and to talk with him of things pertaining to the kingdom of God.

Brother J. A. Harding began a meeting in Memphis, Tenn., on last Lord's day. He is holding the meeting in a tent, and hopes to create an interest in primitive Christianity in that city.

The meeting held by Brother J. D. Tant with the North Spruce Street church of Christ closed last week. Brother Tant is now engaged in a debate with John T. Oakley in West Nashville.

We enjoyed a brief visit from Brother Larimore on the 6th inst. He baptized one person in this city on that day. He is now in a meeting at Tracy City, Tenn. Brother Leon Harding is conducting the song service.

Under date of June 4, 1900, Brother John E. Dunn writes from Mangum, O. T.: "I am in the beginning of what I think will be a fine meeting here. Good audiences, fine interest, and two baptisms so far. I look for good results."

Brother Petch and wife left last week for Corinth, Miss., where they expect to spend the summer months. Brother Petch will evangelize in destitute fields. The churches should uphold the hands of those who thus devote their time, talent, and energy to preaching the gospel of Christ.

Brother Brown Godwin and family expect to locate in Columbia, Tenn., soon. Brother Godwin has had an extensive practice in osteopathy in Lebanon, Tenn. However, he has not failed to do considerable preaching all the time. He hopes to be able to do much in building up the cause of Christ in Columbia.

Sister Brown, wife of Brother J. O. Brown, of Collinsville, Ala., made us a pleasant call last week. She reports the college conducted by her husband as in a very prosperous condition, the scholastic year, which has just closed, having an enrollment of about two hundred pupils. Prospects for the next year are very fine.

The meeting at the Central church building started off very encouragingly. A good-sized audience was present at the morning service. The sermon on "The Bible, and Only That, Must be Our Guide," was very fine. At night the house was well filled with people, and all seemed to enjoy the service very much. Brother Sewell's sermon on "The Word of God is Able to Save" was most excellent. Mr. Pittman has a splendid voice, is a good leader, and the congregational singing is nice. All take part in this service. The day services will be at 3:30 P.M.; the evening services will begin promptly at 8 o'clock, and the song service will also begin at this

time.—Bonham Texas Daily Favorite.

To Whom It May Concern: One T. C. Tripp, of Texas, came into our midst last October, claiming to be a Christian preacher. He has resided in this vicinity since, but as a Christian gentleman his conduct at all times has been very unbecoming; he was continually telling falsehoods and keeping up a general neighborhood trouble. These falsehoods have been proved on him; and although he has been repeatedly asked to be more careful in keeping the peace, he has succeeded, to a great extent, in injuring the church both at Prairie View and at Altus, Ark.; and from his conduct in general we believe he is a dangerous man in a Christian neighborhood. Therefore, for the protection of other congregations, we, the undersigned, preachers, members, and elders of the churches of Christ at Prairie View and Altus, Ark., recommend that the Gospel Advocate be authorized to publish this in full.—James Arnold, preacher; H. M. Towrey, J. M. Hampton, Prairie View, Ark.; F. M. Strickland, preacher; Frank Sherley, T. C. Sherley, J. J. Murray, J. M. Wilson, Z. D. Wilson, and John Wilson, Altus, Ark.



EDITORIAL.

Death is no respecter of persons.

No failure is greater than the failure to do right.

Your time is your capital. Do not squander it.

Every time a man shirks a duty he loses a blessing.

A man cannot serve God while he is a slave to himself.

Small things should be just as promptly and faithfully done as the great ones.

It has always been, is now, and always will be true that no man can serve two masters.

We should ever be as ready to commend the good we see in others as we are to condemn them for their faults.

Your motives may be impugned, but this should never deter you from going right on, if you believe you are doing right.

Whoever busies himself about doing what the Bible says to do can find no time to do what the Bible says nothing about.

Every temptation overcome and every persecution endured in the spirit of meekness add to the strength of Christian character.

It makes no difference whether God's plan seems to be adequate to meet the end in view; the question is: Is it his plan? If so, it must be followed.

We sometimes think we are earnestly contending "for the faith which was once for all delivered unto the saints," only to find we are striving about words to no profit, but to the subverting of the hearers.

There are comparatively few desertions from the army of the country; there are many from the army of the Lord. The reason is doubtless founded in the fact that men love the cause of the nation more than the cause of Christ.

Ruskin said: "Of all manner of debtors pious people building churches they cannot pay for are the most detestable nonsense to me. Can you not preach and pray behind the hedges, or in a sand pit, or in a coal hole first?"

One of the most pernicious doctrines

of the age is: "No man can be counted as sinning when he is doing what he thinks he ought to do." Paul did not seem to think so. He said: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." (Acts 26: 9.) "I obtained mercy, because I did it ignorantly in unbelief." (1 Tim. 1: 13.) What we think is not the standard of right; what God says is.

Sorrows do not always come as punishment. When the sun shines we say, "Nature is glad;" when it rains, "Nature weeps;" but would not the earth soon be parched and barren but for those gloomy, rainy days, and would not those days so bright prove a curse if continued? How much more brightly the sun seems to shine after a few days of clouds and gloom! So, I believe, God allows sorrows to come that we may the more appreciate our blessings; and, indeed, sorrows themselves are only blessings in disguise, if we would but appropriate them as such.

The life of faith is no more or less than conformity to the will of God. The life of the great example of faith, Jesus Christ, consisted in this. "I come down from heaven," said he "not to do mine own will, but the will of him that sent me." (John 6: 38.) It seems, then, that since God requires a service of faith, there should be some way by which we could ascertain whether we are acting by faith. "Examine yourselves, whether ye be in the faith." (2 Cor. 13: 5.) God has given us a rule by which this self-examination may be conducted and the end in view determined: "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10: 17.) Without testimony there can be no faith, and, consequently, no way of pleasing him.

Few of us realize the importance of listening patiently and attentively to the word of God. Peter said to the people: "Him shall ye hear in all things whatsoever he shall say unto you." Through Christ God speaks to us concerning the plan of salvation and the many varied lessons of Christian conduct, giving us "the perfect law of liberty." Therefore we are to hear him. The expression, "Who hath ears to hear, let him hear," is of frequent occurrence in the Bible; but God requires discrimination in the things to be heard. Christ said: "Take heed what ye hear." James, after saying that we are begotten "with the word of truth," adds: "Wherefore, my beloved brethren, let every man be swift to hear," evidently, "the word of truth." We may not listen to "the traditions of the fathers" or "the commandments of men," but hearing him of whom God said, "I am well pleased," in a faithful continuance in his word, we "may grow up into him in all things, which is the head, even Christ."

The children of Israel might well have complained of the conduct of the sons of Samuel, because they "turned aside after lucre, and took bribes, and perverted judgment." This they did; but they went further and complained of God's plan, saying: "Now make us a king to judge us like all the nations." Through Samuel God solemnly protested against the change, and warned them of its results; but the people said: "Nay, but we will have a king over us." God marks out the way for us to go, and warns us against going any other way. We may go the other way if we desire, but we go with the certainty of failure. So God allowed Israel to have a king. The prophecy

of God was fulfilled; the project was an utter failure, bringing dire disaster upon the whole kingdom. This case has found its antitype among God's people to-day. He has legislated, and because some fail to follow him in his appointments, complaint is made of the plan itself, and such failure is made to answer as a reason for the exercise of human wisdom in providing another way and for conformity to the ways of those around us. God solemnly warns us against departure; and just as certainly as the departure of earthly Israel wrought their destruction, just so certainly will the same course work the destruction of spiritual Israel.



PUBLISHERS' ITEMS.

A readable book is the "Life and Sermons of Jesse L. Sewell." Price, \$1.

Do you wish a good music book at a cheap price? Send for "Voice of Praise."

Send us one dollar and get a copy of "Larimore and His Boys." This is an excellent book.

Do you want the "Old Path Pulpit?" We have this book, and would like to mail you a copy for two dollars.

Pay your dues to the Gospel Advocate. Now is the best time in the world to renew and pay one year in advance.

One dollar and fifty cents will buy a copy of "Gospel Sermons." This is a fine book, worth a very careful and earnest perusal.

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Have you read "Sweeney's Sermons?" If not, you have missed a treat. If you would like to do yourself a favor, send at once one dollar for this book.

Why should you go elsewhere for your ledgers, journals, etc.? We carry a line in stock and also make them. We can please you. When you need any printing, engraving, or embossing, send us your orders.

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Our helps to Bible study are steadily gaining ground and growing in favor. They are packed full of Bible teaching. A careful study of them in connection with your Bible will do you great good. Will you not help us to introduce them in your church?

"Letters and Sermons of T. B. Larimore" has been unavoidably delayed. The orders are coming in for the book, so we must ask our friends and customers to be patient just a little while longer. We hope, however, by the time this reaches our readers that the book will be ready for distribution. Price, \$1.50.

The great rush of work which has recently been pouring in upon us has delayed, a few days, the appearance of "Gospel Praise." However, the shape note edition will be ready for sale by the time this issue reaches our subscribers. We believe this the best music book that has been published. We only ask for it an impartial examination. Do not fail to send us your order.

The Modern Pastor System.

My purpose in this article is to present some ideas on a subject for the thoughtful consideration of churches of Christ and preachers of the gospel that will, I hope, cause all who may read the article to investigate the subject in the light of New Testament teaching with a view of better understanding our duty as members of the body of Christ and result in good to the cause of primitive Christianity.

Under the above heading I wish to call our attention to a number of items involved in the subject. I will therefore number the items to which I desire to call attention so as to systematically consider the subject:

1. Who is the modern pastor, and what is his line of work?
2. Has the church any authority for having such a pastor?
3. Has he any authority from God for his position in the church?
4. Evils of the modern pastor system.
5. Who is the pastor, and what is his work, according to New Testament teaching?
6. Congregational growth and work: (a) The work of elders of the church; (b) the work of the members generally.

1. I define the term "pastor" in harmony with the general use of it and in accord with the pastor's work as we observe his work. The modern pastor is a preacher whose profession is to take charge of a church, or churches, under the employment of a board of church officers for a sum of money either specified or implied in a contract which is either specified or implied. His line of work is to take charge of the church, or churches, in his charge in a similar manner to that of a school-teacher taking charge of a school. The school-teacher is employed under contract by a board of school officers, and his business is to open the school and conduct it. He looks to the board that employed him for his pay. The board turns the school over to the teacher, and expects him to run it. The pastor whose business is to run the church is employed by a church board in a similar way. He is general manager and all are to work under his direction. The pastor is present on Sunday morning to observe the work of the Sunday school, preaches a sermon at an appointed hour, directs the singing (or music), reads or has it done, leads the prayer or has it done, waits on the table or has it done, makes the appointments, and closes the meeting. On Sunday night the pastor conducts a preaching service, directs all other meetings, and is present to manage the midweek prayer meeting. The pastor is expected to visit the sick, suggest about the poor, preach funerals, perform marriage ceremonies, drum up interest in the church, and mingle with the people generally. This is a definition based on my observation of pastors generally. There are, of course, some exceptions, and in some points deviations.

2. Has the church any authority for having such a pastor? The Bible must be our only guide in learning the truth. There is authority for the modern pastor found in the wisdom of men, but none whatever in the word of God. The custom is sometimes justified on the ground that some one must do the work, and since the church will not do her duty, we are forced to get a pastor. This looks like doing evil that good may come. Paul, in writing to the saints at Rome, says: "And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just." (Rom. 3: 8.) Again: "Shall we continue in sin, that grace may abound? God forbid." (Rom. 6: 1, 2.) "Sin is the transgression of the law" (1 John 3: 4), and no good can come of violating God's law. The modern pastor system is wholly unauthorized by the law of God. God will not bless any system adopted by churches which he has not authorized.

3. Has the pastor any authority from God for his position in the church? According to New Testament teaching, no church had a pastor as they are now in the churches as here outlined. We have no such line of work marked out for preachers in the New Testament. There was no such profession in the church of Christ for the Lord's preachers when the New Testament was written.

4. Evils of the modern pastor system: It takes support that ought to be given to the poor and used to sound out the word of the Lord and gives it to one man to do a work that the entire congregation ought to do. It establishes a one-man rule in the church (the modern pastor rule), which is contrary to the whole spirit and genius of the Christian religion as revealed in the word of God. The pastor

monopolizes the energies and opportunities of the members of the church and crushes out the development and growth of the members. The pastor's system of work becomes a rigid, cold formality, and is death to soul-stirring, spiritual, congregational worship. The modern pastor system has established an easy, lucrative profession in the church which is an innovation upon the church of God. By it young men are led to become preachers just as they are induced to become lawyers and doctors. They do not become such preachers as Timothy was and never learn to endure hardness as good soldiers of the cross of Christ. Such preachers are simply professionals, have opened the flood gates for innovations, and are mainly responsible for all innovations upon the work and worship of the church of God. In a church that perpetuates such a system an earnest, true Christian feels tied, bound hand and foot, and his heart becomes sick and tired; he feels that his duty of usefulness in the church is ended. Thus discouraged and powerless, one loses interest in the church. God never intended such a popish system to tyrannize his children.

5. Who is the pastor, and what is his work, according to New Testament teaching? We find the English word "pastor" but one time in the New Testament. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." (Eph. 4: 11.) The Greek word "poimen," in this verse translated "pastor," is found a number of times in the New Testament. In other passages it is translated "shepherd." (Luke 2: 8; John 10: 11, 12, 14, 16; Heb. 13: 20; 1 Pet. 2: 25; 5: 4.) The word "pastor" is found a number of times in the Old Testament. I here insert a definition of "pastor," or "shepherd," as found in Cruden's Concordance: "'Pastor,' or 'shepherd,' signifies one who takes care of a flock of sheep, not only that they may feed in good pasture, but also that they be not torn by wild beasts or hurt any other way. (Gen. 47: 3; Luke 2: 8.) (1) It is spoken of God, who performed the office of a faithful shepherd to his people by leading, feeding, preserving, and healing them. (Ps. 23: 1.) (2) Of Christ, who not only exposed and ventured his life, but also willingly laid it down for his sheep, and who takes the charge, care, and oversight of them to dispense all things necessary for their welfare. (John 10: 11-16; Heb. 13: 20; 1 Pet. 2: 25, 54.)" In Acts 20: 17-35, Paul, in talking to the elders of the church at Ephesus, speaks of them as the overseers ("episcopos," bishop) of the flock. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Verse 28.) From the teaching of the word of God we conclude that the elders, bishops, or overseers are the pastors of the churches. As the New Testament teaches each church had a plurality of elders—pastors (Acts 20: 28; 14: 23; Phil. 1: 1; Tit. 1: 5)—churches of Christ to-day that come up to the New Testament standard have a plurality of elders in every church.

6. Congregational growth and work. (a) The work of elders of the church. The work of elders (pastors or bishops) can easily be learned by carefully studying those scriptures which give instruction to elders. Elders are to "take heed" to themselves, to oversee, and "feed the church of God [flock]." (Acts 20: 28; see also 1 Tim. 3: 7; Tit. 1: 5.) They are to teach the word of God, "to exhort and to convince the gainsayers," and to stop the mouths of unruly and vain talkers and deceivers. "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." (Heb. 13: 7.) "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." (Heb. 13: 17.) Elders are exhorted: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." (1 Pet. 5: 2, 3.) For their faithful service they are promised "a crown of glory that fadeth not away." (Verse 4.) (b) The work of members. In New Testament times Christians "continued steadfastly in the apostles' doctrine." (Acts 2: 42.) "Therefore they that were scattered abroad went everywhere preaching the word." (Acts 8: 4.) "The hand of the Lord was with them: and a great number believed, and turned unto the Lord." (Acts 11: 21.) The disciples met on the first day of the week to break bread (Acts 20: 7), and to lay by in store as God prospered them. (1 Cor. 16: 2.) In the

churches the Scriptures were read (Col. 4: 16) and the members were instructed: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Col. 3: 16.) "And they continued steadfastly . . . in prayers, . . . praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved." (Acts 2: 42-47.)

Let the churches of to-day conform to the example of the churches we read about in the New Testament in the worship and in the work of converting sinners; let every Christian be earnest to sound out the word of the Lord and edify the body of Christ; let every child of God do all he can (use his talent) to honor God, to save souls, and prepare himself in heart and life for a home in heaven, and the hand of the Lord will be with us as it was with the children of God in primitive times. JOHN E. DUNN.

Gleanings.

There is an impression among some people that a man is a better man after having tasted sin, after knowing evil experience, then repenting, being forgiven, and restored. This is a mistaken impression. Innocence is far better than penitence. Penitence is infinitely better than despair, but a life is never so beautiful after sin's fires have swept over it as it would have been if it had been kept untarnished and had realized God's first thought for it.—J. R. Miller.



Prayer is the key to open the door in the morning and the bolt to lock it at night. A young accountant in New York City got his accounts tangled. He knew he was honest, and yet he could not make his accounts come right, and he toiled at them day and night until he was nearly frenzied. It seemed by these books that something had been misappropriated, and he knew before God he was honest. The last day came. He knew that if he could not that day make his accounts come out right, he would go into disgrace, and go into banishment from the business establishment. He went over there very early, before there was anybody in the place, and he knelt down at the desk and said: "O Lord, thou knowest I have tried to be honest, but I cannot make these things come out right. Help me to-day; help me this morning!" The young man arose, and, hardly knowing why he did so, opened a book which lay on the desk, and there was a leaf containing a line of figures which explained everything. In other words, he "cast his burden upon the Lord," and the Lord sustained him.—Exchange.



The British army under General Kitchener gathered the most important experimental evidence bearing upon this military temperance question. Three regiments were selected from each of the several brigades for tests at different times, partly during maneuvers. In one every man was forbidden to drink a drop while the test lasted; in the second, malt liquor only could be purchased; in the third, a sailor's ration of whisky was given to each man. The experiment was repeated in several instances where forced marches and other hard work were required. The whisky drinkers showed more dash at first, but generally in about four days showed signs of lassitude and abnormal fatigue. Those given malt liquor displayed less dash at first, but their endurance lasted somewhat longer. The abstainers, however, are said to have increased daily in alertness and staying powers. As a result of this experiment the War Department decided that in the Sudan campaign not a single drop of stimulant should be allowed in camp, save for hospital use. The officers, including even the generals, could no longer enjoy their accustomed spirits, wines, and malt liquors at their mess tables. There must have been wry faces, especially among the Scotch laddies, when the order was published that for all hands, including even camp followers, liquid refreshments were to be limited to tea, oatmeal water, or lime juice, and Nile water. It is a great feather in the head gear of the advocates of military total abstainers that Lord Kitchener's Egyptian victory was won for him by an army of teetotalers, who made phenomenal forced marches through the desert, under a burning sun and in a climate famed for its power to kill or prematurely age the unacclimated. Indeed, 'tis said that there never was a British campaign occasioning so little sickness and profiting by so much endurance.—Washington Star.

Home Reading.

"I SHALL BE A KING."

Several hundred years ago a young prince lived in England whose name was Henry. The name of his father, the king, was Henry, too, but the king was called "Henry of Derby," while the prince was called "Henry of Monmouth," though oftener "Prince Hal." He was a wild, harum-scarum fellow, who made merry at taverns and got into all sorts of scrapes, without seeming to take any thought of his royal dignity. Nothing, indeed, could exceed the recklessness of the heir apparent. One day he took part in a street brawl; another day he aided to rob the officers of the exchequer on the highway; and again, while staying with some riotous young comrades at a country manor house, he played such outrageous pranks that he was arrested. The prospect was not very brilliant for the future of England with such a prince to succeed to the throne.

But a change was at hand. King Henry was sick and lay upon his deathbed. One day, while he was in a sort of stupor, Prince Henry chanced to enter the apartment. His father lay so motionless that he thought he was dead, and after the first shock was over, instead of calling in the attendants, he took up the royal crown and placed it upon his own head.

"I shall be king now," he said to himself; and with this thought he walked out of the room, with the crown still upon his head.

His father had been only sleeping, however, and, soon after growing better, missed his crown. From his attendants he learned who had taken it. The old king summoned his son into his presence and sternly upbraided him, both on account of the grief and shame which his life had occasioned, and because that now, as the king thought, he had shown how little filial love was in his heart by his eagerness to get possession of the crown.

The young prince, filled with remorse, knelt before his father, declaring with tears that nothing was farther from his heart than the desire to take his father's place upon the throne. He had really believed his father to be dead, he said, and had placed the crown upon his head, resolving from that hour to live a better life and to honor the memory of his beloved father. The dying king accordingly forgave his son, and Prince Henry proved his sincerity by turning from his ways of folly and sin. Not long afterwards the old king did die, and the young prince became one of England's greatest sovereigns.

Now, there is another story that I always think of in connection with this one of Prince Henry and his dying father's crown. It is that of an English nobleman, James Philip Gordon, Duke of Hamilton, who lived near the close of the last century. He was a gentle, studious boy, and from a child was remarkably serious, taking great delight in reading the Bible, whose truths made a profound impression upon him. One day when he was about nine years old, the duchess, his mother, said to him, "Philip, write me a verse of poetry and I will give you a crown," meaning a piece of money. The young heir immediately took pen and paper and wrote the following lines:

As o'er the sea-beat shore I took my way,
I met an aged man who bade me stay.
"Be wise," said he, "and mark the path you go;
This leads to heaven, and that to hell below.
The way to life is difficult and steep,
The broad and easy road leads to the deep."

This is pretty good for a boy in the primary school, so to speak, and shows the religious tendency of his mind.

When he was twelve years old his father died, and he became the fourth Duke of Hamilton, one of the greatest nobles of England, with many castles and an enormous rent roll. It is said that he could ride all day on his own lands, he owned so many acres. But he was not at all proud and haughty, as a great many young folks would have been, but was the same quiet, modest boy that he was before, only perhaps more thoughtful and serious. At the age of fourteen he gave his heart to God and became an earnest and conscientious Christian. A severe cold, caught by exposure to a storm while going to see one of his poor tenants, threw him into a decline, and before he was seventeen he lay dying under the purple canopy of his ducal couch.

As he found death approaching he called his younger brother to his bedside, and, addressing him with the deepest affection and solemnity, closed

these remarkable words: "And now, Douglas, in a little time you will be a duke and I shall be a king."

He was at the point of death, and yet it was as he said. He was truly going to be a king, grander even than the great Henry Plantagenet, the mighty victor of Agincourt. He was happy to die and leave his vast possessions, for he believed he should receive a "crown of glory" in heaven. If you will read Rev. 1: 5, 6, you will learn who it is that promises to make us kings if we serve and love Him.—Fred. Myron Colby, in the Epworth Herald.



THE BOY IN THE HOGSHEAD.

A good-natured philanthropist was walking along the docks one Sunday morning when he found a boy asleep in a hogshead. He shook him until he was wide-awake and then opened the following conversation:

"What are you doing here, boy?"

"I slept here all night, sir, for I had no other place to sleep in."

"How is that? Have you no father or mother? Who takes care of you?"

"My father drinks, sir, and I don't know where he is. I have to take care of myself, for my mother is dead; she died not long ago." And at the mention of her name the boy's eyes filled with tears.

"Well, come along with me. I'll give you a home and look after you as well as I can."

The child thus adopted on the wharf was taken to a happy home. He was sent to a common school and afterwards employed as a clerk in the store of his benefactor. When he became of age his friend and benefactor said to him: "You have been a faithful and honest boy and man; and if you will make three promises, I will furnish you with letters of credit, so that you can start business in the West on your own account."

"What promises do you wish me to make?" inquired the young man.

"First, that you will not drink intoxicating liquors of any kind."

"I agree to that."

"Second, that you will not use profane speech."

"I agree to that."

"Third, that you will not become a politician."

"I agree to that."

The young man started in business in the West, and, by minding his own business, in a few years became a rich man. At the close of the war he came East and called upon his friend and accepted father. In the course of a happy interview, the philanthropist asked his adopted son if he had kept his total abstinence pledge.

"Yes, sir," was the answer.

"Have you abstained from the use of profane speech?"

"Yes, sir," said the man with emphasis.

"Have you had anything to do with politics?"

The visitor—the adopted son, perhaps I should have said—blushed, and said: "Without my consent I was nominated for Governor of my State, and elected. I am now on my way to Washington to transact important business for the State."

Did ever hogshead turn out so good a thing as a teetotal Governor before? It had to be emptied of its wine before it could be a better for the little Arab who ran wild in that shell of marble and mortar, the great city of New York.

The streets and wharves of the great metropolis of commerce invite missionary effort, and the writer hopes that the little waifs afloat on the wave of outward life will not be neglected.—Our Young Folks.



ANTS MAKE SLAVES.

The warrior ant is a slave-making species. It is a large, red kind, and it makes raids against nests of the small, yellow turf ant, a mild and docile race, large numbers of which it carries off to act as servants.

But it does not steal fully grown turf ants; their habits are formed, and they would be useless for such a purpose. What the warrior ant wants is raw material, which can be turned into thoroughly well-trained servants. So it merely kills the adult ant which strives to oppose its aggression and contents itself with trundling home to its own nest the larvæ and pupæ of the turf ants which it has put to flight and vanquished.

In time these grubs and cocoons produce full-grown yellow workers, which can be taught by the warrior ants to act as nurses and housemaids. I

once saw in a garden in Algiers a great pitched battle going on between slavemakers and the family of the future slaves, in which the ground was strewn with the corpses of the vanquished. Not till the nests of the smaller ants were almost exterminated did they retire from the unequal contest and allow the proud invader to carry off their brothers and sisters in their cocoons, asleep and unconscious. Occasionally, by dint of mere numbers, they beat off the invader with heavy loss, but much oftener the large and strong-jawed warriors win the day, and destroy to a worker the opposing forces. They crush their adversaries' heads with their viselike mandibles. Meanwhile, within the nest, the other half of the workers—the division toled off as special nurses—are otherwise employed in defending and protecting the rising generation. At the first alarm, at the first watchword passed with waving antennæ through the nest, "A warrior host is attacking us!" they hurry to the chambers where the cocoons are stored and bear them off in their mouths into the recesses of the nest, the lowest and most inaccessible of all the chambers.—Grant Allen, in Strand Magazine.



"THE STONE WHICH THE BUILDERS REJECTED."

A great cathedral was being built. The most beautiful marble, exquisitely carved, made its walls. Its wood-work was like satin, and of delicate colors. The windows were like rich paintings, telling the wonderful stories of Christ's life.

The workmen had come from far and near, the most skillful only having been chosen.

For months hammers and chisels rang, till at last all but one window was finished. It was a south window, not large, where rich sunlight fell early and late.

"Strange it should have been forgotten," said the master workman. "The bishop comes to-morrow, and all should be finished."

A little, bent man, with a shrewd but kindly face, limped up. Doffing his cap, he said: "Sir, I have made a window for that space from bits of the other windows. Pray you, let it go up."

"It is the best we can do," said the master. "Put it up for to-morrow, man, but after that it must come down."

The next day the church was crowded. Just as the old bishop turned to preach the sermon, the sun burst out. It came through the south window, touching his white hair with a halo.

Every one turned to look. The stranger's window was a flashing jewel. Though it was made of bits, the colors were so blended that it seemed like one. The sunlight glittered and broke into a thousand rays.

The bishop knew about the forgotten window and the strange way one had been made. He had written a stately sermon, but he put it away and preached the thought the beautiful window gave: "The rejected stone being the head of the corner."—Epworth Herald.



VEGETABLE IVORY.

The ivory plant, we are told, is found in South America; it produces the nuts known as "marfil vegetal," or vegetable ivory. It belongs to the palm family, and has a graceful crown of leaves and beautiful, fragrant flowers.

The fruit grows in large clusters. Each fruit has six or seven compartments, and each compartment contains from six to nine seeds. In commercial parlance, the seeds are known as "vegetable ivory," and out of them are fashioned knobs, reels, toys, and many other things, both useful and ornamental.

Many of the ivory buttons and fancy boxes in daily use, which are supposed to be made from the tusks of the elephant, are the product of the ivory plant. At first the seeds contain a clear, insipid fluid; after a time this fluid becomes sweet and of a milky appearance, and then changes by degrees until it becomes as hard as ivory.

It is a singular fact that this hard, ivorylike mass returns to its former soft state in the process of germination, and the young plant is for some time dependent upon it for sustenance. If the seed be taken out of the ground after the plant has appeared, in it may be found a substance, half pulp and half milk, on which the plant lives until it is old enough to obtain nourishment for itself.—Sabbath School Visitor.

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Editorial.

THE NEW BIRTH.

Brother Lipscomb: Allow me to say a few words about your recent article on the new birth. I think you should give us the proof that the Savior meant the church when he told Nicodemus that he must be born of the Spirit, or he could not see the kingdom of God. (John 3: 3.)

The apostle Paul exhorted his brethren (who were already church members) that they "must through much tribulation enter into the kingdom of God." (Acts 14: 22.) Again: "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (James 2: 5.) This beautifully agrees with the Savior's own words, when he said: "My kingdom is not of this world." (John 18: 36.) Then when Jesus said to Nicodemus, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again," what did he mean? Did he mean, as you say, that his "spirit must be born (again) of the Spirit?" I had much rather believe he meant the man, as he said, rather than that he meant some of the possessions or attributes of the man. Now, was the spirit (that you say must be born) ever born of the natural mother? If so, then it is flesh; and where is your argument? But if you say that it was not born of the flesh; that it is the God part, the immortal part of man, that part that God gives, and that it was not born of the flesh at the start—if this be true, then, it cannot be reborn, or "born again," as the Scriptures say; for a thing to be reborn must have a previous birth, as you know. Which horn of the dilemma will you take?

Again, you say, "The seed is imparted by the father to the mother," which is correct. And again: "The seed is imparted in the heart of man by the Spirit of God. Then the heart of man that receives the word of God fills the place of the mother," etc. Then the heart is the spiritual mother. Now, my brother, let us see how this agrees with your figure of the natural birth. Did you ever see a natural seed, imparted to the mother, make a new mother? I am sure you did not, for the seed imparted always makes a being separate and distinct from the mother; but in your spiritual birth you would have us believe that the mother (the heart) is made new—that is, the mother receives the seed into conditions favorable to its growth, and is born of herself, and thereby becomes a new being. Who ever heard of such logic?

Now, my dear brother, I am sure you are right when you say that the word of God is the seed of kingdom being received into the heart purifies it, ing that the heart is the mother. The seed of the kingdom being received with the heart purifies it, renovates it, thereby starting up a new life in the person (the Nicodemus), a new nature, in embryo, begotten by the Spirit through the truth, the gospel. (James 2: 18; 1 Cor. 4: 15.) So we see that the apostle addresses them as begotten children, not as born children; so this agrees most beautifully with Peter and John, as they invariably address those to whom they write as begotten children. Thus: "Having been begotten again, not of corruptible seed," etc. (1 Pet. 1: 23, R. V.) "Whosoever believeth that Jesus is the Christ is begotten of God." (1 John 5: 1, R. V.) "Every one that loveth is begotten of God." (1 John 4: 7, R. V.; see also 1 Cor. 4: 15; James 1: 18.) Now, my brother, with these few hints I will close, wishing not to make this lengthy.

Please give special notice to the point of the spirit of man, whether or not it is to be born of the Spirit, and when and of what it was born before so that it may be born again; for the Savior said to Nicodemus that he must be born again. Is that spirit of man, of which you speak, a personality, a spirit entity, or being, separate and distinct from the body? Winchester, Tenn. G. W. WALKER.

N.B. By request I send this, hoping to see it examined through the Gospel Advocate. G. W. W.

Brother Walker does not seek to learn what the Bible teaches, but he has accepted a theory that the

kingdom does not exist to man on earth, and he seeks scripture to prove this theory. He ignores nine out of ten passages of scripture on the kingdom that cannot be reconciled with his idea and parades the tenth one, because, by itself, it may be twisted to harmonize with his idea. Jesus said: "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you." (Matt. 12: 28; see also Luke 10: 9-11.) "The kingdom of God is come upon you." (Luke 11: 20.) "The harlots go into the kingdom of God before you." (Matt. 21: 31.) "The kingdom of God shall be taken from you." (Verse 43.) "There be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." (Mark 9: 1.) "Thou art not far from the kingdom of God." (Mark 12: 34.) "Which also waited for the kingdom of God." (Mark 15: 43.) "Yours is the kingdom of God." (Luke 6: 20.) "He that is least in the kingdom of God is greater than he." (Luke 7: 28.) "Shall not taste of death, till they see the kingdom of God." (Luke 9: 27; see also 12: 32.) "The prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." (Luke 16: 16.) "The kingdom of God is within you." (Luke 17: 21.) "Who hath called you unto his kingdom and glory." (1 Thess. 2: 12.) "Wherefore we receiving a kingdom which cannot be moved." (Heb. 12: 28.) "I . . . am your brother . . . in the kingdom . . . of Jesus Christ." (Rev. 1: 9.) Not one of these passages can be true if the kingdom of God is yet future. There are numerous others that would be misleading if the kingdom of God was not to be established for thousands of years after the preaching of Jesus and the apostles.

There is not the least difficulty in harmonizing the scriptures Brother Walker quotes with these; but these cannot be harmonized with the interpretation he places on them. It is taught in a number of places and in different ways that there are two divisions, or degrees, in this kingdom of God. One is on earth; the other, a higher and perfected degree of it, is in heaven. They were typified by the holy and the most holy places in the temple. One is represented as the everlasting kingdom, at the right hand of God; the other, the earthly kingdom leading up to this heavenly kingdom, and which, when it shall have completed its work here, will be swallowed up of the heavenly and eternal kingdom. Keeping this in mind, there is not the least difficulty in harmonizing every statement concerning the kingdom of God, or of heaven, in the Bible. The objections to the idea of the new birth are equally one-sided and partisan. He tries to make a figure used by the Savior to illustrate one truth apply in all of its parts. There is not an illustration in the Bible but may be made ridiculous and misleading in this way. Jesus compares his coming to that of a thief; did he mean he would come to steal as the thief does? He called Herod a fox; did he mean to say he went on all fours as a fox? One single point is usually intended to be illustrated. To apply it in other points is to do violence to the teaching. Jesus said: A man must be born again to enter the kingdom. Nicodemus said: How can he enter his mother's womb when he is old? Jesus told him: It is not the flesh to be born again of flesh; it is the spirit that is to be operated upon. The flesh is born of flesh; the spirit is now what is to be operated upon by the Spirit of God. The spirit of the child most certainly is born of the father and mother as the flesh is. The fleshly part of the child is born of the flesh of the father and mother; the spirit of the child is born of the spirit of the father and mother. Like begets its like. The word of God is the seed of the kingdom. It is planted in the heart of the person to be benefited. Out of this impregnation of the heart of man with the Spirit of God a new spiritual life comes and makes of that human spirit a new spirit or soul. As I said, the effort to make it correspond to all the features of the physical birth is to pervert the teaching of God. The same truth is presented in the parable of the sower. The seed is received into the soil. Jesus says it means the word of God is received into the heart. There is no other place than in the heart of man that the seed can be planted to produce fruit.

Man is a spirit. Adam was a living soul. Man is a spirit, but he has a body. The spirit is the essential, living being that gives personality and character to the person. The body is the material, earthly, decaying shell or machine in which the spirit dwells. The material body has no personality, save as it is inhabited and animated by the spirit; it receives all its personality from the indwelling spirit. When the spirit leaves the body, the body loses all distinctive

ness and personality and molders into and mingles with other inorganic dust. The man that died was carried to Abraham's bosom, while the body returned to dust. "Immortality" does not mean simply unending existence. It means freedom from corruption and suffering. The devil has eternal existence. God only hath immortality, and imparts to those who are begotten of him; by faithful continuance in well-doing they become partakers of the divine nature. The spirit, while in the flesh, is corruptible, and suffers. It exists forever, but seeks, through obedience to God, for immortality, with which, if it is faithful unto the end, it will be clothed.

In the body—that is, in the flesh—dwells no good thing, but fleshly lusts and passions. By conflict with these the spirit is disciplined and tested and fitted to dwell with God. The real person will lay aside this earthly tabernacle and be clothed with the "house not made with hands, eternal in the heavens." Though our outward man perish, the inward man is renewed day by day. The outward or mortal man molders into dust, but the inward or renewed man is immortalized. Let us not fritter our time and talents away in questions that gender strife, but can bring no good. D. L.

FAITHFULNESS.

"Faithfulness" is one of the greatest and most important words in our language. When the assembled people of all ages and climes stand before the great Judge of all the earth their destiny will depend on whether they have been faithful. Faithfulness then will mean honor and promotion and an entrance into the joys of our Lord. Unfaithfulness will bring upon us all the woes of torment during an unending eternity. If then the blessed Master only says to us, "Well done, thou good and faithful servant," it means exaltation to us in the presence of the angels and the companionship of the good and pure forever.

It is encouraging to know that all can be faithful. While all cannot be great, learned, and eloquent, we all can be faithful, and an angel can do no more. God does not require greatness, but fidelity. We must be faithful in the use of that we have; and not in that we have not. "After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents; behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewn; and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewn: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." (Matt. 25: 19-30.)

Some people who are not faithful in little things imagine they would be faithful in great things. This is a fearful mistake. It takes the little deeds of life to make up our existence. If we are not faithful in the least, how can we be faithful in the great things? God will not trust us with great things until we have proved our faithfulness in the discharge of little duties. We cannot excuse ourselves because we are not so gifted as others. The man who has only one talent is expected to be faithful. Because our capacity is small we are prone to flatter ourselves that the Lord will deal very leniently with us while we take our ease and enjoy the pleasures of the world. But we should be undeceived by the man-

ner in which the lord dealt with the unfaithful servant. He had only one talent, but his lord demanded the use of that one.

Faithfulness should characterize our dealings in all the walks of life. We are not only to be faithful in going to worship, in visiting the sick, in giving our means to preach the gospel, but in the everyday affairs of life. The merchant should be faithful; his light should shine as much in his store as in the prayer meeting. He should be faithful to his clerks, to his customers, and to all with whom he may deal. He is not faithful while holding back part of the wages due his employees, even if he does make liberal contributions for religious purposes. Faithfulness requires him to pay as much to his employees as they are worth, or at least as much as the profits on their labor will allow him to pay. As far as possible, he should place himself in their position, and then be true to the golden rule: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." There are some religious people who have the name of being very liberal in the use of their money for the cause of Christ, yet they pay those in their employ very scant wages, hardly enough to procure for themselves and their families the actual necessities of life. It will not be well to appear at the judgment seat of Christ with such a record. When we have been faithful to all about us, when we have kept nothing back that belongs to others, then God will bless us in the use of our money for his honor and glory. Men may hoard up money to endow colleges and to use in a way that will make a great name for themselves, but this will not be pleasing to God if they have not dealt honestly in the acquisition of their millions. James (5: 1-5) writes of this class: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter."

A life is made up of numberless acts, small and great. If the final judgment is to pronounce the whole life faithful, then the acts that compose that life, one by one, must bear the stamp of divine approval. The whole cannot be better than its parts, hence the importance of being faithful in every act of life. This must include our business, our social life, our friendships, and whatsoever we may do every day in the week. We are too prone to look upon religion as having to do only with spiritual matters, while it has to do with everything. God requires fidelity in everything. The farmer should farm to the honor and glory of God. If he should slight his work, some one is sure to suffer on account of his neglect. The shoemaker should be faithful. If his work is faulty, some one may take cold from his defective work, pneumonia may set in, and death follow as the result. A man should mend a shoe as though his salvation depended on it. Another man is a bricklayer. In building the flues in a house he gets in a hurry and does faulty work at one place. It is near the end of a wooden beam. One night, years afterwards, there is an alarm of fire in the house. Two lives are lost. It is learned on examination that the fire originated in that defective flue. A spark found its way to the beam which lay near. Who was to blame? If a man be a carpenter, it is his business to build a house just as Jesus would build it if he were here. A Christian man engaged in this business is required to do the very best work that he can do at every place. If he does loose-jointed, rough, careless work, he robs God, and cannot atone for this neglect by making beautiful talks in the prayer meeting. The servant that sweeps the floor, dusts the room, and makes the beds should do the very best possible work. God is glorified here as well as elsewhere.

The railroad engineer gets in a hurry, reads his orders carelessly, crams them into his pocket without knowing their full meaning, while away he goes, almost at lightning speed, tunneling mountains, capping rivers, his mighty engine belching fire and smoke, while those on the train, and who have trusted their lives to the faithfulness of the engineer, are entirely ignorant of the awful death that awaits them. Another lightning express, bearing its freight

of human souls, is racing around the curve. Almost quicker than thought the great engines collide, a mighty crash comes, then the midnight air is pitiable with the cries for help coming from the wounded and dying. Many lives are lost, and all because one man was not faithful in obeying orders. Faithfulness is required of us all in everything and in every condition of life.

If faithfulness characterizes us in our daily work, we should never become discouraged because the results are not what we had hoped. God does not demand results of us, but fidelity. Faithfulness is ours, results belong to God. "I have planted, Apollos watered; but God gave the increase." The faithful minister of the gospel of Christ is sometimes prone to grow discouraged because he does not reap a harvest from his sowing. This is a mistake; we should sow the seed and leave the harvest to the Lord. The farmer never knows what seed will bring forth other seed. In faith he sows, trusting the Lord to give the genial sunshine and refreshing showers, and in due time the harvest. So it is in the spiritual realm. "Cast thy bread upon the waters: for thou shalt find it after many days." (Eccles. 11: 1.) "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Ps. 126: 5, 6.) Faithfulness will be rewarded in this life and in the life to come. God can overrule evil for good, and will at last give to all the faithful a crown of fadeless glory.

J. C. M'QUIDDY.

GROUNDS OF CHRISTIAN UNION.

The Nashville American kindly published several articles for us on the evils and causes of denominationalism in religion. Some of these have been copied into the Gospel Advocate, including one on "Church Divisions," of May 31, 1900, which was not credited to the American. The contention was, denominational divisions are sinful and prevent the world believing in Christ, and so cause men to stumble down to eternal ruin. I maintained that men who study the Bible to learn what it teaches do not disagree about what the Scriptures teach. To illustrate this, I took up the points over which professed Christians disagree—the subject, action, and office of baptism, and the work of the Holy Spirit—and showed that on what the Bible teaches on these subjects all students of the Bible agree. The divisions have occurred over things not taught in the Bible, but introduced as articles of faith and practice in the church of God. Over these contention, strife, and division arise. Hence, the way to bring about the union for which Jesus prayed, and without which the world cannot believe the Father sent Jesus as his beloved Son, is to reject everything from the faith and practice of the church, save what is required in the Bible. "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." As proof of this, it was presented that the commentaries of all denominations substantially agree as to what the Scriptures teach on all practical subjects; that the lexicons agree as to the meaning of all the words over which division has arisen; that all parties, Roman, Greek, Episcopalian, and the founders of the Lutheran, Presbyterian, and Methodist Churches all held that the primitive church practiced what the lexicons say the words mean; and that for fifteen hundred years after Christ all creed statements, parties, and writers agreed that immersion was taught in the Bible and practiced by the primitive churches, and that all commentaries, so far as I had found, of any time or church, say the scriptures bearing on that subject mean that persons are to be baptized into Christ unto the remission of sins, or baptism is the act of faith in which God has promised to forgive sins and acknowledge the believer a child of God; that none doubted that a true believer in Christ is a fit subject for baptism; and that infant baptism had its origin in the idea of infant guilt and damnation. Since baptism is the act in which sins are pardoned, without baptism the infant must be lost.

These are historic truths about which there is and can be no room for doubt. Hence, we asked if any one knew of lexicon, creed, or writer that did not teach as represented. We would thank him to present it, and asked the American to publish such. Friend W. A. Turner, who is a Methodist preacher, probably a presiding elder, replied in three lengthy articles to the positions, and, while controverting some things said, did not deny the facts as pre-

ented or try to find lexicon, creed, or writer, as set forth. He maintained denominations are good and desirable, since they excite competition and activity among churches in gaining members; hence these rival parties were good and desirable. We presented the teachings of Jesus and the Holy Spirit on the subject of unity in Christ, and he so far modified his position as to say in his last article: "And in talking of this, however, we speak of things as they in best conditions ought to be, but of things as they are now, if the ideal cannot be realized, bring in the next best things possible under existing circumstances." So he recognizes the present division into parties is not what God would have them, but he thinks this the best attainable now. Well, why cannot we attain to the best now? God makes the attainment of the best possible to every soul who will accept it, in every country and time. The rule is a simple one, and each person can accept and act on it for himself. It is for each to give up his own preferences and do what God commands, adding nothing thereto, taking nothing from it. The only reason friend Turner cannot attain to the very best as it should be is, he is not willing to surrender his party and associations and come to God's way. God's way always brings to the best, "in the best conditions as they ought to be." He loves fidelity to his party better than he loves implicit fidelity to the will of God.

In this last article he admitted that "the ancient heathen, in a certain sense, attached the idea of immersion to the original word 'baptize,' as used among them," but insists words sometimes change their meanings, and claims "baptize" so changed its meaning. Does he think of the position in which he places Jesus and the Holy Spirit when he says they used a common word in a sense to it different from its ordinary meaning, so that it would have been impossible for them to understand him, and so introduce confusion and division?

After his last article the editor announced that must close the discussion, as he had not room for lengthy controversies. He was right in this, because there was no adherence to the proposition—that is, people understand the Bible alike, and divide over things not taught in the Bible. In conclusion we wrote the following note:

"The editor is right in closing the discussion. It originated thus: The proposition laid down was: Men who study it understand the Bible alike. The evidence is: Commentators of all denominations agree as to Scripture teaching. The lexicons agree as to meaning of controverted words, and for fifteen hundred years after Christ all churches, creeds, and writers agreed that primitive churches practiced according to these meanings, and they claim the right of the church to change these ordinances. So these words had not changed their meanings when used in the Bible. So neither the Catholics, Episcopalians, Luther, Calvin, nor Wesley claim pouring or sprinkling to be scriptural baptism, but a substitute for it, which they claim the right to make. I said I had not found a church creed or writer for fifteen hundred years after Christ that did not teach that baptism was the act of faith in which pardon is promised. Nor have I ever seen a commentary on the Bible of any denomination that does not say the language used on this subject means this. If these things be true, the differences among Christians have arisen not over what is taught in the Bible, but over things not taught in it. Why should not Christians of this day seek "things as they in best conditions ought to be," when God offers them on terms so easy and safe to man and honorable to God? Do what God commands, add nothing to, take nothing therefrom. I thank the editor for his kindness in publishing what I have written. I trust if any one offers example of lexicon's creed or writer's teaching different from the above, he will publish it.

DAVID LIPSCOMB."

I do not understand the editor to object to the presentation of religious questions and truths in the Nashville American, but to lengthy discussions over questions not clearly defined and adhered to, which must run into endless confusion and strife. The secular papers are opening their columns to the discussion of religious questions as they have not done heretofore, which I take as an omen for good. No question ought to be tolerated that cannot bear investigation and criticism. The religious press of to-day is more given to partisanship, misrepresentation, and one-sided unfairness than the secular press. The objections of infidelity, light and serious, ought to be heard and met. The Master did this; his disciple is not greater than he,

D. L.

Obituaries.

[Obituaries are limited to 250 words and signature. Poetry cannot be printed. Obituaries exceeding 250 words will be reduced to the limit, unless accompanied by one cent per word for the excess.—Editors.]

SISCO.

By request, I write of the death of Sister R. T. Sisco. Sister Sisco was a daughter of J. H. and M. E. Jordan, of Lewis County, Tenn.; was born on June 22, 1871; was baptized into Christ by Brother R. W. Norwood on July 29, 1893; was married to R. T. Sisco on August 14, 1894; and departed this life on May 16, 1900, aged twenty-eight years, eleven months, and six days. Their marriage was blessed with three children, two boys and one girl. This was the saddest scene our brother has ever witnessed. He knows how to appreciate the promises of Jesus now more than ever before. Brother Sisco has made himself useful in the church of God. He has been instrumental in bringing many to Christ. Our brother has the sympathies of a friend.

Lyles, Tenn. J. P. LITTON.

CUNNINGHAM.

Sister Mabel Ethlene Cunningham, daughter of Brother J. A. and Sister Mattie Cunningham, was born on November 25, 1880, and departed this life near Mount Pleasant, Tenn., on October 20, 1899, aged eighteen years, ten months, and twenty-five days. She obeyed the gospel at Little Lot, Tenn., when about fourteen years of age, and lived a very quiet Christian life for a girl of her age. It was my pleasure to meet her a number of times after she became a Christian, and I always found her to be the same quiet Christian girl, and her spirit has gone to God who gave it. She leaves a father, mother, a number of brothers and sisters, and numerous friends to mourn her departure; but they should not sorrow as those who have no hope, for we trust she is resting in the promise of Jesus. Her remains are resting in the graveyard at Dunlap, Tenn. May God bless the sorrow-stricken relatives who mourn her departure.

E. S. B. WALDRON.

BONNER.

Brother Thomas Bonner was born near Raleigh, N. C., on May 20, 1814. His parents moved with him to Tennessee when he was about three years old. They settled on Hickory Creek, in Warren County. I do not know at what age he obeyed the gospel. My earliest recollection of him was his serving as deacon in the church of Christ. He and his brother, Redding, who preceded him a few months to the grave, served together as deacons in the old Philadelphia church of Christ, at Verville, Tenn. I was much in the families of these two godly men. No man outside of my own family had more influence for good on my early life than these two men and their families. Their family discipline was of the best. Thomas Bonner moved to Texas in the fall of 1868. Soon after coming to Texas he lost his wife. He never married again, but kept his children together till they were grown. His life was such that he left an influence for good on those with whom he came in contact. He made his home, in the last years of his life, with his son, Owen, near Durango, Tex., where he died on April 20, 1900, lacking just one month of completing his eighty-sixth year. He was buried in the old Union grave-



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yard by the side of his wife, where a vacant place had waited his coming for thirty years. For him his children and grandchildren should not grieve. His life's work was finished, and, like a well-ripened sheaf, he fell before the sickle.

C. W. SEWELL.

HENRY.

Brother A. C. Henry, Jr., son of Dr. A. C. Henry, of Athens, Ala., was born on February 10, 1868; obeyed the gospel on August 19, 1885; and died on May 2, 1900, at the home of his father. Brother Henry was an invalid for eight years, but being in possession of that love that suffers long and is kind, he bore it all with Christian resignation. To the bereaved ones let me say: Weep not as those that have no hope. God has implanted emotions in the human heart; and instead of being a weakness, they are noble attributes, being one of the great sources of all virtue. From this source springs the sorrow caused by the death of the ones we love. As we stand by the forms of our dead, faithful memory recalls many incidents of the past in those days of peace and happiness which we spent in their society. This should be a source of much comfort to the bereaved ones, that he by a life of devotion was prepared to enter into a more sacred association than earth can afford. The body was laid to rest in the Athens Cemetery.

Cullman, Ala. THOMAS C. KING.
Other Christian papers please copy.

TOTTY.

By request, I chronicle the death of Sister Mabel Lee Totty, which oc-

curred in Totty's Bend, Hickman County, Tenn. She was born on November 14, 1873, and died on March 9, 1900, being a little over twenty-six years of age. She obeyed the gospel at Haley's Creek about ten years ago, and I have often heard her referred to as a good girl. She frequently attended church at Graytown, Tenn., where I preached last year. During that year, with her own earnings, she purchased a book of sermons, and read it through; and while on her deathbed, after she became too feeble to read, she requested her mother to read it to her, one sermon after another, until the book was read through again. The last time I saw her, before she became too ill to leave her bed she said she thought that the end was near, but did not appear to be alarmed. Before her death she frequently expressed herself as willing to go. She left a father, mother, brothers, and one sister to mourn her departure. We trust that their loss is her eternal gain. May others imitate her example of piety.

E. S. B. WALDRON.

POWERS.

Death recently visited the vicinity of Una, Tenn., and claimed for his own one of its oldest and most esteemed citizens, Brother R. F. Powers, who was born on October 17, 1817, and died on March 27, 1900, having reached his eighty-third year. About the year 1865 Brother Powers obeyed the gospel, under the preaching of Brother Tolbert Fanning. He and his wife took great interest in Christianity—so much, indeed, that they often, in an earlier day, would have preaching in

their own house, through which many of their neighbors obeyed the truth. I think Brother Powers was one of the truest and best Christian men of our time, and I firmly believe that there would not have been a church of Christ in that community to-day if it had not been for his Christian influence. Brother Powers was of a very happy nature. He was not easily provoked and was very kind and pleasant to all, and everybody loved and respected him. He never allowed a little child, even in rags, to pass him unnoticed. He attended well to his own business, and never meddled with the affairs of others, and he was never heard to speak ill of his neighbors. He was truly a friend of God and man. Though he is dead, he will live long in the memory of his many friends. We greatly sympathize with all the bereaved ones. May God bless and comfort them in this great bereavement. Well done, good and faithful brother; may you rest from your loved employ.

J. E. B. RIDLEY.

PERRY.

Again the death angel has visited our midst, and has taken from our little band of disciples at Bradyville, Tenn., our beloved brother, John L. Perry. Brother Perry was born on April 16, 1858, and calmly fell asleep on January 22, 1900, being forty-one years, nine months, and six days old. He was married to Amanda J. Bush on August 28, 1877, who, with one daughter and several sons, still survives him. He obeyed the gospel in November, 1895. By his earnest endeavor to do right and by his exemplary walk he had won for himself a warm place in the hearts of this people with whom he worshiped regularly. He was a devoted husband, an affectionate father, a kind neighbor, and an earnest Christian, always to be found at his post, ready to do his duty in any of the relations of life. A large number of friends and relatives were assembled to extend their sympathy and mingle their tears with those of the bereaved ones. An appropriate sermon was delivered by Brother W. L. Logan, after which the remains were laid to rest in Thyatira churchyard. To the sorrowing ones I would say: Weep not as those who have no hope. I would point the stricken wife and daughter to the Father of mercies, and the God of all comfort, who comfort us in all our tribulations. To the sons I would say: Give your hearts to Jesus and your obedience to your Heavenly Father, so that when the final summons comes you may all meet as an unbroken family circle around the throne of God, and there sing praises to him forever and forever.

J. P. CURLEE.

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Fayetteville or Jerusalem—Which?

The following directory of churches, taken from a county paper, refers to Fayetteville, Ark. The reasons for giving the readers this directory will be brought out in the comments to follow:

“CHURCHES.

“First Christian.—Elder N. M. Ragland, pastor; services at 11 A.M. and 7:30 P.M., Sunday school at 9:45 A.M., and Juniors' Endeavor at 3 P.M., each Lord's day; Seniors' Endeavor Friday evening at 7 o'clock; and prayer meeting Wednesday evening at 7:30 o'clock.

“Cumberland Presbyterian.—Rev. F. H. Ford, pastor; services every Sunday at 11 A.M. and 7:30 P.M. and Sunday school at 9:30 A.M.; prayer meeting Wednesday evening at 7:30.

“Methodist.—Rev. Henry Hanesworth, pastor; services every Sunday at 11 A.M. and 7 P.M. and Sunday school at 9:45 A.M.; prayer meeting Wednesday evening at 7:30.

“New M. E. Church.—Rev. A. G. Hummer, pastor; services at 11 A.M. and 7:30 P.M. every Sunday, except the third Sunday of each month; Epworth League at 6 P.M. every Sunday and Sunday school at 9 A.M. every Sunday.

“Episcopal.—Rev. J. J. Vaulx, rector; services every Sunday at 11 A.M. and 4 P.M. and Sunday school at 9:30 A.M.

“Baptist.—Rev. H. Beauchamp, pastor; services every Sunday at 11 A.M. and 7:30 P.M. and Sunday school at 9:30 A.M.; prayer meeting Wednesday evening at 7:30.

“Presbyterian.—Rev. S. W. Davies, pastor; services each Sunday at 11 A.M. and 7:30 P.M. and Sunday school at 9:45 A.M.; prayer meeting Wednesday evening at 7:30.

“Second Christian.—Rev. J. T. Hinds, pastor; services every Sunday at 11 A.M. and Sunday school at 9:30 A.M.; prayer meeting Thursday evening at 7 o'clock.

“St. Joseph's Church.—Rev. P. Bandidi, pastor. Mass and sermon every Sunday at 10 A.M.; vespers, benediction, and sermon at 7 P.M.; and catechism at 9 A.M.”

No doubt the editor who published the foregoing thought he was correctly representing the facts in the case. In the main he has correctly stated the case, for he has given just what the most of the preachers claim to be the facts. But editors often get their information from parties who either do not know whereof they speak or who wish to misrepresent matters. Sometimes the editor himself is just such a person, and writes from ignorance or a willingness to misrepresent. At any rate, the “Second Christian (church).—Rev. J. T. Hinds, pastor,” is a clear misrepresentation. As the writer is J. T. (not “Rev.” J. T.)

Hinds, he feels at liberty to correct the misrepresentation, whether it be intentional or otherwise.

I am neither “Rev.” nor “pastor,” and did not authorize the editor to so write me down. It is strange that any man who has read the Bible and makes any pretension to follow the meek and humble Man of Galilee will accept the title “reverend,” a word only applied to God himself. As to “pastor,” it is only necessary to say that there is no such term in the Bible. I reject it, therefore, as unscriptural. The plural “pastors” (Eph. 4: 11) clearly refers to the elders, as is shown by Acts 20: 17-28. Preachers should “do the work of an evangelist,” “set in order the things that are wanting,” “preach the word,” and not try to take the position that God has given to the elders. I am simply a preacher of the gospel and a member of the church of Christ. Having shown that my own name appears in the list without my authority or consent, and that the statements do not represent me correctly, I am ready to compare the religious state of affairs in Fayetteville with those in Jerusalem. Neither are the preachers of Fayetteville sinners more than others, for the same state of affairs exists all over the land.

It will certainly be conceded by all that the apostles and early congregations were examples for us. Especially will it be granted that the teaching and practice of the apostles form the standard by which we are to be governed. Will any one dare affirm that any such condition existed under the apostles' personal teaching as now? Certainly not. Then why do preachers try to justify and perpetuate something the inspired teachers never authorized?

Do you read anything like this in the Bible: “First Christian Church in Jerusalem.—Elder Peter, pastor; Sunday school at 9:45 A.M.; Junior Endeavor 3 P.M. Lord's day; and Senior Endeavor Friday at 7 P.M.?” Well, hardly. But some one says the term “Christian Church” is all right. It may be all right if rightly understood, but it is not in the Bible. To save time in making explanations and to avoid mistakes, it is best to say “church of God” or “church of Christ.” Peter did not have any Junior Endeavor Society or Senior Endeavor Society, either. I suppose he did not think them necessary or useful, or he would have had them. “But,” says another, “he did not have any Sunday school, either.” Then there is no authority for one. The modern Sunday school is a failure. The whole congregation should meet to study the “apostles' doctrine” as a congregation, and not as a separate institution. Did you ever see anything like this in the Bible: “Cumberland Presbyterian Church.—Rev. Paul, pastor?” You know you did not; for Paul is never styled “Rev.” nor “pastor,” and no such church is mentioned in the Bible.

Again: “Methodist Church.—Rev. James, pastor; New M. E. Church.—Rev. John, pastor; Episcopal Church, Rev. Thomas, pastor; Baptist Church.—Rev. Andrew, pastor; Presbyterian Church.—Rev. Philip, pastor; St. Joseph's Church.—Rev. Bartholomew, pastor.”

Who ever read anything about the pope, the rector, the pastor, mass, vespers, catechism, and endeavor societies in the Bible? Simply nobody, for the Bible knows nothing of them. But you can find all these things in the same chapter where you find reference made to the Christian Church, the Cumberland Presbyterian Church, the Methodist Church, the Baptist Church, the Episcopal Church, and St.

Joseph's Church. Any one that has ever read his Bible through knows that the church we read of in the New Testament is never mentioned in such language. While the expression “Christian Church” may be explained to mean church of Christ, yet it is better to speak as the Bible speaks. It is often spoken of as the “church of God.” The “church of the first-born” is used by Paul, who also says “the churches of Christ” when referring to local congregations. Christ says: “My church.” Peter says: “If any man speak, let him speak as the oracles of God.” (1 Pet. 4: 11.)

But Peter, Paul, James, John, and the rest of the apostles all preached in the church of Christ; all Christians in their times were members in that church. Will any one say they preached for different denominations, as the preachers of Fayetteville do? We know they did not, for the denominations did not exist then. They never came into existence by apostolic authority. Christ says: “Every plant, which my Heavenly Father hath not planted, shall be rooted up.” (Matt. 15: 13.) O that preachers might believe what Christ here says! It is enough to make us all tremble.

Again, we all know the apostles preached the same things—were “perfectly joined together in the same mind and in the same judgment.” Are the preachers of Fayetteville so? Nay, verily. Did Peter preach “baptism for remission of sins,” and John deny it? Did Paul preach that baptism was a burial, and James deny it? Did Thomas preach that infants should be baptized, and Philip deny it? Did Matthew preach “once in grace, always in grace,” and Andrew deny it? Did Thomas invite them to “the anxious seat to get religion,” and Bartholomew condemn it? Then did they all ignore their differences, come together in a protracted meeting, and at its close open the doors of their respective churches for the reception of such converts as wanted a church house somewhere? To mention such things

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as existing among the apostles is enough to make a man of faith blush with shame. Will such a state of things be approved by the God of heaven? Listen to Paul: “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.” (Gal. 1: 8.) Let us solemnly consider these things in the fear of God. Which shall it be, Fayetteville or Jerusalem, men or God? Let us all be simply Christians, members of the church of Christ, and satisfied with what is written.

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A Possible Danger.

"There is a possible danger in the consolidation of our missionary societies which needs to be guarded against. Indeed, the danger exists as matters now stand, and it would be much greater if the societies were all under one board of direction. We refer to an undue assumption of power on the part of organization. No one can truthfully accuse us of opposition to a strong government. We believe in such a government. In the hands of good and competent managers such a government is greatly to be desired; but nearly everything depends upon these managers. It is easy enough to drift the machine into a current where it will become a destructive force. Even as things exist there is a decided feeling of unrest among some of our most thoughtful men. The suppression of liberty usually comes about by slow and almost imperceptible steps. By surrendering a little here and a little there the time will come at last when liberty is completely throttled, and then it is too late to raise the cry of danger. Our society system is all right if it is carefully watched, but it is true in religious as in political matters that eternal vigilance is the price of liberty. Already there are not wanting signs of a certain danger. It may be well enough to indicate to the churches what they ought to give, and no one questions the perfect sincerity and good intentions of those who issue instructions from headquarters with respect to collections, etc.; but, all the same, this is precisely the road along which despotism comes into religious life. Closely related to this is the habit of the officials to patronize the men who readily respond to calls for help. Hence, a man must be somewhere 'in the swim,' so to speak, if he is likely to receive much recognition on public occasions from those who hold the strings of power. 'You tickle me and I'll tickle you' is the law of reciprocity in nearly all coöperative work."

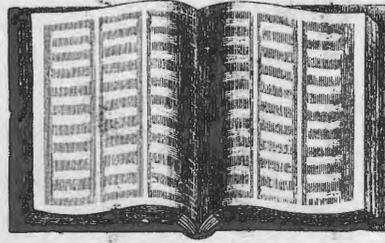
The above, taken from the October number of the Christian Quarterly, of Columbia, Mo., speaks for itself. It shows that even such a man as Dr. W. T. Moore is doing some thinking in regard to the mad rush which is being made among the "Disciples" toward combination, consolidation, and institutionism in religion. There is little need of comment on the above. Robert Southey has said: "Man is a dupable animal. Quacks in medicine, quacks in religion, and quacks in politics know this, and act upon that knowledge. There is scarcely any one who may not, like a trout, be 'taken by tickling.'" It is possible that the society managers have found this out. The writer desires to call attention to "other possible dangers" which confront the "Disciples." It will be remembered that about four years ago one of the churches in Cleveland, O., whose "pastor" was H. R. Cooley, admitted unimmersed persons to its membership. This caused a great stir among "our people." Dr. J. H. Garrison, one of "our leading men," in order to quiet the troubled waters in Zion, came forth with an editorial in his paper calling for a "suspension of judgment," as he said he did in Brother Lord's case. Why was there any need for a "suspension of judgment?" These unbaptized persons had been received by the church. This was not denied.

All this was the logical fruit of unscriptural teaching. Sowings have their reapings. As long as "our lead-

ing men" contend that the "pious unimmersed" will be saved in heaven so long will such things be likely to happen. Dr. Garrison has also taken quite an interest in what is improperly called "higher criticism," but what, in reality, is a mixture of materialistic philosophy, German rationalism, and the principles of literary and historical criticism common to all scholars. Dr. Briggs has answered, to his satisfaction, that troublesome question, "Where was higher criticism before it was?" by giving us parts of the treatise of Du Pin on criticism in general, written a hundred years before higher criticism was invented by Eichhorn. Paul says: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2: 8.)

If Dr. Garrison wants to do good, he ought to give his readers a short history of "higher criticism." Jean Astruc, a Frenchman, first published a book on the subject in 1753, but it never attracted any attention until about fifty years later, when Eichhorn, professor of theology at Gottingen, brought the matter before the public, admitting Moses as the author of the Pentateuch, but denying that he was inspired. Vater was professor at Halle, Knobel at Giessen, Rosenmuller at Leipzig, Strauss at Tubingen, Kuenen at Leyden, and De Wette at Heidelberg. All these and others became advocates of the "higher criticism," and, as a result, a large per cent of the graduates of these German universities for a hundred years left them confirmed skeptics. In these universities the professors are appointed by the secular power, the church having no voice. It matters little whether they are Christians, freethinkers, or infidels. From Germany these skeptical teachings spread into England, and Bishop Colenso and Dr. Samuel Davidson are examples of their poisonous effects there. Dr. Driver, the Hebrew professor at Oxford, England, is a German rationalist, and he long ago corrupted Dr. Briggs. Professor McGiffert, another Presbyterian, in New York, will be tried, Dr. Briggs and Dr. McGiffert are carrying the "higher criticism" to the Presbyterians; President Harper, of Chicago University, is supplying the Baptists with all they need; and Dr. J. H. Garrison and Dr. H. L. Willette are leading the movement among the "Disciples." The old devil is general manager of the entire procession. This is one of the most formidable assaults Satan has ever made against the religion of Jesus. He comes with a banner having the inscription, "Consensus Criticorum," hoping thereby to deceive even the very elect. His purpose is to rob Jesus of his divinity and destroy all the supernatural that is in the Holy Scriptures.

Paul says: "Now the natural [animal] man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged." (1 Cor. 2: 14, R. V.) He alludes to Greek infidels or agnostics here, but they are likely as capable of discerning spiritual things as German and American infidels. These "higher critics" are certainly a wise set of men. They see contradictions, impossibilities, and absurdities which they say "even the acutest reader cannot recognize." The man who is willing to set aside the authority of Jesus Christ in anything has that "skepticism of the heart" which Dr. Schaff alludes to in his church his-



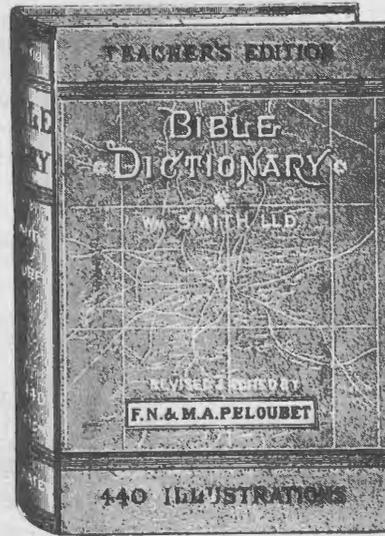
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tory. "Keep thy heart with all diligence; for out of it are the issues of life." J. M. BLAKEY.
Allensville, Ky.

Brother M'Caieb's Report for May.

Brother M., Lexington, Tenn., \$2; Scott's Hill church of Christ (\$9.08, less \$4.71 handed to Brother S.), \$4.37; Miss E. P., \$1; Sister H. to my wife, \$5. Total for the month, \$13.37.

For India since last report to end of the month: West Union church of Christ, Monroe County, O., \$10; Brother S., Phoenix, Ariz., \$5; "Some Sisters," Tucker's Cross Roads, Wilson County, Tenn., \$7.00; church of Christ at Smyrna, Tenn., \$1.10. Whole amount from May to end of the month, \$19.60. This, less twenty-six cents charges, was sent to W. E. Rambo, Dumoh, C. P., India.

The people of India are said to be starving at the rate of five hundred per hour. Letters addressed to Louisville, Ky., or Nashville, Tenn., will reach me. J. M. M'CALEB.

Southern Students' Conference of Y. M. C. A.'s, Conference of City Y. M. C. A. Workers, and Conference of Young Women's Christian Association, Asheville, N. C., June 15-25, 1900.—Reduced Rates via Southern Railway.

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C., on June 15-25, 1900, the Southern Railway will sell tickets from all points on its lines to Asheville, N. C., and return at rate of one fare for the round trip. Tickets will be sold on June 13, 14, 15, and 16, limited to return until June 28, 1900.

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Sarah Freeman Farmer.

The Campbell Street church of Christ is called upon to mourn the loss of one of its most faithful and devoted members, in the person of Sister Sarah Freeman Farmer, who, on the morning of May 2, 1900, passed to her heavenly reward.

We are gliding away from the vale of time, We are gliding away o'er the sea, To the beautiful shore in a fairer clime,

How precious the faith, how inspiring the hope, and how enduring the love that bind Christian hearts together! Our beloved sister leaves a husband, one daughter, two sons, and one sister to mourn her departure.

The Work at Mount Pleasant.

I have been located at this place since the closing days of 1898. Business created by the phosphate interest has drawn a number of disciples here, who have been living in a scattered or unorganized state until recently.

denominations have built houses in which to meet. The Baptists secured control of the hall on Sundays, and from them we get the use of it, as stated.

There are enough persons claiming to be members of the church of Christ to accomplish much good in this community. By a faithful discharge of duty the church of Christ can be permanently planted here; but it will take courage, zeal, and hearts filled with love for the Lord and our fellowmen to succeed.

Believing that the Gospel Advocate would be of great benefit to us in stimulating us to greater efforts and in helping us to a better understanding of the truth, thereby fitting us better for the work before us, I send you a few names, some of whom, at least, I think can be induced to subscribe.

Before closing I wish to say that any preaching brother who may chance to come this way, on business or otherwise, should let himself be known to the brethren here, especially if he has time to arrange for an appointment to preach; or if any feel interest enough in the cause here, and have the time to spare from their work elsewhere, I assure them that an occasional preaching visit will be appreciated, because we feel that good can

be accomplished in that way. It is our intention to arrange for a protracted meeting later in the year. J. A. CUNNINGHAM.

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"Mode of Baptism."

On the night of April 15, 1900, Dr. J. M. Gill (Presbyterian), of Elkton, Ky., preached a sermon on the above subject at the Methodist Church in Allensville, Ky. The Methodist pastor stated that he "thought it proper to have Dr. Gill come and discuss the subject, in order that the young people might be instructed."

I believe it to be my Christian duty to correct some statements made for the further instruction of the young people. First, I will say that baptism is not a mode, but an action, and the Greek verb "baptidzo" expresses the action. This question, unlike some others, only has one side to it. The baptism which Christ commanded is an immersion, or burial, of the body in water. Sprinkling and pouring are not baptism at all. Any scholarly man knows this to be true. Jesus says: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) Dr. Wall says: "There is not any one Christian writer of any antiquity, in any language, but what understands it (John 3: 5) of baptism; and if it be not so understood, it is difficult to give an account how a person is born of water any more than born of wood." ("History of Infant Baptism," Vol. I., page 73.)

According to all laws of birth the lesser is born of the greater. Then how can a man be born of water when only a glassful is used? Dr. Gill only made two allusions to Greek literature, and they were about the mice and frogs in Homer. I suggest that he purchase Dr. Conant's book, called: "Baptidzein—Meaning and Use." In it he will find over two hundred examples of the use of the word in Greek literature. He said that "baptidzo" meant to sprinkle as well as to immerse, and the statements made by Dr. Carson, Dr. Gale, and Dr. Booth were rash statements. He quoted Dr. Carson often, but failed to tell his audience that Dr. Carson was educated at the University of Glasgow, was a profound scholar—at one time a shining light among Presbyterians, but later, on ascertaining the meaning of "baptidzo," he united with the Baptists.

He next quoted Ps. 77: 17 and 1 Cor. 10: 1, 2 to prove that the Israelites were baptized by having water "poured" on them while crossing the Red Sea. If he will examine the Hebrew word for "clouds," in Ps. 77: 17, and the Hebrew word for "cloud," in Ex. 14: 19, he will find they are different words altogether, and it may give him some trouble to prove that the cloud which rested above the Israelites was a rain cloud at all. Dr. Barnes says it was not. Josephus says this rain, thunder, lightning, and flashes of fire came down on the Egyptians, not on the Israelites. (Josephus, in "Antiquities," Book II., chapter 16.) If he had known the meaning of the middle voice in Greek and known further that "ebaptisanto" (1 Cor. 10: 2) was in that

voice, I do not believe he would have made this argument at all.

I now quote from Canon Evans, in "Bible Commentary," and he will see that this eminent man differs with him: "The two phrases 'were under the cloud' and 'passed through the sea' seem to prefigure the double process of submersion and emersion in baptism. The analogue, however, is not to be pressed in the details, for neither rain from the cloud nor wave from the sea wetted the marching sons of Israel." ("Bible Commentary," 1 Cor 10: 2.) The Israelites had a cloud above them and a wall on each side. These enveloped them. To some this would look like a burial. Considered as a mere physical act, their cattle, wagons, and servants must be included. Will the Doctor contend that their cattle were baptized by pouring? Paul is viewing it as a voluntary moral and spiritual act.

He next made quite an argument on Mark 1: 9, about Jesus being baptized in the river Jordan. He said a great deal about the word "in." If he will look at the original, he will see that the preposition "eis" is used, which means "into," and then his argument is ruined. He claimed that "much water" at Enon (John 3: 23) should be rendered "many waters," and yet that does not help him; for the best commentators say there were probably many pools there, and he has to suppose that they were too shallow for immersion. He stated that Paul was baptized standing up. Paul says: "We were buried therefore with him through baptism into death." (Rom. 6: 4, R. V.) The "we," of course, includes Paul. When Paul says he was "buried" I am willing to take his word and conclude that Dr. Gill is mistaken. He said a great deal about the jailer, but never mentioned his being baptized the same hour of the night. He also quoted Acts 2: 38, omitting entirely the clause "for the remission of sins." He quoted, "so shall he sprinkle many nations" (Isa. 52: 15), as part of the passage the eunuch was reading, and claimed the eunuch was sprinkled.

Dr. Gill certainly ought to know that the word for "sprinkle," in the Septuagint, means to "startle" or to "astonish." I quote his distinguished brother, Dr. Albert Barnes, and leave the issue between them: "It may be remarked that whichever of the above senses is assigned it furnishes no argument for the practice of sprinkling in baptism. It refers to the fact of his purifying or cleansing the nations, and not to the ordinance of Christian baptism; nor should it be used as an argument in reference to the mode in which that should be administered. 'The kings shall shut their mouths at him'—or, rather, 'kings;' it does not refer to any particular kings, but the idea is that he would be honored by kings." (Barnes' "Notes on Isaiah," Vol. II., page 264.)

He next endeavored to show that it was impossible for the three thousand to have been immersed on the day of Pentecost. On April 16, A.D. 404, Chrysostom immersed three thousand people in Constantinople, dipping every person three times. If one man can immerse that number in a day, certainly all the apostles could have done so.

He next quoted 1 Cor. 1: 17 and tried hard to make an argument. I suggest to him to examine the notes of Canon Evans, also A. Barnes, on this passage, and I do not believe he will try that argument again.

He next quoted Rev. 19: 13 to show that the participle "bebammenon," from "bapto," was translated "sprin-

kle" in the Revised Version. While "bapto" is not the word which our Savior used for baptism, he cannot prove that "bebammenon" is in the text. Does the Doctor know that Tischendorf discovered the Sinaitic Codex manuscript, at Mount Sinai, in 1859? If he does, he knows that "perinenammenon," a word that means to "sprinkle," is used, and not "bebammenon" at all. He has no argument whatever here.

I would like to quote a great many authorities, but have not the space. If the Doctor will come over and divide time with the writer some time, the young people will learn a good many things about baptism. It brings a feeling of sadness over the writer to hear the plain teaching of the Scriptures perverted in this way. May God help the man who preaches such sermons as this one was, is the sincere wish of the writer. J. M. BLAKEY, Allensville, Ky.

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Help the Homeless.

I wish to state to the readers of the Gospel Advocate our plan for doing a most excellent work out here in Texas, and I wish to appeal to all to cooperate with us in this work. Mr. S. D. Lary, of Texarkana, Tex., has donated to us two thousand five hundred dollars' worth of land, upon which we desire to establish an orphans' home and an industrial school, which shall be under the management of the members of the church of Christ.

One hundred acres of this land are to be given, five acres each, to twenty men who will improve their land and cooperate in maintaining an industrial school. Mr. Lary will rent or sell cheaply to these twenty men just as much land as they will utilize well. He has about twelve hundred acres of good land, in one body, at the junction of the Transcontinental and Texas and Pacific Railroads, five miles west from Texarkana, all of which he will permit us to use for this enterprise. This land will produce cotton and corn well. It is well adapted to fruit, grape, berry, and vegetable culture.

We expect to have the entire orphans' home and industrial school operated on the industrial plan. We desire this orphans' farm to contain three hundred acres. We wish to put Bermuda grass, cattle, and poultry on a part of this farm; orchards, vineyards, and berry vines on much of it; and devote considerable time to vegetable raising. In this way we open up a line of profitable work by which children soon make themselves self-supporting. This farm will be managed by a committee of suitable directors, composed of good men, practical farmers, who have the condition of homeless children at heart, whose aim will be to develop the farm well and make it produce just as much as possible.

The orphans' home shall receive all the homeless children that it can support, and while it will be supervised and managed by the members of the church of Christ, it will be open to homeless white children from all sources, regardless of whom or what their parents may have been. Should these farmers to whom Mr. Lary gives land need to employ labor, they will be expected to take poor young men who desire to work their way through school and board them for a few hours' work daily. These young men will be required to do only enough work to pay actual expenses. The children occupying the orphans' home will also be expected to work certain hours daily.

Now, brethren, we want you to help us to establish this orphans' home. We mean to erect a good, commodious school building and two good, commodious dwelling houses on the land given by Mr. Lary for the orphanage. One of these dwelling houses shall be

a home for girls; the other, for boys. A good Christian family must occupy each of these homes and care for the children. We wish to keep these children in school ten months every year.

I am enlisting some good teachers for this school who favor the industrial plan, one of whom is a graduate from the Sam. Houston Normal College, of Texas; another, a graduate from a Tennessee college. Both are fine men and experienced teachers. Perhaps we may not be able to open school before next January, but by that date we hope to be able to care for one hundred orphan children. I expect, also, by that date to have located twenty farmers who will patronize the school and give board and employment to young men who wish to work their way through school. As this will all be operated on the industrial plan, perhaps school will be open only five or six hours daily; then pupils and teachers may all work or study during the balance of the day.

This plan of work came to my mind some time ago, from having seen so many children who needed a Christian home and just such environments as we hope soon to have here, and from hearing so many poor young men express anxiety to work their way through school. I am sure that this is a good, economical way to do a fine line of mission work. We expect to open a Bible department in this school for the benefit of young men who desire to preach the gospel. One of Texas' soundest and best preachers has promised to teach in this department as soon as he is needed.

All the money that you send here for this work will be devoted to establishing and maintaining this orphans' home. These farmers who purchase more land and patronize the school and the young men who attend the school will do so at their own expense. I have secured the promise of several hundred dollars, with payments to begin immediately, with which we will buy more land for the orphans' farm until it contains three hundred acres, and build these two dwelling houses and a commodious schoolhouse. All this will be property of the church of Christ, to be used permanently as a home and school for homeless children until they are reared and taught how to work, and are educated. All money will be used economically. A few thousand dollars will buy and build all that is needed at present; then we will increase the capacity of the institution as necessity demands.

I am actuated in this undertaking wholly from a philanthropic feeling, and by no personal interests whatever. I do not expect to teach in the school nor occupy a home belonging to the children, to care for them, but I have determined to sacrifice much of my time in behalf of the homeless and poor. I have a splendid executive board of noble, good brethren behind me, and some good preachers have agreed to cooperate with me in pushing this work onward. I have not the promise of one dollar as a reward for my time or services, but I shall see that the effort succeeds and that the homes are occupied by good people and the school supplied with competent teachers.

Mr. Lary makes his donation as a foundation for us to work upon, and he promises to do much more if we will take hold and move the work along. Within about thirty minutes I explained my plans to him and asked

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what he would donate. Without one moment's hesitation he proposed the above amount in land to the orphans' home and to those farmers who cooperate as explained. Cannot every reader of this decide to do something at once in this work? Take up a collection at your next Lord's day meeting for the East Texas Orphans' Home, and forward it immediately. Any amount will be highly appreciated.

Brother John W. Morrow, 1222 Walnut street, Texarkana, Tex., is our treasurer. Direct money orders to him or to T. E. Tatum, Texarkana, Tex. Should you send a post office money order, draw the order for Texarkana, Ark. Texarkana is in both Texas and Arkansas, with one post office built across the State line. People in Texas have mail directed to Texarkana, Tex.; those in Arkansas, to Texarkana, Ark. Post office money orders are made payable from abroad at Texarkana, Ark.

For further information concerning our work, write me. The progress of the enterprise will be reported in the Gospel Advocate often. Help us now.
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D. LIPSCOMB. E. G. SEWELL. F. D. SRYGLEY.

J. C. M'QUIDDY, Office Editor.

232 North Market Street, Nashville, Tenn.

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SPECIAL NOTICE.

Should YOU receive the Gospel Advocate marked with a red ~~mark~~ at this place, YOU are to understand that we are sending it to YOU with the view of securing YOU as a regular subscriber. We are indebted to a mutual friend for YOUR address. We desire that YOU carefully consider the merits of the paper. We want YOU on our list. We are endeavoring to make this the best year in the history of the Gospel Advocate, and we desire YOUR cooperation. The numbers sent YOU marked as indicated are free.

A brother sends me a private letter from another brother in which I find these words:

"Brother Srygley's affirmation in the clipping you sent me, that the missionary societies are denominational organizations, is of no value."

Of course it is "of no value" to those who are in favor of denominations and denominational organizations; but to those who believe that all denominations and denominational organizations are unscriptural, antiscritptural, wrong, and ought to be abandoned and abolished it is of considerable consequence.



Brother H. W. Smith, of Franklin, Tenn., writes as follows:

"I have just read your article in the Gospel Advocate of May 17, 1900, called out by the extract from Brother Snodgrass' letter to Brother Klingman, and I want to say I indorse it. You say that 'independent evangelists in Tennessee, as well as in Japan, have to hustle for a living.' Yes; and one of the reasons why they have to do so is because some sound preachers and loyal congregations go at the Lord's business in the wrong way. Instead of the loyal congregations coming together on the Lord's day to edify each other, teaching and being taught, and sending the evangelist out into the regions beyond to preach the gospel to those who know it not, they substitute the Sunday school to teach children and hire a pastor to feed the flock, often on skimmed milk, diluted milk, or something like milk, but usually nothing but chalk and water, with no nutriment in it—just a make-believe—thereby starving the flock to death and paying the pastor one hundred dollars a month, more or less, for such food. Now, if the real feeders of the flock would do the work the pastor does, or, rather, the work the Lord ordained they should do, they could save the one hundred dollars per month and with it have the gospel preached in three or four different parts of the country at the same time; but instead of doing this, if those in the three or four different parts of the country get to hear the gospel, some hustling evan-

gelist has to go at his own charges and do the best he can. If he does not get a support, he will have to make tents some way to splice out his living. The evangelist who holds meetings all of his time for old, established congregations at from eighty dollars to one hundred dollars per month says he is walking by faith when there is not one word in the New Testament to warrant it. Instead of the churches and such evangelists sounding the word out, according to the Lord's plan, they are sounding it in, according to a human plan. 'And the people love to have it so,' and the vast majority of the so-called 'sound' ones in such congregations are satisfied with such a plan, and do not want to be disturbed. Of all the things so-called 'sound' churches need to-day is to be disturbed to such an extent that they will inquire for the old paths, and walk therein. I do not believe we ought ever to be satisfied with our lives. If there is anything wrong (which there is likely to be), we should right it, and then strive day by day to be more and more like our Lord and Master, Jesus Christ. Modern pastors get but little of my money, but men who go at their own charges and men who have worn themselves out hustling for a living and other poor are the sort that get it. O what a fearful account I believe many of the children of God will have to meet in the judgment for paying their money to those they should not and withholding it from, or robbing, those to whom they should give it to aid in preaching the gospel to the whole world! For what is it but robbery when we take that which belongs to another and give it to those to whom it does not belong? May we all stop and think before we go farther, right about, and go to doing the Lord's will in the Lord's way. God being my helper, I intend this summer (though feeble in body) to preach and write some along this line."

There is nothing wrong about "the pastor system," so far as I can see, except that it is not in the New Testament. Anything else that is not in the New Testament is as bad as "the pastor" or "the pastor system." If people deliberately decide that they will not follow the New Testament in religion, I do not know that it makes any difference where they go or what they do. It is rebellion against God to determine not to follow the New Testament, and there is nothing worse than that. Unless the effort to follow the New Testament is entirely abandoned, there will be serious trouble in many unexpected places within the next few years.



Brother Daugherty, of Florida, sends me a copy of Present Truth, in which I find a marked article aimed at "the Campbellites" in general, the Gospel Advocate in particular, and the New Testament incidentally. After quoting several passages from the New Testament which teach that sinners are saved, or justified by faith, the belligerent article proceeds as follows:

"Thus it is clearly taught that an alien sinner becomes justified by faith. But the question arises: What shall he believe in order to be justified from all past sins? Some ministers will tell an alien sinner to 'believe that Jesus Christ is the Son of God,' and if the man says, 'I do believe that Jesus Christ is the Son of God,' then he is told to be baptized in the name of the Lord Jesus. Now, we boldly deny that there is any such inspired authority in the Bible. That oft-repeated passage found in Acts 8: 37, even if it belonged there, is the language of an uninspired eunuch. Philip simply said: 'If thou believest with all thine heart.' But he did not say: 'If you believe that Jesus Christ is the Son of God.' The eunuch knew but little of the plan of salvation, and was thus inquiring the way. But we deny the authority for this verse 37. It is not in any Greek manuscript in the world, so far as we have been able to ascertain. We have six or seven translations of the Bible in our library, and only two of them contain verse 37; the other five leave it out entirely. Even the 'Campbellite' translation of the New Testament, translated by George Campbell and Philip Doddridge, and introduced with co-

pious notes and annotations by Alexander Campbell, and sold by their 'so-called' Gospel Advocate office in Nashville, Tenn., leaves out verse 37 entirely. One of their ministers confessed to me that he knew it is an interpolation, and still, the very next day he used it as divine authority in hearing a confession. The Revised Version leaves it out entirely, and says in a note in the margin that some ancient authorities insert verse 37 in whole or in part, but it does not intimate that a single ancient manuscript contains any part of it. Now, we ask in all candor: Is it honest to use it as divine authority when we know these facts?"

I make no issue with this brother or with anybody else on the proposition that people are saved, or justified, by faith. The New Testament plainly teaches, and I firmly believe and constantly preach, that people are saved, or justified, by faith, and that they cannot possibly be saved, or justified, any other way than by faith. The only point I make is that no one is saved, or justified, by faith that will not be baptized. Inspired men in New Testament times told people to "repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2: 38); "arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22: 16); "he that believeth and is baptized shall be saved." (Mark 16: 16.) Faith that will not do this will not save, or justify, any one. I never rely on Acts 8: 37 to prove anything, because that verse teaches nothing that is not taught with equal clearness in other places in the New Testament. What shall sinners believe in order to be justified from all past sins? That is a plain question, and the answer to it is plain in many places in the New Testament besides Acts 8: 37. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." (Mark 16: 15, 16.) Believeth what? The gospel, unquestionably. What is the gospel? "I declare unto you the gospel, . . . how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." (1 Cor. 15: 1-4.) Those who believe this "believe that Jesus Christ is the Son of God" and those who "believe that Jesus Christ is the Son of God" believe this. No one can believe either without believing both. What shall sinners believe in order to be justified from all past sins? It is easy to find a plain answer to this question without going to Acts 8: 37. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16: 31.) What is it to "believe on the Lord Jesus Christ?" "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20: 30, 31.) "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10: 9, 10.) Suppose Acts 8: 37 is an "interpolation," what then? It teaches nothing that is not taught in other places in the New Testament. To leave out that verse does not get rid of what it teaches, because it is taught in so many other places. If that verse is an "interpolation," it necessarily expressed the practice of Christians and churches at the time it was interpolated, else its insertion would have been protested as contrary to the teaching and practice of churches and Christians. An "interpolation" is nothing but a departure of a copyist from the document he is transcribing. Such departures in

ancient documents, copied by hand, correspond exactly to our typographical errors. There are no doubt many typographical errors in the Methodist Discipline, for instance. Such errors attract little attention and cause no trouble so long as they teach nothing that is not taught in other places in the Discipline; but if by a typographical error a publisher of Methodist Discipline should interpolate a few vigorous passages of scripture which do not teach Methodist doctrine, there would be trouble over it. So also if a copyist had interpolated something in Acts 8: 37 that was contrary to the teaching of the rest of the New Testament and against the doctrine and practice of the early churches and Christians, it would have caused serious trouble; but the fact that it was interpolated without protest, if indeed it was interpolated at all, and suffered to remain without objection, conclusively proves that it harmonizes exactly with the rest of the New Testament and perfectly agreed with the doctrine and practice of the early churches and Christians.

Our Contributors.

A Talk About the Old Testament.

Henry Hardshell: "You promised, friend Faithful, to talk to me of some instance in the Old Testament where the commands of God were obeyed under difficulties. I was much interested in what you said of Saul of Tarsus obeying the gospel in the face of adverse circumstances. I am anxious to hear more along that line of thought. It is encouraging. I am more and more inclined to the opinion that the good Lord will always open up a way for every willing heart."

Frank Faithful: "Perhaps it were best to say something more in general about the uses of the Old Testament. You will understand, Henry, that the gospel in fact, as we have it revealed in the New Testament, is not to be found in the Old Testament, except in the promises pertaining to the coming Messiah, along with the types and shadows contained in the sacrifices and offerings of the Patriarchal and Mosaic dispensations. These all have more or less bearing upon the plan of salvation and upon the work and worship of God as it is required in the New Testament. With this understanding we may study the Old Testament with great profit. Old Brother Philip S. Fall, deceased, who was contemporary with Alexander Campbell, whose words were so precise the reporters used to say his utterances, word for word, as they fell from his lips, made the best of copy for the press, used to say: 'The Old Testament is the lexicon of humanity.' This was a wise saying because it does portray the human heart under every conceivable condition in life, from the king upon his throne to the beggar upon the streets or highways. As it takes in these two extremes, it includes between them all different shades and grades of mortals. This was indeed an apt name to give to the Old Testament. In this respect there is no book equal to it. Shakespeare comes nearer in his variety of characters than any other."

Henry H.: "I fear, friend Faithful, you are too much disposed to glory in your old Campbellite brother, Fall. I would rather hear something from old Paul."

Frank F.: "You may think more of him, Henry, when I tell you he was at one time a very prominent Baptist preacher. He showed me the license he received when ordained to preach. Giving up Baptist customs, he did not adopt the name 'Campbellite,' but accepted those names in the New Testament for the people of God which are approved of the Lord. There were objectionable names they were called even then. Paul confessed to Felix that after the way which the wicked Jews called 'heresy,' so worshiped he the God of his fathers (Acts 24: 14), but clearly disowned the name 'heretic.' So Brother Fall and others could say; 'After the way which some choose to call "Campbellism," so worship we the God of our fathers.' But let it be understood by all that I do not call it that. By the way, Henry, this good old brother was sentimental enough to be very fond of flowers. He had a well-selected variety in his small conservatory very near his private study. I remember on one occasion he gave me a few flower seeds just received from London, England, to take to my mother. The packet of seeds was inscribed with a long botan-

ical name of the flower which, when it blossomed, was one of the largest and most beautiful morning-glories I ever saw. Just at that time our cornfields were full. No, Henry, I do not desire to glory in men, although it is a very common thing to do, and we are expressly commanded not to do it. I think it right to remember with pleasure this good man, who was social and kind and always took pleasure in expounding, in private as well as in public, the word of God, which I believe he loved. I sometimes imagine I see him, erect as an Indian, with one hand behind him, speaking of 'the tender mercies' of God. He could pronounce the word 'mercy' with extraordinary correctness, which was supported by the best dictionaries. A Virginia brother said he would willingly ride ten miles every Sunday to hear Lindsay Coleman say: 'O Lord.' The remembrance of each of these two brethren makes me think of Ps. 37: 37: 'Mark the perfect man, and behold the upright: for the end of that man is peace.' In many ways old Brother Philip S. Fall seemed to be like his sister in the flesh, Mrs. Charlotte Fanning, who carried out the desire of her noble husband, T. Fanning, to found the Fanning Orphan School for girls, where they could learn the practical duties of life as well as literary matters."

Henry H.: "I see you like to talk about your great men and women, but I would rather hear something from old Paul on the subject."

Frank F.: "All right. Take this statement from Paul on the same subject: 'For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.' (Rom. 15: 4.) This is a very broad statement, Henry, upon the same theme. 'Whatsoever things' means anything and everything in the Old Testament was written for our learning, though we never lived under the former dispensations. The word 'aforetime' here means before the time in which Paul was then living. The reference is without doubt to the Old Testament, a right view and understanding of which have an important bearing upon that Christian quality of 'patience,' 'comfort,' and 'hope,' all of which are so essential to the formation of a true Christian character. So you see, Henry, Paul was quite as strong in his statement about the uses of the Old Testament in teaching and enforcing Christian principles as our good old brother I have mentioned. The teachings of Christ, his apostles, and evangelists abound with varied references to the events of the Old Testament for the purpose of illustrating and impressing the doctrines of the New Testament. In this respect its uses and applications are seemingly inexhaustible." G. LIPSCOMB.

The Christian Race.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12: 1, 2.)

In this language the writer of the Epistle to the Hebrews clearly draws an analogy between the races of the Greco-Roman period and the race that Christians are to run. So popular did these races become that the emperor who did most to promote them was most beloved of his subjects. For the accommodation of the great concourse of people that witnessed these, as well as other popular sports of the same period, immense amphitheatres were erected. Gibbon tells us of the amphitheater of Titus, magnificent in its appointments, and so large that it would accommodate eighty thousand spectators who sat as a "great cloud of witnesses," looking upon the performances in the arena below. The atmosphere was freshened by numerous fountains and laden with aromatic odors that came from every clime, while overhead were hung canopies of richest cloths which sheltered them from summer's suns and angry storms. For days before the time appointed for the races the runners carried heavy weights, but when the contest began these were thrown aside, and being thus made free from every hindering cause, each ran with all his might toward the goal. Only one received a prize—he who first reached the goal. "Know ye not that they which run in a race run all, but one receiveth the prize?" (1 Cor. 9: 24.) No contestant for the prize could run where he pleased and as his own judgment directed, but must come within the inclosure and sub-

mit to the uniform rules and regulations governing all such races.

Heb. 11 is a great lesson on faith and graphically recites some of the wonderful achievements of ancient worthies who put their trust in God. These, whose names are so many and whose deeds are so numerous that the writer says "time would fail" him to tell of all, constitute a host of credible witnesses to the truth that God "forsaketh not his saints," but is "a shield unto them that put their trust in him." Being dead, they yet speak. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." (Heb. 11: 7.) "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." (Verses 17-19.) "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." (Verses 24-26.) The examples of their lives are beacon lights which illumine the pathway of our faith which is in Christ Jesus, encouraging us to "run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

We enter upon the Christian race by obedience to the divine rules and regulations governing such entrance, and these rules and regulations are found in the New Testament Scriptures. The race course is in the church, outside of which no one can successfully run. Coming into this, we must "lay aside every weight, and the sin which doth so easily beset us." "But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness." (Rom. 6: 17, 18, R. V.) This, by the help and grace of God, prepares one for running, but he must run as God requires. This can only be done by faith in God, for "without faith it is impossible to please him," and "whatsoever is not of faith is sin." Running by faith is "looking unto Jesus," our strength and support, who is ever ready to give us help and encouragement.

It is to be run with patience. "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." (James 1: 4.) "And to temperance [add] patience." (2 Pet. 1: 6.) "Patience" means that we are to run all the time, as best we can; not to run a while and rest a while. Who rests often cannot win the prize.

Another feature to be considered is the great sacrifice that Christ made in order that we, though unworthy, might be allowed to run upon God's highway of holiness. "Heir of all things," by whom also God "made the worlds," and without whom "was not anything made that was made," he "was made flesh, and dwelt among us." He became poorer than the foxes, for they had holes in the earth to cover them; poorer than the birds of the air, for they had nests; but he had "not where to lay his head." He was "a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." Patiently he bore the cross, meekly he submitted to indignities, and so great was his love, so forgiving his spirit, that as the angry mob about the foot of the cross railed upon him, telling him, "If thou be the Son of God, come down from the cross," he yet prayed: "Father forgive them; for they know not what they do."

Amazing pity, grace unknown,
And love beyond degree!

It is through this poverty and suffering and death that we are made rich in the favor of God. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Cor. 8: 9.)

Only one in the Grecian races received a prize, but all the faithful in Christ Jesus will be rewarded. "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2: 10.) "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2

Tim. 4: 7, 8.) The crown of righteousness is unlike the crown of olives that the Grecian victor received, in that it "fadeth not away." "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1 Pet. 5: 4.) "Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air." (1 Cor. 9: 25, 26.) "Looking unto Jesus the author and finisher of our faith," may we so run "the race that is set before us" that we may obtain the "crown of righteousness" that "the righteous Judge" will give "at that day" to all who "love his appearing."

R. H. M'LAURINE.

Association.

The subject is stale. In every reader you find stories and lectures with the moral: "Shun evil association." Everybody knows that "birds of a feather flock together," and the corollary: "Tell me with whom you go, and I will tell you what you are." Such sayings could not live on in the mouth of the people if there were no truth at the bottom of them. It is always wise, to be sure, to accept axioms with some caution, for often their generalization is imperfect; but these above mentioned hold forth a vital truth, a rule with few exceptions.

It is not my desire to write here a tiresome essay on the subject nor to treat it exhaustively. If I can make an old theme more impressive to some reader by shedding a bit of new light on it, I shall be satisfied.

The little germ in the sprouting seed draws at first on the nutritive milk of the grain for its support. Then it grows. The blade expands, the stalk shoots forth, the ear comes, and the fruit ripens. Whence did it all come? The germ of life started with nothing, but now it possesses a body more than a hundred times larger than the seed in which it formerly dwelt. Where did the body come from? Why, you say, the sunshine made it to grow, and the air and the rain, and if you pull it up, you find a bunch of roots whose special business it is to find and select nutriment from the soil. To its surroundings the plant is indebted for its body; more than that, largely, the kind of body it has. The same is true of the animal. Not long ago I read an interesting paragraph in a text-book on "Physiology." I copy as follows: "Bone, like all the other tissues of the body, is constantly undergoing a change, old material being withdrawn to make room for a fresh supply. This change has been shown conclusively by experiments. If an animal be fed with madder—a red coloring matter—for a day or two, the bones soon become tinged; then, if the madder be discontinued for a few days, the original color returns. If, however, this material be alternately given and withheld at short intervals, the bone will be marked by a succession of red and white rings. In very young animals all the bones become colored in a single day; in older ones a longer time is required. The process of waste and repair, therefore, is constantly taking place in this hard substance, and with astonishing rapidity."

It was once estimated that the whole body was thus completely renewed once in the course of seven years. Now, this change has been ascertained to occur much oftener. Look at the tiny babe and the full-grown man, and note the difference in their size. Think also of the immense amount of material that is daily used and daily discarded in the tearing down and building up of the body. Whence does it all come? From without. Of a necessity the body must in some way partake of the nature of the material of which it is built. Look once more at the babe. It is neither good nor bad, neither wise nor foolish. Its mind and soul are blank, as far as we can discern. Then look at the scholar, the giant in mind; the criminal, a giant in evil; the true Christian, a giant in spirit, in the likeness and image of his Lord. Whence did this growth, this increase, come? The answer must again be: From without. There was nothing to start with, save a germ and a principle of life. The rest has been drawn from the surroundings. The inner man partook in nature of the material with which he was fed. So do we necessarily depend on our surroundings for growth, and they make us what we are.

A young man with no evil heart leaves his home, and among the strangers he is thrown into wicked associations. It is strange, sickening food that he finds in those surroundings, and his soul refuses to touch the poison. If he is wise, he will flee to a more healthy clime. Woe to him if he sits down among

them! The wickedness at first appalls; but the sin, "seen toq often face to face," he first endures, then pities, then embraces. This is an old story, and may be read in the annals of all peoples since Adam. Neither has God neglected to warn us of this reef, lest, with the best of intentions, we should make shipwreck there. "Blessed is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." (Ps. 1: 1, R. V.)

With more emphasis does the apostle Paul hold forth this lesson: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 6: 14-7: 1.) They must not be yoked with the children of the devil; no fellowship, communion, concord, or agreement must exist between them. Why not? Can the animal eat madder without its bones becoming tinged? Can a Christian be under the steady influence of association with sinners and his soul be not tinged?

I will not here undertake to discuss how far the passage last quoted should apply—whether or no it includes partnership in business, secret societies, and wedlock. It is plain enough; and, as to the wise, so to those anxious to obey and please their Lord, a word is sufficient. But this brings up another question: Did not Christ himself associate with sinners? How, then, did he escape the pernicious influence of such association? The same question could, with equal pertinence, be asked of all his true disciples, both now and then. If he was a friend of publicans and sinners, they that follow him must needs be the same. God never intended that Christians should be hermits; although they are not of the world, even as he is not of the world, yet they are here, and in a certain relationship to their fellow-men, which God does not mean to destroy. (1 Cor. 5: 9, 10; 7: 17-21.) These very relationships by which we are forced to come in contact with the world are made the means of the world's salvation. Every Christian is essentially a savior of his fellow-men. Salt saves. "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Any Christian that has lost his saving influence is ready to be cast out. The leaven in the meal and the saving salt are both representative of his influence, and in each case there is direct contact with the material that is to be acted on. So the Christian enters into close contact with the world, and in so doing he must influence them unto salvation. Remember this, brother, when you deal with your fellow-man. So has God appointed it.

Strangely enough, herein lies the secret of the Christian's salvation from the contaminating influences of the world. A friend of mine was going to a strange city, in all probability to be thrown among the influences of the world, to whom I made the following speech: "You are going among the people of the world—people refined and intelligent, proud and wicked; you fancy yourself strong enough to withstand their influences, but, take my word on it, you will fall with them. There is one hope only. If you go among them intending to hold your own, you will fail and die; if you put yourself on the defensive, you are lost; but if you let your banner float and go among them as a Christian and attack them, you will be saved. In so doing 'thou shalt both save himself and them that hear thee.' They may hate you and persecute you for such work, but, for a good thing, they cannot defile you. You may not be able to convert even one, but certainly they will let you alone. If you are in earnest, they will fear you, and will not show the cloven foot in your presence." Would they sin in Christ's presence? Did they try to lead him into their ways? Nay, for he came among them to save them.

But we must live on something. If we do not draw the substance of our food from the worldly soil and atmosphere, whence shall we get it? Where

is the nutriment that will build us up? Where is the source of our strength? It is God—our association with him, his words, his thoughts. Two things bring us into connection with him—his word and prayer. On his word we feed and thrive, and nothing else can build up the Christian. We must eat God's word.

I am using Christ's figure. God gave the wandering Israelites bread from heaven. But now, says Christ, "I am the bread of life." He went farther: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." Should we wonder that the man who lives on such food should partake of the nature of Christ? The Jews did not understand, but to his disciples Jesus gave this much explanation of his strange speech: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life." (John 6: 63, R. V.) When many left him his apostles clung to him. "Lord to whom shall we go?" said Peter; for "thou hast the words of eternal life." (Verse 68.)

There is our food; there is our support. Let no man think he can be a Christian without it. Of all impossible things not one is so impossible as living a Christian without a continual feeding on the word of God, for we must associate either with God or the world, and if God does not influence us with his thoughts and words of truth, the falsehood of the serpent must invariably beguile us. As the food, so is the man; and this explains the downfall and eternal death of the many that began with brightest hopes, and the success of the many that began in weakness, fear, and trembling, and died triumphant, full-grown men and women in Jesus Christ. Let us live of the life-giving word that is able to save our souls and give us an inheritance among them that are sanctified. Read it, study it, meditate in it, act it out. So shall you grow and be blessed.

ROBERT H. BOLL.

Odds and Ends.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3: 2.)

When a house is being built the scene presented is not an attractive one. Some one might ridicule the building and builder, saying: "He promised a beautiful building. How much beauty is there in that pile of mortar, boards, and skeleton frame?" But the builder replies: "Wait until the work is finished, and then look at the completed building. It is not fair to judge the work before it is completed."

Neither is it fair to judge the Christian life by imperfect followers of the Savior. The work of grace is yet incomplete. The Spirit of God is yet at work on the structure, but it is not yet finished. Wait till God's work is complete and that imperfect life flashes back the glory and beauty of the life of God's Son, and then there will be no disposition to criticize or find fault.

"Christ, in whom are hid all the treasures of wisdom and knowledge." (Col. 2: 2, 3.) An Arabian story tells of a young prince, who, having squandered his patrimony in dissipation, was directed in a vision to dig up the floor of his chamber, and, doing so, discovered an underground apartment. On exploring this he found an urn, and, opening the urn, discovered a key. This set him looking for the lock to which the key belonged: and, having at last discovered the lock on a secret door in the wall, he opened another chamber containing eleven statues of pure gold and a pedestal for a twelfth, with an inscription bidding him search for the remaining statue. Even so each blessing of God reveals another one beyond, by revealing the need of another. So it has been all along the course of life; one experience has led to another, and each succeeding one has developed new demands upon the "goodness laid up," and new and ever rich revelations of that goodness.

"But the very hairs of your head are all numbered." (Matt. 10: 30.) The sun—just think of it!—is eight hundred and sixty thousand miles in diameter. The weight of the sun is more than seven hundred

times all the planets put together. I go to the lily and say: "Is not that great orb too much for you—seven hundred times the weight of all the planets put together?" The lily smiles me to shame. I go to the wheat, as you see it to-day on its fragile stem, trembling at every breeze, and I say: "Eight hundred and sixty thousand miles in diameter and seven hundred times the weight of all the planets put together—is not that too much for you?" And the corn sings and laughs me off the field. Then I go to the daisy and the rose, and I say: "Is not all this weight and this fierceness too much for thee?" All they say is: "Your shadow is the burden; move on!" No, no. The sun is the supreme orb, vast beyond our conception, terrible; yet it is toned down and tempered, and paints the flowers as no painter can paint, and coaxes into greatness and nourishes into perfection. It is the life of their life, and the fountain of their glory. So with the Sun of righteousness that riseth with healing in his wings. God's grace and goodness are over all of his works.

"Ye cannot serve God and mammon." (Matt. 6: 24.) You know that among Jews and heathen the altar afforded asylum to those accused of crime, so long as they clung to it. This regard for the altar prevailed in Greece as well as elsewhere. Certain Athenian conspirators fled for their lives to the temple of Minerva, where they were safe so long as they remained. Megacles persuaded them to stand trial, but to retain their right of protection by tying a string to the shrine of the goddess, and holding on to it and unwinding it as they left the temple. This they attempted to do, but as they were passing the temple of the Furies the string broke, and so, losing their connection with and privilege of asylum, the crowd, rushing upon them, cut them to pieces. In like manner perish those who seek to maintain their connection with Christ, and yet wander away from him, attempting to hold by the slightest means the blessings of Christianity, and at the same time seeking those things which pertain to the world. (See Josh. 24: 15.)

I kept my money to insure me ease,
I saved my strength for length of days,
I shunned the sad
To keep me glad,
And won some heartless praise.

My brother perished for my surplus bread,
My feeble sister fainted by the way,
As proud I strode
Along the road,
"I'm safe," I used to say.

Money has not secured me ease,
There is no joy in length of days.
Would I had fed,
Would I had led,
The weak in their hard ways!

Weights.—"Lay aside every weight." (Heb. 12: 1.) "Casting all your care upon him." (1 Pet. 5: 7.) "Cast thy burden upon the Lord." (Ps. 55: 22.) Casting away his garment, he came to Jesus. (Mark 10: 50; John 11: 44.) They left their nets and followed him. (Matt. 4: 10.) "They forsook all." (Luke 5: 11.) "He left all, rose up, and followed him." (Luke 5: 28.) "Forgetting those things which are behind." (Phil. 3: 13.) "No man that warreth entangleth himself." (2 Tim. 2: 4.) "Put off the old man." (Col. 3: 9.) "Cast off the works of darkness." (Rom. 13: 12.) "If a man . . . purge himself from these." (2 Tim. 2: 21.) "If thy right eye offend thee, pluck it out, and cast it from thee; . . . and if thy right hand offend thee, cut it off, and cast it from thee." (Matt. 5: 29, 30.)

Why am I a Christian? (1) Because "Christ Jesus came into the world to save sinners"—1 Tim. 1: 15; (2) because "the Son of God . . . loved me, and gave himself for me"—Gal. 2: 20; (3) because "the blood of Jesus Christ his Son cleanseth us from all sin"—1 John 1: 7; (4) because "God hath given to us eternal life, and this life is in his Son"—1 John 5: 11; (5) because "he that believeth and is baptized shall be saved"—Mark 16: 16; (6) because "God . . . hath also given unto us his holy Spirit"—1 Thess. 4: 8; (7) because "there is therefore now no condemnation to them which are in Christ Jesus"—Rom. 8: 1; (8) because "I count all things but loss for the excellency of the knowledge of Christ Jesus

my Lord"—Phil. 3: 8; (9) because "we know that all things work together for good to them that love God"—Rom. 8: 28; (10) because "I can do all things through Christ which strengtheneth me"—Phil. 4: 13; (11) because "he hath said, I will never leave thee, nor forsake thee"—Heb. 13: 5; (12) because "the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory forever and ever. Amen." (2 Tim. 4: 18.)

"Even As."—"Be ye therefore perfect, even as your Father . . . is perfect." (Matt. 5: 48.) "Forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. 4: 32; Col. 3: 13.) "Husbands, love your wives, even as Christ also loved the church." (Eph. 5: 25.) "Walk, even as he walked." (1 John 2: 6.) "Purifieth himself, even as he is pure." (1 John 3: 3.) "Righteous, even as he is righteous." (1 John 3: 7.) "They are not of the world, even as I am not of the world." (John 17: 14.)

Weep not for him on Calv'ry's station,
Weep only for thy sins;
View where he lay with exultation,
'Tis there our hope begins.
Yet stay not there thy sorrows feeding
Amid the scenes he trod;
Look up and see him interceding,
At the right hand of God.

Franklin, Tenn.

GEORGE GOWEN.

"ARE WE MARRIED TO CHRIST?"

A brother in Mississippi asks the following questions, and requests that they be answered through the Gospel Advocate or by letter:

Question: "If we are not married to Christ when we become Christians, what right have we to wear his name?"

Answer: We do not wear his name. His name is Jesus. "And thou shalt call his name Jesus." (Matt. 1: 21.) But why do we wear the name "Christian?" Certainly not because we are married to Christ, for the marriage of the Lamb is yet to come. (Rev. 19: 7.) The word "Christian" is a derivative word, derived from the word "Christ." Does the wife take the husband's name or a name which is derived from his name? If I were married, I should certainly expect my wife to wear the name "Smith" (as common as it is), and not "Smithian," a name derived from my name. A Christian is a follower, or disciple, of Christ. "And the disciples were called Christians first in Antioch." (Acts 11: 26.) If we are married to Christ when we obey the gospel, and for this reason should wear the name "Christian," why were those who had obeyed the gospel from Pentecost to Antioch never so called? We should wear the name "Christian" because it is the new name given by the God of heaven which is a better name than "sons and daughters." (Isa. 56: 5; 62: 2.) A Mohammedan is a follower of Mohammed; a Christian is a follower of Christ.

Question: "What right have we to call the church by his name unless she is married to him now?"

Answer: We have no right to call the church by any name only the name given in the Bible. We read of the "church of God" (1 Cor. 1: 2), "the churches of Christ" (Rom. 16: 16), and "the church" (Acts 2: 47); but we nowhere read of a "Christian Church."

Question: "What right has she to bear fruit if not married to him? Please explain the latter part of Rom. 7: 4."

Answer: The church is represented under the figure of the vine and its branches (John 15: 1-6), and as such should bear fruit. (Gal. 5: 22, 23.) "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." (Rom. 7: 4.) Paul says that they "should be married" and that they "should bring forth fruit." If "should be married" refers to the future, then "should bring forth fruit," as a result of marriage, also refers to the future. Yet the church, as the vine and branches, is bearing fruit to-day; but as the result of marriage she is bearing no fruit, for the marriage of the Lamb is yet to come. (Rev. 19: 7.)

G. D. SMITH.

Hornbeak, Tenn.

The passage in Rom. 7: 4 shows plainly that when

they died to the law they were married to Christ. They died to the law that they might be married to Christ, and that when married to Christ they might bring forth fruit to him. The church is represented as the wife and Jesus as the husband. (Eph. 5: 22.) The disciples are children of God and must have had a mother. Publishing these relations to the future is hurtful. It leads to much error, too, when a figure is used to illustrate one point of likeness to try to make the things correspond in all points. Because the union with Christ is likened to a marriage in one point, to argue it must be like it at all points is misleading. A marriage with Christ may represent the first union, and yet not represent the other relations. It might not imply we must wear the name of Christ as a wife wears her husband's name; yet it is taught by other scriptures we are to be baptized into his name, put on his name, and walk worthy of his name.

The church was married to Christ by each person entering into Christ, and so becoming a member of his body. Jesus frequently used an illustration to point out one particular quality or relation of the church or of our relations to God. To make the illustrations apply in other points is to do violence to the teaching of the Savior and lead into error. Because the acceptance of Christ in one point is likened to a marriage does not imply that the relations to Christ conform in all points to the marriage relation. The same people that are said to be married to Christ or to constitute his wife are in other places called "the children of God," "the brethren of the Lord." If the relation of children must be conformed to in all points, they could not be called brethren nor be said to be married to him. We are sons of God; we are the brethren of the Lord; we are married to him and must bear children to him. These relations are all represented in our relations to Christ, and are present, not future.

D. L.

It has been well said that the model Christian is not met every day; that, in fact, he is hard to find, as all professed followers of Christ have still lingering in them traces of imperfection, notwithstanding the claims of many to entire sanctification. If a model should be found, some unknown writer has set down the following among the traits he will probably be found to possess: (1) He avoids the appearance of evil and tries to honor God in everything he does; (2) he never says, "I pray thee have me excused," when called upon to help in Christian work; (3) he loves God with all his heart, and soul, and mind, and strength, and his neighbor as himself; (4) he is a man who always tries to do his best, no matter whether he thinks he is watched or not; (5) he is never satisfied with himself, but is always satisfied with his Savior; (6) he believes in the promises of God, and when he sees trouble coming he plants his feet squarely upon them; (7) he doesn't occupy a whole seat in a railway car while a woman with a baby in her arms has to stand up; (8) he is a man who does not sit on a store box and whittle while his wife is carrying water to do a week's washing; (9) he doesn't get his back up and want to leave the church whenever he finds that he cannot have his own way about everything; and (10) when he prays for the accomplishment of a good work that it takes money to bring about, he is willing to put his hand in his pocket and pay his part of it.—Our Young Folks.

Often the dearest subject of the heart is least referred to, and stony grief is silently borne. Think not that one suffers not because his grief is not made known. The grief pangs of a broken heart are deeper and more ineradicable when such grief can not find relief in tears. The heart longs for the sympathy of companionship, which, if not forthcoming, becomes seared as if with a red-hot iron. A word of encouragement, a cheerful, kindly word, spoken to the grief-stricken one in season, may save that one for future usefulness; left unspoken, it may send that one broken-hearted to the grave. In this vale of tears human kindness to one another is as the milk from Canaan. Kind words—what a world of meaning is held in them!—Boys' Lantern.

Miscellany.

PERSONAL.

Brother F. D. Srygley came home sick last week. He lacked one meeting of completing the work he had laid out to do in Arkansas.

Brother J. O. Blaine, of Portland, Tenn., was in the city last week, attending the Tant-Oakley debate. He reports the church of Christ as in fairly good condition at his place.

Brother W. L. Logan, of Murfreesboro, Tenn., was with us much last week. He moderated in the Tant-Oakley debate. He has made the reputation of being an excellent moderator.

Under date of June 12, 1900, Brother Robert H. Boll writes: "I began a meeting here (Dupont, Ga.) last Sunday. We are having rainy weather, and I know not, therefore, whether prospects are very good for a good meeting."

Brother A. G. Freed, of Henderson, Tenn., was in to see us one day last week. He has just closed a very flourishing session of his school, and reports the prospect for next session as being very fine. We are glad to note the success of the school. Brother Freed preached at Baldwyn, Miss., last Lord's day.

Brother J. M. McCaleb makes the following announcements for July: "The Lord willing, I hope to speak at the following places in Tennessee in July: Columbia, July 1 (Sunday night), 7:30 o'clock; Dark's Mill, July 3, 7:30 P.M.; Fairview, July 5-7; Carter's Creek church of Christ, July 8, 11 A.M. and 7:30 P.M.; on July 11 I will begin a meeting at Forty Thicket, Hickman County; and on the fifth Lord's day I will begin a meeting at the Salem church of Christ. I would like to hear from the brethren at these points."

Brother E. A. Elam writes from Meaford, Ontario, Canada, under date of June 9, 1900: "Brother McQuiddy: I read with interest your articles generally, but the one on capital and labor is worthy of special mention. I read it with a great deal of interest. It is true and practical. I trust it will do a great deal of good. Brother Lipscomb's article on creeds is true and worthy of a wide circulation. These are not the only good and worthy articles in the paper, by any means. I think I have never seen the Gospel Advocate better than it is now, upon the whole. The editors never wrote more vigorously and more clearly than they do now. You made a slight mistake in your notice of my trip to Canada. I only attended a 'mass meeting,' or 'June meeting,' at Smithville, during which I preached several times. Others spoke also, especially Brother W. D. Campbell, of Toronto. He is a solid, good man and a strong, clear speaker. He is doing a good work with the Brunswick Avenue church of Christ in Toronto. He is an evangelist, not a pastor. He takes his turn only in speaking for the congregation at the morning service when the church meets to break bread. Others open the meeting, read, pray, and exhort, and he with them in turn delivers a short exhortation. He preaches and works at some mission point in the afternoon and at still others through the week and preaches for the congregation on Sunday evenings. Various members from different congregations met with the Smithville congregation on June 2, 3, and 4, and sung, prayed, read the Scriptures, preached, and exhorted one another—

'only this, and nothing more.' Brother Campbell continued the meeting a few days. I went from here to St. Catharines, where Brother D. T. Sterling, one of the Nashville Bible school boys, lives and works. I preached there three nights to good audiences. On Friday night I preached at Brunswick Avenue church of Christ, Toronto, to a large audience. These are earnest and zealous congregations. With the godly elders of various congregations, Brother Keffer, and other tried ones, and the younger preachers growing up in this province, all contending for the faith once for all delivered unto the saints, it seems quite apparent to me that the humble church and gospel of Jesus, with God's own appointments, are gaining rapidly the ascendancy over what is called 'organized effort' or 'progression.' Brother S. M. Jones is much liked in this country, and is doing a good work. It is encouraging to work with these congregations because they ask for the old paths and love to hear the truth preached, without mincing. Like many in our country, some could and should do more toward spreading the gospel; but they are growing in grace in this particular as well as in other ways."

EDITORIAL.

Walking by faith excludes boasting.

One must love the truth before he can receive it.

The greatest persecutors of Christ have always been found among his professed followers.

Christ is just as much alive now as he was when he walked among men on earth. "The word of his grace" is just as much to be heeded now as when by word of mouth he said unto Peter and Andrew: "Follow me, and I will make you fishers of men."

It is never too late for God to forgive. It may be too late, however, for man to be forgiven. He may move so far down the current of sin that his heart becomes hardened to every influence for good, and thus he is unable to repent and turn to God for forgiveness.

Salt water does not satisfy thirst; the more we drink of it, the thirstier we become. Neither do worldly honors gratify worldly ambition; the more received, the more wanted and sought after, until the soul becomes sick in its craving for that which never gratifies it, but only helps to hasten its destruction:

When the government sends an ambassador to another country, so long as he is faithful to his trust, so long will the government stand by and support him. Just so with those who engage in the service of Christ. He will give them strength for every battle, and sustain them in every true effort to serve him.

An old boatman called one of his oars "faith" and the other "works." When he pulled on "faith" only or "works" only the boat made no progress, but "faith" and "works" together propelled the boat across the stream. "Even so faith, if it hath not works, is dead, being alone." "Ye see then how that by works a man is justified, and not by faith only."

It is said that Napoleon once being exposed to great danger, a company of his soldiers rushed around him and received into their own bodies the leaden messengers intended for their general. They loved their leader enough to die for him. If in our service to Christ it should become nec-

essary for us to lay down our lives for him, how many of us would be willing to do it?

It is a beautiful thing to know that there is room in heaven for all. "In my Father's house are many mansions." God requires, however, that we shall live in humble obedience to his divine will in order to inherit a place in "the city of our God," and there is no invitation so broad as the one which invites us into his service: "Whosoever will, let him take the water of life freely."

The keeper of the lighthouse keeps the great reflectors free from dust and everything that would prevent giving the brightest light to the weary mariner as he enters the haven of home. So should the Christian keep his life bright and spotless, that his "light may so shine" that those who are adrift upon the ocean of sin may be led by that light into the safety of the church, safe from the storms that rage without.

"In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, came this word from the Lord, saying, Thus saith the Lord: Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them; keep not back a word." (Jer. 26: 1, 2, R. V.) No man has the right to keep back a word of God's law from the people. To do so is to steal from them the bread of eternal life.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." This is a beautiful passage. Imagine a waif, without home or friends, hungry and suffering; a good man sees his condition, adopts him, calls him his son, and makes him an heir to all his wealth. So, man, in sinning, brought death upon himself. He was without hope; none could rescue him from the depths to which he had fallen. Unworthy of consideration, God saw his pitiable condition, reached out a helping hand, and, through Christ, lifted him to the exalted position of sonship with him. Is not this wonderful love? Should it not stimulate us to purer and nobler lives, to greater zeal and service in the cause of him who hath so exalted us?

Ahab and his father's house had forsaken the commandments of the Lord, and had followed Baalim. For this they incurred the condemnation of Elijah and a manifestation of the wrath of God; yet when Elijah presented himself before Ahab, the latter asked: "Art thou he that troubleth Israel?" There is also trouble in spiritual Israel, and those who trouble the church do as Ahab did—accuse God's faithful ones of causing it. It is the wedge with the force applied that splits the log; and it is the innovation with the power behind it that, driven into the church of God, dishonors his Son and disrupts the body of Christ. This self-same spirit becoming established, chafing under the reproach of the faithful, exclaims: "You have troubled Israel; you have divided God's church!"

Hezekiah, though numbered among the good kings of Judah, nevertheless at one time was lifted up with pride. He had been sick, and, in answer to his prayers, God cured him and extended his days fifteen years. Berodach-baladan, king of Babylon, heard that Hezekiah had been sick, so he sent letters and a present to the king of Judah. Hezekiah was flattered with

the royal notice and showed the messengers all the wealth of his kingdom. For this Isaiah reproved him, and prophesied that not only this wealth should be carried away, but that his posterity also should be taken captive. God blesses us, the world flatters us, we are lifted up with pride; but misfortune comes and humbles us; at least we call it "misfortune," but that which humbles us before God is fortune, because it causes us to return to him.

What would you think of one who, becoming a citizen of this country, should then cease from work and expect to reap the blessings of faithful citizenship? You would not only think him to be foolish, but you would know that he could not enjoy the country's blessings. There are many who have obtained citizenship in the kingdom of Christ who by their lives seem to say: "We have nothing to do; we are saved from our sins." If you are thus living, you are deluding yourself and are making a fatal mistake. Obedience to the gospel in order to salvation from past sins is but the beginning of the Christian life in which we are to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." How may we grow in his knowledge unless we study his word? How may we grow in his favor unless we labor for him? "Wherefore, let us cease to speak of the first principles of Christ, and press on unto perfection; not laying again a foundation of repentance from dead works, and of faith toward God, of the teaching of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." (Heb. 6: 1, 2, R. V.)

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Queries.

Brother Lipscomb: I desire a favor of you. Will you please state through the Gospel Advocate whether or not Paul was a Roman? In so doing, give an explanation of Acts 22: 25-27; 21: 39. There is to me a seeming contradiction in these two passages. I shall appreciate your say on them.

A. O. COLLEY.

Paul says he was a Roman citizen; he also says he was a Jew, of the tribe of Benjamin, which means though of Jewish birth, he or his parents had acquired Roman citizenship, just as Jews now become citizens of England or America, but are still Jews.



Brother Lipscomb: I heard a sermon, not long since, in which the idea was advanced that Christ died of a broken heart, and that he was not slain; or, rather, that the world's burden of sin which Christ bore was so great that his heart was broken under it, and that he died from that cause, and not through the instrumentality of the Roman soldiery. This seems entirely wrong to me, as Christ himself said he was to be "slain," the apostles say so, and all prophecy points that way. The only scripture quoted to sustain the position was a passage in John to the effect that Christ was to lay down his life of himself, and that no man was to take it from him. Will you do me the favor to answer this either through the Gospel Advocate or by private letter?

Charleston, Miss.

E. D. DINKINS.

No doubt Jesus felt deeply the sorrows for the sins of the world, but he was crucified, and died of the crucifixion. He willingly gave himself to die to save man is all the passage from John. He was not compelled to die against his will.



Brother Lipscomb: I heard one of our preachers say, a few days ago, that no man was ever commanded to be baptized for anything except the remission of sins in the Bible. He referred to Acts 27: 38, and said that we must understand other scriptures by this one on the subject of what baptism is for, which I think is right; but is it so that a man is commanded to be baptized for the remission of sins, and nothing else? Did Paul command the twelve at Ephesus to be baptized for the remission of sins or for the purpose of getting into the name of Christ? (Acts 19: 4.)

Underwood, Ala.

JOHN A. BENSON.

Acts 2: 38, in the Revised Version, says: "Be baptized . . . unto the remission of your sins; and ye shall receive the gift of the Holy Ghost." The reception of the Holy Spirit is a purpose for which they were to be baptized. The commission commanded baptizing them into the name of the Father, and of the Son, and of the Holy Spirit. "Only they had been baptized into the name of the Lord Jesus." (Acts 8: 16, R. V.) "They were baptized into the name of the Lord Jesus." (Acts 19: 5, R. V.) "So many of us as were baptized into Jesus Christ were baptized into his death." (Rom. 6: 3.) "Were ye baptized into the name of Paul?" (1 Cor. 1: 13, R. V.) "Lest any man should say that ye were baptized into my name." (Verse 15, R. V.) "Were all baptized unto Moses." (1 Cor. 10: 2.) "Were we all baptized into one body." (1 Cor. 12: 13, R. V.) "As many of you as were baptized into Christ did put on Christ." (Gal. 3: 27, R. V.) It will be noticed that I have quoted from the Revised Version, and it is clearly set forth that the end or office of baptism is to put the believers into Christ, and in Christ forgiveness of sins and all the blessings of the child of God are received and enjoyed. It is not scriptural to exalt one command or blessing of God above others, but to give each the place God has assigned it.



Brother Lipscomb: In 1 Cor. 12: 28, I read: "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." In Eph. 4: 11-13, I read: "And

he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith." Again, in 1 Cor. 13: 9, 10, I read: "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." Now, in Acts 20: 27, I read: "For I have not shunned to declare unto you all the counsel of God." Now, I want to know if when Paul had declared all the counsel of God, or, in other words, if when the apostles, prophets, evangelists, and pastors had preached the gospel to every creature under heaven, if that which is perfect did not then and there come and if that which was in part was not then done away. Now, I understand "that which was in part" to be the apostles, prophets, evangelists, and pastors, and "that which is perfect" to be the gospel preached to every creature under heaven; and that the apostles, prophets, evangelists, and pastors had finished the work that God called them to do and made it perfect. So we now have only homemade evangelists and pastors, without any authority from Christ or his apostles. God, through the Holy Ghost, has made the elders of the church overseers, teachers, and feeders, and left no place for the evangelist or pastor. If I have got this down wrong, please correct me, and oblige.

Sulphur Springs, Tex.

T. J. STROTHER.

It required all the teachings of God to make that which is perfect, so that which was perfect did not come until revelation was completed. Then the miraculous gifts, which gave only a partial revelation, would be done away. Evangelists as gifted persons ceased; but uninspired persons did evangelize in the days of the apostles, and must do so yet. Every Christian in his sphere is expected to evangelize. For a more complete statement, see Gospel Advocate, of June 7; article, "Did elders belong to the Inspired Class of Teachers?"



Brother Lipscomb: I write you this letter for the purpose of soliciting your investigation and a report of the same in the Gospel Advocate of the following scriptures, which were introduced by D. A. Leak at this place in favor of instrumental music in church worship, which I regard as the strongest position taken by those who contend for the use of organs in the worship. Please investigate them at as early a time as you can conveniently. First, Leak said the temple service included instrumental music; that Christ went in there and worshiped, drove out the money changers, but said nothing about instrumental music. He also said that here would have been a fine opportunity for Christ to have condemned it. Leak said it was put into the worship by divine authority, that God approved of the same under the reign of David and Solomon, and cited Ps. 81: 1-5, 12; 87: 7; 150: 4; 2 Chron. 29: 25; 1 Cor. 14: 7; and Col. 3: 16, in which he claimed the word "psallo" carried with it the idea of an instrument. He also said that the apostles worshiped in the temple where instruments were used, and did not condemn them, therefore the authority in the New Testament for using them. I desire that you answer these scriptures in full, as at some future time it may be desirable to have them put in tract form.

Center, Tex.

J. S. STEPHENSON.

I cannot think that Leak is so ignorant of the distinction between the old dispensation and the new dispensation as to believe that because a service was commanded by God, under the Jewish law, therefore it is binding or allowable under the Christian law, and I am surprised that any Christian at all familiar with the Scriptures should be troubled by such a plea. The old covenant was done away with, taken out of the way, with all of its services, and the new covenant brought in. Nothing is done now because it was commanded under the law of Moses, but because it is required in the law of Jesus. This principle is so thoroughly discussed in every debate on infant baptism and church membership that there is no excuse for mistake about this. The chief argument in favor of infant baptism is: Infants were members of the Jewish Church, so they are members of the church of Christ. There is but one way to meet that argument. That is: Jesus took the Jewish law out of the way, nailing it to the

cross; and the ministration written and engraven on stones was "done away." (Read 2 Cor. 3: 1-11.) The whole Jewish law was repealed and everything in it taken out of the way, and nothing contained in the law is binding on men unless it is repeated in the law of Christ—then not because it was in the Jewish law, but because it is in the law of Christ. If this be not true, infant church membership is binding, the incense offering of the Romish Church is binding, sacrifice and offerings of animals and the observance of the fasts are binding; loose marriage, easy divorce, and polygamy are permissible; and all the services to God must be made through the Aaronic priesthood. None of these have been done away, save by taking the law requiring them out of the way. This took all requirements of the law out of the way. We are not under the law of Moses, but the law of Christ. But under the Jewish law God did not require instrumental music. He tolerated it, as he did other things that men brought in, and he condemned David for bringing it in. (Read Amos 6.) But all this was presented in the Gospel Advocate of May 17, 1900, page 311, which read. When Christ went into the temple he found these fleshly sacrifices, incense offerings, and he said nothing about them. His mother offered two turtledoves for purification, according to the law. Why did he say nothing about them? Because the Jewish law was yet in force. He was to observe it and fulfill its requirements, then in his death take it out of the way. When the law was taken out of the way everything connected with it was taken out of the way. There would have been no more occasion for him to mention instrumental music, had it been there, than these other things. But it is not certain that instruments were in use in the days of Jesus. Intelligent Jews will tell you instruments were not used while they were in captivity or the land in bondage. Hence, no mention is made of the instrumental service in sacred or profane history for one hundred or two hundred years before the coming of Christ; nor have the Jews used instruments in their worship through ages past, because the temple is in captivity. Latterly some are using them. You will find the meaning of "psallo" given in the Gospel Advocate of May 17, 1900, page 311, under a different query. If "psallo" carries the idea of playing on an instrument, it is required, and it is a sin not to play the instrument when we worship in song. "Psallo" is never used to indicate the instrument in the Bible. The instrument is always named there to show its use. 1 Cor. 14: 7 has no reference to worship, but to the use of instruments to denote different movements of the army. To show people must understand language to be profited by it, all these points have been met time and again, and there are thousands of dust-covered tracts on the subject. People are much interested in tracts until they are printed, then they lose interest in them.

We have received from "Student's Volunteer Movement for Foreign Missions, No. 3, West Twenty-ninth street, New York," two suggestive and helpful publications. One of them is entitled, "New Testament Studies in Missions," embracing (1) Missions in the light of the gospels, and (2) Paul and the Gentile world. Pages, 40; price, fifteen cents. The other publication is called "Healing of the Nations," a presentation of the need for the work of physicians in heathen fields. Pages, 95, cloth; price, forty cents. An interesting but sad account is given in this of the state of medical practice in heathen lands, and the helpfulness of the knowledge of medicine to the introduction of the Bible. Both are books of interest, and will aid in arousing an interest in the work of carrying the gospel to the nations in darkness. D. L.

Boys are like sheep: one finds a path and leads the way, the others follow. The one strong, resolute, masterful boy that thinks for himself and has a way of his own can be trained into a leader of men. The weak who are led, who always copy their fellows and follow others, are not worth drilling or training. D. L.

Home Reading.

THE MAJOR'S BOY.

The weather was growing colder, and the loungers had left their summer benches in front of the only hotel the little town boasted and were collected about the barroom stove.

Hastings was like a hundred other towns on the prairies, or what was called the frontier less than twenty years ago, when the railroad was building westward and stations were erected a few miles apart, although at some of these the passenger train only stopped when a flag was raised to show a traveler was waiting.

In a short time an elevator was built to receive the grain from the surrounding country; then a store or two, a hotel, a blacksmith shop, and numerous saloons followed; then most of these young cities were content with their condition, and ceased to grow.

In the Hastings hotel before the barroom fire and appropriating most of its heat stood a tall, portly man, discoursing of politics to an attentive audience. The man's face would have been rather fine, but that it was reddened and made coarse by drink; but his language was that of an educated man.

The Major had come to the town with the advent of the railroad; he believed in the town almost as much as he believed in himself (which was no very moderate belief). He often said to Mrs. Swift, the wife of the hotel keeper, "The greatest proof of a man's confidence in a town is to cast his lot therein, which I have done," he would add, with a gracious sweep of his hand toward a little shanty opposite, where swung the sign: "Major Overly, Attorney at Law. Collections a Specialty."

A party of duck hunters at a lake near the town, who had known of the Major in New York, had told something of his story. He had been a man of wealth and influence, but an appetite for drink had grown upon him, and gradually his business had fallen away, as his fine intellect had become impaired; then his wife died, and, placing his only son in the home of the lad's grandparents, the Major had come West, intending to start life anew, and had finally drifted into Hastings.

The one daily train was nearly due, and the listening loungers slipped away by twos and threes to collect about the station.

Among the half dozen passengers who alighted from the train was a boy of about thirteen, with a fine, resolute face and manly bearing, who asked if any one could tell him where Major Overly lived. On being directed to the hotel, he walked quickly toward it. Very soon all the town knew that the Major's boy had arrived.

At first the Major had said that Hal must return to his grandfather's, that Hastings was no place for him; but Hal pleaded so earnestly to stay that day after day passed, and he still remained.

To Hal Overly his father had always seemed the bravest and best of men, for his mother's great love had carefully guarded from him all knowledge of his father's faults, and the lad had patiently borne the separation for a time; but now that his father was permanently settled he wished to be with him.

For a short time after Hal's arrival the Major kept much in his office, attending to business, but as days passed he returned to his old habits. One evening it had grown very late, and as his father did not come, Hal went out to look for him. In passing a saloon he heard, with surprise, his father's voice within. He stopped and waited outside the door.

The nights were growing cold, the freshly burned prairie stretched away on either hand, while far along the horizon the prairie fires still burned; everything looked bare and desolate.

From the little brown station across the street Hal caught the glint of the steel rails reaching out toward his old home; he thought if he could only be there, with his father, he would be happy.

Suddenly the door near which he stood opened, and the Major staggered out. He would have fallen had not Hal caught him and sorrowfully led him home.

Poor boy! He had little sleep that night, and after his hours of reflection morning found him no longer a boy, but a man in his determination to save his father from this terrible habit; for he now understood many things which had before been incomprehensible to him.

The Major could hardly look his boy in the face

the next morning, and determined to send him back at once to his grandfather; but Hal's pleading again prevailed, for the Major had grown very fond of the lad.

The Major resolved to break off his association with the people who, he knew, made it harder for him to keep the resolve of abstinence which he had made, but his weakness was so great that the good resolutions were soon forgotten; and soon it became customary for Hal to go to the doors of the various saloons until he found where his father was, and then wait outside in the cold and darkness until the Major came stumbling out, when he would see him safely home, and the Major soon ceased to feel the disgrace and grew to depend on having the sturdy little fellow to care for him.

So winter settled down at Hastings. Blizzard after blizzard swept over the prairie. The winter was an exceptionally severe one, and the trains seldom came on regular time. They were lonely days for Hal Overly, who day after day looked at the little half-buried houses in the village, or off on the white expanse of unbroken glittering snow, and wistfully thought of his old home and the long hill down which he knew his old companions were speeding.

Christmas had been a strangely dreary time for him, and now it was the middle of February; but Hal had no heart to remind his father that to-morrow would be his birthday—a day always made bright for him while his mother lived, and his grandparents, too, had made much of the anniversary. He had half expected a box from them, but the storms had delayed the train, and so he sat dozing and dreaming by the fire in the little hotel parlor, when the clock struck twelve.

Midnight, and his father had not yet returned! He aroused with a start, and, hastily putting on his overcoat and drawing his cap well down over his ears, went to the door and peered out.

It was a fearful night, and he hesitated, as well he might, at venturing out; but a thought of his father's possible condition urged him on, so, closing his lips firmly, he stepped out into the storm.

As long as he remained on the walk and close to the house he found he got on very well. He looked into every saloon he passed, but his father was in none of them. There was only one other, a little place across the railroad track.

He was already tired from fighting his way through the wind and snow, and as he leaned breathlessly against a building for a moment he could not keep back a few boyish tears.

But in a few minutes he turned resolutely away from the sheltering building, and plunged into the drifted snow in the direction of the track. He did not realize his danger; through the swirling snow and darkness he could see nothing.

The sharp, compact snow blowing for miles across the prairie is a terrible thing to encounter; it beat against his face like needles. He seemed to be suffocating. Gasping and bewildered, he turned to go back; but where was the street? The buildings with their flickering lights had disappeared.

He felt sure it could not be far; and he struggled on in the darkness, while the sharp, beating storm whirled about him, seeming to mock his efforts. Now a fearful sense of his danger came to him. He tore wildly at his collar for relief, for just one full breath in quiet, for one second of calm from this awful tumult.

He called out wildly for help, but his only reply was the shriek of the storm.

Then by a mighty effort he calmed himself and staggered on, believing he must reach a house soon. That fearful thought of his danger he put from him resolutely, that he might not be unnerved by it again.

He struggled courageously on through the cold and snow. By and by the cold seemed to be less bitter, but he stumbled often and at last fell. He lay still for a moment to rest; he felt sleepy, too. Then he thought he heard some one calling him; it seemed like a voice from his old home, and he was suddenly wide awake and hopeful. What it was that really aroused him—who can say? But in God's great world Hal Overly's work was not yet done.

He rose up wearily and took a few stiff and painful steps, then stumbled forward and fell again, not into the cold, drifted snow this time, but into a straw stack, and just within a hollow formed by cattle where they had burrowed into the stack for shelter and warmth as well as food. He lay there somewhat sheltered from the storm which raged without.

In the morning the storm had ceased; the sun shone on miles of dazzling white prairie, dotted here and there by sod barns and board cabins banked nearly to their eaves.

The freakish wind had swept in some places bare spots, and in others curved huge white drifts. On the roof of an empty cabin sat a great white owl sulking in the sunshine, and scarcely to be distinguished from the snow, over which rabbits in their white winter coats scurried.

Silence rested over the scene, and nowhere does silence seem so awesome as on the prairie after a winter's storm.

Out from the little village, where the smoke was just rising into the clear, blue sky, a party of men were plowing their way through the drifts.

Major Overly, white and conscience smitten, was leading them in the search for his boy; but another search party, with a dog which Hal had often petted, found the lad.

Very tenderly they carried him into the town, just as the little church bell was calling the people for the Sabbath morning service.

It was a long time before Hal could be restored and the doctor could say he would live, but his right arm was so badly frozen that amputation finally became necessary.

Major Overly hardly moved from his son's bedside during the long illness which followed. On that morning after the storm the Major had seen a vision of his past life, and made a vow which he never broke in all the following years.

The Major's sign still swings in the breeze on Main street, but now from a larger office; comfortable farmhouses dot the prairie; but still the winter comes back with all its fury, and the life of the settler has many hardships.

There is a young man with an empty sleeve, but a strong, resolute face, who is giving the best years of his life to the people of this little village and the region around, and giving it cheerfully and gladly. He is known and loved for miles about, and everywhere his face brings comfort. Whether he is preaching in some little schoolhouse, or cheering some despondent farmer during a bad season, or standing by a lonely grave where the winter wind sweeps over the prairie, his words have the power to help the hearers on to a higher and better standard of life, and lift them to a higher spiritual plane.

If you ask who he is, they will tell you: "He is Hal Overly, the Major's boy."—Jessie Alice Haskins, in the Classmate.



THE SOLDIER'S TESTAMENT.

A colporteur was distributing Bibles and Testaments to the soldiers who were about to embark for the Crimea. He offered a Testament to a soldier, who asked him what book it might be.

"The word of God," was the reply.

"Let me have it, then," said the man. But when he had received it, he added, laughingly: "Now, it will do very well to light my pipe."

The following year that same colporteur found himself in the center of France. He sought lodgings at an inn, the people who kept it being in great distress at the death of their son. The mother explained that her son had gone to the Crimea, and returned to die of his wounds. "But I have such consolation," she said; "he was so peaceful and happy, and he brought comfort to me."

"How was this?" asked the colporteur.

"O," said she, "he found all his comfort in one little book which he had always with him."

The colporteur begged to see the book, and she brought him a copy of the New Testament, of which the first fifteen or twenty pages had been torn out. But on the inside of the cover was written: "Received at Toulon [with the date]—despised, neglected, read, believed, and found salvation." The place and date were recognized by the colporteur, and thus he reaped the seed he had sown.—Sabbath School Visitor.



Do not think that charity consists alone in contributing material things to the needy. The greatest needs of many in this world to-day are love, sympathy, and kindness. A charitable nature will bestow these whenever they find the opportunity. But none are so blind as they who will not see. The seeing eye and seeking soul will find opportunity to comfort those in distress. Then, indeed, will they be rich in good works.—Exchange.



If a young man is going to avoid evil habits, he must first have some good ones to hold him.—William B. Campbell.

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Editorial.

ORIGIN OF THE CHURCH OF CHRIST.

Brother Lipscomb: I wish you would write an article in your valuable paper in regard to the setting up of the church of Christ and state what and how much A. Campbell had to do with it. Of course, I understand all about it, but I had an old gentleman to say to me on Lord's day, not long since, that he thought A. Campbell was the founder of the so-called "Campbellites," and for the benefit of this old gentleman and others, I ask you to do this. If you do write it, send me some sample copies and I will hand them out where I think they will do the most good.

J. H. MACKEY.

Delaware, Ky.

The church of Christ was fully established on the day of Pentecost, fifty days after the resurrection of Christ. Alexander Campbell did not live until eighteen hundred years after this. All A. Campbell did was to call men's attention to the fact that the religious people generally had departed from the order of God as laid down in the Scriptures, and to urge a return to that order. Many have made an honest effort to do this, and this effort has been called "Campbellism." A. Campbell did not formulate a creed for the church or make an effort to build a new church. He urged all the existing churches to drop their human creeds and additions to the church of God and to return to the order given by God. This was not to establish a new church, but to return to the church of God as he established it. To call an honest effort to return to the order of God "Campbellism" or by any other name of reproach is akin to calling the Master "Beelzebub." A. Campbell disavowed favoring a denomination. A denomination as applied to religious bodies is a number of congregations and individuals separate and distinct from other religious people, with a common faith on certain central points, connected by a general organization for uniting and perpetuating the party and the points of faith to which the party is devoted. Calvin, Luther, and Wesley each formed a party or denomination with a human creed or confession, defining the faith and general organization to confine the churches and people into the one party for perpetuating and spreading the faith of that party.

Mr. Campbell started out on a wholly different basis. He started out to eschew all human creeds and confessions of faith, to reject all human organizations and institutions from the service of God, to take the word of God as the only rule of faith and practice, and to rely solely upon the churches as God ordained them as the only organizations for the propagation of the truth. No matter how far men may be from the truth when they start, if they will be true to this position, it will bring them to the truth of God. It is the only principle of action that can do it. To adopt a human creed is to assume the full truth is known on the matter of reli-

gion and is to tie those who adopt the creed to whatever errors and limitations of truth may be in the creed. It cuts the devotees of that creed off from any further knowledge of the truth that may be gained by study of God's word.

On the other hand, to take the word of God as the only and all-sufficient rule of faith is to bind those who so adopt it to a diligent and faithful study of that word, and it further binds them to change and modify their faith as they learn the truths of the Bible. All the truths of the Bible are not yet learned. Its depths of divine truth are not yet fully explored, and man ought not to be tied back from learning all the truth of the Bible. To adopt a human creed is to honor the author of that creed and to become his disciple. To adopt the Bible as the only and all-sufficient creed is to honor God and become his disciple. This is to bind him to follow the Bible as he learns it.

No matter whether Brother Campbell and those acting with him understood the truth or not, they adopted the only foundation and true starting point and the only rule that can lead to all truth. It is the only position that honors God, and it will lead men to union with God. It is a slander to call such a position after any man. D. L.

I JOHN 3.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." People are proud to be sons of great men and rich men on earth. They love to see their fathers become great leaders, as a matter of family pride and because this advances their own prospects and helps to give them an introduction to society and position. But what are these relations compared with being sons and daughters of the Lord Almighty? The highest relation that it is possible for humanity to reach on this earth is to be a child of God; the highest and purest love ever exercised on this earth is the love that made it possible for poor, sinful mortals of earth to become children of God. In order to provide for this, God so loved the world that he gave his own beloved Son that he might die for sinners and thus provide a way for their salvation—provide for them to become sons of God. In carrying out this love, Jesus became poor that through his poverty men might become rich. He was so poor that when he entered upon his personal ministry he had not where to lay his head. He was scoffed at and rejected of men; the very people that should have been his best friends became his bitterest enemies and persecutors. What wonderful forbearance he manifested in enduring these miserable persecutions at the hands of those he came to die for! They spit upon him and struck him with the palms of their hands to gratify their fiendish rage upon the purest and loveliest personage that ever walked the earth. Finally, in the wicked rage of religious persecution, they nailed him to the cross. The heavens were darkened, the earth trembled, the rocks were rent asunder, and the graves were opened when the Lord of glory died that poor sinners might become children of God, heirs of God, and joint heirs with Christ. What a precious and wonderful sacrifice, and all for the elevation and salvation of men! Surely this should be a wonderful incentive to the children of God to be ready to sacrifice anything and everything that may be demanded to make us worthy of such a sacrifice as was made for us when Jesus suffered and died to open the way for such a wonderful elevation of our race. Surely, as a rule, Christians do not appreciate the blessings thus secured for them; for not only was all this suffering undergone that sinners might live, might be saved from wrath and ruin, but untold and innumerable blessings were thereby secured for God's children, even in this life. The children of God have the promise of the life that now is as well as promise of the life that is to come. All men love help in times of need, and love to have some one to look to that is both able and willing to help them. Earthly children love to have parents that are able and willing to help them in times of need and distress. God's children have just such a Father as this.

"The earth is the Lord's, and the fullness thereof," and he will withhold no good thing from his faithful children. "The eyes of the Lord are over the righteous, and his ears are open unto their prayers." "And we know that all things work together for good to them that love God, to them who are called according to his purpose." "And who is he that

will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness sake, happy are ye: and be not afraid of their terror, neither be troubled." "Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?" "If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" These are a few of the precious promises that are given to the faithful children of God in this life. Such promises are truly encouraging. All that we need to do to enjoy these rich promises is to be truly faithful to the Lord in all that he has required of us. These promises do not mean that the children of God are to fold their hands and wait for all these blessings to come to them without an effort on their part. People that would do this way are not worthy of such blessings if they were to come, and would not appreciate them if they had them. God feeds the fowls, but how? Does he pour down their feed in one place and let them lounge around and eat? Far from it. There is no better example of industry and activity than is manifested by the fowls in securing their food. All day long, from morning till night, they may be seen industriously hunting and gathering their food. Never are their wings too weary to fly nor their feet too tired to scratch the soil for needed supplies. The children of God are required to do likewise. They must be industrious and labor honestly and earnestly with their hands. The meaning of these precious promises is that when they thus seek for the necessities of life they will find them. The child of God that is faithfully honest and industrious in seeking food and raiment and trusts in God's promises and prays earnestly to him for the blessings will find them. A wicked man may strive and yet not find them. But God's children are promised all these things, if they diligently seek for them. The Lord's people in their zeal to help the needy frequently do them an injury. They sometimes feed and clothe and provide for them without arranging for corresponding industry on their part to secure the things they need. The better way is to place the things they need where they can, by honest labor, secure them, just as the little birds that are daily hopping around gather the food the Lord has provided for them. If the Lord's people wish to educate a young man for usefulness, it is far better, if possible, to furnish him something to do by which he can at least in part pay his own way, so that he may come out with some independence and feel that he has done something toward making his own way. A young man that would not gladly take hold of such opportunities to help himself would be of but little account if he were educated. Eminence and usefulness are to be purchased by labor to be profitable. "In the sweat of thy face shalt thou eat bread" is a principle true in everything. I would not give much for the future prospects of any young man that would not gladly work at any honorable calling to get an education rather than accept it as a matter of charity. But to be a child of God and be entitled to all the blessings promised to such is a wonderful blessing.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Blessed assurance that we shall be like Jesus over on the other shore! Such will be the outcome of a faithful life as children of God to all that sufficiently appreciate the relationship they enjoy to prove themselves worthy of the precious promises the Lord has made.

"And every man that hath this hope in him purifieth himself, even as he is pure." Hope has a wonderful influence over people, even in this world's affairs. Even if a man's condition is bad, if he has hope that it will be better soon, he can bear the evil, looking for a better condition; but if hope is all blighted and there is no possible prospect of anything better, there is nothing left to bring relief. Dark indeed is this world to a man that has no hope, that looks for nothing that can bring cheer and consolation; but no matter what the lot of a faithful child of God may be in this life, he can always be looking for something better and at the same time be thanking God that things are no worse with him. Such a one can say, though the clouds be dark: "There is a brighter day coming by and by." A man that is really enjoying such a hope as this is always striving to live a purer and better life. He wants to be more and more like Jesus, as he thinks of living with him for evermore. A child of God that

is not striving, day by day, for a holier life surely does not think much about being with Jesus and seeing him as he is. If a man is going to visit a nice and beautiful home in this life, where everything is clean and bright, he will take much more pains to look neat himself than he would if he were going to a place where he knew all would be in confusion and where the people did not care whether things looked neat or not. When we think of heaven, where Jesus is, and where all the blood-washed throng will be, with robes pure and white, made white in the blood of the Lamb, we shall certainly want to be clean and white when we enter that lovely home, with its pearly gates, jasper walls, and golden streets. Truly, everything will be nice in that home. If we do not purify ourselves, so that when we go there we also shall have on robes pure and white and thus be like others there, we could not be happy, even if we were there. Besides, we are to be like Jesus there, and he will be beautiful beyond description. The short description given of him in Rev. 1 is simply grand. The man that hopes to be like him will most assuredly strive to be pure, as he is pure; and we shall not be done with this striving to be pure till we step out of this earthly tabernacle, for so long as we are in the flesh we shall have fleshly propensities to contend with and overcome. If we will be faithful in this work to the end, we need have no fears about the outcome. Surely we ought to do this, stimulated by the exalted thought of being sons of God here and of being like Jesus "over there."

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." This is certainly a very significant passage. The Revised Version has it: "Every one that doeth sin doeth also lawlessness: and sin is lawlessness." The word "lawlessness" is quite as strong as the word "transgression." It means not subject to law, not willing to be governed by law, but disposed to go his own way. This is one of the leading characteristics of the man of sin. He was to be a lawless one. "Lawlessness" signifies something exceedingly bad. In religion it signifies one that wants to be religious, wants to appear devout, and to be on the road to heaven, but wants to have his own way about what he is to do and how it is to be done—one, indeed, that wants to be saved and expects to be saved, but will say at any time of any command that does not suit him: "It is a nonessential." The devil is utterly lawless, an out-and-out rebel against the government of God. He is not subject to the law of God, neither indeed can he be. From the garden of Eden until now he has been trying to lead man in the same channel and thus accomplish his ruin. He persuaded Eve in the garden of Eden that another way was better than God's way, and she unfortunately accepted it, and she led her husband along with her. This was lawlessness, and brought ruin upon them and upon Eden and a blight and a curse upon the whole world. When Jesus came, Satan tried all his arts and devices to make him lawless and thus defeat man's redemption; but in this he utterly failed. But to this day he has been trying his hand on men, and that, too, with wonderful success.

He has been especially busy in the church, so called, and has been leading millions into lawlessness all along the line. Every man that turns away from anything God requires, and does something else in its stead, at once becomes a lawless one. It is a species of lawlessness that leads many calling themselves the Lord's people to go to meeting on the first day of the week to hear preaching, but do not remember the Savior's death; do not come together to break bread, as the word of the Lord requires. They are wholly indisposed to be governed by the word of the Lord in this matter. Putting organs into the worship and building up human societies through which to do the work of the church and such like—in fact, all sorts of changes and innovations that are made upon God's order of things—arise from the same source. What a wonderful change there would be in the religious world to-day if all would resolve to do just what the word of God requires to be done, and leave off everything else! Nothing short of this can bring them out of lawlessness.

E. G. S.

An exchange utters a most profound truth in the following: "Teach self-denial in your homes. It is not kind to the child to allow him everything he asks. Teach him that the truest and greatest happiness is to be found in denying himself and helping others."—Selected.

"SEEK YE FIRST THE KINGDOM OF GOD, AND HIS RIGHTEOUSNESS."

This admonition was given by Jesus Christ to his disciples and those present in the Sermon on the Mount. It was spoken as a conclusion growing out of the statement that "no man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon"—the God of heaven and the god of this world. Inasmuch as man cannot serve these two persons, do ye first seek the kingdom of God. To seek his kingdom was to become his servant and seek to promote his rule. At that time it likely had direct reference to looking forward to the kingdom Jesus came to set up on earth. Jesus by his teaching was preparing subjects for that kingdom. He was training persons that they might be fitted for citizenship in that kingdom. They sought it by getting themselves ready for it; but if has an application now. To seek the kingdom now is to seek an entrance into it, and after entering it to seek a constant obedience to its laws, a drinking into the Spirit of Christ and conformity to the will of the Ruler. This will constitute a life work. There is an outward obedience of the body. There is also a conformity of the purposes, feelings, desires, and thoughts of the heart to the will of God. This is a work that can be accomplished only gradually. It is a growth of the character in conformity to the character of God. The bringing the thoughts of the heart in subjection to the will of God seems to be the last act in this process of conformity to the will of God. The thoughts will wander and refuse subjection to the will of God, but these may finally be regulated by, and be brought into subjection to, the will of God. "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (2 Cor. 10: 5.) This is involved in seeking the kingdom of God. The kingdom has differing degrees in it. Practice in one degree or stage of it fits for a higher one. So the growth is from one degree of conformity to the will of God to a higher and more perfect one. The admonition, "Seek ye first the kingdom of God"—seek obedience to his will, conformity to the character of God—is a perpetual one suited to all ages and characters, and can be perfected and completed only when we see him as he is in the eternal world, when we shall be like him in his glorified body. The hope of becoming this leads us to purify ourselves "as he is pure." (John 3: 2, 3.)

We are not only told to seek the kingdom of God, but we are also told to seek his righteousness—the righteousness of God. This is but another form of expressing the thought: Seek the kingdom of God. The righteousness of God is constituted a feature of the kingdom of God. It is the outgrowth and fruit of seeking the kingdom. "Righteousness" means right doing. The righteousness of God means the right doing of God. Seek the right doing of God. Seek to do right as God does right. Seek then to make God's ways our ways. This will make his character our character. It will make his standard of right our standard of right. God loves justice. "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face." (Ps. 89: 14.) That means justice and judgment, according to justice, are the foundation qualities of the throne of God, and mercy and truthfulness shall find favor in the sight of God. God's laws and his dealings with men have always been in harmony with these truths and characteristics of God. God's laws are founded in justice. "The judgments of the Lord are true and righteous altogether." (Ps. 19: 9.) Under the law of Moses justice, honesty, and righteousness were required. The man who defrauded another must pay fourfold as the penalty for his wrongdoing. God spurned the rewards of iniquity brought into his sanctuary. The price of things unclean or of wrongdoing could not be brought into the service of God. Only one condition was given in which the rewards of wrong could be brought into the temple of God; that was, when a person wronged another and he and all his kindred were dead, so restitution could not be made to him or his family, then the guilty one might bring the offering to the house of God, confess his wrong, and state the injured one and all his family were dead, so he could not make restitution, then he could make it to the Lord. God's love of justice was shown in his requirement that the wrongdoer should in

all circumstances make restitution before he could be forgiven. It was shown in that the debtor, his wife, and children could be sold for debt. His love of mercy was shown in that the creditor must be merciful to the debtor, charge no usury if he was poor, let him go free, restore his possessions to him in the year of jubilee, and deal liberally with him when he went forth from his slavery. His love of justice demanded the debtor should pay, even if he and his family must be sold into slavery to do this. His love of mercy is shown in requiring the creditor to be merciful to the debtor. This is more distinctly emphasized by Christ by telling his disciples that unless they showed mercy they could not obtain mercy. Christ would mete to them as they measured to others.

The reformation that is demanded in the churches at this day is along these lines. Men are so one-sided that reformation takes place along only one line at a time. They move in one line at a time. While watchful as to one point, an evil grows at another, on a different side. It becomes so aggravated the attention is called to it, and reformation is made vigorously at that point. In this way the denominations have chiefly arisen. Nearly every denomination has been built in the effort to reform in one line. A neglected truth is emphasized and taught, and persons crystallize around that truth to the neglect of other truths, and a party is formed around that truth. So, almost every party has one central truth. What is needed is that all truths should be alike maintained, then all parties would vanish.

But the crying need among all religious parties of to-day is a reformation in practical honesty and uprightness. The uprightness of God must be honored and worshiped as his other qualities. There is no real worship that does not conform the worshiper to the object of worship. If we realize God is just and upright, if we worship him in truth, we will be honest, upright, and faithful in the discharge of all obligations as God is. Professed Christians lay but little stress on honesty, purity, and truthfulness. What church lays stress on these qualities as essential to Christian character? Yet no one can be a true worshiper of God that does not hold in high esteem these qualities and seek to conform his character to the divine character. The reformation must begin with individuals. Christians, each for himself, must cultivate a feeling of honesty, integrity, and uprightness.

A Christian ought to feel it a stain on his personal character and a reproach upon the cause of God that he fail to fulfill his obligations and discharge his promises to his fellow-men and to God. God is righteous, holy, upright, just, and pure. He demands that his servants, his children, be like him. God will judge the world in righteousness. "He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." (Acts 17: 31.) Jesus Christ is the model of righteousness of God that we are to seek, and the judgment will be rendered, making Jesus Christ the model or standard by which men are to be judged. Jesus is the perfect righteousness of God in the flesh, and the efforts of the Christian must be to attain to his righteousness. He must cultivate a love and admiration for this righteousness and strive to practice it in his life. "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." (1 John 2: 29.) "He that doeth righteousness is righteous, even as he is righteous." D. L.

We miss not our loved ones so much as when they are gone from us forever. They are dearer to us then. We then think of the many opportunities we neglected to brighten their lives, of the many words we have spoken in a harsh voice, of the many unkind acts that were full of bitter feeling. Then we regret them all. O, friends, young and old, if you have any love to bestow, then bestow it while the loved one lives; if you have a gentle word to speak, speak it ere it be too late; if you have a deed of kindness to perform, perform it now. Wait not till the friend is gone, and then mourn over lost opportunities.—Boys' Lantern.

A strong, upright character is not built up in a day, but a single moment of idle folly may tear down that which took years to build.—Exchange.

It is not so much what others say of you that hurts, but it is what you are; a defective character is the friend that wounds.—Selected.

Smithianity; or, Mormonism Refuted by Mormons.

As thousands of Mormon elders are in the field, pressing the claims of Joseph Smith, Jr., as a prophet of God and the "Book of Mormon" as divine, we must "arm and equip to meet them."

Last year their increase was about one hundred and seventy per cent. Think of that, ye religious orders that decreased!

The question, "What shall we do with Mormonism?" is rapidly changing to: "What will Mormonism do with us?" It is evident, on the very threshold of investigation of this "ism," that there are "Mormons" and "Mormons," hence the heading to this article.

The largest and by far the best known and the most active body or denomination among Mormons is known as "The Church of Jesus Christ of Latter-day Saints." This church has headquarters in Salt Lake City, Utah. It is pronounced by the highest dead and living authorities that I can find among Mormons, a "bastard church." As the "Utah elders" are the most numerous and active, especially in Kentucky and the South, the first thing to do is to prepare to "spike their guns."

The next largest and perhaps the most aggressive denomination of the Mormons is known as "The Reorganized Church of Jesus Christ of Latter-day Saints." This sect has headquarters in Lamoni, Ia., and a son of Joseph Smith, Jr., sits as seer, prophet, and revelator. He is sometimes called Joseph III.

A "Josephite" will debate with a "Brighamite" any time and any place with a relish. These agree on:

1. Joseph Smith, Jr., was a prophet of God.
 2. The "Book of Mormon" is of divine authority.
 3. The "Book of Doctrine and Covenants" is also of divine authority.
- They differ, or fail to agree, on:
1. What Joseph Smith said and wrote.
 2. To what extent the "Book of Mormon" must be received as authority.
 3. As to both the "doctrine" and "covenants" in their book so called.

These are vital differences, and it will be easy to show that each destroys the other.

David Whitmer stands prominent in the hosts of Mormonism. He was one of the three witnesses to the divinity of the "Book of Mormon." He was the third person baptized into the Mormon Church. He was appointed by Joseph Smith himself to succeed him "as prophet, seer, and revelator of the church."

In 1887, in the sunset of his life, David Whitmer issued "An Address to All Believers in Christ." His statement on the vital point to Mormonism is clear as a noontide sun, and settles the issue as to the succession:

"To show you that Brother Joseph and myself still loved each other as brethren after this, I will tell you that he had so much confidence in me that in July, 1834, he ordained me his successor as 'prophet, seer, and revelator' to the church. He did this of his own free will, and not at any solicitation whatever on my part. I did not know what he was going to do until he laid his hands upon me and ordained me. Now, bear in mind, brethren, that I am not claiming this office; as I have told you, I do not believe in any such an office in the church. I was then in error in believing that there was such an office in

the church of Christ. I suppose this is news to many of you—that Brother Joseph ordained me his successor—but it is in your records, and there are men now living who were present in that council of elders when he did it, in the camp of Zion, on Fishing River, Mo., in July, 1834. This is why many of the brethren came to me after Brother Joseph was killed, and importuned me to come out and lead the church. I refused to do so. Christ is the only leader and head of his church." (Page 55.)

Thus the claims of Brigham Young and Joseph III. are entirely swept away as "successor to Joseph Smith, Jr., as prophet, seer, and revelator to the church." I have yet to learn of the least shadow of a doubt thrown by "Brighamite" or "Josephite" on this declaration of David Whitmer. He declares a fact about which he could not have been mistaken. This is a vital stab to the claims of both the Salt Lake and Lamoni churches.

To deny the testimony of Whitmer would be to saw the limb off between them and the trunk of the tree of Mormonism. He not only states that Joseph Smith, Jr., ordained him as "prophet, seer, and revelator to the church," but he denies that there ever was or ever can be such an office in the church.

This is the office that has held and now holds the Utah and Iowa churches together. None will deny this. Whitmer says (pages 46, 47): "There is nothing in the New Testament part of either the Bible or 'Book of Mormon' concerning a one-man leader or head to the church. Whoever claims that such an office should be in the church to-day goes beyond the teachings which Christ has given us. As I have stated, we were strictly commanded in the beginning to rely upon that which was written; and he who goes beyond that which was then written, to the revelations of Joseph Smith, to establish any order or doc-

The Jolly Girl

Often changes to the jaded woman. "I can't see what's come over Mary; she used to be such a jolly girl," was the remark of a young woman visiting a



married school-mate. Marriage changes a woman. The drains and pains which are so often the sequence of marriage rob her of all vitality. Give her back her former strength and she'll be as "jolly" a wife as she was a maid. Doctor Pierce's Favorite Prescription gives back the lost strength by re-establishing the health of the delicate womanly organs. It dries the drains and stops the pains. It cures ulceration, inflammation and female weakness. It makes weak

women strong and sick women well. "For two years I had been a sufferer from chronic diseases and female weakness," writes Mrs. Allen A. Bobson, of 1123 Rodman Street, Philadelphia, Pa. "I had two different doctors, and they gave me medicine which only relieved me for a time. My niece advised me to take Dr. Pierce's Favorite Prescription. I concluded that to open a correspondence with you for your advice would be safest, so I did, and have been highly benefited. I find that after taking six bottles of 'Favorite Prescription' and five of 'Golden Medical Discovery' and following your advice in regard to local treatment, I am now a strong woman. Accept my sincere thanks for the interest manifested in my case and the happy results obtained."

Sick women are invited to consult Dr. Pierce by letter free. Correspondence private. Address Dr. R. V. Pierce, Buffalo, N. Y.

trine in the church, must come under the head of those whom Christ spoke of when he said: 'Whosoever teaches more or less, . . . is not of me.' This alone should satisfy any one who is not trusting in an arm of flesh. Who was 'prophet, seer, and revelator' to the church at Jerusalem? They had none. Who was 'prophet, seer, and revelator' to the church upon this land? They had none. And we had no such an office in the church in these last days for the first eight months of its existence, until Brother Joseph went into this error on April 6, 1830, and, after unwittingly breaking a command of God by taking upon himself such an office, in a few years those revelations were changed to admit this high office, which otherwise would have condemned it. They were changed to mean something entirely different from the way they were first given and printed in the 'Book of Commandments,' as if God had not thought of this great and important office when he gave those revelations. Yet in the face of the written word of God, and in the face of all this evidence, the majority of the Latter-day Saints will still cling to the revelations of Joseph Smith, and measure the written word of God by them, instead of measuring Joseph Smith and his revelations by the written word. Speaking after the manner of Paul to the Galatians, so say I unto you: 'O foolish Latter-day Saints, . . . I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel; which is not another, but the same gospel which some have perverted; and though we, or an angel from heaven, or Joseph Smith, preach any other gospel unto you than that which Christ gave us in the beginning, receive it not.' (See Gal. 1: 6-9.)"

This is certainly a solar plexus blow, a Joab thrust. Reread and ponder the weight of the charges he makes against Smith and the "Book of Doctrine and Covenants." We have use for this hereafter.

To all except "a Josephite"—and they try to fasten the stigma on Brigham Young—it is as clear as an unclouded sky that he not only received that revelation on polygamy and gave it to the church, but that he also practiced it in the closing years of his life.

Whitmer was convinced against his will of it. He says, on page 38: "I now have as much evidence to believe that Brother Joseph received the revelation on polygamy and gave it to the church as I have to believe that such a man as George Washington ever lived. I never saw General Washington, but, from reliable testimony, I believe that he did live." That settles that point; the "Josephites" reject the prophecy and accept the prophet.

Whitmer has something higher than the laying on of hands of Joseph Smith, Jr., the seer; something higher than the Bible or "Book of Mormon" upon which to base his authority to speak and act:

"Then let no man judge hastily as to my authority, lest he judge wrongly and continue in error; but go to God in prayer and fasting, and find out the truth, for the Holy Ghost will guide you into all truth. If you believe my testimony to the 'Book of Mormon;' if you believe that God spake to us three witnesses by his own voice, then I tell you that in June, 1838, God spake to me again by his own voice from the heavens, and told me to 'separate myself from among the Latter-day Saints, for as they sought to do unto me, so should it be done unto them.' In the spring

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of 1838 the heads of the church and many of the members had gone deep into error and blindness. I had been striving with them for a long time to show them the errors into which they were drifting, and for my labors I received only persecutions. In June, 1838, at Far West, Mo., a secret organization was formed, Doctor Avar being put in as the leader of the band. A certain oath was to be administered to all the brethren to bind them to support the heads of the church in everything they should teach. All who refused to take this oath were considered dissenters from the church, and certain things were to be done, concerning these dissenters, by Dr. Avar's secret band. I make no further statements now; but suffice it to say that my persecutions, for trying to show them their errors, became of such a nature that I had to leave the Latter-day Saints; and, as I rode on horseback out of Far West, in June, 1838, the voice of God from heaven spake to me as I have stated above. I was called out to hold the authority which God gave to me." (Pages 27, 28.)

When God condemns the Latter-day Saints, and he did (you cannot deny it without denying Whitmer's testimony to the "Book of Mormon"), according to Whitmer, then all good men must condemn them.

Whitmer refutes, in a way and after the kind of testimony upon which the whole system is built, both "Brighamite" and "Josephite" Mormonism, and they refute each other; hence Mormonism is refuted by Mormonism. Grayson, Ky. R. B. NEAL.

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In West Tennessee.

The soil is of a sandy nature, generally speaking, and much of it is rich and productive. The people are plain and simple in their habits, manifesting many of the old-time habits and customs. They are kind-hearted and hospitable—except sometimes when one wants to get to stay all night. The tables are generally well spread with good substantial food, and plenty of it.

West Tennessee naturally divides itself into two parts—the highlands and the "bottoms." The bottoms are heavily timbered where this has not been cut away, and very fertile where they can be reclaimed from the water. Some as fine stretches of country can be seen here as in almost any place one may go. Wheat, corn, and cotton are common, but probably wheat is the most extensively grown of any, and the acreage is increasing every year, I am told.

In the richer sections of country there is a kind of loose-end, torn-down appearance about the plantations, and even the towns. The latter seem to have grown up promiscuously, without any particular design or concert of action. True to the independent disposition of the American people, each seems to have built to suit his own notion, and allowed his neighbor to do the same. As a result, the towns are considerably scattered and the streets far from uniform.

All of the land in West Tennessee is not rich. Almost entire counties sometimes consist of rolling lands, red, sandy soil, and scrub-oak timber. We traveled for two or three days in sections like this. Naturally one would expect to see signs of poverty about the homes of the people, especially when compared with the rich lands down in the more level sections. In this I was mistaken. In these poorer sections, where grew the green briars and wild honeysuckles, and in places where whole sections had washed away, leaving only the barren little sand hills, standing up in miniature mountain ranges, there were more signs of thrift than in the richer sections. The farmhouses were neat and substantial and the surrounding fences were neat and well built. The town of Lexington is in one of the poorest-looking sections I ever saw, yet it is a thrifty, prosperous town, with well-stocked business houses, showing a good trade. From Lexington to Scott's Hill is fifteen miles, over a very hilly, rough road. I said to Brother Smith on the way: "If the people at Scott's Hill do not appreciate our visit, they ought to." Around Scott's Hill would be very poor encouragement to one seeking a place to make a living. It is only a little village of four or five business houses and a blacksmith shop or two, and one wonders how there can be even this many. But at Scott's Hill they have a prosperous school of two hundred children. We had the largest audience here of any place in all West

Tennessee, indicative of more intelligence and good sound worth than usual. We found no place where the people talked more intelligently on religious matters and the questions of the day than here. These things set us to thinking. The people in these hilly, poor sections of country are not able to farm by proxy, but must labor with their own hands. They build their own fences and plow their own soil; they make the cracks to keep out the pigs, and plow to the best advantage. What they make they save.

On the rich farms the land is let to renters. The owner of the lands lives in town, and trusts the farm to others, while he chews tobacco and talks politics. The implements of the farm take the weather from one crop to another, and frequently must be replaced by new ones by the second or third season. This, together with a heavy toll for labor, a liberal allowance for dishonesty, a margin for family style, and a supply of tobacco, makes the expenses run up considerably. The farm must finally be mortgaged to make ends meet, and farming is then considered as a failure.

Just so with many in regard to spiritual matters. They try to serve God by proxy. They let out the business of the salvation of the soul to others, while they live in town, superintend from a distance, and give themselves to other matters. The devil gets such heavy claims upon them that he finally takes a mortgage. They get deeper and deeper in debt, and finally die spiritually bankrupt. This is because the opportunities for Christian living are too favorable. Men conclude that so little effort is necessary in order to receive large returns that they can let it out to others and then be blessed sufficiently for both parties. The Lord has never placed man in such favorable surroundings that he could successfully let the work of Christian duty out to other people. In order to prosper, service to God must be personal. J. M. M'CALEB.

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Prof. J. F. Draughon, who is well known in the business college work, will on May 1 open a well-equipped business college in Montgomery, Ala. Professor Draughon already has flourishing business colleges established at Nashville, St. Louis, Savannah, Little Rock, Fort Worth, Galveston, and Shreveport. See his ad. elsewhere in this issue, and write for a catalogue at either place.

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Jottings.

A fool may profit by his own experience, but a wise man will profit by the experience of others. For this cause God records the experiences of persons from one lid of the Bible to the other, that the man of God may be thoroughly furnished unto all good works. There is one remedy to keep from being deceived by Satan, and that is God's remedy, love of the truth—not loving it in word, but obeying it.

Solomon was wise, but he did not love that part of God's truth that told him not to take unto himself strange wives, and he was deceived as a consequence.

There are numbers of men worshipping the devil who can never be made to see the difference until that wicked one be revealed "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." (2 Thess. 2: 8.) The devil shows himself up to be God, and will continue to do so until the proper time. (2 Thess. 2: 4-7.)

When God says he will send strong delusion, that those who love not the truth might believe a lie and be damned (2 Thess. 2: 11, 12), he does not make any exceptions for big, smart men. Is any man a king? The Lord is King of kings. Is any man a lord? He is Lord of lords. "The Lord reigneth; let the earth rejoice."

There is only one safe way and that is to love the truth so dearly that we can give up any kind of doctrine we have heretofore been married to for it.

May the Lord help us to cling to his word, though it tear us from society and the praise of men and put us in chains as it did Paul—anything to reach heaven. J. G. ORSBURN. Bordley, Ky.

LETTERS AND SERMONS

T. B. LARIMORE

EDITED BY

F. D. SRYGLEY

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General News.

The new capitol of New Mexico at Santa Fé was dedicated with imposing ceremonies.

Rafael Zaldivar, the new minister to this country from Salvador, has arrived in Washington.

The President has appointed Gen. Joseph Wheeler a brigadier general in the regular army.

The French Panama Canal Company has received orders from Paris to resume work on a large scale.

The total appropriations of the late session of Congress amount to about eight hundred million dollars.

Mrs. Gladstone, the widow of William E. Gladstone, the English statesman, died at Hawarden, Wales.

The wife of former Governor R. L. Taylor, the lecturer, died at her home, at Knoxville, Tenn., on June 4, 1900.

The strike in St. Louis has not yet ended, after a month of riotous mob rule, though many cars are being run by nonunion men.

The formal inauguration of President Dole and the territorial government of Hawaii took place on June 14, 1900, at Honolulu.

Of the total area of the Japanese Empire one hundred and seventeen thousand square miles—hardly 12 per cent—is cultivable.

There are at present fifty-five thousand effective troops in the Philip pines. General Otis reports the health of the soldiers as exceedingly good.

Under orders from the Navy Department, the battle ships Massachusetts and Indiana at the League Island Navy Yard are being prepared for sea.

Robert S. Brookings and Samuel S. Cupples, of St. Louis, have transferred property valued at five million dollars to Washington University, of that city.

The Chicago India Famine Relief Committee has cabled one thousand pounds sterling to Lady Curzon, wife of the Viceroy, to be used in the famine district.

The Boers met with some success in South Africa, but the British troops continue to advance and occupy the country. The contest seems to be becoming a guerrilla war.

The risks voluntarily taken by war correspondents are illustrated by the fact that up to the last of May twenty-one correspondents were either killed or died from disease in South Africa.

Official dispatches from Pekin aver that the sect of Boxers is more powerful than any political party in China, embracing no less than four million, and manipulated by zealous and adroit men.

The closing days of Congress were marked by especially bitter debate and disagreements between the two houses. The last half hour was spent in singing patriotic songs and a general political love feast.

A statement from the Treasury Department shows that the money in circulation in the United States outside of the Treasury, on June 1, 1900, amounted to \$2,074,687,781, against \$1,955,501,009 one year ago.

The Republican National Convention will have met in Philadelphia and adjourned before this paper reaches its readers. The only action of the convention that seems to be in doubt is the nomination for Vice President.

The gunboat Nashville has been sent to China with a force of marines aboard. She is a light draught gunboat of the same type as the Helena. The Monocacy, at Shanghai, has also been ordered to join Admiral Kempff at Taku.

The Republicans won a complete victory at the election in Oregon, carrying the State by eight thousand plurality, electing members of Congress in both districts, and securing in the Legislature a majority of twenty-two on joint ballot.

In Chattanooga and Memphis, Tenn., the use of cocaine among the lower class of whites and negroes has increased to such an extent that the city governments in both places have passed ordinances prohibiting the sale of the drug within the corporate limits.

The receipts at fifty large post offices during the past month were \$294,496 in excess of May, 1899. The largest increases in percentages were at Nashville, Tenn., 27.9; Milwaukee, Wis., 23.7; Des Moines, Ia., 21.4; and Jersey City, N. J., 21.2.

A frightful accident, resulting in the loss of four lives and the injuring of twenty-six persons, occurred on the Oakland Beach Electric Road. Two cars met in a head-on collision on a sharp curve. The car coming toward the city telescoped the down-trip car, crashing its way through to the fifth seat.

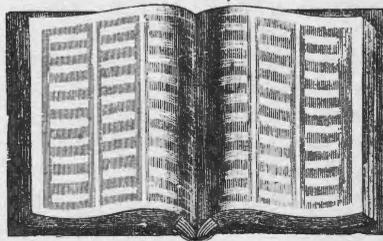
A formal requisition has been made by the Governor of Kentucky on Governor Mount, of Indiana, for the surrender of former Governor Taylor as accessory to the murder of Goebel. Governor Mount, in a lengthy communication, gives reasons for refusing. He believes Taylor could not receive a fair trial.

Japan is seeking American and European cattle to introduce among the native herds and improve the general stock on the islands. Four Japan Government officials, especially commissioned to select and purchase fine stock, have arrived at San Francisco. They will inspect the herds of California before going East and to Europe.

The army worm has made its appearance in great numbers in many parts of Oklahoma Territory. Most of the wheat is too hard for these worms to work on, but they are damaging oats considerably, and reports from Wood and Grant Counties state the worms are devastating many fields of corn, stripping the ground of every green blade.

The exact number of census enumerators now at work is 52,631. Pennsylvania leads the list, with 4,676; New York comes next, with 3,492. Among the numbers assigned to the different States and Territories are the following: Alabama, 1,211; Arkansas, 921; Georgia, 1,258; Indian Territory, 186; Kentucky, 1,318; Louisiana, 717; Mississippi, 842; Missouri, 2,262; New Mexico, 179; North Carolina, 1,226; South Carolina, 378; Tennessee, 1,482; Texas, 1,806.

The California Miners' Association has recently published a treatise on the mineral wealth of that State which brings out some facts that are not generally known. Gold, of course, holds the lead, but it will probably surprise many to learn that the value of the quicksilver annually produced in California is 50 per cent greater than the value of the silver found there, and that even the petroleum output of the State exceeds the silver production in value. Copper and borax



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rank among the important minerals of California.

A Mexican cable company is arranging to lay a cable to connect the mainland of Sonora through Guaymas with Santa Rosalia, on the eastern coast of Lower California. It will be the first Pacific cable to Mexico, one hundred miles in length, and will cost two hundred and fifty thousand dollars. British steamship companies, aided by Sir Alfred Milner, British High Commissioner for Cape Colony, are preparing to carry many English, Irish, and Scotch emigrants into the Orange Free State and the Transvaal as soon as peace is restored.

The Viceroy, Lord Curzon, of Kedleston, telegraphs that cholera continues in many of the Bombay districts. The condition of the people there is deplorable, as a number of large works are deserted. The Bombay Government has authorized the opening of scattered village works, but it is reported that the situation is very difficult to deal with. Elsewhere the relief measures are sufficient, generally, in British India, and are improving in the native States. About five million seven hundred and seventy thousand people are now receiving relief.

Dr. John Braden, president of Central Tennessee College, Nashville, died in his seventy-fourth year. Dr. Braden came to Nashville from Cincinnati. He had been closely identified with the Central Tennessee College. He made his life work the education and the uplifting of the colored race, and in his particular field achieved notable success. As monuments to his efforts he leaves the college and Meharry Medical School, one of the departments of the institution, with a reputation extended over the entire South.

The situation in China grows worse. The railway between Pekin and Tientsin has been torn up in many places by the Boxers. The disturbance is spreading to other provinces, even to Canton and Yunnan. The foreign governments have landed troops for the protection of the legations. The report of the burning of the Japanese legation has been confirmed. The wildest reports are spread as to murders of missionaries at various places and the destruction of buildings and other property. There is no doubt that many native Christians have been put to death.

The number and amount of liabil-

ities of all commercial failures in May, compared with last year, are given below: May, 1900, 947; May, 1899, 581; liabilities, May, 1900, \$23,771,151; May, 1899, \$3,820,686. The returns show an unusually large number of small failures. This is readily traceable to the manufacturers, for with the surprising increase in number the smaller failures in trading show lower liabilities than in any other year except two. Manufacturing liabilities have much increased, however, the average for those small firms running close to twelve thousand dollars.

M. Daniel Osiris, the Greek millionaire, of Paris, has instituted a perpetual prize, to be awarded every three years, by the judgment of the Institute of France, to the discoverer, inventor, or producer during the period of the most noteworthy idea or object for the benefit of humanity. This prize is to be never less than one hundred thousand francs, and may be nearly double that amount. It is to be awarded to Frenchmen only, except when it falls due at the same period as a world's exposition in Paris, when it becomes a universal prize. The prize will be awarded for the first time at the exhibition of 1900.

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Obituaries.

[Obituaries are limited to 250 words and signature. Poetry cannot be printed. Obituaries exceeding 250 words will be reduced to the limit, unless accompanied by one cent per word for the excess.—Editors.]

THOMPSON.

Sister Janie Thompson, wife of Brother Dr. H. M. Thompson and daughter of Brother R. W. Locke, of Thyatira, Miss., died at her home, Marvell, Ark., on March 15, 1900, at the age of forty-two years. Sister Thompson obeyed the gospel when only seven years of age, and was a faithful and devoted Christian to the end. Memories of her beautiful earth life will continue as blessings to all who knew her, and will help the bereaved husband and relatives to bear this burden of sorrow.

Barton, Ark. T. F. PATTERSON.

COOKE.

Sister Jennie, wife of Brother Tom Cooke, was born on April 30, 1859; obeyed the gospel in 1885; and died at her home, Marvell, Ark., on April 8, 1900. She lingered in painful illness for a long time, but she bore her sufferings in gentle submission, and her faith and hope appeared stronger and brighter when the hour of her departure was at hand. Several little children had gone on before, and now the heartbroken husband is left alone. Our sympathy goes out to him and to her brother and aged mother in this sad bereavement.

Barton, Ark. T. F. PATTERSON.

ALDERSON.

Mrs. Nancy Jane Alderson was born in November, 1836, and died on May 19, 1900, being a little more than sixty-three years of age at the time of her death. In 1886 she heard the gospel, believed, and obeyed. While she was not situated, as she thought, to meet regularly, still she manifested great interest in Christianity otherwise. Like many others, she did not appreciate the importance of meeting upon the first day of the week. She has lived her life, finished her career, and gone into the beyond. May her sons and relatives—all of us—prepare to cross over.

W. ANDERSON.

Jameson, Tenn.

DAVIDSON.

Harriet Eliza Davidson was born on March 28, 1854, and was married to Joseph B. Kerr on October 21, 1875. She united with the Cumberland Presbyterian Church in her early youth, of which she lived a consistent member until September, 1890, when she was baptized into Christ during a meeting conducted at Campbell's Station, Tenn., by Brother E. G. Sewell. She was faithful to her duty until suddenly called away on May 20, 1900, being forty-six years, one month, and twenty-two days of age. Sister Kerr was the mother of fourteen children, two of whom preceded her to the grave. The opinion of all who knew her is, she was a good woman. May her companion and children be comforted by God's promises. W. ANDERSON.

Jameson, Tenn.

NEWSOM.

James Hooper Newsom, son of Joseph M. and Tabitha Newsom, was born on December 1, 1877, and was instantly killed by a live wire, at San Antonio, Tex., on May 22, 1900; aged twenty-two years, five months, and twenty days. He had been in Tex-

as only six or eight weeks. Jimmie was a noble young man, moral, upright, and scrupulously exact in all his dealings; but he was not a Christian. His remains were shipped to the home of his childhood, and in the presence of a vast assembly of relatives and friends were laid to rest in the family burying ground. The family were heartbroken, especially his mother, who loved him so dearly. It is to be hoped that all may take warning from this sudden death. -W. ANDERSON.

Jameson, Tenn.

GARRETT.

Mrs. Malinda E. Garrett, wife of Mr. Matthew Garrett, was born on October 5, 1829, and departed this life on May 26, 1900, being seventy years, seven months, and twenty-one days old. She had been a member of the Christian Church for about fifty years. She was afflicted for some time with the dropsy. During that time she suffered a great deal. She leaves a husband, six children, and several grandchildren, together with numerous friends, to mourn their loss. We would say to the bereaved ones: Weep not as those who have no hope, for if she has been faithful to her duty, and we all do our duty, we will meet on the other side of the river of death. The funeral services were conducted by Brother Sammie Sewell, after which her remains were placed to rest in the Berea graveyard. DELA RILEY.

NETTERVILLE.

Mrs. Tereza Netterville, our faithful sister in Christ, passed to her reward on March 8, 1900. For more than fifty years she lived as the devoted wife of Brother J. T. Netterville, and only a little more than two months after his decease she was laid to rest beside his sleeping form. Like the true woman that she was, she was ever faithful in the performance of the duties within the circle of her home, and her children, grandchildren, neighbors, and many friends all rise up to bless her memory. Such devotion and untiring watch care as she manifested for her afflicted husband during his long illness is seldom seen. Her place in the home and in the church is now vacant, but the celestial city has become the place of her abode, and the memory of her many deeds of kindness will ever remain fresh in the hearts of those who loved her. LEE JACKSON.

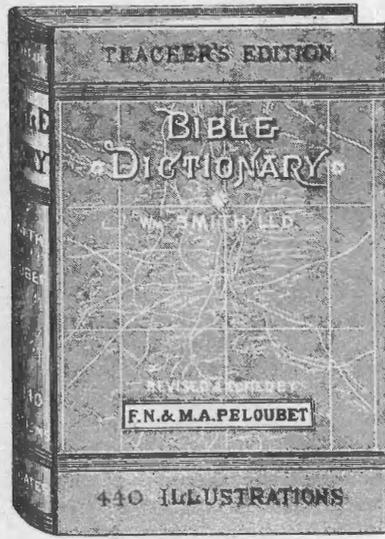
DORRIS.

Martha Jane Purcell was born on February 21, 1830; was married to Ira Dorris in 1853; became a Christian about twenty-five years ago; and died on March 25, 1900. At her marriage, she became the stepmother of several small children, and they all speak in the highest terms of her devotion to them and her tender care in rearing them. Her aged husband, who is left behind, speaks of her in words full of love, and seems to love to talk about what a faithful helpmeet she was to him. She also leaves three sons and one daughter of her own children to mourn their loss. Her neighbors speak of her as a good woman. A large number of her relatives and friends were present at her burial, at which the writer conducted the services. She lived and died in Sumner County, about five miles from Gallatin. L. S. WHITE.

Gallatin, Tenn.

WILLIAMS.

Brother John T. Williams died at Hollow Springs, Tenn., on May 24,



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NASHVILLE, TENN.

1900. Brother Williams was a member, in good standing, of the Christian Church at this place. He had suffered many years with rheumatism, which had so drawn his limbs out of shape that he was known, generally, as "Crippled John." Last fall his daughter, an only child, a beautiful girl of eighteen years, also a member of the church of Christ, was burned to death by her clothing catching fire. After this sad occurrence, the health of Brother Williams failed rapidly, the disease finally developing into something like consumption, from which he was prostrated and entirely helpless for several months before he died. He leaves an aged mother and two brothers to mourn their loss. Brother Williams was very poor as to worldly possessions, but was honest and a Christian, and well loved by all who were acquainted with him.

SAMUEL ESTEP.

Hollow Springs, Tenn.

M'CORKLE.

Nancy E. McCorkle, wife of A. F. McCorkle, died at Newbern, Tenn., on March 9, 1900. Sister McCorkle was near seventy years of age at her death. When quite young she became a member of the Baptist Church, of which she lived a consistent member till after her marriage to A. F. McCorkle. By the preaching of Brother J. S. Haskins and the teaching of her husband she was led into the glorious light of the gospel of Christ, and forthwith renounced all allegiance to the Baptist Church for the purpose of living a Christian only. She always afterwards rejoiced that she had been led from a human to a divine institution in which she could worship God without the dictations of human creeds, etc. She was a true and devoted wife, always looking after the comforts of husband and home. She was loved by all who knew her, and her friends were many. Thus life's curtain falls, and another loved one passes into the beyond, where, one day, all the faithful can meet to part no more.

JOHN R. WILLIAMS.

NORTHINGTON.

Dr. C. J. Northington was born near Hopkinsville, Christian County, Ky., on March 11, 1828, and lived to the ripe old age of seventy-three years, two months, and three days, when death came and relieved him of earthly cares on May 14, 1900. He served the Lord for fifty-eight years. During all these years his faith in the promises of God was something beautiful. He settled down to the practice of medicine, at Lafayette, Ky., at the age of twenty-eight years, and immediately took the lead in his chosen profession, and for forty-five years was the recognized head of his

profession in his and the adjoining counties. He was large and commanding in his physical proportions; grand, stately, and dignified in his appearance; elegant, refined, and courteous in his manners; as stern as Stonewall Jackson where principle was involved, yet at all times as gentle and tender as a woman. The sight of sorrow, suffering, or death always touched his great soul and met with the most hearty and genuine response of sympathy. Being easily moved to tears, he mingled unbidden tears with all who sorrowed and wept. He was indeed the preachers' friend, and under his hospitable roof they always found a hearty welcome. In 1857 he married Miss Susan Hester, of Lafayette, Ky., a beautiful and strong-minded Christian girl, and to this union were born two beautiful daughters, who both became Christians early in life. The elder one a few years ago passed on to the shining shores of the shadowless clime. The younger one married Brother H. C. Crenshaw, of Roaring Springs, Ky. She and her mother still survive to mourn the loss of father and husband; but they mourn not as those who have no hope. Weep not, dear sisters, for "blessed are the dead which die in the Lord." The dear Doctor is resting from the toil and strife of this life. How sweet and comforting is the thought that, like the beloved disciple of old, he is calmly and sweetly resting on the dear Savior's breast! R. E. M'CORKLE.

Jasper, Ala.

There is no mission work doing more good nor any one that ought to receive more encouragement than the Moody Free Colportage Publication, which sends Bibles and good books to every cell in our jails and prisons in every State free of any expense. Our own jail in Davidson County has received hundreds of books a year, and also our State prison. While Mr. Moody was in our city many gave liberally. Miss Berta Pate has been appointed to receive donations from this county and State. We hope God will open the hearts of people that they may give liberally to the recent announcement of need by Mr. A. C. Filt, superintendent of this work. Send all money to Miss Berta Pate, 319 Russell street, Nashville, Tenn.

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Double-minded. No. 4.

"A double-minded man is unstable in all his ways." (James 1: 8.)

This language implies that a single-minded man is stable in all his ways. Hence, when we see a man who in life was stable in all his ways, we will conclude that he was a single-minded man. In all the history of the New Testament times we can find but one man who approached near unto the Man of Galilee. This one was the illustrious Paul, the apostle unto the Gentiles. His life was and is truly an epistle known and read of all men—not only known, but admired. This series of articles would be incomplete did it not treat of the life of this great man in all its self-denial, self-abasement, and its exaltation of the Christ of God and of men.

In his letter to the Philippians, he wrote: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3: 13, 14.) This example is worthy of our closest imitation. "This one thing I do." What is it? "I press toward the mark for the prize." Under the figure of a foot race the apostle here sets forth the duty of the earnest and hopeful Christian. We should receive, with all emphasis possible to it, his statement: "Forgetting those things which are behind." What things were behind? Every hope for and every avenue leading to self-advancement, self-enrichment, and laying up of wealth—a man of scholarship, with all the opportunities and temptations common to such, yet casting all aside, forgetting all that he might press onward to the prize. He did not try to be a man of letters, a philosopher, a doctor of law (Jewish), a Roman senator, and an apostle all at once. No; "this one thing I do." He gave himself wholly unto the great work before him; he had a single mind, and that was the mind of Christ; he gave up all for his work. Though great, he became small; though rich, poor; though learned, simple; that he might bring others to his joy and his hope which were in Christ Jesus.

So we, as Christians, must not attempt to be famous, honored, or rich; but, denying all these things and forgetting them, let the mind of Christ be in us, and, reaching forth unto the things in the future, press eagerly on for the prize. Until we give up every ambition, every earthly yearning and desire, every honor, and every opportunity for self-advancement, and make the aim and object of our course here the living of the pure, Christ life, and bringing everything into subservience to this, even "bringing into captivity every thought unto the obedience of Christ"—until we do this we will be "double-minded and unstable" in all our ways. Nothing is so dear, so precious unto us but that we should be willing to give it up for Christ; and until we are of this mind and spirit we are not fully consecrated, but are "double-minded" and will be "unstable" in all our ways. The apostle was steadfast and single-minded, because he had the mind of Christ; and if we have the mind of Christ, we will be single-minded and "steadfast, unmovable, always abounding in the work of the Lord."

We look out over the religious world to-day and are forced to conclude of its people, as did Paul of the people in his day: "For all seek their own, not the things which are Jesus

Christ's." (Phil. 2: 21.) How sad, and yet how true! In the mad rush, close competition, and intense strain men forget their Lord, seeking worldly honor, fame, position, and popularity; seeking riches, the accumulation of wealth; entering into and laboring in all kinds of societies, associations, companies, and corporations. What for? For the spiritual enlightenment and conversion of their fellow-men and fellow-laborers? For the advancement and exaltation of the church and the strengthening of their spiritual nature? Ah, no! As a rule, such matters are not even secondary. They should be first and foremost. "Forgetting those things which are behind," they should "press toward the mark for the prize."

Brother, sister, friend, let us forget the world and its honors and riches and callings and let the mind of the blessed Christ be our mind. "Seek the things which are above." "Seek first the kingdom of God, and his righteousness." Be not double-minded, but, understanding what the will of the Lord is, diligently "press toward the mark for the prize of the high calling of God in Christ Jesus." "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phil. 4: 7.) T. E. WINTER.

Fayette City, Pa.

Good books of good print and substantial binding may be had very cheaply these days. Even if good literature were costly, one could not afford to have anything else. Wholesome literature conduces to the strength of the mind. As wholesome food does to the strength of the body. The value of reading one good book cannot be estimated; neither can you estimate the harmful results of reading a trashy one. One may be known by the books he reads just as easily as he may be judged by his associates. They portray not only your intellectual character, but are also an index to your moral worth. One should be just as careful in selecting his books as in choosing his friends. The first book you should own is, of course, the Bible. Read it, study it, be guided by it, and do not be afraid to mark its pages. No man can be truly educated who is ignorant of its truths. Let your next book be a standard dictionary, that you may know not only how to spell the words you use, but their true meaning and proper place in the language. A few books, well read and understood, are of far greater value to you than many shelves of unread ones.

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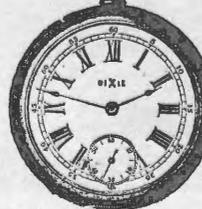
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Who Ought to Labor in China?
No. 2.

In my former letter I wrote about the single and married. Much more might be said pro and con among the which is that the single man, if his mind is entirely free, can learn the Chinese language quicker. Married people need more help, as all know. Notwithstanding this, unless the man is an exception and a Paullike individual, better by far have the married man. In having the married, while the two ought to be patterns of married life, yet they should have the love of Christ consuming them to such an extent that while it becomes a cross and a heavy one to be parted every now and again, yet they will take up this cross cheerfully and thus accomplish more good as well as become better men and women of faith in the living God.

Leaving the above questions, no one should come here merely from a notion. Once I heard something which shocked me when I lived in Japan. A missionary spoke of men being sent to the foreign field in order to find work for them. This may be true or may not. I trust not. But as regards China, no man ought to come unless he really believes the Lord wants to take him in as a coworker in this part of his blessed work—none but persons of good, robust health, able to endure hardness and not afraid of real hard work, as first the language must be battled with; and before you hardly get a start, this demands attention and that demands attention; and before you realize it, your hands are full. Of course, only persons who have the Spirit of Christ—such as humble, prudent, earnest, devoted men and women who are not afraid to set themselves aside in order to benefit others—should come; yet they shall be persons who are by no means careless about taking care of the body, but who gladly take care of it for Jesus. In addition to the above, from what I read in the Gospel Advocate, they should be persons who have undoubted trust or faith in our Heavenly Father and are fully confident he wishes them here, and, like my friend, Mr. McCaleb, who was satisfied God wanted him in Japan and to Japan he came, so they, in like manner being satisfied as before God, know him in whom they trust; and whether this one helps or does not, still trusting in God, they go forward.

Coupled with the above qualifications, persons going to China to engage in the work should be persons who have been proved at home; for, as a rule, those who cannot work with Jesus at home are not likely to do much abroad. They should be persons who have true love to God and man, workmen that need not be ashamed, rightly dividing the word of life, ready for every good word and work, and who have entered the battle for life, determined, if God will, to live and die at their post. Finally, they should be persons who know how and can turn their hand to anything, and, if necessary, turn it, thus saving themselves indigestion, much trouble, vexation, and expenses.

D. F. JONES.

West Tennessee Notes.

The outlook for the cause of Christ is not what it should be. At this time we have three, if not more, hindering causes to the progress of Christianity: (1) War, (2) an election year, and (3) prospects for a bountiful crop. These things cause many to forget their obligations to God, and thus

Christianity is weakened. In times of plenty people seem to think, or act, as though they were independent and had no need of divine help.

Another great trouble grows out of the deficiency of the eldership in the congregations. In West Tennessee a great many elders of congregations have wives that belong to some sectarian body, and, as a matter of fact, their influence is greatly impaired.

Again, I know of some elders whose wives never attend the church on Lord's day; in fact, you would not know they were members of the church unless some one tells you they are.

Another serious drawback is stinginess. I know of one young preacher, and a good one, too, who has preached for a certain congregation once a month since last fall, and they have paid him seven dollars and fifty cents. This same congregation has one member, at least, worth several thousand dollars. Another young preacher, godly and devoted, went into a neighborhood where there were several brethren who own their farms, and preached a week, baptized seven, and received thirty-five cents for that work, and that was paid by a very poor sister.

The congregations of West Tennessee are doing comparatively nothing in the way of sounding out the word in regions where the gospel has never been preached. Some of them in this (Obion) county have regular monthly preaching, and seem to think that is all that is required.

This being election year, and a great many members of the church being candidates for offices, of course it would not do for them to say anything in support of Christianity on account of rendering them unpopular and thereby losing a few votes. So we can expect nothing helpful from that source.

Another cause of disintegration in many congregations when they meet for worship on the first day of the week is that the only scriptural lesson read or studied is the Sunday school lesson; and, worse still, they never see this lesson from one Lord's day till the next. The teacher will ask the questions as laid down and the members of the class read the answer from their quarterlies. When this is through some of the sisters will sing a song (men cannot sing, you know), and one of the elders advances to the table and says: "Well, brethren and sisters, you all understand the design of this institution, and, as it is getting late and some of our young members want to go to hear some one preach, or go to a picnic, let us stand and give thanks for the loaf." Perhaps while he is thus devoutly and eloquently addressing them some of the members are whispering, loud enough to be distinctly heard: "I wish he would quit."

Brethren, in many places in Obion County you can see and hear things as herein described, but not in all the congregations. Some other evils I will mention later.

JOHN R. WILLIAMS.

Hornbeak, Tenn.

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Consultation Meeting at Montgomery, Ala.

On May 29, 1900, in Montgomery, Ala., representative brethren on each side of the leading questions that have hitherto so much hindered the progress and cooperation of the brotherhood of the church of Christ in Alabama met and spent three days in discussing differences of opinions and practices that have proved so detrimental to the peace, sweet communion, and cooperation of our Alabama brotherhood.

Such questions as the following were more or less fully discussed:

1. What are the obligations of unity?
2. What are the dangers of divisions?
3. Is there a basis of union upon which we should agree?
4. The proper method of raising funds for the spread of the gospel, by whom dispensed, and how.
5. The laying on of hands.
6. The use of instrumental music in the worship, as well as in the family.
7. Tolerance of covetousness, fornication, and other evil practices.

On some of these questions all were happily agreed; in others, some differences prevailed. All were discussed with sweetness of temper and in the spirit of love. The organ question, perhaps, came in for the greatest share of discussion. One singular feature in the discussion of the organ question was that not a single person present seemed to heartily indorse it, but only pleaded for tolerance, that it should not be made a test of fellowship.

It was claimed by our brethren who were supposed to represent the society in Alabama that it had practically ceased to exist, so that called for but little discussion.

The discussion was conducted mainly by O. P. Speigel and E. V. Spicer on one side and by J. M. Barnes, Samuel Jordan, J. T. J. Watson, and Willie Haynes, with a moiety from the writer, on the other side. The whole discussion was conducted with so much sweetness of temper and brotherly love that it was really a feast of the soul to be there.

Hope was inspired in almost every interested person who attended the meeting that a brighter future was awakened there that would probably spread throughout Alabama, tending to a more sacred oneness and peaceful cooperation of all the lovers of truth, a more united effort for the spread of

the gospel and for the prosperity of Zion than has hitherto existed.

We were so confident of good results following that another meeting of similar character was appointed to convene a year hence, in Birmingham, Ala. Hoping the same sweet spirit may prevail there as presided over our meeting in Montgomery, we will rejoice to meet in Birmingham many interested Christians in the great work of the Master from all parts of Alabama and elsewhere.

The exact time of the meeting at Birmingham will be announced later. Let all lovers of peace, truth, and the absolute reign of Jesus the Christ be there. May the God of peace and love go with them. DAVID ADAMS. Pineapple, Ala.

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Church News.

INDIAN TERRITORY.

Lebanon, June 9.—I am at home again from a trip down the Red River Valley, and I am nearly worn out. I preached at some new points. At Willis I found some of the peculiar people, and, judging by their fruits, I realized that I was near holy ground, where God's Spirit dwells. As I stood upon a high bank, with the water to my back and the people to my face, I thought of the famous baptism in the Jordan and that memorable circumstance when the Son of God was manifest to Israel and said it was becoming to do right (be baptized), though some people say it is vulgar. I will hold a meeting at Willis, beginning about the last of June. I anticipate a good meeting.

W. D. INGRAM.

TENNESSEE.

Beersheba, June 10.—As we are endeavoring to build a church house, we feel that we will have to ask the dear brethren and sisters for help. There is no church of Christ within eighteen miles of this place. The doors of the churches here are being closed against the ministers who come here to preach the gospel. We feel that we can stand it no longer. The place where the house is now being erected is two and one-half miles from here, at Tarlton, and a Brother Tate has given the lot. There are only three members at Tarlton and two here, so you may see that we are laboring under many difficulties in trying to build the church. We feel that the gospel should reach us, and I feel it my duty to put forth my every effort in the cause of Christ. We beg you to help us; and though it be ever so little, we shall appreciate it fully, and God will bless you in your effort. We hope to receive aid from the dear brethren and sisters at an early date. For further particulars about the church, I will refer you to Mr. Bob Tate, of Tarlton; Dr. W. C. Barnes and Mr. P. Woodlee, of Beersheba.

MINNIE MORRIS.

TEXAS.

Emory, June 9.—I began a meeting here ten or twelve days ago. I am preaching in the courthouse. I have found three or four members here battling for the truth against great odds. I baptized one yesterday, and shall stay a few days longer, then I will go to Hamilton for a three-weeks' siege. Work is abundant, but laborers that will endure affliction are few.

F. L. YOUNG.

Wimberley, June 11.—I have made a preaching tour in Caldwell, Travis, and Hays Counties since my return from Mexico and Arizona; four were added to the one body on said round. I find on my return quite a number of letters, wanting information as to Arizona and Mexico. You can raise almost anything you want. Land is selling at from twenty-five dollars to two hundred dollars per acre. The Gila Valley is very thickly settled in places. From Solomonville to Safford, on down for thirty miles, there are not less than ten towns. I think Safford has about twenty-five hundred population. I could hear of but one Christian in the place. What a grand field for mission work! I have two letters from two preachers wanting locations. If you are able to live for two or three years or can get the church willing to support you there for a while, I am satisfied a grand work can be done there. Where is the good, sound gos-

pel preacher that will locate there? Now, as I will be very busy evangelizing for two or three months, I would advise hereafter that you write to Brother J. T. Jeffrey, Pima, Ariz., or Brother Alex. Nichols, Safford, Ariz., and, if possible, let us locate you and have the gospel preached to that people. "Covetousness, which is idolatry," is killing the church, while thousands are perishing for the bread of life. I meet brethren every day who never contributed a cent in their lives to the cause of Christ. Shame on such brethren! Do you think that God will save you in idleness and selfishness? Nay, verily.

H. H. TURNER.

Kansas Notes.

I had the pleasure of again meeting that old soldier of the cross, P. W. Shick, on May 27, 1900. He was with me at Kellogg, at a basket meeting. He had spent the week previous with the brethren at Winfield. The brethren enjoyed his visit and his thoughtful sermons. He has recently engaged in his sixty-first debate. He is ever ready and anxious to defend the truth. His last debate was with a Latter-day Saint, or Mormon. I enjoyed his association, sermon, and private Bible investigation. He says it is much more difficult to induce people to become Christians than formerly. He says he used to have ten additions to the church where he has one now. That is the experience of some other preachers with whom I have talked. Brother Shick appears to be good for a few more years yet. He is now seventy-three years of age. May he be spared for much usefulness yet. Such men are needed in the Master's vineyard—men of conviction and devotion to the truth, men whose characters have stood the test of the age through which they have passed. May the Lord bless him in his old age.

Brother C. C. Houston preached at Peck on Lord's day, not long since. The brethren are pleased with him and his work.

I have been informed that Brother O. M. Thomason will be with the brethren at Peck on the fourth Lord's day in this month.

Brother J. E. Cain baptized a young person at a mission point, near Caldwell, on May 28, 1900. Much mission work needs to be done in the part of the world that is not called "heathen."

Brother I. D. Moffit was with us in our Kellogg meeting. We enjoyed his presence and assistance very much.

We were glad to learn that Brother J. H. Irvin, of Winfield, who has had quite a siege with rheumatism, was able to visit his daughters, at Blackwell. May he soon recover entirely and be himself again in physical as well as mental activities. He is much missed in the congregation when not able to meet with them. He is always needed in Winfield.

Amidst all the allurements of this life many stand the test, while others are engulfed, as the onward tide is sweeping by. It requires much faith, courage, and devotion to stem the current and pull against the tide. All along some fall, while others pull on and keep their hearts on the Lord and his goodness and justice, their lives modeled after the life of the perfect One. Many who have had good intentions and have done good work have been caught in the snares of Satan. Many of them need much sympathy and assistance. Many preachers have been caught in the traps of Satan when they did not intend to. They need to be assisted to keep in the right way. Many of them have been helped, others have not. Many have

been indulged to such an extent that the cause has suffered. It is a question that needs to be carefully considered, that error may not be committed. Prayer, love, and devotion to truth should guide us aright in dealing with such problems.

D. T. BROADUS.

The Work in Eastern Texas.

I have now been in this field three months, and am becoming somewhat familiar with the duties of a circuit rider in the post-oak woods. At all my regular preaching places the audiences are on the increase, and at the destitute points which I visit between Sundays there is a good interest. I pierce out into corners where a preacher of the ancient order has never been heard. I have already held one protracted meeting in a town where there were not enough saints to stay all night with, and drove from three to six miles in the country to find lodgment after the sermon. The main thought of the churches in this section is, not to have the gospel preached to them at home, but to send it to those who have never heard it. I am endeavoring to preach more to people outside the churches than inside them. If all churches that have monthly preachers would select mission points near by and send their preacher to them on Sunday afternoon and Sunday night and during the week following, there would not be much complaint at monthly preaching.

This is not a rich country, but I think the half dozen little churches in Titus and Morris Counties will give me a fair support. There are brethren and churches here that contribute to my support that do not hear me preach a single sermon. Two men have thus far contributed fifty dollars, and to this date they have not been near enough to my work to get the benefit of a single sermon. How is that for missionary work? One church assists in the work, and does not ask a sermon in its own house, but that I shall hold a protracted meeting in a place selected where there are no members.

On June 30 we will commence the regular protracted meeting work, and continue without cessation till cold weather. As far as announced, meetings will be held as follows: Omaha, Morris County, first and second Sundays in July; Cookville, Titus County, third Sunday in July; Rocky Branch, Morris County, fourth and fifth Sundays in July; Center Grove, Titus County, first and second Sundays in August; Argo, Titus County, third and fourth Sundays in August; Marshall Springs, first and second Sundays in September; Hughes Springs, Cass County, third and fourth Sundays in September. At one of these places there is not a single brother; at another, there is one; at another, one. But we are going to establish churches at some of them.

I have not written much for the papers of late. It is not because I have lost interest in papers or have forgotten how to write, but because I have been very busy. This is the first year of my life that I have devoted all my time to preaching. Before this I have divided between papers and preaching. I pray God this may be my best year's work. It is not unusual for me to baptize one hundred persons during a summer's work, but I hope to exceed that figure the present year. If you do not hear from me through the papers, do not forget that I am in the front of the battle.

T. R. BURNETT.

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SPECIAL NOTICE.

Should YOU receive the Gospel Advocate marked with a red ~~mark~~ at this place, YOU are to understand that we are sending it to YOU with the view of securing YOU as a regular subscriber. We are indebted to a mutual friend for YOUR address. We desire that YOU carefully consider the merits of the paper. We want YOU on our list. We are endeavoring to make this the best year in the history of the Gospel Advocate, and we desire YOUR coöperation. The numbers sent YOU marked as indicated are free.

As an evidence of the interest the people of China are now taking in Christianity, and of the opportunities in that country and other foreign lands for successful evangelization, Brother Wilson, of Kentucky, sends me a clipping from the Western Christian Advocate which he thinks it would be well to publish in these columns with appropriate comments on the subject of missions and mission work at home and abroad. The church referred to in the clipping receives assistance direct from people in this country who are in sympathy and close touch with it. Of course there are many things preached as doctrine and practiced as religious ordinances and requirements in that church which the New Testament does not authorize; but the people are evidently interested in the subject of Christianity, and they would no doubt receive with gladness the teaching of the New Testament unmixed with the traditions and commandments of men if their attention was called to it. The clipping is as follows:

"It has been impossible, in the multitude of other duties, to write personal letters to each one who gave a chair to this church; but they will be interested to learn of the success of this church and the prominent place given to it in the work in this great city. The week of prayer is always observed by the churches in Peking, but of late years the number of native Christians has been so large that no church edifice in the city would hold them, and it became necessary to meet in two or more places at the same time. In this way the Christians would lose much of the enthusiasm and inspiration that come from large gatherings. This year the committee having the matter in charge decided to hold all the services of the week in one place. Asbury Church was the only building to be thought of under the circumstances, and so it was decided to meet here every day. Yesterday, the first day, was a beautiful, bright Sabbath, and at 9:30 our Sunday school met, as usual, with an enrollment of about three hundred

and fifty. The union preaching service was to be held at eleven o'clock, but long before that time the congregation began to assemble. Every seat in the large auditorium was soon filled, and benches were brought in and placed around the room. The sliding doors into the Sunday school room were thrown up, and that large room was filled almost to its full capacity. There were between thirteen and fourteen hundred persons present, undoubtedly the largest audience of Christians in China. Dr. Ament, of the American Board Mission, was the preacher, who used the text and theme suggested by the Committee of the Evangelical Alliance; and though the discourse was an hour long, that immense audience paid the closest attention to the close. The speaker's voice could be distinctly heard in all parts of the church. At the close of the sermon the Lord's Supper was celebrated, members of the London, Presbyterian, Congregational, and Methodist missions assisting in the distribution of the elements. A choir from the Peking University led the singing. In the afternoon, at 2:30 o'clock, the Sunday school for non-Christian children assembled. When the bell rang and the gates were opened, they literally came pouring in, until eleven hundred and ten had taken their places. After two hymns had been sung, and a prayer offered, the work of the classes began. The teachers had from four to eight in a class, and it was interesting to watch the eagerness with which the little children listened to the simple gospel lesson that was being taught. Several classes of men were taught by the theological students, while over a hundred women gathered in the Sunday school room under the instruction of Mrs. Gamewell and her Bible women. The United States Minister, Mr. Conger, with his wife and niece, besides several missionaries from other missions, were among the visitors, and all expressed their warmest appreciation of the work being done in this school. At the close of the school each child is given one of the picture cards which have been so generously contributed by friends in the home land. One can scarcely imagine the amount of pleasure that is given by these cards to these children gathered as they are from homes where squalor and destitution abound. The attention they receive, the hymns they learn, and (not least) these bright picture cards remind them that there are those who are interested in them and who are seeking to bring a little sunshine into their lives. A great harvest in future years will result from this faithful sowing. The impressions made upon these young minds will not be lost. The services of the day closed by an Epworth League meeting in the evening. Counting all who attended the various services, there must have been nearly three thousand who heard the gospel in this one church during the day. Surely this thought will be an encouragement to those who may properly feel that they have made this result possible by their contributions."

As I understand the matter, Dr. Crawford, of the Baptist denomination, who was a missionary of the Baptist Foreign Missionary Society for several years in China, abandoned the society as unscriptural and impracticable several years ago and went to work on an independent basis. He is still working on that basis, and many Baptists in this country heartily indorse his work and his methods. This is the basis Brother Azbill and Brother McCaleb have worked on from the first in Japan. What is still more to the point, this is the way Paul and others worked in New Testament times. The scripturalness and superior advantages, from a purely practical point of view, of this method over cumbersome society organizations, are recognized by many good and great men in all denominations. It is no longer an experiment, and the indications are that there will probably be something of a revolution in missionary methods in all denominations within the next few decades. Just at this time all missionary operations in China are hindered by political complications and prospects of war; but this state of things will hardly last long, and each change in the political and military situation will no doubt improve the outlook for New Testament Christianity.

I publish the following communication here because it refers to an important question which has been discussed to some extent on this page:

"Brother Srygley: I have just read your comment on Brother Snodgrass' letter which is called out by Brother Klingman, and I want to give it my hearty indorsement. The churches in our home State (Tennessee) are largely at fault when they secure preachers to preach to them and neglect sounding out the word in the regions beyond. Preachers are as much at fault, if not more so, when they inaugurate and perpetuate such a course. Churches of Christ should carry on their own work at home and send the preachers out into the highways and byways to convert the world, and they should support the preacher in such work. But the discouraging feature is that churches generally love to be entertained rather than work; and preachers love ease, and thus many fail to heed Paul's injunction to Timothy: "Endure hardness, as a good soldier of Jesus Christ." Both church and preacher have so far gone wrong on this point that I cannot at all give my home congregation my weekly contribution. I cannot support anything out of harmony with the word of God. I have been pressing this lesson on the churches where I have gone, and I am glad to note that in several instances the churches have gladly received the lesson and are obeying it. Most of my work for this year is in schoolhouses, court-houses, under arbors, and in tents. I enjoy this work, and have no cause to complain of my support. There are still some true, noble disciples who are faithful. In this work of reformation preachers who are supposed to make the Bible their daily study ought to set the example. By the way, my good brother, your stirring editorials do more good, perhaps, than you think. Do not be discouraged, but, if possible, be more vigorous in your work of faith and labor of love. In this connection let me say, since the Baptists want J. N. Hall as their man for a 'representative' debate, let us have Brother F. B. Srygley meet him. I would rather see Brother F. B. Srygley meet him (Hall) than any man I know. A brother at Scottsboro, Ala., and another at Gurley, Ala., say they will give five dollars each to help pay a good stenographer to take the debate down and have it published in a book. I say let us seek to have Hall meet F. B. Srygley, and, besides, have it published. JOHN E. DUNN.

"Rhome, Tex."

Brother Dunn is clearly correct in the position he has taken as to the work and worship of the church. He has, however, a hard fight before him if he holds this position. In almost every church there are members who want a preacher and who think the work and worship of the church cannot be properly conducted without a preacher. There are also many preachers who want places and who do not think a man can ever amount to much as a preacher without a place in some church. The members who want preachers and the preachers who want churches to preach to make a formidable opposition to any man who undertakes to stand up like Brother Dunn for the New Testament order of religious work and worship. I do not say this to discourage him, but rather to exhort him to contend earnestly for the truth once for all delivered to the saints. The preacher mistake is almost always the first step a church takes in apostasy from the New Testament. Once this step is taken, the usual route is from bad to worse. If New Testament ground cannot be held at this point, it cannot be held at any point.



Brother Larimore has sent me from Tracy City, Tenn., where he is now in a meeting, the following leaflet, entitled, "A Sermon On Baptism: "

"'If ye love me, keep my commandments.' (John 14: 15.)

"'Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.' (Matt. 16: 24.)

"'Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him,

saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.' (Matt. 3: 13-17.)

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.' (Matt. 28: 19, 20.)

"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.' (Mark 1: 4, 5.)

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' (Mark 16: 15, 16.)

"And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.' (Luke 3: 3.)

"And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.' (Luke 7: 29, 30.)

"After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison.' (John 3: 22-24.)

"When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,) he left Judea, and departed again into Galilee.' (John 4: 1-3.)

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.' (Acts 2: 38.)

"For this is my blood of the new testament, which is shed for many for the remission of sins.' (Matt. 26: 28.)

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.' (Acts 2: 41.)

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.' (Acts 8: 12.)

"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest; and he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.' (Acts 8: 35-39.)

"And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.' (Acts 16: 30-34.)

"And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.' (Acts 22: 16.)

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.' (Acts 22: 16.)

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into

death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.' (Rom. 6: 1-5.)

"For as many of you as have been baptized into Christ have put on Christ.' (Gal. 3: 27.)

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.' (Col. 2: 8-12.)

"Which some time were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.' (1 Pet. 3: 20-22.)

"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.' (John 17: 3.)

"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.' (1 John 2: 3-5.)

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.' (Rev. 22: 14.)

Accompanying the foregoing leaflet, Brother Larimore sends the following letter:

"Tracy City, Tenn., June 18, 1900.—Last night we distributed about five hundred copies of 'Sermon On Baptism,' herewith inclosed, giving one to each person present who extended a hand to receive it. This was done to meet a demand for a sermon setting forth 'our views' on the subject. I did not tell them it is one of my original sermons; I simply informed them that 'it is a clear statement of "our views" on the subject of baptism.' It may 'hurt somebody's feelings,' be considered a thrust at the Campbellites or somebody else not mentioned in the Bible, and break up our meeting; but some of 'us' deemed it our duty to give them 'our views' on the subject, regardless of probable results. Responsible people can understand what the Bible says about baptism, if they are willing to understand it. It is not so much a question of understanding as of faith. We know what the Bible says on the subject. The question is: Do we believe it? This is my first—but not last, I hope—meeting on Cumberland Mountain, on whose broad, breezy bosom many of the days of my childhood and youth were spent. This is not a 'battle above the clouds,' however. Weeping clouds have obscured the sky, the stars, and the sun almost continuously from the day of my advent here until now. 'The signs' seem to indicate an indefinite continuation of showers. 'Andy' Lockhart—'Long Andy,' friends affectionately call him—who slept with me under the same blanket in the same starlight, snow, and rain when we wore 'the gray,' and fearlessly (he did) followed the fortunes of 'the lost cause,' is attending the meeting. When we were Confederate soldiers together, Andy was a man—a giant—absolutely fearless; I was only a boy; but it would have been a Corbett or a Sullivan who could have imposed on me much when Andy was there, and he was usually there. He tells some good, unwritten war jokes. He says I aroused him from his slumbers one night to keep him from freezing. Finding that our blankets had both silently stolen, or been stolen, away, he quietly 'walked in his sleep,' appropriating top blankets till he thought he had enough to keep us alive till morning. He then returned to our freezing place, tenderly spread the five blankets over me, then took me into his arms, and we slept till the bugle sounded. I do not believe Andy has ever known how a scared man feels. He says: 'I would hear every word you say, if I could; but I am a Hardshell Baptist, and you

know they never change.' He has been my friend for forty years; in that he has never changed. Nor has he ever changed so far as his Southern sentiments are concerned. Albert Sidney Johnston, Frank Cheatham, and Dixie are samples of the names of his children. T. B. LARIMORE."

Our Contributors.

Frank Faithful and Henry Hardshell.

Frank Faithful: "To begin where we left off at our last interview, Henry, I will say that Naaman, the Syrian, of whom we read in 2 Kings, is a fine illustration of obeying God under unfavorable surroundings. His case comes to mind whenever I hear one trying to excuse himself from obedience because of difficulties in the way."

Henry Hardshell: "I must ask you to state those difficulties; I fail to remember them distinctly."

Frank F.: "Well, they were about these: Naaman had made a considerable journey from Syria to Palestine for the purpose of being healed of the leprosy by Elisha, the prophet of God. After some delay and trouble, on account of making application for cure to the king of Israel, at length he appeared at the humble home of Elisha, the prophet of the Lord in Israel. Elisha told him to go and wash in Jordan seven times and he would be cured of the leprosy. This not only astounded Naaman (who had supposed a different plan would be followed), but it enraged him, because he thought such a thing was too small for an officer of his rank. He scornfully refused to obey until reasoned with by his more thoughtful servants."

Henry H.: "O yes, now, since you mention that much, I recall the circumstances. I remember, friend Faithful, you said in our last conversation that everything written in the Old Testament was written for our learning, and when properly understood and applied had a bearing upon our comfort and hope. How can we learn anything from this account of Naaman which will give us at this age comfort and hope?"

Frank F.: "Allow me to correct you in one statement that you have just made. It was Paul, the inspired apostle, who said that about the Old Testament. I was just quoting Paul's language, which you can read in Rom. 15: 4. I have thought how easy it would have been for Naaman to have offered some difficulties besides those he mentioned if he had been disposed to continue in that mood, which, happily for him, he did not."

Henry H.: "I am not certain that I understand your application of this case to any one in difficult circumstances at this time."

Frank F.: "Well, you know, Henry, you have been a little troubled in mind over some extreme cases where persons desirous to obey God have been supposed to be surrounded with difficulties which to human minds seemed impossible to overcome. I have been trying to show you that God in his providence can open ways and means which we know not of, and that, all things considered, we have great reason to hope that an honest and sincere prayer to know and do the right will be rewarded by the Lord. Now, you will observe that Naaman, when told to go and wash seven times in Jordan, found difficulties in the way; but they were difficulties which grew out of his prejudices and ignorance. He seems to have first thought the God of Israel was about as some heathen god who would be moved by the loud cries and gesticulations of those who worshiped him. The idea of water to be used in being healed called to his mind the pure streams of Abana and Pharpar, rivers of Damascus, better than all the waters of Israel, which prompted the incredulous question: 'May I not wash in them, and be clean? So he turned and went away in a rage.' But this objection was overcome by his more credulous servants, who supposed that a more imposing duty would have received more reverent attention. I have sometimes thought if he had lived in our time there are those who would have supplied him with more objections."

Henry H.: "What other objections could he have made, I wonder?"

Frank F.: "If he had been as anxious as some I know to find difficulties in the way of obeying a command of God, he, seeing that Elisha meant what he said, and said what he meant when he said, 'Go and wash in Jordan seven times,' might have said: 'Elisha, how far is it to the Jordan?' Taking for granted that he was then at or near the city of

Samaria, Elisha would have said: 'If you go a directly straight course, you will have to travel at least twenty miles; counting the meanders of the road, you will probably travel twenty-five miles before you reach the nearest point on the river.' To this Naaman might have replied: 'Why does not your God cure me here? Why do you command me to go so far away? Do you not know, Elisha, that your command must be an unreasonable one when I have not yet taken time to alight from my chariot and rest myself, my men, or my horses? You know that my presence here in the land of Israel is regarded with great suspicion. I may be attacked by a superior force and be slain. Why require me to go so great a distance when there may be in ambush some band of soldiers who will swoop down upon me and my little company? Why, Elisha, have you forgotten that I am afflicted with the leprosy, an incurable disease, and may die before I get to the waters of Jordan? Why—just think of it!—these spirited Arabian horses may take fright, run away with the chariot, and dash me to death before I can possibly obey this command to wash in Jordan. Why does not your God cure me here where I am? Are you, Elisha, so foolish as to believe in water salvation? Why does not your God cure me here, in this chariot, or on dry land?' he might have again asked in thundering tones. These and other objections he might have made if he had been prompted by some I have heard who see many difficulties in the way of obeying the Lord simply because they want to see them."

Henry H.: "I realize more than ever the truth of what St. Paul said of the Old Testament—that it was written for our learning."

Frank F.: "You can begin to see men as trees walking, but, Henry, you have not yet seen all the lessons this bit of Old Testament history furnishes us in the way of illustration and suggestion, for every fact and every word and turn of the way in this account to my mind is running over with profit if we will rightly consider them."

Henry H.: "I believe it, and I believe he had more grounds to utter these complaints than any person I know now who dares to offer an excuse for disobeying God at this day and time."

Frank F.: "Are you really in earnest, Henry, in this statement, and do you realize in uttering this truth that you have become the judge of your own case and have even now condemned yourself? God plainly calls upon you, as well as the rest of us, to obey his commands, but for some reason or the lack of reason you have not done so."

Henry H.: "Well, friend Faithful, I intend to be a Christian, but just now I am powerfully anxious to learn more of Naaman. I am getting powerfully interested in that Old Testament history."

Frank F.: "We have talked enough on the subject for this time. We may follow it with further benefit hereafter. Speaking of your interest in it, I will say, after your manner of speech, your interest must be 'powerfully' weak. Contradictory as it may sound, I fear it is true, as it is so weak as to prevent you from obeying what you have admitted to be your duty and for which disobedience you have no excuse. I commend to you the old stanza:

God calling yet! And shall I give
No heed, but still in bondage live?
I wait, but he does not forsake;
He calls me still; my heart, awake!

G. LIPSCOMB.

Speaking where the Bible Speaks.

No. I.

I am frequently asked whether I will preach where the organ and its concomitants are used in the public worship of God. My answer is always in the affirmative. I can stand these things as long as the innovating church can stand my preaching. I have frequently been condemned by those who do not know the course I always pursue for doing so. That others may judge of my soundness in this particular, I will give as nearly as possible a verbatim report of a sermon I preached some time ago at the Christian Church in Spencer, Ind. It is hardly necessary for me to add that I have not been asked to preach there since. Of course the organ and choir performed their part as usual. The "pastor" prayed that I might "speak as the oracles of God speak;" and the choir sung, "How firm a foundation," etc. The circumstances suggested to my mind a different line of thought from that which I had previously thought of presenting. The following is what I said on the occasion:

"I shall attempt, so far as in me lieth, to answer

a part of the brother's prayer and to emphasize one stanza of the choir's last song:

How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!
What more can he say than to you he hath said,
You who unto Jesus for refuge have fled?

The request of God in the prayer that was offered, that I might 'speak as the oracles of God speak,' is in line with what the Bible teaches. It seems from the way in which we often treat prayers and songs in the affairs of practical life that they are not meant to be taken seriously. Any earnest effort upon our part to realize the substance of our prayers and songs in the various avocations of life would result in (1) a great change in the latter, or (2) a modification of the former.

"To my way of thinking, the Bible as a whole, the New Testament in particular, authorizes us to affirm, with the greatest degree of certainty, that the way of God, mapped out in his word, is sufficient for all practicable purposes. My contention is that the word of God is a sufficient rule to govern the Christian in both faith and practice. I mean by 'rule' not a stiff, unyielding, inflexible copy of every detail in the affairs of private and public life, but I mean by the use of the term that it contains an embodiment of the principles, directions, and instructions in all the details of public and private life. I contend that it is sufficient for both—that it is an infallible guide in both faith and worship. I mean by the use of the word 'faith,' in this connection, what Jesus and inspired men require of all sinners in coming to Christ for the forgiveness of sin. It includes all that the New Testament requires of men as sinners. The word 'worship' I use in the comprehensive sense of all that pertains to the duties of both the individual and the church as a body. Whatever belongs to the individual as a Christian, as a member of Christ's body, is furnished in specific commands, direct teachings, exemplary examples, and necessary inferences. He is not left to guess at anything pertaining to his work or the Lord's will. The church, as a body, requires for its perfection in work and public worship commands, examples, principles, directions, and instructions in all the essential details of its responsible activities.

"The mission of the church naturally and scripturally divides itself into two distinct departments of activity. This distinction begins with the commission and is kept before us in all the apostles said and did. The first we may designate as the 'missionary department' of the Christian system. The apostles were charged with the conversion of the world. They were thoroughly equipped with all the means and organization needed in the work of evangelization. They were commanded by the Head of the church to 'go into all the world, and make disciples of all the nations.' This was as far as the first department of their work extended. It was carried out to the letter by those to whom it was committed. The success was phenomenal and without a parallel in the history of Christianity. The obstacles that confronted the first preachers of the gospel have not been equaled since the devil had an existence. The difficulties of reaching 'the masses' to-day will not extenuate in the least the guilt of those who modify in the least degree the organization and methods inaugurated and directed by the wisdom of the Almighty. In this department we are thoroughly furnished with all things pertaining to the conversion of the world to Christ. The church itself is an organized missionary society for the extension of the kingdom of the heavens to the ends of the earth. The church, as a body, has a place and an important work in bringing sinners to Christ. It may work to this end in several ways. First, by example, keeping the ordinances. (1 Cor. 11: 2.) 'If therefore the whole church be assembled together, and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad? But if all prophesy, and there come in one unbelieving or unlearned, he is reproved by all, he is judged by all; . . . and so he will fall down on his face and worship God, declaring that God is among you indeed.' (1 Cor. 14: 23-25, R. V.) 'For from you hath sounded forth the word of the Lord . . . in Macedonia.' (1 Thess. 1: 8, R. V.) A congregation that neglects not the assembling of itself together on the first day of the week, other things being equal, will have great influence in the work of Christ. Then by doing as the first churches did, sending men out into the field and supporting them in the work of preaching, the church may act as a body. The individual may contribute to the work by living as re-

quired to do by the Christ, by helping to support others in preaching the gospel, and by cooperating with the church to the extent of his ability. This is how the gospel was preached in the beginning.

"But do we find in this department an infallible rule of faith? Is it sufficient for the sinner to believe just what we find in the missionary department? It tells him all that he must believe and do in order to come to the Christ. It tells those who would become the disciples of Christ what to do, how to do what he commands, and gives the reason for obedience to the commandments of the Lord. The divine command that tells us what to do in order to secure the forgiveness of sin forbids our doing something else instead of what he has commanded. If it can be proved that he has prescribed the manner in which man shall render obedience to the Lord's commands, all other ways of doing what he has ordered are necessarily and emphatically excluded; and the reasons given by divine authority for obeying him forbid in the strongest terms of implication doing what he commands for any other reason. I desire to impress the fact that a command of God preoccupies the entire grounds of faith, work, and worship, and excludes all others.

"Let me make an effort to illustrate this already luminous truth. Jones sends his son to the city of Indianapolis to buy a buggy. He does not tell the boy where he shall not go and what he shall not buy in specific prohibitions, but it is easily read between the lines of what he has commanded. The boy, if disposed to disregard his father's wishes, deals with him as the latitudinarian does with the commands, examples, and spirit of Christ's teaching. He does what the father says, and more. He goes to many other places and buys many other things at his father's expense. Upon what grounds could the father condemn the course of the son? He had given him sufficient instructions in the matter. Was not his duty sufficiently plain? Was there any room for doubt as to the proper course to pursue? The father of young Jones would say, if he be wise and good: 'It is unreasonable that I should have told you what I did not want you to buy and where I did not mean for you to go; the matter of duty was made plain by telling you what I wanted and where it was to be had. The information that I gave you concerning what I meant for you to get and the place where I wanted you to get it covers the entire grounds of your duty, and by implication forbade your going elsewhere and making other purchases.' But for the habit of some people in religious matters which throws light on the idiosyncrasies of all others we cannot imagine him setting up the plea that his father did not say for him 'not to go to other places and buy other things.' This seems to be the best argument adducible by those who are not contented with what God has commanded. 'He does not forbid it' is the argument for justification of all things human in the system of Christianity.

"We are told that Luther desired to retain in the pale of the church everything not forbidden or condemned by the authority of God, while Zwingli was intent on abolishing all that could not be proved by the Scriptures. 'The German reformer wished to remain a member of the Catholic Church, and sought to purify it from all that was repugnant to the word of God. Zwingli passed back over every intervening age until he reached the times of the apostles, and wanted to bring the church to entire subjugation to divine authority, and labored to restore it to its primitive condition.' (D'Aubigné.) Which is the safer rule of interpreting the word of God—to retain in faith and worship what it does not in specific terms forbid, or to reject from its fellowship everything that it does not require, either by precept, example, principle, or necessary implication? If we admit one thing without divine authority, by what authority can the practice of adding to the work and worship of God be limited?

"God has the happy faculty, so to speak, of condensing a vast amount of truth and principle into the small compass of a specific rule. He deals summarily with the gigantic evils of the world. He compresses enough of the vitality of truth into one maxim to last a poor, weak sinner months. Jesus could preach more truth in one sermon than all his people have practiced in the history of Christianity. He does not go into details when dealing with the sins of men. The truth properly embodied in the heart will work itself into life in harmony with itself. Trifling with the word of God will prove equally as fatal to the interests of the soul as the ignorant man tampering with electricity. Let us never 'handle the word of God deceitfully.'" W. J. BROWN.

MORE ON 1 JOHN 3.

My last article closed with 1 John 3: 4. "And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him." (Verses 5, 6.) "Whosoever abideth in him sinneth not." "Abideth in him!" What is it to abide in him? Verse 6 is the key to the whole connection, and especially several verses that follow. It is no mere matter of sentiment to abide in Christ; neither is it any mere matter of profession or claim. It is an active, earnest, and working life that abides in Christ, and no other kind does. "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." (John 15: 2.) To abide in Christ is to bear fruit, and no man can truthfully claim that he abides in him that does not bear fruit. To bear fruit for Christ is to live as he requires his followers to live; in other words, it is to live as the word of God requires people to live. A man that claims to be in Christ, and does not bear fruit, does not live as the word of Christ requires, and will be cut off as an unfruitful branch, and wither and die. In this matter we cannot deceive the Lord; we may deceive our fellow-men, but we cannot deceive God. "Now ye are clean through the word which I have spoken unto you." (John 15: 3.) It took the word of Christ to make his disciples clean, and it takes that to keep them clean. Hence, it is folly for any one to claim that he abides in Christ that does not live in him by doing continually as the word of God requires; and since it takes the word of God to make men clean, it follows as a certainty that none are clean that refuse the word or neglect its divine requirements. Hence, to abide in Christ is to abide in his word, and to abide in his word is to continue all the time doing the things the word of the Lord directs to be done. So long as a man continues to live thus he is living a righteous life. This sort of life demands all the time that a man has in doing God's will; therefore the man that abides in Christ in this sense is striving all of his time to put down sin. It is plain to see why the apostle says that he that abides in him sins not. No man can do both of these things at the same time. A man that loves the ways of righteousness and truth loves to live out those principles, and will do it at all hazards. On the other hand, the man that loves sin more than he loves righteousness will live in sin, and will not abide in Christ. It is as impossible for a man that loves and practices sin to abide in Christ as it would be for a man reared and trained in the English tongue to speak French when he had never learned a word of it; hence, the Lord uses strong terms along this line. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." You might just as well expect water to run upstream by its own weight as to expect a man that abides in Christ to lead a life of sin or for a man that daily lives in sin to abide in Christ. Either one would be utterly contrary to everything taught in the Bible.

"Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous." (Verse 7.) It therefore takes a righteous life to make a righteous man, and a man that will not live a righteous life cannot be a righteous man; no man can hold with Christ and run with sin. "He that is not with me is against me; and he that gathereth not with me scattereth abroad." We are either actually with Christ, working with him and by his directions, or we are scattering people away from him.

"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." (Verse 8.) Thus

the apostle again turns the scale, and shows what a man is that is not trying to serve God, but yielding his life to sin. Such a one is a sinner, out and out; is of the devil; is led and controlled by the devil, and not by the Lord; and is in no sense a servant of God. If a man is going to be for the Lord, he must be for him all over, both in heart and in life. The Son of God was manifested that he might destroy the works of the devil. He overcame Satan in every conflict, even conquering him in death and the grave, bringing life and immortality to light. In the establishment of his religion he has made it possible for man to live always in the service of God, and to resist and overcome Satan—not in the modern way of holiness, or sanctification, by all at once getting beyond the reach of either sin or Satan, but by so thoroughly consecrating the whole heart and life to doing the will of God that he has neither time nor desire to do Satan's work. Yet even this man may sometimes make mistakes and missteps and do and say wrong things; but it is only for a moment, under strong temptation and the weakness of humanity. So soon as he sees and realizes that he has done wrong he repents, gets right again, gets on the right way, and rejoices that he is on the Lord's side and a righteous man.

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." (Verse 9.) "Doth not commit sin." When a man has become a child of God by obeying the gospel and retains the word of God in his heart and is anxious to do God's will beyond everything else, he will not go into sin. If he does, then he ceases to be God's child. No man can serve God and sin at the same time, and need not try. God will not be second; he must be first or not at all. This passage never was intended to mean that a child of God cannot turn from him and sin; it means he cannot do both of these things at the same time. If he deliberately turns into sin, he deliberately forsakes God, and a faithful child cannot afford to do that. No man whose heart is set on honoring God and on being a pure, good man can afford to leave God and his truth to go into sin. A man that has for a time been a pure, good man might abandon this pure, good life and take up with some wicked, heartless course of sin; but everybody knows that in so doing he ceases to be a pure, good man. You might as well ask a pure, devoted Christian to put his hand into the fire as to ask him to leave a pure, virtuous, devoted life for some mean, wicked, and degrading life. He will not do it; he cannot afford to do it, for when he does he gives up all respectability among his neighbors and becomes an outcast and a byword. Who that is married to Christ and wants to dwell with Christ, and Christ with him, and aspires to be so pure and holy as to secure with him a home of everlasting bliss, can afford to forsake Christ and take up with sin and folly in this life? No man can do it till he ceases to love Christ and falls in love again with sin and folly. The man that does it deliberately gives up his own soul, gives up all for sin. This is the sense in which a man born of God cannot sin. A pure-hearted young person and one that wishes to stand well with good people cannot and will not give up the sweets of a pure Christian home and leave a Christian father and mother to become a member of a wicked, godless, corrupt family. No more can a pure, faithful child of God afford to turn away from the family of God and the service of God for a life with the wicked and depraved of earth. These are some of the grand lessons the apostle is giving in these strong and beautiful verses.

"In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." (Verse 10.) This whole connection shows that no one man can serve two opposing masters at the same time. God is urging men to be

good, pure, and holy, and cannot be pleased with evil of any sort. Satan, the opposing master, is urging upon men to live in sin, to do evil, and only evil, continually. If a man goes a single step after Satan, he goes just that far away from God. While a man remains loyal to God, therefore, he cannot be loyal to Satan. No man can be loyal to Great Britain and the South African republics at the same time. If these verses in 1 John 3 be viewed in this light, they are as plain as any in the New Testament. God does not force any one to be righteous, nor does he force any one to be wicked. He gives all their choice to be righteous or wicked whichever they prefer; but he lets them know plainly that they cannot be both at the same time. He also teaches them plainly that whatever they are in this life fixes their eternal destinies, and these things are so plain that all may understand who will.

"Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." (Verses 13, 14.) Love for God and for things that are good makes up in large measure the difference between the righteous and the wicked. A man that loves God and loves righteousness loves the Lord's people, who are his brethren. A man that claims to be a child of God and does not love the children of God makes a false claim, and is not of God. A wicked man loves sin and sinful ways, and loves the men that help him along in his sinful ways; but he only loves those that love and help him. A righteous man loves everything and everybody that is pure and good, loves everything that is in harmony with God, and even so loves the souls of the wicked as to lead him to work for their salvation.

"Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren." (Verse 16, R. V.) God proved his love for the world by giving his Son to die for them, and Jesus proved his love by submitting to his Father's will, even to the death of the cross. Upon the same principle we have to prove our love. We prove our love to God by doing his will, and can prove it in no other way. A part of his will is that we love the brethren. This passage shows that, if need be, we should go so far as to lay down our lives for the brethren.

"My little children, let us not love in word, neither in tongue; but in deed and in truth." (Verse 18.) Love is like faith. Faith has to manifest itself in action, and when it refuses to do so it is dead; and so love is dead if it refuses to manifest itself when the word of God calls. We must work while it is day. "The night cometh, when no man can work." Any man, therefore, that loves God well enough to go to heaven loves him well enough to read and study his word, loves him well enough to meet with the disciples on the first day of the week to break bread, loves him well enough to visit the fatherless and widows in their afflictions, and loves him well enough to keep himself unspotted from the world; and when a man loves God well enough to keep him doing these things for a lifetime, all the love of this whole world proves utterly unavailing to turn him from Christ and cause the loss of his soul. E. G. S.

The coward hesitates in the face of duty, and men of ordinary size appear to him as giants. He never enters any field of difficulty or danger, and flees when no man pursues; and, as a result of his unbelief and cowardice, he is doomed to live in the wilderness of sin and disappointment, and then die in shame.—Our Young Folks.

Says an exchange: "The bad boy is always looking for a good time." Yes; but the good boy is not always out for merely his own personal pleasure, and yet he is generally happier for it.—Boys' Lantern.

Miscellany.

PERSONAL.

Brother J. D. Floyd preached at Normandy, Tenn., last Sunday.

Brother W. J. Brown, of Coal City, Ind., will be with the church of Christ at Guthrie, Ky., on the second Lord's day in July.

I preached at Los Angeles not long since. I will spend about six weeks in California. I will write a letter soon. Christian love to all the readers of the Gospel Advocate.—Strother M. Cook, Los Angeles, Cal.

I want to say the following to Brother Walling: We reach the blood of Christ in him (Col. 1: 14); by faith we are baptized into him (Gal. 1: 26, 27); when we are in him, we are in his body, the church.—E. A. Elam, Meaford, Ont., Canada.

Brother J. S. Dunn closed a week's meeting at this place on June 11, 1900, with five additions and four reclaimed, who confessed their faults and promised to live better in the future. We had a good meeting, and enjoyed it very much. Pray for us.—H. N. Mann, Riverside, Tenn.

Brother John E. Dunn, writing from Mangum, O. T., under date of June 15, 1900, says: "My meeting here is a good one. There have been four baptized so far, one took membership, and the church seems to be much strengthened." Brother Dunn keeps busy in the Master's vineyard. He will not return to Tennessee before some time in August.

Brother J. W. Grant announces to the Gospel Advocate readers that he has received \$50.75 in response to his call for contributions for Brother Yohannan and the work in Persia, and that he forwarded the same on June 20, 1900. He also forwarded \$8.10 that had been sent to the Gospel Advocate office for Brother Yohannan, but not sent to Brother Grant. This, added to what he had received, makes the remittance (less exchange) \$58.75. He expresses many thanks to those who have contributed to the work.

On his journey to Texas, Brother L. S. Gillentine stopped over with us the first night in June, remaining until the following Thursday. He preached several discourses in Luxora and Osceola, where good crowds came out to hear him, considering the inclemency of the weather. He won the esteem and admiration of all who heard him, and was urged by many to remain longer. He is truly an earnest worker in the vineyard of the Lord, and we trust that he will come again, for we are sure he can do much good here.—Jennie May Nicholson, Luxora, Ark.

My meeting with the church of Christ at Fort Worth, Tex., resulted in nineteen additions to the church there. Some were baptized, some restored, and others were added by letter. The brethren said the meeting was a success. Brother Larimore is expected to hold a meeting there next year and Brother Richardson will hold a meeting there in September. I am to begin a meeting at Rienzi, Hill County, Tex., on Friday night before the second Lord's day in July, and at Rockwood, Coleman County, Tex., on July 17, 1900 (Brother White will begin the meeting on July 13). Brethren from the surrounding country are invited to attend.—J. H. Lawson, Denton, Tex.

Please announce that there will be a religious discussion at Curve, Tenn., beginning on July 3, 1900, and continuing four days, between A. P. Johnson (Christian) and T. P. Clark (Methodist). Four propositions will be debated, as follows: (1) The Scriptures teach that the immersion of a believing penitent in water is scriptural baptism; (2) the Scriptures teach that infants are proper subjects of baptism; (3) the Scriptures teach that baptism is one of the conditions of pardon from past sins; (4) the Scriptures teach that sprinkling and pouring water upon a person is scriptural baptism. A. P. Johnson affirms the first and third propositions, and T. P. Clark affirms the second and fourth propositions. The place is on the Illinois Central Railroad, and all are invited to attend.—A. P. Johnson, Huntingdon, Tenn.



EDITORIAL.

No one loves God who disregards his law.

"Grace and truth came by Jesus Christ."

It is a sign of weakness to boast of strength.

Satan may promise good, but he can only give evil.

If you please to do right, you may do as you please.

"The servant of the Lord must be gentle unto all men."

We thank men who grant us favors, and forget God, who gives us all.

The only way to escape persecution is to cease living "godly in Christ Jesus."

Dr. Miller says: "There is a beautiful legend of the sweet-toned bell of the angels in heaven which softly rings at twilight. Its notes make a music supremely entrancing; but none can hear it, save those only whose hearts are free from passion and clear of unlovingness and all sin. This is only a legend; no one on earth can hear the ringing of the bells of heaven; but there is a sweeter music which the lowliest may hear—those who live the gentle life of a patient, selfless love."

One of the surest ways of bringing happiness into our own lives is to bring it into the lives of others. "Bear ye one another's burdens, and so fulfill the law of Christ." A kind word, a noble deed, will bring a rich return. The brightest and happiest days are those spent in service for the comfort and welfare of others. One of the highest compliments ever paid a father was the one of a little son, who being asked where his father was, replied: "Well, I do not know exactly; but if you find any one sick or suffering, I think father will be there. He is always at such places."

What a gentleness there is in our loving Master's touch when he lays his hand on the sore, aching heart! He knows just where it hurts and what balm to lay next the bleeding spot. In that poor creature that crouched at his feet and bathed them with her tears the sore spot was the sense of her guilt. "Thy sins be forgiven thee," was the healing balm. My suffering friend, can you not trust that hand? It may cast you down, but you may be sure that it will never cast you off. When his wisely loving hand uses the lancet or the pruning knife, it is unflinching love that holds the instrument. Not one cruel blow has our Savior's hand ever yet given you or me, and never will.—Exchange.

Some seem to think that the only thing needful in their opposition to the so-called "organized effort" is simply to talk against it. It seems never to occur to them that they ought to do something along the line they so eloquently assert the New Testament teaches. If they recognize any individual obligation, they appear to want to pay it in talk. But talk will not discharge this obligation. God requires work. The Master of the vineyard did not say, "Go talk in my vineyard," but: "Go work to-day in my vineyard." Jesus, in referring to the scribes and Pharisees, said: "They say, and do not." Christianity is not merely a negative life, but a positive one. It is not only refraining from evil, but also following God's will in the matter of doing good. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

The devil is a power to be shunned, and the devil is a power to be resisted. We are told to pray our Heavenly Father to "bring us not into temptation," and we are told to "count it all joy . . . when" we "fall into manifold temptations." When we can follow the path of duty without being troubled, or met by his interfering presence, let us thank God and press on. When, in the line of duty, we can take our choice of two courses, one of which would seem to be free from any special temptation, and the other sure to confront us with his tempting presence, there is no call for us to choose the devil-beset course merely for the sake of meeting him and resisting him. When we can shun him altogether, that is the best and safest thing to do. But when we are squarely met by him, let us then as squarely resist him, that he may flee from us. Only as a man is willing to resist the devil when he ought to resist him, and shun him when he ought to shun him, will he make the best use of his own powers and strength in the service of his Master.—Sunday School Times.

"Enduring the Sermon" is the title of a good article found in one of our exchanges. It deals with the cry for short sermons, alleging that "it is not a sign of spiritual appetite and vigor." We concur with the opinion here expressed, and deplore the spiritual degeneracy that makes such demand. Men and women who complain so bitterly when the preacher claims their attention longer than forty minutes, listen patiently for two hours, or longer, to a lecture on a subject that only entertains them for the time. They complain about his talking so long, and then almost talk him to death the first opportunity that presents itself, and are generally the last to leave after the benediction has been pronounced. We can account for this only in one way: that they love the gospel less than they do the lectures or their own selfish pleasure. Of course preachers should condense their sermons, presenting gospel truths in short and simple sentences, but not at the expense of the truth itself. Truth is too priceless, and human souls too precious, for truth to suffer haste in too short sermons. There is such thing, however, as preaching too long, and this should be carefully avoided. Every preacher should prayerfully and assiduously study his Bible, that he may in a reasonable length of time present an instructive and edifying lesson to his hearers, even if some of them do grow restless and murmur that he preaches too long.

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Queries.

Brother Lipscomb: Please explain 2 John 1: 10. Does it mean for us to shut the door of the meeting-house or the dwelling house against the false teacher? Booneville, Tenn. A. H. RANZAR.

It means the private house. This letter was written to a woman, and women did not control the meetinghouses, if they had any. I take it, if one was not worthy to be entertained in their private houses, he was not worthy to be received in the meeting-house or encouraged at church.



Brother Lipscomb: Please explain through the Gospel Advocate what Paul means in 1 Tim. 3: 2, when he says, "A bishop . . . must be blameless;" also, verse 4, about one ruling his own house. We are having some trouble here, on these two points, about getting officers to rule in the congregation. Van Alstyne, Tex. J. B. BUFORD.

"Blameless" means innocent, not worthy of censure; one who is innocent of wrongdoing and so cannot be censured or blamed. This does not mean perfect; such are never found in this world. To rule his own house means to have his family so they will mind and honor him as the head.



Brother Lipscomb: Who was Cain's wife? Please answer fully the above question through the columns of the Gospel Advocate for the benefit of myself and doubtless many others. Referring to the Gospel Advocate of April 19, 1900, you will find this question embodied in a query about Cain, simply signed "A Sister." As near as you came to touching the question in your reply is the following: "Of course when there was but one family, brothers married their sisters." Please cite me to the book, chapter, and verse (or verses) in the Bible that teach that Cain married his sister. If he did not marry his sister, whom did he marry? J. T. CHENAULT.

We said all we knew about the matter then, and we have not learned anything more since.



Brother Lipscomb: If I believe it wrong, sinful, to use an organ in the worship of God, is it safe, wise, and best for me to encourage others to use it by giving of my means, attending, or taking part in anything given to make money to buy an organ? If I believe it wrong, sinful, to use an organ in the worship of God, is it safe, wise, and best for me to go into a choir and help in the singing? If I am fully satisfied that there is but "one body, which is the church," and that Christ is the head, would it be safe, wise, and best for me to give my time, talent, presence, or means to build up an institution that I honestly believe to be unscriptural and that Christ says "shall be rooted up?" If the Greek word for "reveling" means "dancing," will those who continue to dance and give dances fail to enter the kingdom of heaven? If I have a dear friend who is addicted to strong drink and who thinks it all right to drink and encourages others to drink by inviting them to his home for the purpose of "setting up the drinks," shall I tell him of the wrong he is doing to himself and others? But if after telling and admonishing him I find that it is useless, or, rather, becomes unpleasant to him, can I still retain the high name of a Christian and make such a dear friend an associate? If we continually go with those where the plain teaching of Christ is not wanted, will we not lose some of the zeal and luster of the bright and beautiful life of a priest and king unto God? (I mean by the last question, if we go with them and keep our mouths closed and say nothing because we know it is unpleasant.) The soldier's blade is brightest who uses it most. Now, if the above be true, I wish to know if for pleasure, outing, music, scenery, or companionship we as Christians may go where we know dancing will be the chief attraction and where the young men (and some girls) go to one side and take a social drink. If I have dear friends who not only believe there is no harm in dancing, but encourage others by giving dances, is it my duty to tell them of the wrong? If I am satisfied they will not stop such, must I still associate with them and keep my mouth closed in regard to the sins they practice? Will the truth presented by Paul in reference to eating meat in an idol's temple be equally true in our weak (untaught) brethren seeing us at church fairs,

in choirs where the organ is used, at dances, etc.? Will a preacher be doing his whole duty if he keeps himself pure, but fails to tell his brethren (in love and gentleness) their faults? If the elders of the church ask a preacher to conduct services and he selects a lesson from God's word and in the lesson is something for all, must he pass it by for fear of making some one mad or because it does some no good? Can one be a true, faithful child of God and please all who are members of the church? Do I ask unnecessary questions? If so, cut them out, and write an article along the line of our duty, and oblige. X.

I do not think any of these questions need answering or that the asker has any doubt as to what is right in the premises. A man ought to teach the whole Scriptures. All scripture is profitable for all. To say some scripture is not profitable and does no good to anybody is to accuse God and the Holy Spirit of folly. Paul kept his hands clean from the blood of all men by declaring the whole counsel of God, and men should by no act or deed encourage what they regard as wrong. In teaching, admonishing, and reproving it should be done not in a querulous or fault-finding spirit, but "in the spirit of meekness, considering thyself, lest thou also be tempted." Much of the teaching and admonition fails in its effect because it is done in a fault-finding, complaining spirit. We should also try to cast the beams out of our own eyes, that we may see clearly to pluck the motes out of the eyes of our brethren. Much of our teaching loses its effect because we do it in a wrong, fault-finding, complaining spirit, and fail to try to correct our own faults. Let us try to drink into the true Spirit ourselves, then others will heed us more readily.

Double-minded. No. 5.

"A double-minded man is unstable in all his ways." (James 1: 8.)

The one who tries to live the Christ life and to engage in all the worldly amusements—such as cards, dancing, and the theater—is double-minded, and of such a one James' statement, as quoted above, is true—"unstable in all his ways." The one who tries to live the Christ life and to enter into and work in the different church societies is double-minded. To these two classes of people we will add those church members who divide their love, time, energy, influence, and money between the church and secret orders. On this question I submit but one inquiry—viz.: Has the Christian more love, time, energy, influence, or money than he should devote to the church and its advancement?

But, again, I want to submit that the man who allows his work, trade, or profession to come between him and the church is a double-minded man. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." (Matt. 6: 19-21.) "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." (John 6: 27.) "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." (Luke 9: 62.) These and kindred passages teach that we are to give our whole being and powers unto the service of Christ and of God; but instead of such being the case, there are so many whose religious life—church work and worship—is interfered with by the work, trade, or profession in which they are engaged. We ought not to allow any of these things to prevent us from serving and worshipping God. There are many ways, however, in which our progress in the divine life is hindered by them. A man may love his farm, office, or professional work to such an extent that a distaste for the church and spiritual things forms in his mind and heart and then he becomes simply a nominal Christian. He may attend church services, sing, pray, and support church work in a financial way, but he is "a double-minded man;" he has divided his affections between his Redeemer and the weak, beggarly, and perishable things of this world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the

Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (1 John 2: 15, 16.)

Again, one may so spend one's time and strength as to unfit oneself for the service of God and of Christ. We ought not to devote so much of our time and energy to earthly pursuits during the week that we will be exhausted on the Lord's day—unable to meet with the disciples "to break bread," remembering the death of our Lord. To do this is to sin—to divide our mind and heart and service. "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? . . . And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6: 25-33.)

We do not discourage honest and diligent labor, in prosecution of which the aim is to serve and glorify God and Christ; such labor we rather urge. But labor having for its end self-advancement, self-enrichment, or the accumulation of carnal riches—such labor is condemned by God, Christ, the Holy Spirit, and by the inspired writing of the apostles. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4: 1.) T. E. WINTER.

Fayette City, Pa.

The People Who are Loved.

The people who win their way into the inmost recesses of others' hearts are not usually the most brilliant and gifted, but those who have sympathy, patience, self-forgetfulness, and that indefinable faculty of eliciting the better natures of others. Most of us know of persons who have appealed to us in this way. We have many friends who are most beautiful and gifted, but there is not one or them whose companionship we enjoy better than that of the plain-faced man or woman who never makes a witty or profound remark, but whose simple quality of human goodness makes up for every other deficiency. If it came to a time of real stress, when we felt that we needed the support of real friendship, we should choose above all to go to this plain-faced man or woman, certain that we should find intelligent sympathy, a charitable construction of our position and difficulties, and a readiness to assist us beyond what we ought to take. If you could look into human hearts, you would be surprised at the faces they enshrine there, because beauty of spirit is more than beauty of face or form, and remarkable intellectual qualities are not to be compared with unaffected human goodness and sympathy.—Watchman.

Did you ever notice how Nature covers her scars? Whatever has caused the wound, she sets to work promptly, persistently, effectively, to hide or heal it. Dig a turf from the green of your lawn, leave the spot brown and bare, and every contiguous grass blade and underlying rootlet will begin at once its marvelous weaving to cover the spot with verdure again. Cut into a hillside to make room for a road or railway, leave the place to itself for a time, and you will find the uneven bank dotted with wild flowers and its roughness concealed by running vines. It is one of Nature's many sermons. Hurts must needs come, change will tear away the pleasant growth of years, but hide the wounds and cover the scars with new blossoms. If slight misunderstanding or wrong wound friendship, cover the place with new kindnesses, and let it be buried and forgotten. If earth's inevitable changes, if loss, or even death, rob us of that which made life beautiful, still let us bind the rent as best we may with what is left. Let us draw closer the ties that remain, cover the grave with tender memories, and always and everywhere let the heavenly flowers of love and faith take root.—Forward.

Home Reading.

A HARD TRAMP.

"Twenty cents a day is a lot of money," said Caleb, looking up at his mother with a bright smile.

Mother's face was not a bright one, for she—poor Sully!—had enough care and sorrow to sadden it. But she always had an answering smile for Caleb.

"Yes, indeed; twenty cents a day for thirty days in the month makes up six dollars, and that pays the rent; and I could not have it if it were not for this brave little man of mine who carries the milk so far."

Caleb smiled harder than ever. It was a long way, but it was a fine chance for his mother to sell so much milk to one family, and he felt sure he would never mind the long tug.

"We could not keep the cow if we could not sell the best part of the milk," went on his mother.

"And then what would Sissy do?" asked Caleb, going to kiss the dear little sister he loved so well. She was a frail mite of a thing, and he would have done anything to help her.

He went out to feed the cow. She was the one that paid the rent and gave the nice, rich milk which was to make Sissy strong. Caleb loved her for it, and always gave her his best care.

"You poor old Mulley," he said, as he waited on her. "If I had my way, you should have the finest stable in town, instead of this old shed. But never mind, Mulley, spring will soon come, and then you won't mind. Then I will cut nice, fresh hay and bunches of clover for you. Only give plenty of good milk for Sissy and Mrs. Rande."

"It is a cold evening," said his mother, two or three days later, as she gave him the pail of milk to carry.

"O, no, I guess not," said Caleb. "It is nice and bright."

So nice and bright it looked as to thoroughly deceive him. Spring was coming on and already the sun had beamed out so warmly as to start the buds on the trees into life, and encourage the earliest flowers to show a bit of green just at the surface of the ground. The boys and girls had rejoiced in the balmy days and the thought of wild flowers soon to come.

Then came a change. We all know that Madame Spring is fickle, and that old Jack Frost is always watching for a chance to get in a little late spring mischief. Just as everybody believed that the good lady had settled down to work in earnest she turned her back, and Jack Frost returned, as vigorous as if he had not been completely discouraged by the few warm days.

It was just about this time that the brightness of the evening tempted Caleb to start on the three-quarters-of-a-mile walk with his pail of milk, without his overcoat and mittens.

"It does feel a little coolish," he admitted to himself before he had gone far. "But—pshaw!—it is spring, and I am not going to bundle up like winter, I hope."

He struck into a stretch of road along which there were no houses. The sun had set and with the twilight had come a bitter wind which cut through and through him. It took away his breath, so that he set down his pail to rest.

"Well, which way do you come, anyway, Mr. Wind?" he said. "I thought you were right in my face, and now I have turned round, you are at me again; and you are as mean as any winter wind I ever felt."

That was so. Jack Frost must have felt that this was his last chance, for he was doing his best to give an iceberg flavor to the wind. As Caleb stumbled along it seemed to slap him in the face, and whistle first in one ear and then the other.

And O, how heavy that pail was! The handle cut into his uncovered hand. As he changed it from one hand to the other, the hand which he tucked into the breast of his coat had not time to get warm before the other was benumbed. When he set down the pail for a rest he dreaded taking it up again.

He was now coming to the worst bit of ground, in which his way lay over a high ridge. Very well he knew how cruelly the wind would howl and roar about him.

"I cannot do it," he said, out of breath and half crying. He stood for a moment in a fence corner, and a new thought came to him: "If I should pour this out on the ground, and then go home, no one would know it."

How that wind beat against the side of him which was not protected by the fence!

"No; they would not know. Mrs. Rande would think it was too bad for me to come, and mother would never think to ask about it, and when Mrs. Rande paid up at the end of the month she would not remember about it. It is awful heavy!"

As Caleb communed with himself a glow had been widening in the sky, and now rising over the tree tops he saw the face of the full new moon. How bright and cold it looked! As the small boy gazed it appeared to look straight at him.

"Looks 'most as if it knew what I am thinking of."

As he still gazed, he thought of the One who surely did look down on him—who saw not only what he did, but could read his very thoughts.

"I have never done such a wicked thing yet, and I am not going to now."

With a firm foot he struck across the ridge, resolutely facing the wind.

"Look-a-here, Mr. Wind," at length he said, "if you think you are going to get the better of a boy like me, you are mistaken!"

Caleb was right. It takes a pretty strong wind, or anything else that is strong, to get the better of a boy who sets himself against the doing of a mean thing.

At last he turned into the shelter of Mrs. Rande's home. How good it seemed to see the friendly light and to feel the warmth of the cheerful room!

"O, Caleb," said Mrs. Rande, "I was so afraid you would not get here to-night; and I do not know what I should have done if you had not come, for my sister came this afternoon, before it turned cold, and brought her baby. The little thing is so delicate, and I have just been longing for some nice, fresh milk for her."

Caleb went to look at the baby, and his whole heart seemed to go out to her when he saw how much she was like his own little sister at home. As he stroked her pretty hair, how glad he was that he had come!

Mrs. Rande gave him some tea and some warm doughnuts, and when he started home he did not care whether it was windy or not.

"Come on, Mr. Wind!" he cried. "I am equal to you now. I have not got a full pail to carry. I can move as fast as you can."

The moon seemed to smile on him now.

"You and me knows how cold 'tis to-night, don't we?" he said, nodding to her. "I'm glad I don't have to stay out all night, as you do."

Before he went to sleep that night Caleb told his mother what he had thought of doing, adding: "Why, if I'd 'a' spilled out that milk, it would 'a' been stealing—stealing Mrs. Rande's milk!"

"Yes, indeed," said his mother; "you will find that in most of the things which we may think only mean and tricky there is a real sin somewhere."

"I'm going to let the mean, tricky things alone," said Caleb.

It is a wise resolve—for him and for every other boy. Don't you think so?—Sidney Dayre, in Sunday School Advocate.

THE DEEP-SEA GULL.

The deep-sea gulls which follow the steamers across the Atlantic are always an interesting feature of the voyage. They glide along on steady wing which no steam engine can tire. The bits of grease and fat which go overboard from the cook's galley are what they are after. A naval officer who has watched these beautiful fellow-travelers many an hour tells some interesting things about them:

"When one considers the absolutely unsheltered condition in which these birds spend their ocean existence—exposed to rain, hail, frost, and the hardest gales that the North Atlantic can produce (and it can produce some pretty hard ones)—one may understand a little why they are so partial to fat, which supplies bodily warmth, and also that greasiness of feather which saves them from ever getting wet through. I think it is highly probable that if you caught one of these birds and trained him to live respectably in a cage, with a tea cozy over it every night, he would learn to eat canary seed, and like it; but the training would be the difficult part. He would certainly die, like a horse on one straw per day.

"It is very funny to see a gull poised on outstretched wings, somewhere about the level of the mastheads, trying to brush himself and arrange his tail feathers without losing control of his navigation. Scratching the side of his head with his foot is comparatively easy and soon accomplished, but a more difficult problem is presented when he essays to explore for an insect under his armpit and keep to windward at the same time. You may see one spend two or

three minutes poking and prodding away with his beak under his wing, all the while lying hove-to head to wind, but sagging to leeward considerably. Every now and then out will come his head, and he will dodge along up to windward again, making up for lost ground, and then have another poke after the insect.

"When by any mischance one of these gulls finds himself on the deck of a ship, he immediately becomes a particularly helpless and undignified bird. He waddles a few paces with his wings stretched out, and vainly endeavors to fly. Then he sits down and looks round him, and begins to feel seasick, or, it may be, sick with apprehension of an evil fate; at any rate, he will be sick soon after coming aboard.

"A short time ago one of these gray-backed North Atlantic gulls flew against the rail and stranded himself on our deck forward of the bridge, and I ran along, cap in hand, to secure him, butterfly fashion. The ship was rolling considerably, and the gull, though sick, was defiant, and used a good deal of bad language between bites at my cap. We slipped and waddled about together for a minute, and then he was checkmated. He seized the rim of my cap, and I seized his beak and gently disengaged it. Then with his beak closed in one hand and his feet in the other, I walked him off in triumph, he making frantic efforts to fly away with me all the while. Should I put him in a salt-water bath to swim about in sorrowful gloom, with scarcely room to open his wings; or should I put him down in the refrigerator to soil his beautiful, clean feathers on bags of potatoes; or should I stick a sail needle into his little brain with the vague intention of stuffing him? Happily for him, I am a lazy man, and did not even go to the trouble of tying a label round his neck, with my name and address upon it. I just took him to the ship's side, still holding his very untrustworthy beak in my left hand, and begging him to remember me to his mother and sisters, I tossed him up in the air. He said nothing. He just flapped his wings a little to get his balance, shook himself all over to get rid of the contamination of humanity, and was lost among the other gulls."

ON THE KONGO.

"The river that swallows all other rivers" is the name that the negro tribes of Central Africa have given to the Kongo, and it is certainly a splendid stream. At one place, called "The Narrows" (because the water is hemmed into a channel only five hundred yards wide, from a width of from one to four miles everywhere else), the river swallows up men and boats, too, whenever any band of explorers are daring enough to venture upon it. In these Narrows Stanley, the great African traveler, lost one of his boats, while trying to keep close along the bank, and so escape the mad rush of the current. Fifty men, on the bank, pulled hard at the ropes which held the boat, but in vain; for it was swept like a toy out of their hands.

Along the rest of its course, above and below The Narrows, the Kongo flows peacefully enough, and is a big, broad river, where native trading canoes come and go. These boats are from twenty to sixty feet long, and have a crew of from twelve to twenty men, according to their size. The trader fills his canoe with tropical fruits, ostrich feathers, oil, dates, grain, gold dust, and—alas!—sometimes slaves, who have been taken prisoners in battle by some warlike tribe and sold to him afterwards. He paddles down the Kongo with his cargo, and sells or barter with the different tribes along the shore, and if he is a shrewd bargainer, he can make a great deal of money out of his voyages. In some parts of the country, however, the slave trade has swept away nearly all the people, so that the trader by this wicked business loses more customers than he gains. They believe in fetich worship—that is, they worship trees, animals, and stones. Then they have a great fear of witchcraft, and believe firmly that a witch, whether man or woman, can injure and even kill other people by charms and spells. In order to prevent this, each tribe has a "witch doctor," whose business it is to find and punish witches; and very often the "witch doctor" will pick out some innocent person against whom he has a grudge, accuse her of being a witch, and have her killed without further trouble.

Slavery must perish when the gospel of Christ conquers the Dark Continent. Let us hope it will not be long before the gifts and the prayers of our Christian churches will send the gospel into every village of Central Africa, and all these people that now sit in darkness shall see a great light shining into the heart of their superstitious heathenism.—Selected.

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Editorial.

HINDRANCES IN INVESTIGATION.

One great difficulty in arriving at truth in the discussion of questions is in not defining the terms used clearly. I think much of the differences on the various subjects of discussion arises from a failure to define terms clearly, and different persons use the same terms in different senses. As an example of this, there is a discussion in the religious world as to which comes first, faith or repentance. I am sure the difference arises from the different senses in which the words "faith" and "repentance" are used. As I have gained experience I have learned more and more the necessity of defining clearly the simplest terms by telling in what sense I use them. One who believes repentance precedes faith does not use the word "faith" as the simple belief on evidence, but of a matured trust; those who say faith precedes repentance do not mean a perfected faith. When careful to explain the use of terms, I have been so often told by persons who I thought understood the questions that they had been helped so much by the definition of terms; it had made the matter plain to them. Keep a dictionary by you, not a large one, but a small one (the large one is too unhandy to use as much as it ought to be used), and define your terms, even common ones, in clear and simple language, so that you and your hearers or readers will alike understand what you affirm or deny.

The brethren seem to be disposed to discuss the question of the pastor. Have they clear ideas of what they mean by the pastor? If they have, have their readers? Much of discussion is a war of words without meaning. Will the brethren define what they mean by the pastor, and what in his work is scriptural and what unscriptural, or is it merely the name that is objected to? Some brethren lay much greater stress on names than others. I lay but little stress on names so the right idea goes with the name. I have long held that for one man to do all the teaching, praying, and preaching, and to fail to call out and arouse the interest and develop the talent and ability of the members, is hurtful. People cannot be interested in hearing alone, while doing no work or teaching themselves. The Bible speaks always of "elders of the church"—more than one. All did not labor in word and doctrine; some did. What is meant by this? If the teacher is called "elder," "evangelist," or "minister" and does all the talking, but does not call out the activity and interest of the members, is he better than the pastor? Is not the work fully as important as the name?

While I have bated not one jot or tittle of my faith that the members generally should engage in the work and exhortation and edification of the church, I have never been able to draw the line as to how much a teacher may do in the way of preaching or teaching in the church. Because I am not able to do this, some have denounced me as betraying the truth, but I have not seen it clearly drawn by others. Will the brethren tell us when regular preaching is right and when wrong with a congregation?

A great hindrance to proper investigation of truth is the disposition to call names that will wound and bring reproach upon those we ought to try to convince of the truth; but to do this is to make the impression of unkind feeling and to destroy our power of doing them good. There is another reason why on this as on other questions kindness and forbearance ought to be exercised in the discussion of it. Some one asked me last year why we did not get some one to hold a meeting in South Nashville that had not been a pastor. I replied: "I do not know where to find such. If you will point him out, I will try to get him." He has not yet been pointed out. I mean by this that when a man has been in an error and has found his way out he ought to have forbearance and kindness toward those that have not yet got out of the brush. It is not always so. New converts are most zealous, it is said; they are sometimes most bitter, too. This is wrong. Now, a full presentation of the Scripture teaching on this subject is desirable, but let us have it in a spirit of kindness for one another, and of love for the truth of God.

D. L.

PASTORS AND EVANGELISTS.

Brother Lipscomb: I beg to thank you for the consideration of my questions, as appeared in the Gospel Advocate of June 7, 1900, and regret that I should have propounded so many and that you considered it unfair to argue in this manner. I can assure you it was not so intended. These questions have often presented themselves to my mind, and I have been unable to answer them in any other way than that elders were gifted or endowed. I also regret to say that if you have fully answered the questions asked, I am unable to comprehend your answers; of course that may be on account of my obtuseness. For instance, as to my second question, pertaining to pastors teaching and feeding the flock until characters were formed suitable for elders, I do not find that you have quoted a single passage of scripture in answer to this or the third question, as to their work differing. You say they certainly overlapped each other, but do not give us any reference in the Scriptures to show this. Along this line I referred to Eph. 4: 11 and Acts 20: 28, showing that pastors and elders, or overseers, occupied the same position, or office, in the church and that the terms applied to the same person. Quite a number of our most talented brethren take this position, and I am unable to see that it is erroneous; consequently I want your opinion—of course, based upon the word of God. If this position be true, then, according to your interpretation of Eph. 4: 11, elders are mentioned in the class of gifted persons. Your understanding of 1 Cor. 12, in reference to various gifts, among them that of governments, belonging to the endowed class, seems to be correct; hence, if my interpretation of the scriptures quoted in my fifth question be true—and you do not question it—it is another proof of their being gifted teachers.

You say: "Our brother asks: 'Why, then, did they join with the apostles in the decrees?'" (Acts 15: 6.) In this you are mistaken. My question, No. 6, reads: "If elders were not gifted, how could they with inspired apostles make decrees?" (Acts 15: 6; 16: 4.) There is, according to my idea, quite a difference. To make a decree is one thing, and to join or concur after the decree or law is made is another thing. I understand "decree" to mean law or final edict. From a careful study of Acts 15, 16, and especially the passage referred to, it seems to me the proof is conclusive that the apostles and elders made the decrees and that the brethren sanctioned or approved them, hence with the apostles and elders sent greetings to the brethren at Antioch. The passages you refer to as to Sosthenes, Timothy, and others join-

ing with Paul in his letters to the churches bear the same relationship as that of the brethren at Jerusalem to the decrees made by the apostles and elders. We know that Paul wrote or dictated the letters—hence they were his own production, guided by the Spirit of God—admonishing, encouraging, etc., the churches that had previously accepted the gospel, and that these brethren approved or concurred with him; therefore I conclude that neither the brethren at Jerusalem nor the brethren with Paul took any part in originating the doctrines as put forth.

I think you are mistaken in reference to your interpretation of Acts 14: 23, as answer to my seventh question, for this reason: We are told that they made disciples at Derbe, hence established a church there, or we must conclude that there can be disciples in a town or community worshipping God, without its being a church. If we say that there was a church at Derbe, and this reference says they ordained elders in every church, the result is inevitable that he ordained elders in Derbe. In other words, Paul and Barnabas made disciples at the four places mentioned—Lystra, Iconium, Antioch, and Derbe—and that these disciples constituted the church at these places, and they ordained them elders in every church, seems clear to me, at least a necessary inference, that elders were appointed in Derbe. Will you kindly tell us some of the persons to whom you refer when you say: "So soon as men were converted some were endowed with spiritual gifts that enabled them to perform the work of the church at once?" It seems to me that it is applicable to this church at Derbe, if anywhere in the New Testament.

Your reasoning on the gifted and ungifted brings me to a different conclusion to that at which you arrive; however, I may misconstrue your argument. Allow me to call your attention to it. You say "apostles," "prophets," "evangelists," "pastors," and "teachers," as enumerated in Eph. 4: 11, were gifted or endowed; also that "evangelists" and "teachers" are names applied to the inspired and uninspired, but "'apostles,' 'prophets,' and 'pastors' are not applied to the uninspired." To illustrate: You cite "Acts 8: 4: The men and women 'scattered abroad went everywhere preaching ['evangelizing,' the Greek says]." Hence, I understand you to say they who evangelized were "evangelists." By the same reasoning can we not conclude Titus and others were apostles? (See 2 Cor. 8: 23.) "Messengers" in the Greek is "apostles." So also in Phil. 2: 25 Epaphroditus was a "messenger;" the Greek has it "apostle." Now, I feel sure if I were to call either of these an "apostle," you would censure me for it.

Just here I would like to mention another point wherein I cannot comprehend you. "Pastors" or "shepherds" mentioned in the New Testament were the same; you agree to this, I know. Now, then, if this term "pastors" is never applied to the uninspired, and I agree with you, must I not conclude from your premises that the elders of Ephesus were inspired? For if I understand you, you say: "The name came as a result of work done, not of official position." This being so, can we not find the name of these elders by the work which they did? Paul commands them "to feed [shepherd] the church [flock] of God." (Acts 20: 28.) Hence, their work was to pastor, or shepherd, the flock, and as a result of this work their names should be "pastors." But allow me to go back a little and take up the "evangelists." You say that "the noun 'evangelist' is found in the Scriptures only three times. In these cases it refers to the gifted. In the verb form it is used over fifty times." This being true, which I doubt not, would it not be wrong to call Brother A "Evangelist A," for the reason that wherever used in the New Testament it is designating a person in the noun form and refers to gifted persons? To illustrate: A president is one who presides, manages, or controls; yet if a brother should preside at the Lord's table and occupy a presiding position, we would not call him a "president." Again, an apostle is one sent forth. So if one is sent forth now to preach, by another, could we call him an "apostle?" I am sure you will answer in the negative to these last two propositions, so why not in the first? The question arises in my mind why you say that "the name came as the result of work done, not official position," when Paul says: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers," etc. (1 Cor. 12: 28.) If God set them in the church, giving the names, how could the work be the result of bestowing the name?

I might extend these inquiries to a much greater extent, but for the present I will conclude by ask-

ing you to kindly consider the questions asked, especially give a scriptural reason for concluding that "pastors" (Eph. 4: 11) differed from "shepherds," "overseers," or "bishops," mentioned in other places; also if positions were graded, as you say, in the order named, why you can say that pastors were inspired and evangelists not, regardless of the fact that in this list evangelists are named above pastors.

Memphis, Tenn.

J. H. HARDEN.

If the interpretation Brother Harden places on every one of these scriptures to which he refers be correct, it would not prove his proposition nor have the least bearing upon it. The point he makes is that the Scriptures say the pastors, or inspired men, taught, or shepherded, the flock; therefore he argues all who teach, or shepherd, the flock in every age must be gifted or inspired. Put in syllogistic form, his reasoning is: All, in all ages, who do similar work must be alike inspired; elders taught as the inspired pastors did; therefore elders must be inspired as were the first pastors or teachers. Unless the first or major premise be true, the conclusion is false. But the major premise is not true, because if similar work necessitated similar gifts, all who do any work that Jesus or the apostles did must be inspired and gifted equally with them. But Jesus came to give an example to all men to walk in his steps, and Paul told his brethren to follow him as he followed Christ. All work, save the miracles performed by Jesus and the apostles, was to be performed by the disciples of Christ for all time. I have never doubted that the work done by the gifted teachers was performed by the uninspired teachers who succeeded them; but it proves nothing as to this question. The Scriptures teach the elders did the same work as the gifted pastors, and, so far as I know, they were supported alike by the disciples. Nor is it at all necessary to discuss all the points he raises to show they are alike gifted, when it is easily determined they were not so gifted. The reasons clearly are these:

1. Elders with similar qualifications and work had been known in the Jewish dispensation from their journey from Egypt, that we know were not inspired. From this they were transferred to the Christian dispensation, without an intimation that they were to be inspired; and while under the Christian dispensation their qualifications are fully and minutely given, inspiration is not once referred to as one of these. To fail to tell this, if they were to be inspired, would have been a willful misleading and would have involved the matter in confusion on the part of Jesus and the Holy Spirit. One who believes this was done may readily believe Christ and the Holy Spirit commanded baptism with a new and unknown meaning attached to a word in common use, without giving any intimation of the change.

2. The Holy Spirit twice particularly points out the characteristics of elders and often refers to them and their work, but never intimates inspiration as one of them. For men to say they were or must be inspired when the Scriptures say nothing of it, but address them as uninspired, is to add to the things written in the Scriptures. The qualifications of gifted persons are never laid down, because the Holy Spirit himself chose them and divided "to every man severally as he will." (1 Cor. 12: 11.) When he laid down the qualifications of elders, he clearly did it to instruct the disciples in selecting elders. As God gave the gifts to whom he will, he never instructed the disciples as to the qualifications for gifts.

3. It is generally held that none but apostles could bestow spiritual gifts. While I doubt this, as I remember, Brother Parker, of Ocala, Fla.—who, so far as I know, is the author of this idea of gifted elders—held that none but apostles could bestow gifts. Brother Parker, Brother Pitman (reared with Brother Parker), and Brother Harden are the only brethren known to me as holding elders were all inspired.

They are all good brethren, and talented. I do not know whether Brother Harden holds apostles alone could bestow gifts; but Paul, when old and about to leave this world, and the other apostles were all dead or about to depart, wrote to Titus; then in Crete, telling him to appoint elders in every city. It is possible, and even probable, that Titus was gifted with the evangelistic gift; but this would not enable him to bestow gifts. Yet Titus was to appoint elders in every city. How could these elders receive the gifts with none to bestow them? Is it possible Titus was to select and prove persons for the Lord before he would bestow gifts? Paul, in his last letter, when about to be delivered up, and his departure was at hand, told Timothy to commit what he had heard of him "to faithful [not gifted] men, . . . able to teach others." (2 Tim. 2: 2.)

In a trial for murder a great many incidents were proven to show the accused had committed the murder. The accused presented the man alive in court. The court decided it was not necessary to disprove all the incidents to clear him of the murder. The application can be made. On all the points raised I am correct, but I pass them for this reason: I have twice discussed this question with Brother Parker. All the scriptures presented by Brother Harden were presented by him. I answered them, but I never could get Brother Parker to see the plain proof made in the foregoing. Brother Harden seems to be afflicted with the same optic trouble. So I leave these alone, lest if too many incidents be presented, he should fail to see these main points, should be blinded to the fact that the man is in court alive, and since he is alive, it is unnecessary to disprove he was murdered with an ax. Prophecies and tongues and all gifts failed, but the uninspired elders have continued at all times in the churches until this day.

D. L.

A brother has asked us to give him an exegesis of 1 Cor. 16: 2. The Greek words in the passage are: kata mian sabbatoon ekastos umoon para eautoo On the first of the week each of you, by itself tithetoo, thesaurizoon o ti [or himself] place, putting into the treasury as euodootai, ina me otan elthoo tote he shall be prospered, that not when I come then logiai ginoontai. gatherings be.

Transposing it as the English idiom requires, it would read: "On the first of the week each of you place by itself [himself] what he has prospered, putting it into the treasury, that when I come there may be no gatherings." The only trouble in the sentence is over "para eautoo" and "thesaurizoon." "Para eautoo" may mean by himself or by itself, as the context demands. It seems to me as all the man had was his and in his possession, it cannot mean to place it by himself, but it must mean to divide it and place the Lord's part by itself—after it is separated, (thesaurizoon) putting it into the treasury, that there be no gatherings when I come.

MacKnight translates it: "On the first day of every week let each one of you lay somewhat by itself, according as he may have prospered, putting it into the treasury, that when I come there may be no gatherings." "Thesauron" (the noun) is used in the Old Testament Greek for public treasury. (Josh. 6: 24.) "Gave them to the treasury of the house of the Lord." (See Ez. 2: 69; Neh. 7: 70, 71.)

"Thesaurizoon" is used in the verb form eight times in the New Testament. "Lay not up for yourselves treasures upon earth." (Matt. 6: 19.) "Lay up for yourselves treasures in heaven." (Verse 20.) "He that layeth up treasure for himself." (Luke 12: 21.) "Treasurist up unto thyself wrath." (Rom. 2: 5.) Then it is used in this passage—1 Cor. 16: 2. "He that layeth up treasure for himself." (Luke 12: 21.) "Ye have heaped treasure together for the last days." (James 5: 3.) "Are kept in store." (2 Pet. 3: 7.) In every case it refers to treasuring

it up for the future. In the noun form it is used eighteen times, and every time it is translated "treasure," something stored up. The sentence without "thesaurizoon" directs to place it by itself or divide it. After it is separated he directs "thesaurizoon" placing it in the treasury. Take these words literally and they can mean nothing else than the separation is first to be made. This is done at home. Then that separated to the Lord is to be placed in the treasury. Into whose treasury is the Lord's part to be placed? It was in the man's treasury before it was separated. "That there be no gatherings when I come" and that it was to be done on the first day of the week, when they all came together to worship, ought to settle this question.

Sometimes persons say the church had no treasury. The typical institution of Judaism had a treasury. Jesus and his apostles had a treasury, and Judas carried the bag. They bought things needed for themselves, and gave to the poor out of this treasury. (John 12: 6; 13: 29.) Soon after Pentecost the Christians made their offerings, laid them at the feet of the apostles. It was too much for the apostles to keep and disburse these gifts, so they caused the brethren to select seven men to take charge of this work. They kept and distributed this fund, the treasury.

D. L.

A brother writes to know why there was no mention of the Tant-Oakley debate in the Gospel Advocate last week, while the Baptist and Reflector crowed so lustily over it. These debates with Oakley, Whitlock, Estes, and others have become so frequent of late that we could only announce them. Brother Srygley, Brother White, Brother Pullias, Brother Byrd, and others have frequently met them in discussion within the last few months. This discussion, as the others, was several times announced in the Gospel Advocate. None of the writers for the Gospel Advocate attended the discussion. Most of them were away from home. The debate was held at night, six miles from my home. I have not been out at night for several months. Brother Tant or any of these brethren mentioned can easily maintain the truth with these men. Indeed, in the discussions, these men really make no effort to maintain Bible truth, but to trap their opponents and create a laugh. Numbers attend, and a preacher of the gospel who will not be led off by them has an opportunity to teach the truth to those willing to learn it.

The first man attending this debate that spoke to me of it is a Baptist. He said Oakley was not meeting Tant's arguments. He noted the scriptures quoted by each, and, after attending through the debate, still says Tant "downed" Oakley. Some brethren who heard him did not approve of some of Tant's positions. He took the rebaptism position, which they think a partisan view, and that he suffered from it in debate. All whom I have heard speak of it condemn severely the personalities and coarseness brought into the discussion. So far as I have learned, Oakley led, but both indulged in it. This tends to bring discussions and the Christian religion itself into reproach.

As to the statements made in the Baptist and Reflector, I am sorry to say I long since learned that its statements concerning the disciples or their teachings could not be relied upon. I do not believe there is a political editor in the State that would so grossly misrepresent the positions of its opponents and refuse a correction as the editor of the Baptist and Reflector does. In this notice he says Tant took the position God is a material being, and that Tant claimed to be perfect. I have not a doubt they are both the opposite of the truth. I am sorry to have to say these things, but this is the effect of party spirit on the editor.

D. L.

Ready for Christ, ready for anything.—Selected.

The Work of an Evangelist.

After reading Brother McQuiddy's two articles of recent date, on "The Pastor System," and Brother John E. Dunn's "Talk Made to the Church at Murfreesboro, Tenn.," in the Gospel Advocate of May 17, 1900, I thought it might add a little to the interesting subject to copy an article from the Gospel Echo of April 15, 1900, on "The Work of an Evangelist."

"Paul tells Timothy to 'do the work of an evangelist.' Now, I would like to ask a very pertinent question: What is the work of an evangelist? If I have studied my Bible to any profit, about all an evangelist is to do, besides saving himself (and he does this in part by trying to save others), is to 'preach the gospel where Christ is not named' and to 'set in order the things which are wanting.' To be more explicit, he is to go, preach the gospel in destitute places, and either stay there long enough to set things in order, or, if he cannot stay long enough for this, to visit them occasionally to see how they do; and if his services are needed in some congregation which is not in order, he is to go (if he can be spared from where he is) and set things in order. I understand that his work is not done until he has accomplished this. How long should an evangelist stay in one place, or with one congregation? Long enough to set things in order. Then he should go to some other field. None of the apostles or early preachers, so far as we know, stayed in one place longer than three and one-half years, and my judgment is that if a preacher cannot get things in order in that length of time, he never can. But let us see how some of the modern evangelists will go about setting things in order. They will accept a call from some congregation which has had regular preaching for years and is still very much out of order, and they will find among the first things figureheads called 'elders,' who rarely ever teach, but leave all of this to the preacher, and they do not rule well the flock. About all the qualification they have is age. They will meet once a month to attend, as they say, to the Lord's business, and that business is nearly always something in regard to the preacher or raising money for current expenses, and this is principally to pay the 'pastor's' salary. Those elders are allowed to occupy the position they do and rarely ever so much as wait on the Lord's table, pray, or do anything else but sit and listen and look on and see the one-hundred-dollar-per-month 'pastor' do and direct matters. If there are other preachers present, they are always called on to officiate rather than the elders. The 'pastor' selects, announces, and generally leads the songs; does all the scripture reading and leading in prayer (and why not? he is paid to do this); and often waits on the table without even consulting the so-called elders, and he is sure to say his little speech at the hour of worship; and we go away from the 'house of God' and say we have worshiped scripturally. Where in the New Testament did any preacher ever preach to a congregation of the saved at the hour of worship on the first day of the week? Where? Some one will say Paul preached to the church at Troas, found in Acts 20. King James' translators say so, but the late revisers do not; they say Paul discoursed with them. There is a vast difference between preaching to and discoursing with. If there is any-

thing farther from scripture teaching

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than this, I think it would be hard to find. Now, this same evangelist will continue to preach and preach until he preaches the church to death (and it is good preaching, too) or runs himself out of a job, and then he hunts other pastures. 'Now, the way to do away with the name "pastor" is to do away with the thing.' (Srygley.) As to getting these elders to do their scriptural duty or to publicly withdraw from a disorderly member, it is rarely ever done; for members are allowed to go on in sins of various kinds from year to year until the church becomes a stench in the nostrils of honest, decent sectarians, who will point the finger of scorn at the church, and say: 'You folks claim to be governed by the Bible alone, and you have more disorderly walkers and works than anybody else.' How can we brethren make such a boast with such facts staring us in the face? The crying evil of the nineteenth century, in the church as well as out of it, is the inordinate love of money. We are running wild for it, and disregarding all rules of honor and honesty in the effort to get it. Solomon told his son that wisdom was the principal thing, and admonished him in all his getting to get understanding; but we have changed the proverb and made money the principal thing, and would have it read this way: 'In all thy getting get money.' O, it is fearful to think of what the love of money is doing for this nation! Unfortunately it has crept into the church. Brethren, 'let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the

race that is set before us, looking unto Jesus the author and perfecter of our faith.' H. W. SMITH.

Put to an Open Shame.

In the June number of the Ladies' Home Journal are pictures and comments on "The Passion Play"—that is, the death play, representing the crucifixion of our Lord. Among all that I have ever seen in print, of an improper kind, this to me is the most shocking. When we consider that this is to be given as a respectable play on the public stage and is written up by one of the leading popular magazines of America, having a circulation of some five hundred thousand, and largely patronized by Christian people, and supposed to be under Christian influence in its management, it appears all the more unaccountable. One is led to ask: What have the American people come to? Is there nothing sacred? Has life become so empty and destitute of that sense of spiritual things that man will venture into the most sacred precincts of the divine to get material for a theatrical performance?

In order to see the heinousness of the crime, think of your departed mother. You stood by her bed, saw the contortions of her face, and listened to her death groans. These things you hold sacred, and every one in common holds them sacred with you. But you pick up a paper some time afterwards with pictures and a lengthy description of a popular play to be acted upon the stage before a gazing public. The materials for the

play are taken from the death scenes of your sainted mother, or an elder brother, it may be. A man is selected resembling your brother as much as may be; he allows his hair to grow long like your brother wore his; then he goes through the mimicry of the death struggles you witnessed in the sacred bedchamber of death when your brother passed away. Who is there who would not be pained out of measure and horror-stricken beyond description at such an outrage on the sacredness of the dead?

Admitting Jesus to be only a man, a common regard for human feelings and respect for the sacred precincts of the dead ought to make men shrink from the very thought of such a thing. I consider the man who hangs in cruel mimicry of our Savior upon the cross more contemptible and mean than those who drove the nails in his feet and in his hands. If there ever was an instance where men have crucified the Son of God afresh and put him to an open shame, this seems to me to be one.

Such is the fruit of the stage. It educates men and women out of all things natural, real, or holy. They become mere mimickers, as destitute of the natural sentiments and true feelings of the heart as the background and trappings of the stage upon which they play, and they are willing to enter into the most sacred precincts of things, human or divine, if only thereby they can be successful in the performance. Then, do you tell me there is no harm in the theater?

J. M. M'CALEB.

The Nashville American says of the late session of Congress: "The session of Congress just closed lasted six months, and beyond appropriating \$709,727,476 for government expenses and passing a bill placing the country firmly on a gold standard basis, which also provides for refunding the public debt, accomplished little. Aside from the currency bill the most important legislation enacted by Congress was the formation of a complete territorial government for the Hawaiian Islands, the passage of a bill providing for a territorial government for Alaska, and the passage of the famous Puerto Rican tariff bill."

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Kansas Notes.

Brother B. F. Rhodes spent the third and fourth Lord's days in June in Ness County. His work for the summer will be principally in Oklahoma Territory. He goes to Hoyle, O. T., every second Lord's day. We expect the work at Hoyle to get along in good shape. They have had good work done by Brother R. W. Turner, of Hennessey, O. T., and now Brother Rhodes will continue the good work. He will need faithful collaborators while there. The preacher can do but little alone; the congregation must cooperate, or the work will not prosper.

Brother J. E. Cain attended the annual basket meeting at Bethel. He has labored for this congregation for a number of years.

Brother C. C. Houston will be at Peck on the first Lord's day in July. He will be with the brethren at Bitter Creek, O. T., soon. Brother Houston is a promising young man. His deportment is always becoming that of a preacher, which is a very necessary qualification. He will have the respect of true brethren in the Lord wherever he goes. He is studious and energetic, and is anxious to continue his school work in order to be better prepared for the preaching of the gospel. His desire is to do all the good possible.

Brother A. C. Crenshaw is doing some work for the brethren at Bitter Creek, O. T. He thinks the work there will move along nicely, if they are not preached to death. It may be true that some people hear too much preaching. They may become hardened, or they may become dependent upon the preacher, but not necessarily so. Much depends upon how the work is managed. The talent of a congregation needs to be developed, but the preacher should not hinder that, but assist in it.

I recently read of a preacher who assisted in starting seventeen young men to preaching in seventeen years. A preacher can do much of that kind of work. Each member of the church needs to be impressed with the fact of his individual responsibility and that he has something to do privately and publicly, if he has the ability in that direction. We must improve the talent; if it is only one, we must use it properly. D. T. BROADUS.

Belle Plaine, Kan.

A Good Meeting at Smithville, Canada.

It has been the custom of the disciples of Christ in the Niagara Peninsula, Ontario, for many, many years to have an annual meeting, beginning on Saturday before the first Sunday in June, of three or four days' duration, at some appointed place, to which all the congregations in the peninsula are invited, and many others from the surrounding country. The meeting this year was held at Smithville.

The object of these meetings is not to formulate plans and devise means to carry on the work of the Lord, but, as well as I can understand, it is to urge each other on to greater activity and usefulness in the service of our Master. No sentiment finds more prominence in these meetings than the one used by Paul to the Colossians (2: 10): "And ye are complete in him."

As a rule, they endeavor to secure some good talent in the way of speakers. Brother E. A. Elam, of Bellwood, Tenn., and Brother W. D. Campbell, of Toronto, Ont., were the chief speakers. Brother S. Keffer, of Fenwick, Ont., assisted by Brother George Barclay, of Toronto, Ont., presided at all

the meetings. At the first meeting, which commenced on June 2, 1900, at 2:30 P.M., a number of thrilling and instructive speeches, from five to ten minutes long, were made by the brethren from the various congregations. At 8 P.M. Brother Campbell delivered an excellent discourse on the characters of Abraham and Lot. He emphasized very forcibly that too many, like Lot, were pitching their tents toward "Sodom."

On Lord's day, at 11 A.M., Brother Elam spoke. His theme was "The Gospel." It was simply grand. He compared people who are crying and clamoring for "aids and helps" in the service of the Lord to men walking about with common tallow candles at noon of a blazing sunny day, trying to aid and help the sun to light the world. There was not a thoughtful person present that did not feel the force of the argument. At 3 P.M. Brother Campbell spoke on "Identity of the Church." One lady confessed her faith in Christ. At 8 P.M. Brother Elam spoke on, as he called it, "the biggest subject in the world: "The Commission." While many had heard this spoken on before, yet they felt that it was more forcibly presented than ever before.

On Monday, at 10 A.M., the meeting was similarly conducted to the one on Saturday afternoon, short talks being made by a number of brethren (similar to Monday evening meetings of the Nashville Bible School). At 3 P.M. Brother Elam spoke on "The Model Church and the Model Preacher." At 8 P.M. he spoke on "The Pleasures of Sin." Brother Campbell spoke on Tuesday, Wednesday, and Thursday evenings, while Brother Elam spoke at St. Catharines on the same evenings.

On Lord's day the Agricultural Hall, in which the meetings were held, was full to overflowing. Brethren from the following congregations were present: Meaford, Toronto, Hamilton,

Beamsville, Jordan, Tintern, Fenwick, St. Catharines, Attercliffe, and Selkirk, Ont.; and Pekin, N. Y. I am sure I voice the sentiment of all when I say that much good was done in the name of our Master. S. M. JONES.
Selkirk, Ont.

There has recently come to light an apron—probably the most exquisite example of needlework extant—that beset the fingers of the hapless Mary, Queen of Scots, during her long imprisonment, and served to divert her mind from her impending doom at the block. The fallen sovereign, all hope gone, centered her interest upon it during the latter part of her long confinement, and created the masterpiece of needlework. By strange chance the apron came into possession of an American, who has refused \$50,000 for it and has also declined \$5,000 for the privilege of unraveling a single stitch to learn its secret, which is a mystery to all the experts.

The official figures of the Agricultural Department give the value of the country's live stock as \$2,483,506,681 on January 1, 1893, which will be remembered as the year when the dark wave of depression first set in strongly over the country. For the next four years there seems to have been a constantly downward trend in the value of American live stock; for on January 1, 1897, the figures stood at \$1,655,414,612, or at a value of about 33 per cent less than in 1893. But the tide turned at that point and each succeeding January 1 registered a marked rise for the preceding twelve months, as shown by the following: January 1, 1898, \$1,888,654,925; January 1, 1899, \$1,997,010,407; January 1, 1900, \$2,042,650,713.

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—OF—
T. B. LARIMORE
EDITED BY
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Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also

convincing proof that the kidneys and bladder are out of order.

What to Do.
There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in 50c. and \$1. sizes.

You may have a sample bottle of this wonderful discovery and a book that tells more about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention reading this generous offer in this paper.

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A man who has been running a race with steam and electricity for years, finds himself suddenly stopped. It seems as if a cold hand clutched his heart. His brain whirls; he can hardly see. "What is it?" he asks himself as the attack passes. If his question meets a right answer, he'll be told that his seizure is a warning to pay more attention to his stomach, which is already deranged by irregular meals and rich foods.

Doctor Pierce's Golden Medical Discovery cures diseases of the stomach and organs of digestion and nutrition. It eliminates from the blood disease breeding poisons. It makes the blood rich and pure, and furnishes a foundation for sound, physical health.

"About ten years ago I began to have trouble with my stomach," writes Mr. Wm. Connolly, of 535 Walnut Street, Lorain, Ohio. "It got so bad that I had to lay off quite often—two and three days in a week. I have been treated by the best doctors in this city, but got no help. Some said I had cancer of the stomach, others sarrrh, others dyspepsia. Then I wrote to you for advice. You advised the use of your 'Golden Medical Discovery' and 'Pleasant Pellets.' These medicines I have taken as directed. I commenced to get better from the start, and have not lost a day this summer on account of my stomach. I feel tip-top, and better than I have for ten years."

Keep the bowels healthy by using Dr. Pierce's Pellets. They don't gripe.



General News.

Mr. Gladstone's statue is to be set up at Athens in the gardens of the Zappeion in recognition of his services to Greek independence.

Many cities are protesting against the census list of their population. Each one claims a larger number of people than the census taker gives it.

The reports of the receipts of customs from Cuba for the last four months show a great increase over those of a corresponding period a year ago.

The estimate of the population of the Indian Territory is placed at four hundred thousand, based on returns received at the headquarters of the Census Supervisor, William H. Danaugh.

Gen. Alejandro Rodriguez, Nationalist, was elected Mayor of Havana, polling 13,073 votes against 6,034 cast for Señor Estrada Mora, Independent. The total vote fell about 4,500 below the registration.

Mr. Wu Ting Fang, the Chinese Minister to Washington, was a visitor at the Republican Convention in Philadelphia. He wanted to see how the American people select their candidates for the presidency.

The Supreme Court of the United States has decided that Admiral Sampson was in command of the naval battle off Santiago, and awards to him the share of prize money belonging to the commander of the fleet.

The number of foreigners in China is supposed to be about twelve thousand. Of these about sixteen hundred are Americans. It is thought that there could not have been more than six hundred foreigners in Peking.

The latest news from China at this writing is a dispatch from Admiral Kempf, dated Chifu, June 21, 1900, saying that Tien-tsin was being bombarded and that part of the American consulate, as well as other property of foreigners, was destroyed.

General Macabulos, the most influential and last insurgent leader in Tarlac and Pangasinan, with eight officers, one hundred and twenty-four men, and one hundred and twenty-four rifles, surrendered to Col. E. H. Liscum, of the Ninth Infantry.

The Texas State Democratic Convention adopted an antiexpansion platform, after a prolonged contest. The vote when taken resulted in seven hundred and seven votes for the majority platform report as against one hundred and six for the minority.

President McKinley has accepted an invitation to attend the reunion and banquet of the "Iron Brigade of the Army of the Potomac," to be held in Chicago on August 27, 1900. Gen. Edward S. Bragg, the last living commander of the brigade, will be present.

The Court of Appeals of Kentucky, by decision, enjoined the State Board of Health from interfering with physicians of the osteopathy school in their practice. The court ruled that the practice of osteopathy is not a violation of the statute in regard to the practice of medicine.

There is great excitement at Cleburne, forty miles south of Fort Worth, Tex., over the discovery of a rich vein of gold quartz, found while digging a well on the place of Joseph Stockett, in the incorporated limits of the town. People are flocking to the town, and lands are selling at a heavy advance.

Milwaukee has prohibited the use of cannon firecrackers on July 4. Every city should take prompt action in this direction. The number of accidents on Independence Day is large. Boys go through life maimed because of fireworks, and innocent people are often severely injured. The cannon cracker is a dangerous explosive.

Many varieties of the cactus plant are put to commercial uses in Mexico. The spines of the hedgehog cactus are sold as toothpicks, a single plant sometimes producing as many as fifty thousand. The cochineal insect, from which coloring matter is obtained, is found on cactus plants. The organ cactus is used in the erection of fences, its sharp spines making it an effectual barrier; it resembles barbed wire.

The Division of Customs and Insular Affairs of the War Department has made public its monthly bulletin, treating of the trade of Puerto Rico for the period of eight months, ending on February 28, 1900. During the period named merchandise to the amount of \$6,793,575 was imported into the island. The total exportation of merchandise amounted to \$3,198,396, products of agriculture predominating.

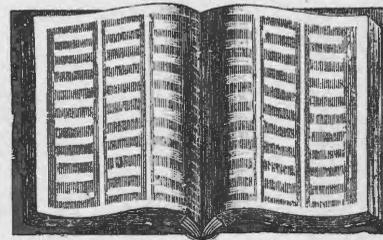
The early peach crop about Chattanooga, Tenn., is almost ruined by continued rain, not a day having passed since May 31, 1900, that there has not been more or less precipitation. There was the greatest abundance of fruit on the trees, but it is rotting before ripening and falling off. Grapes are also seriously threatened. The latter crop is second in importance only to strawberries in that section.

General Roberts sent a communication to General Botha, suggesting disarmament of the Boers. General Botha asked for six days' armistice to consider. General Roberts granted five days, but at the end of the time Botha declined, and hostilities were renewed. The Boer commands are retiring on Middelburg, burning the veldt, destroying bridges, carrying off all provisions, driving off the stock, and leaving the country bare.

Gen. Joe Wheeler has received his commission as brigadier general in the army of the United States from President McKinley. By direction of the President, General Wheeler was assigned to the command of the Department of the Lakes, with headquarters at Chicago. He relieves Brig. Gen. James F. Wade, who has held that command temporarily in conjunction with his regular command, the Department of the Dakotas.

Abbe Mareux, the astronomer, has discovered and sketched through the big telescope in the optic palace of the Paris Exposition a remarkable spot on the sun forming a part of an extensive group and having a diameter of nearly forty kilometers. This spot, he says, will remain for seven days and become visible to the naked eye. He predicts the appearance of other spots in July, August, and September, inferring that the heat during those months will be very great.

The Mexican Government, following the example set by Texas, has quarantined against San Francisco, and until notice to the contrary is given all persons who have been in San Francisco within a period of fifteen days will not be allowed to pass the border until they have remained in quarantine for a sufficient length of time to make up the fifteen days. The Mexican quarantine relates to passengers only, no action having been taken



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In regard to freight. The border authorities have the matter in hand.

The largest wheat crop in the history of the State is now being harvested in Kansas. Secretary Coburn, of the State Board of Agriculture, says: "The crop this year will be the heaviest ever known. In 1892 Kansas had 3,800,000 acres of wheat and raised 70,000,000 bushels, an average of eighteen bushels to the acre. This year the winter wheat acreage is 4,685,819, as estimated by the growers, and the average yield will be larger than that of 1892. If the yield per acre is only the same as in 1892, the aggregate yield will be 86,000,000 bushels."

Peking, the capital of the Chinese Empire, is situated about one hundred miles northwest of the mouth of the Pei Ho River, which empties into the Gulf of Pechili at the northwest portion of the Yellow Sea. At the mouth of the Pei Ho River is the port of Taku. The Pei Ho is not a large river and is navigable for vessels of moderate size for twenty-seven miles, up to Tien-tsin, which is a treaty port and the port of Peking. It is about eighty miles, by land, from this port to the capital. There is a railroad from Peking to Tien-tsin, and thence twenty-seven miles to Taku, the mouth of the river and the ocean port for large vessels.

Pension Commissioner Evans says there are nine hundred and twenty-five thousand men still alive whose names were borne on the muster rolls of the Union armies. With respect to the male survivors of the war, of whom he is in receipt of information, Commissioner Evans gives the number at 742,467 Union soldiers and sailors who were on the pension list a year ago. Of this array 24,787, or about 3 1-3 per cent, died during the twelvemonth that has ended. This would make the total count of deaths among all the veterans somewhat in excess of thirty thousand, an entire army in itself. The veterans are rapidly passing away to the last review.

The Philippines, Guam, and Tutuila are to be known in the Post Office Department as "Our Island Possessions," and an order extends the postal rates of the United States to them. Between Cuba and the United States, however, international rates of postage will be charged, the same as with other countries in the Postal Union. Government employees, members of the

army, navy, and civil service of the United States residing in Cuba are, however, entitled to receive mail at the same rate of postage as if in the United States. Our postal laws are extended to Hawaii and Puerto Rico, and for postal purposes these islands will be included in the designation "United States," the same as Alaska and the Territories.

The Republican National Convention in Philadelphia nominated, by a unanimous vote, William McKinley for President and Theodore Roosevelt for Vice President. Governor Roosevelt had earnestly protested that he did not desire the nomination. He was not Senator Hanna's choice, but the voice of the convention was so strong for him that he yielded, and all other candidates were withdrawn, and he, by a unanimous vote, was accorded the nomination. Senator Hanna was chosen as chairman of the Republican National Committee. The Brownlow Convention in Tennessee was recognized as the regular one, and the delegates appointed by it were admitted to seats in the general convention.

A meeting was held in Manila by two hundred of the leading men of the revolutionists to consider honorable methods of securing peace. Thirty political prisoners were released from jail in order to attend. Señor Paterno presided, and Señor Ruencamino (the originator of the movement), Señor Flores, Gen. Pio Del Pilar, General Garcia, General Macabulos, and prominent revolutionists were present. The following conditions were formulated as compatible with an honorable peace: (1) Amnesty; (2) the return by the Americans to the Filipinos of confiscated property; (3) employment for the revolutionary generals in the navy and militia when established; (4) the application of the Filipino revenues to succor needy Filipino soldiers; (5) a guarantee to the Filipinos of the exercise of personal rights accorded to Americans by their examination; (6) establishment of civil government at Manila and in the provinces; and (7) expulsion of the friars.

If You Have Smoked Too Much, Take Horsford's Acid Phosphate.

Dr. W. H. Fisher, Le Sueur, Minn., says: "It is a grand remedy in excessive use of tobacco." Relieves the depression caused thereby, and induces refreshing sleep.

Obituaries.

[Obituaries are limited to 250 words and signature. Poetry cannot be printed. Obituaries exceeding 250 words will be reduced to the limit, unless accompanied by one cent per word for the excess.—Editors.]

COOK.

Sister Nancy C. Cook, wife of W. H. Cook, was born on October 30, 1873, and died on May 6, 1900, with that dreaded disease—consumption. She became religiously impressed at the age of fifteen years, and joined the Missionary Baptist Church, and lived a consistent life in that body for six years, when she became a member of the church of Christ and remained faithful to the end of her life. She leaves her husband, four small children, and many relatives and friends to mourn their loss; but we do not mourn as those that have no hope, for Sister Cook left many evidences of her Christianity, her godly walk and conversation showing that she was thoroughly consecrated to the Master's cause. I thank God for such bright Christian lives as she lived in our midst. J. B. MATTHEWS.
Hammons ville, Ark.

BLACKMAN.

"Angeline Jane Osborn Blackman was born on February 1, 1825; died at 1:20 A.M. on June 4, 1900; aged seventy-five years, four months, and three days. In early life she united with the Cumberland Presbyterian Church; but, hearing the gospel at Beech Grove, Tenn., she became convinced of the truth as taught in the Bible, and entered the church of Christ, of which she remained a member until her death. Having no children, her heart's love was given to those of her brothers and sisters, and she was ever a kind friend and benefactor to all of them, and they have ever regarded her with affection. Her care of orphan children has been unusual. When comparatively young, a sister died and left two boys, of whom she took charge, and filled a mother's place, as best she could, until they were grown. She again took two nieces and a nephew and cared for them for some time." The above is the reading of a note handed me. These traits of character are certainly worthy of imitation. After a long siege of suffering, she has gone to her reward. W. ANDERSON.
Jameson, Tenn.

SMITH.

Sister Anna Smith, wife of Brother C. V. Smith, of Lynnville, Tenn., departed this life on June 1, 1900. Truly can it be said that a noble Christian woman has gone from this earth home to brighter climes. It was my pleasure to know her for at least fifteen years, and during all this time she was the same faithful, loyal, and devoted servant of God. I have never known one stronger in the faith or more loyal to the church. She contended earnestly for the faith, and yet with it all was gentle and kind toward those who differed with her. Her home life was beautiful in the highest degree. Never was a mother more solicitous regarding the moral and spiritual welfare of her children. Her greatest desire was to live to rear her little ones for the kingdom. But—alas!—that mysterious thing we call "death" has laid her low. She leaves a devoted husband, an affectionate niece, and six children to mourn their loss. In Sister Smith's

death a great loss is sustained by the family, church, and community. O how we all miss her! Farewell, dear sister; it will not be long before we, too, will leave this world.

F. W. SMITH.

WEBB.

Ida A. Webb, wife of W. O. Webb, was born in Union County, Ark., on March 28, 1871, and died at her home, near Wesson, Ark., on March 29, 1900, making her stay on earth twenty-nine years and one day. The deceased was the daughter of William Hogg. Her husband mourns the loss of an obedient and loving companion; her children, a kind and affectionate mother, one whose presence diffused a glow of love around the family circle and rendered her home pleasant and happy; and each member of her family could say: "I am always glad to meet her and have her company." She was a very industrious woman, ever ready to aid in promoting the interest and happiness of her family. To do good to those around her seemed to be a prominent characteristic of her nature. Therefore, she was always cheerful and happy in the discharge of her duty. She united herself with the Christian Church at Antioch, Ark., in 1889, and lived a consistent member up to the time of her death. As a neighbor I can say that she was a flower in our neighborhood, having acquired, by dint of hard study, a good, practical education. I will say, in conclusion, let us all try to follow the good example she has set before us. May God bless the bereaved family, and give them all things needful for time and eternity. L. C. TRULL.
Wesson, Ark.

DERRYBERRY.

An old veteran of the cross passed away when Brother J. T. Derryberry died on March 4, 1900. He was born on February 27, 1820; was married to Phebe C. Speer, daughter of Joshua K. Speer, on February 10, 1842; and became a Christian in 1845. He was a member of the New Lasea congregation in Maury County, Tenn., from its beginning. He was conscientious and true to his convictions. He was one of Israel's sweet singers, and we all know the talent of his family in that direction. The singing in his congregation has always been good. He was interested in the great cause of his Master and the progress of his home congregation. We have great respect and admiration for such old soldiers in the army of the Lord. He and his good wife lived together over fifty-eight years, and in the same house for fifty-six years. They were the parents of fourteen children, ten sons and four daughters, all of whom are now living, except a son who died a prisoner of war at Chicago. He now sleeps in the old orchard which he planted and cultivated with his own hands. He lived fourscore years, fifty of which were spent in God's service,

and was then gathered like a ripe sheaf into the eternal harvest. He certainly rests from his labors, while he lives embalmed in the memory of his neighbors, the love and esteem of the church, and the tender affection of his family. His loved ones sorrow not as those who have no hope, for the consolation of the gospel is theirs. May God bless and sustain his aged companion in her loneliness, while she patiently awaits her summons to go hence. E. A. ELAM.

MERIDETH.

Mrs. Frances A. E. Merideth died very suddenly at her home, near this place. The deceased was born in Franklin County, Tenn., on December 25, 1832. In 1850 she came with her father and mother, William and Mary A. Breeden, to Texas, and in 1851 she was married to William Strumler, and to them were born five children: Mrs. John Wrae, of Winchester, Tex.; Mrs. John Robinson, near Giddings; and Walker, Ben., and William Strumler. Several years after the death of her husband she was married to Mr. Charles Merideth, and to them was born a daughter, now Mrs. William Simpson. It is so hard to see a kind and loving mother taken away so suddenly, but the angel of death came and, almost without warning, carried her away. Yes, she has gone to dwell with the blessed of the Savior. She was a member of the Christian Church, earnest and faithful always, and a noble character. She had many devoted relatives and friends, in whose hearts her death leaves a void that naught on earth can ever fill. Company, either kindred or friends, never kept her from religious duties. She was always anxious to meet with her class at church and Sunday school, the members of which, though mere children, are all members of the Christian Church. Mr. Baker, the kind superintendent, with the little band of children, and many friends and relatives, paid the last tribute of love to one who was so devoted to them. Bright is the sunlight over her resting place, deep is the sorrow in our hearts, and sad are the tears that fall for her. May God be with her children and keep them in the shelter of his love till they meet her again. L. A. P.
Nechantz, Tex.

Southwest Texas.

On account of continued rains my trip to East Texas has occupied already twice the time I had planned to be away. The people generally where I have visited were demoralized in consequence of the unprecedented rains, and the conditions were against any protracted efforts. However, I preached from one to three times each Lord's day at points where I have labored formerly in the interest of the Master's kingdom. I took up no collections to aid in our Southwest Texas work. At most places I simply made a modest statement concerning our efforts in that field, and left the brethren to act as they were disposed. Contributions have about covered expenses en route. For this and the hospitality shown I am grateful indeed.

Brother C. W. Sewell writes me that his brother, L. R. Sewell, of Nashville, Tenn., is assisting him in the meetings which began at Beeville on June 8. Let the good work go on. Berclair, Tex. G. W. BONHAM.

Send us your orders for nicely engraved cards, invitations, etc.

A MESSAGE OF HOPE TO SUFFERERS FROM CANCER.

The Disease is Curable.

"Editor of the Gospel Advocate: I had a cancer or an ulcer—the most eminent physicians pronounced it a cancer. My father, a fine physician, did not relieve my sufferings. I had two brothers, both very fine physicians; neither could relieve me. After untold sufferings, with no relief, using eight or nine doctors, some kind friend sent me a bottle of B. B. B. After taking the first bottle I felt entirely easy, and it has been the only remedy that has given me permanent relief, so many times I have been exhausted and collapsed from weakening. I have got a great many people to take B. B. B. A lady living near me had an eating cancer, and the bones in her nose or upper part of her mouth were eaten entirely out. She could eat nothing but strained soup. She was entirely cured by using B. B. B., when she was given up to die by three doctors. B. B. B. (Botanic Blood Balm) healed my whole body, gave me energy, cured my low spirits, and, I think, saved me to rear my children; or, at least, B. B. B. was the only earthly remedy, with God's help. B. B. B. is the best blood purifier in the whole world.

(Mrs.) M. L. ADAMS.

"Fredonia, Ala."

Deep-seated cases of blood and skin diseases, like ulcers, cancer, eating sores, painful swellings, and blood poison, are quickly cured by B. B. B., made especially for all obstinate blood and skin troubles. B. B. B. drains the poison and humors out of the blood and entire system, healing every sore and making the blood pure and rich. Give it a trial. It cures when all else fails. Thoroughly tested for thirty years. Sold at drug stores at \$1 per large bottle, including complete directions for home treatment. Be sure the bottle reads "Botanic Blood Balm." So sufferers may test it, a trial bottle is given away absolutely free. Write for it. Address BLOOD BALM COMPANY, 15 Mitchell street, Atlanta, Ga. Write to-day. Describe your trouble and free medical advice will be given. Do not despair of a cure, as we have three thousand voluntary testimonials of cures by using B. B. B.

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Call on Greenfield & Talbot Furniture Co., 209 N. College street, and examine the beds, as they handle our beds.

Length of Creative Days.

A better knowledge of the world does not change the Bible, but it sometimes changes our mistaken views concerning it. When Columbus said the earth was round, for example, he came near being tried for heresy, for denying the Bible. People thought the Bible taught that the earth was flat, but it did not; they were mistaken about it. The most devoted Bible student now believes the earth is round, and the Bible itself really teaches this.

Now, there is no more necessity for believing that the six days of creation were periods of twenty-four hours than to believe that the Bible teaches the earth is flat. I do not believe the Bible teaches the earth is flat, nor do I believe it teaches that the six days of creation were periods of twenty-four hours each. A careful study of Heb. 4, together with the account of creation in Genesis, will clearly show. I believe, that the reverse is true. God rested on the seventh day, not because he was tired, as I understand; but from the necessity of the case. He rested in the sense of ceasing from labor because his work of creation was finished. When one finishes a work, a ceasing to labor, or rest, necessarily follows, since there is nothing else to do. When Christ finished his work of redemption he necessarily ceased from it and entered into his rest; so when God finished his work of creation it was a completed work and the rest of the seventh day necessarily followed. In connection with this thought it will be noted, too, that the seventh day has no morning nor evening, and there is no account of God having ever resumed his work of creation. It must be borne in mind that it was in reference to this work of creation alone that God is said to have rested. The rest of the seventh day, then, is a rest forever, being a rest from a completed work. Science also declares this seventh-day rest to still

be continuing, as no orders of beings apart from those mentioned in Moses' account of creation have ever been found in her domain. If the seventh period is called a day, "the seventh day," and is at least six thousand years long already, why conclude that the other six are only twenty-four hours long?

In Gen. 2: 4 all the six days are included in one, and the time represented by "day" (the same word, "yorn"), then, means at least one hundred and forty-four hours; nor is this a prophetic meaning. If the word "day," right in the very account of creation, is made to span the entire period of creation, why say that these six periods must mean just twenty-four hours? When Jesus said, "Abraham rejoiced to see my day," did he mean a day of twenty-four hours, or was it a long period of time, covering that period of redemption and grace in which we now live? It is not a question of "higher criticism," my dearly beloved Brother Paul, of California, but a correct exegesis of just what the Bible teaches; and if this correct understanding of the Bible uproots the theory of a perpetual, unbroken, unchangeable, twenty-four-hour seventh day from creation down and disarms the objection that the Bible makes unscientific statements, we should not feel grieved, but rejoice. Nor should we feel that the Father must be put to needless acts in creation in order to manifest his power.

J. M. M'CALEB.

Acknowledgment.

I want to acknowledge through the Gospel Advocate the receipt of money for repairs on the church house at this place. The following amounts were received: Brother and Sister Pyrant, Aultman, Ariz. (five dollars each), \$10; Sister Marietta Waters, Horse Cave, Ky., \$1; Brother M. Sanders, Phoenix, Ariz., \$5; Brother Flavil Hall, for church of Christ at Lockett, Ga., \$3.14. Total, \$19.14.

I am very thankful to them for their contributions. I hope others will assist me in this work. Brethren, you must remember that Arizona is not full of preachers like the Eastern States, but that you could count them all on one hand and then have a finger or two left; but sinners are numerous, and there are but few here to help the preachers. We need more preachers, and if we had them, we would soon be self-supporting. We are getting along very well here for a new field. We have had five additions in the last six months. Brother J. M. Austin, who has been here for a few months for his health, has gone back East. He helped me very much in the work while here.

I must say before closing that I have been a reader of the Gospel Advocate ever since it has been published, and have always thought it one of the best papers published by the brethren; I now think it better than ever before. I hope its present editors may live long and continue in the good work.

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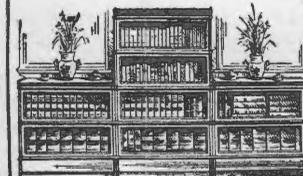
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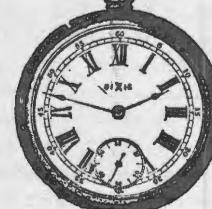
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Brother Baumann writes as follows: "This is the Lord's day, and God only knows how I long to be with some one to commemorate the death and resurrection of my Savior. More than ever before I realize what it means to become 'all things to all men' and at the same time be loyal to the church of God. My first teaching was by example. To drink, and having to ask for, water, when they would think more of you if you would drink beer or wine is not as easy as one might imagine. But Jesus gives us the sword of the Spirit: 'Take heed, . . . lest at any time your hearts be overcharged with surfeiting, and drunkenness.' (Luke 21: 34.) This morning, about an hour ago, came opportunity to use the sword. Yesterday my half-brother would have me go with him to what they call the 'mission'—a kind of revival. I believe this is the first one I have heard of around here since 1868. I heard three priests (Roman Catholic) preach. The first one, on 'Stealing and Defrauding,' preached the word, excepting that he made a distinction between sins. The second, on 'Bridling the Tongue,' preached truth, but error when he came to 'false swearing.' He condemned it, but left off 'swear not at all.' The third priest had this theme: 'Jesus, . . . having loved his own, . . . he loved them unto the end.' The perversion I cannot describe, yet I must become 'all things to all men, that I might . . . save some.' I complied with their wishes, and went and did, so far as I know, all I could consistently with God's truth. But doing nothing without a 'thus saith the Lord' is what provokes them to battle here. This morning my brother and his wife took me to task. First, they showed me mother's grave, and there, after talking of the beloved dead, asked me why I did not make the 'sign of the cross' and use 'holy water,' as mother taught. My answer was, in substance, that God or Jesus never said do it. Next, they asked: 'Do you pray for the dead?' I answered: 'No; God nowhere authorizes such.' Then: 'Do you pray the "prayer?"' (Matt. 6: 9-13.) I answered: 'Yes; but never the "Hail Mary" after it.' I told them that I believed Mary was the best woman, perhaps, that ever lived, but prayer to her was not authorized. Next, they brought up the confessing of sins. I said to them: 'I confess my sins every day, and turn away from all evil, and pray for forgiveness.' Lastly, they spoke of the communion. A great many were going to what they called 'communion' on Saturday. I made my defense on this wise: (1) To show they communed on the wrong day I gave Acts 20: 7; (2) that 'they all [the Roman Catholics do not give the

wine to the 'lay member'] drank of it' I gave Mark 14: 23; (3) about transubstantiation I told them that Jesus said what he meant and meant what he said, and that I believed every word of holy writ. I said that I would be willing for any of their priests or bishops to meet me, also to take their own translations of the Scriptures. I am weak, but I can do all things through him that strengthens me. I need the prayers of all the saints. I write this in tears and in love to God and my countrymen."

Full well do I understand the enormity of the task Brother Baumann has undertaken; and this very letter shows that he is beset and pressed on every side. But, brethren, let us see the outcome. A man of faith has gone forth with the Bible alone, and as surely as God's word stands, the principalities and powers that oppose it shall come to naught.

Like Paul, with much sorrow and under a heavy burden our dear brother has written this. Lutheran, Catholic, and infidel—every hand in that erring land is raised against him. Now he knows what it is to endure afflictions and to enter through much tribulation into the kingdom of God; and this will also be his salvation. His letter bears evidence that he is fleeing ever nearer to God, for there he has no friendly heart nor help in which he may trust. Let us pray for him that God, who is able to comfort, may strengthen and help him in his glorious work.

ROBERT H. BOLL.

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In the recent automobile show at Agricultural Hall, London, there were more than one hundred exhibitors and a great variety of styles. The interesting facts about the show were the appearance of only three electric vehicles and three steam-driven ones. The steam machines were of American make, and concerning them a report in the London Graphic says: "If appearances were everything, the light steam car might be regarded as the motor vehicle of the future, for this American product glides about the arena with almost swanlike grace, and as silently as an electric launch. Its performances are very captivating." Then follows this remarkable statement: "It must be pointed out, however, that to produce the steam three times as much petrol is required as would alone drive the vehicle, and that from twenty-five to thirty miles is the limit of its journey without refilling of the boiler." All the machines excepting the six mentioned were driven by gasoline motors.

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Prof. J. F. Draughon, who is well known in the business college work, will on May 1 open a well-equipped business college in Montgomery, Ala. Professor Draughon already has flourishing business colleges established at Nashville, St. Louis, Savannah, Little Rock, Fort Worth, Galveston, and Shreveport. See his ad. elsewhere in this issue, and write for a catalogue at either place.

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"Let Your Light Shine."

"Ye are the light of the world." Christ is speaking to his disciples. If we are his disciples, he speaks to us. We are the lights by which the world views the religion of our Master.

"A city that is set on a hill cannot be hid." A life of godliness and righteousness cannot be hid. It may be lived in all lowliness, those who are jealous of it may make every effort to keep others from seeing its beauty, but it will be seen. Can you call to memory one life of true devotion to God that is not seen by all those who are associated with it? The man who lives it is not self-righteous; he is humble; he makes no boasts of holiness; he realizes that he is simply a weak man. But the pure beauty of his life is seen by his associates. It has an influence upon their lives; this influence will live on with the generations of the future.

David says: "The faith of the just is as the shining light, that shineth more and more unto the perfect day." The light of dawn grows brighter and brighter until the perfect brilliancy of the full day is reached. So the life of the just—the man who closely follows the Lord Jesus Christ—grows more beautiful day by day till at last it puts off all that is corruptible and puts on incorruption, leaves behind all that is mortal and is clothed upon with immortality. That life then forever brightens heaven itself with a soul redeemed by the blood of Jesus. Can such a life fail to shed forth upon its pathway a light that will show forth the true beauty of the Master and his religion?

But the city that is built in the valley may be hidden. So may all the light of the Christian life that is lived in sinful worldliness be hidden. Our lives may descend from the heights of righteousness and holiness and remain in the lowlands of worldliness till every particle of the light within us be destroyed. We may fail to show forth the true beauty of the Master's religion by failing to devotedly live it in our lives; we may fail to draw all men unto him by failing to closely follow him.

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." When men light candles they light them for the purpose of making light where darkness is. This is accomplished if the lighted candles are put upon the candlestick. All darkness is driven out. The same place is filled with light by which we can clearly see. But if the lighted candle is taken from the candlestick and placed beneath a measure, the very opposite of the desired effect is the result. Though the power to make light remains with the candle, it is hidden beneath the measure.

The lighted candle, then, instead of filling the room with light by which we may see, becomes a stumbling-

block over which we fall. The light remains with the candle, but we stumble and fall over the measure by which it is hidden. So Christ gives to us (his disciples) the power to show forth the true beauty of his religion and to cause men to glorify our Father which is in heaven. This is accomplished if our lives are kept pure and holy and we closely follow the Master; but if our lives are covered over with worldly wickedness, the very opposite of the desired effect is the result. We then become stumbling-blocks over which men fall. The light remains with us, but men stumble and fall over the wickedness by which it is hidden. Ah, how many the bushels by which our lights are hidden! How sad the fact that our influence for good is so often completely destroyed by the sinfulness of our lives! We should be careful that every measure of sin is kept from over our lives, that they may shine brightly, showing men the way that leads to a better world.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The Master gives us no choice in this matter. We have no right to keep our lights covered with bushels; we must not keep our lives covered with wickedness; we must keep them pure and clean. Our lights must be kept burning. The Master commands, we must obey. Sin, wickedness, must be so kept from our lives and the religion of the Master must be so kept in them that men may see our good works. Showing to them the beautiful purity of our lives, we show not what we are ourselves, but what Christ is in us. Thus we cause others to glorify our Father which is in heaven.

O that we—children of God—would thus keep ourselves unspotted from the world and live the pure religion of our Master! What a power unto the salvation of the world we would be!

J. P. SEWELL.

Bonham, Tex.

For India.

Since my last report I have received the following amounts for the sufferers of India: Brother R. R. O., Brentwood, Tenn., \$5; "A Brother," Hickory Flat, Miss., \$3; "A Sister," Nashville, Tenn., \$5; J. B., \$1; Bethel church of Christ, Southport, Tenn., \$15; Mrs. J. H. G., Slaughter, Tenn., \$2; St. Bethlehem church of Christ, \$5; "A Brother," Nashville, Tenn., \$2; A. T. M., New Columbia, Ill., \$1; "A Sister" (sent the silver dollar in a registered letter), \$1. Total amount from last report up to June 9, 1900, \$40. This amount, less forty cents for purchase of money order, was forwarded on the 9th inst. to M. D. Adams, Bilaspur, C. P., India. J. M. M'CALEB.

It is said the United States Navy is to build warships aggregating over one hundred million dollars in cost as soon as builders are prepared to undertake this great programme, which calls for eleven armored ships, practically doubling the present American sea power in this class, and for three highly improved Olympia type of cruisers. The five battle ships, for whose hulls and machinery Congress has appropriated eighteen million dollars, are ready for the builders to bid upon. Plans for the six great armored cruisers, more powerful than any ship at present in service and to cost for hulls and machinery alone over twenty-five million dollars, are well advanced and should be finally approved next month.

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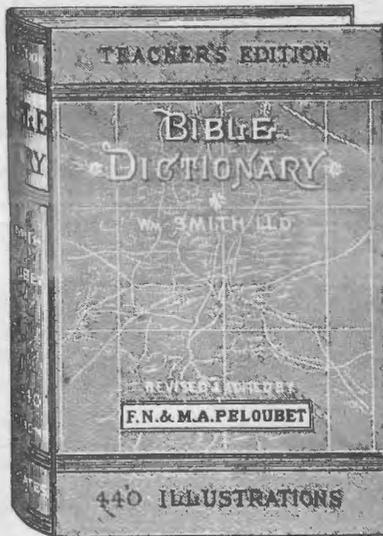


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The seclusion of a home gives to a man a certain freedom and attendant privileges which no other place in the world affords, and it is right that it should; but it is not right that this freedom and those privileges should be abused to the disadvantage of the wife. Too many men seem to have the idea that they can drop into constant disconsolate and churlish moods at home with their wives, which in any other place and by any other person would not be tolerated. It is when a man is within the walls of his home that he is himself. Then it is that he should be at his best. When a man gives the best that is within him to those closest to him, his home will be the ideal place that he wishes it to be. No man has a right to expect from his wife what he on his part does not give her. If he wants her sympathy, he must give her his consideration. If a man lacks the element of consideration, he should cultivate it, and cultivate it not for the benefit of his friends, but for those in and of his home. Consideration should begin at home; not in the homes of friends, as it often does—and ends there, too. The atmosphere which a man creates in his home by example becomes the rule by which his children live. The husband and father strikes the keynote for right or wrong living.—Ladies' Home Journal.

The shape note edition of "Gospel Praise" is now out and ready for delivery. All orders that we have received for the board binding, shape note edition, have been filled. This book has been very highly commended by all who have examined it. We believe it to be the best hymn and tune book on the market to-day, and only ask for it a careful and impartial examination. It contains three hundred and twenty-two songs, which are arranged by subjects. If you are contemplating the purchase of new song books, you will make a mistake if you do not examine this book. Brother M. H. Northcross writes: "After a careful examination of 'Gospel Praise,' I wish to state to the readers of the Gospel Advocate that I think it is the best arranged work and finest music extant; in fact, it is an 'all-purpose book,' 'worth its weight in gold.' All congregations should bountifully supply themselves with this elegant production."

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EDITORS.

D. LIPSCOMB. E. G. SEWELL. F. D. SRYGLEY.
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Should YOU receive the Gospel Advocate marked with a red ~~mark~~ at this place, YOU are to understand that we are sending it to YOU with the view of securing YOU as a regular subscriber. We are indebted to a mutual friend for YOUR address. We desire that YOU carefully consider the merits of the paper. We want YOU on our list. We are endeavoring to make this the best year in the history of the Gospel Advocate, and we desire YOUR coöperation. The numbers sent YOU marked as indicated are free.

The following question is from one whose name is withheld:

"If a person makes a good confession, is he in possession of eternal life? If not, tell us at what time that person will possess eternal life."

"And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." (Mark 10: 29, 30.) The idea of Jesus seems to be that "that person will possess eternal life" "in the world to come."

"Was Lazarus, the beggar, immersed? It is known that he went to heaven."

I do not know whether Lazarus was immersed or not. It is known that many people have gone to heaven who were not immersed and who did not need to be, because they died before any one was ever commanded to be baptized, but it is not known that any man who loves God and has a proper regard for divine authority has ever tried to keep people from obeying any plain command of God by arguing that people have been saved without obeying such command.

"I am a man who just wants to be a Christian, and nothing more. Is water baptism a commandment of God or an ordinance of God? What law was it instituted under, the law of Moses or the law of Christ?"

It is both a commandment and an ordinance of God. It is a commandment of God because God, speaking by the Holy Spirit through inspired men, commanded people to be baptized: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the

gift of the Holy Ghost." (Acts 2: 38.) "And he commanded them to be baptized in the name of the Lord." (Acts 10: 48.) It is an ordinance of God because God ordained it. There is no baptism such as John preached and Jesus practiced in the law of Moses in the Old Testament. Baptism is peculiarly a New Testament institution. We have no account of any one being baptized till John preached in the wilderness and baptized the Lord Jesus Christ.



The following questions come from Waterloo, Ala.:

"Brother Srygley: Is it right for members of the church of Christ to commune with other churches? Is there anything wrong in our holding Sunday school when we meet on the first day of the week to break bread?"

R. HIGGINS."

The church of Christ is the body of Christ. "Head over all things to the church, which is his body." (Eph. 1: 22, 23.) "Even as Christ is the head of the church: and he is the Savior of the body." (Eph. 5: 23.) "And he is the head of the body, the church." (Col. 1: 18.) "For his body's sake, which is the church." (Col. 1: 24.) There is but one such body, hence but one church. This is all the church of Christ there is, and every Christian is a member of it because he is a Christian. No one can be a Christian and not be a member of the church of Christ any more than he can be a Christian and not be a member of the body of Christ, because the church is the body of Christ. There are no "other churches" in the New Testament any more than there are other Christs or other bodies of Christ. "There is one body, and one Spirit, even as ye are called in one hope of your calling." (Eph. 4: 4.) "But now are they many members, yet but one body." (1 Cor. 12: 20.) "Now ye are the body of Christ, and members in particular." (1 Cor. 12: 27.) "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many." (1 Cor. 12: 12-14.) "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." (Rom. 12: 4, 5.) The plain meaning of these and other passages of the same import is that there is only one church, which is the body of Christ, and every Christian is a member of it. No Christian has any scriptural right to be a member of any other church, because no other church has any scriptural right to exist. God's church is God's people; simply this, and nothing more. It takes all of God's people to constitute God's church, and none of God's people have any scriptural right to constitute, belong to, encourage, or support anything else than God's church in the way of a religious institution. In New Testament times "the disciples came together on the first day of the week to break bread" and engage in other acts of public worship and service of God. (Acts 20: 7; 1 Cor. 11: 17-34; 1 Cor. 14: 1-40.) A careful study of these and other scriptures convinces me that they taught and admonished one another unto edification when they met on the first day of the week. I do not believe disciples can fulfill the requirement of God in the meeting on the first day of the week without teaching and admonishing one another. The word of the Lord must be read, studied, and taught when the disciples come together on the first day of the week to break bread, else the meeting does not fulfill the requirements of the Scriptures. If the disciples ever held Sunday

school when they met on the first day of the week to break bread or at any other time in apostolic days, we have no account of it in the New Testament. Nor do I see how the disciples or anybody else can possibly hold Sunday school at any place where Christians meet on the first day of the week and conduct meetings as meetings were conducted in New Testament times. Such thing as a Sunday school was never heard of till Christians ceased to conduct meetings on the first day of the week as they were conducted in New Testament times. When the method of teaching and studying the Scriptures unto edification, which prevailed in New Testament times, was abandoned and sermons alone came to be relied upon for instruction in the meetings on the first day of the week, the whole system was unscientific, antiscriptural, and a disappointment. The religious world recognized the failure of the system, and tried various expedients to remedy the situation. Among such expedients may be mentioned Methodist class meetings, Sunday schools, Young Men's Christian Association, Young People's Society of Christian Endeavor, midweek prayer meetings, etc. Really, all that is needed is a return to the ways and wisdom of God in methods of religious work, "publicly and from house to house," which prevailed among the disciples under the leadership of inspired men in New Testament times. Nothing short of this will please God or satisfy those who wish to follow the New Testament; but it is exceedingly problematical whether all people who are disposed to be religious will ever yield their preferences and prejudices far enough to come to this scriptural basis of religious work and worship. If Christians all determine to preach and practice exactly what the New Testament teaches, and nothing else, it will be easy for them to understand and agree exactly what the New Testament teaches.



I publish the following letter here because of the good news it contains and of the opportunity it affords to say a few words which I wish to say:

"Brother Srygley: This leaves all the kin well. This (June 18) is the beginning of the second week of our meeting. I am preaching to the church all the time. I do not know how long I will continue. One brother came back and took connection with the congregation. Brother Ferrel, the preacher here, has yielded to the teaching of the word, and he authorized me to say for him to the congregation that he would forsake all things not plainly taught in the word and work with the disciples, and be limited in word and worship to the Spirit's teaching. I may continue here until the third week in July. I will then go to the southern part of the State to build up a congregation. There is only one brother in the community where I am going. The interest is on the increase here. Pray for us.

Coal Hill, Ark.

R. W. OFFICER."

Brother Officer came into Coal Hill by the same train on which I left. I had only time to shake hands with him as the train pulled out. I preached a few times, as I always do, while there, and announced his meeting to begin on Sunday after I left. I regretted that I could not stay longer and see more of him. I rejoice in the good results and hopeful prospect of his meeting. Brother Ferrel is a preacher of experience and ability who has lived at Coal Hill several years. He has always treated me kindly and heard me patiently when I go to Coal Hill, and I have never doubted but that the desire of his heart is to do good, serve the Lord, and go to heaven; but he has very earnestly argued that he believes God authorizes Christians to form organizations which I cannot find authority for in the New Testament. We have talked over all this ground freely, but never an unchristian spirit. On my last visit our re-

relationship and association were especially pleasant. My prayer and hope is that they will all "strive together for the faith of the gospel," and that each will try to be better and do more for the glory of God, the salvation of souls, and the help of suffering humanity than any one else in the service of the Lord.

Our Contributors.

The Captive Hebrew Girl.

Henry Hardshell: "Good morning, friend Faithful. I am glad to meet you again. I am much interested in that Old Testament narrative of the cure of Naaman. I supposed I had learned all it contained before we discussed it, but in this I was mistaken. It seems we are ever learning, even from the most familiar texts of the Bible."

Frank Faithful: "To be in itself inexhaustible is characteristic of the Bible. In this respect it is unlike any other book. When once we read and understand the books of men they fail to interest us afterwards, but by prayerful and earnest study of the Bible we take renewed and increased delight in its pages. Like its divine Author, it is never failing in its resources. The love of the word of God is the measure of our love for God. To despise or disregard the word of God is to despise God himself. Men seem slow to learn this plain lesson: that the estimate we place upon the word of God indicates the love we have for God himself."

Henry H.: "Is not the same true in reference to receiving and loving the Christ?"

Frank F.: "Exactly so, and the same is true of the Holy Spirit. If we disobey the word of Christ, we disobey him; if we resist the Spirit's teaching, we resist the Holy Spirit. It seems strange there are those who claim to be Christians who know nothing and care nothing of the Bible, when our faith in Christ, our guidance by the Holy Spirit, and our love for God are made dependent upon the revelation of all these contained in the Scriptures. It strikes me, Henry, your admission of this truth condemns yourself. 'To him that knoweth to do good, and doeth it not, to him it is sin.'"

Henry H.: "Why, friend Faithful, I have heard you say a man could be a real, genuine Christian who could not read a word in the Bible. Now you say our faith in Christ, God, and the Holy Spirit is dependent upon the words contained in the Bible. How do you explain that?"

Frank F.: "It is true, Henry, our becoming Christians does not depend upon any literary qualification that we may have, but others can read the Bible and preach it by word of mouth. It was in this manner the Gentiles first believed. Peter says: 'God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.' (Acts 15: 7.) Faith cometh by hearing the word preached, and it has pleased God by the foolishness of preaching to save them that believe. This is the plain truth on this subject and well sustained by many scripture proofs."

Henry H.: "What do you mean by 'foolishness of preaching?' Is the gospel idiotic nonsense in any right view of it?"

Frank F.: "By no means. The expression of St. Paul, 'foolishness of preaching,' means that by the simple process of telling a man about Christ with the living voice man can believe and obey Christ, whether he be able to read or not. You will remember we have discussed this before, and you have admitted its truth. This question of human instrumentality in the salvation of man is very strongly objected to by some religionists, yet it is one of the grandest truths pertaining to the gospel, and should cause every heart to rejoice in the hope of doing something to save others. This, by the way, is well illustrated in the history of that Jewish maiden mentioned in 2 Kings 5."

Henry H.: "In what way? Please explain."

Frank F.: "Well, it is plain enough. It was the little captive girl who told of the prophet in Samaria who would cure her master, Naaman, of the leprosy. This she said to her mistress, but the words were brought to the knowledge of the great general, Naaman, who was influenced by them to seek the cure."

Henry H.: "Do you not believe that was all ordained of God?"

Frank F.: "I do not doubt that God overruled all that had been done to carry out his pur-

poses, but this should make it only more interesting to us. We are all the creatures of his hand. He can use us, whether we be good or bad, to carry out his will. But we should desire to be used for our own good as well as the glory of God; therefore we should always be on the alert, that we may do all the good we can."

Henry H.: "Well, well! I declare! That Old Testament is rich in suggesting good lessons to us."

Frank F.: "Yes, indeed, it is. This thing of human instrumentality in carrying forward the purposes of God is abundantly taught and illustrated in the Old Testament. Very frequently the persons used were poor and to the world unknown or insignificant in themselves, as in this case—a little maid, and she a captive in a strange land, among foreign people; but the life of the great general of the hosts of Syria, as well as that which was a greater blessing to him, his conversion to the knowledge and worship of the true God—all were in the hands of the little maid."

Henry H.: "It seems to me she must have been a lovely child. I would like to have your opinion of her character."

Frank F.: "I have thought there is much to admire in her history, short though it is. She had knowledge of the true and living God, and in her beautiful child faith spoke of Israel's prophet and Israel's God. Many Christians, were they surrounded by ignorant heathen, as she was, would not have uttered a word; they would think it would be useless; yet this child had faith in God, and it bore good fruit. I have admired what seems to have been a very tender and unselfish sympathy she bestowed on Naaman. She had been made a slave, who had been a loving child torn from the embrace of her parents, perhaps, or friends; yet in her heart she pitied the man who held her in captivity, and wished him well. Yea, she prayed for him; for, under the circumstances, her words, 'Would God my Lord were with the prophet that is in Samaria! for he would recover him of his leprosy,' can mean nothing but a child's prayer to God, which, though made in heathen Syria, was heard in heaven. The result was the healing in body and soul of Naaman, the captain general of the Syrian hosts. Despise not the day of small things. Look not with scorn upon the poor or oppressed; thou knowest how high God may exalt them. Remember thou art poor and dependent, or can be made so in an hour, as was the proud king of Babylon. Pray God to open effectual doors for thy willing heart. Can we not hope God will find acceptable work for all such willing workers? That child of faith in heathen Syria was in reality a queen directing Naaman to health and salvation. God made her so."

Henry H.: "Now, friend Faithful, let us suppose a case. Suppose that had been a boy instead of a girl, what do you think would have been the result?"

Frank F.: "You have asked me a hard question. Girls, we think, are more sympathetic and tender-hearted than boys; but all boys are not rough and hard-hearted. There are some who are kind and gentle, true and noble; but, somehow, I think they are not so generally so as girls. Had that been a boy, just such a boy as you and I have been and some others I have known, instead of wishing and praying that Naaman could be cured, he would have secretly hoped the leprosy would take his life. Could one have been near his bedroom when he retired, and pulled the cover well up over his head, he might have heard him whisper to himself something like this: 'Old General Naaman has got the leprosy; I am so glad. I do hope to God it'll kill him.' But happily, we will say, for General Naaman, this captive was a girl. By the way, God's own chosen emblem of gentleness, purity, and loveliness is a 'chaste virgin.' For the other sex, let us also remember that Isaiah, seven hundred and forty-two years before the advent of the Messiah, sung of the Virgin's son, Immanuel: 'For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end.'"

G. LIPSCOMB.

Flat Rock, Tenn., Rural Route No. 3.

If things do not go to suit you, it is better to say so, instead of muttering under breath. Be open and aboveboard; do not hit under cover, do not sneak in the dark. It is contemptible.—Boys' Lantern.

What Does It Mean?

For the past forty years the Gospel Advocate has been looked upon as a sound paper, and Gospel Advocate lovers and supporters are looked upon throughout the Union as those who love God and are striving to keep his commandments. In some particulars I have thought D. Lipscomb and the Gospel Advocate off on Bible doctrine, and on the same items they have thought me the same way; but, notwithstanding these differences, I have always been treated with love and kindness by the Gospel Advocate, and cannot keep from being its friend, and desire to see it circulate a hundredfold more than at the present. Yet I must confess the Gospel Advocate of late is bringing some strange things to my ears. Among the things that divide the churches, the Gospel Advocate has always placed societies, instrumental music, and the pastor as the greatest sins on the human side. Yet of late I find such notes as these in the Gospel Advocate: "Hall Calhoun, former pastor at Franklin;" "George Gowen, pastor at Franklin;" "Brother Paul Sladen, pastor at Columbia;" "W. L. Logan, pastor at Murfreesboro;" "L. S. White, pastor at Gallatin;" also do I hear some of the Gospel Advocate staff claiming this pastor business is the foundation of all our troubles. As I am seeking for truth on this question, and know that sometimes we differ on words without a distinction of principles, I come seeking information on this subject and ask for help to understand the same.

1. What is a pastor?
2. In what particulars is his work unscriptural?
3. Are there any scriptural pastors? If true, what is their work?
4. Is it unscriptural for a preacher to spend all his time under the instruction and support of one congregation?
5. If such makes him a whole pastor and makes his congregation believers in the pastor system; if said preacher preaches for them only one fourth of his time, does such make him a fourth of a pastor? If not, why not?

I find Brother Kurfees, of Louisville, Ky.; Brother Moore, of the South College Street church of Christ; Brother Jackson, of the Line Street church of Christ; and Brother A. C. Jackson, of West Nashville, being directed all the time by their congregations and preaching under their instruction. Are these brethren pastors? Are they violating God's law? I also find a number of other congregations in Nashville having regular preaching each Sunday by a different man. What is the difference in their work in having four men than the other congregations in having one man to preach all his time? As to Moore, Kurfees, and the Jacksons, I am acquainted with them all, and recognize them as being earnest, devoted, godly men.

At this time I am preaching for the West Nashville church of Christ, where young Brother A. C. Jackson has been preaching for two years. I find him one of the most devoted, consecrated young men I ever met, whose only desire seems to be to do his Master's will; and if I condemn him for being pastor, he can look up such men as Kurfees, claiming he is only doing as he does and his work is scriptural. To my mind there seem to be some complicated questions with this pastor business, and it is sometimes hard to tell where God's work ceases and man's work begins. I have long since learned it is much harder to kill error by condemning it than it is to substitute it with truth. If these brethren I have mentioned are practicing error, I have too much confidence in them to think they will continue to practice it if we can show them the Bible on this subject.

This letter is only written for information. Is the evangelist an independent factor in the churches, or is he only a member subject to elders, as other men are? If the evangelist is subject to the congregation, will it not be well for each of the ten scriptural churches in Nashville to select an evangelist as their pastor, build him a home among them if they are able, said home to belong to the congregation, and let said congregation release said preacher of all responsibility of rustling to make a living for himself and family, but let him give himself wholly to the work of an evangelist, the congregation receiving all calls for outside help, sending him from place to place, all the time holding meetings, and every three or four months have him to hold a meeting for them to stir up their minds in all good works and educate them to help him in all things? My usefulness in past life would have

been far greater if I had not been forced to spend so much time in thinking how to make a living. If some congregation in past years had said, "Go, Brother Tant; when you are not supported, we will make up the deficiency and care for your family," I would have been able to have done much more good and would have gone to many places I could not go to because of the fact that I was not financially able.

If each community can support a doctor to visit them while sick, a lawyer to help them out of meanness, and a teacher to teach their children, why cannot each congregation select and support an evangelist all the time to preach the gospel to men? This letter is only written along the line of suggestion. I ask for information to learn where the divine side ceases and the human side begins in a congregation supporting a man all his time for his work. Will not Brother Gowen, Brother Kurfees, and others give us some Bible information on this subject? May God help all to come to a knowledge of the truth, that we may be of the same mind and speak the same thing on this subject, is my prayer. J. D. TANT.

COMMENTS.

The foregoing article has been placed in my hands by the editors of the Gospel Advocate, with the request that I accompany its publication with such comments as may seem necessary. The task thus assigned me is accepted in the hope that good may grow out of the investigation.

It gives me pleasure, first of all, to note the kind and courteous spirit which breathes through the article of Brother Tant. Whatever else may or may not be lacking, this is one merit which any and all investigations of religious truth should possess; and I most heartily commend, and shall strive to emulate, the good example he has placed before us.

The reader will observe that Brother Tant does not dogmatically take any position on the issue involved, but writes rather in the nature of an inquiry after truth, declining, at least for the time being, to assert or defend any specific position. In my comments on the matters he has presented I shall endeavor to put forth only such statements as are within the record of inspired teaching; and, for the sake of order, I have decided to consider, in the first place, the questions propounded in his article; and, secondly, to present a statement of Bible facts concerning the work of preachers and their support by churches.

I. Brother Tant's Questions.—I do not accept the arrangement of his questions as the most logical, but I shall, nevertheless, consider them in the order and manner in which they appear in his article:

"1. What is a pastor?" The term itself is Latin, and both it and the Greek word ("poimeen") of which it is a translation in the English version mean a shepherd; and it would be proper to answer, in general terms, that a pastor is a shepherd. (See Matt. 9: 36; 25: 32.) But our brother means to ask, of course, for its metaphorical meaning, and in this sense it is used of one, as Thayer observes on John 10: 11-14, "to whose care and control others have committed themselves, and whose precepts they follow;" and it is thus applied to Christ himself (John 10: 16; Heb. 13: 20; 1 Pet. 2: 25), and to elders, who are overseers in the churches of Christ (Acts 20: 17, 28; 1 Pet. 5: 1-4). The term for "feed," in Acts 20: 28, means to be a shepherd or pastor, and thus we see that Paul told the elders of Ephesus, whom the Holy Spirit had made overseers, to be shepherds or pastors to the flock; and if our brother means to ask what is such a pastor, he will find the answer in 1 Tim. 3: 1-7; Tit. 1: 5-9, where, in plain and specific terms, we are told what he "must be."

"2. In what particulars is his work unscriptural?" The work of such a pastor is not unscriptural in any "particulars" at all. He, no doubt, means to ask in what particulars the work of the modern pastor is unscriptural, to which attention will be given farther on.

"3. Are there any scriptural pastors? If true, what is their work?" If by this he means to ask whether there are any scriptural pastors to-day, I answer: There can be none, of course, except those who have the qualifications prescribed in the Scriptures; and the work they were designed to do is indicated, in part, by the qualifications themselves, and, in part, by specific directions. (Acts 20: 28.) There are intelligent and devout students of the Bible who believe that this order was restricted to the period of inspiration between the time the church was established and the completion of the New Testament, after which the church, with the inspired

and completed word of God, was to be a self-edifying body. I do not take this position, but whatever may or may not be true about it, we cannot have "scriptural pastors" to-day without the qualifications which the Scriptures plainly prescribe. It does not follow, nor is it here contended, that such qualifications must exist in perfection, but they must exist, each and all of them, or the divine requirement is not met.

"4. Is it unscriptural for a preacher to spend all his time under the instruction and support of one congregation?" Certainly not; for we have a clear example of it in the case of Paul, whom the church at Philippi, without the help of any other church, sustained while he preached the gospel in Thessalonica. (Phil. 4: 15.) Of course the principle which would allow the church to sustain him, even only in part, would allow it to sustain him wholly, which latter it may have done, so far as the record goes, and the principle which would allow it to sustain him for a part of his time in Thessalonica would allow it to sustain him at other places and for all his time. If not, why not?

"5. If such makes him a whole pastor, and makes his congregation a believer in the pastor system; if said preacher preaches for them only one-fourth of his time, does such make him a fourth of a pastor?" This reasoning, I beg to submit, is not correct. If such work made him a pastor, it would make him, not a "whole pastor," but a pastor for the whole time; and the same work one-fourth of his time would make him a pastor one-fourth of his time. Our querist evidently has the modern pastor constantly before his mind, and the work of this extra biblical functionary is identical with that of the ancient located preacher only in a very few particulars. He is neither like the pastor nor the located preacher of primitive times in all respects, and is compelled to go elsewhere than to the Book for his prototype.

Brother Tant asks two other questions, which he does not number, and for convenience I will designate them, respectively, 6 and 7:

6. He wants to know what is the difference in a church having four men one-fourth of the time each and a church having one man all the time. None, that I can see, if the same kind of work is done by all.

7. "Will it not be well for each church to select an evangelist as its pastor and send him from place to place, all the time holding meetings, and every three or four months have him hold a meeting for them and stir them up?" This is coming in the direction of New Testament teaching, but why say "select an evangelist as its pastor?" Why not simply say "select an evangelist" and sustain him while he preaches the word wherever there is an open door? On this point the Scriptures speak out plainly. Paul and Barnabas were sent away from the church at Antioch to preach in regions that were calling for the bread of life (Acts 13: 1-3), and the Philippian church set the example of sustaining a preacher while engaged in such work. (Phil. 4: 15.) From these premises the conclusion follows that a church may use a preacher in preaching the gospel wherever the way is open to reach the people and establish churches. If preachers were once more willing thus to go and churches were willing to send to and sustain them in the work, the waters of salvation would flow to the ends of the earth.

The wrong in the modern pastor system does not consist in the fact that a preacher is located at one place for an indefinite length of time nor in the fact that a church sustains him for such a time, but it does consist in the relation he occupies to the church and in the work he does. The modern pastor differs from the preacher of primitive times in the fact that he largely stands in the way of the activity and growth of the church by doing nearly everything himself. He usually reads the Scriptures, leads the prayers, announces the songs; does the preaching, the teaching, and the exhorting; presides at the Lord's table, leads all the meetings, makes all the announcements, does all the visiting, and, in short, he is a sort of "hired substitute" for the church in the army of the Lord. Of course a church cannot grow much under such an arrangement, nor will there likely be many teachers developed among its members. The divine arrangement contemplates all as becoming teachers. (Heb. 5: 12.) There is not an instance known to me in the word of God where any one man occupied the relation to a church that is occupied by the modern pastor.

II. Bible Facts Concerning the Work of Preachers and Their Support by Churches.—On this point I

must be brief, and shall, in the main, simply state the facts, without enlarging upon them:

1. Preachers were sometimes located for an indefinite period of time at one place. (Acts 11: 26; 18: 11; 20: 31.)

2. During such time they taught the word of God among the people. (Acts 18: 11.)

3. They taught both the church and the world. (Acts 20: 21, 31.)

4. They did this work publicly and from house to house. (Acts 20: 20.)

5. While thus located and at work a single church sometimes supported a preacher. (Phil. 4: 15.)

6. A church could sustain a preacher in such work in its own immediate field or at some remote point. (Phil. 4: 16.)

Now, if preachers and churches everywhere would set their hearts on learning and carrying out in practice the lessons contained in these six facts and in other passages bearing on the subject, there would be a mighty revolution in the country and a long stride toward the primitive order of things. The divine order is that a church shall be a self-edifying body, and not depend on importing some one to edify it. (Eph. 4: 16.) No evangelist should ever labor with a church for any length of time without teaching and training it with this end in view. Would it be wrong, then, for a church to support Brother Tant, and thus untie his hands, as he suggests? Certainly not, provided it supports him to do the work which preachers did in primitive times; but it would be wrong for a church to support him to do what God has ordained it shall do for itself. Let a church use him and work through him in its own immediate field, or anywhere else where there is an open door, just as work was done through Paul, Timothy, Titus, and other preachers in primitive times, and both he and the church can find authority in the New Testament for what each is doing. As to the Campbell Street church and myself, both were working through the society and other denominational machinery when I was called to the city, and my relation to the church at that time was, practically, that of the modern pastor; but a careful study of the New Testament has led us both to see and to correct many evils. In addition to a complete revolution from all human organizations to the divine one in all work and worship, the church in recent years has sustained both myself, and sometimes other evangelists, in preaching the word in destitute places both here in the city and elsewhere, and it is more of a self-edifying body to-day than ever before in its history. If some one is expected to be present to preach on the Lord's day, the crowd is no larger than when it is known there will be no preaching. The church has sent me in response to many calls from other fields in recent years, and it contemplates doing still more work of this kind hereafter. Any church of medium size and financial ability could sustain from one to two or three or more preachers in such work, and if both churches and preachers would thus go to work, the modern pastor would be abolished and the problem of mission work would be solved. May the Lord help both to wake up and go to work.

I must leave to the Gospel Advocate itself to explain the particular use it has recently made of the term "pastor," and I feel confident that its explanation will fully sustain its reputation for loyalty to the Book, which it has won during "the past forty years."

M. C. KURFEES.

Louisville, Ky.

It is not wise or just or beneficial to substitute falsehood for truth. Be truthful in all things, even though you suffer for truth's sake.—Boys' Lantern.

To receive much and give out little is to die of obesity. An engine that will pull only itself is thrown into the scrap pile.—Exchange.

The loud-mouthed saith much, but doeth little. It is the deeds that tell what kind of a character one possesses.—Boys' Lantern.

The admonition to bridle the tongue may be old, but because it is old does not relieve the necessity of its practice.—Selected.

No knowledge is gained without effort. Flowery beds of ease are only for the genius, but his name is not legion.—Exchange.

NAMES AND IDEAS.

Brother Harden, in last week's Gospel Advocate, asked if I would not think it a sin to call a person sent by a church an "apostle." It was not a sin in the days of the apostles to call others than the twelve sent by Jesus "apostles." Barnabas is called an "apostle." (Acts 14: 14.) Those sent by the churches that went with Titus to Corinth are called "apostles of the churches." The word in Greek is "apostotus." It is translated "messengers." But in the Revision "apostles" is in the margin. Paul calls Epaphroditus, whom the Philippians sent with help to Paul, "your apostle," translated "messenger," but with "apostle" in the margin of the Revision. Christ used "apostle" in a general sense of any one sent. (John 13: 16.) It was no sin for others to be called "apostles" then; it would not be now, but in the translation the word "apostle" was applied only to the twelve and Paul, save when applied to Barnabas in connection with Paul. Indeed, "apostle" is a transference of the Greek word to the English, and not a translation, as is "baptism."

So in English "apostle" applies only to the apostles of Jesus. If "apostle" had been translated "messenger," a common English word, I would think there would be no wrong in calling other persons "messengers," as well as these. It would have been proper to call others by the same term that these sent by Jesus are called. The exclusiveness of the term to the apostles has been made by the translators and the custom of the people, not by God. God used a common term applied to others sent. I think it best not to call other dippings or immersions "baptism" for the same reason—people would understand both as applying to the divine Persons and act; it would not convey the right idea. But if "baptism" had been translated "immerse" and "apostle" "messenger," as I think they should have been, it would be no wrong to call common immersions and messengers by the same names of the divine ones, because God chose to call them by common names. So I think of "pastor" and "evangelist." "Pastor" means a feeder of the flock. The translators confined the word to the gifted feeders. The ungifted feeders were designated by other names. I do not think there is sin in calling the pastors by other names, further than it seems to me, as it did to the translators, safe to keep the distinction between the gifted and the ungifted. But "evangelist" has been applied by the translators and by custom to both the gifted and ungifted evangelists. So we must so use them or undertake to change the uses of the word. If Brother Harden will look at the article in the Gospel Advocate of April 19, 1900, that he criticised, he will see that I there laid the stress of the evil not on the name "pastor" but on its application to one man doing all the service.

The names by which things and offices in the Bible are called are not those chosen by the Holy Spirit, but those chosen by the translators and the uses of language concerning religious customs. I think while they generally did well, they sometimes did not choose most wisely. So it would be no sin to use these names to give the more correct idea, but we must be exercised in using them, that we speak so the people understand us. This explains all the points propounded by Brother Harden, if any wish to apply them. Whether I am always consistent in the use of the terms is not a matter of great importance to me, less to others. iv L.

"PREACH THE WORD."

The necessity for heeding Paul's admonition to Timothy was never, perhaps, greater than now. Paul fully realized that his earthly pilgrimage was rapidly drawing to a close. He was a ripe sheaf, ready to be gathered into the Master's garner above. He could, without vain regrets, look back over a life of usefulness, and victory accomplished in the midst of great difficulties. He looked forward to the glories and sweet joys awaiting him at the right hand of God and said: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." With his work completed, his course run, and knowing that his head would soon be severed from his body by the bloodthirsty Nero, the noblest and best thing he could do was to charge his son

in the gospel, Timothy, to "preach the word." He would have the blessed work which he had so nobly begun carried forward until the whole world was redeemed. He said of his work of preaching: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." (1 Cor. 2: 13.)

When preachers preach the gospel they preach something that will save people. In obedience to it people are freed from their sins. "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8: 31, 32.) Again Paul charged Timothy: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." (1 Tim. 4: 16.) Preaching is ordained as a means through which men are led to believe the gospel; but it must be the preaching of the gospel of Christ. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness [simplicity] of preaching to save them that believe." (1 Cor. 1: 21.) Still we hear that grand man of God, the apostle Paul, say: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1: 16.)

The story of the cross is the grandest theme that ever engaged the mind of mortal. It will touch and mellow the heart as nothing else can do. Our highest ambition should be to preach Jesus to a lost and ruined race. It is the only theme that has in it any power to save. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." To faithfully preach Jesus to the multitude will result in the salvation of many souls and will bring peace and joy to the heart of the faithful minister. Philip preached Jesus to the eunuch. As he listened to the story of the cross, believed in Jesus, and obeyed the truth, a joy unspeakable filled his soul. We should not only preach Jesus from the pulpit, but by our daily words and deeds. We cannot all astonish the world with our eloquence in preaching Jesus, but we can give a cup of cold water in the name of a disciple. We can sympathize with the sad and despondent, we can give them a hearty hand shake and a smile, and thus bring a little sunshine and joy into their souls. By some little word in kindness spoken, some deed of sacrifice or love, we may all ever preach Jesus to a sinful world. There is ever an open door to preach Jesus. Sigh not to do some mighty deed, but be content to do the little deeds that are ever at your very doors, "gather up the fragments" that others have left, and soon you will find yourself loved and admired by many, and, best of all, your course will be approved by Jehovah.

At midnight's holy hour Paul spoke the word of the Lord to the Philippian jailer and his household. As in this case, so it is always that such preaching is always blessed with glorious results. God has ordained it so, and it must be so. God's word is food for the soul, and it is remarkably strange that preachers will turn away from the pure word of God and preach man's wisdom instead. But this is only a fulfillment of prophecy: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." The average church member is worldly and seeks to be entertained by the preaching. Instead of seeking instruction and edification, he seeks entertainment.

The preacher that cannot entertain such is regarded as fearfully dull. Such would-be Christians are not entertained by a gospel sermon, but are actually bored. The simple worship of God has no charms for them. The modern "pastor" seeks to entertain them by quoting poetry and by preaching some pretty nothing. When the "pastor" has exhausted his supply of such things, he can no longer entertain his flock and must seek a new field of labor. Spiritually-minded people will starve to death on such preaching. Those who cannot be entertained on strong gospel preaching need conversion. There is something radically wrong with the church member who does not find entertainment in the worship itself. To the consecrated soul that loves the Lord Jesus Christ with all the heart the worship of God brings a peace and joy unknown to the man of the world. He delights to meet with the saints on the first day of the week to sing, pray, contribute, break bread, and study the word of God. On the first day of the

week he does not enjoy himself elsewhere. He does not stay at home if the preacher whom he delights to hear is not going to preach. He goes to worship, preacher or no preacher, and expects to meet Jesus there to own and to bless. All preaching should be for teaching, edifying, and exhorting. The true disciple will be delighted to hear such preaching.

J. C. M'QUIDDY.

"Obedience is Better than Sacrifice."

Has the Lord ever required any to do what they could not, and yet held them responsible? In other words, does the Lord ever place such environments around us that we cannot obey his every command? To accuse God thus would be to charge him with folly; yet he has been so charged. Some people say that a man may be in such a place or condition that he cannot comply with God's command to be baptized, for he might be in the middle of a desert at the time he concluded to obey the Lord, and no water there to baptize him in, and no one to do the baptizing. Therefore, if baptism is essential to salvation, the man must be lost because he cannot comply with the conditions essential to his salvation. So they conclude that faith only will save him. Well, the fellow may be in this fix, but the Lord did not place him there; he put himself there, so he is responsible for his lost condition. They also conclude that if a man is sick, nigh unto death, he cannot be immersed, for it would kill him to take him out of his bed and put him into water; therefore they will sprinkle a little water on him and call it "baptism." But who was responsible for the person's not obeying the Lord before he got into this condition? The person himself, and not God. So we see if we fail to obey the Lord when we can, we need not think that he will forgive us; for God never has promised to forgive any one in an emergency for doing anything he has not commanded when such a one has had the opportunity of doing what he commanded, but would not.

We have been led to these reflections by recent occurrences here. Two weeks ago the "pastors" of the various religious bodies of this place signed an agreement to keep the doors of the church houses closed and have no public gatherings until the so-called "smallpox scare" should blow over, therefore there have been no public gatherings of this kind since. It seems to me that these conditions are brought about by the false idea that Christians cannot serve the Lord unless they have a church house where the congregation meets regularly to hear preaching, and that generally done by one man selected and paid to do the work. I do not so understand my Bible to teach. I find that the early Christians did at times all meet or come together in one place; but when they could not do this, they met at the private house of some brother or sister, and therein worshiped the Lord; and this was the church, for Jesus says: "Where two or three are gathered together in my name, there am I in the midst of them." We find several such family churches; for instance, the church in the house of Aquila and Priscilla (Rom. 16: 1-5; 1 Cor. 16: 19); the church in the house of Archippus. (Philem. 2.) Paul addresses the church in their houses. Brethren, if we would have more of these private house church meetings, I believe we would be better Christians. It is more like a family gathering; we get closer to each other; there is more warmth of feeling toward each other, and not that cold, stiff formalism that is usually in the church house meeting.

A few of the members of the church of Christ here, parts of three families, seven in all, acting upon the knowledge of the above Scriptures, met at the house of a brother and worshiped the Lord; and there was a yellow flag just opposite the house where we were. So we see it is not necessary to have a church house to meet in, but we can meet in private houses and worship the Lord. Jesus says: "Do this in remembrance of me." Paul, in Hebrews, says: "Not forsaking the assembling of ourselves together, as the manner of some is." We ought to obey God rather than men. Submitted in love.

Franklin, Tenn.

H. W. SMITH.

Do unto others as you would have them do unto you, and you will be doing yourself good.—Exchange.

Life is too short to waste the moments. Idle minutes can never be recalled.—Boys' Lantern.

The road to the city of Failure begins at Disobedient lane.—Selected.

Miscellany.

PERSONAL.

Brother W. J. Brown, of Coal City, Ind., was at Allensville, Ky., last Lord's day.

Please announce that I am not able to meet my appointments. I am very sick.—R. W. Officer, Atoka, I. T.

Brother J. N. Armstrong's meeting at Rich Pond, Ky., resulted in two additions. He is now visiting his mother in West Tennessee.

Brother Larimore was in to see us a few minutes last Friday afternoon. He began a meeting at Woodbury, Tenn., last Lord's day.

Brother J. M. McCaleb was in to see us last Monday. He is spending his time among the churches, seeking to stir up a lively interest in missionary work.

Brother P. H. Hooten left Nashville last Friday morning for Texas. He will be engaged in meetings there and will be gone from four to six weeks.

Brother James E. Scobey was to have spent the month of July in Arkansas; but the rains and high waters preclude the possibility of his holding the meetings anticipated, therefore he will not now go to Arkansas.

Brother Gus. Dunn closed a two-weeks' meeting at Prospect, Tenn., with four additions. He is a true and earnest worker in the vineyard of the Lord, and we trust that he will come again, for we are sure he can do much good here.—Argie Womack.

Brother James T. Harris and Sister Lulu L. Hicks were married at Hebron church of Christ, near Una, Tenn., on Tuesday, June 26, 1900. Brother Harris is a young preacher, living near Godwin, Tenn., and the bride is an earnest Christian lady. We wish for them much happiness and success in their work for the Lord.

There will be a debate at Friendship, Tenn., between A. G. Freed (Christian) and T. P. Clark (Methodist), beginning on July 10, 1900, and continuing four days. The debate will embrace the action, design, and subject of baptism. The nearest railroad points are Bells, Tenn., on the Louisville and Nashville Railroad, twenty miles; Dyersburg, Tenn., on the Illinois Central Railroad, fourteen miles; and Fowkes, Tenn., on the Illinois Central Railroad, ten miles. All are invited to attend.—T. A. Smith, Chestnut Bluff, Tenn.

Brother McQuiddy: Inasmuch as a notice of my illness has appeared in the Gospel Advocate, I will give a statement of my trouble and present condition. I had my left arm injured when a boy; it gave me much trouble for years, but finally seemed to get well. I was in Georgia holding a meeting about four weeks ago, when it began to pain me. Considerable inflammation set in, and I have suffered a great deal with it. The condition of the arm is improved and I am now suffering but little. The doctors think an operation will be necessary, but anticipate no serious consequences. I hope to be at work again in a few weeks. A great deal of sympathy and interest has been manifested, for which I feel so thankful. May the Lord ever bless the dear old Gospel Advocate in its great and increasing power for good.—W. H. Sutton, Sparta, Tenn.

EDITORIAL.

Rarely are hasty words fitly spoken.

It softens sorrow to mix smiles with your tears.

The man who is a slave to himself cannot serve God.

When we do wrong it is a hard matter to feel right.

Idle words often do a large business in evil consequences.

Moderate drinkers are the best teachers of intemperance.

God delights to give liberally to the man who earnestly prays.

The man who always does his duty will not fail to receive his dues.

A hard time is really the best blessing oftentimes that God can send us.

Misfortune is a blessing whenever it drives us nearer the cross of Christ.

It is not hard to trust the Lord when we are continually working for him.

A wise man never rejects the truth because he does not like the man who tells it.

People who compromise the truth for the sake of pernicious peace are moral cowards.

A wise man never refuses to take what he needs because he cannot get all he wants.

The man who rejoices to be called the greatest sinner in the country is in a bad way.

When a man loses the favor of God it is very hard for him to hold the confidence of men.

The tongue would not be so hard to control if there were not so many bad things in the heart.

God never offers an opportunity to do good without placing along with it a chance to do evil.

The lack of faith on the part of men often causes God's richest blessings to be taken for calamities.

It is better to remember the Lord in our sorrow than to forget God while enjoying the pleasures of this world.

If rich people would retain the favor of the Lord, they must often carry joy and gladness into the homes of the poor.

The church never prospers much under the ministry of a man who delights more to hear the people praise the sermons than to hear them praise the Lord.

The sons of rich men really deserve our sympathy more than the sons of the poor. The hardships that come with poverty fit and qualify one to bravely meet the duties of life.

It is beautiful to hear the man who has grown old in the service of God talking continually about the glories of heaven. He is a ripe sheaf waiting for the angel reapers to come.

Scientists say that "nothing has been created in vain." Without entering into a discussion of this question, it is certainly true that every human being has a mission to perform in this life. We all were born for a purpose, and for something nobler, higher, and better than sitting and holding our hands while we build air castles and spend our years in a dreamy, unreal existence. All can do much good. We are so created that we can be helpful to others. We need not spend life to no purpose. Opportunities for doing good are all about us. We can help the poor, we can feed the hungry or clothe the naked. A word of encouragement will do much good. If we

fail to do much good, we have failed to accomplish our mission in life.

Boys who grow to a useful manhood usually are taught self-reliance and dependence in their boyhood days. They are brought up to labor and toil for their daily bread. They work from early morn till late at night. Such labor and discipline is a blessing to them, and not a curse. They learn for themselves that no excellence comes without great labor; they are prepared to meet the conflicts and realities of life. When trials come they know how to conquer them; they do not grow faint-hearted at every obstacle to be overcome. Boys should rejoice who have parents that bring them up on hard toil. Those boys are to be pitied who have parents that imagine they are too good to work. Some day these very boys will not be too good for the gallows. It will be a surprise if a wretched life does not await all such.

We hope all our readers will read carefully the following on making men: "We are in this world to grow. A gentleman was once addressing a school and asked what boys were good for. One little fellow answered promptly: 'To make men, sir.' No better answer could have been given. A boy is of great use as a boy, if he be a good one—manly, noble, pure-minded, true, and diligent. He may do a great deal of good while he is growing up. Many boys live a beautiful life and do things which give comfort and cheer in their homes; many do heroic things and kindly things. The years while a boy is waiting to become a man need not be lost or wasted. Yet boyhood is not the end; it is only the period of growth and of training. The purpose of a boy is to become a man. St. Paul tells us that the church was instituted, with its apostles and prophets and pastors and teachers, its services and all its ministries, to make men of us—'till we all attain unto . . . a full-grown man, unto the measure of the stature of the fullness of Christ.' All schools and books and all home instruction and whatever affects our life and character have the same object—to train us into manhood. There is need for men everywhere. There are plenty of people, but not every one who wears the form of a man is a man. The old books tell of a singular philosopher of ancient days who used to go about with a lantern in broad daylight holding up the lantern and peering into people's faces when he met them, as if he were looking for some one. He said he was trying to find a man. He meant that while there were many human beings everywhere there were few true men, men worthy the name. It is to be hoped that if this philosopher were among us now he would not have so much trouble in finding what he sought. We have Christianity now, the gospel, and the story of Christ's blessed life and redemption. We ought to be better than were the people of Greece in the days of Diogenes. Yet even now, with all our privileges, our churches and colleges and schools, our books and refined homes, and all our Christian civilization, it must be confessed that too many who have the name of men are not the kind of men Christ would have them to be. Some one suggests that Jesus did not look at men as the old cynic philosopher did. He saw not the worst that was in men, but the best. He did not look for blemishes and faults, but for beautiful qualities. He saw people not merely as they were at the time but as they might become; he saw the possibilities that were in them. Then

his mission was to bring out these possibilities. He showed men in his own life a pattern of what they might become, and then offered to help them to get away from their sins and failures, their old self, and to reach up to the lofty ideal which he revealed to them. That is the way Christ would help all of us. He does not flatter us to make us satisfied with our poor, unworthy state. He shows us the beauty of true manliness to make us long for it, and then helps us to reach it. What is it to be a man? There are three pictures of manly character in the New Testament. One is Peter's: 'Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.' Another is Paul's: 'Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report.' The other is the Master's; we have it in the beatitudes. Every one who will study these three scriptural portraits will get a clear idea of what it is to be a man according to the divine conception of manhood. How to grow up into the kind of man Christ wants us to be is a question every young person should want to have answered. There are many temptations to low standards. We should never be satisfied with anything lower than the highest, any ideal below the perfect one. Some one says: 'It were better for the sun and moon to drop from heaven, for the earth to fail, and for all the many millions on it to die of starvation, in extremest agony, so far as temporal affliction goes, than that one soul should commit a single venial sin—should tell one willful untruth, or should steal one poor farthing, without excuse.' That is the standard for Christian manhood. It is the same in all phases of morality as with truth and honesty. Its demands are inflexible and unalterable, the same whether one is among good people or whether one is among those who are indifferent to moral duties. This is a time which calls for good men, brave men, true men. It calls, also, for men with a heart—men who love their neighbor as themselves, men who have the sympathy and gentleness of Christ, men who are ready to serve others, even to the uttermost of cost and sacrifice.

"God give us men. A time like this demands
Clear minds, pure hearts, true faith,
and ready hands—
Men who possess opinions and a will,
Men whom desire for office does not
kill,
Men whom the spoils of office cannot
buy,
Men who have honor, men who will
not lie,
Tall men, sun-crowned men, who live
above the fog
In public duty and in private think-
ing."

PUBLISHERS' ITEMS.

After a careful examination of your new book, "Gospel Praise," I can cheerfully say that I am more than pleased with it. The sentiment of the hymns is scriptural and soul stirring, while the mechanical appearance of the work does great credit to the Gospel Advocate Publishing Company. The brethren should all buy this book and learn these beautiful songs, and thus be able to comply with the heavenly admonition to speak to themselves in psalms and hymns and spiritual songs while they sing and make melody in their hearts to the Lord.—J. O. Blaine, Portland, Tenn.

Can God Save All?

An idea is abroad that God will receive some sinners and reject others, and that "without foresight of faith and good works" on their part some are seized by the mysterious power of God and saved, in a moment, in the twinkling of an eye, while others go unheeded to damnation. The mourner's bench illustrates that doctrine. There you see them in tears praying the Father to save them, for Christ's sake; and some announce themselves as saved, while the rest vainly plead with the Savior not to pass them by. They seek for weeks, for months, for years, and at last the dark certainty fastens itself upon them that Christ has passed them by.

O God, is it thus that thou dealest with thy helpless creatures? Nay; let us thank him for the word of his grace which scatters the clouds of human errors in which as in a mirror we may behold his goodness, his love, his glory.

Is God willing to save all? Let Paul answer: "For this is good and acceptable in the sight of God our Savior; who will have all men to be saved." (1 Tim. 2: 3, 4.) What, then, is God's will concerning men? He wills, absolutely wills, that they be saved. Go to now, you that say that God by the counsel of his will predestinated even as much as one man to go to hell; the counsel of his will is that all be saved. Go to, ye that say that he will save some at the anxious seat and slight others who seek him as sincerely, for his will is to save men—yea, even all men. Never has a poor soul tasted of the flames of hell but that it was against God's will. "For he doth not afflict willingly nor grieve the children of men." (Lam. 3: 33.)

Yes, God is willing to save all. "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." (2 Pet. 3: 9.) Then if he wills to save all, how much more does he not want to save those that seek him! Indeed, the fundamental requirement is that we "must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11: 6.)

But you say: Is he not almighty? Does he not work all things after the counsel of his will? Then why does he not save everybody, if it is his will that all should be saved? For who hath resisted his will? As long as it is a question of physical force there can be nothing impossible to God, for he hath all might and power; as long as it is a question of wealth there can be no obstacles to him, for all things are his—heaven, earth, and universe. If the accomplishment of a work depends upon wisdom, we know that he can do it, for all wisdom cometh from him.

There is but one thing that can possibly affect God's omnipotence and that is a boundary which he himself may have set to his power. Truly, we learn from his word that God has hedged himself in with certain moral laws which he never can nor will transgress, laws by which he governs himself and which make him the character he is, laws eternal as God himself. Thus it is that God cannot lie. There is no physical hindrance, but it is a moral impossibility; it is contrary to his very nature and being.

Here let me state, if you will allow the digression, that God wants us to be governed by the same moral laws that govern him, and this fact is sometimes used as a motive to urge us on. "It hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Thus we are to love our enemies because God so does. As Paul says: "For when we were without strength, in due time Christ died for the ungodly. . . . But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." "Beloved, if God so loved us, we ought also to love one another," says John. "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5: 48.) "Be ye therefore followers of God, as dear children." (Eph. 5: 1.) "Because it is written, Be ye holy; for I am holy." (1 Pet. 1: 16.)

There are, of course, moral laws which arise from the peculiar circumstances in which we live, and cannot apply to God. God cannot commit murder, because he is the author of all life and has a right to take it whenever he sees fit. He cannot steal, be-

cause all things belong to him. But were God in our condition, precisely the same code of morals would govern him that he has given us, as Jesus exemplified by the life he led. So he now wants us to show by our life "what is that good, and acceptable, and perfect, will of God." (Rom. 12: 2.)

But to return. We have seen that God cannot lie. It is equally impossible for him to be unjust. He cannot relinquish his justice long enough to pass judgment in favor of one single man that is guilty. He "will by no means clear the guilty." (Ex. 34: 7.) Man sinned. God loves him yet with that boundless love which the poor human mind never shall fully comprehend. As he is, God cannot save him. God cannot be unjust. Never can he compromise with sin. Though his love would save man, his justice never can allow it. Then in his infinite wisdom the Almighty stretches forth his hand to prepare the only way possible to man's salvation, a way which alike satisfies the demands of justice and the longings of that love that passeth all knowledge.

Will you have me tell you a story? Then listen to the story of "The Merciful Father."

There lived, long years ago, a man named Zaleucus, who was judge supreme over all his country. Firm like a rock stood his integrity, and his justice was known unto all men. This judge had a son, an only son, whom he loved dearly; for, although he was a judge and must daily condemn evil doers, his occupation had not robbed his heart of its finer sensibilities of kindness, sympathy, and love. Now, it came to pass, in the course of time, that the judge's son was caught in the act of committing a crime, and was brought before his father's judgment seat. The court halls were crowded, and every eye hung in silence and sadness upon the face of that noble man that sat pale and mournful upon the throne. For long years he dealt out justice and integrity; will he now falter? Some wished that he would; they would have gladly saved the old man the pain of condemning his only son. Everybody wondered, hoped, feared. What will he do? The witnesses came; the young man was found guilty. "Turn to the law," the judge said, sternly; "what saith it?" "The loss of two eyes is the penalty." "Let the executor come." The old judge stood erect in his throne. With trembling finger he pointed at the culprit. "Take out one of the young man's eyes." A groan, and the deed was done. Then the father descended the marble steps. His features had relaxed from their strictness and his stern eye had become soft. The judge had melted away, and it was the father that pressed himself between the executor and the young man. "I have determined to fulfill the law and remain just even now. Two eyes requires the law. One has been taken, and now take the other from me."

Thus justice and mercy went there hand in hand. The law was fulfilled, the son was saved from lifelong darkness, and the old judge never felt the pain of the loss he sustained, for love makes strong.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3: 16.) "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; . . . that he might be just, and the justifier of him which believeth in Jesus." (Rom. 3: 25, 26.) Could God find no other way but that Christ must die? Was his justice so inexorable? That was the only way. Jesus in agony prayed the Father to let the cup pass if it were possible, but it was not possible.

God, then, has demonstrated his love to men and his willingness to save them all, for Jesus died for every man. (Heb. 2: 9.) Now, if Jesus died for all, all have the privilege of accepting his salvation. We know that the Bible sometimes uses the word "all" figuratively to mean a large part, but here the terms are so explicit as to forbid a figurative rendering. "God so loved the world, that he gave his only begotten Son." (John 3: 16.) When he came the angels brought the glad tidings which shall be to all the people. (Luke 2: 10.) God sent him that the world through him might be saved, not those who (according to the human creed) were always predestinated to eternal life, for they never were lost, but the world, the unsaved, that they might be saved. "For the Son of man is come to seek and to save that which was lost." (Luke 19: 10.) "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." (1 Tim. 1: 15.) "Behold the Lamb of God, which taketh away the sin of the world." (John 1: 29.) "And he

is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." (1 John 2: 2.)

If God has done as much as this for the human family, it appears that he would have given them every other means they needed to complete their redemption. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8: 32.) Which he surely did, for, says Peter: "His divine power hath given unto us all things that pertain unto life and godliness." (2 Pet. 1: 3.) "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3: 16, 17.) The word of God, then, is the means of our salvation. By it men are quickened (Ps. 119: 50, 93; John 6: 63); by it they are begotten (James 1: 18), born again (1 Pet. 1: 23-25); by it they are saved (Acts 11: 14; James 1: 21). How?

In the first place, without God's word we would know nothing of him, nothing of his goodness and love, nothing of Jesus and his death to save men. Man has rebelled against God. God loves him still, but as long as he remains in that frame of mind God cannot save him and be just, even though Christ has died. Therefore, God places motives before men. He tells men of his love, his willingness to save them, and the sacrifice of his Son. He shows them how without Christ they are lost; that, although he does not willingly afflict men, he must nevertheless, according to his eternal justice, consign them to everlasting punishment. On the other hand, if they will turn to him and take the avenue of escape he has prepared, they shall forever dwell with him in bliss and joys eternal. He pleads with them, beseeches them to be reconciled to him. In his anxiety to save the poor children of men he gives vent to even passionate exclamations. To Israel he said: "O that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever!" (Deut. 5: 29.) Yes; he wanted them to be saved, and wishes only that they had a heart to obey him, for without that he cannot save them in justice.

Why does he not give them such a heart if he wants them to have it? Does not the Bible speak of his giving "a new heart and a new spirit?" Yes; it says that. It says also he gives faith and gives repentance. How does he give it? By furnishing the means. "Faith cometh by hearing, and hearing by the word of God." (Rom. 10: 17.) So, in giving us the word he gave us faith. He gives repentance, and still we must come to repentance. (2 Pet. 3: 9.) It is his goodness that leads us to repentance. (Rom. 2: 4.) He gives us bread; still we must toil for it to make it. Even so it is with the new heart and the new spirit. When the Israelites had failed to keep God's commandments he still pleaded with them to return, saying: "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." Surely you cannot listen to these words of love and still believe that God has condemned some before they were born, or was willingly withholding his grace from them, although they sought and wanted it. See the Savior as he looks down upon the royal city, Jerusalem, with its walls, its palaces, its magnificent temple, and the bustling crowd of men and women in its market place. His face bears the marks of sadness and tears fall slowly from his eyes. What a picture!

The Son of God in tears
The wond'ring angels see.

"O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Still does his Spirit strive with men; still the words of the humble, loving Savior are heard among the din of a sinful world; still his messengers plead with and beseech men: "Be ye reconciled to God." (2 Cor. 5: 20.) "Behold, I stand at the door, and knock." Will we open to him? The eyes of a heavenly multitude are resting upon us, and there shall be joy in heaven if one sinner repents. Dare we reject the Savior's call? "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; . . . and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." R. H. BOLL.

Home Reading.

JEFF'S ORATION.

"Jeff!"

May was standing in the library door with her hat on and a troubled look on her pretty face. Her tone was hesitating and anxious.

"It is too bad to bother you, Jeff, but can you possibly spare me ten minutes? I promised to take some things over to the Settlement this morning, and I cannot find any one to help me with the basket. I hate to trouble you, but I thought if you could just carry it to the car for me, I could manage it at the other end myself; the trolley runs quite near to the door."

Jeff lifted his eyes reluctantly. He had planned to spend the whole of this Saturday morning "reading up" for his prize oration for the junior exercises, and the interruption was, to say the least, unwelcome.

He had stayed at home from the ball game to-day to get an early start with it, and it was just as he was becoming absorbed in the books and newspapers, with which he had surrounded himself directly after breakfast, that May came with her request. For a moment Jeff wished the basket and the Settlement together at the antipodes; but, then, it was May who asked the favor.

It was a little more than eight months now since Jeff had come up from his own home in the country to spend the winter in his uncle's family and attend the institute with his cousins; and although he had been treated with the utmost kindness by the whole household, he knew quite well that it was Cousin May's girlish tact and thoughtfulness which more than anything else during all these months had smoothed his way through the difficulties and embarrassments that lie in wait for a country-bred lad in his first experience of city life. There are so many little things that a girl—the right kind of a girl—seems to understand so much better than a boy. To refuse her anything, however inconvenient, would have been to make him despise himself. He picked up the basket promptly and cheerfully.

"Phew, but it is heavy!" he said, with a comical grimace. "Gold?"

May laughed.

"I wish it were. No; it is only some books, with a few pictures and little things for the children."

"I can get along all right now, thank you," she said gratefully, a few minutes later, as Jeff slung the basket on the platform and helped her on the car.

But Jeff was taking a seat beside her.

"I will just set this down at its destination while I am about it," he said good-naturedly.

"But your oration?" May's eyes were troubled. "Really, Jeff, I can get along very well, with the conductor's help. I know you have counted on this morning's work—staying at home to study and write, instead of going to the match with George and Don."

But Jeff shook his head. What he did he did generously.

"If you are going to empty the basket now, I will take it back for you," he said, as he set it inside the hall of the Settlement House.

May looked her thanks and slipped away to find some one to take charge of the things.

Jeff had never been in the Settlement before, though he knew that May came here often and was enthusiastically interested in the work among the poor. It was natural for girls to go in for that sort of thing.

As he sat glancing around the hall, where May had left him sitting, there was a sound of hurrying, shuffling feet, and a little army of boys trooped by into one of the rooms opening at the side.

Rough and ragged little urchins they were, for the most part—genuine street boys of the city's east end. As they disappeared through the doorway there was a sudden scuffle, followed by a loud, angry word, the sharp sound of a blow, and a general tumult of boyish voices.

Jeff hastened to the scene of what was rapidly becoming a lively disturbance.

"Halloo! What's the row?"

The boys turned quickly, eying him with the alert shrewdness of their class. Then a dozen began to speak at once.

"It's Dinny McCaughan!"

"That Dago began it!"

"He stole Checksy's nickel!"

Out of it all Jeff's ready wits soon gathered a

fairly correct view of the situation. He constituted himself arbiter of the difficulty and won the admiration of the youngsters by the prompt way in which he singled out the chief offenders, administered vigorous and wholesome rebuke, and restored peace and the disputed nickel together.

Jeff himself found it amusing.

"What are you doing here, anyway?" he asked, looking about the big and somewhat bare, but not unattractive, room. "Anything going on?"

"Boys' Club," said one, laconically.

"What's it for?"

"O, we do things"—vaguely—"games, an' readin'—there's the papers an' magazines—an' singin' an' the band. Sometimes we have debates, an' treats. An' there's the Boys' Bank."

"Want to jine?" asked a wizened little fellow, with a sly wink.

"Maybe," said Jeff, laughing. "Is it any good?"

"Some," said a precocious-looking child with a scar on his cheek. "Debates is good, an' so's the treats. An' it's dandy when the young lady toffs come, if they don't put on the lugs. To-day it's the preach."

"The what?"

"The preach. He adn't bad, but the girls are the best—specially the red-haired one, with the blue flowers in her hat. She's tiptop; that's her now."

Jeff had caught sight of May at the door, with the superintendent of the Settlement. The faces of both appeared anxious.

"O, Jeff, I am so sorry to have kept you waiting," said May, coming up to him quickly. "Here is the basket; I am going to stay and help Miss Gould this morning. There is so much to do—the Sewing Circle, the flowers for distribution, the book lending, and"—despairingly—"this Boys' Club! Mr. Jarvis, the minister, who was to have been here to-day, has just sent word that he cannot come. What we are to do with them I do not know. But never mind; I am just keeping you waiting with my chatter. Good-by, and thank you ever so much, Jeff, for carrying the basket."

But Jeff seemed in no hurry.

"Is there anything I could do to help you out? Anything for these little chaps, for instance?"

A look of grateful relief sprang to May's eyes. Then she shook her head, with its pretty auburn braids. The little rascals—to call her hair red!

"No, thank you, Jeff. You have helped me a great deal already; and there is your oration, you know."

"I will find time for the oration," said Jeff. And he stayed.

The experience was a novel one. With no definite idea of what he ought to do, Jeff merely set about drawing the boys out and getting acquainted with them. It was not difficult. His downright boyish manner won their admiring confidence, and they were soon on excellent terms.

It was astonishing how much these street urchins knew about some matters in which Jeff himself was interested, dense as was their ignorance of others. They did not live in the streets of a great city for nothing, and it was not many minutes before they were expressing their "views" on expansion and the Cuban situation with quite as much confidence as he expected to do in his prize oration. Jeff groaned inwardly when he thought of that oration.

But from being merely amused and curious, Jeff soon became keenly interested in the little fellows and the thoughts they suggested. The moral sense of many of them was pitifully warped, and they were full of narrow and ignorant prejudices; yet these were embryo citizens, representing an important factor in present and future American conditions.

But Jeff was not philosophizing in this way while he was talking with the boys. Many of these thoughts only came to him as he was riding home with May, who, taking for granted that he was thinking about his oration, did not talk much. That was one thing Jeff liked about May: she knew when "not to bother."

He did think about his oration, however, and think to some purpose, although that evening he replaced his books on the library shelves and the newspapers, with their brilliant leaders, on the files.

Monday morning he sought the first opportunity to speak with the principal of the institute.

"I would like to change my subject for the junior oration, if you are willing, sir," he said straightforwardly.

"Indeed? Why? if I may ask."

Jeff hesitated.

"I—I do not think I am equal to it. It is a pretty big subject for as young a fellow as I am to tackle in public; do you not think so, sir?"

"Ah!" The principal smiled, a trifle inscrutably, but his eye was kindly. "What do you think of taking?"

"I have not thought much yet about the wording of it," said Jeff, slowly. "It sounds clumsy and pretentious, but it is something like 'The Opportunities and Obligations of the Rising Citizen.'"

"Ahem! What suggested this to you?"

Jeff told him about his morning at the Settlement and all that it had suggested to him.

"They are sharp little fellows," he said, earnestly. "They do not know much about the things that we do, but they know a lot more about some things; and they are going to count before long. I think it would be better all around if we fellows knew more about them and the way they look at things. Of course," he added, "I will have to give up thinking about the prize; but—excuse me, sir—do you not think it might be worth while, all the same?"

That evening Jeff told his Cousin Donald, who was in the same class, that he might have "Expansion" if he wanted it. Don wondered what on earth Jeff could be thinking of, but he accepted the offer eagerly and was glad he had gone to the ball match on Saturday.

It was only when the evening of the junior exercises and prize contest came around that Jeff began fairly to realize how much he had given up. It would have been glorious to carry off the honors of the occasion before all those people.

But the Boys' Club, with the widening interests and opportunities that the Settlement opened to him, had taken nearly all his spare time and left but little for special preparation. He did his best, but the very afternoon that he had set apart for copying his paper a messenger came to summon him to the hospital. "Checksy" had been hurt in saving a little newsgirl, Dinny McCaughan's sister, from being run over, and wanted to see him. As for practice in the delivery of his oration, there was absolutely no time for it.

When his turn came on the programme, Jeff took his place on the platform with painful misgiving. Consciousness of his insufficient preparation made him awkward and embarrassed at the beginning, but in a moment or two the absorbing interest of his theme again took possession of him. With boyish earnestness, as if talking directly to the audience, he told of what he had seen in the east end of the city and the conclusions he had drawn regarding the rights and duties of the younger generation of citizens. It was far from being a model prize oration, but the people became interested. The story of "Checksy's" chivalry brought forth a round of applause for the little hero, while more than one dainty handkerchief stole furtively into sight. When Jeff sat down he knew at least that his effort had not been a total failure.

Donald took the prize. He had worked with diligence and enthusiasm, and his essay, delivered with force and spirit, was not unfairly judged the best.

But Jeff did not envy him. At the close of the exercises, when he was congratulating Don on his success, a gentleman came toward him.

Jeff knew him by sight. It was Mr. Dalton, the most famous and successful advocate in the State, and the man whose character and career had long been the model upon which Jeff's own ambitions were formed; and this great man was actually speaking to him.

"You did well, sir," said Mr. Dalton, cordially. "The subject is an important one; and I am glad to see a young fellow take an interest in it." Then, in the most genial and friendly way, he asked a question or two about Jeff's plans and purposes and gave him a few words of encouragement that made Jeff tingle with pleasure.

"The boy has the makings of a splendid advocate in him, if I am any judge," he said to the principal, a few minutes later. "I would rather have a hand in the career of such a lad than win the Besson case."

May was standing near, so near that she could not help hearing it all. She was radiant with delight.

"O, Jeff, you splendid fellow!" she said, eagerly, hastening to tell what she had heard. "I am so proud and thankful. It is better than the prize."

And Jeff thought so, too.—Mary S. Daniels, in Classmate.

The person who is true to God does not fear the scrutiny of the world.—Selected.

Life's shadows are not long. The life of eternity has no end.—Selected.

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Editorial.

THE GOSPEL IS GOD'S POWER TO SAVE.

When the inspired apostle said of the gospel that "it is the power of God unto salvation to every one that believeth," he spoke a truth that is in reality an end to all controversy; and, that being true, no man need try to bring anything else to take its place, for nothing else can possibly do so. It is worthy of note that even the gospel has no power to save those that will not believe it, for Jesus says: "He that believeth not shall be damned." When he says "to every one that believeth," the word "believeth" includes all that is required to be done in order to reach the promise of pardon, if you have reference to an alien; but if you have reference to eternal life to the Christian, then he must be faithful in his service to God to the end of life before he can have the promise of everlasting life. When the above passage, therefore, is applied to the alien sinner, the word "believeth" includes not only faith, but repentance and baptism, for Jesus says: "He that believeth and is baptized shall be saved." No sinner can be scripturally baptized till he repents. Any sinner, therefore, that expects to be saved without faith, repentance, and baptism will find, when perhaps too late for recovery, that he has been following man's wisdom, instead of God's word.

The gospel is not a power to save men just any way; it only promises to save the obedient. An impenitent sinner, therefore, cannot be saved, because God commands all men, everywhere, to repent. Jesus says, in case they refuse: "Except ye repent, ye shall all likewise perish." Neither can an unfaithful child of God be saved, for only those that hold out to the end in the service of God have the promise of eternal life. Hence, the apostle Paul says of Jesus that when he is revealed from heaven it will be "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thess. 1: 8.) This takes in the whole life from the time a man begins his obedience to God till his life on earth is ended. Nothing, therefore, can be sufficient for man's salvation except that which God has ordained in the gospel plan of salvation. The sinner must become a Christian as the gospel directs, and the Christian must live as the gospel directs, or there is no promise of salvation in either case.

Men may get up what they choose in place of these things, but there is no power in them to save. They may say as much as they please that baptism is a nonessential, yet every time they look at the commission they will hear Jesus say, "He that believeth and is baptized shall be saved," while not one time does he or the apostles say you can be saved as well without baptism as with it. This is only what men say. Men may say as often as they please that it does not matter whether you are immersed or have the water sprinkled or poured upon you, yet Jesus was down in the water when he was baptized and then came up out of the water. Paul also represents baptism as a burial more than once,

and these things will be standing on record at the last day; and all will have to be judged by what God says, and not by what men say. Men may pray God with all the earnestness of their souls to pardon sinners before baptism, but there is not the shadow of a promise in the word of God that it will be done; for it is not he that says, "Lord, Lord," or for whom others say, "Lord, Lord," that will enter the kingdom of heaven, "but he that doeth the will of my Father which is in heaven." There is, therefore, no possible safety to man to risk anything else. Men may think and say as much as they please that if a man does what he thinks is right, he will be saved, yet the word of God will still be ringing through the ages: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Awful is the doom that hangs over the man that adds to or takes from the word of God and thus leads men away from it! If the blind lead the blind, both will fall into the ditch, and there will certainly be an immense falling of such at the last day. Neither is it proper to use any sort of means to induce men to become Christians that in any way overshadows the gospel or in any way sets aside the true motives of the gospel that should always be the prompting principle in leading men to obey. Any preacher that puts anything whatever between the sinner and the gospel of Christ and the motives God has placed before him to lead him to obey it becomes a hindrance to the gospel and to the salvation of souls. If he draws simply on the passions or sympathies of the sinner so that he is moved almost or entirely by emotion, it is doubtful if he is benefited by such action when he takes the step; for even if he does the things the gospel requires, he did not appreciate the gospel nor its motives, and will likely be carried away from it by some counter emotion. When a man obeys the gospel for the sake of obeying and honoring God, and because he realizes that nothing short of obeying God will save him, then he will be more likely to stick to it, and make a faithful servant of God. The best preachers on earth to-day are those who in the Spirit of Christ and through love to God present in the plainest possible way the gospel of Christ just as it stands revealed in the New Testament and rely upon it and its motives to move them to obey it.

When churches go to work to attract sinners by some external display—such as costly, attractive houses of worship, organs, choirs, fashionable music, and such like things—they generally fail in their desired end, and make themselves guilty before God in the effort. Those that think they will reach sinners better by building up large, wealthy, and popular congregations find in the end they were mistaken. A number of small, earnest congregations that will be loyal and faithful to the word of God will do immensely more good in converting and saving souls than one large, popular congregation could do. Besides, these wealthy, large, and popular congregations generally side track before they run long; and if they do not, they become formal, inactive, almost fossilized, and only influence a small circle of people. Small congregations have nothing to depend upon but the truth and their work in harmony with the truth and the Lord's blessings through the truth for their success. A very much larger proportion of the members of small congregations become earnest workers in the church than they would if they were thrown together in one large one; yet old congregations generally oppose the establishment of new ones, because they say it will weaken them. I know many instances, both in cities and in the country, where new congregations have been started near old ones, and although they were opposed in the effort, it was found after a while that the new, small ones were doing twice the work, in proportion to their number and strength, that the mother church was doing. The success of churches depends upon individual effort, and not upon large numbers and claim of strength through numbers. The more localities these members work in, the more people they will reach, and the better and more zealous they will be themselves, and the more they will depend upon the gospel for success. There are various things that justify these multiplying efforts. These old congregations may introduce innovations and force them in against the convictions of a number of the members; and it is a principle that no child of God is bound to remain where he has to acquiesce in and partake of things that he conscientiously believes to be contrary to the word of God. In all such cases it is far better for the loyal members to begin to meet and worship somewhere else, where they can do all things as

the word of God directs; and at the same time it is their duty to interest and convert others to Christ, if they can, and thus enlarge the number of the saved. In this way many new congregations have sprung up.

People may live some distance away from the old congregation and the roads may be bad or waters in the way, so they cannot always attend, if they desired it ever so much. At the same time, people may live in the neighborhood of these members who seldom or never go to meeting, and who might be benefited by having meetings and preaching close to them. Then it would be the duty of such members, if possible, to teach their neighbors the way of salvation by having the gospel preached to them. If in this way they can enlist some of their neighbors until they have enough to carry on the regular service of God, it is their duty to do so.

There may be cases in which the leading members of old congregations conduct themselves and run things in a way that is detrimental to the cause of truth, and yet it may be impossible, under the circumstances, for others to correct the defects. Then, if circumstances and all the surroundings seem to plainly indicate to the members that are truly loyal that they could do much greater good to start up at another place, where they will be untrammelled by these opposing influences and have an opening to do good for others also, it would be right to make the effort. But the one sole desire to honor God and to follow his word should be the prompting principle in all such cases. Personal feeling should never enter into the account, and no separation should ever be made merely on personal differences or animosities; new congregations started merely on such grounds would hardly prosper; but when the work and influence of loyal, good members is counteracted by leading men, with no means or ability to correct the trouble, and they see their way clear to meet where they will be free from such hindrances, it is certainly their duty to do so.

Finally, I do not know a large and wealthy congregation that is doing anything like the amount of work that their numbers and ability would enable them to do. The word of God does not encourage any large concentrations of men, money, and worldly popularity of any sort whatever. The nearer we can get to an individual basis, the more work will be done and the greater the amount of good. A number of small congregations in a given locality approach much nearer the individual principle of work than the large, popular ones. In these small congregations they are much more likely to trust alone to the pure gospel of Christ, the word of God, to move people than large and fashionable ones. When the disciples were scattered from Jerusalem and went everywhere preaching the word, there was certainly more in it than merely the wickedness of their persecutors. An amount of good was done as the result, incalculably greater than could have been done by all remaining in Jerusalem. Christians should work for the greatest amount of good and use only the gospel, the truth of God's word, as the means of accomplishing it. E. G. S.

THE CONGREGATIONAL CHURCHES.

The yearbook of the Congregational Church is out, and furnishes some interesting facts. The entire membership of the denomination is 629,874. There are 5,604 churches, with 5,614 ministers. The Sunday school membership is 682,907. The Young People's Societies number 3,696, with a membership of 191,753. The benevolent contributions make a total of \$2,110,413, while the home expenses are \$7,023,124. Home missions lead, with \$477,852; foreign missions come next, \$445,508; the Education Society, \$193,376; American Missionary Association, \$141,022. The interest, however, attaches less to the absolute figures than to the comparisons, indicating the changes that have taken place and the features that make up these figures. The church membership shows an increase of 1,640 during the year, or a trifle over one-quarter of one per cent. In thirty-one States there was a gain of 4,088, but in nineteen States there was a loss of 2,448. If we examine the different States, we find that the heaviest loss was in Massachusetts—578. Then come Connecticut, 264; Maine, 236; New Hampshire, 174; Vermont, 82; Rhode Island alone of the New England States showing a gain—56. The largest gain was in Wisconsin—908; then come Colorado, 366; Illinois, 309; Ohio, Minnesota, Michigan, and others. Of the 5,614 ministers, 1,559 are without charge, leaving 3,655 to care for the

churches, of which 1,011 are not supplied, while 361 are cared for by licentiate. In the Indian Territory the four churches are all vacant. The largest number of vacant churches is in Michigan—108, almost one in three. Massachusetts has the smallest proportional number of vacant churches—58 out of 60. The net gain in the Sunday school membership only 294, twenty-seven States showing a gain and twenty-four showing a loss. The benevolent contributions show a gain of \$217,494, thirty States increasing their donations and twenty decreasing them. The record of ministers shows a gain of twenty-five.

According to that rate of increase it would take the Congregationalists four hundred years to double their numbers. The Congregationalists are the Puritans, who once constituted the citizenship of New England. They embody the wealth and learning of Boston and New England. It will be noted there are more preachers than churches. These are all well educated and trained preachers. But the fact that the preachers build up no churches, but minister to one alone, shows personally a lack of the missionary spirit. The immense amount of money given, with the small results, shows the rule is to pay others to work, and do not much personal service in the church.

The Congregationalists have been the originators of all the societies and organizations to help the church in its work, and New England has been the birthplace of the Young Men's Christian Association, Christian Endeavor, and other societies to help the church. All these human equipments and these immense sums of money fail to build up and multiply the churches. Money and human organizations in religion cannot give life and activity to the churches. They destroy personal zeal and activity.

Massachusetts, with Boston the home of Father Clark and of all the human organizations for religious service, is losing ground, and itself becoming missionary ground. These facts emphasize the truth that money and organizations cannot convert the world. They cannot do it because they drive out and destroy the true spirit of personal devotion and zeal which alone can save sinners. They wean men from the church of God and his appointments, which alone can excite and keep alive the Spirit of Christ. They exemplify the truth, too, that the rich cannot convert the world. God did not intrust them with this work. Riches unfit them for the work. He committed the work to the poor. They alone can do it. Any provision that looks to the work being done by the rich and by riches will fail. Money and donations have a part to perform in the salvation of the world, but the chief end in the giving is to save the giver. A man with money cannot be saved without giving his money; but God can save the world without money. Those who have money should give it to save themselves, not to help God. D. L.

IS THE BODY OR THE SPIRIT THE MAN?

Brother Lipscomb: If the spirit of the child is born of the spirit of the father and mother, as the fleshly part of the child is, by what right is the infant an heir of the kingdom of heaven until it has been regenerated by the Spirit of God? Seeing many children are born of unconverted parents, and must of necessity inherit unregenerate spirits, as you say, "like begets its like." What do you mean by the human spirit being made a new spirit, or soul? Is human spirit mortal or immortal? Who gave it, God or man? If man imparts spirit to his own natural offspring, by what law of reproduction is mankind the offspring of God? You say: "Man is a spirit, and Adam was a living soul." Do you intend to convey the idea that all men living in the fleshly body are not living souls in the same sense that Adam was when God created him and pronounced him such? Brother Lipscomb, please answer these questions for me, and do not say "she does not seek to know what the Bible teaches, but has accepted a theory," etc. I have been a constant reader of the Gospel Advocate for thirty years, and have found it more in harmony with the word of truth than any paper I have ever read; but I find some things written there which I cannot harmonize with the teaching of the inspired volume, and nothing prompts me to ask these questions but a desire to see the true light dispelling the darkness from the nations.

Glass, Tenn.

NANNIE TIMMONS.

If I should see our sister ignore a dozen passages of scripture that teach a truth and seek out

one that may be twisted into a different meaning, I certainly think, if I loved her as a sister, I would warn her that she was not using the Scriptures to find what they teach, but to prove a preconceived theory. We often deceive ourselves as to what we do.

The Bible says God created the herbs and trees each to bear fruit after his kind, and the living creatures each after his kind; and then "God created man in his own image. . . . And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it." This meant he was to multiply beings like themselves; and whatever parts and faculties the parents have are transmitted to the child. If the parents have souls, or spirits, above that of beasts, the children are begotten with the same spirits, or souls. It would not be a multiplication of men and women if this were not so. The child is born, not with the faculties of the brute, the pig or the cattle, but with those of its parents. The child inherits from its parents a mental and spiritual likeness, as well as a bodily likeness.

The souls, or spirits, of the first parents were not guilty or under condemnation until they sinned; neither are those of the children. The soul of the child, like those of the first parents, is overcome and brought in bondage of the flesh. "For the flesh . . . and the Spirit . . . are contrary the one to the other." So the spirit is overcome by the flesh, is in a body of death, from which it then must be delivered in order that it may be saved. "What the law [of Moses] could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned [or overcame] sin in the flesh." The belief of the gospel of the Son of God renews this spirit in man that has been defiled by sin, and makes it a new heart and a new spirit. Ezekiel says: "I will put a new spirit within you" (Ezek. 11: 19; 36: 26); "And make you a new heart and a new spirit." (Ezek. 18: 31.) Jesus says: "Except a man be born again, . . . be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 3-5.) The word of God, the seed of the kingdom, is received into the heart of man, and so strengthens it as to transform it from a soul dominated by the flesh into a soul led by the Spirit of God. God gives the human spirit just as he gives the human life and the human body through the father and mother; he gives the divine Spirit through the word in which he dwells. So the heart that hears the word, and cherishes it, brings forth fruit, "some a hundredfold, some sixtyfold, some thirtyfold." So the human spirit comes from God through the parents. The Bible says Adam was the son of God. Perhaps he became such by God breathing into him the breath of life by which he became a living soul. He forfeited the rights of sonship through sin. His children do the same. As Adam polluted his life and cut himself off from the blessing of immortality through sin, his children do like him. They are born sinless beings. As such they are entitled to all the privileges of spiritual life. They inherit mortal bodies from Adam. They forfeit spiritual life, as he did, through sin. All sin, and all who sin need the atoning blood of Jesus to save them. This blood is appropriated through walking "in the light, as he is in the light." (1 John 1: 7.) Eternal existence is not immortality. The devil will exist forever, but God only hath immortality. Man will exist forever, but he seeks for immortality by well-doing.

The Gospel Advocate, no doubt, errs sometimes; it claims no exemption from this; but sometimes the error is in the standpoint of the reader. Many confound eternal existence with immortality. Another error I was trying to correct and guard against is, they make the material body the man and the spirit, or soul, an appurtenance or faculty of the body. The Bible clearly makes the spirit, or soul, the man, the part that lives and endures, while the body is but its temporary home in which the real man dwells. When the man dies, the body is buried and molds into dust; the man is carried to Abraham's bosom or is found in hell. To mistake the nature, the essential being of man, and to make him simply a material animal, is an error, surpassed only by mistaking who God is, and what his character. God is a Spirit, and only spiritual beings who serve him in spirit and truth can dwell with him. As the outer man decays, the inner man is renewed day by day. The man which is seen is temporal; the man which is unseen is eternal. One of the old philosophers—Plato, I believe it was—trying to teach this truth to his pupils, took a hammer, struck a fragile piece of ware, and broke it in many pieces. He asked:

"Who did that?" The answer was: "You did it." "What office did the hammer serve?" The reply was: "It was the instrument you used in breaking it." He then took a piece of the same substance, struck it with his fist, and broke it. He asked: "Who did that?" The answer again was: "You did it." "What office did the fist perform?" Then the answer was: "Your fist was the instrument you used." This brought out the thought that there is an internal man that directs and uses the hand, the foot, the eye, the ear, and all the organs of the body as material instruments for the use of the man.

After a while the internal man will have accomplished its work on earth, and, like the butterfly, it will lay aside the external shell which henceforward would be a hindrance, and not a help. The spirit, freed from its earthly encumbrances, enters a new and higher stage of existence. It is henceforth a spirit without flesh and blood or body. D. L.

Brother Lipscomb: Please answer the following questions:

1. Was Saul of Tarsus an inspired and chosen apostle of Christ before he was a Christian?
2. Was he a Christian before Ananias immersed him?
3. Was Saul a member of the body of Christ before he was an apostle?
4. Was he a member of that body before Ananias immersed him?
5. Is an individual a child of God as soon as he believes Jesus to be the Christ, the Son of the living God?

JEAN TEREVE.

1. Paul was called to be an apostle before his baptism or before he believed in Christ. God saw his sincerity, his fidelity to his convictions, and his earnestness and willingness to suffer for what he believed to be right; so he chose him and sent the gospel to him, that he might believe and become a child of God. (See Acts 9: 15; 26: 16-18; Gal. 1: 15.) But he was not a believer, but, as he says, was the chief of sinners. (1 Tim. 1: 15.)

2. He was a believer in Christ, and for three days he was so sorrowful over his sinful course that he neither ate nor drank for three days. When Ananias came to him and found him believing in Christ and penitent of his sins, he asked him: "Why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22: 16.) He was not a Christian while in his sins. No one after the resurrection of Christ was recognized as a Christian until he had believed in Christ, repented of his sins, and had been baptized into Christ.

3. He was a member of the body of Christ from the time he was baptized into Christ. He at once began to teach the gospel of Christ. Ten years afterwards at Antioch he was mentioned among the prophets and teachers. (Acts 13: 1.) He had the spiritual gift that inspired him to teach, but was not a fully inspired apostle until at this time or later. Paul was called to be an apostle, but was not at once intrusted with the full apostolic measure of the Spirit, but was intrusted with smaller measures at first. When he had in the use of these proved his worthiness, he was intrusted with the highest apostolic measure of the Spirit.

4, 5. "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3: 26, 27.) Faith makes a man a child of God by leading him to be baptized into Christ and so put him on. Jesus said: "He that believeth on me hath eternal life." The Holy Spirit says: "Being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5: 1.) But in Gal. 3: 26, 27, he tells how and when faith makes a man a child of God. Faith leads one to be baptized into Christ, and so he puts on Christ. So with this explanation of how faith makes a man a child of God, we know that to be justified by faith and to be baptized into Christ is one and the same thing. When a man believes, he has received the word of God into the heart, but the seed must sprout and produce life by obedience before he is recognized as a Christian. Jesus was not recognized as the Son of God until he had fulfilled the righteousness of God by being baptized. This was an example that seems to have been followed. No one in the days of the apostles was recognized as a child of God until he had put on Christ by being baptized into him. D. L.

He who greets life with a purpose will leave it with a palm.—Selected.

My Purpose.

It is not to canvass the churches for money. Though I have stated this before, yet the general impression seems to be that my chief purpose in making this tour of the churches is to collect money for the work in Japan. I have not at any time since entering upon the work there made money the burden of my labors, and yet we have lacked nothing. So far as I can see, there is no urgency demanding that I make all this tour among the churches just to collect money. I have in some instances where the brethren were acquainted with certain missionaries encouraged their liberality by way of contributions to them; but this was incidental.

So far as my own labors are concerned, I cannot feel the necessity for making appeals for money. Have we not been supported these eight years? We have a sufficiency for our daily needs here. The work we left in Japan, which is now being carried forward by Brother Bishop till our return, is not suffering for money to support it, I think. Our home, being in a favorable locality for that purpose, rents for twenty-five dollars per month. Of course it takes some money to keep up taxes and repairs, but there is enough left above such expenses to keep up the church and school expenses and still have some left to pay on what remains behind on the home. The church and school expenses together amount to about twelve dollars per month. Sometimes we get out of means and feel that we are in need, but I believe the greatest need at such times is the need of a closer walk with God, and not to turn beggar among the churches.

Such a course is an injury both to oneself and the churches of God. They get tired of being begged and would rather such men would not come into their midst than otherwise. Everywhere I go they tell me this has been the custom of missionaries when visiting them, and I feel that in some instances the churches would act differently were it not that they think I am also coming to beg for a collection. Let me mention an instance which, if not true in that particular case, yet serves to illustrate the point, and is often true: A congregation has just had a protracted meeting which cost them pretty heavily. On the heels of this they must pay for new seats, and then something to the famine sufferers in India; then come some charities for some of their own members. Now comes Brother McCaleb's appointment, and we are just not able to "help" him any at this time; and since, of course, that is what he wants, it will be a trip for nothing, and we will just send him word he need not come.

In this money-loving age it is not an easy thing to believe one when he says that money is not his object, and really it is not a very easy thing to tell the truth and say it; but one ought to be able to tell the truth and yet say he is not seeking money. In the face of all the modern work and worry for money to carry on various missionary enterprises, let us all turn and read Matt. 6: 30-34, and see how refreshing it is. Then let us turn and read Matt. 9: 38, and see what Jesus taught his disciples to pray concerning missionary work: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." The prayer is for laborers, and this is the great need of the hour. The Lord will not send a laborer into his harvest and let him starve. "Seek ye first the kingdom of God, and his right-

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eousness; and all these things shall be added unto you."

There are comparatively few people that have really given themselves to God. They try to substitute and condone for this by giving a little money they can spare, and missionaries, evangelists, and preachers make too much of the money question in a way. Not that they ought not to be paid or neglected, but if a brother feels that he can do his duty in every department of Christian living and keep his money, I do not want him to give it to me just because he thinks I may be in need. Giving is a Christian duty just as much as telling the truth, visiting the sick, or being honest, and Christians should be just as constant and diligent in the one as the other. I cannot go around and plead with the people to tell the truth, be honest and so on, to assist me, nor can I ask the churches to give because they think it may help me or others. The first duty of every Christian is to offer himself unreservedly to God, and then all that is best for him will be given.

If I can induce the churches to cease to look at missionary work as a thing afar off and make it a part of their own Christian life and activity, I will feel that a good work has been done; but if they continue to look at it as an outside matter and that what they do in mission work is just that much extra which they could omit and yet get to heaven, I will feel that my labors have been without effect. The time has come when the churches must either go forward or go backward and die. J. M. M'CALEB.

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The Mormon-Christian War.

The following from Brother C. S. Towne, Cobden, Ill., is worth a second reading and much thought. The "Book of Mormon" I sent him was a reprint of the Palmyra edition, the first edition published. I have about one dozen more copies of that rare and valuable book on hand. First come, first served. Here is Brother Towne's letter:

"Brother Neal: I received the 'Book of Mormon' which you sent me in due time, but the 'Two Thousand Changes of the Book of Mormon' has never come, and that is what I specially want. I have read the book twice and was surprised to find that it pointedly condemned polygamy, and also surprised to find no teaching of any distinctive Mormon doctrines, such as I read of elsewhere. After reading it, I am not at all surprised that sectarian preachers cannot meet the Mormon elders. Taking the 'Book of Mormon' as the objective point of attack, the same evidence and argument that will condemn a Mormon will equally condemn every sectarian organization in point of doctrine. The more I study the whole subject, the more firmly I am convinced that the Protestant religion of Christendom is a false religion—a counterfeit of the apostolic Christian religion. It is idle for these organizations to claim the Christian name, and a foolish weakness in us to allow that claim, as so many among us do. Blood will tell, and there is a strain of plebeian, alien blood, descending from the apostate mother, running throughout the veins of all these religious bodies, proving them lineal descendants of the papacy. The fact of the protest against some of the corruptions of the papacy is in itself no proof that they are not her children. There is a broad basis of human doctrines everywhere underlying all these organizations which continually antagonizes the true doctrine of the apostolic Christianity. I still think I shall go to Tennessee before long."

Brother A. L. DeArmond, Otto, Ark., "a reader of the dear old Gospel Advocate," and specially interested in the articles on the Mormon-Christian war, wants more and more along that line. He lives "near a Mormon State, and meets them often." He makes a "one-dollar pledge," and sends for tracts.

Brother J. E. Pearson, of Spencer, Tenn., takes the right course. He says: "I see in the Gospel Advocate

of May 24, 1900, that you propose republishing an exposé of Mormonism in its early days, if you can get the proper support. I have consulted with some of our brethren here and we agree to take as many as five copies at one dollar each. You may consider this a pledge, if the book is out in a reasonable time."

This is the way to go at it. Two hundred more like pledges would enable me to get out a large edition and pay for the plates. Then in the future the cost would be simply press-work and paper. I will get the edition out in cheapest form, tough Manila binding. To stimulate a rapid response I will give two copies to each one pledging and paying, when called upon, one dollar cash, or I will send the donor one copy and send free another copy to some Mormon in Utah. The exposé is a war weapon. I have heard that there are only four copies of the book known to be in existence. In any event, I have a copy, whether it is one of four or all by itself. I got it from the daughter of Mr. Howe, the publisher.

The Gospel Advocate readers alone ought to send in pledges enough in two weeks to enable me to put this book in the printer's hands.

Grayson, Ky. R. B. NEAL.

Roanoke College.

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Saving the Lost.

A common interest in humanity would of itself tell us that we ought to do something for those who are without the special benefits of the gospel; but the duty to evangelize the world is put on higher grounds than a common humanity by the consideration of the relation that the saved sustain to the Christ. Paul, the man whose nature was keyed to the divine, was quick to perceive the twofold relation of Christians to both God and the lost, and was equally honest to confess the obligation to serve Christ in saving the lost. He says that he is "debtor to all men." This indebtedness was not owing to what he had received of man, but was due to what he had received of the Christ. To receive of God the full blessings of the gospel is to accept the obligation to extend it to others, unless it is meant for the good that God does for the individual to be lavished upon the recipient. This is true so far as the salvation of the receiver from all sin is concerned, but that is not the full extent of the blessings of personal salvation.

It is no small part of the plan of him who does all things after the counsel of his own wisdom to extend his blessings to the remotest circumference of lost humanity through the avenue of saved human agencies. Destroy all forms of vegetable life and all vegetation will cease. God could create another seed of each species of the vegetable, but he would not. Leave a helpless infant where no human being will ever find it and it will inevitably perish. Destroy the gospel, the church, and the Christian, with all the other influences and agencies through which God works, and there will be no more Christians while the world stands. These facts ought to impress upon us the imperative obligations to do our part in evangelizing the world.

The thought of our personal responsibility in the matter of saving souls, if duly apprehended in all of its magnitude, will haunt us with vivid visions of the agony of the lost in hell. The condition of men out of Christ is so appalling to me that I cannot rest with a feeling of composure and satisfaction in the attainments of this life. The assurance of my own salvation enhances my anxiety for that of others. I love to tell sinners of the Christ, the enormity of sin, and an open heaven; but I am frank to confess that that alone does not sever home associations and drive me into the world of sinners. Somehow I cannot find any satisfaction in staying at home in view of the inevitable doom of the world of sinners. I think I have something of the symptoms of those who hunger and thirst for the salvation of men. We ought to feel grieved when we see "sinners transgress the law" of God, and that other scripture ought to be true of every Christian: "The reproaches of them that reproached thee fell on me." I often think: O, if I could just keep my thoughts at home with my family, with the assurance of a family title to "mansions in the skies." I could enjoy so much more of the good things of this life! But somehow my thoughts will go far beyond the circle of my own family, personal acquaintances, and friends, and my heart goes with my thoughts to weep with those that weep and to mourn with those who are sad. I have tried to sound the depths of my own heart in this matter as perhaps in no other particular phase of my checkered life in order to ascertain my own motives in preaching the gospel. The conviction

has fastened itself on my mind that I must do all that I can consistently with the obligation to my family to save men from sin and hell. I do not think that I am actuated by selfish motives in going to the world with the message of Jesus, but that is just what all would expect me to say in this connection, and what all would say.

Men tax their ingenuity to the utmost extent in vindication of their righteous motives in preaching the gospel of him who never took enough money from sinners to buy a home. Such arguments as this are pressed into the service of men who make the message of Jesus to sinners involved in helpless ruin a profession to prove their fellowship with the Christ in his suffering for the redemption of humanity. That we are not preaching for the money is apparent upon a little reflection. We would rather lose our salary and save the people than to save our salary and lose the people. Is that the best vindication of preaching the gospel to sinners? It would require the worst man living to say the converse of that. The men engaged in selling liquor, as a rule, could say that they would rather the whisky would do their patrons good than harm, but what they want is the money. So it is with many that preach the gospel, they would rather do good and save men; but in the last analysis money is what they want, and men will be rewarded by the motive that prompts them to action, not by what they would rather not do.

No one, perhaps, deploras the mistakes and sins of his past life more than I do, but as dark as the record of personal sin may be—and we cannot paint it too dark when serving as the background of what God is in character and requires of us in life—that is not what gives me the most concern. It is not what I have done, but what I have not done, that fills my soul with misgivings and evil fore-

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bodings. In the account rendered in the end of time, the grounds of approbation and condemnation are, on the one hand, the good things done; and on the other, the good things not done. The wicked things that we have done do not appear in Christ's picture of the judgment. It would appear from this mention of the good neglected and the wickedness omitted that refusal to do what Christ has commanded is a greater sin than the worst forms of doing evil. Jesus said of the Jews who turned a deaf ear to his teaching: "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." It is not what we do before we have the light that God looks at, but what we refuse to do after we receive the light. "If we sin willfully after that we have received the knowledge of the truth [light], there remaineth no more a sacrifice for sins." Coal City, Ind. W. J. BROWN.

Orders have been issued by Quarantine Health Officer Kinyoun, of San Francisco, to search all east-bound trains for passengers from San Francisco at State lines. These are to be required to show certificates signed by United States Marine Hospital officers. In the event of the failure to produce this document they are to be turned back. Dr. C. A. McQuestin, government sanitary inspector, has gone to Truckee, Cal., under instructions to allow no passengers from San Francisco traveling East to pass that station without presenting a clean certificate of health. Two United States officers will be at Truckee to assist in carrying out the orders.

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General News.

While the British forces meet with some severe fighting in the Transvaal, they are gradually taking possession of the country.

The steamship Quito, laden with two hundred thousand bushels of American corn, sent by the Famine Relief Committee, of New York, arrived safely at Bombay.

The first new Tennessee wheat was brought into Union City by W. Z. Massengill, and sold to the Union City Rolling Mills. It was third grade, and brought sixty cents a bushel.

The world's supply of wool seems to be declining under the invasion of cotton. Last year the supply from Australia fell off three hundred thousand bales from the previous year.

The conference of Southern Manufacturing Confectioners, recently held in Montgomery, Ala., decided to advance the price of candies to meet the advance in sugar and glucose.

The net earnings of the Tennessee State prison for the half year amounted to the sum of \$118,832.08. Every convict averaged his or her forty-six and one-third cents per day profit to the State.

A passenger train on the Chicago and Northwestern Road, loaded with excursionists, collided with a freight train at Depere, Wis. Eight persons were killed, one is missing, and thirty-four were injured.

The Department of State is advised by Minister Powell, at Port Au Prince, that he has been informed that the Government of Hayti has adopted the gold standard and that the unit of value is the American gold dollar.

The unusually heavy rains that have been falling throughout Cuba have caused yellow fever in places where it has been unknown for several years. Fortunately, except at Santa Clara and Quemados, the United States troops have escaped.

Gen. Adna R. Chaffee has been appointed by the President to take command of the American troops in China. General Chaffee will sail from San Francisco on the steamer Grant, which will carry nine hundred soldiers. The Ninth Infantry has been ordered from Manila to China.

The Viceroy of India, Lord Curzon, of Kedelston, cables that frequent showers of rain have fallen in the Deccan and elsewhere, but that copious rains are wanted in order to enable the natives to engage in plowing and sowing the autumn crops. The famine situation is unaltered.

Oliver Dalrymple, the big wheat grower of North Dakota, writes of the wheat prospect: "Ten days ago I thought that one-third of the spring wheat crop had been destroyed by drought; I am now of the opinion that two-thirds of the crop is killed beyond redemption."

The weather in North Dakota was reported distressingly hot on June 25, 1900, registering 104 degrees in the shade. Crops are in a parched condition, indications pointing to a decrease of fifteen to twenty per cent since June 23. Hay that was selling at that time for \$4.50 is now worth \$16.

Two hundred and fifty Cuban teachers sailed on the McPherson from Manzanilla, bound for Boston. This is the first contingent of twenty-five hundred teachers from Cuban ports to Boston, where they are to receive a general course of instruction during the summer under the auspices of Harvard University.

The Prohibitionists held their National Convention at Chicago and nominated John G. Woolley, of Illinois, for President, and H. B. Metcalf, of Rhode Island, for Vice President. Resolutions severely condemning President McKinley and his Cabinet for maintaining the canteen at the army posts were passed.

Indians are making rapid strides in the paths of education. The Chickasaws have five colleges and the Creeks have ten colleges. The Choctaws have no colleges, but have one hundred and sixty common schools in which the higher branches are taught. The expenses of educating the Indians are being borne by the government.

The wheat crop in Manitoba is reported very much injured by drought. Of one million eight hundred thousand acres under wheat one million acres will never be cut. Rains cannot now change a stunted crop six to eight inches high and a small head into even a fair crop. The best authorities hope for seed and feed, but this is doubtful.

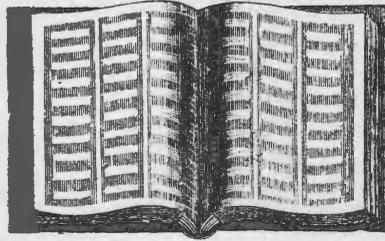
Bavaria boasts that it has the longest lightning conductor in the world. It rises some yards above the top of the meteorological station on the Zugspitze, the highest point in the German Empire, and runs down the side of the mountain to the bottom of the Hollenthal, where there is running water all the year round. The length of the rod is five and a half kilometers, nearly three and one-half miles.

On June 23 a passenger train on the Macon Branch of the Southern Railway ran into a washout one and a half miles north of McDonough, Ga., and was completely wrecked. The wreck caught fire and the entire train, with the exception of the sleeper, was destroyed. Every person on the train, except the occupants of the Pullman car, perished. Not a member of the train crew escaped. Thirty-five people in all were killed.

A special to the Chicago Tribune from Denver, Ida., gives an account of a destructive hailstorm which visited that section of Idaho. Wheat fields and orchards were destroyed and small pigs and chickens were killed by the hailstones. The hail was driven by a heavy windstorm with terrific force, and horses were knocked down. Damage to grain and fruit crops is estimated at \$50,000. Reports from other points indicate much damage to grain.

An armed band of thirty-two men from South Dakota cut a channel through Hininger's Neck, in the Missouri River. The bend is twenty-five miles around and not more than a quarter of a mile across its neck. Residents of the bottoms say this will prevent the recurrence of the inundation of their lands. Another result is to throw thousands of acres of excellent farming land into South Dakota which has previously been a part of Nebraska.

A cyclone passed over Beaver County, O. T. Henry Bardwell, Steve Bird,



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and Abe Weightman were killed and William Hamberger and Paul Rhodes were fatally injured. The storm swept the country for sixty miles. Thousands of cattle were stampeded and many killed and injured. Several houses were destroyed. The home of George Nebb, a ranchman, was carried two hundred yards, and several ranchmen who were taking refuge in the house were injured.

The reports of murder of missionaries and destruction of property by the "Boxers" in China have been much exaggerated. There is a widespread feeling of enmity toward foreigners. Some property of the missionaries and the foreign consulates have been destroyed. The Chinese are reported to have been supplying themselves with modern arms and preparing for a conflict. The Queen is suspected of having encouraged the war. The union of the forces of the other nations and their prompt action in marching to the scene of trouble seem to promise a termination of the difficulties. China disciplined in modern tactics and armed with modern arms would be a great power in the world.

Fourth Assistant Postmaster General Bristow, who for the past five weeks has been in Havana investigating the Cuban postal service frauds and initiating reforms in the administration of the Cuban postal service, has returned to Washington. Concerning the reductions he had effected in the administration of postal affairs, he says: "The amount of money saved by the reduction in the salaries of employees and the abolition of unnecessary offices aggregates over \$100,000, or about 38 per cent of the total. There will also be a considerable saving in the administrative branches of the service. The reductions contemplated will in no wise impair the efficiency of the postal service of the island."

Maj. H. C. Bate issued the following crop bulletin for the week ending on June 25, 1900: "Generally favorable weather prevailed during the early part of the week, and the work of plowing out the grassy crop of corn and cotton and of cutting wheat was pushed forward with vigor; but on June 22 heavy, damaging rains fell over the western half of the State, which not only stopped all outside work, but injured the growing crops to a very serious extent in many localities. In the eastern division and in the eastern portion of the middle di-

vision the rains were lighter, and the damage consisted mostly in delaying the progress of outdoor work. Wheat is nearly all in shock, and much loss by sprouting is imminent. Oats are improving and nearly ready for harvest. Upland corn and cotton are in fairly good condition, considering the amount of rain, but the lowland crops are practically ruined by the overflow and the impossibility of cultivation. Many fields will have to be abandoned to the weeds and grass. Tobacco is in a good state of growth, except where excessive rains have caused stalk rotting. Irish potatoes and gardens are doing well. Young clover and meadow grass are growing finely. Peanuts are suffering for want of cultivation. Fruit prospects are fine, except as to apples, which have mostly dropped off the trees, leaving a short and inferior crop. The blackberry crop is large and beginning to ripen."

B. Y. P. U. Convention, Cincinnati, O., July 12-15, 1900. Reduced Rates via Southern Railway.

On account of the Annual Convention of the Baptist Young People's Union of America, to be held in Cincinnati, O., on July 12-15, 1900, the Southern Railway will sell tickets from points on its lines to Cincinnati and return at rate of one fare for the round trip. Tickets will be sold on July 10, 11, and 12, 1900, with final limit to return until July 18, 1900, and by depositing these tickets with joint agent at Cincinnati on or before July 14, 1900, and upon payment of a fee of fifty cents, the final limit may be extended until August 1, 1900. The schedules and sleeping car service afforded by the Southern Railway en route to Cincinnati are unexcelled. For further information, call on Southern Railway ticket agent.

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Obituaries.

[Obituaries are limited to 250 words and signature. Poetry cannot be printed. Obituaries exceeding 250 words will be reduced to the limit, unless accompanied by one cent per word for the excess.—Editors.]

MANNING.

Sister Mary J. Manning departed this life on May 9, 1900. She was born in Nacogdoches County, Tex., on April 10, 1852, and was forty-eight years, two months, and twenty-nine days old at the time of her death. She became obedient to the law of the Spirit and was baptized by John F. Brill, Christian evangelist, on July 13, 1887. "Blessed are the dead which die in the Lord." Sister Manning leaves her companion in life, Brother R. S. Manning, Sr., and eleven children to mourn their loss; but they are assured that their loss is her eternal gain. She enjoyed the best of health up to sixteen months before her death. She bore her affliction calmly, and assured the family that she was ready to go whenever called for. **J. H. MILLER.**
Libby, Tex.

FRALEY.

Sister Rachel Elizabeth Fraley, who had for a long time lived with her son, her only child living, Brother J. D. Fraley, of Ladonia, Tex., departed this life on June 14, 1900, in the seventy-first year of her age, having been born on October 4, 1829. She was the sister of D. Sharp, Kendrick, Miss.; Ed. Sharp, Mount Calm, Tex.; Jennie Walker, Ladonia, Tex.; and Mary Fraley, Hamburg, Tenn. She married John L. Fraley on February 11, 1857, who died in prison, away from home, in 1862, in time of the Civil War. She had her troubles. When at the funeral of her eldest brother the sad news came that her husband was dead. Sister Fraley obeyed the gospel in the eighteenth year of her age, and ever lived a consistent Christian life. We sympathize with the many bereaved ones. **H. L. BOOTH.**
Commerce, Tex.

CLAYTON.

On the eve of April 6, 1900, that dread monster, death, came into the home of Brother Bruce and Sister Etna Clayton, and claimed for its victim Ozias, the precious little infant of Brother and Sister Clayton. Ozias was born on February 27, 1900, and lived just forty-one days. How sad it is to bid farewell to your sweet little babe, never again in time to behold its sweet face or press its precious lips with a mother's caressing kiss! But, again, with some reflection, parents and friends are made to rejoice when they think of the glorious saying of Jesus: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Let the bereaved parents trust in God and follow our dear Savior, and let us all live Christian lives while we walk among men; then death will be to us as it was to your little babe—only a true friend, opening up to us the way to immortal glory. **IRENE G. BURKE.**
Blue Bank, Tenn.

ASKEW.

I feel to-day as I have never felt before. Sorrow fills me to overflowing. This world is less valuable to me. Heaven seems now a brighter place for me to strive for than it has at any other time in my life. God called

my grandmother, Eliza Askew, away from the toils and cares of this world on Friday evening, June 15, 1900, to that home where only the faithful are permitted to go. She seemed to me to be the dearest friend on earth, and God only knows how very sad and lonely I am. However, God might have had a better use for her over where she has gone than he did for her services here in this dark, unpleasant home of the body. She was the comfort of my life, the stay of my father's home; beside her to me there was none other. For weeks and months she would travel with me, leaving her pleasant home to hear the word of God and to assist in saving wicked, rebellious sinners. She departed this life at the ripe age of seventy-eight years, having spent nearly fifty years in the glorious service of her Lord and Master. **J. B. ASKEW.**
Marietta, I. T.

ALLISON.

Sister Martha Allison, of Lebanon, Tenn., died on March 1, 1900. She was sixty-seven years of age, and had been in the service of God for forty years. She was a faithful and regular attendant upon the services of the church of Christ in Lebanon. I have known her and her sister for nearly twenty years. Many are the times I have spoken of their faithful attendance at church and service of God at home. They have had to struggle hard for a living, but by industry and economy they have succeeded. I never called to see them that they were not always busy at work, cheerful and contented, and therefore happy. They were truly "workers at home," neat and orderly. Our Sister Martha, with her sisters, manifested no spirit of pride or of jealousy. In her modest, humble way she lived free from envy, scorn, and covetousness in the service of the Master. We confidently believe she rests from her labors, and that her works follow her; that she sleeps in Jesus and that her loved ones sorrow not as the rest who have no hope. We sympathize with the bereaved in their loss of a true, devoted, and tried sister, but we also rejoice with them in the hope of the glory of God. The Christian's greatest triumph is over death at last through the Lord Jesus Christ. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." **E. A. ELAM.**

SMALLWOOD.

Sister Elizabeth Smallwood was born on September 27, 1859, and departed this life on April 29, 1900. Her maiden name was Williams. She was married to Brother James Smallwood on February 16, 1879, who survives her. Their union was blessed with seven children, three sons and four daughters, five of whom survive her. Sister Smallwood was reared under circumstances which deprived her of opportunities to hear the truth of God in its purity and simplicity, and, being unwilling to accept the devices of men, she never embraced any system of religion until about three years ago, when she had opportunities to hear the gospel of Christ, unmixed with the creeds and opinions of men, and she and her husband joyfully accepted it, and were baptized into Christ by the writer. Those of their children who had arrived at the age of accountability soon followed their examples. Our dear sister was one of the most earnest and consecrated Christians the writer ever saw from

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the time of her obedience to the gospel until her Heavenly Father called her to his eternal embrace. It gave the writer much spiritual strength to visit her Christian home. May her devoted husband and motherless children be as faithful to the cause of the great and loving Master while they sojourn here as was she, that they may meet her again around the throne of God. May they be borne up in their sad bereavement by the "exceeding great and precious promises of God." **LOCKETT, GA. FLAVIL HALL.**

MASON.

R. M. Mason died at his home on Cavender's Branch, near Woodbury, Tenn., on May 4, 1900. He was born on December 8, 1848, and was reared on the farm on which he died—at the old Mason homestead. He obeyed the gospel in September, 1866, and was an earnest, zealous Christian up to the time of his death. His life was one that was marked at every period by high and noble motives and an integrity of purpose that should be a lesson to us all. He was a good boy and a good man. He filled all the relations of life, domestic and civil, up to the measure of an excellent standard, and always kept before him an earnest regard for the cause of the Master. He was modest, gentle, and kind, yet strong and unflinching where duty called. He was the schoolmate, companion, and friend of the writer of this notice from his boyhood, and I have known few men who commanded my respect and love as did Robt. Mason. To his bereaved wife and children I can say nothing to clear away the clouds that hover over them here, but they can look beyond these to a reunion where clouds do not come. Brother Mason was my friend, and I loved him, and I bow my head with his loved ones in their great sorrow. His beloved wife obeyed the gospel, as did the writer of this notice, at the same time he did. She is a noble Christian woman, and was a helpmeet indeed to the dear, departed brother, and we commend her in deepest reverence to the grace of Him who doeth all things well and who alone can bring comfort to her bleeding heart. **HIS FRIEND.**

TUNE.

At 2 o'clock on the morning of April 9, 1900, the angel of death visited the home of Mr. and Mrs. William Tune, and took from them their beloved

son, Joe, who was eighteen years, six months, and twenty-four days old. He was ill of pneumonia six days, and meekly bore his suffering with Christian fortitude. He confessed faith in his Savior at the early age of thirteen years, under the preaching of Brother J. A. Harding. A truer boy is seldom found. He was gifted with a bright mind, a genial, affectionate nature, and was loved by all who knew him. He was kind and loving to each member of the family. He leaves a father, mother, five brothers, three sisters, and a number of relatives and friends to mourn their loss. We humbly trust that our loss is his eternal gain. It is hard to understand why one should be taken away who was so greatly loved by the family; he is so sadly missed. His remains were laid to rest in Mount Olivet Cemetery to await the resurrection morn. Funeral services were conducted by Brother Harding at the home of his parents on the Lebanon pike. He was conscious to the last, and, realizing that he must go, he bade farewell to his earthly home, and in a tender, feeble voice he called the family, one by one, to his side, assuring them his way was bright and told them he was going to a better land. He said to each one: "I would like to stay with you, but God has called me and I must go. He told them to live pure, Christian lives, and left his dying request indelibly inscribed upon their hearts: "Meet me in heaven." **ENOLA TUNE.**

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Brother Elam's Criticism.

I am glad Brother Elam wrote as he did. I know Brother Elam would deal with me as if I were his son and as he believed God would have him do. Brother W. L. Logan and I are also the best of friends. There never was a jar personally between us, and I have no cause to believe there ever will be. Still, Brother Logan and I disagree on some points in our teaching and practice on the subject of church worship and practice.

On the subjects, "The Lord's Day Worship" and "The Modern Pastor System," we are having quite a good deal written of late in the Gospel Advocate, and these subjects are being preached on and discussed just now extensively, and my desire is that all of us may thoughtfully study the subjects in the light of New Testament teaching. For brethren to discuss Bible questions with the loving desire to know and do the Master's will will always result in good. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5: 6.) "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8: 31, 32.)

As to the spirit in which one should speak and write—in fact, the spirit that should characterize all our deeds and words—I appreciate all Brother Elam says. "Now if any man have not the Spirit of Christ, he is none of his." (Rom. 8: 9.) "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." (Gal. 5: 22, 23.) To so teach as to be able to say, "I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God" (Acts 20: 26, 27), and to so live as to "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Eph. 4: 13), is indeed a coveted ideal of life.

As to how far from the divine model of church worship and work the church of Christ at Murfreesboro is it may not be wise to discuss, still I know my desire is to do all the good there and elsewhere I can, and as little harm. I have written recently an article on "The Modern Pastor System," which I trust all will read solely for the purpose of learning the truth. What I do and teach I aim to do for the purpose alone of pleasing our God. If I could know that when I die it could be truthfully said, "There lies a man who in his life work pleased God in his teaching and practice," I should be indeed satisfied. This, by the help of God, it seems to me we should strive to do.

I shall not write more just now on the "pastor," believing it to be unnecessary on my part. Now, I desire to call attention to one of Brother Elam's statements concerning my preaching, in which he is mistaken: "Brother Dunn preaches on Sunday morning when the church has met for worship against preaching at that time." Here Brother Elam is misinformed. Could I be a true man and preach against that which I am intentionally doing at the very time I am preaching? In every talk I have made on this subject I have read Acts 20: 7. I have also said that it is right to preach publicly and from house to house (privately) whenever an opportunity is offered. This should be done on Sunday and on all other days of the week, and the more the word of

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God is taught, the better. I have only tried to impress in my teaching the idea that churches should not depend on and look to preachers to conduct the worship on Lord's day. We should not allow the Lord's day service to become chiefly a preaching service in which we regard the sermon the most important part of the service. I fear this is the case in some instances. I know many churches that have preaching only occasionally on Lord's days, and I am informed that one of the churches in Nashville has decided not to have a sermon on Sunday morning when they meet to break bread; yet in these churches there is much valuable teaching done by the elders and other members of the church. I preach from two to three times every Sunday in the year. I also teach churches not to depend on preachers to conduct their service, not to look to the preaching of a preacher as the principal item of the Lord's day service; still, preaching was sometimes done on Sunday in apostolic times (Acts 20: 7), and is now often done acceptably with God. I believe Brother Elam will approve this line of teaching. I am inclined to think some one has misinformed Brother Elam on my preaching. I have never opposed preaching on Sunday at Murfreesboro or anywhere else, but have tried to do there and elsewhere just what I understand Brother Elam also to teach: "To depend upon one man, whether he be the 'pastor,' an evangelist, or any other man is not good, and in most cases would be wrong. For an evangelist or any preacher to lead a church into such dependence is indeed wrong. It would be more edifying and developing for more brethren to take a part in the prayers, exhortations, and services generally than do. While this is true, it is not wrong for a congregation to use an evangelist in preaching the gospel at home and in waste places." So I also believe and teach.

JOHN E. DUNN.

Letters and Sermons of T. B. Larimore

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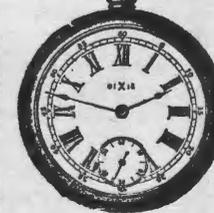
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"Be Not Ye Called Rabbi."

"Be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your master, even the Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted." (Matt. 23: 8-12, R. V.)

What Jesus prohibits here should be avoided. Moreover, it is my faith that I should avoid it, and not simply my taste or my opinion; and I should avoid it, no matter if it should seem to make me ridiculous in the estimation of well-meaning people and polite people who wish to bestow honor by using titles. It is true that we may not be able to prevent people from calling us what they wish to call us, but, still, Christians are to control themselves in the use of titles.

"But," says one, "why not use the name 'Rabbi?' Is it because it is not popular (it was popular at the time of the prohibition)? Did not the Jews use the names 'rabbi,' 'master,' and 'teacher' with divine approval? Then, too, so far as we know, our Lord himself did not disown the titles when the people called him 'Rabbi,' 'Master,' 'Teacher.'" My answer to these queries is: The Lord forbids. What is it that the Lord forbids? Are we to understand that nothing is forbidden in the New Testament unless it is named specifically, and since the word "Rev." is not found in the New Testament, it is not, therefore, forbidden? That would be to shamefully abuse the New Testament. Such legalism does not belong to Christianity. The New Testament sets forth principles that cover this case and that without specifying them; but we must be sure to make out the case, and this is done by examining the Scriptures on the subject.

In the scripture quoted we have what our Savior says on the subject of "ecclesiastical titles." We are sure of this because he does not forbid the child to call the parent "father" or the teacher "master." Shall we say, then, that the religious use of the word "father," as applied to any one on earth, is what the Lord forbids? How is it, then, that Paul taught that he stood in the relation of "father" to the Corinthians? "I have begotten you through the truth." Is not this a religious sense of the word "father?" Does not John call Christians his "children?" It seems that we have not yet found what the Savior prohibited when he said: "Call no man your father on the earth." It is the religious use of the word, to be

sure; but not any and all religious uses. That religious use of the term—figurative, to be sure, but plain—which tells the relation of Paul to the Corinthians, was certainly approved.

It seems that the reason Jesus gave for the prohibition makes plain the sense in which he used the words "father," "master," "teacher," and "rabbi." "Be not ye called Rabbi: for one is your teacher, and all ye are brethren." "All ye are brethren." That is the idea, and the use of the term "rabbi," so as to be against that idea, is what is prohibited. So, too, the use of any other term, as "Rev." or "Dr.," or what not, which separates God's children into classes, placing the titled above the others, is what the Lord here condemns, or forbids. Moreover, it is impossible to use "ecclesiastical titles" without doing this very thing; for if there should be the same honor, or distinction, bestowed upon all, then there would be no titled ones, and no title.

The papacy persistently uses the term "father" in the very sense our Savior forbids. "Father" this and "father" that one, even supposing these "fathers" are brothers, would make the children not brethren, but cousins. I mean to say that the use of the word "father" in a spiritual sense to designate a class, or rank, is against the idea, "All ye are brethren," and is forbidden by our Savior.

"But, then, if a brother is a teacher, can we not scripturally call him 'teacher?'" Certainly; and there were "teachers" in the early days called "teachers" by inspiration; but not with the idea that truth through those teachers is truth because they say so, or that they are teachers as a class, so that they whom they teach could never become teachers. That would be against the idea, "All ye are brethren;" that would be using the term "teacher," or "doctor," if you please (for "doctor" is one who teaches), in the sense prohibited by our Lord.

It is said: "'Reverend' means simply a preacher, and 'Doctor of Divinity' is simply a degree conferred by some theological schools, sometimes to indicate attainments in theological studies, more often as a mere compliment. The use of these titles in this way is not in itself sinful."

But the "reverends" and the "doctors of divinity" cannot put their own meaning into words. They do not have and ought not to have any such power. Nobody recognizes such power in any one, especially when the peculiar sense in which they are supposed to use the words has not been defined. The fact is that a large part of the religious world and people of the world generally use these titles in the sense that Jesus forbids; and if we use the same words, we shall be understood to use them in the sense commonly understood, and it is right that we should be so understood.

As to the "complimentary" use, that may be as wrong as any other use, and certainly is wrong when it designates class, rank, etc. When a school bestows its compliments it will have to define them, or the people, and especially the people of the world, will understand the titles as genuine, and not counterfeits. We would then have: "Rev. Josiah Jones, D.D.," according to the idea of "Rev." and of "D.D." at Yale (?) School of Divinity. Then such school ought to get up some way of speaking and of writing the words "Rev." and "D.D." so that the people can know that they are not genuine titles, but simply complimentary. Again, is it customary to com-

pliment a person by bestowing upon him a title that is not genuine? It seems to me that is the way to make fun of him. It is certainly wrong in itself to make fun of our brethren by bestowing counterfeit titles upon them.

The rank, the class, the power, the distinction, whatever separates the brethren from each other, and which ideas "ecclesiastical titles" of neces-

sity express—this is what Jesus forbids.

It is related that a prince was about to kneel in church in prayer. A peasant, near him, seeing that it was the prince, turned away to kneel elsewhere. The prince grasped the peasant's hand, and said: "Come, I want you to kneel right here, close by me; we are all one here." Amen.

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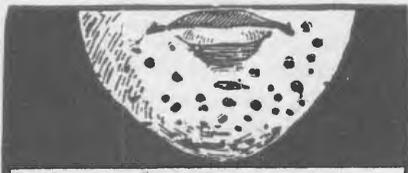
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Church News.

ALABAMA.

Jasper, June 25.—The work in Northern Alabama is somewhat encouraging. I am having additions at most of my services, most of whom come from the Baptists. I have had fifteen additions from that source this spring. Most of my work is in the destitute places in the Alabama mountains. I go, and trust the Lord for a support. There is a great deal of work needed here, but it takes a man of faith and courage, and one that is willing to endure hardness, as a good soldier, to hold the field and battle with the obstacles. Pray for us.
R. E. M'CORKLE.

INDIAN TERRITORY.

Atoka, June 25.—Our meeting at Coal Hill, Ark., closed last night, after continuing over three Lord's days. Only one obeyed the gospel during the meeting. I go from here to Saratoga, the southern part of Arkansas, where I will hold a meeting several days. We have one disciple to build to there.
R. W. OFFICER.

TENNESSEE.

Erin, June 25.—I have been here trying to preach for a week, but am rained out now on account of having no house. I hope some brother can come here this year with a tent and hold a meeting, as great good can be done. My annual meeting will be held at Dotsonville, commencing on July 1, 1900, this being the tenth one I have held at that place. I will start for Alabama and Florida the last of July to spend the summer and fall, holding meetings. Address me at Oakwood, Tenn., until that time.
C. PETTY.

TEXAS.

Leonard, June 21.—Our meeting at Ravenna closed on June 21, 1900, with a splendid audience and fine interest. While we had a great many things to hinder us—illness, deaths, harvest, etc.—yet the meeting was a success. Six were added to the one body. The brethren at Ravenna, have a nice house in which to worship. It is not finished inside yet, but the brethren say they will complete it this fall. I go to-morrow to Whitewright, where I will stay over Lord's day. My next meeting will be at Celeste, beginning on July 1, 1900. Love to all.
THOMAS E. MILHOLLAND.

Austin, June 25.—I have just closed a meeting at Corsicana, which is the county seat of Navarro County, and has a population of perhaps twelve thousand people. The church of Christ at Corsicana is a loyal band of disciples, walking in the old paths. It is a pleasure, indeed, for a preacher to hold a meeting with such brethren and sisters. Our meeting began at

11 A.M. on Lord's day, June 10, 1900, and closed on Lord's day night, June 24, 1900, lasting just two weeks. Our audiences were fair all the while, and the interest grew to the close. Four made the good confession and were baptized into Christ, two united with the congregation by letter, and one brother who had strayed from the narrow way came back and confessed, and was restored, making seven additions in all. The brethren all seemed well pleased, and rejoiced. The church of Christ at Corsicana certainly understands the meaning of 1 Tim. 5: 18. May the Lord continue to bless them in their good work, and I pray that they may ever live in peace and be satisfied with walking in the old paths.
A. J. M'CARTY.

Brother Scobey's Reply to an Inquirer.

Brother Scobey: Please answer the following questions through the Gospel Advocate:

1. Give the scriptural authority for preachers preaching and baptizing. Do they act under the commission given by Jesus?

2. Is there any law contained in the first four books of the New Testament applicable to us—that is, to the Gentiles?

J. A. B.

1. There is none other name given under heaven from whom authority to work or worship can be derived, save from the Prophet, Priest, and King—Jesus the Christ. "Whosoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. 3: 17.) Jesus specially commissioned the apostles, ~~not only to preach and to baptize, but to teach the baptized to observe all things whatsoever he had commanded them.~~ Whatsoever, therefore, I find the disciples doing, I am sure they do by the authority of Jesus, and are commissioned by him to do his work. We have many examples of those who were not apostles both preaching and baptizing, and they all acted under the commission of Jesus. Those who do so now are acting under the direction of the Master.

2. The teachings of Jesus were for all the world. He added nothing to the Jewish law. "For he taught them as one having authority, and not as the scribes." It is true Jesus, in his personal ministry, never told a single individual either what to do to become a Christian or what Christians, as such, should specifically do as citizens of the kingdom; but all that he did teach, separate and apart from the Mosaic law, is applicable and binding on all men everywhere, whether Jews or Gentiles. No man can neglect the teaching of the Master and do his will. "Whosoever heareth these sayings of mine, and doeth them," etc. (Matt. 7: 24.) "Whosoever" is as broad as the race of mankind. All the sayings of Jesus uttered directing any one in any relation of life are law. Therefore, all that which is addressed to the "whomsoever" applies to all men. Surely there is much law in the first four books directed to Gentiles.
JAMES E. SCOBEY.

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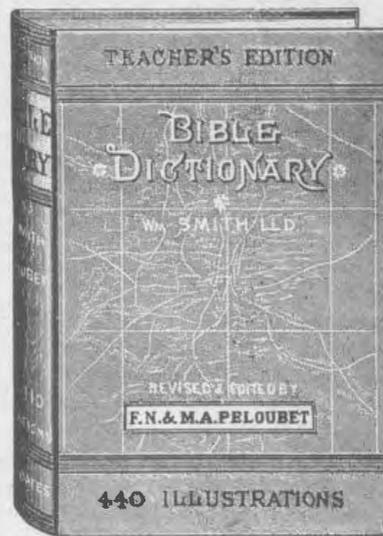
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Has God Sent the Mormons?

I presume that no one denies that God overrules everything, both good and bad, to his own glory. The Lord says: "My counsel shall stand, and I will do all my pleasure." (Isa. 46: 10.) It has ever been, since revelation began, the purpose of the Lord to purify upo himself "a peculiar people, zealous of good works." As fire separates the dross from the good metal, so the spiritual world is purified by the fire of trial and tribulation. What seems hard when viewed from a human standpoint is that in these fiery trials the good suffer as well as the bad. But we must remember that "all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8: 28.) Even the Savior was made perfect through sufferings. (Heb. 2: 10.) It was through suffering that he learned obedience. (Heb. 5: 8.) If it was necessary for the Son of God to suffer afflictions to crown him with perfection, certainly we can never appreciate the sweets of eternity without having tasted the bitter things of this life.

Every man is created for God's honor and glory; if he is not honored in their salvation, he will be glorified in their damnation. When individuals or nations will not serve God by obedience, he overrules their works to his own glory and their destruction. Many cases of this kind may be found in God's dealings with the Jews and the people among whom they dwelt. Balaam was a wicked prophet and endeavored to curse Israel, but God caused him to pronounce a blessing instead. (Num. 23.) This was, of course, miraculous, but who will say that God does perform his works through providence as well? Though Cyrus was a heathen king, the Lord said of him that he should perform all his pleasure. (Isa. 44: 28.) When the Jews, God's chosen people, became nationally corrupt and would not hearken to the Lord, he would deliver them into the hands of wicked nations for chastisement.

From these things we may learn a practical lesson. The church is to-day in a divided state. Christendom is or-

ganized into numerous denominations, or parties, who are at war with each other.

Pathetic is the prayer of the Savior (John 17: 20, 21), and many are the apostolic admonitions for God's people to live in unity. A few faithful are insisting on laying aside all human creeds, dissolving all human institutions in religion, accepting the New Testament as the only rule of faith and practice, and all belonging to nothing but the body of Christ, the church. Notwithstanding all this, they turn a deaf ear and "thank God that we have so many denominations that all may join the church of their choice."

Who knows but what the Mormon invasion is a fulfillment of some of the prophecies of Revelation, and is designed by the Lord to unite his people? A "house divided against itself shall not stand." (Matt. 12: 25.)

W: N. ABERNATHY.

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SPECIAL NOTICE.

Should YOU receive the Gospel Advocate marked with a red  at this place, YOU are to understand that we are sending it to YOU with the view of securing YOU as a regular subscriber. We are indebted to a mutual friend for YOUR address. We desire that YOU carefully consider the merits of the paper. We want YOU on our list. We are endeavoring to make this the best year in the history of the Gospel Advocate, and we desire YOUR coöperation. The numbers sent YOU marked as indicated are free.

"Brother Srygley: Is it right for a Christian to attend church and commune with those that are not Christians according to the New Testament?"

If a man is not a Christian according to the New Testament, he is not a Christian at all. All the worship and service of the church are intended for Christians, and no one else, because the church includes and consists of all who are Christians, and no one else. There is no such expression in the New Testament as "attend church." The New Testament way of expressing the idea is to say the disciples came together on the first day of the week to break bread. (Acts 20: 7.) The disciples were Christians, and Christians were the church. Owing to man's power to deceive man, no man can ever know beyond all doubt who are Christians and who are not Christians. For this reason no precaution could possibly keep any Christian from occasionally worshiping with those who are not Christians. The Lord holds every one, therefore, to a strict account for himself, and condemns no one because some one else with whom he worships is not a Christian. To this general principle or rule there is, as I understand it, the following exception: No Christian should so act as to encourage those who are not Christians to continue in their sins, or so as to make the impression upon others that he approves the wickedness.

The following extract from a private letter, written by a brother in Kentucky, is worthy of publication:

"I do not think you ought to do as I have done—do all your work in weak places—but I believe the strong men ought to work some in weak places. It is better for the men and the places; then, above all, it is better for the cause of Christ that we all are working for. Quite a while ago I was impressed with what a town preacher said to me. I was at a new place in the country trying to help, and needed another preacher; so early one morning I started to

the county seat of a blue grass county to get the preacher that was hired to preach in a fine, new, big meetinghouse. I arrived at the preacher's house before breakfast and told him my business. I was acquainted with him, but I surprised him, and he surprised me by expressing a willingness to go. Had he begun to make excuses by asking about the pay or distance or something else, I would not have been surprised, but he seemed glad, and said: 'I get so tired and worn out here—one thing over and over so much.' This was what impressed me. He went and did some good preaching and seemed to enjoy it so much himself; in fact, he was benefited himself, besides benefiting others. He told the brethren about my coming after him before breakfast. He seemed to enjoy this, to my surprise, as town people, as a rule, do not like to get out early. Brother J. A. Harding surprised me once when I asked him to go to a far-off new place to preach. He readily agreed to go, and said: 'Soon preach there as anywhere.' We, the little country people, misjudge the big town preachers (sometimes, at any rate) about not wanting to preach at weak places."

I do not think any preacher should spend all of his time in destitute places—that is, in places where there are no churches and where the gospel has never been preached; nor do I think any preacher should spend all his time in places that are not destitute—that is, in places where the gospel has been preached and where there are Christians and churches. This modern classification of preachers into missionaries who preach all the time in destitute places, and preachers who are not missionaries, who preach all the time where there are Christians and churches, is not scriptural. In New Testament times all preachers were alike in that they all sometimes visited the churches and sometimes went into the regions beyond. It ought to be that way yet. Christians sometimes censure preachers for not going into destitute places, when perhaps the preachers are not wholly to blame. The case cited in the above extract from a private letter will illustrate. Perhaps many preachers would really enjoy such work, but do not get into it because their attention is not properly called to it by isolated Christians who know of it. Much preaching could no doubt be done in destitute places this year if Christians who live in such places and see the opportunity would write to godly men and ask them to come and do the work; and such work will probably not be done because the Christians who live in such places will not exert themselves sufficiently to even ask any one to come over and help us.

Brother M. H. Northcross sends me the following letter, with permission to publish, if, in my judgment, the publication of it will accomplish any good. In order to strip it of all personalities that may give offense and do harm, and publish simply the clear statement of the evil principle in it, I carefully erase dates, names, places, etc.:

"My Dear Brother Northcross: I am at a loss this afternoon to know how to write you. I urged the brethren who are old settlers here to see if we could secure the courthouse, but they 'seemed' dilatory; so I have looked into the matter myself, and think it doubtful about getting the use of it. Furthermore, a committee called on me and the following conversation followed:

"Committee: 'If Brother Northcross comes, will he use the organ in the meeting?'

"Answer: 'If Paul should come here to hold a meeting, would you expect him to use an organ?'

"Committee: 'If he should come in this age, he would.'

"Answer: 'Who told you so?'

"Committee: 'The fact that other churches use them and we have it to do to get hearers is proof.'

"Answer: 'Then the fact that there were false teachers in Paul's day is proof that he should have fallen from grace, too.'

"Committee: 'Brother — is in line with the "progressives," and he has success.'

"Answer: 'The Methodists have all these side shows and are in line with the "digressives," and they have what you call "success."'

"Committee: 'If Brother Northcross will not use the organ, we are sure he can do no good here.'

"Answer: 'Then I am sure he will do no good here.'

"My dear brother, I give you a short sketch of the conversation, that you may know just how the matter stands. I am thoroughly disgusted. I am very much disappointed in this matter, for I am sick to hear you; but it looks gloomy now. They never introduced this matter till yesterday. Please let me hear from you at once. May God bless you. Love to all."

The use of the organ here is not on the tuning-fork theory to "pitch the tune," nor is it put on the basis of an expedient to aid the singing. The ground on which it is demanded is that the gospel will not succeed without it. I suspect that this is rather a frank and advance statement of the real inwardness of all departures from New Testament order in religious work and worship. I have an idea that lack of faith in "God and the word of his grace" is the real foundation of the whole trouble. The idea that God, by the power of the gospel, can convert sinners, edify saints, and save souls is a back number with many people in many places. To the extent such an idea prevails preachers who will not depart from the New Testament are not wanted, and they will not be allowed to go and preach if those who have turned away from the Lord can prevent it. I have long regarded the organ craze as of little consequence, one way or another, in itself. It is only because it is a symptom of declining faith in God and growing love of the world and the ways of the world that it is of weighty moment.

I have no suggestion or comment which I care to offer on the following communication:

"Dear Brother Srygley: Brother Walling's trouble is that he fails to see that your position embraces his. Brother Walling's last article manifests an earnest desire for truth and to keep the word in harmony at all points. This is commendable and should be the spirit of all Christians. Brother Walling's trouble seems to be that there is a difference between the birth and the time of entrance into the kingdom, or church. In this I think he is wrong, as the Master says: 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom [church] of God.' We all understand that when a man is born of water and of the Spirit, he does enter the church; so his faith, repentance, confession, and baptism must make him a Christian, a child of God. So being born of God, he is entitled to the Spirit, which imparts spiritual life. 'Because ye are sons [born]' (Gal. 4: 6), the Spirit quickens, or makes alive (2 Cor. 3: 6; 1 Pet. 3: 18). So the man who turns from sin to the service of God by faith, repentance, confession, and baptism is dead until he receives the Spirit. (Acts 2: 38.) Then we notice that baptism consummated brings remission, and not the burial in water. The command is, Be baptized for the remission, or pardon, of all past sins; and Brother Walling will admit that it takes a burial in water and a raising up out of the water to constitute a baptism. When the baptism is completed, a child is born of God. As a child, God pardons his rebellion and gives him the Spirit, who quickens him, or makes him alive to God. Up to that time he is dead. Being free from death in trespasses and sin (Eph. 2: 1, 5), he is alive unto God, and can now die to sin and at the same time live to God. So we can, by laying aside the traditions of the fathers, see clearly that a bondman cannot die to sin; it is the man that has been made free in Christ. Paul says: 'Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth [after the destruction] we should not serve sin. For he that is dead is freed from sin.' (Rom. 6: 6, 7.) This language is addressed to Christians, and so with the entire chapter.

I hope this is clear and that all can see that only the man who has been baptized into Christ and made free from sin and alive unto God by the Spirit can die to sin. (Eph. 1: 3.) If Brother Walling will study carefully the Master's language, he will see that it implies an active, working existence in the kingdom, or church. 'He cannot enter into the kingdom of God'—the man cannot enter. If we say that the man is not born of God till he receives the Spirit, then we contradict Gal. 4: 6. This will not do. Suppose we say that he is born of God when he has been baptized, then we admit that he is a member of God's family—the church, or kingdom. This is true (John 1: 12, 13) and your position is clearly sustained. Now we inquire: Why does God pardon him and give him the Spirit? Because he is a son. (Gal. 4: 6; Rom. 5: 5; 8: 15.) God has no right to pardon the children of Satan; but when they accept by obedience the terms of adoption, God is then justified in forgiving all past sins. (Rom. 3: 23-31.) There are three considerations—(1) adoption, (2) forgiveness of past sins, and (3) gift of the Spirit. We see, first, that a man must be adopted as a child before parental authority can be exercised in the pardon of sin; secondly, sin must be remitted, or the temple (body) made clean (Acts 2: 38; Tit. 3: 5); thirdly, then the Spirit is given to occupy the temple, or body (Acts 5: 32; 1 Cor. 3: 16, 17: 6: 19). So here we learn that in order that the Spirit remain, the temple must be kept holy. Then in order that the Spirit enter the temple, or body, as a dwelling place, it must first be cleansed. (Acts 2: 38; Tit. 3: 5.) I hope the above will enable Brother Walling to see that you and he are agreed, and that his difference was in reference to terms that do not exist. As Brother David Lipscomb says, our differences arise mainly from not making ourselves clearly understood. Some of us cannot do this, perhaps, and I may be one; then it is best not to discuss the difference. It is frequently the case that a man understands clearly a truth that he cannot impart to others. I call to mind a case of this kind in my own experience. I was discussing Rom. 8: 7. There was a Primitive Baptist preacher present. At the close he arose and asked permission to speak, which I freely granted. He told the people that he was glad that he was there, as he had been trying for seven years to tell them what they had just heard, but could not. He could see and understand the meaning of the apostle, but could not tell it to others. This sincerity and manliness on his part worked a radical change in me. I have ever since looked at the sects through different glasses. How often do they agree with us, if we could make ourselves clearly understood to each other! Men often disagree and become enemies when, if they could clearly set their views before each other, they are perfectly agreed and would be drawn closer together. Christians have less excuse than all other people to disagree. In my next article I desire, with your permission, to make myself clear on the subject of who is the sinner and why brethren differ in reference to God's hearing sinners, etc. I fear lest the length of this article will carry it to the wastebasket. God bless you and the 'old reliable's' corps in disseminating the truth. S. I. S. CAWTHON."

Our Contributors.

Go to the Right Man.

Frank Faithful: "Henry, you remember in studying the history of Naaman, in 2 Kings 5, he was so impressed with the words of the Hebrew maid as to go to the land of Israel, seeking the cure of his leprosy. He made great preparations for the journey. He traveled in his chariot, drawn by his splendid horses, escorted by chosen men, some to ride in front, others to come on in the rear, thus to clear the track and guard the way for the great General who commanded all the hosts of the king of Syria. He provided for traveling expenses and to pay for doctor bills ten talents of silver, six thousand pieces of gold, and ten changes of raiment."

Henry Hardshell: "Now, friend Faithful, you are drawing on your imagination for the facts in the story, and you know we ought to be careful about that, lest we give it a false gloss, either add to or take from the word of God."

Frank F.: "True, we ought to be careful; but I have in my own words mentioned what is substantially taught in the narrative. There are mentioned Naaman, captain of the hosts of the king of Syria; the servants, all his company; the chariot, the horses,

ten talents of silver (one talent is estimated at fifteen hundred dollars in value), and six thousand pieces of gold (one piece was worth eight dollars and seventy-six cents). Besides all this, there were the ten changes of raiment, doubtless of best make and texture."

Henry H.: "But hold on, friend Faithful! Why, the very weight of all that silver, gold, and ready-made clothing would have been too heavy for the chariot; besides, General Naaman rode in the chariot."

Frank F.: "The Revised Version reads 'chariots.' Naaman was able to provide any number requisite for the journey. The tenor of the whole story indicates the equipage was splendid and well becoming the rank and dignity of Naaman, who was so distinguished a military chieftain as to have won the love of his king and countrymen and the admiration of the surrounding nations. By his courage and skill the boundary of the Syrian domain had been extended far and wide. On this occasion he was the ambassador of his king, and bore a requisition impressed with the royal stamp. This letter required the king of Israel, Jehoram by name, to cure Naaman of the leprosy."

Henry H.: "I withdraw my objection to your description, as I perceive your account could scarcely be overdrawn, considering the rank and circumstances of this great military leader."

Frank F.: "No; we in this land of individual liberty can scarcely exaggerate the pomp and power of this Oriental prince and his retinue as they appeared before the frightened king of Israel, who became so terribly alarmed at the signs of the times, which, as he thought, clearly indicated war between Syria and Israel. He rent his garments in outward token of his great fears of open war."

Henry H.: "You have more than once quoted St. Paul's saying that whatsoever things were written in the Old Testament were written for our learning. I am at a loss to know what lesson we could derive from Naaman's application for a cure of the leprosy to King Jehoram."

Frank F.: "To my mind there is no part of the story more suggestive of benefit to us than that."

Henry H.: "In what way, pray? I can think of nothing we may learn from that bit of history."

Frank F.: "I will call it a lesson of warning to us. You note the fact that Naaman in making application to the king of Israel went to the wrong man for information?"

Henry H.: "Yes, I see that, but why did Naaman make this mistake?"

Frank F.: "We may never know why, but it is a fact that he did. We may suppose the Syrian king thought the king's order for the cure would be required, or that a man possessed of power to cure the incurable disease of leprosy would be king of his people; we may suppose many reasons, but we do not positively know any reason. The little girl said the prophet in Israel would cure the leprosy, but Naaman went to the king of Israel. This caused the king to think the intention of Naaman was to provoke a quarrel between the nations of Syria and Israel. His forebodings of evil he showed by the outward sign of rending his garments. The best of circumstantial evidence is often misleading. The king of Israel supposed any one might clearly 'see' the wicked design of the Syrian king; but there was no evil design."

Henry H.: "Pardon me, but where is there any lesson here for us, save to beware of coming to conclusions from purely circumstantial proof?"

Frank F.: "O, that was only by the way! I will explain further. As little as we may think of it, Henry, we who are without Christ are afflicted with a much worse disease than the leprosy."

Henry H.: "Why, what is the matter with you or me? I have reasonably good health, except I have an occasional twinge of the rheumatism, which goes and comes with the weather. I have been wanting to go to Hot Springs, in old Arkansas; they tell me the water there is a sure cure for rheumatism, if the lungs are not involved."

Frank F.: "O, I am not speaking of bodily ailment, but of sin, the leprosy of the soul, which in some degree has contaminated all our race. We realize it sometimes, and then, instead of going to that great Prophet whom God has raised up to cure that disease, we go to the writings of John Wesley, John Calvin, Martin Luther, Alexander Campbell, or some one else who never assumed such authority as many people would desire to give them when they would go to them or their writings for information on that subject. In other words, we are liable to commit a blunder similar to Naaman's—going to the

wrong man for information. Christ never committed authority to any great reformer in our time to fix the terms of salvation from sin. He gave this power to his holy apostles, and they, as apostles, never had any successors. To them he gave the power to remit and retain sins. As recorded by John, he said: 'Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.' To Peter, whose name always occurs first on the roll of the apostles, Christ said: 'I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.' Instead of going to any uninspired teacher, however learned and wise, go to the teaching of the holy apostles. Keep your eye on the man with the keys, for whatever terms Peter announced for salvation from sin, these terms are fixed in heaven; what he required in the name of Christ is forever fixed on earth and in heaven."

G. LIPSCOMB.

Flat Rock, Tenn., Rural Route No. 3.

Preparation.

Some Japanese street artists, I have heard, glory much in their skill of painting pictures of objects, animals, or men so that the looker-on can never tell what the picture is to represent until the last touch of the brush has finished it. He paints a queer-looking spot here, makes a blot there, a line here, and a curve yonder, until at last a few bold strokes connect the spots and blots and lines and there is a fine picture of a horse. That is very amusing.

But I know of an Artist who performs his works in a similar manner—the Builder of the universe. Let a man who has not looked into that more perfect revelation of God behold the wonders of the world around him. He stands awe-struck. There system takes hold on system. From the smallest atom to the stupendous worlds which human eye has never reached all things work together, under the same laws, mutually, helping one another. His horizon is small; he cannot look unto the end. "I see the use of this thing," he says, "and of that, but what is the purpose of the whole? Here is a building raised by a skillful architect. Stone fits to stone. Arches and angles, lines and corners are measured and laid with wonderful exactness. But what does it mean? Is it a monument? Is it a dwelling? Where is the completing crown of it? I can see a magnificent piece of machinery—springs and joints and levers, cog wheels driving one another backward and forward; and all is made to work with a skill and wisdom that passes all comprehension. But what is the machine for?"

God's ways are higher than ours, even as the heavens are higher than the earth. We cannot understand them any more than a child understands why its father winds up the clock or blacks his boots. But some time, when the end has come, we shall have the privilege of looking back through the ages of time and studying in their completion the wonderful works of God. Then we may see the reason and wisdom in many things that now appear aimless and foolish, and shall perceive how the laws and facts of the world have dovetailed and united to bring about the will of God. Even now God declares the end from the beginning, and the man of faith knows that in all things the hand of the Father overrules to bring it to pass. He sees the machinery and notes its working and knows that even to the fall of a sparrow God controls it all. While he may not perceive the immediate result of present events and circumstances, he knows they all tend toward the end which God has foretold. He knows more. He understands that the epochs and convulsions through which the world has been, and is even now, passing are necessary to the accomplishment of God's objects. The world is hustling and working and changing, but all this means only preparation for a future age. We speak of education, of growth, of development; these are but other terms for the same thing—preparation. Progress, civilization, enlightenment mean, in their wider sense, preparation.

A newborn child is nourished with milk—preparation for growth and solid food; he begins to crawl—preparation for walking; he walks—preparation for further exercise and development; he goes to school—preparation for after life, and in the after life every day is a preparation for the next. He may be a Christian; then every day is a step nearer to God, and his whole time is avowedly spent in preparation for eternity. The spiritual man is renewed day by day, and the body grows old and decays.

The scaffolding has fulfilled its mission and now it is cast aside. Shall we say that the development stops here? John says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Since the curse in Eden the world has been undergoing changes and purifications—preparation for the restoring of the happiness of men. The age of the patriarchs opened the way for greater things. It brought people into connection with God, and they understood that "God is." Then came the law—a fuller revelation of God and of his will. Then men learned that there is but one God, and none others beside him. They saw more clearly the character of their Creator and his will. This law was an education—a schoolmaster to bring them to a greater dispensation. Then came John the Baptist, "preparing the way of the Lord," lest at his coming he find the people unprepared, and smite the earth with a curse. Then the perfect revelation rose like a sun upon the world—Christ, God revealed in the flesh. He came in the "fullness of time," when humanity had, through processes of preparation, become ready to receive him and his words. And does it end here? By no means. The era of Christianity is itself but a preparation for the millennium and the eternal bliss of the New Jerusalem; for the Christian must strive and battle against principalities and powers, against the wiles of the devil and the temptations of the flesh. He must toil, he must suffer until, through much tribulation, he enters into the kingdom of God. But why all this? Must they all run this fiery gauntlet? Why does not God spare us all this conflict and woe?

A woman, one of our neighbors, who often visited our home when I was a child, had a standing expression which she used as a kind of sigh to fill up time. Nevertheless, it made a deep impression on me. "O," she would say, "I wish we were all in heaven!" I remember how I reflected over this saying in my childish mind. "That would be a good thing," I thought. "If we were all in heaven, it would save a lot of trouble and worry. There would be no hard lessons to get, no wood and kindling to bring in, and I could be happy and play all the time." I would gladly have gone there at once, if, as that woman wished, we could have been translated without further discommodities, and so would almost any one else; but if we could get to heaven on that plan, pray, what good would it do? Surely there, as anywhere else, the old law, "Easy comes, easy goes," would hold good. What we gain without effort we lose, for it is not ours. I do not believe that there shall ever be any falling away among those who have reached the everlasting kingdom. Likewise it would seem unreasonable that God would take away their free will from them in order to prevent their falling. So no one enters there until he has been prepared, tested and tried in the violent storms of earthly life; and if he has withstood those, then he will be loyal throughout all eternity. If the doors of heaven were flung wide open for all, prepared and unprepared, strong and weak, good and bad, multitudes would soon lose it again, as Adam lost Eden.

Another difficulty: Even if they could get there and stay there, to the unprepared heaven would not be heaven. They could no more perceive it than a donkey could perceive the beauty of a poem. No man can receive or enjoy that for which he is not prepared. In vain should we exhibit to a schoolboy the treasures of science and philosophy. In vain do we seek to thrust liberty and self-government on the Cuban or even the negro in our midst. Before we can have liberty, we must have its counterpart within us; before we can see beauty, beauty must be in our hearts, else we find ourselves like the celebrated "cow in the flower garden." These things must come by work and suffering—by preparation.

"Blessed are the pure in heart: for they shall see God." When Julian, the Roman emperor, impatiently demanded to see the Christian's God, an old saint said: "Come with me, I will show him to you." He stepped out on the balcony, the emperor curiously following him. "There," he said, pointing at the brilliant summer sun. "look at that!" "I cannot," answered Julian, rubbing his eyes. "If you cannot look at this—one of his creatures and vassals"—replied the saint, "how could you bear to look at him in his glory?"

It was no curse which Jesus pronounced when he said: "Strive to enter in at the strait gate." The striving becomes a blessing; for it is the means, and the only means, of preparing for the inexhaustible happiness of eternal life. The work we do in ac-

quiring knowledge prepares us for the reception of it; the exercise we take in procuring food prepares us for the enjoyment of it; the labor and tribulation we endure prepare us for that perfect joy above.

Beware, then, brother, lest by neglect or shirking of your duty toward God you lose your heaven. No unprepared soul can enter there. But if you endure hardness, remember that God has so ordained it for your good; if persecution and sorrow take hold on you as consuming fire, remember it is the fire that consumes the dross, and God permits it for your purification and for your happiness, for the pure in heart shall see God. ROBERT H. BOLL.

Forty Questions, with Answers.

[The following questions and answers indicate a healthful and hopeful interest in the study of a very important subject. The answers are clear, pertinent, and scriptural, and those who are seeking light on the subject will be benefited by studying them carefully. F. D. SRYGLEY.]

Below I submit a list of forty questions submitted to me by a friend a few days ago, with the request that I answer them. I desire to make the questions and the answers public, hoping that they may be of some help to some honest, inquiring mind:

"1. Where in the Bible is there an account of the origin of the Christian Church?"

Answer: Nowhere.

"2. Where in the Bible is the name 'Christian Church' found?"

Answer: In the same chapter in which you find a church that does not include all Christians.

"3. If the origin and name of the Christian Church cannot be found in the Bible, is it a scriptural church?"

Answer: It is not; that is why I do not wish to belong to it.

"4. Can a man be saved and not be a member of the Christian Church?"

Answer: He can. The Christian Church, like all other denominational churches, does not include all Christians, and is therefore unscriptural, and it is sinful to join such institutions.

"5. Was Jesus Christ a member of any church? If so, what church?"

Answer: Jesus Christ is "the head of the body, the church." (Col. 1: 18; Eph. 1: 22.) Is your head a member of anything? If so what is it?

"6. Where in the Bible can I find the phrase 'process of saving a man'?"

Answer: You cannot find the "phrase," but you can find the process wherever you find the plan of salvation. Do you believe that God has a process of saving people, or do you believe he saves them without a process? You cannot find the phrase, "plan of salvation" in the Bible; is that any evidence that the plan cannot be found there?

"7. Are the sayings and teachings of Jesus before his death, burial, and resurrection applicable to us now at this present time?"

Answer: They are when we are surrounded by the same circumstances with which those were surrounded to whom they were addressed. "Go, . . . teach all nations, . . . teaching them to observe all things whatsoever I have commanded you" (Matt. 28: 19, 20), was a part of the world-wide commission given to the disciples.

"8. What is a disciple of Jesus Christ?"

Answer: One who does his will. "If ye continue in my word, then are ye my disciples indeed." (John 8: 31.)

"9. When did God begin making disciples by obedience?"

Answer: When they began obeying him.

"10. Does obedience make disciples of Christ, or do they obey because they are disciples?"

Answer: Does farming make a man a farmer, or does he farm because he is a farmer?

"11. Is there a single blessing that is essential to salvation that cannot be enjoyed out of the Christian Church as well as in it? If so, what is it?"

Answer: There is not. The same is true of every other church that does not include all Christians. People should be satisfied to be simply Christians, members of the body of Christ, and stay out of all ecclesiastical organizations.

"12. Can a man be saved without water baptism? If not, please give the scripture that says that he cannot."

Answer: If you wish to be saved without water baptism, you are the man to hunt for scripture. Hunt for the passage that says: "A man can be saved without water baptism." You can find it in the same

chapter that says a man cannot be saved without prayer and the Holy Spirit.

"13. Are there not two baptisms spoken of in the Bible? If so, what are they, and what are they for?"

Answer: There is water baptism for the remission of sins (Mark 1: 4; Acts 2: 38) and the baptism of the Holy Spirit for miraculous purposes. (John 16: 31; Acts 2: 1-47; 10: 1-48.)

"14. Does water baptism wash away sins?"

Answer: "Arise, and be baptized, and wash away thy sins." (Acts 22: 16.)

"15. When, where, and by whom was that body established to which you say all Christians belong?"

Answer: After the foundation stone was tried. "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." (Isa. 28: 16.) This stone (Jesus Christ) was tried when he was crucified, buried, and resurrected. People were first commanded to be baptized in the name of Jesus Christ on the first Pentecost after his resurrection. (Acts 2: 38.) The preaching of repentance and remission of sins in the name of Jesus Christ began at Jerusalem. (Acts 24: 47.) It was established by Jesus Christ. (Matt. 16: 18.)

"16. How does a man get into that body to which you say all Christians belong?"

Answer: "For by one Spirit are we all baptized into one body." (1 Cor. 12: 13.) "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6: 3.) "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3: 27.)

"17. Is it a visible or an invisible body?"

Answer: "And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." (Mark 9: 1.) When the members of an institution are visible, the institution itself is visible. All Christians are members of the body of Christ, and are visible.

"18. Where does the body to which you say all Christians belong meet?"

Answer: Wherever Christians meet.

"19. Does the body to which you say all Christians belong practice just what the apostles and disciples practiced before, on, and after the day of Pentecost?"

Answer: The body is corrupted by many unscriptural practices of the different members and congregations. This was the case even during the lives of the apostles. One of the most heinous sins of the church, at present, is the formation of parties. If all Christians would get out and stay out of all ecclesiastical organizations and be simply Christians, members of the body of Christ, it would be a long step toward the millennium.

"20. Is that body to which you say all Christians belong in this country? If so, please locate it."

Answer: It is located wherever Christians are located.

"21. Does the Lord or man add man to that body to which you say all Christians belong?"

Answer: "And the Lord added to the church daily such as should be saved." (Acts 2: 47.)

"22. If that body to which you say all Christians belong is visible, is the head visible?"

Answer: Christ is the head of the church, and it seems to me very impertinent to ask if he is visible.

"23. If a sinner were to ask you what he must do to be saved, what would you tell him?"

Answer: I would read to him just what the apostles told those who asked them the same question. Would you do this?

"24. Does man have anything to do with that body to which you say all Christians belong?"

Answer: Has your arm anything to do with the body of which it is a member?

"25. Where in the Bible is there an account of the apostles setting out a confessor's bench and inviting sinners to it to make the good confession?"

Answer: They made the good confession without a bench or an invitation, either. (Acts 8: 37.)

"26. Where in the Bible is there an account of the apostles preaching and inviting sinners to come forth to confess Christ, and some came, and after the confession the preacher announced that they would meet on the morrow and attend to the baptizing?"

Answer: When the apostles preached, many of those who heard them confessed and were baptized at once. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2: 41.) "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and wom-

en." (Acts 8: 12.) "And he took them the same hour of the night, . . . and was baptized." (Acts 16: 33.) They did not even wait to tell an "experience of grace" or for the church to vote on them.

"27. Do 'the body,' 'the church,' 'the kingdom,' 'the kingdom of God,' 'the kingdom of heaven,' 'the church of God,' and 'congregation' all mean the same thing?"

Answer: These terms have different shades of meaning, but they are all applied to the church in some sense. The church is also spoken of as "the family of God" (Eph. 3: 15) and "church of the first-born." (Heb. 12: 23.)

"28. Is the commandment to keep the seventh day, or Sabbath day, holy, essential to salvation?"

Answer: No; no more so than the commandment to keep the seventh year as a Sabbath, which was the case under the law of Moses. (See Ex. 23: 10-12.)

"29. Can we save ourselves eternally?"

Answer: In a sense we can. Man saves himself from sin like he saves himself from starvation. By complying with God's law concerning bread he saves himself from starvation; by complying with God's law concerning pardon man saves himself from sin.

"30. Have Christians any scriptural authority for a Sunday, or Lord's day, school?"

Answer: Yes; they have authority to meet to study the Bible. (1 Cor. 14: 23-40.) If they were to do this on Monday, it would be a Monday school. But there is no authority for the modern Sunday school organization that supplants the church in its work.

"31. Has a Christian any scriptural authority to publish or edit a religious paper?"

Answer: He has as much authority to print his sermons as he has to speak them.

"32. Has a Christian any scriptural authority to send his contributions for missionary or other church purposes by mail?"

Answer: The mail, in a sense, is his property, and he has the same right to send his contributions by it that he has to send them by his servant.

"33. How often did Christ tell the apostles to take the bread and wine?"

Answer: He told the apostles to teach the people to observe all things whatsoever he had commanded them (Matt. 28: 20), and they taught the people to take it upon the first day of the week. (Acts 20: 7; 1 Cor. 16: 1; Heb. 10: 25.)

"34. Is it essential to our eternal salvation to take the bread and wine on the first day of every week?"

Answer: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." (John 6: 53.)

"35. Where in the Bible is there an account of the women taking the bread and wine?"

Answer: Male and female have equal privileges in Christ (Gal. 3: 28), except when restricted by special commandment. (1 Tim. 2: 12.)

"36. Can a man be a servant of God one day and a servant of the devil the next day, and vice versa?"

Answer: The jailer (Acts 16: 25-34) was a servant of the devil one day and a servant of God the next. A man may be a servant of God one day and a servant of the devil the next (Ezek. 18: 24); but of course no man can serve the two at the same time.

"37. To whom do the civil governments of this world belong, to Christ or to the devil?"

Answer: The devil claimed them, and Christ did not dispute his claim. (Matt. 4: 8, 9.)

"38. Has a Christian scriptural authority to vote or participate in any way in prosecuting the affairs of the civil government?"

Answer: I seriously doubt that he has. (Matt. 17: 24-27.)

"39. If a man should fall from grace, can he be renewed?"

Answer: If not, how can the fallen sinner be renewed?

"40. Do you speak where the Bible speaks, and are you silent where the Bible is silent? You have brethren here who say they do. Will you say as much?"

Answer: This is not the issue. The issue is: When should a man speak, and when should he be silent? "If any man speak, let him speak as the oracles of God." (1 Pet. 4: 11.) W. N. ABERNATHY.

Clarksburg, Tenn.

To supply the physical wants and neglect the spiritual is to cultivate the tares to the detriment of the wheat.—Selected.

Hurry not only spoils work, but spoils life also.—Lubbock.

WARS.

War is now being prosecuted in the Philippine Islands, in South Africa, and a state of war exists in China. This is conclusive evidence that we lack much of enjoying that state of perfection which we should through Jesus Christ our Lord. The prophet sings of what shall come to pass in the last days in the following strain: "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2: 4.) The horrors of war are so terrible it is hard to imagine how any one can glory in it. When we read of the killed and wounded in a bloody battle we think we realize the full extent of the horrors of war, but not so. In after years we must look in upon the homes wrecked by war and behold the widows weeping over the companions who are no more and the orphans who need a father's love and protection sighing for the necessities of life. But this is not all. Those engaged in war, many of them, are often hurried into eternity unprepared. If we could only hear the sighs of the doomed throughout the countless ages of eternity, if we could hear them pleading for mercy when it is forever too late, and could experience but a little of the aches and pains to which they are subject, we would then realize something of the cruelty of war. It is no wonder that the Savior taught: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. . . . Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

When we see the large standing armies and navies of the most Christianized and civilized nations, we can but confess with humility that as nations we have not imbibed very freely of the spirit of the meek and lowly Nazarene who resisted not evil.

While war is evil, God can bring good out of it. We believe that through the providence of God good will grow out of the war with China. That vast empire, with her millions of human beings, has not been favorable to the reception of truth. This empire is holding a very large portion of the human family in heathenish darkness and superstition. China has not been willing to receive the light as was Japan. Japan threw wide open her doors to the reception of Christianity some time ago. Since that time she has made very rapid progress in civilization and learning. To-day she is admitted as one of the civilized nations. But while Japan has made such rapid strides in the right direction, China has clung tenaciously to ignorance and superstition. She has been and is still opposed to letting in the light of Christianity. The Christian Guide says of this people:

"The Chinamen have all kinds of superstitious ideas about any improvements in their country and imagine that all the evils of their land are brought about by foreigners who have taken some little civilization with them into that superstitious country. They will not dig for coal, lest they disturb the wicked spirits that would at once bring about some pestilence; they will not dig wells for the same reason, as they seem to fear they will come in contact with spirits more wicked than themselves; they are not at all in sympathy with any Western ideas of civilization, and hence desire to remove all foreigners from their country. By so doing they hope to get rid of all wicked spirits that have so molested them during the last few years."

They will not be led to the reception of the truth by mild means; they are slaughtering and murdering those who, filled with love and a consuming ear-

nestness for them, are seeking to lead them out of darkness into light. As no argument, no reasoning will reach them, God, for their good, will use violence to prepare their minds for the reception of Christianity. As it has been, so it will be again: "The blood of the martyr is the seed of the church." This war will open the way in China for God's people to go "everywhere preaching the word." We believe the day is not far distant when the truth will prevail there as never before.

But with China open to the gospel, a new responsibility comes to us. The church is the light of the world, the pillar and support of the truth. But we should not civilize them, as we are seeking to do with the Filipinos, by sending the whisky bottle along with the Bible. The Bible does not need such a companion. The Filipinos knew nothing of the American drink habit. Mr. Schurman, chairman of the commission sent to the Philippine Islands, says: "I regret that the Americans allowed the saloon to get a foothold on the island. That has hurt the Americans more than anything else, and the spectacle of the Americans drunk awakens disgust in the Filipinos. We suppressed the cockfight there and permitted the taverns to flourish. One emphasized the Filipino frailty; the other, the American vice. I have never seen a Filipino drunkard."

The saloon is a curse to all. How fearful is the responsibility for carrying this curse to those who knew not of it! God expects better things of us.

J. C. M'QUIDDY.

A Word of Correction—By Geo. Gowen.

To Whom It May Concern: This is to certify that we, the members of the Board of Health of Franklin, Tenn., acting in our official capacity, and for what we deemed the best interests of the town and county, forbade all public gatherings and ordered all churches closed for a few Sundays and Sunday nights. As law-abiding citizens, all the preachers, with their congregations, submitted to this order.

(Signed) JOHN B. WHITE, M.D., Health Officer;
F. C. RUSSELL, Judge;
T. J. WALLACE, Clerk.

It certainly is not necessary to have a meeting-house in order to worship God acceptably. Christians can meet in groves, in caves, in rented halls, and wherever they can come together for the purpose of worshiping God. Brother H. W. Smith makes this statement: "It seems to me that these conditions are brought about by the false idea that Christians cannot serve the Lord unless they have a church house where the congregation meets regularly to hear preaching, and that generally done by one man selected and paid to do the work."

If the brethren at Franklin so understand the Scriptures to teach, he should encourage the Board of Health to close the meetinghouses and keep them closed. This would give him and those brethren who do not so think a fine opportunity to meet from house to house, and thus convince those who are in error that a meetinghouse is not essential to the worship, but serves only for the convenience and comfort of those worshiping God. A godly example is by far the most effective way of teaching. Brethren sometimes damage the cause that they love by finding fault with almost everything and everybody.

It is hardly fair to assume that those who did not meet with the seven (the number, as we learn from Brother Smith's article of last week, that met in a private house) felt they could not worship God without a meetinghouse, for many do not meet "to break bread" when the meetinghouse is in use. It makes the heart ache that so many are indifferent to the worship, regardless of where the church assembles to honor Christ.

The example of those who met at the "private house" to serve the Savior is to be commended. It was a splendid opportunity of showing all that a meetinghouse is not necessary to the service of God.

J. C. M'QUIDDY.

Personal.

Brother Joe McPherson, of this city, is in a good meeting at Epley Station, Ky.

Brother J. E. B. Ridley was in the office last Thursday. He began a meeting at Bakerville, Tenn., last Lord's day.

Brother A. Foster closed his meeting with the church of Christ worshipping on Scoville street, this city, last Sunday night.

We enjoyed a visit last Monday from Brother S. M. Jones, who has for several years been preaching "the power of God unto salvation" in Canada. We sympathize with him in the recent loss of his father. He will return to Canada in a few days to resume his work there.

We are in receipt of a card from Brother and Sister H. L. Calhoun, announcing the birth, on June 22, 1900, of a son, James Edwin. That they may be given strength to train him up in "the nurture and admonition of the Lord" and that he may be a blessing and comfort to them all their days is our sincere wish.

Our good friend, Mr. W. S. Riddle, of the firm of W. S. Riddle & Co., this city, rejoices because of the partial restoration of his eyesight, which is due to the skill of Dr. L. B. Graddy, also of Nashville. We rejoice with him. He has been totally blind, so that he had to be led; but now he can go about alone, is able to distinguish objects and to recognize his friends.

Dr. W. Ammerman, of Madisonville, Ky., has bought the practice of osteopathy from Dr. Brown Godwin, of Lebanon, Tenn., where he and his wife will succeed Dr. Godwin and wife in their infirmary work at the latter place. Dr. Ammerman is well known to all the Gospel Advocate readers, as it was under him that Brother R. W. Norwood recovered from his long spell of paralysis. Dr. Godwin will go to Columbia, Tenn., and resume practice there.

We have received a note from Brother M. C. Kurfees, bearing date of July 5, 1900, written on the train, near Knoxville, Tenn., saying that he is on his way to North Carolina to begin a debate with the Mormons on July 12, 1900. The debate will be held at King, N. C. Brother Kurfees knows how to use "the sword of the Spirit, which is the word of God," and this he will use to the utter defeat in that section of the heinous and diabolical "ism" that would invade the sanctity of home, rob womanhood of all that is lovely, and place a premium upon licentiousness and crime.

As I have changed my address, I will write a few lines. I have not seen a copy of the Gospel Advocate or The Way since I left Nashville. I will be pleased for Brother Shepherd to know about my change from Osterburken to Karlsruhe, Bismark Str. 45. At Osterburken, the home of my childhood, they rejected the good news as it is in Christ Jesus. My brother in the flesh abused me for trying to come and teach, comparing me to Judas. I am glad I came over here, for now I have, at least, the consolation of trying to do the Lord's will. I thank the Lord for suffering for his name's sake, for Jesus promises great reward in heaven. I do not think Germany will receive the pure gospel, as both Catholics and Protestants depend on organizations—"the lust of the flesh, and the lust of the eyes, and the pride of life." (1 John 2: 16.) I am trying to find a Baptist congregation to see how they

stand, and if they will accept the pure truth. All the infants are trained not to depart from the religion of their fathers. Greeting to all the brethren. Pray for me.—Joseph Baumann, Bismark Str. 45, Karlsruhe, Baden, Germany. Brother Baumann will meet with many discouragements in his native land in preaching the gospel of the Son of God, but steadfastness and loyalty upon his part will be sure to bear fruit.

"Letters and Sermons of T. B. Larimore."

"Letters and Sermons of T. B. Larimore," edited by F. D. Srygley, will be ready for delivery by the time our readers see this notice. We have been very much delayed in getting out this book, but the delay has been unavoidable. All advance orders will be shipped at once. We believe this to be a good book—one calculated to do great good wherever circulated. Brother Srygley says: "The design of the book is to do good. He has never consented for it to be published except on condition that 'good can come of it.' In passing upon everything that is in the book, I have been guided by my own desire, as well as by his wish, that nothing but that which will do good be allowed to appear in it." Again: "If my judgment is not at fault, no one can read the book and not have a greater desire, when he finishes the reading of it, to be better and to do more good, and less evil, than he had when he began reading it. If I am correct in this opinion, it goes without saying that the book ought to be extensively circulated for the good it will do." The price is \$1.50 by mail, postpaid. We first thought we would let out territory by counties, but we have now concluded to let agents go where they please and secure all the orders they can. Order a book, and write for terms to agents.

"Gospel Praise."

The following is the preface to our new hymn book, "Gospel Praise:"

"The selection and preparation of a song book for those who want to sing with the spirit and with the understanding, to sing songs the sentiment of which shall be in harmony with the word of God, is a work of supreme importance. It is easy to gather up enough of songs and music to make a book; but to get up a book that will suit the taste of this age, and at the same time be in harmony with the teaching of the word of God in the sentiment of its songs, is an undertaking that demands much thought and earnest care. We have sought, in this work, to present a book suitable for members of the church to sing in worshiping assemblies, in protracted meetings, in the Lord's day school, in the family—anywhere, in fact, that people want to sing songs that will not in any wise conflict with the pure teaching of the Lord's word. This age especially needs a book that shall be sound in sentiment, so as to voice the principles taught in the Holy Scriptures. The people want many good old songs that they have heard and loved from their childhood. They also want, and should have, a number of good, new songs that they have not seen in other books; and we have tried to present in this collection that which will gratify these desires. Of course we do not expect to please every one, but we do hope to please such as love good songs, with sound scriptural sentiment, and who wish to enjoy the pleasant and soul-refreshing

service of song. We have striven to present songs of praise, of exhortation, of instruction, of edification, of rejoicing, and of admonition, and fondly hope many will find it what the proprietors have tried to produce, and that which will satisfy and rejoice and elevate many hearts."

"Gospel Praise" has been highly commended by all who have examined it. We only ask for it a careful and impartial examination. It contains three hundred and twenty-two songs, arranged by subjects. If you are contemplating buying new books, you should, by all means, examine "Gospel Praise." It is edited by A. J. Showalter and E. G. Sewell, which is a sufficient guarantee that the subject-matter contains no objectionable or unscriptural sentiment, and that the music is of that high order which marks all of Mr. Showalter's selections and compositions. Read the following complimentary notices:

"After a careful examination of 'Gospel Praise,' I wish to state to the readers of the Gospel Advocate that I think it is the best arranged work and finest music extant; in fact, it is an 'all-purpose book,' 'worth its weight in gold.' All congregations should bountifully supply themselves with this elegant production." (M. H. Northcross, Franklin, Tenn.)

W. Boyd says: "From even a hasty examination of the new song book, 'Gospel Praise,' I am very much pleased with it. I consider the arrangement of subjects a good feature, the music excellent, and feel quite confident it will be heartily received."

The Armstrong Company, music typographers, say: "We think the book will be a success; as you have so many new compositions and by such good authors of note, we do not see how it can be otherwise. We shall be pleased to receive a copy of the work when printed, as we know it will adorn our library."

S. P. Pittman says: "I have examined most of the songs in 'Gospel Praise,' and am glad to say that, with but few exceptions, they are fine; and I predict that the collection will be accorded the popularity it deserves."

"After a careful examination of your new book, 'Gospel Praise,' I can cheerfully say that I am more than pleased with it. The sentiment of the hymns is scriptural and soul stirring, while the mechanical appearance of the work does great credit to the Gospel Advocate Publishing Company. The brethren should all buy this book and learn these beautiful songs, and thus be able to comply with the heavenly admonition to speak to themselves in psalms and hymns and spiritual songs while they sing and make melody in their hearts to the Lord." (J. O. Blaine, Portland, Tenn.)

Published in round and shaped notes and in word edition. See price list elsewhere in this issue. You will make no mistake in ordering "Gospel Praise." Our hymn book catalogue will be sent to any address on application for same.

Our Duty to Study and Teach the Scriptures.

"It is the privilege and duty of all to study the Bible for themselves. If one is not sufficiently interested in the salvation of his soul to study the Bible for himself, he has not sufficient interest to be saved. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many

of them believed.' (Acts 17: 11, 12.) Christians delight to study the word of God because they are his children, and have the Spirit of Jesus (Rom. 8: 9), and are partakers of the divine nature (2 Pet. 1: 4). They 'desire the sincere milk of the word' (1 Pet. 2: 2), and 'hunger and thirst after righteousness' (Matt. 5: 6). They lay up the word of God in their hearts, that they may not sin against him (Ps. 119: 11); it dwells in their hearts richly in all wisdom (Col. 3: 16), and is a lamp unto their feet and a light unto their path (Ps. 119: 105). One who does not love the word of God, and who does not delight in the practice of its principles, has great reason to be alarmed at his condition. It is also the privilege and duty of all Christians to teach the word of God to others. In fact, he who does not work for the salvation of others is himself not a Christian. The Hebrew Christians failed here. They were reproved for their slow progress and for their inability to teach others. (Heb. 5: 11-14.) Many to-day deserve the same reproof. Christians should be ready to teach the word of God at all times and wherever opportunity affords. First, they should teach it diligently every day to their own children (Deut. 6: 6-10; Eph. 6: 4), but they should teach it also to others. Christ taught one man and he taught the multitudes; he taught at night and during the day; he taught in the synagogues and in the temple; he taught on the mountain and in the plain; he taught on the land and on the sea; he taught in the homes of the people and along the dusty highway; he taught the poor and the rich; he taught saints and sinners; he contended mightily and publicly against the scribes and Pharisees, denouncing them as hypocrites; and in gentleness and mercy he taught privately a fallen woman at Jacob's well. He sent out his apostles to teach all nations. They taught wherever they could get an audience. Paul, at Ephesus, went 'into the synagogue, and spake boldly for the space of three months;' and when he left that he reasoned 'daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.' (Acts 19: 8-10.) His teaching during this time was not confined to this place, because 'all they which dwelt in Asia heard the word,' and he taught 'from house to house' as well as 'publicly,' and 'admonished every one night and day with tears.' (Acts 20: 20, 21, R. V.) He 'sat down' and taught the women at the place of prayer by the riverside at Philippi, and at midnight he taught the jailer and 'all that were in his house.' (Acts 16: 13, 32.) 'As his custom was,' he reasoned with the Jews in their synagogues on the Sabbath (Saturday), and 'in the market place every day with them that met with him,' and 'in the midst of the Areopagus' he taught the learned Athenians. (Acts 17: 17, 22, R. V.) While at Rome he 'dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.' (Acts 28: 30, 31.) Philip informally preached Jesus to one man as he journeyed in his chariot; Priscilla and Aquila took the eloquent Apollos 'unto them, and expounded unto him the way of God more perfectly' (Acts 18: 26); the Christians which were scattered from Jerusalem

Speaking Where the Bible Speaks.

The following is the conclusion of a sermon on the above subject which I preached at the Christian Church in Spencer, Ind., some time ago; the first portion of the sermon was published in the Gospel Advocate of June 28, 1900:

"Now for the application of this rule—first, to the sinner in coming to the Christ for the remission of sins. The commission was given to men who were guided by the Spirit in applying it to the sinner. In it and its unfoldment, God makes the way to Christ plain. That man may make no mistake in the important matter of his salvation, God tells him what he must do, how he would have him perform that duty, and gives the design or reason for such obedience. Waiving the duties of the teachers of the word of God for the present, we will notice, first, the duties of those to whom the gospel is preached. The first thing in order is faith in Christ. In the commission, those who were taught were required to believe what was taught, and that was all the truth that concerns Christ as Prophet, Priest, and King, and man as a lost sinner and his recovery from the vortex of ruin. As to the fact and need of faith in Christ, there is no place for the wisdom of the wise to display itself in expanding or diminishing what God requires of man designated 'faith;' neither has he left it to the ingenuity of man to guess at what he means by the term 'faith,' or how the sinner comes in possession of it. Faith is 'the assurance of things hoped for, the proving of things not seen.' It follows as the result of perceiving well-attested and miraculously-confirmed truth. God presents the incarnate truth, and he expects us to believe just as one would naturally expect us to look when he held a picture before us. This faith comes by hearing or reading the word of God. The word is the seed of the kingdom; all the products come from that seed. The first in order is faith. 'Many of the Corinthians hearing believed, and were baptized.' Faith is not an arbitrary appointment of God simply to show his authority, but a means adapted to the end in view. It is very appropriately called the 'hand of the soul.' If you hand one something to eat, he does not take it with his eye and put it into his ear; that would not only be an arbitrary act, but contrary to the natural order. He would take the food in the hand and put it into the mouth. The Lord himself tells the uses and the design of faith. It secures blessings that no other can. The end of all faith in Christ and belief of all truth is the salvation of the soul. 'With the heart man believeth unto righteousness.' 'Receiving the end of your faith, even the salvation of your souls.' We are required to believe for no other reason or end.

"The second step in coming to the Christ is repentance. Here God tells the sinner what to do. God commands all men, everywhere, to repent. 'Except ye repent, ye shall all likewise perish.' The motives to repentance are, first, the coming judgment; second, the love of God. Repentance implies impending crisis. It is not something that can be postponed till some leisure time. Many would be mean enough to repent if it could be done in their own time. What is repentance? Would God suspend the salvation of man on something which depended on the vague guesses of fallible man? Has he not rather defined the matter of repentance for the lost sinner by telling him what it is by what it does? We know what a man is by what he does. The man that makes houses is a carpenter. Let us take one look into the Bible for a definition of repentance: 'Now I rejoice, not that ye were made sorry, but that ye were made sorry unto repentance: for ye were made sorry after a godly sort, that ye might suffer loss by us in nothing. For godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret: but the sorrow of the world worketh death. For behold, this selfsame thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging! In everything ye approved yourselves to be pure in the matter.' (2 Cor. 7: 9-11, R. V.) Note that the apostle says that repentance does several things for the Corinthians, all marks of genuine character. That is God's definition of repentance; it is better than Webster's. The design of repentance, of course, is generally understood to be the salvation of men from sin; it cannot have, in the nature of the case, any other object. Hence, there is no room for man to enlarge here.

"The same reasoning applies with the same force

to the duty of making a public confession of the Christ. That Christ requires a public confession of him is taught in many places in the Bible, and generally admitted. Here, again, we are commanded what we shall do; but the duty is no more imperative or plain than the way in which it should be done. The confession is to be 'made with the mouth.' This feature of the confession is not the silent confession of a Christian life that we are sometimes taught by our neighbors. The general tenor of a devoted life in the service of the Christ is, of course, a tacit acknowledgment of the Lordship of Christ; but the confession which we mean in this connection is the one that breaks forth from the even tenor of the life in the specific form of a verbal confession—'with the mouth confession is made unto salvation.' The best example that we have of the broad, comprehensive meaning of this confession is found in John 9. It is the confession of the man who had his sight restored by the Savior. It cannot have escaped the observation of the critical student of this narrative that the confession which we demand of the sinner at the threshold of the kingdom is only one way of making the 'good confession.' It is not like baptism in that it is made at this juncture once for all, but rather a thing of the nature of an acknowledgment of the Christ to be done whenever circumstances demand it. That it is not the silent testimony of the Christian life is seen in the place that it occupies in Paul's letter to the Roman Christians. It comes before salvation. 'If thou shalt confess with thy mouth the Lord Jesus, . . . thou shalt be saved.' On the matter of confessing the Christ, then, we have, first, the duty enjoined by divine authority upon all who would be the disciples of Christ; second, the way in which it is to be made—by the mouth; third, the design or reason for which it is to be made—unto salvation. Here, again, the legislation of God preoccupies the grounds, and there is no place for human addition.

"Baptism is the last step that the sinner takes in coming to Christ. I shall not stop to multiply commands to the believer to be baptized. All that assent to the authenticity of the Bible admit that God requires it. That is not in dispute. The questions are: How is it performed? What is it? What is it for? God answers all these questions. First, he tells us what it is by telling us how it is performed. It is administered by water, by going down into the water; by a form of burial, a form of birth, a form of planting, a form of resurrection; by coming up out of the water, by having the body washed in water. That is plainer than man apart from the Bible terms can make it. My father, mother, brothers, and sister were all baptized. Who believes that any of them were 'sprinkled?' I saw a preacher take a man down into the water, bury him with Christ in baptism, plant him in the likeness of Christ's burial, raise him up as Christ was raised up, and bring him up out of the water. Who would say that he was not 'immersed?' I saw a woman buried a few days ago. Does any one think that I mean she had only a little dirt poured or sprinkled on her? Well, we see how people are baptized, but we want to know what it is for. Some say it is for one thing, some say it is for another; the Bible says it is for the remission of sins, into the Christ. That is the reason that God gives; that is the end of legislation and controversy; that ushers into the Christ. We have seen that the first division of the subject is complete in bringing the sinner to the Christ. The missionary department is a sufficient rule of faith; it tells the sinner to come to Christ, how to come, and why to come.

"Now, we take up the other division of the commission, the pastoral department, and shall attempt to show that it is a sufficient rule, or guide, in practice and public worship. Jesus said to the apostles: 'Teaching them all things whatsoever I have commanded you.' Paul says to the elders at Ephesus: 'I have taught you publicly, and from house to house.' In regard to the public worship of God, everything necessary to the unity and harmony of the service is properly arranged by the wisdom of God. He tells us what to do and how to perform all those duties pertaining to the worship. We are told to sing songs, psalms, and spiritual songs, and to make melody unto the Lord in our hearts; we are told to read the Scriptures, to pray for all men, to exhort, to edify the body of Christ, and to remember the Lord in the communion of the bread and the fruit of the vine. In giving the items, the manner of observance, and the end in view, he necessarily excludes man from modifying, adding to, or taking from what he has thus fixed. Some would change the order of singing by human additions; the same

liberty might be taken with the prayers and the Lord's Supper. If we are allowed to speak and practice, as some say we should, where the Bible is silent, we might add other mediators to the one Mediator between God and man, and pray to them. The sin of the Catholic is not denying Christ, the only Mediator, but adding other mediators, human mediators. The great presumptuous sin of many churches to-day is not denying anything that is taught in the Bible, but adding to the perfect economy of grace that which is man's. The divine instructions which govern and regulate the affairs of the Lord's Supper exclude any additions of man. Christ took bread and the fruit of the vine, and that excludes all other things from the table. Some one might say: 'That has become stale and unpalatable to improved tastes; let us have meats and condiments of various flavors.' Suppose this is forced upon the church, and results in a division. Who is responsible? The Bible does not in specific terms say we shall not add to the elements of the Lord's Supper, neither does it forbid sprinkling babies; but we are not trying to restore Christianity upon the basis of what the Bible does not forbid.

"In conclusion, let me refer to what an inspired man says of faith and practice, of preaching the word and observing the ordinances: 'If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ.' We speak where the Bible speaks; but speaking as the Bible speaks involves closer adherence to the word. The latter implies and enjoins an order of observance. We may put the Spirit before the word; that is speaking where the Bible speaks, but not as it speaks, nor does it mean what the 'fathers' meant by the use of the aphorism. We may put repentance before faith, and, in a sense, speak where the Bible speaks; but when speaking as the Bible speaks, we reverse the order. The Bible says faith comes first; if any man speak, let him say the same thing. The Bible has an order in the arrangement of the terms of salvation, and those who preach the word must observe that order. James sums the whole of both faith and practice up in one sentence: 'So speak ye, and so do, as they that shall be judged by the law of liberty.'"

Coal City, Ind.

W. J. BROWN.

Grant as a Laundryman.

General Grant, though a quiet man, had a strong sense of humor. How he once turned the tables upon a couple of practical jokers is thus told by an old soldier in Treasure Trove:

"It was during our advance upon Corinth. Several soldiers were talking together one day. A tall, ungainly raw recruit stepped up to them with a bundle of soiled clothes in his hand. 'Do you know where I can get this washing done?' he asked.

"Two of the group were practical jokers; a bright thought flashed into their heads, and, as the sequel shows, unfortunately found expression. 'O, yes, we know; just go up there with your bundle [pointing to the headquarters, of General Grant]. You will see a short, stout man [describing the General], who does washing. Take your bundle to him.'

"The recruit thanked them, and walked off in the direction indicated. He gained entrance to headquarters, and stood in the General's presence.

"'What can I do for you?' said General Grant.

"'I was directed here by a couple of soldiers. They told me that you did washing, and I have a bundle here.'

"General Grant probably enjoyed the situation, but his imperturbable face did not relax. He simply asked the question: 'Could you identify those men again?'

"'Yes, sir.'

"'Very well, you shall have the chance.'

"Turning to an orderly, he directed him to call a guard, go with the recruit to where the jokers were standing, ready to enjoy his discomfiture, and let him identify them.

"'Take the men to the guardhouse, give them this man's bundle of clothing, and make them wash it thoroughly. See that the work is well done.'

"The General was obeyed to the letter, and no more bundles of soiled clothes came to General Grant's headquarters."

A boiler without water will raise no steam. So with good principles; they will amount to nothing if not practiced.—Selected.

Home Reading.

GOING AFTER MOLLY.

Among the passengers going on board is a bright, well-grown boy of fifteen or sixteen years. He has no baggage, and there are numerous patches and threadbare spots about his clothing; but he carries himself well, and his clear eyes look frankly into those of his fellow-passengers.

He lingers for a moment near the gang plank, and then goes up the stairs, through the grand saloon, and out upon the upper deck. He seems to be perfectly familiar with the steamer, as he goes forward and selects a position from which he can command a good view of the East River. A few passengers are already on the upper deck, and others appear until all the available places are taken. Now and then there is an exclamation of pleasure or recognition as the steamer rounds the Battery and passes under the great bridge and on past Blackwell's Island.

The boy watches them eagerly, admiringly, familiarly, and is presently the center of a running fire of questions. He does not seem to be at all embarrassed by his prominence, and answers the questions easily and frankly. There is scarcely a place of note that escapes his keen scrutiny, and each of them is greeted with a bright glance of recognition. Suddenly he becomes conscious of a lady and little girl standing irresolutely near one of the doors of the grand saloon. At once he is on his feet and motioning them forward.

"Here's a good seat," he urges, eagerly. "I can sit on the rail just as well."

The lady smiles and thanks him, and lifts the little girl upon her lap.

"You like the river?" she observes graciously, as she notes the pleasure in his eyes.

"Yes, indeed. It almost seems like an old friend." Then, after a moment: "My father used to be second officer on this line. He often took me with him and told me about the different places."

"Is he —?" She pauses as she notices the shadow on his face.

"Yes'm. There ain't nobody but the children and me, now."

As the shores fade into vague outlines the passengers leave the deck, one after another, and reënter the saloon. At last they three are left in a group by themselves. Around them are vessels from all parts of the world, and plying back and forth in every direction are steamers and tugs and river craft of endless variety. The little girl watches them.

"When will they stop going, mamma?" she asks.

"Never." She draws the child closer and passes her hand softly over the brown curls. "They are always in motion. Even at night they are bringing and carrying things for us—coal and wood and all kinds of merchandise; they bring our letters and magazines, and take our friends from one place to another. They are very good boats, Jessie."

The child raises one of her chubby hands to her lips and gravely throws kiss after kiss toward the unconscious boats. The lady turns to the boy with a smile: "That is what she does for her friends when they go away," she says, softly.

The boy nods and looks at the child with warm interest in his eyes.

"I have a little sister about her age. I am going after her now."

"Jessie and I would like to have you tell us about her—that is, if you are willing," says the lady, pleasantly.

"I like to talk about Molly," with ill-concealed pride in his voice. "She is just as bright and cute. She knows her letters and can sing pretty little songs, and she isn't four years old yet." Then the flush leaves his face, and he adds, gravely: "But she had a hard time of it, poor little thing! Only she's so small she doesn't realize it."

"Has she been sick?"

"No; she has been in—in—away from us," with a slight break and hesitation in his voice. "You see, I was only thirteen years old when father and mother were lost. They were both on the boat that trip, and I was at home with the children. Mother and I used to take turns going." The lady looked sympathetic, and, after a moment, the boy went on: "There were three younger than me, and we had no money; so I tried hard as ever I could to get work. But Stonington isn't a good place for steady jobs, so I had to leave the children at —, with folks who'd look out for them, and come to New York. I sold papers until I could get money enough to hire

a cheap room, and then went back after Phil. He's the next oldest to me, and is awful bright and quick. We did first rate, and after a while started a paper stand on the Bowery. Last year I sent for Mary. She's only ten years old, but she's a splendid housekeeper. We've got three rooms, and she looks after them and does our cooking. Phil sells papers on the street and in the afternoons helps me at the stand. Last fall we moved our stand up to Broadway. We've got a fine place in front of a big dry goods house, and make lots of money. We have thirty dollars in the bank."

"And now you are going after Molly?"

"Yes'm. We wanted to get rooms near our business before she came. It's nicer up that way. But we've got to give it up."

"Why?" There is real concern in the lady's voice as she asks the question. Something in the bright, independent face has interested her greatly.

"We ain't sure about our business. The dry goods house is going to be repaired, and the head clerk tells us we will have to go away next month. Maybe we can't get as good a place anywhere else, and if we don't, we'll have to be careful about our expenses. I wouldn't mind so much if it wasn't for the children. The street where we live ain't very nice, and I want to get away as soon as I can."

"Wouldn't the owner let you stay if you ask him?"

"I don't know. Mr. Ross has been very kind, and has bought lots of papers from us; but I wouldn't like to ask him after his clerk has told us to go away. If we can't find another good place, we can go back to our old corner on the Bowery."

There is a peculiar smile on the lady's face as she lifts the little girl from her lap and rises to her feet.

"Well, I wouldn't worry about it," she says, smilingly. "I think it will come out all right." Then, as she is about to turn away: "Where is Molly staying? I am well acquainted with Stonington, and am going there now to visit friends. Perhaps I might call on her."

But the boy suddenly draws his hat down over his eyes and appears not to hear. He hesitates a moment, and then crosses over to the other side of the boat. The lady looks at him wonderingly.

In the saloon she meets the captain. She is a frequent passenger on his boat, and he is well acquainted with her husband.

"Good evening, Mrs. Ross," he says, cordially. "I saw you talking with my young friend Charlie just now. How do you like him?"

"What! Do you know him?" eagerly. "I think he is a splendid boy. He is so straightforward and energetic; and then he is so fond of 'his children,' as he calls them. He has been telling me about taking them to New York."

"He is a manly fellow." The captain is silent a moment, and there is a trace of sadness in his voice as he proceeds. "His father was an old friend of mine and was my second officer for many years. He died at the post of duty. Charlie is very much like him."

"He seems to have an interesting family," says the lady, smiling. "He gave a good report of each of them. But I was surprised at his manner when I spoke of going to see Molly."

"Charlie is very sensitive, and does not like to speak about some things. But all his friends know, and I do not think he would mind my telling you. His father lost considerable money through an unfortunate indorsement, and there was nothing for the children. Charlie was only thirteen years old, and, of course, could not support them. They were sent to the poor farm, and he went away in search of work. I was in hard straits myself, and could not help them. That was only about two years ago, and since then Charlie has taken two of the children from the farm, and is now going after the third."

"No, indeed." There are tears in the lady's eyes now, and she clasps her little girl more closely as she thinks of the boy on deck. "He has been telling me about his news stand in front of the dry goods store," she says, smiling through her tears. "He did not know the owner was my husband. His stand shall not be disturbed; and I will speak to my friends and acquaintances about him. There shall be no lack of patronage in the future."—Our Young Folks.



VOLUNTEERS.

When Garibaldi was going out to battle he told his troops what he wanted them to do. When he had described what he wanted them to do, they said: "Well, General, what are you going to give us for all this?"

"Well," he replied, "I do not know what else you will get; but you will get hunger and cold and wounds and death. How do you like that?"

His men stood before him a little while in silence, and then threw up their hands and cried: "We are the men! We are the men!"

The Lord Jesus Christ calls you to his service and says: "I do not promise you an easy time in this world. You may have persecutions and trials and misrepresentations; but afterwards there comes an eternal weight of glory, and you can bear the wounds and bruises and misrepresentations when you have the reward afterwards." Have you not enthusiasm to cry out: "I am the man?"—Selected.



HOW BESSIE'S LIGHT SHONE.

It was a very dismal day. The sun was hidden by clouds, and every now and then little gusts of wind blew the rain against the windows, and moaned and sighed through the pine trees.

Bessie Deane stood at the window of the old farmhouse, drumming on the pane. She looked disconsolate—yes, actually cross—and once in a while a tear stole down her cheek and fell on the glass, as if in sympathy with the storm without.

"I never saw such a dark, lonesome, gloomy day in all my life—never," she said. "Papa is gone, mamma is sick with a headache, baby is cross, and here I am all alone. There isn't a single thing bright and pleasant, and I just think it is too bad."

Bessie's tears fell fast now, and her brown curls bobbed expressively up and down among the curtains. After she had cried a long time she became thoughtful, and began looking out of the window again. Presently she began to speak her thoughts: "Grandma says when I cry and think everything is awful lonesome, it is because I have forgotten something. She says if I would read my verses in the morning and try to practice them all day, I should not have time to be lonesome. I did forget this morning, and I believe I will go and read my verses now, just to pass away the time."

She quickly ran and got her verses and sat down in the big easy-chair to read them. As she read on, her face grew very sober, and she again indulged in her habit of thinking aloud: "They are all about us being the light of the world, and letting our light shine. I wonder if the lights are all gone out, that makes this such a dark, dismal day. I remember when the teacher gave us those verses she said: 'Now, children, remember, if the day is very dark without, you can make it very bright and sunshiny within by letting your light shine all day long. I do not believe my light has shone a bit all day, and this day needs it more than most others. I am going to try, right away, and see what I can do.'"

The little girl jumped up with a face far more cheerful than it had been a half hour before. Indeed, Bessie was like an April day, so full of changes was she; but after a little shower the sun often shone the brightest.

She did not have to wait long to find something to do, for baby was crying pitifully in the sitting room. She went in and took baby in her arms and sung to her until the tired little one had fallen asleep, then she went into her mamma's room.

Mamma was wide-awake and suffering severely with her head, but her first words made Bessie glad: "It was so thoughtful of my little girl to stop baby's crying when mamma's head ached so."

Bessie said nothing, but began bathing the aching head. Her little hands grew very tired, but she would not stop until she thought her mamma was asleep; then, after pulling down the shades, she stole out of the room and down stairs.

The clock struck five just as she entered the kitchen, and, remembering that it was nearly tea time, she began setting the table for her papa's supper.

When Bessie's papa came home and called her "Little Sunshine," and her mamma awoke much refreshed, and baby laughed and crowed after her nap, Bessie thought the world seemed very different to what it had been a few hours before, and she could hardly believe it when she looked out of the window and saw the rain pouring down as steadily as it had been in the early part of the afternoon.

"I guess it is because the lights are shining again inside that makes it so bright," she softly said.—Maude Glenn Colby, in Sunday School Messenger.



You will never run across a chance to do wrong without the chance to do right being there also.—Selected.

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Editorial.

THE FAITH OF THE CENTURION.

The centurion was a Gentile, but had, by association with the Jews, gained a knowledge of God, and had heard so much of Christ that he had full confidence in his power to heal the sick, not only by his personal presence, but through his word, even at a distance. Hence, when Jesus had started to go to his house, at the request of the Jews, he sent out messengers to meet him and to say to him: "I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel." (Matt. 8: 8-10.) This was exceedingly strong faith, and especially so when contrasted with that of the scribes and Pharisees, who had every opportunity to know who he was and to test his power, but who in the very face of all this rejected him.

Yet those people were very religious, very zealous for the religion of their fathers, as they claimed; but really their religion was founded on the traditions and opinions of men, but they were just as zealous for it as if it had all been divine. They were indeed very religious in their way, and in this same way the religion of thousands is leading them to reject Christ to-day—not because they are not devoted to their religion and exceedingly in earnest, for they are. They are like Paul said of the Jews of his time: "My heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Rom. 10: 1-3.) This is a terrible arraignment of those who follow the wisdom of men instead of the wisdom of God. Those Jews were exceedingly zealous; they were workers, earnest workers. There was no lack of zeal nor of work on their part. Their religion stimulated them to go about, to work for their cause. Their trouble was that they went about to establish their own righteousness, not God's, and would not submit themselves to the righteousness of God. The righteousness ordained by God was before them, but they would not submit to it. They preferred their way, and went by their own preference rather than by the way God had ordained for them. Yet Paul loved them, and was exceedingly anxious that they might be saved; but he was not like many are these days who claim that people with such zeal and earnestness as they had will be saved, whether they do just what the word of God says or not. He certainly made the point very clear, on the other hand, that they would be lost. He was anxious for their salvation, but he did not claim it upon their zeal. Paul never claimed that any one could be saved who would

not do the will of God, and no man to-day has the right to say any such thing. Jesus himself plainly taught that none would be saved except those who do the will of God. God's will is found only in his word, and no man can tell a thing in the world about God's will, except as it stands on record. The centurion did not have the will of God through Christ as to how to be saved, and did not do anything, except believe in the power of Christ to heal; and this he did voluntarily, and not by direct command at the time. In this he did what the Jews, who had much better advantages than he had, utterly refused to do. Indeed, he believed so strongly in the power of Christ to heal that he did not think he need come to his house in order to heal his servant. All he thought he need do was to speak the word, and his servant would be at once cured.

If everybody believed the words of Jesus that way to-day, all the world might be saved; but instead of that very many of the preachers of this age have no confidence whatever in many of the words spoken by Jesus and his inspired apostles. Jesus says: "He that believeth and is baptized shall be saved." But these preachers do not believe it and will not tell the alien sinner to embrace it. Much sooner would they tell him something Jesus never did tell an alien sinner to do at all than to tell him to believe and be baptized. Jesus never required an alien to pray and be prayed for in order to be saved; yet these preachers would much rather tell them to do that than to tell them to believe and be baptized. Yet Jesus has spoken the word, and it has been standing on record for near nineteen hundred years; but it goes for naught with them. So far as they are concerned, Jesus might just as well have left that command off. They do not believe it, and will not repeat it to the alien in teaching him what to do to be saved.

They treat Peter and the Holy Spirit no better. When sinners, anxious to know what to do to be saved, asked the apostles what to do, Peter—or, rather, the Holy Spirit through him—said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins; and ye shall receive the gift of the Holy Ghost." This answer stands on record to-day; but it counts nothing in the world with very many people. With them that much of the New Testament might just as well have been left out. They will not repeat it to inquiring sinners to-day. They have no faith in this verse, and they will not repeat it. If some one else were to repeat it to their mourners, they would denounce it as Campbellism, or legalism, or something else of that sort. If the centurion had been seeking the salvation of his soul, and had been told by Jesus to do these things, he would not have hesitated at them for a moment. All Israel combined had no such faith. Neither have very many of the preachers of to-day any such faith. They discount the above passages as being of no value in the matter of securing salvation to the sinner. Faith like the centurion had will accept and rely upon anything that stands on record regarding salvation to man. It is no part of man's business to sit in judgment upon the word of God and pronounce some of it essential and some nonessential. Whenever a man does that, he assumes to be wiser than God, sets God aside, and presumes to dictate terms of pardon for the sinner, even to the Almighty himself.

Solomon says: "Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." (Prov. 30: 5, 6.) "Every word of God is pure." The Revised Version says: "Every word of God is tried." God's word has from the beginning been proved to be good for all it calls for. When God told Adam and Eve in the garden of Eden not to eat the forbidden fruit, he meant it; and when he said if they did, they should die, he meant that. So when Satan changed God's word, and they accepted the change as he made it, he was proved a liar, and Adam and Eve were shut out of the garden, and the way back into it was guarded against them, and they, shut out from the tree of life, died, as the Lord had said. Thus the word of God at the very beginning was tried, was tested, and proved to have all the power connected with it that was needed to bring every word of it to pass; and there has been no change in God's power in connection with his word from then till now. When Jesus commanded evil spirits to come out of men, they came; and when he commanded the storm on the lake to be still, it was done, and there was a great calm; when he commanded Lazarus to come forth from the grave, he came, and was alive again. God's hand has never waxed short. When Jesus says, "He

that believeth and is baptized shall be saved," he means it, every word, and has the power to fulfill that promise to every one that will obey the expressed requirements; and when men tell the penitent believer to do something God never said do and leave out what he did say, they change the word of God as decidedly as Satan did in the garden of Eden.

As Satan was proved a liar and God's word, as spoken, was executed upon Adam and Eve, what assurance can men have that it will not be executed now, both upon those that change his word and those that accept and act upon the change presented and rely upon that to save them? For Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." People who have the word of God have no excuse for allowing themselves to be deceived. Eve had the word of God, and allowed herself to be deceived, for the word of the Lord says she was deceived; but she died, all the same. It is awful for people to allow themselves to be deceived. If they do, the fact of being deceived will not shield them. Why not, then, have faith as the centurion, and believe and obey the word of God, and not the words of men? Thousands have waited for months and years for the Lord to pardon them, and pardon never came, and they died without hope at last, when they might have complied with what the word of the Lord says any day or hour and been saved, if they would have believed the word of God instead of the words of men. It is truly a grand thing to have faith in God and in his word and be willing to do what it requires. The centurion had full faith that whatever Jesus said would be done. All men in Bible lands have salvation offered to them, and can at once obey and be saved if they will; but if they allow themselves to be deceived and rely upon something else, they have no promise.

Again, the Spirit of God speaks to men and tells them precisely what to do to be saved, and his words are found in the New Testament, in the preaching of the apostles, who spoke as the Spirit gave them utterance. When they obey what the Spirit requires them to do, they have the positive promise of pardon. But uninspired men, instead of telling sinners what the Spirit says, tell them that the Spirit will secretly enter their hearts and convert them; and when they say this, they change the word of God, as certainly as the serpent did in the garden of Eden, and as certainly turn them from the word as the serpent did Eve, for the word of God says not one single word about any such work of the Spirit nor gives one single example of such a thing ever having been done since time began. As Eve lost the garden of Eden and her life, is it not indicative that people that follow the words of men instead of the words of the Holy Spirit may fail of salvation now? It is an awful thing for men to give their own words to the people instead of the word of God. When they do so they are stealing the word of God from them and substituting their own words instead.

The disciples of Christ need just the sort of faith the centurion had, as long as they live. They need always to realize that the word of God is tried, and that it means just what it says, and that exactly what it says will be brought to pass. They should realize that if they do just what the word of God says, they are certain to be saved; but if they turn aside to something else, they will find themselves at last under the condemnation of the word, for it is by the word of God that they are to be judged at the last day, and the word will condemn all that disregard it, as it did Adam and Eve in the garden of Eden. But the promise of safety and salvation is certain to all that believe the word of God and lovingly and earnestly obey it. E. G. S.

With all the appliances of our churches and modern methods of Christian activity the gospel will never reach the people until it is carried into their homes by consecrated Christian workers. It was the primitive method of reaching the masses. Paul, in Ephesus was a "house-to-house" preacher, as well as a public teacher. "Daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." "In every house." This is the distributive method of the apostles. A return to that method would be a return to primitive power. There are tens of thousands of people in the cities and the country who can be reached only by the individual finding the individual. Men are saved by the gospel, and social reforms can never rid the churches of their obligation to give the gospel to the individual. "Go" is the message to the church before she can say "come" to the soul.—Western Recorder.

CHRISTIAN EDIFICATION.

Investigation and discussion are essential to true discipleship to Christ. The Bible has milk—the sincere or pure milk of the word—for babes. It contains also stronger meat for those of maturer years in Christ. In other words, there are lessons in the Bible for beginners in Christ. There are questions continually arising in individual and church experience that require constant and earnest study. The progress of divine providence develops new questions, new phases of work, that require the constant study of the word of God to apply its teachings and wisdom to these new phases of life as they present themselves. So constant investigation and study of the Bible are needed. In these questions that arise differences among brethren will develop themselves that will require study, investigation, and comparison to come at the truth and avoid hurtful friction. These differences of apprehension will arise from different degrees of knowledge of the subject of study, the different standpoints from which each views the subject, and the different temperaments and tastes of the persons studying. It is well that these exist, so that the facts and truths, as seen by each one, may be studied, comparisons made, and so a better and fuller understanding of the subject be gained. Perfect sameness of thought between different persons would be monotonous. If every one thought and saw exactly alike, there would be no companionship. It would be as though a man were alone. If Eve had seen everything from exactly the same standpoint that Adam did, she would have been no company for him. This does not mean there may not be perfect unity in knowledge and work because there is this diversity. The diversity is an incentive and help by a comparison of what and how different persons see things to a full understanding, and in the fullness of understanding the full knowledge of and complete unity in the truth are found. Persons may be one in judgment and thought because they are ignorant of truth. This unity in ignorance is not desirable. They may be one by a full understanding of a subject viewed from every standpoint. Unity in Christ, in the knowledge of the truth, is the desirable unity, the one for which Jesus prayed.

In order that persons who see things from different standpoints may help each other, their interchange and comparison of views must be kind and with the desire to each learn how things appear to the vision and standpoint of the other. Had Adam called Eve a knave and ridiculed her as a fool because she saw things with a woman's eyes, from a woman's standpoint, and with a woman's faculties and tastes, they would not have been very helpful in their companionship. Seeing things from different standpoints and comparing views is like a man viewing an object on all sides, outside and in, to understand it. These comparisons should be kindly sought and given, not in a captious or fault-finding spirit. The great trouble in learning truth and coming to unity in the truth is an unwillingness to compare thoughts and ideas in a kindly spirit. A man sees another does not see things as he does and he concludes he is insincere or actuated by sordid motives, and he denounces him personally and cuts off his opportunity to help the other or for the other to help him.

A great trouble in arriving at truth is, we look at things so much and only from our own standpoint, we let our interests warp and blind our judgments. Preachers sometimes try a certain work and fail at it. We are naturally disposed not to blame ourselves for our failures. We look without instead of within, and we soon persuade ourselves the wrong is in others or the work. We so often see men favor certain causes so long as they can be supported in the line of work; but if they fail in it, they are so easily convinced it is wrong, and are liable to be intolerant of those who do not learn as fast as they do or see as far as they see. It is a repetition of the fable of the fox and the grapes. These are tendencies inherent in all men that need to be guarded. They of course show themselves stronger in some than in others. Often, too, the most unstable are the most dogmatic and intolerant. It is no sign of steadfastness to see a man positive and dogmatic in assertion. Dogmatic and vehement assertion is often the sign of instability, and often the more ignorant, the more certain and intolerant men are. Nine times out of ten our failures arise from ourselves, from within, not from others or from without; and when we fail at a work, that work is not necessarily unscriptural. It may be we are not suited to the work, while others are. All the apostles did not labor in the same way, but each according to his own talent. There is

within the scriptural order and the scriptural work ample breadth and ample work to occupy the talent and time of all. Each should study his own talent and the work he is fitted to perform, and not oppose or complain of others who succeed in work in which we fail.

Calling persons ugly names, as a rule, does not improve them. Generally it shows an ugly spirit in those who call them, and that of itself cuts off the opportunity of helping them. To call one preaching for a church a "pastor," in an ugly sense, or the elders "figureheads" and other ugly names generally does not put them in a humor to listen profitably to him so calling them. To charge those who preach for the congregation with hunting easy and paying jobs will not be regarded as truthful by many. As a rule, successful evangelists get more money than those who preach regularly at one place, especially those who preach for old and established churches; and save for taking a man from his home, the evangelistic work requires much less study, anxiety, and care. Some accuse evangelists of following that work, and especially holding meetings at old and wealthy churches, for the sake of the money they get. It is unbrotherly and sinful to take up such reports and repeat them. If there is any appearance of ground for them, the duty is to warn the brother of this and of the danger, that he may guard against the temptation to wrong and against the very appearance of it. This should be done in love and good will, and I do not think those who preach for congregations are more liable to this than those who hold meetings. Then when we try to correct the mistakes of a brother we weaken our influence with him when we overstate his case, ridicule him or his work, or make it worse than it is, or claim superior wisdom for ourselves. "Restore such a one in a spirit of meekness; looking to thyself, lest thou also be tempted." (Gal. 6: 1, R. V.) Then this complaining and fault-finding spirit makes a bad impression for him who does it. People call him a "sorehead," and think he has a grievance.

It is just as important to have the spirit of the apostles as it is to have the forms of their service. Now, the apostles, especially the apostle Paul, had to "hustle" for a living, as it is called; but did any one ever hear of their complaining of their lot or grumbling at the brethren for not supporting them? When cast into prison, they counted it all joy to suffer shame for His name, and Paul approved the Philippians' helping: "Not that I seek for the gift; but I seek for the fruit that increaseth to your account." (Phil. 4: 17, R. V.) Let us cultivate the apostolic spirit in these matters as well as the apostolic order in preaching.

We have written these things because we wish to strip this question of the edification of the churches of all personalities and unkindnesses, and, taking it for granted that others are as anxious to learn and do the truth as we are, so treat them, and let us examine and see what rule the Scriptures lay down for the growth and spread of the churches of Christ.

The instruction and activity of every member, male and female, is the end to be aimed at in the church work. "What rule do the Scriptures give to attain this end, especially so far as the work of a regular preacher is concerned?" is the question brethren seem now to have before them. It is one that ought to be carefully studied, and let us learn God's will. While I am sure that which will make each member feel his own responsibility and take the most active part in all the work and worship of the congregation, according to his ability, is what God desires, I have never been able to find an exact rule in scripture defining how this is to be done, how much or how little preaching is best. Too much gives no opportunity to call out the members; too little sometimes seems to leave them to die. Who can give the Bible rule? D. L.

Love to God and love to man, some one has said, transfigure the commonest service, as a gray and dreary cloud is transfigured by the rays of the setting sun. The little deeds that are done without ostentation or thought in the home circle, in the school, or on the street may seem small at the time, both to the doer and the receiver, but they may exert an influence that will be immortal. "Much that a mother does for a child, a doctor or nurse for his patients, is very lowly service that would be hard and repulsive but for love. It was such service that made the names of Florence Nightingale, John Howard, and many others shine like stars in the sky."—Our Yung Folks.

Every sin is rejection of Christ.—Selected.

THOSE TO BE FEARED.

Teachers who do not fully believe in the Bible as God's word are more to be feared than rank infidels. Those who claim to be the friends of Christ are regarded as trustworthy, so they have more influence over the people than those who are the avowed enemies of Christ. Moreover, the sapping process is more insidious and more far-reaching. Those ready to receive that part of the truth which is to their liking and ready to reject that which opposes their preconceived theories are sure to weaken, and not strengthen, the faith of others. The man who believes in the miraculous conception and resurrection of Christ should have no difficulty in accepting all miracles. To accept one miracle is to accept all, for all come to us equally accredited. A miracle is that which astonishes and is something which does not appeal to the reason. Where reason begins, faith ends. "For we walk by faith, not by sight."

* * *

The greater the influence we have, the greater is the responsibility which rests upon us. Fearful is our responsibility if we destroy the faith of any Christian in the word of God. While semi-infidels may overthrow the faith of some, they can never destroy the word of God; it will outlive the combined attacks of hell and earth; it shall live and abide forever; it is the only book that has grown more influential through all the ages. Neither higher nor lower criticism has ever been able to harm it. The professed friends of the Bible should never weaken the cause of Christianity by refusing to accept the statement of the whale swallowing Jonah. Because we cannot understand how God preserved unharmed the three Hebrew children in the burning, fiery furnace, we should not refuse to believe that he did so. We do not understand how the world came into being, but because we do not understand this, we do not say that the world does not exist. Not one of us understands his own creation, still we do not refuse to enjoy life. There is just a little that we do understand, yet we do not refuse to enjoy the many beautiful things all about us. We do not refuse to eat because we do not know all about the laws of digestion. We cannot explain how a part of the food which we eat makes hair, a part makes bone, and a part makes muscles; but no one ceases to eat because he cannot explain this. For the same reason we should not refuse to believe that "God is" because we cannot fully comprehend his wonderful being. We could not worship a God that we could fully comprehend.

* * *

But neither the higher critics nor the lower critics are the ones to be feared. Lower living is doing far more to damage the cause of Christ than all the criticisms of higher critics. The Pentateuch will live when those who have written of the mistakes of Moses are forgotten. The dishonesty, immorality, and indifference of the professed followers of Christ are doing more to injure his cause than everything else combined. They are destroying the vitality of the church. Christ is being betrayed in the house of his friends. The godly life, the sacrificing example will do far more in winning souls to Christ than beautiful words that fall from the lips of the eloquent speaker. The noble, beautiful life of the consecrated Christian is perfectly irresistible. Its influence falls as gently and softly on the tender conscience as the snowflake on the bosom of the placid river. Its influence may reach round the globe and fill the nations of earth with gladness in the years to come. Higher critics may sneer at the word of God, but with earnest, godly men and women the church will move grandly forward to victory.

J. C. M'QUIDDY.

Two of Life's Teachers.

Life has two teachers—Example and Experience. Experience is a most excellent instructor, but, as has been said, his school fees are very high. Example gives his lessons in less notable and perhaps less effective ways, but he is more considerate of the welfare of his scholars. Experience throws us into a deep pool of water, and says: "Now swim." Example goes along beside us, puts his hand under our shoulder, and says: "This is the way to do it." Experience may be the teacher more to be trusted, but Example is often the teacher to be the more desired. The bold man goes to the school of Experience, and if, in the end, he does not repent it, he at least appreciates his rashness. The wise man learns by Example, and his wisdom is justified of her children.—Sunday School Times,

Sincere Prayer.

There have been articles written on this subject that are worthy of our consideration, but too much cannot be said on a subject of so much importance as this. Sincere prayer is the key that unlocks the treasury of God and showers manifold blessings down upon the followers of Christ. How many Christians can speak in the language of David? "Evening and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." (Ps. 55: 17.)

This shows that we should not neglect to pray, though we are assailed by the tempter and oppressed by the wicked; though our heartaches and troubles may be many, we should let our prayers ascend to the hill of the Lord, and he will surely hear. I am persuaded that there has never been a sin committed while the subject was engaged in earnest prayer. So if we keep earnestly engaged in the work the Lord has assigned us, we have no time to trouble our minds with evil thoughts or ungodly conversations, but will always find pleasure in his service.

We are often asked if the Lord will hear the prayer of a sinner. So long as a man continues in sin with a desire to do so and without giving any heed to the earnest invitations presented by the word of God, his prayers will not be answered; though he may oftentimes feel the need of a Savior and pray for help, he will never get it so long as he clings to the evil ways of the world. "Now we know that God heareth not sinners: but if any man be a worshiper of God, and doeth his will, him he heareth." (John 9: 31.)

After a person has forsaken the ways of the wicked and turned his back on sin, with a desire to seek the ways of the righteous and follow in the footsteps of Jesus, even before he has thoroughly learned them, the Lord has promised to hear him and lead him by the hand. We find that Cornelius' prayers were heard before he knew all the ways of the Lord. Two men went up in the temple to pray. One was a Pharisee, the other was a sinner; the sinner was justified rather than the other.

Prayer elevates the soul of man from earthly things to heavenly and divine things, and steadies the feet of the wayfaring pilgrim on the Rock of eternal ages. Now, let us look at a sincere, earnest Christian. He does not stand in the way of sinners nor sit in the seat of the scornful, but his delight is in the ways of the Lord, and on his law he meditates both day and night; he is nourished and fed by the word of God; with the aid of God's Spirit, bearing witness with his spirit, he draws nigh to God in prayer, and God draws near to him, and he grows to be more and more like Jesus, being fed upon the sincere milk of the word.

Now, brother, if you want a receipt to preserve your soul and to secure the anchor both sure and steadfast, here is one that the millions of the Goulds or Rockefellers could not buy: Put yourself daily in the service of the Lord—be what God requires, do what he commands, live as he directs, and trust him for what he has promised—and the reward is yours. When your soul is shivering and your spirit is about to faint before the onset of the unfriendly host, flee to him who doeth all things well, and he will shelter you in time of storm; when you feel yourself growing cold and careless, you are getting in a serious condition and it is high time to flee

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to God for refuge. Read, think, study, and meditate sincerely upon God's word; pray earnestly; for these are the only links that bind and bring us into relationship with him. When these communicating lines are broken down, all communication and connection with him sinks into oblivion, and the world alone, with its great powers and temptations, influences you then; but with these you can climb to the throne of God's grace and taste the water of life, as clear as crystal. While the filthy, sin-stained world below is rolling at your feet, you breathe the pure atmosphere of his love, and the light of his face shall dawn on your pathway.

Jesus prayed in the garden, and such an earnest prayer. Can we imagine the great desire that he had for us to follow in his footsteps, ever looking unto him the author and finisher of our faith? Paul prayed three days and three nights, and did not eat nor drink. Examples are too numerous for us to mention all of them. There is that poor, sinful woman who came to Jesus in Simon's house, bowed down at his feet, and began to bathe them with her tears. The Savior said: "Her sins, which are many, are forgiven." Everything seems to praise the name of the Lord, from the smallest insect to the largest mammal of the land; even the flowers of the mountain and vale seem to be incessantly singing: "Blessed is the name of the Lord." Then why should not we who claim to be followers of him be always in his service? By continually praying we will receive such blessings as he has promised to the faithful.

Our work in sowing the seed of the kingdom causes sinners to come flocking home and makes angels rejoice. May we be one in Christ, as he

prayed for us to be. Let us always watch and pray, for we know neither the day nor the hour wherein the Son of man cometh. C. F. GRIGGS.
Olds, Tenn.

Virginia Jottings.

Revivalism in modern times does not seem to work very much lasting good. The revivalist preacher, as a rule, is larger the first time than ever afterwards. It seems that Sam. P. Jones was not an exception to the rule in the city of Nashville, Tenn. His last visit was less praised and more censured than any preceding one of the many meetings which he had held in that city.

Mr. D. B. Strouse, a Sanctification revivalist preacher and "lawyer-evangelist," came to East Radford and pitched his tent just before the third Sunday in May, 1900, and began operations, expecting to create a sensation. When there before, some years ago, there was considerable excitement, people going ten or twelve miles to hear the new revivalist. This time, however, although he advertised as if the Holy Ghost was preaching more powerfully through him than ever before, he remained only a short time, and moved eastward.

On Saturday before the second Sunday in June I visited the church of Christ at Draper, Pulaski County, Va., where I preached on Saturday night and also on Lord's day. The church there is not doing as well as it might if all were united in their work. One cause of trouble is about the preaching. A preacher by the name of Shelburne—J. O. Shelburne, I believe—is preaching there occasionally, to whom some object. The ground of objection seems to be not on account of his preaching, but because he is identified with the or-

gan and societyism in the worship and work of the church. Like many others, he claims that he would not favor the organ in worship if a single one objected to its use, so I was told. Of course that is only the same old song which has been sung so long. All ought to know by this time what that means. I noticed in the proceedings of the Virginia Christian Missionary Society in Richmond, Va., last fall that J. O. Shelburne was there and united with the society. He is a son of Samuel Shelburne, who was a son of Silas Shelburne, "a pioneer preacher," as some would express it, in the Old Dominion for many years. The Shelburnes are of preaching stock, but it seems that all the grandsons of the old sire belong to the organ and society side of the question. The great objection to nearly all society workers and advocates of the organ in the worship is that they do not preach what they practice, as they ought. If they would come out publicly and contend for those things, when they would very frequently be unable to get those that do not believe in them to go along with them; but instead of that, they preach very good doctrine on how to come into the church and sometimes on how to live afterwards, and then in the private circle they never let an opportunity for advocating the organ and societyism pass by unimproved. It is certainly sad to contemplate the many causes of division and consequent weakness in the church as seen at the present time. J. T. SHOWALTER.
Snowville, Va.

An Industrial School for Japan.

For a year or two we have been praying over it and thinking about it. The Lord has laid it upon the hearts of others to think of the same thing, and, without knowing our purposes, they have advised us to take up such a work.

One of the essential things in Christian character is to teach the people to be independent and to follow honest occupations for necessary uses. We would like to start a work in Japan that would enable young men and others to sustain themselves while being taught the Scriptures and some of the useful branches. We have some seven hundred dollars on hand that we are willing to devote to that end. Those who are most interested in it think we ought to have fifteen hundred dollars more.

We have been urged to solicit for this fund while among the churches. This does not commend itself to me. I can only let the matter be known, and leave it with the Lord to stir up his people to do what in his sight seems best. As has been heretofore, I desire this also to be a spontaneous and free giving. All offerings given for this purpose will be set apart to that end till the time comes to begin the work. J. M. M'CALEB.

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Her face was marred with freckles, his face was sore from shaving. Both were quickly cured with
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Notes from Arkansas.

We are having plenty of rain. Corn cotton, wheat, and oats are fine. The fruit crop will be a good one.

There is a large cotton seed oil mill being built at Hope.

I sold my little farm, near Hope, for six hundred dollars cash. We moved into town and went into the hotel business and are doing better than we anticipated. We keep all sound gospel preachers free of charge.

The Methodists held a regular old-fashioned, crazy, "knock-down-and-drag-out" meeting at Hope some time back.

The brethren at Nashville, Center Point, and Corinth have arranged with preaching brethren to hold their annual meetings. Brother T. R. Burnett will hold the meeting at Corinth, Brother R. W. Officer will hold the meeting at Center Point, and Brother James W. Zachary will hold the meeting at Nashville.

The writer will hold meetings at Blue Bayou, Green Plains, Billstown, and Independence Hall.

Brother John W. Denton, of Roxton, Tex., will hold meetings at Nathan and Murfreesboro.

Brother W. H. George, of Barren Fork, will hold meetings at various points in Pike County this summer.

Brother J. M. Ratliffe tells me that he will visit Northern Arkansas and Southern Missouri and spend the summer holding meetings.

Former Governor Bob Taylor, of Tennessee, delivered one of his famous lectures in the opera house at Hope. The admittance fee was one dollar per chair. The people filled the house, and Mr. Taylor carried off hundreds of dollars, and he went on his way rejoicing. A few days later Miss Lula Thomson, of Illinois, delivered a lecture in the same city on home missionary work. The house was about one-third full. At the close of the lecture the hat was passed around, and the good, free-hearted, liberal, cheerful givers of Hope "chipped in" the big sum of two dollars and fifteen cents, and the good lady went on her way weeping.

Hope, Ark. G. W. SPURLOCK.

Necessity of Unity.

One very marked characteristic of Paul's ministry was his ceaseless effort to have the churches maintain thorough unity in mind, in spirit, in doctrine, and in activity. He seems to have been in constant dread lest by some means there should arise a division of thought, of feeling, and of action in some of the churches; and whenever, in spite of his exhortations and warnings, there was a division, he was inexpressibly saddened and alarmed. He would at once hasten to heal the division. He knew that the devil was sure to take advantage of the least division that occurred, and by it weaken the church greatly, and bring a reproach upon the good cause. Paul knew that there was not only great power in a cordial brotherly unity in every church, but also that it was a supreme necessity for the highest welfare of Christ's kingdom. He regarded such a unity as being a most potent factor in Christianizing the communities in which the churches stood.

Notice his earnest words to the church at Corinth, which was then in a somewhat divided state: "I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that

ye be perfected together in the same mind and in the same judgment."

He pleaded for a perfect unity of mind, of purpose, of action; then the church would be a mighty power in that community. It would have a far-reaching influence. The gospel would have a blessed freedom in its God-given course. It would be a weighty argument which would convince the ungodly of the heavenliness of Christ's kingdom as represented by the believing disciples. It is patent to everybody that when a church is rent asunder by contentions and unbrotherly strife it is such a spectacle as to cause the ungodly to mock at the professions of love which are made by Christians. Whole communities have been morally blighted for many years by the miserable divisions which have occurred even in one church, and in many cases the divisions have been occasioned by some small matter, some dispute over a point of no great importance. Remember that the devil always magnifies little differences of opinion; or order, so that he can get a church sharply divided; and then is his opportunity to damn souls. O, sacrifice everything but the truth itself for the sake of a strong and advancing unity of the church!

C. H. WETHERBE.

For India Sufferers.

The following amounts were sent to Brother C. C. Drummond, Hurda, C. P., India: Church of Christ, Granville, Tenn., \$13.50; Mrs. Cora Brumley, Granville, Tenn., 50 cents; "A Sister," Kelly's Ferry, Ky., 50 cents; Unknown, \$5; church of Christ at Forestville, Cal., \$6; church of Christ at Jericho, Tenn., \$4.25; church of Christ at Onward, Tenn., \$1.45; church of Christ at Quebeck, Tenn., \$2; "A Sister," Bethpage, Tenn., \$1; Tenth Street church of Christ, Nashville, Tenn., \$22.50; Unknown, Slaughtersville, Ky., \$1;

Just The Blues.



Many a woman dresses to go out, feels irresolute, sits down, and falls into a fit of despondent musing. Ask her what's the matter, and she'll probably answer "just the blues." And what are the blues? Only another name, in general, for a disordered liver and a diseased stomach. Cleanse the liver, heal the stomach, purify the blood, and there'll be no more blues. It can be done by the use of Dr. Pierce's Golden Medical Discovery. This medicine puts the diseased organs of digestion and nutrition into a condition of sound health. It eliminates from the blood all impure and poisonous substances, and cleanses the clogged liver. It contains neither alcohol nor narcotics.

"I had liver complaint for the past fifteen years, complicated with dyspepsia and gall stones," writes Mrs. N. Bernier, of 401 Elm St., Oshkosh, Wis. "I doctored with seven of our prominent doctors, and not one or all of them have done me the good, nor begun to do what your medicines have. I have used three bottles of Dr. Pierce's Golden Medical Discovery, one vial of his 'Pleasant Pellets,' and one bottle of Dr. Pierce's Favorite Prescription, and have gained about eighteen pounds since I first began to take these remedies."

Dr. Pierce's Pellets cure biliousness.

R. A. Lowry, Florida, \$3; church of Christ at Wakita, O. T., \$5; Cash, 25 cents; Mrs. Eubanks, Bowling Green, Ky., 75 cents; S. F. Morrow, Kentucky, \$3; church of Christ at Wier, Tenn., \$7.80; C. W. Doggett, Pennsylvania, \$5. Total, \$82.50.

India.

Since my last report up to June 16, 1900, I have received the following amounts for India: Brother M., Nashville, Tenn., \$2; church of Christ at Scott's Station, Ky., \$1.50; G. D. A., Dixon Spring, Tenn., \$5; church of Christ at Guthrie, Ky., \$8.10; church of Christ at Fayetteville, Tenn., \$10; church of Christ at Berea, near Franklin, Tenn., \$6.66; New Lasea church of Christ, Maury County, Tenn., \$5; John G. E. and wife, McComb, Miss., \$1.50; Mrs. J. G. H., Buechel, Ky., \$2; C. M. C. and certain brethren, Lockett, Ga., \$4.50. Total amount up to July 2, 1900, \$46.26. I forwarded the same to Dr. C. C. Drummond, Hurda, C. P., India.

I clip from the Nashville American of July 2 the following: "The prospect for India, however, is most sad. Of the two annual rains, one was due on June 15, 1900. Only slight rains have, thus far, fallen. In any event, the need of relief will be very urgent for months to come; since, even if abundant rains fall, no harvests can be gathered until next October. Accordingly, while deeply grateful for all the generous aid already given, the committee ventures, in behalf of the sufferers, to hope that the aid may be continued."

I will be glad to continue to forward the offerings of the churches so long as this great distress continues. I can be reached at any time if addressed care of Gospel Advocate Publishing Company, 232 North Market street, Nashville, Tenn. J. M. M'CALEB.

B. Y. P. U. Convention, Cincinnati, O., July 12-15, 1900. Reduced Rates via Southern Railway.

On account of the Annual Convention of the Baptist Young People's Union of America, to be held in Cincinnati, O., on July 12-15, 1900, the Southern Railway will sell tickets from points on its lines to Cincinnati and return at rate of one fare for the round trip. Tickets will be sold on July 10, 11, and 12, 1900, with final limit to return until July 18, 1900, and by depositing these tickets with joint agent at Cincinnati on or before July 14, 1900, and upon payment of a fee of fifty cents, the final limit may be extended until August 1, 1900. The schedules and sleeping car service afforded by the Southern Railway en route to Cincinnati are unexcelled.

For further information, call on Southern Railway ticket agent.

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It used to be considered that only urinary troubles were to be traced to the kidneys, but now modern science proves that nearly all constitutional diseases have their beginning in kidney trouble.

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General News.

More than three-fourths of the offices in Cuba are now filled by Cubans.

Col. Robert E. Coxe, a veteran of the Mexican War, died in Huntsville, Ala.

Nearly a hundred people were killed and maimed in a street car accident in Tacoma, Washington.

Thirty years ago there were only about twenty-five explosive compounds known; now there are more than eleven hundred.

Four children were killed outright and a number injured at Philadelphia by the explosion of dynamite crackers on July 4, 1900.

The production of aluminum in the United States last year did not greatly exceed that of the previous year, when the output was five million two hundred thousand pounds.

The largest nugget of gold ever found on the North American continent was recently picked up in the Klondike. It weighed seventy-seven ounces, and was valued at thirteen thousand five hundred dollars.

An agreement between the St. Louis Transit Company and its former employees was signed by the representatives of the Transit Company and by the executive committee of the employees, which ends the strike.

The United States battle ship Oregon, which ran ashore off the island of Hoo Kie in the Miao Tao group, thirty-five miles northeast of Chefu, on June 28, 1900, has been floated, and is expected to reach Port Arthur.

The phylloxera destroyed four hundred and fifty thousand acres of vineyards in Spain in 1899. Vines in Spain or France are not worth cultivating unless they are grafted with the American vine, which renders them proof against the insect.

The National Conference of Superintendents and Principals of Schools for the Deaf met in Talladega, Ala., the seat of that State's institutions for the deaf and blind. Almost every State in the Union was represented, and the discussions were very interesting.

A German authority estimates that almost a third of humanity speak the Chinese language; that the Hindoo language is spoken by more than 100,000,000; the Russian, by 89,000,000; while the German is spoken by 57,000,000 tongues; the Spanish, by 48,000,000.

Several rich deposits of pyrites, a very scarce and valuable mineral, have been discovered near Athens, Ala. An expert from the iron region of Birmingham has tested the mineral and pronounced it excellent. The outcroppings of this mineral are found in the northern part of the county.

Wheat thrashing has begun in Sumner County, Tenn., and farmers report the yield very good. A great many thought the wheat had been damaged by the wet weather, but such is not the case. The crop is very large, and prices offered are reasonably good. The potato crop is good, but prices are extremely low.

The ceremonies connected with the unveiling of the equestrian statue of Washington, the gift of the Association of American Women for the Presentation of the Statue of Washington to France, passed off according to programme and under favorable circumstances. The United States Ambassador, Gen. Horace Porter, presided and delivered an address.

The official Messenger of St. Petersburg prints an imperial ukase, providing in a large measure for the abolition of banishment to Siberia. In May, 1899, the Czar commissioned the Minister of Justice to draw up a law abolishing such banishment. The Minister's draft, as finally sanctioned by the council of the empire, has been signed by the Czar, and the law is now gazetted.

The losses sustained in the fire at the docks of the North German Lloyd Steamship Company at Hoboken, N. J., are conservatively placed at ten million dollars. The loss of life, while merely guesswork at even this late hour, will probably reach as high as two hundred, and there are more than three hundred men, badly burned, in the hospitals in New York, Hoboken, and Jersey City.

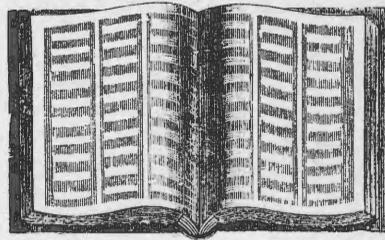
Rear Admiral John W. Philip, commandant of the Brooklyn Navy Yard, died of heart disease. During the war with Spain Admiral Philip commanded the battle ship Texas, and participated in the destruction of Cervera's fleet, as well as in the other important naval movements in the West Indies during that war. Upon being raised to grade of rear admiral by the passage of the vaval personnel bill he became commandant of the Brooklyn Navy Yard.

"Not a single foreigner is now alive in Peking" is the latest Chinese report which has reached Shanghai. Earlier reports from the same sources describe the condition of the British legation as something awful. It is said that the rooms of the legation were filled with sick and wounded, the killed lying unburied in heaps. This report comes in different ways as yet; and as it is not confirmed by official reports, it is hoped that it may prove untrue.

The consensus of opinion among military and naval authorities is that it will require at least fifty thousand men to rescue the Europeans in Peking. The allies will have to hold Taku in strength, and the occupation of strategic points on the way to Tien-tsin will be mostly difficult. Severe fighting continues around Tien-tsin. Admiral Seymour is reported to have been wounded in a pitched battle. Reports from the surrounding country show that proclamations urging the massacre of foreigners and native Christians have been posted on the walls of missions.

As a result of recent consultations of the Secretary of War with Lieutenant General Miles, commanding the United States Army, and Major General Wood, commanding the Division of Cuba, orders have been issued for the return to the United States from Cuba, as soon as possible, of the Second, Fifth, and Eighth regiments of infantry. These regiments are scattered over the island, and probably will not be able to start home for several days. They will be brought to the port of New York, and their later stations will be determined before they reach the port.

Hurricanes, cloud-bursts, and thunderstorms are reported from a number of places in Germany. Warzenburg, Bavaria, was visited by a hurricane which destroyed a large building and killed six persons. A hurricane did great damage in the vicinity of Elberfeld, especially at Freneberg and Oligs. Several lives were lost. In the vicinity of Cassel cloud-bursts destroyed the harvests and drowned several persons and a large number of cattle. Lightning struck eighteen laborers in Krojanten, near Koenitz, and also struck and killed a whole family



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named Mikowski, at Goose Lelearnitz, near Dantzie.

The nonsectarian college of primary and secondary education was opened in Manilla in the presence of Judge Taft, president of the civil commission, and his colleagues. Judge Taft spoke in fitting and effective terms of the significance of the event. The institution is the first educational enterprise in the Philippines that is not under the control of the priests and that looks for support to the voluntary contributions of the people. Five hundred pupils have already been enrolled and many children are leaving the schools of the priests to enter the college. The American educational department supplies text-books on the easiest possible conditions.

The Democratic National Convention to nominate candidates for President and Vice President met in Kansas City, Mo., on July 4, 1900. A platform was adopted declaring opposition to imperialism and trusts and in favor of the coinage of silver at sixteen to one, and general opposition to the Republican administration. Mr. Bryan was nominated by a unanimous vote for President, and Adlai Stevenson, who was Vice President with Cleveland, was nominated for Vice President. As it was well understood before the convention met that Bryan would be the nominee for President, the interest chiefly turned upon the nominee for Vice President. Hill, of New York, seemed to be a great favorite, but did not desire the nomination, so they finally centered upon Stevenson.

Heavy rains fell last week over a large portion of the South Atlantic, Central and Gulf States, and East Tennessee and Ohio Valleys, which districts had already suffered much from excessive moisture. In the Southern States oats in shock have sustained much damage as a result of heavy rains, which have also injured the unharvested crop in the Central Mississippi and Ohio Valleys. Over nearly the whole of the central and eastern portions of the cotton belt the weather has been unfavorable to cotton, which is largely overrun with grass and weeds, some fields in Mississippi and South Carolina having been abandoned. In North Carolina, Florida, and on uplands in Tennessee the condition of the crop is more favorable. In Texas it is generally clean and making good growth, although very irregular, and is needing rain over the central and western parts of the State,

Among the passengers on the Alki from Skaguay was Lieut. J. S. Brown, of the Eighth United States Cavalry, who, a year ago, started from Cook Inlet with a small command, and crossed a hitherto unpenetrated country, leading for hundreds of miles over mountains, valleys, and plains to the mouth of the Tanana. The expedition was deserted by the Indian guides, and for some months fears were entertained for the safety of the party, but on December 11, 1899, they reached the mouth of the Tanana, where orders were received to remain until spring. The object of the expedition was to ascertain the feasibility of a route through Alaska and to obtain information as to minerals, timber, and data of that section of Alaska and Cook Inlet between the river. For nearly a year the party was without news from the outside world.

Maj. H. C. Bate, of the Weather Bureau, in his weekly crop bulletin has the following: "As a culmination of the damage to crops by the continuous rainy and warm weather of the past month, the heaviest rains of the season fell during the latter part of June, especially on the 28th, which resulted in immense damage and loss by washing away crops and flooding lowlands. These disastrous conditions were pretty general over the State, but the loss is much more severely felt in the central basin and the western division. In the latter portion the most serious conditions confront the farmer. Thousands of acres of corn, cotton, and other products are lost on account of the causes above named, and the impossibility of cultivation in time to redeem them. Upland crops are in a more hopeful condition, but are sadly in need of attention. Wheat is greatly injured by sprouting during the wet weather. Serious loss is also noted in many sections by the washing away of the shocked grain by the sudden rise in the water courses. Oats are much damaged by rain and wind and flooding."

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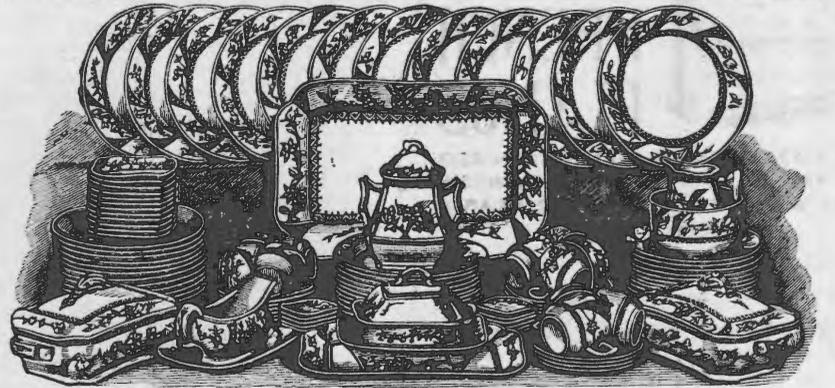
"Preaching the Word."

Recently two articles have appeared from my pen in the Gospel Advocate—one, "A Talk to the Church of Christ at Murfreesboro, Tenn.;" the other, "The Modern Pastor System." In both I have sought to call our attention to certain practices on the part of churches and preachers which, if studied, will, I believe, result in a better understanding of the truth, and I desire a more perfect obedience to the same. I have not sought to magnify mistakes nor to exalt hobbies. It appears perfectly clear to me that every Christian should daily study the Scriptures and strive with all his might to obey them and teach them to others. We should all seek to know the Master's will and do his will through life. Wherever this principle leads us we should willingly go and cheerfully labor. He who sets his heart to know and obey God will most certainly be a blessing to man and an honor to God. My motto is, "The greatest good to the greatest number," while I live; for in carrying out these principles, it seems to me that I both save myself and save others. It appears to me that it might be good to write on the above subject.

The English word "preach," as used in the New Testament, includes both public speaking and private teaching. Philip preached to the eunuch while riding along in the chariot with him; Paul preached to the church assembled for worship on the first day of the week.

On the day of Pentecost the gospel plan of salvation was first preached by the apostle Peter. The apostles continue to teach in Jerusalem until we find all the members also preaching the word. Stephen was the first whose name is mentioned. The enemies stoned Stephen to death. "And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. . . . Therefore they that were scattered abroad went everywhere preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them." (Acts 8: 1-5.) After Philip baptized the eunuch he "was found at Azotus; and passing through he preached in all the cities, till he came to Caesarea." (Acts 8: 40.) As a result, "the hand of the Lord was with them; and a great number believed, and turned unto the Lord." (Acts 11: 21.) Ananias entered into the house of Judas, and taught Saul of Tarsus what to do to be saved. Peter taught Cornelius and all his household in his house. Saul was baptized, "and straightway he preached Christ in the synagogues, that he is the Son of God." (Acts 9: 20.) Paul next goes into Arabia that he might preach Christ among the heathen. (Gal. 1: 16, 17.) While at Salamis, Paul and Barnabas "preached the word of God in the synagogues of the Jews." (Acts 13: 5.) At Antioch in Pisidia they went into the synagogue on the Sabbath day and preached to the Jews. (Acts 13: 14-16.) At Ephesus Paul "went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God." (Acts 19: 8.) He was "disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." (Verses 9, 10.) At Rome "Paul dwelt two whole years in his own hired house, and re-

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ceived all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." (Acts 28: 30, 31.) At Troas "upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." (Acts 20: 7.) To the elders of the church at Ephesus Paul said: "I . . . have taught you publicly, and from house to house." (Verse 20.) While at Philippi, Paul and Silas "went out of the city by a riverside, where prayer was wont to be made, . . . and spake unto the women which resorted thither." (Acts 16: 13.) In the jail "they spake unto him the word of the Lord, and to all that were in his house." (Verse 32.)

In private circles women, as well as men, taught the word of the Lord. "They that were scattered abroad [upon the persecution that arose about Stephen] went everywhere preaching the word." "Philip the evangelist . . . had four daughters, virgins, which did prophesy." (Acts 21: 8, 9.) Priscilla aided her husband in expounding unto Apollos the way of God more perfectly. (Acts 18: 26.)

"Having then gifts [in the miraculous age of the church different ones had different miraculous gifts, whereas now we all possess natural gifts or talents for the Lord's work] differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation." (Rom. 12: 6-8.) Showing that we should all teach, the Holy Spirit says: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." (Heb. 5: 12.) Paul exhorted Timothy: "Be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to

faithful men, who shall be able to teach others also." (2 Tim. 2: 1, 2.)

Paul further charged Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." (2 Tim. 4: 2.) Of himself Paul said: "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9: 16.) There should be in every Christian a burning zeal to teach Christ as opportunity is offered and to support and encourage those "who labor in the word and doctrine." "They that be wise [or teachers] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." JOHN E. DUNN. Murfreesboro, Tenn.

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The Boy George.

He is called "George;" at least, that is what I called him. Whether any one else ever called him that or not is an unsettled question. George works about the stable and takes people out in buggies who want to go across the country where there is no railroad. He drove up to the gate for me at the time appointed. The horse George drove this time was a nice bay, with white feet. He drew a very neat buggy, to the back of which I strapped my valise and got in. Whitefoot and George started us off from the front gate of Brother McPhearson at twenty minutes to eight o'clock. As I bade the family good-by standing on the front porch and passed out from beneath the shade of the beautiful trees of the front yard, that even spread their friendly branches out over the street, my mind began to center upon George. True, George's skin was mighty black, but he was kind and obliging and seemed to know how to drive a horse.

"Do you know where your people came from, George?" I asked.

"African—African an' sump'n else, I don't know what."

"Africa," I said.

"Yes, boss, dat's right."

"Do you know how many colored people there are over here, George?"

"Good many—'bout forty, I guess."

"But I do not mean in Pulaski, but the United States."

"No, sah."

"Do the colored people of this country have idols in their homes and bow down and worship them?"

"Yes, sah, some uv 'um does."

"Where did you ever see any?"

"Lemme see [George is now evidently in deep water]."

"What is an idol, George? Can you tell me?"

"It's kind 'uv a book."

"No, it is not a book; it is an image of a man or beast made from wood, stone, or metal of some sort. People make these images and bow down and worship before them in some countries. They do that in Africa. Can you tell me why the colored people do not do that also in this country, George?"

"No, sah. Some says dey's not able."

Well, you are pretty dull, sure enough, George (I thought to myself). People say nothing can be made out of you, and maybe you are at least one of that sort; but I noticed the boy could drive a horse as well as anybody. Maybe I have just struck him at the wrong place, I thought.

"How old are you, George?"

"Fo'teen."

"Can you read?"

"No, sah. My father an' mother died when I was little, an' I has to make my own way."

"Did you ever go to school any?"

"No, sah, I never had no time. I

been workin' for de same man 'bout seben years."

"Is he good to you?"

"Yes, sah."

"How much does he pay you?"

"Two dollars and a half a week."

That is another point, by the way, said I to myself. The stableman told me last night it took seventy-five cents a day to pay the driver. Two dollars and a half a week is not seventy-five cents a day, but about thirty-five cents a day. And then he said the roads were very muddy, and he repeated it with such a contortion of the face that it was difficult to see how he would be telling anything but the truth about it; but the road was a splendid turnpike for ten miles of the way and the other four miles was along a gravelly ridge road, dry and good, with the exception of a creek or two to cross. Yet this man was an Anglo-Saxon. There isn't much in blood, after all, till the gospel puts it there.

But to return to the subject of this story. I looked at George and said to myself: You don't know a letter in the book, you are only fourteen years old, about all you ever knew was to clean buggies and drive folks around. You cannot be expected to know much. I will try you again on something else: "What is the shape of this world, George?"

"Some uv it looks flat and some hilly."

"Where do you suppose you would go if you were to start east and just keep traveling east all the time?"

"Some people says you'd go to de end uv de world."

"Do you think you could go to the end of the world, George?"

"Don't know, sah."

"Do you have any idea what it would look like when you got there?"

"No, sah."

"Well, George, the truth is, the world is not flat, but round, like a big ball; and if you were to keep going east, you would, after a while, come right back from where you started. [Here I illustrated the point by going around my fist.] How big do you suppose the world is? It is a long ways around it. Do you know how much a thousand is?"

"Yes, sah [but really he meant no]."

"A thousand is ten hundred. Here are my fingers, one hundred, two hundred, three hundred, four hundred, five hundred, six hundred, seven hundred, eight hundred, nine hundred, ten hundred; that's a thousand. Can you count a hundred, George?"

"Yes, sah."

"Well, begin."

"Do you want me to count a hundred?"

"Yes."

Here George began—"One, two, three"—and went on up without a single break till he got to sixty-nine, when he jumped to eighty.

"No, you skipped seventy."

"Did I skip sebenty? He, he!"

George then went on till he got to eighty-nine, when he jumped again, and said: "Eighty-nine and one's a hundred."

Having helped George out on his one hundred, we then proceeded to try to get some idea of the big world, after which I put the question as to who made the big world. The young son of Ham twitched Whitefoot in the flank with the whip cracker, and did not seem to know.

"What is this I have in my hand?"

"Dat's a watch."

"Do you suppose a dog or a monkey made it?"

"Yes, sah. He, he, he!"

"Eh?"

"Yes, sah. No; I understands you now, de jewelah."

"Is the jeweler a smart man?"

"Yes, sah."

"Did you ever see a foolish man?"

"Yes, sah; dey said he was weak-minded."

"Could he make a watch, you think?"

"No, sah."

"Why?"

"Didn't have sense enough."

"It takes a smart man, then, to make a watch, doesn't it?"

"Yes, sah."

"What makes the hands go round on the face of this watch, George?"

"De works inside."

"That's right; and this hand goes round just once every twelve hours, once every day and once every night. Can you tell me what makes the day?"

"The sun."

"How often does the sun come up in the east?"

"Every day."

"Isn't it an hour or two late some mornings?"

"No, sah, jes' the same every day."

"Just the same every day. How long has the sun been doing that, George?"

"Don't know, sah, ever since I can remember."

"How often must you wind a watch?"

"Some winds uv ev'nin' and some uv mornin'."

"Once a day, then?"

"Yes, sah."

"Do you have to wind up the big world to make the sun rise every morning?"

"No, sah."

"Then if the jeweler is a smart man and you must wind the watch he makes every day to make it go, who made this big watch that we live in that goes all the time without any winding at all?"

"A smarter man."

"Who is he?"

"Jesus Christ."

"Yes, or God by Jesus Christ. Well, it is a good world to live in, isn't it?"

"Yes, sah."

"Then God is surely a good being, to make such a good world for us to live in, isn't he?"

"Yes, sah."

"And if we have a good Father, we ought to obey him, oughtn't we?"

"Yes, sah, we ought that; he can take our breath away."

George has promised to begin to study and put in his odd moments about the stable learning how to read and write. It was truly gratifying to see the boy's face light up when a new thought would strike him. A boy that can skillfully drive a horse and take care of a buggy is also capable of improvement in other lines of usefulness. Shall we allow the perversity of human nature that is in ourselves to keep us from imparting light, life, and happiness to the downtrodden sons of Ham? It was for them also that Christ died.

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White-Oakley Debate.

This debate was held at Liberty, DeKalb County, Tenn., beginning on June 5, 1900, and continuing four days, between L. S. White (Christian) and John T. Oakley (Baptist). The Baptists tendered their house, which is a large and commodious one. It was filled to its fullest capacity and overflowing part of the time. The church question was discussed.

Liberty is a strong Baptist community, and I am confident great good will result from this discussion in that and surrounding country. I am sure many for the first time saw the weakness of the Baptist position. It appears the best way a Baptist debater can meet a scriptural argument is by ridicule and such like. Everything was tolerably pleasant.

The church of God there is small in number, but will be sure to receive the increase if the right sort of influence is exerted among its members. Opposition is strong, but that ought to strengthen the followers of Christ. He was met with opposition, so we may expect the same.

C. M. PULLIAS.

A Wrong Statement.

The question of reimmersion is usually stated in the following language: "Is belief that baptism is for the remission of sins essential to its validity?" It seems to me that this is not a fair statement of the subject.

Peter said: "Repent, and be baptized every one of you . . . for the remission of sins." (Acts 2: 38.) It would be infidelity to refuse to believe this statement, and such unbelief would render the man ineligible for baptism. Now, is it a fact that such denominations as Methodists and Baptists reject this statement as untrue? I think not. I have had an occasion recently to ask several prominent ministers and debaters if they really believed the statement of Peter in Acts 2: 38. They answered: "We do." Now, the difference is, we understand the word "for" to be prospective and to be used as expressing a condition of pardon, while they think it means "because of" and is retrospective. It, then, is not a matter of unbelief—or, rather, disbelief—upon their part, but a simple case of misunderstanding. Hence, the proposition should read: Is an understanding that baptism is in order to the remission of past sins essential to its validity upon the part of the one baptized? A proposition stated as the above would at once rid itself of all irrelative matter, and enable us to get at the facts in the case much easier than when stated in the old way.

But some one will ask: "Is it possible for a man to believe a thing which he does not understand?" I answer: "Yes." I believe many things I do not understand. This is true both physically and spiritually. Now, since these denominations believe all these statements of scripture to be true, but since they misunderstand the true import of some of them, let us ask: "Is an understanding that baptism is in order to the remission of past sins essential to its validity?" If such "an understanding is essential," then we should accept no one into fellowship who had not this understanding at the time of his baptism; but if such an understanding is not essential to its validity, then we do wrong when we reimmerse them, or at least refuse to fellowship them without a reimmersion.

I submit these thoughts with no desire to get into a controversy, but in the interest of truth and fair play.
Edmond, O. T. J. A. MINTON.

As a result of a conference between the Secretary of the Interior, the Commissioner of Indian Affairs, and Colonel Rendlet, agent for the Kiowa, Comanche, and Apache Indians, orders have been issued to intruders upon the lands recently ceded by the United States to the Indians that they must leave the lands mentioned. Intruders will be given ten days in which to depart, after which time United States troops will be called upon to enforce the Secretary's orders. It is said that it will be foolhardy to depend upon the Indian police to eject the trespassers. Many of the three thousand "sooners" are desperate and vicious, and would not hesitate to shoot Indians who might attempt to interfere with their movements. When it is found, however, that the United States troops are in the field, it is thought there will be no trouble.

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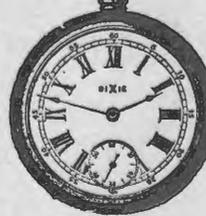
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Church News.

ARKANSAS.

July 4.—I am engaged for a meeting at Mars' Hill, near El Paso, beginning on July 28, 1900, to continue as long as interest demands. I wish to urge the brethren now to resume their old-time zeal at Mars' Hill and begin to plan for another good meeting. Prepare to drive your wagons around among the poor and bring them all to church, and let us teach them what to "do to be saved." This is the only meeting that I can promise to conduct in that part of Arkansas this year, as I have promised much of my time elsewhere; so I wish to invite the brethren at Hammonsville, Shady Grove, Liberty, and Vilonia to come down to Mars' Hill and camp during the meeting, and let us have five meetings in one this time. There is much good camping ground and fine water convenient to Mars' Hill; so bring your wagons, tents, provisions, and families, and stay with us. Let us make this the best meeting in Mars' Hill's history. T. E. TATUM.

Rector, July 4.—Last week we closed a meeting of eight days' duration, held by Brother John R. Williams, of Hornbeak, Obion County, Tenn.; and while the limited time, unpropitious season, and the continuous bad weather were barriers to the success and pleasantness of the meeting, we look upon his effort as unparalleled in its moral and restorative effects upon this congregation and feel at the same time that impressions have been made upon the world and sects that some time may yield a harvest for good. The visible results were: Three additions by baptism, three others taking membership with us from other congregations, and a feeling of confidence and reassurance infused into an almost lifeless church. This is about the fifth meeting held by Brother Williams in the last five or six years for us, and that warm and affectionate regard that has always been felt for him seems doubly enhanced by this short stay this time. M. DONALDSON.

TENNESSEE.

Nashville, June 28.—On Saturday night before the first Lord's day in June and until the following Monday night I was with the little band at Rock Hill Schoolhouse, Putnam County. The heavy rains made the audiences small. They are arranging to begin their series of meetings on the first Lord's day in September. On the night of June 6, 1900, Mr. T. J. Mc-Lemore and Miss Imita Hambrick were united in marriage at the bride's home on Wharf avenue in the presence of a large number of their friends, the writer performing the ceremony. Both are members of the church of God, and I trust they may live a quiet, peaceful life, and do much good work for the church. I am in receipt of a call to go to Pleasant Union School-

house, Maury County, to preach on the fifth Lord's day in July. This is a new point. All brethren, sisters, and friends who live near this point are invited to attend and help in the work. S. W. WOMACK.

TEXAS.

Saralvo, June 28.—To-morrow night, the Lord willing, I will begin a series of meetings at Gertie. This is four or five miles east of Mansfield. I do not know that there has ever been a gospel meeting there. On Friday night before the third Sunday in July I am to begin a meeting at Johnson's Gin, six miles west of Midlothian. This is also a destitute place. Brother J. A. Harding is to begin a series of meetings for the Patrick Chapel brethren on the first Sunday in August, continuing about twelve days. The meeting will be held in a nice grove at Sardis Station (post office, Saralvo), five miles from Waxahachie, on the road to Midlothian. We have a good camping place—wood, water, and pasture—and would like for brethren to come and camp with us. There will be three services a day. Come, and you will be well paid for your trouble. ROBERTSON WHITESIDE.

Dallas, July 4.—The church of Christ worshipping at the corner of Pearl and Bryan streets has been doing a great work for the past two months—a work which all the city churches would do well to imitate. I began my labors with them on the fifth Lord's day in April, with a meeting in the meetinghouse. On the following Monday my cousin, Jesse P. Sewell, of Bonham, came to make us a few days' visit, but we kept him two weeks. From that time to the close of the meeting he did the preaching in an able manner. The visible results were: Twenty were added to the church, most of them by confession and baptism. On Wednesday night following the second Lord's day in May this active, working church stretched its tent in North Dallas, a place where many had never heard the gospel. This meeting continued for seventeen days. Fourteen were added to the church, several of whom were from the denominations. A few days after the close of this meeting Brother E. G. Sewell, who was in the State, was secured for a week. He taught the church some beautiful and valuable lessons. We feel sure that we shall reap a bountiful harvest from his earnest labors. The tent work will continue in the city all the summer. This is a grand work. All the large cities should be evangelized in this way, the strong churches supporting and directing the work. W. H. SEWELL.

Our Duty to Study and Teach the Scriptures.

(Continued from page 437.)

'went everywhere preaching the word' (Acts 8: 4). With these examples of Jesus, the apostles, and the early disciples before us, and in the light of all these scriptures, it is the privilege and duty of all Christians now, according to their ability and opportunities, to teach the Bible to everybody in every place and at all times—wherever and whenever one or many are ready to learn. They should teach it Sunday morning, Sunday noon, Sunday afternoon, Sunday night, and any day through the week. All the lessons for this year embrace studies in the life of Christ, hence they afford excellent opportunities for studying his life. The story of Jesus is ever new and beautiful, because it is inexhaustible. He is the bread of heaven, the water of life, the Sun of righteousness,

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D. LIPSCOMB. E. G. SEWELL. F. D. SRYGLEY.
J. C. M'QUIDDY, Office Editor.
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READ AND ACT.

At this season of the year our expenses are always far in excess of our receipts. As we have been at the extra expense of putting "Gospel Praise" and other new books on the market, our expenses have been very heavy, so that we are especially in need of the amounts due us. The amount that you are owing may be a very small one, but many such amounts aggregate a very large sum. It is best for the publisher and the subscriber that all pay their subscriptions promptly. It enables those looking after the affairs of the paper to devote their time and thought to making a good paper, without being worried over finances. It is hard for the man to write well who is forced to think continuously about money matters.

Many allow their subscriptions to run behind, without realizing that it is so. This notice is to remind all who are in arrears that their renewal would be very greatly appreciated. The wheat crop will put some money in circulation. Look at the date on the little yellow slip on your paper, and pay at the rate of \$1.50 per year from that time. A large hand pointing to this is to call your attention to the date. If your paper should be stamped and the date is in advance, you may know that the mistake was made by the one stamping the hand on the paper. We are always anxious to correct all mistakes. Your prompt compliance with this request will help us and will be duly appreciated. Address all checks and money orders to the GOSPEL ADVOCATE PUBLISHING COMPANY, Nashville, Tenn.

In delivering an opinion from the bench on a question of religion a judge is represented in the daily papers as saying he has no respect for the flimflam religion of fashionable churches, but if he knew where there is a preacher who preaches Christianity as Christ and other New Testament characters lived it and taught it, he would crawl on his knees to hear him preach. There is a suggestion worth considering in all this as to the cause of widespread and growing indifference to religion. The samples of religion on exhibition at fashionable churches do not fairly represent New Testament Christianity, and even preachers and professed Christians have but little respect for it or faith in it. As for sinners, they regard the whole religious fabric on the present

basis as a delusion and a snare, and they will have none of it. In the phraseology of farmers, "the seed has run out," and if preachers and other Christians do not go back to the New Testament and start anew with divine ideas and a holy life, general religious stagnation is inevitable.



One who says he can see that all Christians are one body, and that the one body is the church, according to the New Testament, asks:

"How can we all get into one body?"

The one body is the body of Christ. To get into Christ, therefore, is to get into the one body. We can all get into one body exactly the same way we can all get into Christ. How can we all get into Christ? "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6: 3.) "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3: 27.) "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." (1 Cor. 12: 13.) From these and other passages of scripture it is perfectly clear that we are all baptized into one body. We can all get into one body by being baptized into it. There is no other way, so far as I know, whereby any one can get into this one body, which is the church of God, the kingdom of heaven. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) As many as God recognizes as baptized are in the one body. No one can be baptized without getting into the one body. If any one who is baptized into the one body should "join any other church," or get into any other body, he would violate the plain teaching of the New Testament, and his duty is to promptly get out. Every Christian should be a Christian, and nothing else; be a member of the church, which is the body of Christ, and nothing else; preach and practice exactly what is taught and practiced in the New Testament, and nothing else. This will make all Christians one body in Christ, as they were in New Testament times, and enable them to "keep the unity of the Spirit in the bond of peace."



I am requested to answer the following questions, but not permitted to publish the name of the querist:

"Why was Christ baptized?"

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him; but John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matt. 3: 13-17.)

"If an infant two weeks old is sprinkled and admitted into a human church, and after the child in question arrives at the age of accountability, believes on the Lord Jesus Christ, and repents of all sins, is he then in the church, without any further baptism?"

It is not a question of "any further baptism," but of baptism. Sprinkling is not baptism at all; but if it were, an infant two weeks old could not be baptized for the reason: "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11: 6.) "For what-

soever is not of faith is sin." (Rom. 14: 23.) God demands a worship and service of faith, and he is not pleased with, nor will he accept, any other. An infant two weeks old cannot obey God in the matter of being baptized, because it has no faith, and an act of outward service, without faith, God neither requires nor will he accept.

"Please give us something in the New Testament on sprinkling or pouring, or how and where this idea originated instead of baptism."

There is nothing in the New Testament to give on sprinkling or pouring for baptism. The idea originated outside of the New Testament, and that is all the interest I have ever felt in "where or how it originated."

"A comes forward to-day and confesses Christ, repents, and believes, and to-morrow starts for the place of baptism, and on his way, which is two miles from where he started, he has an accident that destroys his life. Now the question: Is he dead in the church or not? Is there any salvation for this man?"

There is no such case as this in the New Testament. The church is the body of Christ, and people are baptized into Christ. (Rom. 6: 3; Gal. 3: 27; 1 Cor. 12: 13.) The church is the kingdom of heaven, and people cannot enter into the kingdom of heaven without being baptized. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) There is no salvation, so far as I know, out of Christ, out of the kingdom of heaven, out of the church. In New Testament times people who confessed Christ were baptized "when they believed" (Acts 8: 12); "the same day" (Acts 2: 41); "as they went on their way" (Acts 8: 35-40); "by a riverside, where prayer was wont to be made" (Acts 16: 13-15); "the same hour of the night." (Acts 16: 28-35.) In one case a man who had neither eaten nor drunk for three days, and was weak from his long fast, was baptized before he "received meat," and "was strengthened." (Acts 9: 1-19.) In every case in Acts of the Apostles where people believed on the Lord Jesus Christ, if their baptism is mentioned at all, it is perfectly clear that they were baptized before they parted from the preacher by whom they were led to believe. In the hypothetical case in the question, the man believed and confessed to-day, and started to be baptized, two miles away, to-morrow. Perhaps if he had done as people did in New Testament times, he would not have met with the accident which cost him his life. It is worthy of note that there are no such querists as this one among professed Christians in New Testament times. The language of his question is not the spirit of obedience. His purpose evidently is to disparage a command of God, and, as far as possible, keep people from doing what God requires. If he should meet with an accident in this spirit of caviling disobedience which would cost him his life, what would become of him?



A New York preacher sends me a blank long enough to hold probably a hundred names, at the top of which are printed the following words:

"Each person whose name and address are subscribed hereto votes in favor of the United States offering to mediate between Great Britain and the two South African republics, for the purpose of putting a stop to the war now going on."

In the same envelope is another blank of about the same length, at the top of which are printed the following words:

"Each person whose name and address are subscribed hereto votes in favor of Great Britain in her war to conquer the two South African republics."

In the same envelope with these two blanks comes the following personal letter:

"Reverend and Dear Sir: Be so kind as to obtain the expression of opinion, the vote, of the voters of your congregation and of your acquaintance upon one side or the other of this important question, and remail both sheets to me. Whether your own views be in favor of the British or of the South African republics, please obtain as full an expression as you can of the views of your people."

This would be unworthy of notice in these columns but for the fact that every preacher in the country, whose address can be obtained, will receive such blanks and private letter. To the extent preachers allow themselves to be used in such schemes as this they divert attention of the people from the subject of religion and encourage and cultivate a spirit of indifference and lethargy, if not strife and contention, among professed Christians. Wise men of the world are recognizing more and more that religious organizations, which are largely dominated by preachers, are a great power in the affairs of men. Astute business men, far-sighted politicians, and cunning schemers of every kind are trying harder and harder each year to utilize the power of religious organizations in carrying out their plans. This explains very much of "the princely gifts" of money to various religious interests which preachers and religious papers every now and then make such an ado about. It will be well for the glory of God, the cause of pure Christianity, and the salvation of souls if preachers will steer clear of all such schemes and keep steadily to the work enjoined by Paul upon Timothy: "Preach the word."

Our Contributors.

"Consider Him."

[The following is a sermon preached by Granville Lipscomb to the inmates of the State Prison on Sunday, June 30, 1900, and published in the Nashville American of July 1, 1900; it has been revised for this paper.]

"Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." (Heb. 12: 3.)

This is the exhortation of St. Paul to the Hebrew Christians who were almost ready to faint in their minds in consequence of their many persecutions. "Consider him"—that is, consider Christ. The word "consider" means to fix the mind on, with a view to a careful examination. This command to consider Christ reminds us that Christianity in its essence is spiritual. To consider here requires the exercise of the mind and heart upon Jesus, who is the author and finisher of our faith.

It is not enough to think of Jesus simply as an ideal character, however excellent, but as a grand and glorious reality, a person in whom are all the treasures of wisdom and knowledge. Here we are shown the importance of thinking of him personally, lest we, too, be wearied and faint in our minds. The context, in bold figure of speech, presents Christians as engaged in a race. They are exhorted to cast away every impediment, including the besetting sin of unbelief, and run with patience the race set before them. To animate them in this holy contest, St. Paul refers to a great cloud of witnesses beholding their efforts, and charges them to look unto Jesus, who would crown them at the goal.

Were we, pencil in hand, to read the New Testament through, and mark every passage where the inspired writers mention Christ as a real person, all glorious and divine, we might be surprised at the frequency of such scriptures. It is in this light he is mentioned in this text: "Consider him." This personal view of the Christ is the most helpful view. A child can appropriate this benefit, and the most learned philosopher cannot excel this method of godly edifying.

There are so many personal views of Christ. Sometimes he is represented in a sitting posture. St. Paul, writing to the church at Colosse, says: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." (Col. 3: 1.) Here you will note heaven is a real place, and Christ a real person seated on the right hand of

God. The position and posture indicate the serenity, grandeur, and glory of the Son of God, to whom all the angels of heaven are subject.

Stephen, the protomartyr, was favored with a most comforting view of Christ in his glory. Looking up through the cloud of stones which his enemies hurled at him, he said: "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." To him he prayed: "Lord Jesus, receive my spirit." In this vision the Savior has arisen from his seat at the right hand of God to welcome home to heaven the pure spirit of the first martyr. When you welcome your dear friends to your humble home on earth, you arise and step forward to meet them and greet them. So Christ as naturally arose to welcome the spirit of Stephen to his heavenly home. Both of these visions are based upon the idea of the personal Christ.

Not only are we required to consider Christ personally, but we ourselves must personally consider him. Each for himself must consider Christ. The woman who was healed when she touched the hem of his robe saw others being healed, but she said: "If I may but touch his garment, I shall be whole." She herself must act. Thus it was her personal faith in the power of the personal Christ that saved her. Let us this Lord's day morning consider Christ in his childhood. This one point will be all we can consider in the boundary of one sermon.

There is but little said of him in this period of his earthly life, but the few words we have on the subject cover volumes in meaning and valuable suggestion. Take Luke's statement: "And he went down with them, and came to Nazareth, and was subject unto them." Here is a lesson for all children. God has required obedience to parents, and the divine Son of God has set the example. This command God has given in the Patriarchal, Jewish, and Christian dispensations. Other laws have been abrogated, but this law is among those which remain intact throughout all ages. It is the first command with promise. That promise is twofold: that it may be well with thee and that thou mayest live long on the earth. This is God's inducement to children to be obedient: Well in body, well in mind, well in heart and conscience, well in all things which make life useful and happy, and then to live long on the earth. It would be impossible to present to buoyant and hopeful childhood stronger incentives. It is implied in all this that parents bring up their children in the nurture and admonition of the Lord. A child under ungodly parents, no matter how wealthy, is to be pitied.

The importance of this subject can scarcely be exaggerated. The family government is at the very foundation of all good State and national government; it is the foundation of all correct church government, since a New Testament bishop "must be blameless, the husband of one wife," and, further, "one that ruleth well his own house, having his children in subjection with all gravity." The family relation is older than church or State, and neither could exist without it.

The Bible not only requires reverence for parents, but respect for elders in general. No more beautiful precept can be found in all the Jewish economy than Levit. 19: 32: "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the Lord." Our Hebrew families deserve much praise for teaching their children to respect and honor their parents; this is no "mistake of Moses." Children thus brought up make the best citizens and the best rulers in church and State. No one knows how to command who has not learned to obey.

An admirable instance of filial obedience is furnished us in the life of James A. Garfield. On July 2, 1881, Charles Guiteau struck a blow which shocked the whole nation and was felt throughout the world. After weeks of suffering, in which his life hung in the balance, President Garfield breathed his last on September 19, 1881, by the sea. The lamentation was universal. The South forgot all his political wrongs, and sincerely deplored the loss of him who of late seemed so conciliatory. When this estimable man was en route to Washington to be inaugurated, the train had passed the night on the way, day had dawned, and the sun had risen; but the lamps in the cars were yet burning. Old Mother Garfield and some dear friends accompanied him. The useless waste of burning oil in daytime troubled his mother, for she had been accustomed to a careful and beautiful economy. She wondered aloud why they did not put out the lights. The porter passed and re-passed. No one regarded her complaint. All on board were in high glee. At last she would endure

it no longer. She knew there was one on board she could command. She arose and said to the President-elect: "James, blow out the lights! There is no use burning oil in broad daylight." It is needless to add the lights were extinguished.

While we study the benefits of filial respect, we should also note the warnings against disobedience to parents. Many a man can trace crime against the State to acts of disobedience to parents. The spirit of insubordination grew with his growth and strengthened with his strength until the arrest must be made for the infraction of the law.

To a persistent disobedience to parents are annexed some fearful penalties in the word of God. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."

But perhaps some of us say: "I have missed right training in childhood, and learn too late the truth of the poet's words:

"For of all sad words of tongue or pen,
The saddest are these: 'It might have been.'"

Despair not, thou penitent one. The limitless compassion of the great God is beyond our comprehension, although it should be a cherished item in our faith. What are we taught by the divine Son of God? "If he [thy brother] trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." St. Peter thought seven times contained the limit of mercy and compassion, but Christ made it seventy times seven, or without limit. Seventy times seven in one day! How often is that in a week? How often is that in a month? How often is that in a year? How often is that in a lifetime? O how thankful every true penitent should be of the infinite compassion of the Son of God, who is not willing that any should perish, but that all should come to repentance!

How the Word "Pastor" was Used.

In the Gospel Advocate of July 5, 1900, Brother J. D. Tant, of Hamilton, Tex., propounds certain questions, which, upon request of the editors of this paper, are answered and commented upon by Brother M. C. Kurfees, of Louisville, Ky.

Among other things, Brother Tant says: "Among the things that divide the churches, the Gospel Advocate has always placed societies, instrumental music, and the pastor as the greatest sins on the human side. Yet of late I find such notes as these in the Gospel Advocate: 'Hail Calhoun, former pastor at Franklin;' 'George Gowen, pastor at Franklin;' 'Brother Paul Slayden, pastor at Columbia;' 'W. L. Logan, pastor at Murfreesboro;' 'L. S. White, pastor at Gallatin;' also do I hear some of the Gospel Advocate staff claiming this pastor business is the foundation of all our troubles." Referring to which, Brother Kurfees writes: "I must leave to the Gospel Advocate itself to explain the particular use it has recently made of the term 'pastor,' and I feel confident that its explanation will fully sustain its reputation for loyalty to the Book, which it has won during 'the past forty years.'"

Upon my own motion, I respectfully submit the following: I have been in the employ of the Gospel Advocate Publishing Company for about two years, and during this period have, the greater part of the time, written the personal matter which appears on the "Miscellany" page and edited the articles submitted for publication. For the use of the term "pastor," used in connection with the names of Brother Slayden, Brother Calhoun, and Brother Gowen, I accept the responsibility. Brother Lipscomb thought it was used so as to indicate no opposition to the "modern pastor system," but I did not so intend to use it. I intended by its use what is usually intended by people, religious and otherwise, when they use the term; or, in other words, I meant to refer to the brethren mentioned as "pastors" of the churches at the places named. I used the term advisedly, for, from the information at hand, I believed each of them to be what is commonly called a "pastor." If "pastor" is a misnomer for those brethren filling like places and doing similar work, then by what name shall we call them? It is not sufficient to say that they disclaim the name. So far as the brethren named are concerned, I do not think they would engage in what they believe to be wrong; nevertheless, I believe they sustain a relation to the churches for which there is no divine warrant, whether it be called "pastor" or something else.

Referring to Brother Dunn's article, "A Talk Made to the Church of Christ at Murfreesboro, Tenn.," in

which Brother W. L. Logan is called "pastor," this also passed through my hands. I read this rather carefully before sending it up for publication, but since reading Brother Elam's criticism of same I have read it again, and cannot concur with Brother Elam in all he says. I agree with Brother Elam that one should not apologize for presenting what he believes to be the truth, but I have not yet seen in Brother's Dunn's article that of which Brother Elam says he "shows a little"—namely, "a seeming disposition to have some churches go wrong whether they intend it or not, or to have them travel in the wrong direction much faster than they do." Brother Elam also says: "It is wrong to dub a man a 'pastor' because he preaches more or less for a congregation, and especially when he disclaims to be one and the church does not so recognize him." It seems to me that the wrong consists in calling a man a "pastor" against the facts, regardless of whether "he disclaims to be one and the church does not so recognize him." One could disclaim to be a "pastor," and the church might not recognize him as one, and still be a "pastor," and both "pastor" and church be honest and conscientious in disclaiming it. He asks: "Then why should Brother Dunn speak of Brother Logan as the 'pastor'?" Is the desire the father of the thought? Would Brother Elam answer this last question affirmatively? I do not believe he would, and therefore I think his asking it is an injustice to Brother Dunn. To answer this in the affirmative, it seems to me, would be to charge Brother Dunn with the desire to find Brother Logan and the church of Christ at Murfreesboro engaged in wrong—a sin in itself of which those who know Brother Dunn would not for a moment believe him guilty. Brother Elam further says: "Brother Dunn preaches on Sunday morning when the church has met for worship against preaching at that time." Certainly Brother Elam does not mean this, or else has not carefully read Brother Dunn's sermon. Does not Brother Dunn say: "The point I want to call our attention to is churches depending on one man to conduct the services and preachers monopolizing the energies and opportunities for self-development of the members. I insist and urge upon this congregation that it is not according to New Testament teaching for the Lord's day service to become mainly a preaching service in which all the public exercises are led by a preacher who is called to the church to act as 'pastor?'" And further: "In the text before us (Acts 20: 7) we learn the custom of the church was to meet on the first day of the week to break bread. Paul did not purposely go to Troas to preach to the church on Sunday. The church was not depending on Paul. His preaching was merely an accidental part of the service." In justice to Brother Elam I wish to say I do not believe he intended to impugn Brother Dunn's motives. I have too high regard for him as a Christian to think he would intentionally do such an act.

Brother Dunn says Brother Logan is "pastor" at Murfreesboro, and I feel sure he thought so or he would not have said it. Brother Elam says he "is an evangelist used by the church as is deemed best," and I am sure he also is as conscientious in this statement as Brother Dunn is in his; but this makes an issue between these brethren. An evangelist may be "used by the church as is deemed best," provided the church deems best to use him as they were used in New Testament times. I take it that Brother Dunn thinks the church at Murfreesboro is not doing this, and Brother Elam thinks it is; hence their statements. But, really, did long-established churches or any other churches in New Testament times ever engage evangelists to come and labor with them as is being done by many of the churches to-day that are called "sound?" If so, who was the evangelist, and with what church did he thus labor? Brother Kurfees rightly says, "The divine order is that a church shall be a self-edifying body, and not depend on importing some one to edify it;" but the trouble is, most of the churches sustaining a preacher send him into waste places seldom, but keep him at home, doing in a large part what God has ordained that the church itself shall do. I am loath to believe that preachers so engaged and the churches engaging them desire to depart from the teaching of the New Testament on this subject, and I do not believe that the brethren generally would like to see them travel in the wrong direction, either fast or slow, and when they either speak or write along this line, I prefer to think they do so from best motives and because they desire to sound a warning note against a present departure or a wrong tendency. That there are churches and preachers sustaining relations each to the other for which there is no

divine warrant is clear to many, and a discussion of this matter in the spirit of love and meekness can but contribute to a better understanding of the question, and so prove beneficial. Certainly all should be long-suffering, but this does not mean that we are to keep quiet while error grows and spreads. To do so would be to condone the wrong and fail to "earnestly contend for the faith which was once delivered unto the saints."

I most heartily concur with Brother Lipscomb in what he said last week concerning the spirit that should control in all investigation and discussion in our endeavor to arrive at truth. No reference should, of course, be made to a preacher as "pastor," or to a church so engaging him, in an ugly and unchristian spirit. While we should ever earnestly contend for the faith, a captious and fault-finding spirit should be avoided. I do not think personal mention can always be avoided, but unkindness can.

Brother Lipscomb closes his editorial with this paragraph: "The instruction and activity of every member, male and female, is the end to be aimed at in the church work. 'What rule do the Scriptures give to attain this end, especially so far as the work of a regular preacher is concerned?' is the question brethren seem now to have before them. It is one that ought to be carefully studied, and let us learn God's will. While I am sure that which will make each member feel his own responsibility and take the most active part in all the work and worship of the congregation, according to his ability, is what God desires, I have never been able to find an exact rule in scripture defining how this is to be done, how much or how little preaching is best. Too much gives no opportunity to call out the members; too little sometimes seems to leave them to die. Who can give the Bible rule?"

I do not understand Brother Lipscomb to say there is no rule by which we may be guided in this matter, but that he has never been able to find "an exact rule." If there is no rule, then there is nothing to forbid churches and preachers exercising their best judgment. If the line is so indefinite that it cannot be determined, would God hold us responsible should we be found on the wrong side of it? When physical life is endangered and duty does not demand a firm stand, wisdom calls us to retreat to safety. Though lines may be obscure, there is such thing as occupying a position and being able to know we are on the wrong side even if we cannot definitely locate the point at which we crossed.

The foregoing has been written upon my own motion, because I do not want the readers to hold the editors responsible for my use of the term "pastor," because I feel that Brother Dunn has been done some injustice, though unintentionally, and also because of the interest I feel in the subject under consideration.

R. H. M'LAURINE.

To the Churches of Christ.

A little more than a year ago I gave up my work with the church of Christ in Paris, Tex., and began to travel among the churches, preparatory to starting to Japan. It was nearly five months before sufficient funds were on hand to defray expenses to Japan. In the meantime I married. I had to meet all necessary expenses during that five months out of money received from the church, as I was traveling most of the time in the interest of foreign missions. Then there were the expenses of a trip from Tennessee to California and a transpacific voyage. Arriving here, I found it necessary to begin keeping house. My wife was not strong, was ill for one month; then she fell asleep. I have purchased some printing materials and have ordered a first-class printing press from America. The above lines explain what has been done with the money I have received since April 3, 1899.

On June 11, 1900, I mailed my first message to the churches. This little leaflet I call "The Sword," and I expect to issue it quarterly hereafter. Each issue is to contain an "epistle to the churches of Christ," a report of all money received by me, and interesting items concerning Japan. My purpose in issuing such a publication is that you may know of my efforts here and learn something of the field in which I labor; as Christ's minister and your colaborer, I will be kept in your hearts and prayers while absent from you. In the first issue of The Sword I report receipts from April 3, 1899, to May 25, 1900. The total amount received is \$1,422.53. Through the Gospel Advocate I received \$519.53; through the Firm Foundation, 75 cents; through Jesse P. Sewell, \$68.05; and various sums through other friends. All

money received by me will be acknowledged in The Sword quarterly, and a copy mailed to each contributor. I do not think it expedient to publish such reports in the religious papers in full. A summary will be sent to the papers.

Five years ago, while I was in the Nashville Bible School, I decided to come to Japan as a missionary, and to use my knowledge of the printing business in furnishing Christian literature to the Japanese people. I hoped, in part, to earn with my own hands the money necessary to meet expenses out here. During my visit among the churches I stated my plans to them. The churches contributed to help me get an office to carry out those plans. I expected to print The Voice, and do some other English printing, for which I expected to receive a fair compensation. As my own individual work I expected to issue tracts, etc., in Japanese. Since arriving in Japan, I have taken time to investigate, and have changed my plans, to some extent, for several reasons, some of which I give:

1. The type necessary to do the English printing referred to would require an outlay of money four times as great as that necessary to supply me with all the Japanese type needed to issue tracts, etc.; hence I have laid in a supply of Japanese type, and will soon begin issuing tracts.

2. The English printing would have required at least half of my time, and the compensation in prospect was insignificant—not at all commensurate with the labor I would have had to put on it; therefore I will endeavor to employ my time more profitably.

3. Of the forty-two millions of people in Japan, though many are studying it, comparatively few read English; so for a while yet I will not try to reach them through literature in English.

4. All the time I can devote to the printing office will be required in the work of publishing Christian tracts in Japanese, except a short time, once a quarter, to issue my letter to the churches in English.

Therefore I have set about carrying out the most important features of my original plans to the best of my ability. I will devote all the time possible to the writing of tracts, having them translated into Japanese, and publishing and distributing them. These tracts will be known as "The Sword Tracts," and, the Lord willing, a new one will be issued each month, the entire series covering the whole of the gospel plan of salvation. I can, at small expense and with little labor, publish about five thousand to ten thousand copies a week, two hundred and fifty thousand to five hundred thousand copies a year. The necessary expenses will be for having translations made from English into Japanese, for paper and ink, etc.—altogether about ten dollars a month. I will not waste these tracts, but will try to wisely distribute them. I expect to sell many of them, as the Japanese more readily read what they buy. A great deal of this sort of work is done by the denominational workers here. So the labor I do here with my hands, brethren, will bring me no income. I came to Japan to do the Japanese good. I must not turn back. You have stood by me to the present. May the Lord bless you for your labor of love.

I now have full control of Brother J. M. McCaleb's work in Kanda Ward, Tokyo. There are from thirty to thirty-four poor children in daily attendance. Twice a week an hour is spent in Bible study. These children are too poor to attend the public schools. Once a month their mothers are induced to lay aside their work and meet at the school for an hour's Bible lesson. On Lord's day half a dozen Christians meet and partake of the Lord's Supper. I teach a Bible class of half a dozen young men each Lord's day. Brother McCaleb has paid the expenses of this work since he left Japan. Do you not want to have fellowship with him in this work? As I learn more of the language, I will be enabled to do more in this work.

WILLIAM J. BISHOP.

27 Nakazato Machi, Ushigome Ku, Tokyo, Japan.

A poor boy with a large patch on one knee of his trousers was laughed at by a schoolmate, who called him "Old Patch." "Why don't you fight him?" cried one of the boys. "I'd give it to him if he called me so." "O," said the boy, "you don't suppose I am ashamed of my patch, do you? For my part, I'm thankful for a good mother to keep me out of rags. I'm proud of the patch for her sake." A patch is better than a hole, and patched garments which are paid for are more comfortable than new ones which make a man afraid to meet his tailor.—Exchange.

OUR TEXAS TRIP.

On June 1, last, we took the morning train for Texas, lying over some four hours at Memphis, and then some seven hours in Texarkana, waiting for trains; but we finally landed at Bonham about 9 o'clock on the evening of June 2. We began preaching in Bonham the next day, and continued fifteen days, preaching at 4 o'clock in the afternoons through the week, except Saturdays, and at night, and twice on Lord's days, at the usual hours. They are divided at Bonham on the question of societies and the organ, and have two houses of worship. Part of the members at that place adopted the societies and the organ, against the convictions and protest of others, and those who could not conscientiously worship with these innovations built them a house of worship, and have an earnest band that meets and worships in it every Lord's day. Brother C. Carlton—"Uncle Charley," as he is familiarly called—preaches for and works and worships with those who use the societies and run the organ. He was out one night, as we learned, but we did not meet him while there. In years gone by, we were told, he stood upon purely Bible ground, and fought against everything as matter of either faith or practice not found in the word of God; but when the progressive tide came, he went with it, and stands identified with those things to-day, and does not cooperate with those who stand upon the very ground he used to advocate—that is, to take the Bible, and that alone, in the entire work and worship of the church.

Similar divisions exist in a very large number of the towns in Texas, if we have been correctly informed; but we preached in only two—Bonham and Dallas. In both of these places the division exists; and so long as there are loyal, faithful members in a place where some will have these innovations, divisions are bound to come; for those who are loyal to the word of God cannot afford to become parties to such palpable disloyalty to Christ, the great head of the church. Much as division is to be deplored, it is better for those who propose to be faithful and true to the word of God to stand aloof from innovations upon the divine standard than to purchase union by submitting to and becoming parties in things that pervert and neutralize the word of the Lord. There is one thing in which I feel gratified and that is I heard very little bitterness and denunciation by those who stand by the word of the Lord against the progressives; but, on the other hand, I was delighted to see how firmly they held on to the pure, old-fashioned word of God.

Some of the society people, both at Bonham and Dallas, were frequently at our meetings, and seemed to enjoy hearing the word of the Lord preached as it stands in the Book. At the meeting in Bonham seven who had been members elsewhere agreed to meet and worship with the brethren there, and two confessed the Savior, and were baptized; while all the members seemed delighted at the presentation of the word of God as the only rule of life, instead of the opinions and inventions of men. We have reason to believe that much and lasting good was accomplished through the presentation of the word of the Lord just as the Lord has given it to us. William A. Sewell and his son, Jesse P. Sewell, live in Bonham, and are doing much good in the way of spreading the truth. W. A. Sewell is preaching round about Bonham, under direction of the congregation there, while Jesse P. Sewell is doing a more general evangelistic work in the State. The brethren and sisters of the congregation in Bonham seem deeply in earnest and have been doing, and we hope will continue to do, a good work in that community and surrounding country.

We also preached a little over a week in Dallas, at night only, except on Lord's day. The brethren there had held a protracted meeting recently, conducted by Jesse P. Sewell and W. H. Sewell, with fine interest and several additions. Hence our meeting there was not intended as a regular protracted meeting; but they wanted some more preaching done there, chiefly for the edification and benefit of the church. These brethren have begun the work of holding tent meetings in destitute portions of the city, where they have not been accustomed to hear the old-fashioned gospel of Christ, as preached by the apostles, and have been, thus far, encouraged in the work, several persons having embraced the gospel in these meetings; and they expect to continue the good work. If congregations everywhere would do more of this sort of work, they would be better Christians themselves, and would be instrumental in

saving others and in extending a more general knowledge of the truth.

Brother R. M. Gano is in Dallas, and is still doing some excellent and earnest work in the Lord's vineyard. Many people in Middle Tennessee remember well the good work done by him, at a hall on Woodland street, East Nashville, and in Lebanon some thirty years ago. Age shows upon him, but his voice is still melodious and impressive, and his soul still yearns for the conversion and salvation of the people. We met some others of our Texas preachers while in the State. Brother Thomas E. Milholland, Brother E. H. Rogers (who formerly lived in Tennessee), and Brother Chisholm we met at Bonham; Brother W. H. Wright, Brother A. McGary, Brother W. F. Barcus, and Brother Lawson we met at Dallas. Brother S. P. Pittman, of the Nashville Bible School, was with us during most of the meeting at Bonham, led the singing, and endeared himself very much to the church there, and will be long remembered by them. After he left for Louisville, W. H. Sewell led the singing the rest of the time, and led it through the meeting at Dallas, and has done some very good work at Dallas, preaching in the tent and at the meetinghouse. We met also Brother A. C. Carnes and wife in Dallas. Brother Carnes is a son of the late W. D. Carnes, who was one of my teachers, part of the time, at Burritt College. He is holding up well, being quite active and vigorous for a man of his age. I also met relatives and friends from old Tennessee, too numerous to mention, whom I was very glad, indeed, to see.

My stay and work, both in Bonham and Dallas, were very pleasant and enjoyable, and I shall long remember my stay with them as a pleasant era in the memories of life. The church of Christ at Ladonia had also engaged me to hold a meeting for them, which I fully expected to do. It was to begin on the first Lord's day in July. I only went to Dallas to preach a few days to fill the time between the meeting at Bonham and the one at this place, but they, very unexpectedly to me, canceled the engagement, and so wrote me just before I closed the meeting at Bonham. As a matter of course, that ended that engagement. Such are some of the experiences of a preacher's life. While they may be for the best in the end, they do not make him feel as well as some other things would, and especially when he has paid his traveling expenses for nearly seven hundred miles, with the distinct understanding that he is to do the work. But preachers need not dream that they will be free from disappointments, trials, and tribulations any more than others.

TEXAS AS A COUNTRY.

I would hardly be satisfied to close this without giving some of my impressions of Texas as a dwelling place. As a farming country, I think it one of the finest I ever saw. This is especially true of what is called the "Black Belt." This belt is large, several hundred miles in extent; and then there is much very fine country not in the black land. Texas is a very large State; it is more than eight hundred miles from Texarkana, in the northeast corner, to El Paso, in the extreme western portion, as measured by railroads. The country, especially along the railroads, is getting to be filled up with people and farms. You may travel for miles at a time and see nothing but beautiful farms as far as the eye can reach. These farms were well laden with corn, wheat, oats, and cotton, all looking well, except that the dry weather was beginning to affect the corn and cotton some. The wheat was already mostly cut and shocked when I reached the State, and is very fine. They were busy thrashing most of the time I was in the State, and had not finished when I left there on July 3, 1900. They were reporting the wheat as running from twenty to forty bushels per acre in some sections, and the grain very large and heavy. They are rushing to market with so much of it that they are blocking the railroads and elevators, and cannot find cars enough to carry it to market as fast as they want to send it. So they are well fixed for bread, whether they make much corn or not. The land generally lies well, but some of it is rolling and much of it a little undulating, sufficiently so to drain itself. This is the case with much of the black land, so far as I saw it; but while this is generally true in the black lands that I passed through, there are breaks in it occasionally of poorer lands, rough and scrubby timber, and in a few places a sort of white rock cropping out. Then after a short distance of this the fine lands will set in again and extend for miles.

Although we traveled over two hundred miles in the State, we saw very little of Texas, and only speak

of what we saw. If I were a young man and expected to follow farming, I should feel much inclined to go to Texas; but as it is, I do not expect to go to Texas to farm. While these things are true, Texas is not a garden of Eden restored. It takes work, industry, and economy to live and prosper on Texas lands, if they are rich. The black mud in the best lands is something very unpleasant when it rains. It loads your feet and your wagon wheels, and makes traveling a terror; but when it clears up, the land soon becomes dry again, and the roads do not become dusty, as in other lands. However, some of the lands in Texas get exceedingly dusty and disagreeable to be out in, while the breezes, which are such a relief in that climate, keep it whirling about in good style.

Almost all of Texas is farther south than Tennessee and the climate milder and warmer, and the crops can be planted and matured much earlier in the year than in Tennessee. I was surprised to see how much farther advanced the crops were there than in Tennessee when I got into that country. Of course, in so large a State, there is almost every variety of soil and diversity of climate; but there is an immense quantity of rich, fine land in Texas; then some of this rich, fine land is not good for vegetables and fruits, while some other portions of it are remarkably fine for them. As to water, if you ask Texas people what sort of water they have, they say it is good, but if you go there from Tennessee and drink the water, you do not agree with them, unless it is cistern water. But those who live there become accustomed to it, and like it very well, and they are generally healthy.

Another drawback that I observed is the fact that very many of the landowners do not live on their lands, and do not, therefore, build up permanent homes in the country. The tendency of the landowners is to live in the towns and cities. They build small houses on their farms for their renters, and these come and go, and that makes it difficult to build up society, churches, or schools permanently where this is the case. But in spite of these drawbacks, Texas is a great country, and is bound to become one of much wealth, if time goes on there as heretofore. But the increase of wealth will be only the worse for pure, genuine, old-fashioned Christianity, as has always been the case in the midst of large wealth. So you never find all the good things together in one place. The good lands in Texas have so advanced in price that it is no easy matter for a poor man to own a home on them; but renters that are industrious and economical do well there and may, after a while, own a home. But people that are comfortably situated elsewhere, as a rule, will do well to be contented where they are.

Lot sought a rich country, but in the end lost all. Christianity does not flourish well in the greedy pursuit of wealth that is going on almost everywhere these days; and, anyway, there is much coldness already among the churches, whatever may be the cause. It would be well for the Lord's people everywhere to call a halt, look well to the New Testament, take their bearings, and turn their faces more thoroughly Zionward.

E. G. S.

Pray and Work.

When the chances are few for private devotion, with little ones chatting and playing around you, busy mothers, why not try silently talking to Jesus while washing the dishes and doing other household work? I have practiced this way for years, especially when anything perplexed or worried me, and have been greatly helped thereby. A snatch of a poem came to me one day with great force before I began this practice. It is something like this:

And if 'tis e'er denied thee
In solitude to pray,
Should holy thoughts come o'er thee,
While friends are round thy way,
E'en then the silent breathing
Of thy spirit raised above
Will reach his home in glory,
Who is Mercy, Truth, and Love.

Busy mothers, pray while you work. Our kind Father will never turn a deaf ear to us when we tell him how much we need him.—Christian Guide.

The idle man has an endless job; he will never be through doing nothing.—Exchange.

If you cannot get what you want, be satisfied with what you get.—Selected.

Personal.

Brother E. G. Sewell preached at Foster Street church of Christ last Sunday.

Brother John R. Aust, of Carthage, Tenn., made us a pleasant call one day last week.

Brother "Weeping" Joe Harding left the city last Saturday for a meeting at Cotton Town, Sumner County, Tenn.

Brother E. A. Elam stopped in to see us last week on his return from Canada. He will begin a meeting next Lord's day at Foster ville, Tenn.

Brother F. W. Smith has been in a meeting at Huntsville, Ala. There had been nineteen additions when we last heard from there, which was on the 13th inst.

Brother E. T. Grigg, of this city, is our duly authorized agent for the sale of "Letters and Sermons of T. B. Larimore." He has already sold quite a number, and now that the book is ready for delivery, orders can be more easily secured.

President A. C. Kuykendall, of South Kentucky College, at Hopkinsville, Ky., was in Nashville last week, and, while here, gave the Gospel Advocate Publishing Company the contract to publish his catalogue. The term just closed has been a most prosperous one, and the management confidently expect a larger attendance at the opening of the fall term than they have ever had before.

At the request of Brother W. F. Armstrong, I write to ask the whereabouts of Brother Jasper Armstrong, who was a Christian preacher and a Christian gentleman. When last heard from he was at Terrell, Tex. Any information concerning his whereabouts, condition, etc., will be appreciated by his brother as well as our brotherhood. I ask the Texas papers to copy this notice.—Sam. H. Boll, Ravenden, Ark.

I thank the brethren for their kind remembrance of me once and again. I am in excellent health and am devoting myself to the Japanese language now. We have had delightful weather till the present. Brother McCaleb's work in Kanda Ward is doing nicely. The day school has from thirty to thirty-four children in daily attendance. The Japanese woman who teaches them is a faithful Christian and gives her pupils wholesome lessons. Sundays and Thursdays she gives a Bible lesson. Visits are made to the homes of these children to put a little sunshine into the lives of their toiling mothers, and once in a while their mothers are induced to lay aside their work for an hour and come to the school and listen to a simple Bible lesson. On Lord's days the Sunday school has a good attendance—usually about thirty children—and the Lord's Supper is taken by about half a dozen Christians. Pray for us.—William J. Bishop, 27 Nakazato Machi, Ushigome Ku, Tokyo, Japan.

Church News.

ARKANSAS.

Ravenden Springs, July 13.—Bynum Black preached six sermons last week in one mile of the place where he was born, and baptized nineteen persons. He was born and reared on Martin's Creek, and this work speaks loud of the confidence reposed in him by those people.—Ravenden Springs Hustler.

KENTUCKY.

Winchester, July 7.—I closed a meeting at Wades Mill, Clark County, on Wednesday night, July 4, 1900, with seventeen additions, fifteen of whom made the good confession and were buried with Christ in baptism. My next meeting will be at Fisherville. I go there to assist Brother J. W. Harding. We hope for a good meeting.
T. Q. MARTIN.

INDIAN TERRITORY.

Lebanon, July 11.—Our meeting at Teller, on the Washita River, was a grand success. The meeting closed with a large attendance and fine interest. Five were baptized, six restored, and much prejudice removed. I set the church to keeping house. This was a destitute field.
W. D. INGRAM.

TENNESSEE.

Cottage Grove, July 5.—On the third Lord's day in June I began a meeting with the church of Christ at Pleasant Valley, and continued preaching, day and night, for six days. Six persons became obedient to the faith during my short stay. Others seemed to be very much interested, but did not obey. I found that this place has been very much neglected by our preaching brethren. They had not had a sermon in over two years, and were in a very bad condition—were not having their regular Lord's day meetings; and as a consequence, they were very cold, and some, having been overcome by the world, "made shipwreck of the faith." They promised to do better from now on. May the Lord help them to return to their "first love."
A. O. COLLEY.

TEXAS.

Leonard, July 10.—Our meeting at Celeste closed on Saturday, July 7, 1900, at the water. Only two obeyed the gospel; however, the interest was good, and increased. Our audiences grew larger all the while. One thing was sadly wanting in this meeting, and that was some one to lead the singing. "Brethren, these things ought not so to be." Our meeting at Blue Ridge begins next Saturday night. We are expecting a good meeting there, because the brethren work and the Lord never fails.
THOMAS E. MILHOLLAND.

Dallas, July 7.—Our meeting at McEwen, Tenn., lasted ten days, and we had large audiences. We are confident good seed was sown and can be reaped at an early date if some good preacher will go there for another meeting. This meeting should not have closed so soon, but I was due in Texas on July 1, 1900, and had to close there. I reached Dallas on June 30, 1900, and began a meeting on the next day. Pearl and Bryan Street church of Christ bought me a tent this spring, and I am using it in tent work during the week, and then preach at the church house on Sundays. Pearl and Bryan Street church of Christ is "sounding out the word," and many other churches could do the same if they would only try. This church supports a preacher all the time in mission work. One year ago I came to this church and began work with them, and since that time the church has had about two hundred additions. Besides this, they have held five missionary meetings, and in these five meetings about fifty were added to the saved. It will do any one good to mix and mingle with these good people. I am, at this writ-

ing, in another tent meeting. The meeting began on last Tuesday night, and there have been nine additions up to date. We expect to carry the gospel into every nook and corner of this city and preach the good news to those who are laboring for a living and who feel unable to go to the "upper ten" churches.
J. S. DUNN.

Longview, July 11.—On last Lord's day evening we closed a glorious week's meeting at the water three miles from Grand Saline, Van Zandt County, with nineteen baptisms for the week. We also set in order at this mission point a congregation numbering thirty-seven members, who promise henceforth to meet and keep house for the Lord. The meeting was held in what was termed a "tough" settlement, but I never had better attention nor better success in a week's meeting. When told I was going to a tough place, I said I was all the more anxious to go, for they needed the gospel more. My blessed Savior seems to have had a peculiar faculty for finding tough places and tough people, and if I have his Spirit, I must find them, too. I stopped most of the time with Brother W. P. Bratcher. I baptized two of his children and hope he will be careful, with his good wife, to train them up in the nurture and admonition of the Lord. The following preachers were in attendance on the meeting: S. K. Marksberry, E. R. Kurkendall, — Baldwin, and a Methodist preacher named Methvin. Brother Kurkendall did the baptizing, and D. T. Wheeler led the singing. The following officers, or leaders, were appointed in the congregation set in order: D. T. Wheeler and Dan. Vincent, elders; W. P. Bratcher and — Baldwin, a son of the old preacher, deacons. We baptized some orphans whom I exhorted the church to make a special charge, which I trust they will do. To care for these orphans properly will rebound more to the glory of God in the community than any preaching they may ever do. The Lord help them to be strong. The brethren were not able to support me much financially, but I am able to rejoice in the fact that nineteen souls were born to God through Christ, and I can meet my work in the glory world.
JOHN T. POE.

Publishers' Items.

We do all kinds of printing. Write for prices.

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We are now publishing four hymn books: "Christian Hymns," "Words of Truth," "Voice of Praise," and our new book, "Gospel Praise." We are confident that four better books cannot be found. Our hymn book catalogue and price list will be sent to any address on application.

We want the Gospel Advocate to go into every home in the country. We are endeavoring to make it what it should be as a religious journal and teacher. We will send it one month free to addresses furnished us of those who are nonsubscribers, and discontinue at the end of the month to all who do not become regular subscribers during the time.

"Letters and Sermons of T. B. Larimore," edited by F. D. Srygley, will be ready for delivery by the time our readers see this notice. We have been very much delayed in getting out this book, but the delay has been unavoid-

able. All advance orders will be shipped at once. We believe this to be a good book—one calculated to do great good wherever circulated. Brother Srygley says: "The design of the book is to do good. He has never consented for it to be published except on condition that 'good can come of it.' In passing upon everything that is in the book, I have been guided by my own desire, as well as by his wish, that nothing but that which will do good be allowed to appear in it." Again: "If my judgment is not at fault, no one can read the book and not have a greater desire, when he finishes the reading of it, to be better and to do more good, and less evil, than he had when he began reading it. If I am correct in this opinion, it goes without saying that the book ought to be extensively circulated for the good it will do." The price is \$1.50 by mail, postpaid. We first thought we would let out territory by counties, but we have now concluded to let agents go where they please and secure all the orders they can. Order a book, and write for terms to agents.

Carefully examine the following list of tracts and send us your order:

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Queries.

Brother Lipscomb: Why was Saul of Tarsus' name changed to "Paul?"
L. ALVER.
Fort Worth, Tex.

"Saul" was the Hebrew name; "Paul" was the Greek name. When among the Jews he was called "Saul;" when he went among the Greek and Roman speaking people he was called "Paul."



Brother Lipscomb: When a member strays from the church of Christ and returns, is it right for him to confess his faults? A preacher passed through here who says it is not right for a member to make his confession. The preacher here agrees with him, and they have been teaching it is not right to make a confession.
A SISTER.
Blackton, Ark.

"Confess your faults one to another, and pray one for another, that ye may be healed." All faults or omissions of which we are guilty are to be confessed, and he who refuses to confess his wrongs or shortcomings shows he has not repented.



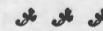
Brother Lipscomb: In what sense do you understand that the saints are to judge the world? (1 Cor. 6: 2.)
W. N. ABERNATHY.
Clarksburg, Tenn.

This is one of the difficult passages of the Scriptures. MacKnight makes the saints refer to the inspired teachers; and paraphrases it: "Do ye not know that the inspired teachers among you judge the world by the laws of the gospel which they promulgate?" If this be the meaning of it, all Christians may be included, since they all maintain and spread these laws. I do not know what better to give, though this seems strained. The next verse is as difficult. MacKnight gives that: "Do ye not know that we shall declare the judgment of evil angels," or demons? It may mean that they will be associated with Jesus when he sits upon his throne. But I have no clear idea of the meaning. The commentators seem to be at a loss, too.



Brother Lipscomb: Can a Christian take life insurance and not disobey the laws of God? If not, why not? I ask this for my own benefit, and perhaps others may be interested.
A BROTHER.

Life insurance has come to be an investment of moneys, like any other business, and has become a popular business because it is frequently very profitable. All business is to be judged by its workings, whether good or not. In life insurance many are induced to engage and pay their money, with the confidence that many will fail and lose all they pay in, while the others will be the beneficiaries of their failures. The poorer, more needy, and unfortunate persons fail. They lose all, the others get what these lose; they get more than legitimate returns for their investment. I do not think this legitimate business. In all legitimate business all parties to the business in its successful operations are benefited. In life insurance the more thrifless, needy, and helpless lose all; the wealthy and shrewd gain all. I do not think that a business for a Christian to become a partner in.



Brother Lipscomb: Please explain 2 Kings 8: 26 and 2 Chron. 26: 2. Why is it that there are twenty years' difference as to the time Ahaziah, king of Judah, began to reign, as recorded in these two books? Were there two kings Ahaziah, with father and mother of the same name, or is it a mistake in the one or the other? I will be very thankful for an explanation of the above scriptures.
J. H. GUIN.

Our brother has confused his references somewhat; 2 Chron. 22: 2 gives account of Ahaziah. There is no doubt but a mistake has been made in Chronicles, for this would make Ahaziah older than his father by two years. The mistakes in these numbers were liable to be made because the marks or figures in the Hebrew were so minute and so similar. I do

not know how or when the mistake was made. There is much more uncertainty about the numbers in the Old Testament than about any other portion of the record for the reason above given. Spots are found on the face of the sun that we cannot account for; the sun shines and gives light and heat to the world in spite of the spots.



Brother Lipscomb: I am glad to say, as a worker for Christ and doing all I can to save souls, I have started a Bible class which meets every Sunday evening. My class numbers forty people, young and old, and I must say that the Spirit of the Lord is with us in these meetings. I think that every church of Christ ought to have Bible reading. I think there can be much good done in this way. Please publish this, so that other churches can see what Mount Pleasant church of Christ is doing at Mathews Station, Ala. I hope other churches of Christ may be led to do the same work. We, as preachers of Christ and teachers, have no time to waste, but must seek opportunity to do something for Christ, to do the whole duty of man; there is no rest for us. Much success to you and the Gospel Advocate.
J. H. WILLIAMS.

It is the duty of every member of the church to collect together any number he can, and with them study the Bible. This is the true work for every Christian to do. If there is only one that will study with him, it is his duty to do it. Private, personal work is the most effective work.



Brother Lipscomb: Please explain Heb. 7: 1-3. Who was this Melchisedec who met Abraham returning from the slaughter of the kings? Was he an earthly king, or was he God? Please answer through the Gospel Advocate.
A.

We know nothing of who Melchisedec was, save what is given in Heb. 6, 7, and Gen. 14. He is called the "priest of the most high God." He was "King of righteousness; . . . King of Salem, which is, King of peace;" was "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." He was so much greater than Abraham that Abraham paid him tithes, as to a superior being. None of these things could be said of any human being. None of the patriarchs are represented as greater than Abraham, the friend of God. So we think Melchisedec was a superior being and was Christ in this state before he was incarnated and born of the Virgin Mary. That is given as an opinion. Others hold that he was Shem, or some of the old patriarchs, and much has been written on the subject. I dislike to give this opinion, as there is nothing practical to us in it, and it is so liable to stir up unprofitable controversy. Nothing can be determined with certainty concerning the question. For this reason, the more is written on it.



Brother Lipscomb: Please explain through the Gospel Advocate 1 Cor. 3: 15: "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." This scripture came up in our Bible lesson some time ago, and could not be satisfactorily explained by any one in our class.
TENA CLARK.
New Liberty, Ky.

On February 8, 1900, we published the following on this scripture: "Verse 10 means that Paul had taught that Jesus is the Christ, the Son of God, as the only foundation on which persons can be builded into the temple or church of God. He had first preached that truth in Corinth, others came after him to build upon the foundation he had laid, and (verse 11) he warns them to be careful as to how they build on this foundation, for there is no other foundation than this can be laid. He says (verse 12) in building on this foundation it may be done with gold, silver, precious stones, or with wood, hay, stubble as the material; but he says (verse 13) every man's work will be tried with fire, and so its character will be revealed, or made known. If tried by fire, the

wood, hay, stubble will be burned up, so must represent the false teachings; the gold, silver, and precious stones are purged of their dross by passing through the fire. This must, then, represent the teaching of God's word. If the teaching he does stands the test, he will be rewarded for it (verse 14); if it does not stand the test of fire, but is burned up, then he will suffer loss; but while he suffers loss, he will be saved, 'so as by fire.' (Verse 15.) This last clause gives the only trouble—that is, his work is destroyed, he suffers loss; yet he is saved, 'so as by fire.' It seems to me here is a provision that a man teaching a congregation may possibly do some false teaching, yet, doing it thinking he is teaching the truth, may himself be saved, while the teaching is destroyed. When this test by fire is made has been a question of some doubt. Some think it was made by the persecutions in this world; others, that it applies to the final judgment of God. It likely embraces both. This teaching of Paul was clearly intended to warn the church he planted and taught and among whom he had determined to know nothing but Christ, and him crucified, against teachers who would come in and teach the commandments of men, that would corrupt and defile the temple of God. Some think the wood, hay, stubble brought in are the unworthy persons brought into the church; but no teacher is responsible for this if he declares the whole counsel of God. This would free him from the blood of all men. While there is difficulty about the clause mentioned, I can reach no other conclusion from the context."

Jesus, the Friend of the Workingman.

In a sermon addressed to workingmen, Dr. Garrett, pastor of the First Baptist Church, Chattanooga, Tenn., said:

"The tendency of modern socialism is to deal with the church as an enemy to labor, with the gospel as a minor theory, and with Christ as an ideal of a past age. Nothing is more fatally false than this. The Bible is a workingman's book, the church is a workingman's church, and Christ is the workingman's Christ. If the laws of the Bible had been observed, there never would have been a strike or cause for one. Notice its laws regulating the relations between capital and labor. Deut. 24: 14 says: 'Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates.' In the following verse directions are given as to the payment of wages, requiring that they be promptly paid. So throughout the Old Testament strict injunctions are given as to the hiring and paying of wage earners. In James 5: 4 is a stern rebuke for withholding hard-earned wages.

"Jesus Christ exemplified and applied these laws in his own teaching. He was himself a workingman. He might have sat on a throne and ruled the world, but he came to be one of you. His parents were working people. His life was a life of toil. The hands nailed to Calvary's cross were hands hardened by honest toil. His followers were workingmen. He might have gathered kings and priests and scholars about him and had armies and navies to carry his gospel to the ends of the earth, but he went down on Galilee's shore and gathered a lot of men like you, and sent them.

"He was always the champion of the workingman. The bitterest words he ever used were spoken to the oppressors of the laboring men. The sweetest words he ever used were: 'Come unto me, all ye that labor.' He worked with you, he lived with you, he lived for you, he died for you. He stood by you all his earthly life; he has stood by you all the ages since. Will you stand by him, for he was one of you?"

Francis Asbury, the great leader of the pioneer forces of American Methodism, was the son of a gardener, and himself served the apprenticeship of a saddler.

The sweetest sleep in the world is enjoyed by the worker resting from honest toil.—Selected.

The best man makes the best neighbor.—Exchange.

Home Reading.

"LOVE YE THEREFORE THE STRANGER."

When Cousin Blanche came to breakfast the day after her arrival at her uncle's house, she heard a clamor of young voices.

"O, Cousin Blanche, see the new kitty! She just came, and she is as tame as anything!" exclaimed Mildred, as her cousin opened the door.

The new kitty was standing on her hind legs beside Roger's chair, being fed with scraps from father's plate by Gladys.

"Father has just gone to town, but he said we might keep her. He believes in being good to stray animals," explained George, the eldest of the Fielding children.

Cousin Blanche felt sure that her new cousins were very lovable, and she petted the kitty kindly.

"We have a dog that came with a broken paw," said Mildred. "It was he that barked when you came, but he did not mean to be rough."

"And we have a lamb that we bought out of Flick's wagon. He was going to take it to the butcher's, but it was so weak and miserable that the butcher would not have it; so we petted it, and it got well, and it has a house next to the pony's," said George.

"Why, the Ridge must be a paradise for poor, forlorn creatures," said Cousin Blanche; but she thought differently a day or two later.

The Ridge was a hilly part of Morton Falls, where the richest people lived. It was covered with fine houses, and had a pretty church in its prettiest part, so that "the Ridgers" did not go down town on Sundays. Very recently a small house on the edge of the Ridge, just where the road wound around and descended to the main town, had been bought by a rather poor man. He had several children, and was glad to get them even that far out of the smoky town; but very soon they complained of being lonely.

They had entered a small private school on the Ridge, where the rich people's children went—for Mr. Forsyth did not wish them to go far down to the public school—and, to their surprise, they found that not one of their schoolmates spoke to them or invited them to play. Susan, Mowbray, and Bertha were left to go home as soon as school closed, and they had to play by themselves. "They do not want us; that is all there is about," said Mowbray; and they made the best of their loneliness.

Now, why was this? Cousin Blanche soon noticed the three Forsyths, for never a child escaped her notice. "Those are nice-looking children at the bend of the road," said she, waiting for information. "O, those Forsyths! They are just common," was Mildred's description.

"Some common things are nice. Bread, for instance, and kittens," suggested Cousin Blanche.

"They go to our school, and their father is clerk in Babbitt's grocery store," said George.

"Well, what of that?" replied Cousin Blanche. "There is a grocer in London who is Sir Thomas, a man of rank. I think Mr. Forsyth shows refinement and good sense in sending his young people to this excellent school so near his home."

Nothing further was said at this time; but some days later, hearing that there was illness in the Forsyth family, Cousin Blanche called, and found Mrs. Forsyth very pleasant. "There is not much the matter with Susan. The doctor says she stays in the house too much," she explained.

"I wonder at her doing that," said Cousin Blanche. "This is such a delightful place to play out of doors."

Mrs. Forsyth looked at her visitor keenly; then, seeing only the kindest interest, she said: "The children here have taken no notice of mine, any more than their mothers have taken of me. There is not a foot of ground here to play on, except the school yard and our own, without trespassing on some rich person's property; so Susan stays in the house and reads, Mowbray goes down town to find boys, and Bertha is so young that she can amuse herself very well in the yard."

"I trust this is only for a short time; the Ridge children are rather slow in making acquaintances," said Cousin Blanche.

"We have lived here more than a year," said Mrs. Forsyth, and then changed the subject, talking pleasantly about books, pictures, and music.

After this the young lady took pains to be seen with the Forsyths. She took them driving and walking, and sat in their garden in full view of all the neighbors. She could not invite them to her uncle's house, as she was only a visitor; but as she was a

young lady with a fine position in society, and plenty of money, her example had influence, and after a while some of the Ridge ladies called on Mrs. Forsyth. They learned that her father was a clergyman, and her uncle a college president—things they could have learned a year before—and then their children began to be friendly with hers.

At last, toward the close of her visit, when Mildred and Gladys and George were going out to spend the evening with the Forsyths, Cousin Blanche said: "I am glad to see that stray cats and dogs and lambs and chickens are not the only creatures you feel bound to be kind to. There is a command in the Bible that you will hear read aloud in the lesson in church some day, which says: 'Love ye therefore the stranger.' Have you not found that the Forsyths are worth as much love as the stray cat you were petting and feeding the day after I came here?"

Mildred looked a little ashamed; then she said: "But, Cousin Blanche, the Forsyths were not hungry and homeless, and the cats and dogs were."

"Mildred, dear, people who are not loved by their neighbors are hungry and homeless. I hope you may never know the feeling of being neglected and left outside of things. Suppose your father lost all his money, and had to go and live in a strange town in a small house, and had to take a clerkship in any store he could find," said Cousin Blanche.

"O, I never thought of such a thing!" exclaimed Mildred; and indeed too many people do not think, and are unkind and give pain to schoolmates and neighbors, while they are friendly and charitable to beggars and animals. "Love ye therefore the stranger" means all of God's creatures who need our love.—E. T. M., in Young Christian Soldier.

AT THE BREAKFAST TABLE.

"Mamma, where's my shoes?"

"I put them in their place in your closet, dear. Make haste; we're at breakfast," called mamma from the dining room.

"I'll be late to school just because folks don't leave my things alone," scowled Jack, hurrying in with his shoe strings dangling and a scowl on his face.

Mamma was discreetly busy with her coffee cups.

"Hominy, Jack?" asked papa, cheerily.

"O dear! I don't like hominy. Why don't we always have oatmeal?"

"Papa likes hominy best, so we take turns," explained mamma, trying to avert the storm.

"Might have 'em both," muttered Jack, his voice muffled by a large mouthful of the despised cereal.

"Is there griddle cakes, then?" he demanded, presently.

"This is ironing morning. Katie couldn't fry cakes to-day," answered the mother, gently.

"What else is she made for?" he said, savagely.

"Jack!" Papa looked suddenly up from his paper. His son subsided for a few moments, and table talk went pleasantly on.

"It looks like the beginning of a bad storm," papa said, glancing at the raindrops on the pane. "The youngsters had better go to school prepared for wet weather."

"Yes; the rubbers-and-umbrella brigade to-day," smiled mamma.

"O, need I wear rubbers?" complained Jack. "Nobody but little kids wear 'em a day like this. I won't get wet. Need I?"

"O, yes, dear. You always walk through all the puddles, you know, and you have a cold already."

"I think it's mean, I do! None of the other big fellows have to wear rubbers like babies. Got my thick boots all on. I think you're real mean, so there!" with a burst of angry tears.

"Jack, leave the table!" said his father, sternly. "Go, and put on your rubbers, without a word, and then come and apologize to mamma for your rudeness. It's too bad, dear," looking at mamma's sad face. "Your meals are spoiled continually by such tantrums. I will put a stop to them if I have to whip Jack twice a day."

"But the whipping would only make his temper worse; you've tried that. I've another idea simmering. We'll talk of it to-night"—as Jack came sulkily back.

"Good morning!" cried Jack, dashing into the dining room, next day.

"Morning!" returned papa, gruffly. "What's this, Evelyn—oatmeal? Haven't you learned yet that I don't like oatmeal? I want hominy."

"We had it yesterday, John, if you remember; but I'll see that it is made to-morrow."

"That won't feed me to-day," pushing away his saucer. "Well what next? Fish balls? Humph!"

"I thought you liked them," said mamma, anxiously.

"Plenty of things I like better. Have you mended those gloves of mine, Evelyn?"

"Why, no, John; you didn't ask me to. I'll do it now."

"No; I can't wait. I should think you might keep my things in better order. I'm behind time for the train, anyway; breakfast was so late."

Jack's papa rushed off without saying good-by slamming the door angrily, and leaving a dark shadow behind him. It had not lifted at dinner that night. Jack's papa grumbled at the cooking, found fault with everything, and was so ill-tempered that the meal, usually accompanied by much fun and pleasantness, was more dismal than breakfast had been. Jack held his breath in dismay.

"Don't you know where the key of my desk is, Evelyn; and what am I to do now without it? You must have mislaid it. Strange you can't leave my things alone. I think it's a shame—"

But mamma had suddenly covered her face with her handkerchief and left the table.

"Mamma," whispered Jack, stealing into her room and lap in the dark.

"Well, dear?" Her arms closed around him.

"Mamma, what ailed papa? If I was a man, I'd—"

"Perhaps papa didn't think; perhaps he was just cross at everything. Papa is naturally impatient, Jack, and if one lets his temper get out from under control, it is hard stopping it. It grows worse every day until it becomes stronger than a man himself, and makes life miserable to him and every one about him. Can't you see for yourself how it would be?"

Jack meditated a while. "Mamma, did papa ever have a temper like mine?"

"Very like, he says, though we can hardly believe it, he controls it so well. Perhaps he was willing for you to see to-day what your temper might become if you let it grow worse, as you are doing now. Do you think we have had a pleasant day, Jack?"

"I guess not; it's been awful."

"And it all came from the unpleasantness of one person, Jack."

There was a long pause; then Jack suddenly announced, with conviction: "Mamma, I believe papa was just putting his temper on, and I know what for; but if I'm as ugly usually as he has been to-day, I guess I'd better begin to stop."

And he did.—Congregationalist.

THE COST OF ONE DRINK.

Some men are so made that the mere taste of liquor will kindle in them a raging thirst for more.

A doctor and his friend were once talking together in front of a saloon, when a master mechanic, a man of amiable and excellent character, a first-class workman, full of business, with an interesting family, respected by everybody, and who bade fair to be one of the leading men of the city, came up to him and laughingly said: "Well, I have just done what I never did before in my life."

"Ah, what was that?"

"Why, Mr. — has owed me a bill for work for a long time, and I dunned him for the money till I was tired, but a minute ago I caught him out here and asked him for the money. 'Well,' he said, 'I will pay it to you if you will step in here and get a drink with me.' 'No,' said I, 'I never drink; I never drank in my life.' 'Well,' he replied, 'do as you please; if you will not drink with me, I will not pay your bill—that is all.' But I told him I could not do that. However, finding he would not pay the bill, rather than lose the money, I just went in and got a drink." And he laughed at the strange occurrence as he concluded.

As soon as he had finished the story, the physician's companion, an old, discreet, shrewd man, turned to him and in a most impressive tone said: "Sir, that was the dearest drink that ever crossed your lips, and the worst bill you ever collected."

And terribly did time verify that prediction. In less than twelve months he was a confirmed, disgraced sot, a vagabond in society, a curse to those who loved him, a loathing and a shame wherever he went. At last he died a horrible death in an infirmary from a disease produced solely by intoxication.—Ches-ter County Times.

To excel is to live.—Beranger.

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Editorial.

EDITORIAL NOTES.

The church will never attain to that state of perfection which is pleasing to our Heavenly Father until each member of the body realizes he has a work to do and that there is a grave responsibility resting on him. All agree in church work that every member should be made to feel this responsibility and encouraged to labor actively for the spread of the gospel of Christ. It is true that this end will not be attained by one man doing all the preaching, but this method serves to develop the talent of one man for teaching, while the same talent in others is not cultivated, but left to die. With Christ as our head, the whole body fitly joined together is to edify itself in love. Every joint, every fiber, and every band is to supply its portion, "according to the effectual working in the measure of every part." It is a fact that churches that depend on one man to do all the preaching do not usually send out other preachers. Oftentimes the church becomes so helpless that it cannot conduct the song service or a prayer meeting unless the regular preacher is present. Then, as it is best to develop the talent of every member of the body, and this is in harmony with the teaching of God's word, we certainly are not looking after the best interest of the church when we have one man to do practically all the teaching of the congregation. We should rather encourage the developing, the feeding, and the edifying of the whole body.

As a rule, people who favor the modern "pastor" are free to admit that the sermonic style is not the way to teach the Scriptures. The method of asking and answering questions is far more effective. A free exchange of ideas, when each can frankly make his wants known and each seek to be helpful to others, will educate the members of the body in a knowledge of God's word far quicker than any regular preaching will do. While preaching has its proper place, we should see that it does not drive out all other methods of teaching; further, that an undue importance should not be given to it to the neglect of other teaching. The elders should not only be apt to teach themselves, but they should be able to guide and direct the members in that way that will best develop and make them strong in the Lord and in the power of his might. For one of the elders to do all the teaching would not strengthen the talents of the different members of the body. The good overseer does not do all the work, but sees that it is wisely done and that each one works where he can accomplish the most good.

The Christian Guide, after giving some wise and helpful admonitions in regard to Christian activity and zeal, suggests: "It would be well not to attempt any protracted meetings in November, as the country will be in such an excitement that but little good will be accomplished; but we should bend every energy until a few days before the election to try to save the lost." It seems unwise to abandon the

work of trying to save souls even for one month. Many people will die in the month of November. God does not hold us responsible for results, but for the work we do. Paul charges Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." Life is too fleeting, souls are too precious, for us to be idle one month, while the devil, as a roaring lion, is going about seeking whom he may devour.

It is with pleasure that we note a tendency to attach less importance to human creeds than formerly. The Christian Advocate says editorially: "We have been criticised by some severely orthodox brethren for insisting that the crossing of all the t's and the dotting of all the i's in one's creed is not a necessary condition of salvation, but at the risk of going through a similar experience a second time we venture to repeat the assertion here. It is not our desire to say a word in disparagement of creeds. They serve a most useful function. As an expression of the organized beliefs of the church, they can hardly be dispensed with. But at best they are only approximate statements of the truth. No one of them exhausts the meaning of the word of God, nor all of them put together. To insist on treating them as if they were of divine authority is to depart from the whole spirit of our religion." When men make a creed they place an interpretation on the Bible for others. If the Bible must be interpreted, better allow people to interpret it for themselves. God can reveal himself to man more clearly than man can for him. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."

Singing is a part of the worship. Christians are admonished by Paul to speak to one another "in psalms and hymns and spiritual songs, and to sing and make melody in their hearts unto the Lord." The Bible nowhere gives an intimation that this part of the worship should be turned over to salaried choirs and high-priced soloists. Oftentimes these professionals are wicked and immoral and care nothing for the religion of Jesus Christ. Such singing as they do only tends to corrupt the church. There is nothing elevating, spiritual, or heavenly about it. Sometimes Protestants sing in the choirs of Roman Catholics. They do so for the money that is in it. This is a prostitution of their talents for which fearful is the responsibility. The man to whom God has given the talent to sing is under obligation to use that gift to the honor and glory of God. Men do not all have the same talents, but God requires each to be faithful in the use of that which he has given to him.

CHRISTIAN EDIFICATION, AGAIN.

The Bible teaches that the good of the congregation and the salvation of souls demand the use and development of the talents of all the members. How this is best brought about is the question to decide. I have seen some congregations that developed and grew strong with but little preaching from without. I have often referred to two congregations which grew and developed greater strength than any two known to me in Middle Tennessee. They were in McMinnville and Lewisburg. I spent a year, when I first began to preach, in McMinnville. They were then very weak, and the outlook of the church was unpromising. But a number of the members had a mind to work, and they developed quite a number of members that not only spoke at home, but went out into the surrounding country and taught the Bible to the people; so there was growth through the country as well as in town. I do not believe a church or a Christian will prosper which does not try to help the poorest and most needy, both of persons and communities.

These two churches, from some cause, have each sought a preacher to come and settle with them and give more of his time to teaching and looking after them and their growth. Two causes, I think, have brought about this desire: First, the elders, or teachers, let their business grow upon them, so as to engross their time and attention and so engross their feelings that they have not given the attention to the church they formerly did. The other members followed the example of the elders. The younger

ones did not become so much interested as the older members in studying and teaching the word of God; so, secondly, the younger members, as the church increased in numbers, saw other churches around them with their regular pastor to speak for and visit among them, and they wanted to be in the fashion. In other words, the current was in that direction, and it is difficult for old or young to avoid floating with the current. It is proper to state that during the growth of the church at McMinnville they usually had preaching on Saturday and Sunday, once per month, by Brother Jesse Sewell. Christian merchants then, when preaching hour on Saturday came, would kindly tell their customers it was preaching hour, ask them to go with them to church, and would lock the stores until preaching was over. When business increased they ceased to do this, and, in the hurry of the world, the Saturday preaching became obsolete. I have mentioned McMinnville and Lewisburg because I have had more personal knowledge of the churches at these places than at others. The same condition has largely prevailed in Sparta, Manchester, Winchester, Lebanon, and Gallatin, and for a time in Franklin. The churches of Christ in a number of these places grew to be the strongest churches in the places without a regular preacher; indeed, they were not able to obtain a regular preacher until they had grown in numbers. We sometimes think the fewer in number the congregation is, the greater need for a preacher. This may be true, and it seems it should be; but the larger the congregation, the more time and attention is needed from the elders, or teachers, and in the failure of the elders to do the work, the regular preacher is brought in to supplement their failure. Here, it seems to me, the evil of the one-man pastor, or ruler, is brought in.

The elders, who are the scriptural teachers of the congregation, do not give the needed attention to study to make them competent teachers, nor do they spare the time to look after the members of the congregation and do the private work needed for the welfare of the congregation. The private work, we must learn, is the more effective work, both with those within and those without. Paul's work at Ephesus during his years of stay there was from house to house, with those not Christians as well as with those who were Christians. "Ye know . . . how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." This testifying to them of the necessity of repentance toward God and faith toward the Lord Jesus Christ was to the unbelievers, yet it was done from house to house, as well as publicly, both day and night. This spirit and this earnest labor of the apostle are as needful as the forms of his work. He exhorts the elders to "watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." This is Paul's testimony as to the character and manner of his work at Ephesus, and his earnestness for the three years of his stay among them. One great cause of the failure of the elders and teachers is their lack of earnestness and devotion in their work. A man imbued with Paul's earnestness and zeal could not avoid house-to-house and private work; he would boil over, and talk to his neighbors and all he met of the great concerns of Christ; and this zeal would go a long way toward curing the evils complained of. If the elders were full of zeal and devotion, so as to teach and instruct others in the way of truth, as did Paul, their zeal would inspire the zeal and activity of all the members and keep it alive. So there would be a continued "revival," as we call it, in the churches.

Much of the evil complained of originates in the lukewarmness of the churches—elders in common with the church. This may have its origin greatly with the preachers, those who first teach the truth. They greatly set the step, so far as zeal and devotion are concerned. The converts look to the preachers as the models in this way. The preachers do only public work, as a rule. Having no real, earnest, personal interest in the salvation of souls, they rely on public and eloquent speaking; and if they are required to make some sacrifice in this work, they murmur and complain that they are neglected, and make the impression they are working for the rewards they get. Let us not overlook the spirit and devotion of the apostles in seeking to follow the apostolic example. I believe a restoration of the

spirit and devotion of the apostles would go far in restoring apostolic order throughout, because the changes from the order have been brought about by the lack of the spirit to furnish substitutes for it.

Some of the elders in primitive times labored in word and doctrine, and were to be esteemed worthy of double honor in the way of support. Many think these devoted their time to public preaching. They did devote their time to teaching and preaching, but not necessarily to public preaching. Some of the most effective preachers do but little public speaking. Some good women are most effective preachers who never speak in public. The Adventists frequently have effective men and women preachers who do but little public speaking; the Mormons do their work chiefly by house-to-house visitations. Now, if we begin at this foundation of substituting the spirit of earnestness and devotion, the forms of work will greatly correct themselves.

In this work at Ephesus three years of teaching by Paul had been given them. The work of teaching and instruction was then committed by him to the elders, and this seems to have been the permanent order. They must be earnest, zealous, and devoted, giving time and talent to study and the instruction of the members; and in this work they were to call out and encourage the activity and zeal of every member. Elders as frequently fail to call out this activity and zeal of the members as the preacher does. The elders do all the talking and working, and the members do nothing. This result is just as hurtful to the congregation when brought about by the elders as when brought about by the preachers. Paul taught by example. The elders are to be examples to the flock, and they are to lead the younger members in the work. This true spirit of zeal and devotion is a point that needs to be watched, because, without this, true Christian work will not be performed by elders or preachers, nor by the flocks of God; and it seems to me, in any change for the better, this must not be neglected, and that it is the starting point for improvement in all other lines. When a true spirit of devotion is aroused, the elders will give their time and attention to the work of God, and the members will help them and the preachers, too, in their work. D. L.

Note from Brother Paul.

Here is a note from Brother G. Paul (who has been in the Nashville Bible School for two or three years, but is now in West Pullman, Chicago), giving information of the acknowledgment by his father of the fifty dollars sent him a couple of months since. I asked for a report of his work, what he had done. He gives the response below:

"Brother Lipscomb: I received a letter from my father in which he informs me that he has received that brotherly gift which you sent him some time ago, and he expresses his thanks for it. He informs me that he continues in the good work from a high and spiritual motive and that there have been twenty-two additions to the church of God, baptized by his own hands. He tells me that he lives within the loving limits of 1 Cor. 13, the which chapter the great apostle gives as the end of Christian religion, for I regard the remainder part of the Bible as a means to bring men to this grand end. The motive or the incentive power of the Old Testament was fear, but in the New Testament the great apostle makes love. The child first obeys through fear, but there comes a time when love causes him to obey. Fear is necessary, but if it does not lead at last to love, it becomes a failure. I divide mankind into three classes: (1) those who do kind acts through fear, (2) those who do kind acts for reward, (3) those who do kind acts through love. This last class has reached the end. Under the second class you may put hypocrites, for there are many in the church.

"As to my state of being, I am at West Pullman, Chicago, but I intend to come again to school, if you have so arranged as to have a factory to help the poor boys to pay their way through. Write to me, if you please. G. PAUL.

"West Pullman, Chicago, Ill."

"The highest purpose of education is not so much to know, to think, or to argue, as it is to travel the right road. It is a matter of no consequence for a man to speak correctly, if he does not speak the truth.—Selected.

Do not be ornamental, boys; see that your deeds bring forth good fruit.—Exchange.

THE INFLUENCE OF THE RELIGIOUS PRESS.

The impression seems to be growing, and not without good reason, that the religious press is not as potent a factor in molding the sentiments of the people as it has been. Granting the truth of this impression, we would say most emphatically that this does not speak well for the best interests of our people.

The hope of the nation is in the religious and God-fearing people who are the salt of the earth to purify and save it, and the light of the world to disperse its darkness and gloom. A few righteous people would have saved Sodom from its doom, and a very few really pious, determined souls may save a community or the whole nation to-day. We may boast of the grandeur, glory, and greatness of our nation, but it is only great as it is good. Our wealth, our farm products, our manufactures, and a great population do not really make us great. The righteous nation is the truly great one. When Babylon, Greece, and Rome sank into rebellion against God, they soon lost their influence and power; whenever we set ourselves up against God, we will travel in the same way.

No man can find any fault with the religious press, the pulpit, or the church that boldly, fearlessly, and tenderly teaches the principles taught and practiced by the despised and lowly Nazarene. The religious paper that teaches most faithfully the truth given by our Lord and Master, that is ever seeking to please him, and not the world, can never fail to do much good. It will be sought after by all the truly spiritually-minded. On the other hand, when the editor seeks to pander to the world and the lusts of the flesh, his paper is sure to fail to accomplish any good and will lose the respect of all right-thinking people. Jesus did not seek to obtain the good will of the people by compromising with error, but boldly antagonized error with the truth. "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." (Matt. 10: 34-36.)

There can be no union between truth and error, between the church and the world. They are antagonistic, and between them there must be a ceaseless warfare. Christ came to give a perfect peace by destroying error with the truth. Hence, he says: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." Every time the religious editor seeks to make the truth palatable to the worldly, he betrays Jesus, as did Judas, and does an injury to the cause of Christ the extent of which we can hardly conceive. The world rightly despises such sycophancy and has no respect for the man who is guilty of it. The man who sets himself up for a teacher should know the truth, and then should have the manhood and bravery to teach it, regardless of the consequences. If the Gospel Advocate were a paper that pleased the worldly, the light, and frivolous, I would feel sure that its editors were not doing their duty in teaching the whole counsel of God. While regretting exceedingly that we have such people, yet when I find such almost universally speaking against the Gospel Advocate, it is ground for encouragement and rejoicing rather than discouragement and gloom. "Woe unto you, when all men shall speak well of you!" We should not be surprised nor grow weary of well-doing when we find that the harder some church members seek to please and be like the world, the more bitter and intense is their opposition to those who seek to walk after the Spirit, and not after the world.

It is impossible for the religious press to exert the influence that it should as long as any professed Christians read the daily, secular papers, give them their support and influence, rather than read and use their influence to extend the circulation of the Christian journal. If Christians do not feel an interest in reading Christian papers and in distributing them among those of the world, we could hardly expect any one else to take an interest in so doing. Still, how many of the professed followers of Christ find time enough to read accounts of murders, thefts, and almost every crime conceivable, and yet they have not time to read a first-class religious paper! Shame on their zeal and love for the truth! If Christians do not take an interest in their literature, can we expect the world to do so? Hardly. Every lover of the Lord should feel a deep interest in placing the best reading matter in the hands of

the people. The books and papers we read have a great influence in molding our sentiments; unconsciously we find ourselves thinking as they think and taking the positions they take.

Another reason for the decline in the influence of the religious weekly may be found in the fact that those who control and write for them do not always manifest the Spirit of Christ. Some editors of religious journals are so narrow, partisan, and bigoted that they cannot, or will not, fairly represent those who do not agree with them. They show more prejudice than the politician and stoop to things that ought to disgrace any man. This not only damages their cause, but is also hurtful to the cause of Christ. There are some religious editors, that I never read what they write of those with whom they do not agree, for past experience with their writings has taught me that they do not represent them fairly nor truthfully. When religious people discuss a subject either orally or through a paper, they should be prompted by the desire to know the whole truth. They should see how nearly they agree, and not strive to magnify their differences. It would be hard to find a man that does not hold some truth. Yet when religious partisans discuss religious subjects they are more for victory than truth, more for the glory of self than Christ. Such discussions magnify differences, arouse prejudice, and always do much harm. Still it is true that discussions for the love of truth and with a desire of coming into the full light of truth are always helpful. But the partisan spirit should be discouraged through the press and everywhere else. J. C. M'QUIDDY.

Cost of a Church Carpet.

A church bought a carpet for eight hundred dollars. The women raised the fund by entertainments. The preacher said: "This carpet cost, not eight hundred dollars, but four thousand dollars. To the bill must be added the incidentals, work, worry, nervous strain, bodily weariness, and heartaches of one hundred women. Add, also, the colds, fevers, doctors' bills, and what you have paid to other churches; for when they come to your sociables, you must go to theirs. A man buys groceries. His wife, at the expense of fuel, strength, and time, makes a cake and gives it to the sociable; then the man, his wife, and children go to the sociable and eat the cake and pay for it. Suppers have been given that cost ten dollars, and only netted five dollars. Demoralization of church, society, a curtailment of legitimate giving, and other things follow in the train. I am opposed to any more sociables as revenue producers. 'Yet show I unto you a more excellent way.' It is the way of Paul. 'Now, concerning the collection, . . . upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.'—The Christian.

A Fortune in Manners.

"His manner is worth a hundred thousand dollars to him." That is what one of the chief men of the nation lately said about a boy. "It would not be worth so much to one who meant to be a farmer, or who had no opportunities; but to a young college student with ambition it is worth at least a hundred thousand dollars."

The boy was a distant relative of the man, and had been brought up by careful parents in a far-off city. Among other things, he had been taught to be friendly and to think of other persons before himself. Therefore he soon acquired a cheery, helpful, and affable manner that won for him an entrance into the esteem and confidence of all who knew him. His attractive address and quiet consideration made friends for him on every hand. A score of small courtesies every day unconsciously called attention to his value. That is why the shrewd man of the world ventured the foregoing opinion.—Forward.

"I have no mission," said Clara Barton, years ago, "but I have always had more work lying round my feet than I could do." If we would do the work we find lying round our feet, instead of dreaming over what our mission in life was meant to be, we would more quickly find out what that mission is.—Selected.

Because the saloon is a murderer it should die.—Forward.

Kansas Notes.

Brother I. D. Moffitt is giving most of his time to work in Coffey County. If all other preachers in the county are similar to Brother Moffitt, the work of Coffey County is in good hands.

Brother O. M. Thomason is now in Colorado. He may locate there and work in a field in which he is much needed. Brother Thomason is capable of accomplishing much, and is doing some good work.

Brother B. F. Rhodes was with the brethren at Hoyle, O. T., on the second Lord's day in this month. I expected to be with him on the train, but my work called me a day earlier.

Brother J. E. Cain filled his regular appointment at Richland on the first Lord's day in this month.

I had the pleasure of meeting Brother David Rhodes and wife, of Alabama, on the first Lord's day in July. They attended the meeting at Belle Plaine, and visited the writer. Brother Rhodes is the father of Brother B. F. Rhodes. While Brother David does not claim to be a preacher, he is accomplishing much in his Alabama home. He went there a few years ago and found the community very rough. Many of his new neighbors were fond of "tripping the light fantastic toe" and many other things that were contrary to what Brother Rhodes had learned from the Bible. Many of them have been induced to obey the gospel, and a material change has been wrought in the community. Every community needs faithful workers like Brother and Sister Rhodes.

I am now with the brethren at Minco, I. T. A young lady who had obeyed the gospel at another place, a few years ago, but had failed to be as faithful as she should, came forward and acknowledged her wrongs and expressed a determination to live faithfully in the future. There has been one baptism. I shall remain here as long as the interest demands. This field that once appeared so hard is not so hard now. It was next to an impossibility to get them to listen to the gospel eight or nine years ago. Much has been accomplished since that time. The difficulties to surmount have been many, and some of them of a peculiar nature, but there are some faithful workers in the congregation that never cease to labor. This again reminds me of how much can be accomplished by a few who "continue steadfastly." We can go into many communities and find such work has been and is being accomplished. We ought not to become discouraged because we are few in number. Remember, there is much to be done and much that can be done if we faithfully perform our part. Trust in the Lord and do the right. He will bless our labors some time. Do it all in the name of the Lord. Small beginnings, large difficulties, and many disappointments have been the mountains that most of our congregations have climbed. Sufficient confidence in God, faith in Christ, and devotion to the truth, coupled with patience and perseverance growing out of them, will overcome difficulties that at first appear almost insurmountable. The example of Paul is always beneficial to us, and his teaching will lead us aright. Peter's instruction, "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love." is a tower of strength to us, and, if fully heeded, will lead us to victory.

Minco, I. T. D. T. BROADUS.

ALUM BAKING POWDERS IN CONGRESS.

Report that Evidence of Their Harmfulness is Overwhelming.

The Committee on Manufactures of the Senate were some time ago directed to investigate food adulterations, and accumulated a volume of testimony upon the subject from the best-informed parties and highest scientific authorities in the country.

One of the greatest sources of danger to our foods, the committee state in their report, exists in alum baking powders. The committee found the testimony, they say, overwhelmingly condemnatory of the use of alum in baking powders, and recommended that such use be prohibited by law.

Senator Mason, discussing in the Senate the report of the committee and the several bills introduced to carry the recommendations of the committee into effect, said:

"When we made this report we made it based on the evidence before us, and the evidence is simply overwhelming. I do not care how big a lobby there may be here for the alum baking powder, I do not care how many memorials they publish, there is no place in the human economy of human food for this thing called 'alum.' The overwhelming evidence of the leading physicians and scientists of this country is that it is absolutely unfit to go into human food, and that in many cases—if the gentleman will read the evidence, some of the physicians say they can trace cases in their own practice—there are diseases of the kidney due to the perpetual use of alum in their daily bread.

"When you mix a mineral poison, as they all say that alum is, it is impossible to mix it always to such a degree that there will not be a residuum left of alum, which produces alumina, and which contributes largely to the diseases of the people in this country.

"I want to give the Senate an idea of the class of men we have called. They are the leading scientists from every college of the United States that we could get hold of."

Senator Mason, from a long list of scientists who had testified as to the hurtfulness of alum baking powders and as to the healthfulness of cream of tartar powders, mentioned the following:

Appleton, John Howard, professor of chemistry, Brown University, Providence, R. I.

Arnold, J. W. S., professor, University of New York.

Atwater, W. O., professor and director, Government Experimental Station, Washington, D. C.

Barker, George F., professor, University of Pennsylvania.

Caldwell, G. C., professor, Cornell University, Ithaca, N. Y.

Chandler, C. F., professor, Columbia University, New York.

Chittenden, Russell H., professor, Yale University, New Haven, Conn.

Cornwall, H. B., professor, University of Princeton, New Jersey.

Crampton, C. A., professor, Division of Chemistry, Washington, D. C.

Fairhurst, Alfred, professor, chemist, University of Kentucky, Lexington, Ky.

Frear, William, professor, State College, Pennsylvania.

Jenkins, Edward H., professor, Department of Agriculture, State of Connecticut.

Johnson, S. W., professor, Yale University, New Haven, Conn.

Mallet, John William, professor, University of Virginia.

Mew, W. M., professor, Army and Medical Department, United States Government.

Morton, Henry, president of Stevens Institute, Hoboken, N. J.

Munroe, Charles Edward, professor of chemistry, Columbian University, Washington, D. C.

Prescott, Albert B., professor, University of Michigan, Ann Arbor, Mich.

Price, A. F., medical director, United States Naval Hospital, Washington, D. C.

Smart, Charles, lieutenant colonel, assistant surgeon general, United States Army.

Sternberg, George M., surgeon general, United States Army, Washington, D. C.

Tucker, Willis G., professor of chemistry and chemist of State Board of Health, State of New York.

Vaughan, Victor C., professor, University of Michigan, Ann Arbor, Mich.

Van Reypen, W. K., surgeon general, United States Navy, Washington, D. C.

Wiley, Prof. H. W., chief chemist, Department of Agriculture, United States, Washington, D. C.

Wyman, Walter, surgeon general, United States Marine Hospital, Washington, D. C.

Mr. Pettigrew: "Was there any testimony which showed that there were cases of injury to health as a result of constant use of alum?"

Mr. Mason: "Yes; I can turn you to the testimony."

Mr. Pettigrew: "I do not care to have the Senator turn to it. I simply want to emphasize the point. I agree with the Senator. It has always been my own impression that alum baking powder is injurious, but I wanted to bring it out and make it emphatic, if the proof sustains that position."

Mr. Mason: "I quite agree with the Senator. It is claimed that there is not a country in Europe that does not prohibit the use of alum. Certainly three or four of the leading countries of Europe to which I have had my attention called prohibit the use of alum in baking powder."

Mr. Pettigrew: "Did the chemists who came before the committee, these professors, generally testify—was it the result of their evidence—that the cream of tartar baking powder is healthy, and does not leave a residuum which is injurious to health?"

Mr. Mason: "Yes; I say emphatically, yes; that the weight of the evidence is that whenever any of these distinguished men, who have a national reputation, the leading chemists of the colleges, were interrogated upon the point, they stated that fact, every one of them, to my recollection."

The Modern Pastor.

I see Brother J. E. Dunn's article in the Gospel Advocate of June 14, 1900, and it is good. I was told, not long since, that there is a sign sticking up on the church of Christ at the corner of Pearl and Bryan streets, Dallas, Tex., which reads thus: "J. E. Dunn, Pastor." As Brother Dunn was the preacher in that church recently, perhaps he can explain why the advertisement is stuck on the church building. But in view of what he now writes, he must have been a different pastor from the "modern pastor," or possibly the sign was put there and remained there without his knowledge.

JOHN T. POE.

Kindness and patience are a powerful combination. They succeed where brute force fails.—Selected.

Obituaries.

[Obituaries are limited to 250 words and signature. Poetry cannot be printed. Obituaries exceeding 250 words will be reduced to the limit, unless accompanied by one cent per word for the excess.—Editors.]

LOCKHART.

Sister Lockhart died at Leesdale, Ala., on May 29, 1900. She was a noble Christian woman, a devoted wife, a loving mother, and a living example of many Christian graces. She loved primitive Christianity, and through patience and comfort of the Scriptures had hope.

THOMAS C. KING.

RICHARDSON.

Sister Richardson fell asleep in Jesus on June 30, 1900, at her home in Cullman, Ala. She had been an invalid for seven years. I baptized her six years ago. We thought at that time that the end would be soon, but her health improved for several years. Her desire to make others better, her loving conversation, and her patience in severe suffering were very remarkable. May her loving example live in the hearts of others.

THOMAS C. KING.

MOFFET.

Sister Maggie Moffet, daughter of Elder John Carnduff (deceased), an able minister in the church of Christ, and the wife of Mr. John Moffet, late of Chicago, departed this life at their beautiful home at Vinemont, Ala., on June 30, 1900. In all the walks of life she was a woman of power, but she especially excelled as a devoted wife, a loving mother, and a kind neighbor. Her remains were laid to rest in the beautiful cemetery at Cullman, Ala. Sister Moffet is the third sister our congregation has lost within one month.

THOMAS C. KING.

HURT.

Sister Dallye, wife of Brother Alex. Hurt, was born on June 16, 1847; obeyed the gospel in 1866, under the preaching of Brother Trimble; and died on June 25, 1900, being fifty-three years and nine days old. Sister Hurt had been afflicted for about twelve years, and she bore her affliction with patience. She leaves a husband and a number of relatives and friends to mourn their loss. To the bereaved ones we would say: Weep not for her, only be faithful and trust in the rich promises of God's word. May God help all of us to live nearer to him, that we may be prepared to meet all of our loved ones after death.

Leftwich, Tenn. S. T. SEWELL.

DREDDEN.

Sister Tishie A. Dredde, daughter of Brother W. and Sister M. L. Dredde, departed this life on August 18, 1896, near Cuba Landing, Tenn. Sister Dredde was born on February 26, 1880, being sixteen years, five months, and twelve days old at the time of her death. She obeyed the gospel at Bakerville, Tenn., under the preaching of E. G. Sewell, while very young, being in her thirteenth year. It was my pleasure to meet her a number of times after she obeyed the gospel, and frequently she would manifest her interest in church work. I always found her to be a good girl, full of religious zeal, and anxious to attend church service when convenient to do so. Seldom do I find one so young filled with faith and religious zeal as she was. She was cheerful at

home, as well as elsewhere, and always treated her friends and associates with courtesy. I have never heard any one speak of her disrespectfully. She left a vacancy in the family which can never be filled. She left a father, mother, sister, and two brothers to mourn her departure; but they should not sorrow as those who have no hope, for the Bible teaches there remains a rest for the people of God, and I am sure she was one of his children. May God bless the sorrow-stricken friends and relatives.

E. S. B. WALDRON.

LITTLE.

On the night of May 6, 1900, at her home in Chapel Hill, Marshall County, Tenn., Mrs. Eula, wife of Mile Little, and daughter of Ned and E. J. Neil, fell asleep in Jesus. She was born on December 13, 1870, being twenty-nine years, four months, and twenty-three days old at the time of her death. She obeyed the gospel at Old Lasea, Maury County, Tenn., under the preaching of Brother Frank Davis, on August 30, 1885; was baptized by Brother T. H. Mills; and was married on July 9, 1896. She leaves a husband, one little girl, father, mother, two brothers, one sister, and many other friends and relatives to mourn their loss; but we mourn not as those who have no hope. She was an affectionate daughter, a loving sister, and a devoted wife and mother. She was a member of Cedar Dell congregation, and was appreciated by every one as a faithful Christian. She has gone to her reward, we trust, to that city which hath foundations, whose Maker and Builder is God. Our heartfelt sympathies are with the bereaved ones, and may the all-powerful, yet unseen, hand of Him who doeth all things well lead her sweet little girl in the path of rectitude and Christian duty, and may she so live that she will meet her mamma in that bright and beautiful home where sickness, sadness, sorrow, pain, and death are felt and feared no more.

Thick, Tenn. J. M. T. WHITE.

LYLE.

Brother W. W. Lyle departed this life at his residence, near Lyle Station, Tenn., on July 22, 1899. He was born on August 22, 1840; was, therefore, fifty-eight years and eleven months old at the time of his death. He obeyed the gospel about twenty years ago at Cedar Hill, Tenn., under the preaching of Brother Williams and Brother Nicks, and was faithful in the discharge of his duty as a Christian. I was acquainted with him about eighteen years, and during that time, when I was at his place of worship, he was almost always present. If he failed to come to church on Lord's day, it was generally understood that something was in his way. He was a very industrious man, and worked very hard to support his family. He was kind and generous, and tried to bear his part in church work. He gave liberally for the support of the gospel. The church of Christ at Lyle Station has lost one of its most influential members, but we trust that our loss is his eternal gain. He leaves a wife, eleven children, and other relatives and friends to mourn their loss; but they should not sorrow as those who have no hope, for he was a faithful Christian, and they are the ones who can enjoy the promise of eternal life. Our Savior said: "Be thou faithful unto death, and I will give thee a crown of life." Brother Lyle showed by his daily walk that

he was as faithful as any one with whom I am acquainted. May God bless his sorrow-stricken family and numerous relatives.

E. S. B. WALDRON.

Brother Dunn's Article Once More.

Brother Dunn is a conscientious, good man and a good preacher. We bid him Godspeed in all his efforts to contend for "the truth, the whole truth, and nothing but the truth." In reply to his kind, Christian article in the Gospel Advocate of July 5, 1900, I wish to say only one thing. He says: "I am inclined to think some one has misinformed Brother Elam on my preaching." No; I received from Brother Dunn's article itself whatever impressions I have. No one said anything to me in regard to his sermon. I never knew he preached it until I saw it in the paper. If Brother Dunn does not oppose preaching on Sunday morning by an evangelist in order to edify, teach, and encourage the true worshiper, then one good man as well as another may do it. My article was not written to justify anything wrong any evangelist or any church may do, or any unscriptural use a church may make of an evangelist.

In reply to Brother McLaurine's article I wish to say: I had no thought of impugning Brother Dunn's or any one's motive. I would not intentionally do such a thing. I simply meant to ask the brethren (not Brother Dunn any more than others) to stop and be sure that nothing but the pure desire to have truth prevail animate them. It would help us all to study carefully what is being said in the Gospel Advocate on this subject, and especially what Brother Lipscomb and Brother Kurfees have said.

E. A. ELAM.

DR. PIERCE'S FAVORITE PRESCRIPTION



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"Fredonia, Ala., October 15, 1898.

"About twenty years ago I was cured of a bad eating ulcer by taking B. B. B. Three large ulcers broke out on my collar bone. I cured these with B. B. B. Lately a cancer broke out in my head and ears and ate all the small bones out of my mouth, and I could scarcely eat and talk. I could eat a little strained soup; that was all. I tried nine doctors, but none could cure me, my case was pronounced hopeless; so I tried B. B. B. again, and was cured once more. I am now sixty-three years old and am able to walk a mile any time, am strong and healthy. I use a bottle of B. B. B. sometimes, not often—don't need it. The disease made me almost deaf. B. B. B. helped my hearing. Respectfully,

(Mrs.) S. STORY."

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"My six-year-old son has had a terrible sloughing scrofula ulcer of the neck for three years, attended with blindness, loss of hair, great emaciation, and general prostration. Physicians and various blood remedies were resorted to, without benefit. I was urged to try the efficacy of Botanic Blood Balm (B. B. B.), and, to the astonishment of myself, friends, and neighbors, one single bottle effected an entire cure. The ulcers of the neck were entirely healed, the eyesight was restored, and the hair commenced growing on his head again. FRANK JOSEPH.

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General News.

The entire plant of the Birmingham Cement Company, at Ensley, Ala., built last winter at a cost of one hundred and fifty thousand dollars, was destroyed by fire.

The schooner yacht Idler was lost in a terrific storm sixteen miles off Cleveland, O., with six persons, all members of the family of James Corrigan, a wealthy vessel owner of Cleveland. All were lost.

The British have had some reverses in South Africa. Lord Roberts reports an attack on the garrison at Nitrals Nek, in which the Boer forces were victorious after an all-day fight, taking many prisoners.

The price of structural steel will remain at its present figure, about thirty-eight dollars per ton. This was decided upon at a meeting recently held in New York by members of the structural association.

The strike against the St. Louis Transit Company by its former employees, which was declared off on July 2, 1900, was ordered renewed at a meeting of the Street Railway Men's Union at the West End Coliseum.

Judge Cantrill overruled the motion for a continuance in the case of the former Secretary of State of Kentucky, Caleb Powers, arraigned for complicity in the murder of Governor Goebel, and the trial is now in progress.

The force of miners employed in the Tennessee phosphate fields within the past few weeks has been very largely increased, and consequently the movement of rock is heavy—greater, in fact, than at any period during the past year.

The Treasury Department received a telegram from Lieutenant Jarvis, of the Revenue Cutter Service, saying that there had been twenty cases of smallpox up to July 2, 1900, at Cape Nome, and asking for medical officers and supplies.

The National Educational Association is in session at Charleston, S. C. About two thousand delegates were present in the Thompson Auditorium when Chairman Welch, of the local Executive Committee, called the convention to order.

Among the graduates from Yale University this year was Miss Selichi Yamaguchi, of Tokyo, Japan, who won the degree of bachelor of arts. The dark little woman received her diploma bareheaded and in her native costume, her black hair lying smooth and shiny, fastened by a colossal stick pin.

Mrs. Kate Smith, of Texas, is visiting her sister, Grannie England, of Sparta, Tenn., who is ninety-four years of age. Mrs. Smith is eighty years old. Both are in good health. Mrs. Smith had not visited Sparta since she left there, forty-three years ago. She has found but one building that was standing at that time.

The situation in China is reflected in the export trade in American "brown goods," or cotton manufactures, such as sheetings, drills, flannels, and jeans, sent to Shanghai to be distributed to the ports of the Manchuria District. Practically this trade, which means about ten million dollars annually to Southern cotton mills, is at a standstill.

The orders for the removal of a large number of troops from Cuba, recently issued, have been gladly welcomed by the Cubans, and General Wood is in receipt of many letters from various municipalities offering thanks for what they call his disposition to trust the Cubans and declaring that the entire island is in a state of absolute tranquillity.

Fighting continues between the international forces and the Chinese at Tien-tsin, with the balance in favor of the Chinese. The allied forces number about ten thousand, while the Chinese have between thirty and forty thousand. An imperial decree was received by the Chinese Minister at Washington, giving assurance of the safety of foreign ministers in Peking, and the dispersion of the mob that has so long surrounded the legations. The fact that no communication from any of the ministers has reached their governments causes doubt as to the truthfulness of this statement. Many rumors are reported from Shanghai, confirming the account not long since given of the murder of all the foreigners in Peking.

The Semet-Solvay Company, which three years ago built a five-hundred-thousand-dollar by-product coke plant at Ensley, near Birmingham, Ala., has decided to double the plant by the erection of another by-product coke oven, with auxiliary plants to extract the by-products from the coke oven gas. The plant is adjacent to the five blast furnaces of the Tennessee Coal, Iron, and Railroad Company, which the coke ovens furnish with gas after the by-products have been extracted. The coke is also used in the furnaces. The Semet-Solvay Company is content with the profits arising out of the extraction of the by-products, such as tar, ammonia, etc. The completion of the addition will make the entire plant represent an investment of one million dollars.

On July 24-27, 1900, at Mont-eagle, Tenn., the Tennessee State Teachers' Association will meet in its thirty-second annual session. The meeting promises to be one of the best that the organization has ever held. Superintendent Fitzpatrick is sending out circulars to his county superintendents, urging them to attend and inform the teachers in their vicinity. There will be representatives from other States, too, some noteworthy ones—namely, the Governor and State Superintendent of Alabama, the Governor and State Superintendent of Georgia, and the Governor and State Superintendent of Mississippi. Tennessee will be officially represented by Governor McMillin and Superintendent Fitzpatrick. A very interesting programme has been arranged, consisting of addresses and discussions, music and recitations.

Western railroads have practically agreed to raise the rates on grain and grain products between the Mississippi and Missouri Rivers and between Kansas City, New Orleans, and Galveston. It was agreed at the meeting held in Chicago that the agreed rate of nine cents between the rivers should hereafter be maintained, and all the

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lines pledged themselves not to carry grain or its products any cheaper. For some time there has existed a rate of five cents, which was not a published rate, but which nearly all the roads granted. In order to maintain the proper relation between the shipping interests West and South, the rate between Kansas City and the Gulf, which is now fifteen cents, will be raised accordingly. It is understood that as soon as lake competition closes the rates will be further raised between the rivers and from the Mississippi River and to the seaboard. The rate on export grain is now fifteen and one-half cents; on grain products, seventeen and one-half cents. Formerly the rate was as high as twenty-three and one-half cents, and it is said to be the purpose of the roads to finally restore this rate.

Maj. H. C. Bate, of the Weather Bureau, has issued the following bulletin for the week ending July 9, 1900: "Marked improvement is noted in weather conditions and consequently in condition of growing crops and the progress of outdoor farm work, such as the final cultivation of corn and cotton and the cleaning out of these crops, which has been so long neglected on account of the long rainy season which ended about the close of the last report. The warm, dry weather, with sunshine and moist soil, promoted healthy growth of vegetation, and at the same time facilitated the necessary work of plowing, also of thrashing wheat, which is now in full progress; aside from the loss by floods, the injury by sprouting is less than was at first expected, and the yield is developing better results than estimated. Oats, as a rule, will make a fair average yield, although there is much loss by tangling, caused by wind and rain; the crop is now being harvested. Some haying was done, but on account of the unfavorable weather at the proper time for cutting, much has been lost, especially clover. Upland corn and cotton, where fairly worked, are in fair condition, and, with favorable conditions following, will make nearly average crops; but in lowlands many fields are absolutely lost. This is largely the case in the western division, where, in many sections, the prospect is indeed gloomy. In the middle and eastern divisions, on uplands, crops, as a rule, are rather promising. Tobacco is being worked out and is growing well, as a rule; some of it is ready for topping. Large areas are being planted in peas and millet. Irish potatoes are yielding well, sweet potatoes are in a fine state of growth, and garden products are in good condition. Meadows

and pastures are fine. Fruit prospects are good, except as to apples, which are still dropping off in numbers; only in a few localities does this important fruit product indicate a satisfactory yield. Blackberries are fine and plentiful."

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The Pastor, Edification, Etc.—An Open Letter.

Brother Blank, Sulphur Springs, Ark.—Dear Brother: Your kind letter of inquiry and suggestions as to some points in my article in the Gospel Advocate of May 10, 1900, came duly to hand; but, as you failed to sign your name, I will answer through the Gospel Advocate, with the permission of the editors, and in a way to interest and benefit the general readers.

Now, let me say, without taking time to quote your questions, suggestions, etc., that in reference to the preaching, teaching, organization, government, edification, etc., we have now, as they had in the first churches, all things that pertain to life and godliness, only more fully and in greater perfection, for the written word has taken the place of verbal inspiration, and this must be better for us, or the other would have been continued to us. But nothing is lacking, since that which is perfect has come and the things of the child have passed away. We are not at the beginning now, as they were then, and the inspiration and other things that were only needed in the starting of the work have accomplished their purpose and passed away; but the work and all that is necessary to the continuance of that work are with us still. The gospel is still the power of God unto salvation to every one that believes, and we are under as much obligation to preach and teach it now as at the beginning. As obedience to the preaching of the gospel saves the sinner, so obedience to the teaching of the commands of Christ saves the Christian.

The apostles were inspired to show and teach us how to build up, govern, and extend the kingdom of God. This simplifies the whole problem wonderfully, and we have now only to preach as they preached, baptize as they baptized, teach as they taught, organize as they organized, govern as they governed, etc. We must obey their teaching, and they taught both by word and by example. We have, then, but to obey their word and follow their example. Paul said: "Be ye followers of me, even as I also am of Christ." In following the Lord and his apostles we are safe; but if at a single point we follow our own judgment as to what and how we should do in these things, we are not safe.

I am glad you emphasize teaching as you do. It is of immense importance, but is much neglected in these days; and the churches are in sad condition because of this disobedient neglect of our evangelists to do the teaching that the commission requires, and afterwards to go in order, strengthening all the disciples. Going more into detail, we find it to be the apostles' custom to teach "publicly, and from house to house," and it is our duty to consider the apostles our examples as to what we should teach and how we should do it. Teaching publicly alone will not do, and the private teaching alone is not sufficient;

for Paul would not have used both methods of teaching if only one was needed.

In the public worship of the primitive church a general privilege was given by the apostles for all to prophesy, and this was so beneficial to the church that it was urged on the brethren as the best means within their reach for the edifying of the church. Yes; but this was a miraculous gift, and so was knowledge. (See 1 Cor. 13: 8-13.) If, then, ordinary prophesying was to be done away, then was ordinary knowledge to be done away, and we are to become a set of idiots, and dumb also; for the same unmerciful stroke that would deprive the church of all prophesying (speaking to edification, exhortation, and comfort) would also deprive us of all tongues and all knowledge, for they are all classed together. Most preachers, elders, and private members fail to teach "publicly, and from house to house," as Paul showed and taught us to do, and we have no good reason to believe that we have made any improvements on the methods of the apostle Paul. But I wish to admonish all who are parents to be in no haste about criticising anybody's teaching or want of teaching if your own children are growing up godless and your nearest friends are little better off for your being a Christian. One of the most repulsive things that I ever heard of a good preacher saying was that he could afford to lose one son to save twenty. This is a fearful mistake. It is not so written. We cannot promote obedience in others by being disobedient ourselves, nor hope to please God with human sacrifices which stop not at the sacrifice of the sons and daughters of the preacher to the god of this world; but the preachers of to-day sacrifice the converts already made that they may make more, and then sacrifice them in their turn, leaving them untaught, unloved, and uncared for, to perish. "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"

Yes; if the pastor, or preacher, method of teaching by oration alone were adopted in our common schools, it would be bad for the schools; but the teaching in the church should be more like that in a good, well-regulated Christian home where the development of character is one of the chief things sought, and so essential is the public worship in this work of character building and in the development of scriptural teachers, preachers, and workers that it is of the utmost importance that evangelists be both willing and able to establish and maintain it just as it was set in order in the first church. Nor may this order be changed for a single day; but most of our preachers allow a part of the worship to be wholly set aside when they are present. Following their own judgment and yielding to the wishes of the people, as King Saul did, they try, when present, to do all the edifying themselves—they can do it so much better, you know—but whose fault is it that the churches are so poorly developed that they are so ready to shirk this and all other Christian duties? They do not wholly follow the Lord, and a rank and deadly fungus, called "the pastor system," fastens itself on them; and it grows green and greener still as the life of the church slowly expires under this wasting decay caused by duties neglected and the famishing of souls unbled.

No Jerusalem church of preachers ever was or ever will be developed under the dozy pastor system—the system of hiring a preacher to do the edifying of the church for them. Untaught converts, undeveloped elders, uncared-for, scattered work, and churches neglected and dying are signs that mark the track of a defeated army; nor were such ever found in the track of the apostles, who waged a systematic and relentless war against sin and Satan so long ago. But where are the men of God now who are to restore the purity of the worship, revive and strengthen the churches, and turn disastrous defeat into glorious victory? "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Colleges and Bible schools have sent forth men who have wasted us; and now we should turn our eyes to the Lord of the harvest and pray him to raise up for us faithful men of his own choosing and preparing to bring order out of disorder, unity out of division, and victory out of defeat.

As you have used the school as a figure of the church, it is certainly right in that figure to have the scholars study the lessons and recite the same, instead of the teacher (pastor, or preacher) doing it for them; but there are many good preachers who do this studying and reciting for the members who would be shocked to be reckoned among the pastors. Well, if they are not regular pastors, the effect of their labors is very much the same on the members, and the full-fledged pastor system rapidly develops out of the bias they give the churches, and the preacher readily changes by easy stages into the regular pastor. But if we all "consider one another to provoke unto love and to good works," then we will not only do the best possible Christian teaching for the edifying of the church, but we will be doing the best thing possible for our own edification and development in the divine life, Christian activity, and general usefulness; nor do I believe it possible to build a good, strong, aggressive, apostolic church without training them to be steadfast in the observance of every part of the worship.

But all this will be as only a lecture to you and all who read it, if you do not feed on the bread of life for yourselves. Let me interest all who love the truth to study up. "Let the word of Christ dwell in you richly in all wisdom" and spiritual understanding. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Why should we not be rich in heavenly wisdom, and out of our abundance make many around us rich also? Most

of us need what we might call "devotional reading of the word of God"—a chewing of the word of life, so to speak; a nourishing of the spiritual nature by feeding on the word of God. It is sweet to those who have learned to love and ponder it," but those who study it for controversy grow poor and starve amid the greatest abundance. I would we might have shepherds who could contrive to get the flock to eat, not forgetting that the doing of the will of God is a very important part of the eating, for Jesus said: "My meat is to do the will of him that sent me, and to finish his work." Again: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Men of God, sent of God, will get the flock to eat, according to the latter part of the commission: "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

H. H. HAWLEY.

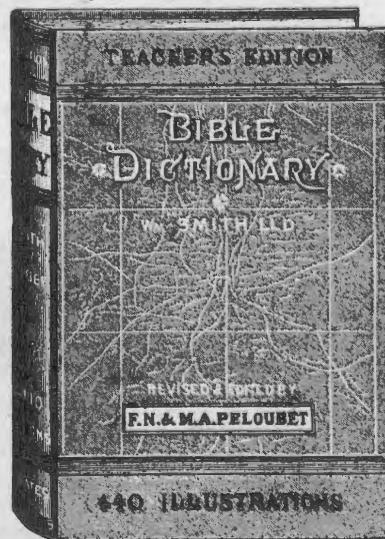
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Brother McCaleb's Report for June.

"A Brother," Nashville, Tenn., \$1; Brother K., \$1; South College Street church of Christ, Nashville, Tenn., \$20; "A Sister," Owens Chapel, Tenn., \$1; church of Christ at Thompson's Station, Tenn., \$5; Brother B., \$1; church of Christ at Scott's Station, Ky., by J. S. Wilson, \$1.50; church of Christ at Lynnville, Tenn., \$30; Roberson Fork, Tenn., \$1.12; Pulaski, Tenn., \$1.04; church of Christ at McBurg, Tenn., 63 cents; Brother D., \$1; Brother H., \$1; Sister Mc., \$2; church of Christ at Petersburg, Tenn., \$1.65; H. B. R., \$1; Chesley Robison, 10 cents; church of Christ at Cornersville, Tenn., \$1; Dr. H., \$2; Brother Mc., \$2.50. In addition to this I have received for tracts sold ("Going and Sending") during the month, \$5.23. I also received by the Gospel Advocate Publishing Company on June 9, 1900, the following amounts: Church of Christ at Neeley's Bend, Davidson County, Tenn., \$4; church of Christ at Era, Tex., \$6.75; Firm Foundation, Austin, Tex., \$6.25; "A Brother," Santa Anna, Tex., for Japan children, \$5; "A Brother," Santa Anna, Tex., for Japan missions, 10 cents; Sister L., \$1.70; L. A. R., Ashland City, Tenn., \$1; Spruce Street church of Christ, Nashville, Tenn., \$3.30; "A Brother," Sparta, Tenn., \$5; "A Sister," Nashville, Tenn., \$5; Owens Chapel, Tenn., \$25; A. P. M., New Columbus, Ill., \$1; "A Sister," Greenville, Tex., \$5. Total amount for the month, \$142.77.

Out of this I have paid to the Gospel Advocate Publishing Company for tracts, etc., fifteen dollars and fifty cents; family expenses, above thirty dollars; for self, about seventeen dollars; some railroad fare and other incidental expenses; and room rent for our rooms in Louisville, Ky., six dollars. I have now in hand (July 3, 1900) fifty-four dollars and eighty-four cents. Thus far in all of my travels among them the churches are my witnesses that I have not at the close of any of my talks made an appeal for money. Sometimes when I find a church that knows personally some worker in the field, whether at home or abroad, I have encouraged them to enlarge their liberality toward him; but the chief thing in missionary work is not money, but laborers. But few can be found in the churches now poorer than Christ and his disciples, and Tennessee alone probably has more wealth than all Palestine had at that time; but in looking over the field and seeing the need Jesus did not suggest that they ought to raise funds, but said, "The laborers are few." They prayed for more laborers. That is the need now. The Lord has pledged himself to see to the needs of every true laborer.

The church of Christ at Scott's Station, Ky., sent me two dollars—one for Brother Snodgrass and one for Brother Bishop; the same has been forwarded.

Our work in Japan from January 1, 1900, to June 7, 1900, is as follows: Balance from last year, 44,483 yen (a

yen is fifty cents); six months' rent on house, 300 yen. Whole amount, 344,483 yen. Expenses for same length of time: Church expenses, 9.53 yen; school, 43,854 yen; myself, 44,711 yen; repairs, 39.84 yen; payment on home, 119.82 yen. Total amount, 257,755 yen. Balance on hand, 86,728 yen. Amount shown by bank book, 71,16 yen. Amount on hand in Japan on June 7, 1900, 157.88 yen.

It is our hope that the rent on our home may, above expenses, pay the three hundred dollars that yet remains unpaid on the same. We are contemplating to return to Japan next spring, if the Lord permit. The condition of our little one and its mother will prevent our trying to return sooner. We think now we will start next March.

"Avoiding this, that any man should blame us in the matter of this bounty which is ministered by us: for we take thought for things honorable, not only in the sight of the Lord, but also in the sight of men." J. M. M'CALEB.

P.S. I suppose that it is generally understood that Brother William J. Bishop is now in Japan, conducting the same work I was doing when there. In addition to this, Brother Bishop is studying the language and doing some literary work. J. M. M'C.

Items from the Nashville Bible School Catalogue.

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It is situated in a city renowned for its churches and schools. Nashville is called the "City of Churches," the "Athens of the South;" and for educational institutions it is the leading city of the South, and one of the leading cities of the nation.

Its students nearly all belong to the church of God. Those who are not members of the church at the beginning of the session become so, as a rule, before it closes. The leading objects of the School are to develop its students in intellectual vigor and in moral and spiritual power, that they may become more pleasing in the sight of God and man every day.

To help in this work, at least two or three series of lectures are delivered each session, and the best talent that can be secured in the brotherhood is sought to deliver them.

In the Bible classes no text-book is used but the Bible. It is studied not only in English, but in the ancient tongues also. It is constantly held up as an all-sufficient guide for the children of God in their work and worship. It is not the object of this department to teach about the Bible, but to teach the Bible. All of the students, male and female, those who are members of the church and those who are not, are required to study the Bible. Every student must take at least one daily study in this noblest of books. Numbers of them take more, some of them devoting most of their time to it. In this department the instruction is free. The teachers in it receive nothing from the tuition fund for their work.

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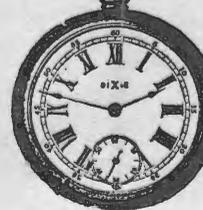
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A Reply to Brother Elam.

Brother Elam says: "We reach the blood of Christ in him (Col. 1: 14); by faith we are baptized into him (Gal. 2: 26, 27); when we are in him, we are in his body, the church." Let us see how this will do. It is the blood of Christ that cleanses from sin (Matt. 26: 28), "and without shedding of blood is no remission." (Heb. 9: 22.) If "we reach the blood of Christ in him," we do not reach the blood till we come into him, and as there is no remission without the blood, why does this not bring a sinner, one unforgiven, into the church where the blood is? If he is in the church, he has all the blessings of a son, hence the Holy Spirit. The very first breath a child born into Brother Elam's family breathes is an Elam breath, so the very first breath one breathes who is born into the family of God is the Spirit of God. Will God give his Spirit to an unpardoned man? No; then the cleansing must take place before the birth.

Again, we do not reach the blood of Christ in him for the very good reason that the blood is not in him. It is the blood that was shed. (Matt. 26: 28.) It was the blood of the Lamb that caused the destroying angel to pass over the houses of the children of Israel, but it was the blood of the Lamb that was shed and applied to the doorpost, so it is the blood of Christ that was shed and applied to the hearts of men that cleanses from all sin. Christ's blood was shed in his death (John 19: 33, 34); we enter his death where his blood is by a burial, not a birth; when we enter his death, we come in contact with his blood, and it is the blood that cleanses from sin.

In view of the fact that all things which God does, or commands man to do, have a significance, please point to the significance of a burial into the baptismal tomb, if it is not to bring one thus buried into the blood of Christ and thereby into the remission of sins. The birth is to bring one thus prepared into the family of God, and not into the remission of sins. Moreover, "in him," or in Christ, does not invariably mean "in his body, which is the church." "So that my bonds in Christ are manifest in all the palace, and in all other places." (Phil. 1: 13.) "In Christ" here means for Christ. Again, "Let this mind be in you, which was also in Christ Jesus." (Phil. 2: 5.) "In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature." (Col. 1: 14, 15.) Is Paul speaking of the church? Is the church "the image of the invisible God, the firstborn of every creature?"

Were all things created that are in heaven and that are on earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers—were all things created by the church? No; and just so does Col. 1: 14 not have reference to the church, but to Christ, by whose shed blood we have redemption, even the forgiveness of sins.

In the same connection, "in whom ye also trusted" means in Christ, the foundation and builder of the church, and not in the church.

JESSE D. WALLING.

Silver Chimes.

Many talk of the coming of Christ, but few are anxious to meet him.

Drunken rowdies often break up a dance, but they seldom interfere with a prayer meeting.

If our home be a heaven here, heaven may be our home hereafter.

It is better to cross the street to avoid a cross dog than to pass his place and get into a fight with him.

Christians should leave their cares behind them, send their treasures on before them, and carry their religion along with them.

The first glass may roll the man into the gutter, and the last glass may roll him into his grave.

In prosperity we may have too many friends for our comfort, in deep adversity we may have too few; but all along life's journey, if we will be faithful, we shall have one Friend who will never leave us nor forsake us.

In thirty-one years the apostles reached the whole world with the gospel, and this they did without the aid of an Endeavor Society, Young Men's Christian Association, or Women's Board of Missions. If the gospel did succeed without those things then, will it not succeed without them now?

If each congregation would support an evangelist for all or for even one-half of his time, and send him into the hedges and highways, the churches in so doing would save the world and in turn the world (people from) would build up the churches. See?

If all men were born sinners and it requires baptism to take that original sin away, then the idiot who was born a sinner and whose parents neglected to have him baptized is yet in a lost condition, and he must be baptized, or be lost forever. Now, what would even the pedo preacher say if he were to see another taking an idiot of forty years down and baptizing him in order to save him?

I am now in Portland, Tenn., making my first effort in this State. I will remain here until the middle of July. I earnestly desire an interest in the prayers of those in the South who are striving to be faithful to just what is enjoined in the New Testament, no more nor less.

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T. B. LARIMORE

EDITED BY

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Gospel Praise.

OPENING.

No. 1. IN THY NAME, O LORD! ASSEMBLING.

THOS. KELLY.

A. J. SHOWALTER.

1. In Thy name, O Lord! as-sembling, We, Thy peo - ple, now draw near;
 2. While our days on earth are lengthen'd, May we give them, Lord, to Thee;
 3. There, in wor-ship pur - er, sweet - er, Thee Thy peo - ple shall a - dore;

Teach us to re-joyce with trembling; Speak, and let Thy servants hear,—
 Cheered by hope, and dai - ly strengthened, May we run, nor wea - ry be,
 Tast - ing of en - joy - ment great - er Than we could con - ceive be - fore;

Hear with meekness, hear with meekness,—Hear Thy word with god - ly fear.
 Till Thy glo - ry, till Thy glo - ry, Without clouds in heav'n we see.
 Full en - joyment, full en - joyment, Full, unmixed, and ev - er - more.

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3

INVITATION.

No. 227. BEHOLD A STRANGER.

JOSEPH GRIGG.

M. E. GRIMES.

1. Be-hold a stran-ger at the door! He gent-ly knocks—has knocked before,
 2. O love-ly at - ti - tude! He stands With melting heart and loaded hands;
 3. But will He prove a Friend in-deed? He will, the ver - y friend, you need;
 4. Ad-mit Him, ere His an - ger burn, His feet, de-part - ed, ne'er re - turn;

Has wait - ed long—is wait - ing still; You treat no oth - er friend so ill.
 O match-less kindness! and He shows This matchless kindness to His foes!
 The Friend of sin - ners—yes, 'tis He With garments dyed on Cal - va - ry.
 Ad-mit Him, or the hours' at hand, You'll at His door re - ject - ed stand.

REFRAIN.

O let Him in, O let Him in, O let Him in,
 O let Him in, O let Him in, O let Him in,

He'll cleanse thy heart from ev - 'ry sin;
 He'll cleanse thy heart, from ev - 'ry sin;

He'll make you free, yes, free in - deed,
 He'll make you free, yes, free in - deed,

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OUR NEW HYMN BOOK . . .

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Preface to "Gospel Praise."

"The selection and preparation of a song book for those who want to sing with the spirit and with the understanding, to sing songs the sentiment of which shall be in harmony with the

word of God, is a work of supreme importance. It is easy to gather up enough of songs and music to make a book; but to get up a book that will suit the taste of this age, and at the same time be in harmony with the teaching of the word of God in the sentiment of its songs, is an undertaking that demands much thought and earnest care. We have sought, in this work, to present a book suitable for members of the church to sing in worshiping assemblies, in protracted meetings, in the Lord's day school, in the family—anywhere, in fact, that people want to sing songs that will not in any wise conflict with the pure teaching of the Lord's word. This age especially needs a book that shall be sound in sentiment, so as to voice the principles taught in the Holy Scriptures. The people want many good old songs that they have heard and loved from their childhood; they also want, and should have, a number of good, new songs that they have not seen in other books; and we have tried to present in this collection that which will gratify these desires. Of course we do not expect to please every one, but we do hope to please such as love good songs, with sound scriptural sentiment, and who wish to en-

joy the pleasant and soul-refreshing service of song. We have striven to present songs of praise, of exhortation, of instruction, of edification, of rejoicing, and of admonition, and fondly hope many will find it what the proprietors have tried to produce, and that which will satisfy and rejoice and elevate many hearts."

"Gospel Praise" has been highly commended by all who have examined it. We only ask for it a careful and impartial examination. It contains three hundred and twenty-two songs, arranged by subjects. If you are contemplating buying new books, you should, by all means, examine "Gospel Praise." It is edited by A. J. Showalter and E. G. Sewell, which is a sufficient guarantee that the subject-matter contains no objectionable or unscriptural sentiment, and that the music is of that high order which marks all of Mr. Showalter's selections and compositions.

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D. LIPSCOMB. E. G. SEWELL. F. D. SRYGLEY.
J. C. M'QUIDDY, Office Editor.
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READ AND ACT.

At this season of the year our expenses are always far in excess of our receipts. As we have been at the extra expense of putting "Gospel Praise" and other new books on the market, our expenses have been very heavy, so that we are especially in need of the amounts due us. The amount that you are owing may be a very small one, but many such amounts aggregate a very large sum. It is best for the publisher and the subscriber that all pay their subscriptions promptly. It enables those looking after the affairs of the paper to devote their time and thought to making a good paper, without being worried over finances. It is hard for the man to write well who is forced to think continuously about money matters.

Many allow their subscriptions to run behind, without realizing that it is so. This notice is to remind all who are in arrears that their renewal would be very greatly appreciated. The wheat crop will put some money in circulation. Look at the date on the little yellow slip on your paper, and pay at the rate of \$1.50 per year from that time. A large hand pointing to this is to call your attention to the date. If your paper should be stamped and the date is in advance, you may know that the mistake was made by the one stamping the hand on the paper. We are always anxious to correct all mistakes. Your prompt compliance with this request will help us and will be duly appreciated. Address all checks and money orders to the GOSPEL ADVOCATE PUBLISHING COMPANY, Nashville, Tenn.

Miss Helen Clarke, an independent and undenominational religious worker, recently delivered a speech in New York City which contained sensational facts and startling assertions. The salient points, as given in the secular daily papers, are as follows:

"New York is one of the greatest heathen cities in the world. It is, in fact, the second largest heathen city, if nonaffiliation with Christian churches means anything. Tokyo, Japan, has hitherto occupied that unenviable position, but New York has one million three hundred thousand people who are not connected with any church and care nothing about churches, and this is one hundred thousand more people than Tokyo has altogether. The wickedness of New York probably outdoes that of any other city in the United States. In one ward the arrests

made in a year are one-third as many as the entire population."

"These astonishing assertions are made by Miss Helen F. Clarke, director of the Evangel Band at 21 Mott street. Miss Clarke astonished the Methodist preachers' meeting at 150 Fifth avenue when she told them of New York's condition. To back up her statements she produced figures and facts that could not be gainsaid. Miss Clarke's subject was: 'The Religious Condition of New York City.' When she got down to the churchgoing statistics she made the eyes of the preachers open.

"On Manhattan Island," she said, "there are nearly fifty-five hundred people to every Protestant church. Only about seven per cent of the population are members of Protestant churches, and that is a loss of about one per cent since the census of 1890. There has not been an actual loss in numbers, but the difference in percentage is due to the steady stream of foreigners, three thousand a week, who keep rushing in. Only nineteen per cent of our population in Manhattan had even one parent born in this country. In Greater New York there are one million three hundred thousand persons without any religious affiliation at all. In making this calculation I exclude those who have affiliated with any religious body—Protestant, Catholic, Jewish, Buddhist, or what not. In one neighborhood there are fifty thousand Italians, and statistics show only five thousand go to church. In one former ward in Brooklyn there is a population of twenty-three thousand, and not a single Protestant church or mission. In our east side Hebrew quarter, in a population of more than two hundred thousand, only nine-tenths of one per cent are members of Protestant churches. In one of the lower east side wards the arrests made in a year are one-third as many as the number of people there."

"Miss Clarke advocated outdoor preaching, as described in the New Testament, and seemed to have little hope in church buildings."

Sister Clarke probably does not understand New Testament Christianity in many respects as I understand it, but the fact that she "advocates outdoor preaching, as described in the New Testament, and seems to have little hope in church buildings," indicates that she is headed in the right direction; and if she will continue to push her investigations of the New Testament with the view to understand and practice the simplicity that is in Christ Jesus, she will soon derive light more clearly on many other points.

As to the original cause of the situation in China, which now seems likely to result in a general war, involving many strong powers of the civilized world, the Chinese Minister at San Francisco, Cal., says:

"The origin of the whole trouble is interference with our religion in China. I do not question the worthy intentions of the missionaries who have gone there, but they have made the mistake of trying to convert a people who are not educated, as a race, even to the point of religious toleration. Good missionaries merely waste their energies and incense the people. Studying the history of the world, we find that almost every great war has been brought on by differences in religion. There is another cause for the present uprising aside from the religious work of missionaries in proselyting China to their faith: It has so happened in China that whenever a missionary has been killed in the country the nation which he represented has made the tragedy the occasion for asking grants of lands from the Chinese Government. I do not mean to say that they were not right in demanding indemnity for such misdeeds, but this course, in the eyes of many of our people, who are extremely suspicious, has been misconstrued and misrepresented. I am positive, from the dispatches I have received, that it was the intention of both the government and the Boxers to respect the Peking legations; otherwise it would have been easy to attack them before June 20, 1900. I am sure the government was ready to put forth every effort to protect them. To-day I cannot speak so confidently. The bombardment of

the Taku forts has changed the whole aspect of the situation. As soon as the tidings of that act of hostility reached Peking I fear that the forces, which up to that moment had been held in control by the government, may have become frenzied and beyond its control, for they would reason that they were to be punished anyway, and all reason for restraint would then have been gone."

It is a sad truth "that almost every great war has been brought on by differences in religion." The spirit and genius of Christianity are the exact opposite of the spirit of war; but the trouble is that a large minority, if not a majority, of professed Christians have scarcely a flavoring of genuine Christianity at this particular point. In the present strained situation in China, for instance, some of the most inflammable utterances I have read from the seat of disturbances were sent out by men high in authority in religious organizations.



I publish the following letter as the basis of a few suggestions which to me seem timely and important:

"Brother Srygley: As you know, I never do anything for show or sensation, but sometimes some things somewhat out of the usual order, or current, of events occur in my work. When we met this morning on the bank of the beautiful little 'river' that flows at the foot of the hill on which Woodbury stands to baptize some penitent believers, two sweet little girls—Mary Stephens and Mattie Lefevers—requested me, as 'they went both down into the water,' to baptize them together—a thought that had not occurred to them till they were 'waiting by the river' for their time to be baptized to come. The bank of the river where we stood is covered with sand and pebbles; the bottom of the beautiful, natural baptistery is firm and gently sloping; the water is cold and clear; the current is swift and strong. One in love, one in sympathy, one in fearless faith sublime, and locked in each other's fond embrace, so that they were as nearly one in very person as possible, Mary and Mattie were in the same grave, at the same time, 'buried with him by baptism into death' and raised up 'to walk in newness of life.' These precious little treasures were bosom friends before; now, friends who love them call them 'twins.' This is not the only time I have buried two penitent believers in the same grave at the same time, but I have never prepared a case for such an occasion. The very thought of resorting to sensational schemes and tricks and traps in Christian work or worship is as revolting to me as the thought of fun at a funeral. I have baptized at different times and places in the Pacific Ocean, that being my mission when first I saw that broad expanse of briny waves; but never have I been or baptized there, save by special request—never to create a sensation or that I might say: 'I have baptized in the Pacific Ocean.' T. B. LARIMORE."

All this was, no doubt, a very pretty performance, and when every other element is present the "beauty of holiness" is not to be despised. I am glad, however, that Brother Larimore, in reporting this, has spoken timely words of warning against sensational tricks in connection with religious work and worship. I have known much of this baptizing "two-at-once" performance, and in one case a real sensational evangelist went beyond all precedent and baptized "three at once;" but somehow it has always seemed to lower an act of obedience to God to the level of a trick performance for the entertainment of the people. I have known Brother Larimore too long and too well to doubt for a moment that in his hands this or any other performance would lack anything of devotion and reverence or that it would for a moment partake of the spirit of flippant entertainment or sensational amusement but it is well to consider what such a precedent might lead to if it should be adopted by younger preachers of less piety and greater love of notoriety than Brother Larimore possesses.

Our Contributors.

What Virtue is there in Water?

Frank Faithful: "You have often heard, Henry, the question asked with reference to baptism: 'What virtue is there in water?'"

Henry Hardshell: "O, yes; I have heard that thrown at you folks many a time! The truth is, I have used it myself sometimes when hard pressed."

Frank F.: "I supposed you had at least heard this objection. It occurs to me that now, while we are studying the history of Naaman, would be a good time to answer that objection."

Henry H.: "I would like to hear the objection answered. There is to me, anyway, a charm in studying these Old Testament stories which I do not derive from any other book."

Frank F.: "The Bible has never had one-half the credit it deserves in furnishing characters for the best literary productions extant. Milton's 'Paradise Lost' could never have been written without it, Shakespeare drew liberally from its pages; and both these taught baptism for the remission of sins—which some so seriously object to in our time. As an infallible guide to us, let us keep in mind what St. Paul says with reference to the things written 'aforetime,' or before the time in which he lived. (Rom. 15: 4.) In the application of this one point, it would almost seem the inspired historian might have anticipated the objection we are considering with reference to baptism. The adaptation is complete."

Henry H.: "Well, you believe there is virtue in water, don't you, friend Faithful?"

Frank F.: "O, yes, for many purposes! For instance, to slake thirst for man and beast there is nothing can equal its power. There is nothing in all the provisions of nature for which we should be more thankful. The sight of a bubbling fountain of pure water suggests to a Bible reader not only the fountain which flowed from Horeb's flinty side, but the water of life which should be a well of water springing up into eternal life, and numerous other emblematic statements designed to convey spiritual ideas which give comfort for this world and the world to come."

Henry H.: "You really believe, then, there is virtue in water itself for many earthly uses that may illustrate to us the uses of heavenly things?"

Frank F.: "Yes; that is as nearly as I can express my convictions on this subject. There is virtue in good rain water; with a mixture of this old-fashioned lye soap, it cleanses clothes better than any patent laundry I have ever seen. The return of the family clothing, all washed, ironed, and ruffled, is a pleasant sight. The housewife turns over piece after piece with as keen relish as if they were pictures in a new book, and the clean scent is not altogether unlike the odor of roses in her nostrils. Water did all that. There are healing properties in some waters whose medicinal powers reach and cure many diseases which flesh is heir to. That pale, delicate girl you see at the railway station, assisted on board the cars, leaving for the springs, has your sympathy. She has a tender look and cultured expression, but she lacks earth's greatest blessing—bodily strength and health. With much solicitude her father bids her good-by. After a week's sojourn at some of the fine springs of old Franklin County or Warren County she writes an affectionate letter to her mother. This letter contains, among other things, this message: 'Tell pa I have been here now one week. I am growing stronger. Why, last evening I ate a whole wing of a lark for supper, and this morning, after a long walk of a hundred yards, at breakfast I actually ate a whole biscuit. Tell pa there are virtues in these waters, and I shall stay for further benefit. Send me another check.' Her return about October 15, with the crimson hues of autumn in her cheeks, the gold of the mountain sunset in her hair, and the liquid brightness of the dewdrops in her eyes, is like the coming of an angel to her people and friends. The children shout for joy, her mother weeps for the same reason, and 'pa' feels a great lump in his throat as he tries to tell her how much she looks like her mother used to. What did all this? Water, we say. There must be virtue in water."

Henry H.: "What athletic-looking man is that I see coming toward us? He appears to be conscious of looking well."

Frank F.: "Why, that is my friend, Lum Bago,

who, twelve months ago, was on crutches. He has just returned from Hot Springs, and there is another proof that there is virtue in water. But all this shall teach us here by way of antithesis. There is no efficacy in water to take away sin, nor was there any in the waters of the Jordan nor of all Israel to cure the leprosy."

Henry H.: "Did not Naaman hesitate to obey on that very ground, thinking the command of the prophet implied there was efficacy in the waters of Jordan to cure the leprosy?"

Frank F.: "Yes; but this was one of his mistakes at which we should profit. He exclaimed in angry astonishment: 'Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?'"

Henry H.: "What would you call his error, and wherein can we profit by it?"

Frank F.: "His error here was that he located the efficacy of his proposed healing in the water, when the prophet Elisha said no such thing. That was his own construction of his words. Wherein we should profit is to avoid ascribing the efficacy of our pardon to water or anything else that we do, quit construing the words of the gospel, and obey the God who commanded us to believe and be baptized to be saved."

Henry H.: "You do not put your faith in water, then?"

Frank F.: "No; nor faith in repentance, nor faith in baptism, nor faith in confession. Our faith must be in God and Christ, who commanded us to do these things that we may be saved through the blood of Christ. There is the efficacy. There is, per se, no efficacy in baptism, faith, or repentance. How often must I tell you that, Henry?"

Henry H.: "Just as often as you see me needing instruction. You, in these things, call my attention back to the fact that salvation from sin is conditional and that these are conditions simply, and have no power to take away sins."

Frank F.: "You seem to see this so clearly now, I wish you could never be moved away from this view. There is more to be said in answer to this objection, but for the present let your mind rest on this last truth you have noted."

"What can wash away my stain?
Nothing but the blood of Jesus.
What can make me whole again?
Nothing but the blood of Jesus."

"O, precious is the flow
That makes me white as snow!
No other fount I know,
Nothing but the blood of Jesus."

G. LIPSCOMB.

Flat Rock, Tenn., Rural Route No. 3.

Exousia.

There are four Greek words in the New Testament that are translated "power." The word "exousia" means power in the sense of authority. Dr. Campbell, Henry T. Anderson, and the Revised Version all translate it by the English word "authority."

The pagan poet, Horace, has said: "Never introduce a god unless upon an occasion worthy of him." It seems that it was a suitable occasion when Jesus was baptized and coming up out of the waters of Jordan that he should be introduced to the world, and a voice came from heaven, saying: "This is my beloved Son, in whom I am well pleased."

After he arose from the dead he said: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world." (Matt. 28: 18-20, R. V.) Jesus Christ, then, is the highest authority in heaven and on earth in all matters pertaining to religion. The fact that the apostles and early Christians observed the Lord's Supper on the first day of the week is proof that it was one of the "all things" which Christ commanded. We have no account of an organ being used in any of the apostolic churches, and it is certain Christ did not command its use.

No infants became members of the early churches. On the subject of infant baptism Prof. Moses Stuart says: "Commands, or plain and certain examples, in the New Testament relative to it I do not find." ("Mode of Baptism," page 190.) Henry Ward Beecher, in a sermon in 1881, asked the following questions and gave the following answers: "Is infant baptism found in the Scriptures?" "No; I do not find it there." "Then what do you practice it for?" "Be-

cause I have a mind to—authority enough, if it is good." Alexander Campbell says: "Still to the believing penitent it [baptism] is the means of receiving a formal, distinct, and specific absolution, or release from guilt." ("Christian System," page 62.) The late R. T. Mathews says: "But it is just as erroneous, scripturally, to affirm that the penitent believer, who has also confessed his Savior and Lord, has no salvation, no promise of it, no assurance of it, in any real sense, until he is baptized." ("Evangelistic Sermons," page 363.)

Dr. B. B. Tyler says: "No person is prepared for baptism who is not already saved." He also speaks of a man being prepared by a "spiritual experience for this ordinance." In the Christian-Evangelist of March 28, 1895, Dr. Tyler and Dean Mathews differ with Mr. Campbell a little. We will now hear Peter, an apostle of Jesus Christ, on this question: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2: 38.) The last named is the highest authority, and the one preferred by the writer. MacKnight renders "eis eistin" (Rom. 1: 17) "in order to faith." Professor Stuart renders it "in order that we may believe." The same laws of language would compel them to render "eis apesin" (Acts 2: 38) "in order to remission." Dr. Hackett renders the passage "in order to the forgiveness of sins." If all "our leading men" (like Dr. Tyler and others) would keep close to the New Testament and recognize Jesus Christ as the highest authority in religion, I believe they would get right yet.

Paul says: "A little leaven leaveneth the whole lump." (Gal. 5: 9.) Macknight says on this passage: "The errors of one teacher are sufficient to corrupt a whole church." The apostolic church had no such pests as missionary societies and State evangelists, and none exist now by the authority of Jesus Christ. The writer received a letter, four or five years ago, from an elder in the church of Christ at Morganfield, Ky., stating that he and some others were compelled to sever connection with the church there on account of societies and other human inventions. The same young "pastor" was next sent to Bowling Green, Ky., where he divided the church again. Still they say: "Our general evangelist is a good man." It is evident to the writer that some one must account at the judgment bar of God for dividing up these churches and all such work. He said it was a "wise thing" to have Elder T. M. Mathews, of Murray, Ky., go among the churches and give his reasons why he left the church of God and joined the South Kentucky Missionary Society. He paid Elder Mathews' expenses on this tour out of money he collected for the purpose of having Jesus Christ preached to dying men and women. One of the finest scholars who has ever been in South Kentucky (a college president at the time) was president of the "board" several years ago. He favored reducing the salary of the "general evangelist" from twelve hundred dollars per annum and expenses to eleven hundred dollars per annum and expenses and using the one hundred dollars somewhere else. When the convention met this president had the riot act read to him and was promptly removed from office. A farmer was put in his place who favored the "general evangelist." Now, some may think this is according to the authority of Jesus Christ, but—

Lord Lyttelton, by studying the history of Paul, was converted from his infidelity and wrote a great work in defense of Christianity. If he had taken a steamboat trip with "our general evangelist" and heard him say he would sooner lend aid and comfort to a Methodist preacher or a Baptist preacher than such men as Brother Harding, Brother Sewell, and others, I believe he would have remained an infidel. The writer has worked earnestly with these men to get them to repent, and he expects to remain a faithful watchman on the walls of Zion, warning them of their danger. If they turn their blind eye, as Nelson did to his admiral at Copenhagen, then there will be no responsibility on this scribe in the day of judgment.

The writer has a standing challenge against the "general evangelist" and his colleagues to meet him in joint discussion at Hopkinsville, Paducah, Mayfield, Madisonville, or Henderson, as he may choose. The disciples of South Kentucky can learn a good deal about this ecclesiastical corporation in this way. If this institution is scriptural and doing so much good, a discussion of this kind will enable it to do more good; if, on the other hand, it is a parasite on the church, controlled by designing men for filthy lucre's sake, then the churches have right

to know it. Anything that is right and proper has nothing to fear by exposure to the noonday sun. This will give the "general evangelist" a fine opportunity to explain how he has accumulated property so rapidly since his connection with this institution. The writer has sent him Dr. Mosheim's account of the rise of the papal power from church councils ("Church History," Vol. I., page 117, Murdock's translation) and referred him to many passages in "Church History."

I have always admired the man who will do his duty, who can sail the storm-tossed waves of life's troubled sea, shrinking from no dangers, dreading no foes, and yielding to no superiors. Bismarck has said: "The iron will of one stout heart shall make a thousand quail." Let the "general evangelist" take courage and meet the writer in discussion or abandon his "machine," and come back to the church of God.

J. M. BLAKEY.

Allensville, Ky.

The Elders and the Evangelists.

There seems to be a diversity of opinion as to the proper place for a preacher in a church with a scriptural eldership. The Gospel Advocate, The Way, and the Echo have had quite a number of articles of late on the question of unscriptural pastors. Many things that are true have been said, and said in the interest of the church of Christ. I have no sympathy with teaching or work that will not stand the test of what God has taught and arranged in the salvation of the world from sin. God has arranged the matter of evangelizing the world and caring for the church, and it seems to me that he would have us know where he puts the evangelist and what he would have him do. Does the evangelist, or preacher, have any place in a church with a scriptural eldership, as a preacher and worker? If he does thus have a place in the work of a local congregation, what does the word of God call him while serving in that relation? Is he an evangelist, an elder, a preacher, or a pastor? If God thus has a place for the man called "evangelist," we do wrong in calling him "pastor," whether we mean it as a reproach, as is usual with those who think they are dealing with one out of his proper place, or whether we do it thinking that he is a pastor while acting in this relation. If the preacher has a work to do in a scriptural congregation, and still retains the name "preacher" while acting in that relation, it is wrong, in the estimation of God, to call him "pastor" or "bishop." I think some of the scribes are guilty of grave blunders at this point. The very tone of their writings indicates zeal and sincerity, but to my way of viewing the matter they have not learned the whole truth on this subject. What is there unscriptural in the "modern pastorate?" It is not much farther off the divine plane of church government than some of those that pose as "the church of Christ." I do not mean this as a disparagement of the church of Christ; fidelity to truth demands the disapproval of the wrong wherever found. Some are for Paul, some are for Apollos, and those who "are for Christ" may contend in the same sectarian spirit, though it be for the truth itself. If the "modern pastor" rules the congregation, to that extent he is wrong; if he takes the name "pastor," he is still farther wrong; or, if he usurps the authority or work of another while in that relation, he is wrong to the extent of the departure from the Bible. But we must not be too hasty in calling a true man of God that preaches for one or more churches once or more a month a "pastor." I am not saying this in defense of my own practice, for I have for several years refused to work in the relation of the "modern pastor." Recent investigation of this subject has resulted in a slight modification of my views of the subject. But hear me through before you pronounce me in favor of the modern pastor.

Before we can settle the relation of "evangelist" to a scriptural eldership, we must first decide as to what it is that constitutes the scriptural eldership. So I will devote the balance of my space in this paper to the discussion of the question of a scriptural eldership. In the study of this complicated and mooted question, I shall not address myself to the points of agreement; I shall content myself with the mere mention of the fundamental principles of church government, upon which the great majority of us, as a church, are a unit.

1. The eldership and deaconship are the only offices (I use the word "office" to distinguish centralized work, not in a political sense) in the New

Testament church, and they are to remain until the end of time.

2. The terms "elder," "bishop," "overseer," "shepherd," and "pastor" are used interchangeably, and all belong to the incumbents of the office of the eldership. Each word in the original is different and designates a different phase of the office.

3. That the elders are chosen by the congregation of disciples. (Acts 6: 15.) As there is lack of perfect unanimity at this point, I will give Brother McGarvey's comment on this verse: "It seemed good to the Holy Spirit and to the apostles that the 'whole multitude of the disciples' should take part in the selection of these officers, the apostles doing no more in the matter than prescribing the qualifications. No ingenuity of argument can evade the conclusion that this gives the authority of apostolic precedent for the popular election of church officers. In what way the choice was made by the multitude, whether by balloting or by a viva voce vote, and whether with or without nominations, we are not informed; and consequently, in reference to these points, every congregation is left to its own judgment." The Holy Spirit gives the qualifications of officers and the congregation says who possesses them, or who is eligible; the statute books define crime, and by the testimony of witnesses the guilt of alleged criminals is ascertained, and the law, at the hands of men, inflicts the penalty.

4. We are all agreed that only those who possess the scriptural qualifications are eligible to the office of bishop. We ought to be a unit in saying that the aspirant to the office possesses all the qualifications. Does the full possession of them belong, as in the case of perfect Christians, to the ideal work of the elder? The qualifications are both moral and intellectual. Which are the more important? Will the lack of some of the latter render a candidate ineligible for the office?

5. That the elders are the only authorized rulers of the local congregation, I think we are agreed. Some would go so far as to say that they are the only teachers of the church. Upon reflection of a rational character, all, I think, must come to the conclusion that society must have recognized leaders. No society can exist without them; in fact, the word "society," without leaders, is a contradiction of terms. If there were no authority for elders in the church, we would have to agree on leaders, just such as the New Testament describes, in order to have society of any kind.

Without discussing further the questions of agreement, I pass to the consideration of some questions upon which there is more or less difference of opinion among us. Remember that it is not my purpose in these articles to discuss all the qualifications of elders nor to elaborate any one of the mooted questions, but simply to mention some of the fundamental points pertaining to the relation of evangelists to elders. There are a number of points on which there is a diversity of opinion. I shall touch on: "What is a scriptural eldership?"

The leading characteristic of the elder is ability to rule. He is a teacher, but that is not the chief point in the elder; he is a servant of the congregation, but his work does not derive its name from the service he renders; he may be a preacher, but he is not set apart for the work of the ministry. All the duties and work that enter the arena of the eldership are incidental and tributary to the chief characteristic of ruling. He is the ruler of the church of God. The chief characteristic of an evangelist is the work of preaching. He may be also a teacher, a worker in many other ways, but none of these is his main work. The terms "minister," "servant," "teacher," and "preacher" are predicated of the apostles, of evangelists, of Jesus, and are the chief characteristic of those called "deacons;" but I do not remember that the term "evangelist" or its equivalent is once applied to the elder. Why is this? What significance, if any, is there in this use of the term? The explanation is to be found in the fact that God gives names significant of the predominating or leading characteristic of persons or offices named. This applies to the office of elder. In the office of ruling he is preëminent. "If a man know not how to rule his own house, how shall he take care of the church of God?" The latter work requires greater discretion and skill in caring for the work of the Lord in these days of disregard of divine authority than ruling one's household. In the home the father naturally takes his place at the head and governs the family. "Let the elders that rule well be counted worthy of double honor." Would this principle that makes of the elder the ruling leader in the church deprive him of the privilege of teaching or preach-

ing the gospel to the world? No; certainly not. It only shows that all other work is subordinate to that of ruling. So of the preacher, whose chief work is that of preaching the gospel to the world of sinners—he is not excluded from the duty of teaching the church or doing any other work that may need to be done in the church. If the elder's chief characteristic was that of teaching, it might exclude all other teaching in the church, but not necessarily. If the Bible said that was his leading duty, and no other could take his place as teacher, it would rule out all others as teachers. The reason that some object to a preacher working regularly for a church one-fourth or all of the time is based on the supposition that the elders are not only the rulers of the church, but the only authorized teachers. They will allow that the church occasionally call in an evangelist to hold a series of meetings, and that for the benefit of the sinners. Not long since I was called to preach for a congregation that had elders. For some months there had been no preaching in the community. One of the elders announced to the people that we contemplated holding forth the word a short time for the benefit of the sinners. He said if the sinners did not seem to be interested, we would close the meeting in a few days, as the church did not need the preaching. It flashed across my mind at once that that church which does not need preaching has no ideal of either individual or church life.

But let us see whether the Bible teaches that the elders are the only teachers of the church. I will pass by the many allusions of the apostles to the work of evangelists as teachers of the church as too obvious and apparent to all Bible readers to deserve mention in this connection. I will notice another line of thought in considering the function of elders. "Let the elders that rule well." I want to use the points in this verse as we proceed to unravel it. What I have quoted implies that some of the churches in apostolic times had overseers who did not possess all the qualifications prescribed. It implies that some of them did not rule well. Why have elders, then, if their chief duty is ruling, and some have not the ability to do that? There were other duties, as I shall show in due time, which vindicate the position here taken. We have elders now that cannot rule well; but let us not decry them until we are sure that God does not want them. "Be counted worthy of double honor." Good rulers are entitled to great honor, for they are rarer than even good teachers. I have many things to say on this line yet, but the reader cannot bear it all at one time.

W. J. BROWN.

Proved by Results.

The mathematically exact man, who insists always on a demonstration, will do well to con this little anecdote told of Dr. Pentecost and the atheist who would not believe the Bible because he did not know its author:

"My friend," said Dr. Pentecost, "is not the multiplication table a work of authority with mathematicians?"

"Most certainly."

"Do you happen to know who is the author of the multiplication table?"

"No."

"Then I assume, as a matter of fact, being a scientific man and a conscientious skeptic, you never use the multiplication table?"

"O, yes," he replied; "it proves itself to be true by its work."

"Then, my friend," said the great preacher, "leaving on one side all these hairsplitting questions of academic science and criticism, shall we not be allowed to say that we know that the Bible is a work of absolute authority in religion and morals, whether we know its human authors or not, because it works well in its own sphere, just as the multiplication table works well and truly in its own sphere?"

If there is one thing more than another that brings a woman down to a level of actual coarseness and vulgarity, it is the habit of complaining about her husband to others. If there is anything that would justify a husband in rising up in open rebellion, it is to have to endure the humiliation of hearing himself thus complained of. The writer has the misfortune to know one or two women of this type, and it goes without saying that they are adherents to the belief that marriage is a failure. The angel of peace hovers not over their hearthstones, and the spirit of discontent broods over their homes.—Exchange.

ETERNAL PUNISHMENT.

Men are continually trying to get rid of the idea of the endless duration of the punishment of the wicked. It is hard to tell why men should take such an interest in trying to do away with that long-cherished belief, for it is certain that the language of the New Testament indicates that; and if a man is striving to serve God and to reach the home in glory, he need not put himself to any trouble to work the idea of future punishment out of the New Testament. He does not intend to go there, and will not, if he continues faithful to the end. As for the wicked, they are the very ones, above all others, that ought to be most interested in finding it out, if it be true; for if they continue in their wickedness, they are certainly the ones that are to suffer it.

There are but two places of abode mentioned for man in eternity. One is heaven, where all the righteous and pure will dwell; the other is hell, Tartarus; or place of punishment, where all the wicked will go. There is no intermediate place of abode that we have any knowledge of. The righteous will certainly go to heaven, while the wicked will be certain to go to hell. There is nothing more plainly revealed in the word of God than this. It is equally true that none but the righteous will be received into heaven and that all the wicked will be cast into hell, for there is no other place revealed for any of them to go to. This being true, it is especially important for the wicked to understand it as a warning against sin, against rebellion, which leads to hell. The wicked, those that refuse the gospel, are already on the broad road that leads to that awful abode. A revelation of that fact is made in the New Testament to warn men against it. Therefore, those that are trying to break down the idea of endless punishment are but hurrying and leading them on to the very place they are claiming to do away with. Hence the wicked are the very ones to suffer from this effort; and those who are striving so hard to get rid of this idea are generally those that claim to be on their journey home. They had better be careful, lest they be found taking from the word of God. If it be found that they are doing this, they are only paving the way to land themselves in eternal woe. There are few things done among men that are greater sins in the sight of the Lord than taking the word of the Lord from the people.

If the idea of endless punishment be a myth, then what is there in the Bible that we can depend upon? John the Baptist plainly taught it when he said of Christ: "He shall baptize you with ["in," Revised Version] the Holy Ghost, and with ["in," Revised Version] fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." The wheat to be gathered into the garner means the righteous that will be gathered into heaven, while the chaff means the wicked which are to be burned up with unquenchable fire; and the word "unquenchable" means "the fire that never shall be quenched," or put out. The "fire" here means the punishment of the wicked, and shows as plainly as language can express anything that this punishment will never end. If this expression concerning the endlessness of future punishment be not true, then how are we to know that anything in the New Testament is true? If this statement be not a matter of inspiration, how shall we prove that anything the Book says is inspiration?

It is said in Mark 9: 43: "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched." The word rendered "hell" in this passage is "Gehenna," which means the place of punishment for the wicked in the unseen world; and it distinctly says this fire never shall be quenched. The word "Gehenna" is the name of a valley, or low place, near Jerusalem where all manner of filth, dead carcasses, and the like were thrown, and where fire was always kept burning to consume it. The Savior uses this word to signify hell, the place of punishment for the wicked hereafter. As that fire was kept constantly burning for the accomplishment of that end, so in eternity the fires of eternal ruin "never shall be quenched." If this expression does not express the endlessness of the punishment of the wicked, then language has no power to express such an idea; and if this "fire that never shall be quenched" means nothing, then the word "life," which here represents heaven, the home of the righteous, means nothing. The very same arguments that are used to eliminate hell from the New Testament also eliminate heaven

at the same time. The trouble in this matter is that men put up their opinions against the word of the living God.

Men in these days get up the idea that there must be no punishment of any sort—that school-teachers must not punish children, that prisoners in the penitentiary must not be punished, and that parents must not punish their children; in fact, the effort is being made to completely put down punishment in every shape and form; and then they carry this idea beyond this life and conclude there should be no fixed and permanent punishment in eternity. They also conclude that God is better than men, and that they would not punish the wicked endlessly, and that, therefore, God will not. The whole thing is based upon man's reasoning and man's opinion, and not upon the word of God. Every man that says there is no eternal punishment for the wicked ignores the plainly-expressed word of God in so doing. But it is not much to be wondered at after men ignore the plain word of the Lord in the matter of becoming Christians, and upon their own opinions attribute the whole thing to an abstract operation of the Holy Spirit, and then attribute the matter of sanctification, on the part of Christians, to the direct power of the Spirit, instead of attributing it to a continued consecration of heart and life to the teaching of the word of God as the means of accomplishing it. To me it is not at all strange that men ignore the word of God anywhere that it conflicts with their favorite opinions, for this whole matter of an immediate operation of the Holy Spirit, both in conversion and sanctification, is as purely a matter of opinion as was ever invented on this earth. The trouble is, these opinions ignore and set aside some of the plainest teaching of the whole New Testament. So it is in this matter of doing away with the idea of endless punishment. In so doing they ignore some of the plainest teaching in God's word.

Jesus says again of the wicked and of the righteous: "And these shall go away into everlasting punishment: but the righteous into life eternal." (Matt. 25: 46.) In the Revised Version we have the word "eternal" applied to both the righteous and the wicked—eternal punishment, eternal life. This is consistent, for the same word is applied to both in the Greek. If the word means "eternal" when applied to the righteous, so does it also when applied to the wicked; and there is no way to avoid the conclusion that if the punishment of the wicked ends, so will the happiness of the righteous come to an end, just precisely as the punishment of the wicked will end. Men who make the argument that the punishment of the wicked will not be eternal are doing just as the man does who goes up into a tree to trim off the branches and cuts off the limb between himself and the tree and tumbles down with the limb. So if the punishment of the wicked is to end, the happiness of the righteous will go down with it, and thus all light goes out, and eternity is a myth. If the word used to express endless punishment does not mean it, then the same word cannot mean endless life when applied to the righteous.

Paul also says of those who obey not the gospel: "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." This word "everlasting," applied here to the wicked, is the very same word in the Greek that is applied to the life of the righteous in eternity. Therefore, if one ends, so will the other. The same word cannot mean "endless" when applied to the righteous, and the very opposite when applied to the wicked. This would destroy language, and make it impossible to express anything with any sort of certainty. This same word is used about seventy-two times in the Greek Testament, interchangeably, sometimes applied to eternal life, eternal happiness, and sometimes to eternal punishment, the destruction of the wicked; and while it is used more frequently to express eternal life, it is used quite a number of times to express eternal punishment for the wicked. The trouble is, men are claiming it just as they want it and as they think it ought to be. The Bible is worth nothing whatever to such men; all such men are guided entirely by their own opinions and their own wishes, and not by what the Bible says. It is utterly inconsistent for such men to claim anything as true because the word of God says so, for whenever it says what they do not like, they utterly discount and discard it as nothing. If the things they discard are nothing, neither are the things they claim to accept anything. In reality the Bible has little to do with the religion of such men. When it teaches what they want, they go by it; when it teaches what they do not want, they discard it. "For whosoever shall keep the whole law, and

yet offend in one point, he is guilty of all." (James 2: 10.) Man must respect all that God says. God commands men not to kill and not to steal. Now, no matter how much a man respects the command not to steal and then turns round and kills some one, he is a transgressor of God's law, and falls under its condemnation. So it is in regard to the whole matter of God's word to man. Whenever he rejects any part of it, he comes under the curse of God; for a curse is pronounced upon any man, or even an angel, that perverts the gospel of Christ, and it is certainly a perversion of the gospel to say the punishment of the wicked will not be eternal. It is also taking from the word, and the man that does it is under condemnation for that offense. In the next place, it puts a man in the company of unbelievers. The Book says the wicked shall go into everlasting punishment, and when a man says they will not, he does not believe it. When Jesus required that people shall believe the gospel, he meant all that is said in connection with and as resulting from the gospel. The gospel promises eternal life to them that obey the gospel, that believe what it says and do what it requires, and it threatens eternal punishment to them that will not believe and obey.

Jesus said: "He that believeth not shall be damned." People do not realize the enormity of disregarding the word of God, for when they disregard one part of it, it is the same as if they disregarded it all, and they will be condemned for deliberately disregarding what God says. God's word will endure when all the opinions of men will come to naught and when all who reject the word of God will also come to naught. Men might, therefore, just as well reject and discard the whole Bible as to reject and discard parts of it. The eternal punishment of the wicked will never interfere with the righteous; neither will discarding the idea of it save men from it. Believe all, or just as well reject all. E. G. S.

"Letters and Sermons of T. B. Larimore" is a book of 413 pages, edited by F. D. Srygley and published by the Gospel Advocate Publishing Company. It contains twelve sermons, a number of extracts from other sermons, and numerous letters and parts of letters written by Brother Larimore, with accounts of his labors and experiences on divers occasions. It also contains quite a number of illustrations—likenesses of himself and family, his homes, Mars' Hill, etc.

The book is an interesting one and one that will do good, and no evil, it seems to me. His sermons are all pleas for purity, holiness, fidelity to God and his word in all things. No one could make a more earnest and constant plea for fidelity to God and strict adherence to his word than Brother Larimore does at all times in his preaching. I am the more anxious to impress this because at times I have thought possibly he was too noncommittal where questions of fidelity to God's order were involved and may have made that impression on others. If he was ever so, he is not so now. He does it in his own way. His manner is always meek and deferential, but his positions are decided and firm. His private letters and intercourse always inculcate purity and fidelity to truth and right and a constant desire to benefit others. The reading of these sermons and letters will do all good. We especially commend them to the young.

He laid down these rules for his life: (1) Be kind; (2) be meek; (3) be true; (4) be humble; (5) be gentle; (6) be polite; (7) be patient; (8) be earnest; (9) be careful; (10) be hopeful; (11) be faithful; (12) be cheerful; (13) be grateful; (14) be generous; (15) be prayerful; (16) be courteous; (17) be unselfish; (18) be thoughtful; (19) be industrious; (20) be consecrated; (21) be conscientious; (22) always do the right; (23) do as much good as possible; (24) do as little evil as possible; (25) eat to live, not live to eat; (26) if possible, be perfectly pure; (27) if not, be as pure as possible; (28) always make the best of the situation; (29) be clean—body, soul, and spirit—clean in thought, in word, in deed—always clean; (30) conscientiously consecrate all to Christ—head, hand, heart—body, soul, spirit—time, tongue, talent—mind, muscle, money—consecrate all to him who gave his very life to ransom a recreant, lost, and ruined race." There is an excellent likeness of T. Fanning and a picture of Franklin College and surroundings as they were about 1850; also an article on the operations of Franklin College by Brother H. R. Moore, of Huntland, Tenn., with a list of the graduates. We commend the book as one that will be helpful to all who will read it. D. L.

Miscellany.

PERSONAL.

Brother J. T. Craig is at Sumac, Tenn., in a meeting.

Brother E. A. Elam began a meeting at Posterville, Tenn., last Lord's day.

Dr. C. L. Chism, of Spring Hill, Tenn., made us a pleasant call last Thursday.

Brother J. D. Floyd, of Flat Rock, Tenn., is in Indian Territory, holding a meeting.

Brother P. H. Hooten has returned from Texas, where he has been engaged in meetings.

Brother William Lipscomb preached at North Spruce Street church of Christ, this city, last Sunday.

Brother George H. Porch and son, Neely Porch, also his nephew, Willie Porch, all of Bakerville, Tenn., were in the office one day last week.

Brother Caleb Sewell, the only surviving brother of Brother E. G. Sewell, is in the city. He preached at Tenth Street church of Christ last Lord's day.

I am at the depot here, waiting for a train, on my way to Poole, Webster County, Ky., to begin a six-days' discussion with a Primitive Baptist, commencing on Monday, July 23, 1900.—L. L. Holloway, Louisville, Ky.

What congregation, or number of congregations, will unite with us to have a meeting of thirty days held at Stevenson, Ala.? Stevenson is a small town of four or five hundred inhabitants, situated at the junction of the Nashville, Chattanooga and St. Louis Railway and the Southern Railway, where there has never been a meeting held by the church of God. This place is, I think, a fine missionary point. There is no congregation here, but a few brethren, well scattered, that think nothing can be done without a preacher. I want a meeting here some time during the fall. Who will help?—W. J. Rorex, Stevenson, Ala.

The following ominous cable message came on July 16, 1900, from the Interdenominational Committee in Bombay of which Brother M. D. Adams is a member: "No rain has fallen yet in the Guzerat and Rajputana provinces, and the rainfall has been inadequate elsewhere, absolutely destroying the hopes that were entertained of a favorable harvest. The prospects are now adverse to any improvement in the suffering, and the situation has become a terrible one. There are many thousands of orphans utterly destitute, now thrown upon our hands, who must be cared for. In their behalf we appeal to you to cable relief quickly.—G. L. Wharton, Hiram, O.

We have just closed a meeting at Hoboken, Ga., a little station on the Brunswick and Western Railroad. Hoboken had never before taken such universal interest in religion. To the surprise of the few scattered Christians in this country, the schoolhouse where we preached was full and crowded at nearly every meeting. The meeting lasted not quite two weeks. There were thirteen confessions, and one brother who had wandered off with the Congregationalist Methodists saw his error and came back. We hope, from these results, to have two little congregations worshipping in this country, in private houses, every Lord's day. Brother John Glenn led the singing, and did his work well; and it was my care to present the word of God as it is written. God be thanked for its effects.—Robert H. Roll, Schlatterville, Ga.

EDITORIAL.

The closed hand shrivels the soul.

The man who lives best lives most.

A sense of responsibility saves from selfishness.

Life without a noble purpose is not worth living.

Those who have little are usually the most liberal.

The man with a pure heart is never far from God.

Thoughts, deeds, actions, and not years, tell how long we live.

A little gift with great love is better than a great gift with little love.

Cheerful looks make every dish a feast, And 'tis that crowns a welcome.

Conscious of the approving smiles of God, life's shadows will soon disappear.

Life is too short to be lost in the pursuit of worldly pleasures and vanities.

When we open our door to the needy, we will in all probability find Christ there.

The man who does his duty to-day will not be filled with vain regrets tomorrow.

When you realize that a thing should be done, it is time you were doing it.

He who withholds more than is meet will need help that will be withheld from him.

To witness the worldliness of professed Christians is enough to make the heart sick.

We help ourselves most when we help others. "It is more blessed to give than to receive."

Anything worth doing is worth doing well. Let the rule of your life be to do whatever you do well.

"In creation God shows us his hand, but in redemption God gives us his heart." (Adolphe Monod.)

So many people plume themselves in borrowed colors. With these they may deceive the world, but not God.

If we judged our neighbor as leniently as ourselves, he would be a much better man in our estimation.

The friendships of this world so often fail us, but the friendship of God is everlasting and can never fail us.

True charity gives thought, as well as money; time, as well as wealth; sympathy and wisdom, as well as things.

"God so loved that he gave." He lives to give. We are not his children if we do not, in our little degree, throw back in feeble imitation that infinite giving." (Joseph Parker.)

The man who studies only his own selfish interests is sure to be miserable; the man who looks beyond self to the good of others is sure to be happy in this life and in the life to come.

Be not discouraged in the midst of the conflicts and shadows of life. These will fit you for a nobler and purer life. God has something in store for you better than you have known.

The man who keeps close to Christ is out of danger: Peter followed the Lord from afar, was tempted, and fell; John remained close in the presence of the Lord, and there is no intimation that he was even tempted.

The man who feels that he has a mission from God to perform is a brave man; he is not afraid of the world.

Luther was bold and fearless because he was working out a plan of God; John the Baptist was sublimely fearless and courageous because he "was a man sent from God."

God denies to no one the privilege of being helpful. The treasures that really make the world richer come not from chests filled with gold, but from the storehouse of love and unselfishness. The weakest and poorest may have a high place among the helpers of men. Filled with a consuming desire to make the world better, unconsciously to ourselves while in the discharge of duty we are helpful to all about us. Cultivate an unselfish spirit, then your life will prove a benediction to many.

"Charity begins at home," but it does not end there. The home duties should be performed first. Then we should reach out a helping hand to our neighbors. The hungry suffering at our own door, on our own street, and in our own city demand our help before the foreigner. The fact that Lazarus was at the rich man's gate gave the latter a responsibility for the poor man. The calls for help are God's knocks on our door, asking us to open and let him in. The very nearness of a need makes it a special duty. Contiguity increases our responsibility.

The best help is the hardest to bestow. It is not always wisest and best to toss a dollar to a beggar without dealing with the causes that made him a beggar. It is much easier to feed the hungry tramp than to deal with the problem that made him a tramp. We can give the young man who needs it a suit of clothes with less sacrifice than we can deal with the lack of manliness that brought him to that condition. All true giving is for the purpose of elevating and ennobling and of placing the recipients of our charity in a position to help themselves. The best help is that which places a man in a condition to help himself.

There are many kinds of needs that come to us in the course of a life. The calls that come to us for money or for food are trifling in comparison with the calls for sympathy, inspiration, and encouragement. It requires more skill to lift up the cast-down spirit than to feed the hungry mouth, though it is not Christlike to refrain from the latter. How few of us understand the heart needs of our friends about us! They come to us in a starving condition, craving advice, sympathy, and comfort. Instead of feeding them on brotherly confidence and cheer, we give them a cold shoulder. We are such strangers to their real wants that we undertake to feed them on the stone of a bit of gossip. Some day, "when the mists have cleared away," we shall see the heart needs that we should have satisfied and did not.

Selfishness is the meanest sin of the age. It is the father of all other sins. Selfishness is the deadliest blight that can fall on a soul. We never think of ranking it with lying, murder, and robbery, but it is back of and the cause of all these. It led to the fall in the garden of Eden, and thereby brought sin and ruin into the world. If it be said that "the love of money is the root of all evil," it may be correctly replied that selfishness is back of the love of money. It would be hard to conceive of one sin that cannot be traced to selfishness. There is nothing meaner than the selfish life. The selfish husband makes his wife miserable and wretched, and vice versa.

There is no graver offense against God than to seek only those who may profit us, while we withhold our knowledge, our sympathy, and our means from others. If one man gets a lower place in hell than all others, it will be the selfish one.



PUBLISHERS' ITEMS

"Gospel Praise" has been highly commended by all who have examined it. We only ask for it a careful and impartial examination. It contains three hundred and twenty-two songs, arranged by subjects. If you are contemplating buying new books, you should, by all means, examine "Gospel Praise." It is edited by A. J. Showalter and E. G. Sewell, which is a sufficient guarantee that the subject-matter contains no objectionable or unscriptural sentiment, and that the music is of that high order which marks all of Mr. Showalter's selections and compositions.

S. P. Pittman says: "I have examined most of the songs in 'Gospel Praise,' and am glad to say that, with but few exceptions, they are fine; and I predict that the collection will be accorded the popularity it deserves."

W. Boyd says: "From even a hasty examination of the new song book, 'Gospel Praise,' I am very much pleased with it. I consider the arrangement of subjects a good feature, the music excellent, and feel quite confident it will be heartily received."

The Armstrong Company, music typographers, say: "We think the book will be a success; as you have so many new compositions and by such good authors of note, we do not see how it can be otherwise. We shall be pleased to receive a copy of the work when printed, as we know it will adorn our library."

"After a careful examination of 'Gospel Praise,' I wish to state to the readers of the Gospel Advocate that I think it is the best arranged work and finest music extant; in fact, it is an 'all-purpose book,' 'worth its weight in gold.' All congregations should bountifully supply themselves with this elegant production." (M. H. Northcross, Franklin, Tenn.)

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"After a careful examination of your new book, 'Gospel Praise,' I can cheerfully say that I am more than pleased with it. The sentiment of the hymns is scriptural and soul stirring, while the mechanical appearance of the work does great credit to the Gospel Advocate Publishing Company. The brethren should all buy this book and learn these beautiful songs, and thus be able to comply with the heavenly admonition to speak to themselves in psalms and hymns and spiritual songs while they sing and make melody in their hearts to the Lord." (J. O. Blaine, Portland, Tenn.)

Published in round and shaped notes and in word edition. See price list elsewhere in this issue. You will make no mistake in ordering "Gospel Praise." Our hymn book catalogue will be sent to any address on application for same.

Queries.

Brother Sewell: Please answer the two following questions, according to the Bible, in the Gospel Advocate: (1) Why are the first five books of the Old Testament called "Pentateuch?" (2) What was the subject of Jesus Christ in preaching the Sermon on the Mount?

J. M. CARROLL.

Waynesboro, Tenn.

(1) The word "Pentateuch" is a name given to the five books of Moses, said to be from the Greek words "pente," five; and "teuchos," instrument, or book; and has been for a long time applied to the first five books of the Old Testament—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. This name signifies five instruments, or volumes, and was evidently first applied to these five books because of its signification. (2) Christ did not announce any subject, or theme, for the Sermon on the Mount. He was a teacher, and taught the people; but not a sermonizer, as men are these days, and did not take texts and announce themes, as men do now. He simply taught things in that sermon the disciples needed to hear; but that sermon furnishes many subjects for men to preach on at the present time, and they very readily use them.



Brother Lipscomb: I hardly ever bother you with questions to answer, but I would like to have your views as to whether or not a person is a sinner after ceasing from sin. If a person is a sinner after believing and repenting, do we baptize a sinner into Christ? If a person in this condition is not a sinner—that is, after turning away from sin and doing God's will—will such a one's prayers be heard and answered?

A. W. RUNNION.

Weston, Tex.

Certainly a man is not a sinner after he ceases to sin; but when does he cease to sin? I am afraid very few of us cease to sin while we live in the flesh. There are different classes of sins—sins of weakness and sins of presumption. When we think we are strongest, then we are often in greatest danger. "Wherefore let him that thinketh he standeth take heed lest he fall." (1 Cor. 10: 12.) When a man feels most confidence in himself, then there is the greatest danger that he will be presumptuous and commit the greatest sin. Poor in spirit, contrite and humble in heart are qualities that God loves in man. With such he dwells to lift up and comfort. We sin in deed, in word, and in thought. Not often do we pass a day without sinning in some one of these ways. It is easier to control the acts than the words; it is easier to control the words than the thoughts. Then to bring the thoughts into captivity to the will of God is the highest attainment in the divine life. Hence Paul says: "Though we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds); casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; and being in readiness to avenge all disobedience, when your obedience shall be fulfilled." (2 Cor. 10: 3-6, R. V.) The perfection is when the thoughts have been all brought into obedience to the will of Christ. I think there are but few of us that can keep our thoughts for one day in captivity to the obedience of Christ. Sins are of two kinds—sins of commission and sins of omission. If we commit no positive sin, we omit some positive good. This is sin. Do any of us pass a day without omitting some opportunity or means of learning more of God's will or of doing some good to our fellow-men? I have never passed the day when at its close I felt I had used every opportunity and means in my power to bring myself into closer union with God, to become more like him in my life and character, to benefit and help my fellow-men, and to honor God. That means I

never, at the close of a day, felt that I had passed the day free from sin, and I have but little faith in the truthfulness of the man who claims he has passed a day without sins of omission or commission in word, thought, or deed. That sinless life would be equal to the life of the Son of God. He lived a sinless life. Who else attains to this? When a person ceases to sin, he is not a sinner; but Solomon, in his dedicatory prayer to God, says: "There is no man that sinneth not." Only Jesus lived a sinless life, and he refused to be called good until the sinful propensities had been purged out by suffering; so that he was made perfect, and became the author of eternal salvation to all them that obey him. Paul said: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." He continually pressed forward toward the mark for the prize of the high calling in Christ Jesus.

Pastors and Elders, Again.

Brother Lipscomb: I beg to thank you once more for the consideration of my articles, and particularly the one of June 28, 1900. However, I regret to say that I am disappointed and cast down to think that you have failed to enlighten me by the word. True, you made several statements, or arguments, on the points at issue, but no scripture. For instance, I asked in every communication why you taught that pastors were to teach, feed the flock until characters were developed suitable for elders, which you have failed to answer. You have also failed to tell me the difference between elders and pastors. To simply say there is a difference does not satisfy me, as I find no difference, as far as I can discern, in the Book of God. You say if the interpretation I placed on scripture quoted be true, it would not prove elders inspired or gifted. How this could be, I cannot understand. I used several passages to prove elders and pastors the same. Now, if you admit that the scriptures quoted make elders and pastors the same, and you have repeatedly said pastors were inspired, why isn't the elder also? Most certainly, Brother Lipscomb, if you cannot show that "pastors" and "elders" were not official positions or titles given to the same classes, then we must conclude that pastors and elders were equally inspired and bore the same relationship to the church in apostolic, or New Testament, times.

Again, in your syllogism, you get me wrong. I did not say "elders taught as the inspired pastors did." As far as I can see, the office of pastors and the office of elders were one and the same; and I say, further, we can teach what they taught, but cannot hold any such official position as pastor or elder now, any more than apostle or prophet. Your first reason to refute the idea that elders were gifted seems to me quite new; that the elders were transferred from the Jewish to the Christian dispensation I cannot accept, unless some scripture so teaches. Will you kindly point me to the scriptures from which you draw this conclusion? Your second reason I cannot see would necessarily teach that they were uninspired, because I find the qualifications of an apostle given (Acts 1: 22), also the enrollment of widows (1 Tim. 5: 9); and yet we do not attempt to follow these, so why in the case of the elders? Your third reason seems to be because few brethren believe that elders were gifted. I am sorry to admit this has a great deal of weight with many, but that should not be the test. The word of God is the only test. Another reason you produce—at least it appears so to me—is that because the supposed murdered man was alive, no proof as to who murdered him is necessary. So, as the elders are still in existence, no proof is necessary as to their having passed away. But possibly I am afflicted, as you say, with some optic trouble. I hope, however, you will still try to remove those things which obscure my vision. Possibly, however, we may account for elders being with us in the same way as many other hurtful doctrines—viz.: Through human wisdom, desire of position, etc. Speaking of Brother Parker, Brother Pittman, and myself agreeing on the eldership having belonged to the days of gifts, etc., I would be much encouraged to a fuller investigation of how they are now qualified, selected, appointed, and set apart, if such learned, true, talented, and respected brethren as yourself, Brother Harding, and Brother Sewell could agree on this subject.

I would like to refer at some length to your article in the Gospel Advocate of July 5, 1900—"Names and Ideas"—but presume, for the present, it is sufficient to say that the article is altogether too confusing for me to understand, particularly when I contrast some things you here discuss with what you state in your former articles. I will give only one or two illustrations of what I mean. In your former articles you stated clearly and distinctly that apostles, prophets, and pastors were always inspired, and that it would be sinful to so designate men now, and that evangelists and teachers were found in both lists, inspired and uninspired. In this last article you say: "It was no sin for others to be called 'apostles' then; it would not be now, but in the translation the word 'apostle' was applied only to the twelve and Paul, save when applied to Barnabas in connection with Paul." Again: "The exclusiveness of the term to the apostles has been made by the translators and the custom of the people, not by God." This leads me to understand you now to say God did not apply the name "apostle" to inspired men exclusively. Your articles before said clearly that it was. (See article in the Gospel Advocate of June 7, 1900.) "'Apostles,' 'prophets,' and 'pastors' are not applied to the uninspired."

Again, you say: "So I think of 'pastor' and 'evangelist.' 'Pastor' means a feeder of the flock. The translators confined the word to the gifted feeders. The ungifted feeders were designated by other names." Heretofore, however, you insist that "the name came as the result of work done, not official position." Now, you must agree with me that the work done by "pastors" was feeding the flock and the work done by "elders" was feeding the flock. So we have the same work, why not the same name? Your idea as above seems to be because one was inspired he was a "pastor;" if not inspired, he was an "elder." Then how could the work indicate the name when both performed the same duties? There must be some other reason, or else they were, as I claim, one and the same official position. I hope, however, you will not think it is my desire to have you contradicting your own position; I should much rather you would not do so; and possibly it is a mistake on my part in so understanding you. I do not agree with your last sentence: "Whether I am always consistent in the use of the terms is not a matter of great importance to me, less to others." Your being consistent in the use of terms is of great importance to me; because of your devotion and loyalty to God's word, I look to you for help and guidance in the study of his word, and, as a younger brother should do, honor your writings upon all Bible subjects. Hence, if you are not consistent in the use of Bible terms, we are liable to stumble and fall.

J. H. HARDEN.

I think I answered all of Brother Harden's questions, if he will read what I have written. The answers may not be satisfactory to him. They are such as fully satisfy me, and I am sorry they do not satisfy him. Repeating them would hardly satisfy him, I take it. I did not at any time refer to the elders in the churches now. We find elders in the apostolic church, and Titus down in Crete, as the apostles were disappearing, to appoint elders in every city, with none to impart spiritual gifts. We find Paul, in his last letter, telling Timothy to commit the things he has learned of him to faithful men, able to teach others. We find the qualifications of these elders laid down to guide Timothy and Titus in selecting these elders, and inspiration is not among them. On the other hand, the qualifications seem to preclude inspiration. We find elders in both the Jewish order and the Christian order, with the same general qualifications, with the approval of God; and the two classes are called, all through the New Testament, by the same name. God did not use the term "elder" to mean an uninspired person in one case, and an inspired person in the other, without notification. God is not the author of confusion. "Prophet" means the same in the Old Testament as it does in the New Testament; so does "elder." Unless doing similar work proves the same office, elders doing work done by inspired apostles could not prove they were apostles. Neither could their doing work done by inspired pastors prove they were inspired. Uninspired men must do all the work done by the inspired ones. The foundation of your reasoning is not correct. These points settle this question, regardless of whether I contradict myself or answer all your questions or not. I cannot give more time to the subject. D. L.

Home Reading.

DIDN'T BELIEVE IN CHRISTMAS.

"This is Thursday," the little girl said, "and two weeks from to-day it will be Christmas. Isn't it very strange?"

The man who lived on the top floor looked into her face and smiled.

"Is there anything strange about Christmas?" he asked. "I think it is a very ordinary day—just like other days."

The little girl was astonished. Christmas an ordinary day! To her it was the most extraordinary day in the year. Even her birthday could not compare with it. What could he mean?

"Why, Christmas," she explained to him, gravely, "is the day on which Christ was born. People have big trees—at least, people with children have—and the trees have candles and pop corn and presents on them, and everybody is happy—that is, everybody but you," she added, "for you don't seem to like Christmas."

"No," he said, "I do not like Christmas at all. I do not believe in it. People make too much fuss over it."

Then he started up stairs, leaving Florence Molloy on the stoop of the big tenement as astonished as an eight-year-old girl could be. But just then her sister Mamie, who was two years younger, came by on the sidewalk in a "wagon" (made out of a soap box), and she rushed after Jimmie Steen, the "horse," to ask him for a ride.

In her play she forgot all about the man who did not believe in Christmas, and never thought about him until a week later, when she was sitting one night on the stoop with four other girls of her age, who all lived in the tenement. They were talking about Christmas, and each girl was telling what presents she expected to receive. All manner of coveted things were mentioned—toys, dolls, dresses, and the like—and one girl was bold enough to say that she thought Santa Claus would bring her a bicycle; but this was considered impossible, for bicycles cost a lot of money, and there wasn't very much money in a block where nearly all the houses were tenements, with high rents and four large families living on each floor.

As the girls were talking, a man came down stairs so slowly and quietly that they didn't hear him. For a little while he stood listening to their chatter. It was the man who didn't believe in Christmas. Usually he thought that children were too bold and noisy, but on this night the girls had a strange interest for him. He lived in three upper rooms, with his invalid sister. His wife and children had been dead several years; and had his two daughters lived, they would have been about as old as Florence and her friends. If they had lived! And if they had, they would have made very happy a lonely man who disliked children simply because the death of his own loved ones had somehow frozen his heart.

He was thinking of his own loved ones as he stood in the dark and listened. Florence was speaking: "I don't know exactly what I'll get for Christmas," she said, "but I do know what I'd like to have, and that is one of those plaid dresses up in Harris', on Eighth avenue."

The other girls knew what she meant, for had they not stood outside the store every evening for a week past and pressed their faces against the windows? They were filled with strange longings for the beautiful dresses they had seen behind those windows, though they knew the price was far above their means.

"I wish I were rich," sighed Florence, despairingly.

The listener wondered why; for this wish, though common enough in the neighborhood where so many people were quite poor, one rarely heard spoken.

"What do you want to be rich for, Floy?" one of the girls asked.

"Well," she answered, "if I had all the money I wanted, I'd buy that dress. It costs three dollars and a half, and I've only forty cents in my bank. How I'd like to get it for Christmas! But papa didn't have work all summer and just got a job two months ago, and he won't be out of debt for a long while. So I'm afraid our Christmas will be pretty slim this year; so I might as well stop wishing, for it's a waste of time. Dear me!" And she sighed again.

For a few minutes there was silence. Perhaps each little heart was giving wings to its wishes. The man looked at the girls and sighed, even as Flo-

ence had done, though she sighed because she had no dress and he because he had no Florence.

It was Florence who spoke first. "Do you know, girls," she said, "that there is a man in this house who doesn't believe in Christmas?"

"Really and truly doesn't believe?" the girl nearest to her questioned.

"Yes; he told me that he didn't, and said that Christmas was an ordinary day—as if it could be!" And she laughed at the very idea of such an absurd thing. "Guess who it is."

"Has he any children?"

"No."

"Then it must be that Mr. Chadwick, on the top floor."

"He's the one," Florence answered. "Perhaps, after all," she continued, thoughtfully, "it isn't so strange. He mightn't have said so if he had a child to love him."

The man who didn't believe in Christmas started as if he had been spoken to. He had not expected to hear himself talked about, and he couldn't help wondering whether the girl was right.

"I don't think," Florence went on, "that Mr. Chadwick ever gives or gets Christmas presents. Now, if I had money enough, I'd give him something nice myself; but all I've got is forty cents, and that won't buy anything nice enough for a man. Besides, I don't know just what he'd like."

Forgetting what he had come down stairs for, Mr. Chadwick went up to his lonely lodgings. The words of the children had made him think more seriously about Christmas and himself—about himself most of all.

The air was filled with the snow of Christmas. The tall brick tenements looked gray through the shifting clouds of white, and the lights of the West Side street in which Florence Molloy lived were dim and dull. Even the glare of the electric globes on Eighth avenue was faint and uncertain; but the frosty shop windows in all streets and avenues gleamed gayly and were filled with the toys and the pretty things of holiday time.

If any one had stood on the fire escape outside of Florence's home, through the half-closed shutters and whitened panes could have been detected the signs of the season. There was a tree ablaze with lights and strung with pink pop corn; there was an open fire in the stove, with apples above it toasting on strings, and the air was like a clove with evergreens. To be sure, there was no plaid dress among the simple gifts on the beautiful tree. Old Santa seemed to have overlooked the one desire of Florence's heart; but had it been there, the little girl's contented face could hardly have beamed more joyously.

In the rooms overhead there were no children, no Christmas tree, and no presents, unless the plump package that lay on the table might contain a gift. A man walked nervously about the room. He wanted to do something badly, but hesitated. At last he was encouraged by the sounds of happy laughter that came up from the Molloy's, and took the package in his hand and went down stairs. Then he placed the package in the hall near the Molloy's door, rang their bell gently, and tiptoed up stairs as fast as he could.

So soft did the bell sound that its faint tinkle was heard only by Florence. She opened the door quickly and noticed the package.

"Who is there, Floy?" her mother asked.

"No one, mamma," she replied, "but there is a bundle—this one."

"Why, it's for you, Floy," her father said. "It's a present, perhaps. Look at that card."

Sure enough, on a scrap of pasteboard pinned on the package were these words: "A Merry Christmas for Florence Molloy. From the man who said that he didn't believe in Christmas."

"I don't know what that means," Mr. Molloy said, "but we'll open the package, anyway."

And when he untied the string and removed the paper, the Molloy's saw a dark-red plaid dress.

Florence's eyes sparkled with delight.

"Is it for me, papa?" she exclaimed. "Can it be for me? It is the dress I wanted, too—my dress! And did Mr. Chadwick send it? But how did he know what I wanted?"

As Florence thought of that she became very red and hid her face on her mother's shoulder, as she told what Mr. Chadwick had said about Christmas.

Florence tried on the dress, and the entire Molloy family were delighted with it. Then Florence went up to thank Mr. Chadwick, though she didn't know what to say when he opened the door.

"The thing I wished most of all for Christmas," she said, at last, "was a plaid dress, and somebody just sent me one, and it must have been you, though I can't guess how you knew I wanted it."

"Do you think I sent it?" he asked.

"Why, yes, I'm sure you sent it, because it said on the package that it was 'from the man who didn't believe in Christmas.' But did you really mean what you said that time?"

"Yes," he replied, "I meant it then, but that was two weeks ago. I've believed in Christmas ever since one night last week, when five little girls sat on a stoop and talked about it."

"O!" and Florence colored as she remembered what she had said about him. She looked at Mr. Chadwick and he smiled, and then she smiled in spite of herself. For a moment she hesitated, and then, encouraged by the kindly look in his eyes, she kissed him and ran down stairs.—Sunday School Advocate.



A MISSIONARY EXAMINATION.

Successful missionary work in heathen countries is done only by missionaries who possess a rare combination of personal traits. In too many cases the examination of the candidate fails to reveal the presence or the absence of this combination. But the following story tells how an unusual examination, a sort of X ray, made just the sort of missionary needed:

It was winter; the examiner sent the candidate word to be at his house at 3 o'clock in the morning. When the young man arrived at the appointed time, he was shown into the study, where he waited for five hours. At length the old clergyman appeared and asked the other how early he had come.

"Three o'clock, sharp."

"All right! It's breakfast time now; come in and have some breakfast."

After breakfast they went back into the room.

"Well, sir," said the old man, "I was appointed to examine you as to your fitness for the mission field. That is very important. Can you spell, sir?"

The young man thought he could.

"Spell 'baker,' then."

"B-a, ba, k-e-r, ker—'baker.'"

"All right; that will do. Now, do you know anything about figures?"

"Yes, sir; something."

"How much is twice two?"

"Four."

"All right! That's splendid; you'll do first-rate. I'll see the board."

When the board met, the old man reported: "Well, brethren, I have examined the candidate, and I recommend him for appointment. He'll make a tiptop candidate—first-class."

"First," said the old examiner, "I examined the candidate on his self-denial. I told him to be at my house at 3 o'clock in the morning. He was there. That meant getting up at 2 o'clock in the morning, or sooner, in the dark and cold. He got up; never asked me why."

"Second, I examined him on promptness. I told him to be at my house at 3 o'clock, sharp. He was there, not one minute behind time."

"Third, I examined him on patience. I let him wait five hours for me, when he might just as well have been in bed, and he waited and showed no signs of impatience when I went in."

"Fourth, I examined him on his temper. He didn't get mad; met me perfectly pleasant; didn't ask me why I had kept him waiting from 3 o'clock on a cold winter morning till 8 o'clock."

"Fifth, I examined him on humility. I asked him to spell words a five-year-old child could spell, and to do sums in arithmetic a five-year-old child could do, and he didn't show any indignation; didn't ask me why I wanted to treat him like a child or a fool."

"Brethren, the candidate is self-denying, prompt, patient, obedient, good-tempered, humble. He is just the man for a missionary, and I recommend him for your acceptance."—Kind Words.

[While we do not believe that any man, or set of men, has the divine right to say who shall or who shall not preach the gospel of the Son of God, we publish the foregoing to point out the lesson that in all service to God the attributes mentioned are those necessary to acceptable service.—Editors.]



Genuine honesty, supported by firmness, is commendable; but hard-headed stubbornness, supported by prejudice, is execrable in any man.—Exchange.

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Editorial.

EDITORIAL NOTES.

This is the season of the year in which many Christians attend the various watering places and summer resorts. Some go for health, rest, and recuperation, while others go simply for pleasure. At these places no Christian should forget whose name he wears. It is said that on one occasion when Napoleon was about to enter what he thought would be a hard-fought battle, he called into his presence a man who bore his name and said to him: "Remember whose name you wear." He would not have him dishonor his name by cowardly conduct. Surely the Christian should ever remember that he wears the name of the purest, noblest, and best being this world has ever known. The Christian cannot be too careful not to disgrace that name, and at these fashionable resorts he cannot be too careful. Here the rich, the fashionable, and the worldly-minded assemble together. Dancing, playing cards, and billiards are all very fashionable at the popular resorts. As "an idle man tempts the devil," only those with strength of convictions and character will resist the temptations to evil. It is so easy to drift with the multitude. The old, gray-headed elder gives his influence and encouragement to such amusements. What a pity that such people cannot find enjoyment and pleasure in that which is elevating and ennobling! If we are worldly-minded, our enjoyment comes from the world; if spiritually-minded, from the higher life. At such places too many are like the little girl who became so exceedingly religious that she desired to obey the gospel at once. After crying and praying with her aunt over the matter for a time, she ran out to play with her associates. In a short time she came running back to her aunt, and said: "I have forgotten all about my religion now." Many grown-up children act as did this little girl. At summer resorts they forget all about the religion they profess to have at home. When they leave home, they put it off to await their return. Such Christians are a disgrace to the cause of Christ. If the soldiers of this country in China did not represent this nation better than these people represent Christ, the whole nation would be heartily ashamed of them. Christ will never own such disciples, but will say to them at last: "I never knew you." When visiting such places, Christians should supply themselves with wholesome reading and should read the Bible daily.

Mr. Moody had only one grandson and namesake, who was born on November 7, 1897; was taken home on November 30, 1898, while Mr. Moody was absent in Colorado. He wrote a letter to the parents from Colorado Springs on the death of the child, which is quoted in the "Life of Moody," by his son. The letter is so full of sublime confidence and trust that it is calculated to do all good. It will be especially enjoyed by all who have passed through similar experiences. He said:

"I know Dwight is having a good time, and we

should rejoice with him. What would the mansions be without children? He was the last to come into our circle, and he is the first to go up there—so safe, so free from all the sorrow that we are passing through. I do thank God for such a life. It was nearly all smiles and sunshine, and what a glorified body he will have, and with what joy he will await your coming! God does not give us such strong love for each other for a few days or years, but it is going to last forever, and you will have the dear little man with you for ages and ages, and love will keep increasing. The Master had need of him, or he would not have called him; and you should feel highly honored that you had anything in your home that he wanted. I cannot think of Dwight as belonging to earth. The more I think of him, the more I think he was only sent to us to draw us all closer to each other and up to the world of light and joy. I could not wish him back, if he could have all earth could give him. Then the thought that the Savior will take such good care of him! No going astray, no sickness, no death! Dear, dear little fellow! I love to think of him—so sweet, so safe, and so lovely. His life was not only blameless, but faultless; and if his life here was so sweet, what will it be up there? I believe the only thing he took away from earth was that sweet smile, and I have no doubt that when he saw the Savior he smiled as he did when he saw you, and the word that keeps coming to my mind is this: 'It is well with the child.' Only think of his translation. Thank God, Dwight is safe at home, and we will all of us see him soon."

Henry Drummond said: "The three ingredients of a perfect life are: work, which gives opportunity; God, who gives happiness; love, that gives warmth." Often we hear people complaining that they have so much to do that they cannot lead beautiful lives. Never was a greater mistake made. While God cursed the ground, he never cursed work. Work is our best friend. Mr. Drummond also reminds us that the only perfect life the world has ever known was spent not with a book, but with a hammer and saw. There is no other way in which we can gain the approval of our Heavenly Father as in the faithful performance of our daily tasks. Ordinary work is one of the best means of grace. Household life is not merely one of drudgery, of good cooking, tidy sweeping and dusting, and the many things which it includes; it is a place, primarily, for the transforming of women's souls into radiant beauty. The shop, the store, the mill, the office, the farm, are places not simply for the making of machines, selling goods, weaving cloths, growing crops; but they are for the building of character and fitting men's souls for everlasting life. In the very heart of what some people call life's drudgery is the best place to get a transfigured character.

The whole civilized world is considerably agitated over the situation in China, which continues very acute, and no one can prophesy the outcome. Repeated rumors are in circulation that all the foreign ministers in Peking have been murdered. Some of the cablegrams claim to be official. The very fact that the different countries can get nothing direct from their Ministers makes the situation dark and gloomy and causes many to fear the worst. If the Ministers and many other foreigners have been slaughtered, all Christians should show the superiority of the Christian religion over heathenism by living in conformity with the principles of God's eternal truth. No Christian should, in a spirit of revenge, glory in the wholesale destruction of the Chinese. Christians are admonished: "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." The end is not yet.

Here is a bit of history that will be of interest to our readers: Dewey captured a brass cannon from the Spanish at Manila. The government proposed to give this cannon to the city or town which proved itself the most patriotic by giving the most per capita for the erection of a monument to the memory of the Maine martyrs. In less than a week the little town of Three Oaks, Mich., with a population of 885, raised \$1,132.80, or \$1.28 per capita, which was far more than any other town or city did. This

made Three Oaks famous. America has responded very liberally to the relief of the India sufferers, but are the Americans as humane as they are patriotic? It is well that our benefactions are not circumscribed by national boundaries; but, after all, we would show far more wisdom by spending more money in loyalty to the Lord Jesus Christ and in the advancement of his reign than in spending so much to prove our patriotism.

THE OAKLEY-TANT DEBATE, AGAIN.

Some one having written to the Gospel Advocate to ask why it was that the Advocate had not a word last week about the Oakley-Tant debate, while the Baptist and Reflector "crowded so lustily over it," Dr. Lipscomb explains at some length. Among other things, he says:

"These debates with Oakley, Whitlock, Eastes, and others have become so frequent of late that we could only announce them. Brother Tant, or any of these brethren mentioned, can easily maintain the truth with these men. Indeed, in the discussions, these men really make no effort to maintain Bible truth, but to trap their opponents and create a laugh."

In another place Dr. Lipscomb says: "None of the writers for the Gospel Advocate attended the discussion." This will account both for their silence and also their ignorance in regard to it. Had they attended it, they would have seen that Brother Oakley did make a strong and successful "effort to maintain Bible truth," while it was Elder Tant who was trying continually to "trap his opponent and create a laugh." Dr. Lipscomb says:

"The first man attending this debate that spoke to me of it is a Baptist. He said Oakley was not meeting Tant's arguments. He noted the scriptures quoted by each, and, after attending through the debate, still says Tant 'downed' Oakley."

We call for the name of this Baptist. We can give Dr. Lipscomb the names of scores and hundreds of people (Baptists, Methodists, Presbyterians—and Campbellites, too, if they will express their honest feelings) who will tell him that Oakley "downed" Tant, to use Dr. Lipscomb's elegant phrase. Dr. Lipscomb concludes with this remarkable paragraph:

"As to the statements made in the Baptist and Reflector, I am sorry to say I long since learned that its statements concerning the disciples or their teachings could not be relied upon. I do not believe there is a political editor in the State that would so grossly misrepresent the positions of its opponents and refuse a correction as the editor of the Baptist and Reflector does. In this notice he says Tant took the position that God is a material being, and that Tant claimed to be perfect. I have not a doubt they are both the opposite of the truth. I am sorry to have to say these things, but this is the effect of party spirit on the editor."

On this we have to say:

1. We are not accustomed to having it said about us that our statements concerning anything "cannot be relied upon." Dr. Lipscomb may think that our "statements concerning the disciples or their teachings" are not true; that is a matter of opinion; but that any statement of fact we make in regard to them cannot be relied upon we indignantly deny.

2. We call upon Dr. Lipscomb to say when we have ever misrepresented the disciples (notice that Dr. Lipscomb spells it with a little "d"), and then refused a correction. On the contrary, we have had numerous controversies with Elder F. D. Srygley and others, and in each case we have not only tried to fairly represent and then refute their position, but we have always given the substance of their arguments in the Baptist and Reflector. We did not, however, feel called upon to publish their articles in full in the Baptist and Reflector, on account of their length and because they have a paper of their own whose columns are supposed to be used for the purpose of defending their principles.

3. We stated that in the debate Mr. Tant took the position that God has a "body, parts, and passions," and that he claimed to be perfect. Dr. Lipscomb says: "I have not a doubt they are both the opposite of the truth." If Dr. Lipscomb means to apply this remark to Mr. Tant's claims, he is correct; but if he means to apply it to our statement that Mr. Tant made such claims, we have too much respect both for the age and the character of Dr. Lipscomb, as well as too much self-respect, to attempt to reply to such a remark as it would seem to deserve.

We may only say that we can bring one thousand witnesses, if necessary, including hundreds of Dr. Lipscomb's own brethren, to prove that Mr. Tant did make the remarks attributed to him. We were so surprised at the first one that we had his moderator, Elder Logan, to ask him if that was what he said, and he said it was.

4. And now, having so misrepresented us, we are sure that Dr. Lipscomb will not allow "party spirit" to so blind him to fairness as to refuse us a correction by publishing at least the substance of this editorial in the Gospel Advocate. We wait to see.—Baptist and Reflector.

I sympathize with Editor Folk in his feelings of indignation. I never read an article from him on what he calls "Campbellism" that I did not feel indignant that a man claiming to be a Christian should make such misrepresentations. While I have read but little of his writing lately, I feel safe in saying that he cannot find a column he has ever written representing what "Campbellites," as he calls them, believe that any disciple would own to be a fair representation of his faith. Folk would say they were not honest, as he intimates all attending the debate would lie about their convictions of it; but the public has long since concluded it safe to watch men so ready to accuse others of falsehood.

Editor Folk wrote a series of articles some years ago, every one of which misrepresented the teachings of the disciples. I wrote him a note asking the privilege of correcting them. He replied if I would write a short note, he would publish it, when he knew they could not be corrected in a short note. The "substance" he gives of his opponent's writing is to take a sentence or two out of their connection and likely pervert this and reply. Suppose Tant had insisted the audience should hear only the substance of Oakley's speeches as Tant saw fit to report it, what would have been thought of it? In what does Folk's course differ when he engages in discussion in his paper and refuses to let his readers see anything, save what he chooses to give as the substance of his opponent's argument? He thinks we could defend ourselves in our own paper. That would give the readers of each paper only its own party side. Justice demands the jury that hears the charges shall hear the defense. If it is right for his readers to know anything of the faith of the disciples, it is right for them to know the truth. They never get this from one-sided statements of bitter opponents. A man that makes charges concerning others before his readers and refuses to let them hear the other side is not a fair and just man, is not willing for them to know the truth. The refusal to let them hear both sides is not only unfair, but it does not indicate true courage. Much of the writing against the disciples is bitter denunciation, anathema, cursing. Using profane words is not the only or worst cursing; to indulge in bitter denunciation, misrepresentation, and injurious report is to curse them. To abuse and denounce in his own paper and allow no response is on a par with the overseer who went down into the bottom field to curse his employer. When Folk gets down in his bottom field, his own paper, where none can reply, he can breathe out curses, long and deep and loud, against these "Campbellites;" and when he gets out of breath, Dr. Lofton stands ready, his breath fierce with bitter wrath, to repeat his old, oft-told anathema of "Campbellism in its last analysis." "Sterile superficiality," "a system of ceremonialism," "discursive belief," "dead repentance," "without spiritual regeneration," "literalism and externalism," "superficial aspects of the gospel," "a hybrid of old Pelagianism and Romanism," "monstrosity of Pelagianism and Romanism combined," "a double-headed prodigy," "blind old Pharisaism," "Judaizing corrupters," "superficial legalism," "Galatianism," "and in its last analysis without Christ and the cross," are but specimens of the gall he belches forth on "Campbellism and Campbellites." The Doctor has been practicing this piece a number of years. I published it for him years ago, and pointed out for him the difference between the essence of a thing and what is essential to its enjoyment. He has added variations, multiplied with increasing bitterness his anathemas. If he will tell me when he has emptied all the vials of his wrath and distilled all of his venom into it, I will again publish and puncture it to show him that the heart that brews venom is poisoned rather than the victim at which it is aimed. However the Doctor's religion may be, he gives full proof that his hatred and cursing of "Campbellites" and "Campbellism" are heartfelt,

deep-seated, and loud-mouthed—this last when under cover of Folk's bottom field.

Folk asks for examples of his misrepresentations—a disagreeable, but not difficult, task. He furnishes ample proof at hand. Read his article above. I said the Baptist man said Tant "downed" Oakley (in quotation marks). He says the "downed" is my "elegant phrase." Again, he said: "We knew that Mormonism came from Campbellism, and that their plan of salvation is exactly the same, except that Mormons added to baptism the laying on of hands for the gift of the Holy Spirit; but we confess that we did not know before that Campbellites worship the same materialistic God the Mormons do." I said the charge that Tant held God to be material is "opposite the truth." Folk says I said his charge that Tant denied God is without "body, passions, or parts" is opposite the truth. I said no such thing. I believe God has "body, parts and passions" as firmly as I believe the Bible; but if you say I believe God is material, you slander me. "There is a natural [or material] body, and there is a spiritual body." God is a spirit. The Bible says God has hands, feet, eyes, ears, and hinder parts: Jesus is "the express image of his person." He has a spiritual, or glorified, body. Jesus appeared in his spiritual body on the mount of transfiguration, and again to Paul on his way to Damascus. "Who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory," or glorified body. (Phil. 3: 21, R. V.) "We shall be like him, for we shall see him as he is." God loves, hates, is angry, is glad, rejoices, grieves, sorrows, pities. All these are passions. The body, parts, and passions mark personality. To divest him of these, it seems to me, is to deny God is a person. It would make him only an impersonal, pervading influence. Will Editor Folk tell a single quality or element of personality he possesses if he has neither body, parts, nor passions? It is not a material body, but a spiritual body, and the passions are of the spirit, not of the flesh. Folk knows the rule that deductions from a man's premises cannot be attributed to him further than he avows them. For him to make deductions from Tant's positions and say he holds them is to misrepresent him. I have asked a number of persons who heard the discussion if Tant claimed to be perfect. Every one says he did not. The thing was so unreasonable and Folk is so prone to misrepresent "Campbellites" I felt safe in denying it. All I have heard speak of it say he did not claim only those baptized by him or his brethren would be saved. On the other hand, he stated distinctly the conditions on which persons could be baptized by Baptists, Methodists, or Presbyterians and be saved. I doubt, too, Tant's saying his progressive brethren were at liberty to change the order of God. It is unlike him and his position to say this. He likely said they claimed it as a matter of liberty. To say they claim it and for him to say they have the right are very different things.

Then as to his comparison with Mormons. The fundamental point of difference between the Baptists and disciples is on the direct work and witness of the Spirit. This direct work of the Spirit is the foundation of Mormonism. A Mormon priest a few months ago smote his hand upon his bosom in good orthodox Baptist style and said: "I have the witness here that Joseph Smith was a true prophet of God." The Mormons carry the doctrine to its logical result and claim tangible revelators. Out of this unscriptural idea the errors of Mormons and Baptists alike grow. Why did not Folk tell his readers that the Mormons had only revived the doctrine of laying on of hands from the Baptist "Confession of Faith," from which Baptists by apostasy had fallen? The Philadelphia "Confession of Faith," which the Western Recorder says every Baptist in Kentucky believes, says (chapter 31): "We believe that laying on of hands, with prayer, upon baptized believers, as such, is an ordinance of Christ, and ought to be submitted unto by all such persons that are permitted to partake of the Lord's Supper, and that the end of this ordinance is not for the extraordinary gifts of the Spirit, but for a further reception of the Holy Spirit of promise or for the addition of the graces of the Spirit and the influences thereof to confirm, strengthen, and comfort them in Christ Jesus." According to this "Confession of Faith," no Baptist has the right to the Lord's Supper until hands are laid on him to impart the Holy Spirit. From whom did the Mormons get it? Folk knows the Mormon plan of salvation embraces the belief in Joseph Smith as a prophet of God, of direct influences of the Spirit and continuous revelations from

God, belief in polygamy, the claim of miraculous powers and gifts, the preacher must have a direct call from God, the belief in the "Book of Mormon" as a revelation from God, and others. Does Folk say the disciples agree with Mormons in these and other of their teachings that might be mentioned? Mormons agree with Baptists five times where they agree with disciples once, and in fundamental principles, too. How can he expect us to have confidence in any statement he makes when so reckless of truth? I try to excuse him on the ground of thoughtlessness and perhaps lack of familiarity with the facts, but he must not expect us to keep silent under such calumnies as these. If it only affected us, I would say nothing; but it is grievous wrong to his readers to impose on them such statements as truth.

The only point of agreement between disciples and Mormons known to me, or that Folk claims, other than the general belief in God, Christ, and the Bible (and in this faith they agree more nearly with Baptists than disciples), is that they believe baptism is the act of faith in which God forgives sin. How does Folk know they did not get this from Baptists instead of disciples? He cannot find a Baptist translator or commentator that does not say the Bible teaches it. Even Dr. Lofton admits it. He and others try to explain it as symbolic, but the Bible nowhere says it is. I have asked for a single translator or commentator of the Bible of any nation or denomination who did not translate the Scriptures as so teaching, and I have never known an effort made to produce one. The whole religious world held the same position without a dissenting voice for fifteen hundred years after Christ. The Baptists organized a denomination and adopted a creed in an age when Bible truth was little known, and now party spirit prompts partisans to hold to it, despite the united testimony of their learned men and all scholars that the Bible teaches that baptism is the act of faith in which God forgives sin.

I have not presented these agreements between Mormons and Baptists as an argument against Baptist teaching or as a reproach to Baptists. It is neither in itself. It is no evidence of error or a reproach to hold a truth in common with Mormons or any one else. I am anxious to agree with Mormons, Romanists, infidels, or even with men as bitter and ready to misrepresent as Folk and Lofton, in every truth they hold or tell. I have mentioned these agreements of Baptists with Mormons only to show Mr. Folk how reckless and unfair he is and how curses must come home to roost.

Why did Mr. Folk make the comparison with Mormons? He did not think there was any argument in it. Why did he do it? He thought he would insult and revile the disciples with odious comparisons and scurrilous epithets that excite prejudice. Is that fair? Persons claiming to be Christians should hold themselves above such things. I have none but the kindest feelings toward Baptists. My forefathers preached among the Baptists in old Virginia when they were sometimes imprisoned for so preaching. I do not doubt they were true to the best light they had. I try to be worthy of the blood that courses in my veins and to be true to the teachings of Him who redeemed me. I memorized much of the New Testament at a Baptist Sunday school at Lower Gold Mine Baptist Church, in Louisa County, Va. The late Dr. Herbert Harris was one of my schoolmates. His father and my grandfather were deacons in the church. I cannot otherwise than cherish the strongest love for Baptists. It grieves me the more when I see the minds of Baptists poisoned with bitterness and perverted by the misrepresentations of mere partisans. We would be glad to see Folk fair and just in his representations, and, when he wishes his readers to know anything about the disciples, let them see both sides and know the truth. This would be fair and manly. "We wait to see." D. L.

They soon grow old who grope for gold
In marts where all is bought and sold;
Who live for self, and on some shelf
In darkened vaults hoard up their pelf,
Cankered and crusted o'er with mold;
From them their youth itself is old.

They ne'er grow old who gather gold
Where spring awakes and flowers unfold;
Where the suns arise in joyous skies
And fill the soul within their eyes;
For them the immortal bards have sung,
For them old age itself is young.

—Christopher Pearse Cranch.

Field Gleanings.

On account of the great floods in East Mississippi, my meeting at Una was postponed until fall. I hope, at that time, to meet many brethren in Mississippi. Instead of the meeting at Una, Miss., I accepted a call to the Fleming Schoolhouse, Dallas County, Tex., for a meeting which began on the fourth Lord's day in June and continued over the first Lord's day in July. On account of the presence of three thrashing machines in the settlement during the entire meeting, the attendance was not as good as we would like for it to have been; yet at times the house was crowded, and attention fine. There were three additions to the church there, and, I think, much good done otherwise. The brethren were well pleased with the meeting, and asked me to come again.

I am now at Rienzi, Hill County, Tex., in a meeting, with good interest, and the brethren say the best attendance that has yet been here. We hope and labor for a successful meeting. Brother Farmer, of Dawson, Tex., preaches here once each month, and is well received by the brethren. We expect him with us in a few days. There are doubtless more loyal congregations in Hill County than in any county in Texas. Brother Hines named twenty-three and said he was sure there were others; but there are yet many destitute places in Hill County, and much work to be done. From here I go to Coleman County, Tex., to join Brother J. C. White in a meeting at Rockwood.

Brother J. A. Harding, of Nashville, Tenn., is in a meeting at Cedar Hill, Dallas County, Tex. The brethren have made great preparations for the meeting, and I am sure success will crown the effort. When brethren work for success, success is sure. Brother Harding will also hold a meeting at Dawson, Tex.

Brother Charlie Nichol and Mr. J. H. Fisher are in a debate at Itasca, Hill County, Tex. Brother Nichol is said to be one of the best debaters in Texas, and I am sure that Mr. Fisher can say he has had a debate.

I had the pleasure of meeting, at Dallas, Tex., Brother E. G. Sewell, of the Gospel Advocate, and spent some time with him. I heard him preach one sermon, which was splendid. Brother Sewell is on the shady side of life, but seems hale and hearty. We wish him many more days to proclaim the gospel of Christ. I also met Brother Will. Sewell, Brother Jesse P. Sewell, and Brother Gano.

Brother J. S. Dunn is now in a tent meeting at Dallas, Tex.

My brother, P. D. Lawson, will assist in two meetings in Tarrant County, Tex.

Brother A. D. Rogers is in a meeting at Joshua, Tex. This makes his fourth meeting with the church of Christ at Joshua. Brother Rogers will hold meetings at Rosenthal and White Rock, Tex., but I have lost the date. May God bless all. J. H. LAWSON.
Denton, Tex.

A Fine Distinction.

"There are two sorts of preachers—those who have to say something and those who have something to say." And that is pretty neatly said, Dr. Mullins. It recalls, too, Dr. Kerr Tupper's pithy remark: "There are two sorts of books—books which are made out of other books, and books out of which other books are made." Worth remembering, both of these bright and aphoristic remarks.—Religious Herald.

ALUM BAKING POWDERS.

Congress Acting to Suppress Their Sale.

The report of the Senate Committee on Manufactures upon the subject of food adulterations and food frauds has created a sensation in Congress and awakened great interest throughout the country.

If there could be published a list of the names of all articles of food found by the committee to be adulterated or made from poisonous ingredients, it would be of inestimable value to the public.

The recommendations of the committee that the sale of alum baking powders be prohibited by law will make of special interest the following list of names of baking powders containing alum sold in this vicinity:

Baking Powders Containing Alum:	
GOOD LUCK.....	Contains Alum.
Manf. by Southern Mfg. Co., Richmond.	
K. C.....	Contains Alum.
Manf. by Jaques Mfg. Co., Chicago.	
VISION.....	Contains Alum.
Manf. by E. Metzner, St. Louis.	
CALUMET.....	Contains Alum.
Manf. by Calumet Baking Powder Co., Chicago.	
BON BON.....	Contains Alum.
HOTEL.....	
Manf. by Grant Chemical Co., Chicago.	
KENTON.....	Contains Alum.
Manf. by Potter-Parlin Co., Cincinnati.	
BAIN'S.....	Contains Alum.
Manf. by Meyer-Bain Mfg. Co., St. Louis.	
DELICATESSE.....	Contains Alum.
Manf. by Delicatesse Baking Powder Co., N. Y.	
EVANS'.....	Contains Alum.
SPOT CASH.....	Contains Alum.

It is unfortunate that many manufacturers of alum baking powders, even some in the above list, falsely state that their powders do not contain alum. It is only right that consumers should have correct information as to the character of every article of food offered to them.

True Faith.

It is a sad fact that every living truth has a natural tendency in the minds of men to crystallize into the form of a dead dogma. Rationally apprehended in the first instance, it kindles enthusiasm and creates character. Afterwards it is likely to become more or less of a mere party watchword, to be repeated without any intelligent sense of its meaning or any practical discernment of its rightful functions as a shaping force upon conduct.

When, for example, St. Paul appropriated the great utterance of the prophet Habakkuk—"The just shall live by his faith"—and assigned it a central position in his system of thought, he did not mean to give expression to a barren speculative opinion, but to assert a vital moral fact. Nowadays, however, this same utterance is often used as a sort of magical formula, which is supposed to contain the essence of orthodoxy, but which has, nevertheless, largely lost its grip on the intellect and the conscience of men.

That we are saved by faith is an affirmation that cannot be made too often nor too earnestly, but it should be understood at the same time that faith is the normal, and not the arbitrary, condition of our salvation. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." There is no other way of approach into the divine presence, and there can be no other. Doubt naturally and necessarily throws up insuperable barriers between men and the Father of their spirits. Would any one be so foolish as to address himself to the King of the universe, if he supposed that there were no such King? The

frank acceptance of the great utterance above quoted is the very first step in the religious life, but not the last; it is faith in its lowest form, the germ out of which a justifying confidence in the historical Christ is later to be developed.

"According to your faith be it unto you," is a law that operates with unbroken force all the way from the initial stages up to the maturest reaches of Christian experience. The moment in which faith fails is also the very moment in which the paralysis of the devout affections begins; and this is equally true, whether we regard faith as simply the act of the unaided mind or look upon it as what it truly is—the fruit of the Holy Spirit's operation. We cannot live beyond our highest beliefs. Faith pioneers the way for us into the altitudes of being, and shows us the new worlds that we are to conquer. To lag behind it is possible, but not to go ahead of it.

If this view were more generally adopted, it would prevent the spread of the silly delusion that there is any possible opposition between faith and good works. Those Christians who sing,

O to be nothing, nothing at all,
Only to lie at his feet!

have not yet learned the alphabet of biblical teaching. The first impulse of the man who really believes in God through Jesus Christ is to be something, to be everything that he can be, and to do everything that he can do. That moral slothfulness which makes one willing to lie down in a state of absolute passivity, receiving everything and giving nothing in return, comports better with skepticism than with trust.

"I believed, therefore have I spoken," said the old-time saint. He might also have added: "I believed, therefore have I acted." Faith is the breath of heroism. In that long bead roll of worthies which is recorded in Heb. 11 there is not a man but has done something fit to illuminate the pages of history. It makes the blood fairly dance in our veins to read how they "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

Equally true is it that the men of might in every age are the believers. It is only they that can walk at the head of the column and set the pace in the path of human progress. They are the providential guides and leaders of the church and of the race; and whenever any movement is to be made, or any fierce fighting to be done, they are always at the front waving the colors and inspiring the host. Martin Luther and John Wesley had a hold on God that nothing could shake. Therefore they were not afraid to risk everything in the interests of righteousness. One man of this kind can chase a thousand, and two can put ten thousand to flight.

"All things are possible to him that believeth," and they are not possible to anybody else. Let us have done with the notion that faith is weak, indolent, unmanly, spending its days in soft ecstasies and dreamy, spiritual delights. No; it is strong, bold, active, with a heart to bear all burdens, to confront all dangers, and to discharge all duties. It knows no fear, shirks no responsibility, and seeks no rest. Borrowing the language of those pure spirits that forever burn and shine in the presence chamber of God,

it cries aloud: "I delight to do thy will, O God." If any of us are weary and worn and ready to faint in the path of our pilgrimage, let us pray: "Lord, increase our faith."—Christian Advocate.

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As you know, the United States census is now being taken, but the exact figures will not be known until the Census Office at Washington publishes them. The last official census was taken in 1890 and then we had 62,622,250 population, which was an increase of 12,466,467 over the census of 1880. It is estimated that the present census will give us about seventy million population. The Press Publishing Association, of Detroit, Mich., is offering \$25,000 in prizes to the nearest guessers; \$15,000 will be given to the nearest guess, \$5,000 to the next nearest, \$1,000 to the next, \$500 to the next, and so on. There are, all told, one thousand prizes and \$25,000 in cash to be given away. The money to pay these prizes has been put up in the Central Savings Bank of Detroit, and there can be no doubt but that the prizes will be awarded in the fairest manner possible. The Sunny South has made arrangements with the Press Publishing Company by which each person who sends fifty cents for a six months' subscription to the Sunny South can have one guess in this great contest. Two guesses will be allowed for one dollar for a year's subscription. A certificate of your guess will be mailed you as soon as your remittance is received, and you will have to hold this until the official announcement of the census has been made in Washington, D. C.

Remember, this contest closes one month before the official announcement is made, and you must send in your guess at once, or it may be too late. Address SUNNY SOUTH PUBLISHING COMPANY, Box 467, Atlanta, Ga.

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For the Sufferers in India.

Brother Lipscomb: I am glad to acknowledge the receipt of \$10 sent through the Gospel Advocate Publishing Company for the famine sufferers in India. I will send it to its destination through the New York bank, as I have sent the other.

The latest word from India is that the rains have commenced to fall, though late in the season. That means that in three months we may expect them to have harvests. However, now is the worst time of all. Those who have pulled through these past months of starvation are weak and very poorly prepared to endure the rainy season, with its cholera and fevers. For another six weeks I think special effort should be made to do whatever we are going to do for the sufferers in this great calamity. I pray that we may never again have such an opportunity to feed the starving. That is a wonderful promise in Isa. 58: 10, and the later revelation in the New Testament leaves us in this highly favored land without doubt as to our duty and privilege.

Hiram, O. P. L. WHARTON.

What Shall We Do for the Heathen?

The heathen world lies in wickedness. No one will question that, I suppose. This is one point upon which we are all agreed. Can anything be done for them, or ought we to do anything for them if we could? Here people begin to split, and two parties are formed. These two parties differ in theory, but in practice reach the same result, which is to let the heathen alone.

The one party says he will be saved without Christ. They begin to reason thus, and it is plausible to one already inclined that way. If the heathen do not know of Christ nor ever have an opportunity of accepting him, they cannot justly be condemned for not being Christians when they never had an opportunity. "Where there is no law, neither is there transgression." Therefore, do you see the conclusion? How easy it is to reach it! How nicely it lets us out of the whole affair! We can go on at home, living in selfishness and consuming our possessions upon our lusts. Therefore, it is better not to take the gospel to them. It is better not to take the gospel to them than to take it and have them reject it, which would only increase their responsibility. And isn't this just splendid for us? We can lay out ourselves now for that other hundred acres of land over there. Our neighbor would be glad for us to give him a little lift, so he could pay out, and not have to sell; but, then, we want the farm. We will take new shares in stocks and go on increasing our business, for the heathen, all that are worth saving, are going to be saved, anyhow.

This is a strange delusion. Were it not that I frequently meet people with such opinions, I would be slow to believe there were any who had them. Of course they, to a degree, are honest in it; but honestly mistaken. If all the heathen world worthy of salvation can be saved without Christ, why could not we? If they are better off without the gospel, would not we have been? If the gospel would be a disadvantage to them, why is not the same true of ourselves and all other nations of the past? Therefore, Christ died for naught. Yea, he cursed the world, instead of blessing it; for if the world had never known of a crucified Savior, they could not

have been condemned for rejecting him. There is not a single point against taking the gospel to the heathen but what can be argued against its ever having been given to us, or the Christ ever having come to the world at all. So it is apparent that the opinion that holds the heathen may be saved without Christ and are better off without the gospel is erroneous. Theoretically, Paul seems to hold that one who would live up to his conscience and never for once step aside from the path of rectitude would not be condemned; but, practically, when he comes to consider the actual condition of the heathen world he finds that none have done this, for "there is none righteous, no, not one." They were all under condemnation. That Paul did not have the erroneous view that many now have is apparent from his own life which was spent for the heathen.

The other party says the heathen cannot be saved even if they had the gospel, that they are incapable of receiving it; and so they feel excused. The one party says they will be saved without Christ; the other says they cannot be saved even if they had him. So both practically land at the same place of making no sacrifice and of putting forth no effort in behalf of those in darkness.

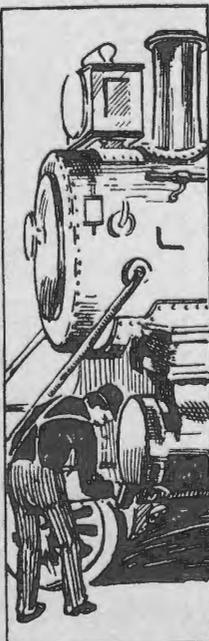
The second conclusion is as far from being correct as the first. My experience in a heathen land is that there are some who in all sincerity give themselves to Christ and try as hard as we to live a Christian life. All things considered, the outlook here is as discouraging as it is there. From all accounts, the nations are no worse now than when Jesus gave the commission. At that time he did not consider any nation so bad as to be an exception, but said: "Go, . . . teach all nations." Nor did he intimate that there would ever be a time that an entire nation would become so corrupt that his disciples must withdraw

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Mr. Chas. Hunwick, of Lenox, Macomb Co., Mich., writes: "I have never felt better in my life than I do now. I have taken Dr. Pierce's Golden Medical Discovery right along. I can now walk quite well with a cane, and hope to throw even that away before long, and as I have had to use crutches for nearly two years, I think I am doing fine. I do not cough now and I can sleep like a school boy. You must know that I have been treated in two hospitals and by three doctors besides, and received no benefit; so I think your medicine the only medicine for me." Dr. Pierce's Medical Adviser in paper cover, is sent free on receipt of 21 one-cent stamps to pay expense of mailing only. Address Dr. R. V. Pierce, Buffalo, N. Y.



and make no effort to gather out to the Lord those that were faithful.

That many in heathen nations will reject the gospel there is no question; but they do that here, and always have done it in all the nations. Jesus, I suppose, knew this would be the case; yet in the face of it he said: Go, and give them all a trial and gather out such as will accept. There is no escape. The work is a personal work. Every Christian must engage in it or one day be tried in the balances and found wanting. My brother, what are you doing for the salvation of others? Do you consider Christian living the one important thing in life, or is it a side issue, a secondary matter? Let us think on these things and then act. May the Lord help you and bless you abundantly in doing his will.

J. M. M'CALEB.

It may seem very strange to you that another man should differ from you on an important question of morals or religion, but it is really no stranger in his sight than that you should differ from him.—Christian Advocate.

Some men succeed in hoodwinking and deceiving themselves, and some even seem to suppose that they can deceive Almighty God.—Christian Advocate.

To accept a kindness, and then grow resentful because of the obligations which it imposes on you, is to show yourself a very little soul.—Exchange.

The fact that your neighbor is a Pharisee is no good reason why you should be a libertine.—Exchange.

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General News.

United States Senator John Henry Gear, of Burlington, Ia., died of heart failure in Washington.

Measles, typhoid fever, and small-pox are prevailing among the thousands of gold seekers at Cape Nome.

The amount sent by the New York Committee for the relief of famine sufferers in India has reached \$102,530.

The battle ship Oregon has arrived at Kure, Japan, where the vessel will be repaired and proceed to Taku as soon as possible.

The Blanket Indians, at Red Lake, Minn., seriously object to any attempts at civilizing them. The government is erecting large buildings for schools, and in consequence the Indians are holding war dances. An outbreak is feared.

Charles V. Cusachs, of New Orleans, La., instructor in the French and Spanish departments of Harvard University, who has just been appointed to the chair of Spanish at the United States Naval Academy, is only twenty-one years old.

News via the Empress of India says that from all parts of China the refugees are working to the treaty points and every ship is bearing them to Japan. Nagasaki, the port at which they first arrive, is already uncomfortably crowded, and Kobé is beginning to fill up.

Dr. Kochibe, a Japanese geologist, has been investigating the phosphate fields in Tennessee. He expresses surprise at the high grade—sixty or seventy per cent—necessary to profitable working here. In Japan a stone that yields ten per cent is considered valuable.

The temperature in New York during the hot spell last week reached one hundred degrees. The fatality was very great. On July 18, 1900, seventy persons died and as many more were stricken down. More than half the deaths were of babies and small children.

A dispatch received by Chinese Minister Wu, at Washington, says that Li Hung Chang, the Viceroy at Canton, has been transferred to Chi Li, the province in which most of the disorder exists. He is expected to quell the insurrection and to make peace with the powers.

The Memphis (Tenn.) School Board in recent session reaffirmed the action of the former board in the uniform textbook matter. This is a decision against the State law and means that if it is to be applied to the Memphis public schools the State will have to enforce it through a favorable decision by the Supreme Court.

Heavy rains for several days in the vicinity of Coleman, Tex., overflowed the streams and caused much loss of property. A cloud-burst occurred on the 15th inst. Eleven people are known to have perished in the rush of waters, and it is believed that several campers in the valley below Coleman were caught in the flood and swept away.

Millet has in some parts of Russia taken the place of wheat as an article of staple food. Millet can be grown on soil unfavorable to other grains, but it cannot resist the effect of cold weather. From 1892 to 1896 the average annual production of millet seed in Russia was six million bushels, but in 1896 it ran up to nine million five hundred thousand bushels.

The annual crop of mushrooms in France is valued at two million dollars, and it is said that there are sixty wholesale firms in Paris dealing exclusively in them. In the Department of the Seine, it appears, there are some three thousand caves in which mushrooms are grown; and about three hundred persons are employed in their culture, who rarely leave these caves.

Galveston has a stock of over two million bushels of the new wheat of Texas and contingent territory. Freight rates from that port to Liverpool are quoted at twenty-two cents per one hundred pounds, and although this wheat has been offered at seventy-three cents per bushel at ship's side, it could not be sold for export, as Liverpool and other foreign markets are relatively so much lower than prices in the United States.

Diplomatists aver that the Peiping massacre does not render it necessary for the powers to abandon the position that they are not at war with China. The powers will continue to claim that their action there is in behalf of the deposed government, and only against the rebels and usurpers. There are many precedents for such a course, particularly the action of the United States Government toward the Brazilian revolutionists.

The Argentine Government has sent fifty young men from different provinces to be educated in the agricultural schools of the United States, and they are quartered at Washington for the time being until it is decided as to what schools they will attend. That will be settled by Dr. Wilde, the new minister from Argentina, after consultation with the Secretary of Agriculture. The purpose of the Argentine Government is to secure a corps of teachers for their own agricultural schools educated on the American plan.

In the ten months ending on June 30, 1900, Southern cotton mills took 1,363,144 bales of cotton, or 135,539 more bales than last year. These takings represent more than thirty-eight per cent of the total number of bales taken by American cotton mills. This fact is but one of the indications of the steady progress made by the Southern textile industry, evidenced also by the awarding of a contract for a seventy-five-thousand-dollar cotton mill at Fayetteville, Tenn.; the addition of six thousand spindles, representing an investment of about one hundred thousand dollars, to the plant of the Kesler Manufacturing Company, of Salisbury, N. C.; and the formulation of plans for a one-hundred-thousand-dollar cotton mill at Hillsboro, Tex.

H. V. Jones, commercial editor of the Minneapolis Journal, and a recognized authority in the Northwest, after a visit to the wheat fields, makes the following summary of the yield in Minnesota, South Dakota, and North Dakota: Minnesota—minimum estimate, 1900, 75,000,000 bushels; possible yield, 1900, 80,000,000 bushels; yield, 1899, 95,000,000 bushels. North Dakota—minimum estimate, 1900, 30,000,000 bushels; possible yield, 1900, 35,000,000 bushels; yield, 1899, 70,000,000 bushels. South Dakota—minimum estimate, 1900, 30,000,000 bushels; possible yield, 1900, 35,000,000 bushels; yield, 1899, 38,000,000 bushels. Mr. Jones says that with favorable weather up to harvest the total yield of the three States will run close to 150,000,000 bushels.

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R. H. PEOPLES,
R. K. MORGAN.

As a result of consideration of data supplied by its own invitation and that of the exploring parties in the field, the Isthmian Canal Commission has practically reached the conclusion that there are but two available canal routes across the Isthmus of Panama. These are the Nicaragua route and the Panama route. Though final information has not been received relative to the advantages of the Darien route, which was recently described as the best low-level route yet discovered, it is the belief of Rear Admiral Walker and members of the commission that it is not practicable. Owing to the great displacement merchant ships are now attaining, it is probable the commission will recommend a canal of greater width and depth than hitherto regarded as necessary. There will consequently be an increase in cost.

From the figures upon the last quarterly report of the Treasury, Tennessee is contributing liberally to charities and to educational interests. Her pension account to the old Confederate soldiers for the year will amount to \$100,000, with \$10,000 for the maintenance of the Old Soldiers' Home. To the hospitals for the insane in Middle, East, and West Tennessee the aggregate will be approximately \$250,000; to the Blind School, \$38,000; to the School for the Deaf and Dumb, \$45,000; and to the Industrial School, \$60,000. The Peabody Normal College also draws \$20,000. The total is something more than a half million dollars. The allowance for a student at the Blind School is \$175 per annum; for a student at the School for the Deaf and Dumb, \$165; for an Industrial School student, \$100; for an insane patient, \$140; and for an inmate of the Old Soldiers' Home, \$90.

The Cuban teachers in Cambridge have made a delightful impression upon their instructors and the people who are entertaining them. All but nine of the one hundred and twenty-nine cities, towns, and villages of Cuba are represented in this party of nearly fifteen hundred teachers, and it is announced that about three hundred from Puerto Rico will soon be added to the number. Two-thirds of the visitors are young women, who are lodged in private boarding houses; the men live in the college dormitories.

All of the forty instructors have some acquaintance with the Spanish language; and while there will be systematic training in English, which the visitors desire to learn, there will be many courses of lectures in Spanish, among the subjects thus to be treated being American history, the history of the Spanish colonies, physical geography, and education.

The allied forces, after three days' fighting, captured the walled city of Tien-tsin, with many guns. The total losses of the allies in the engagements of Thursday, Friday, and Saturday, July 12, 13, and 14, 1900, were about eight hundred killed and wounded. The casualties were greatest among the Russians and Japanese. After a day of hard fighting and having lain for hours in shallow, hastily dug trenches, full of water, and suffering from hunger and thirst, two battalions of the Ninth United States Infantry that participated in the attack on Tien-tsin retired under cover of darkness, British sailors assisting them to withdraw by firing volleys to cover their retirement. The Americans brought out all their wounded under a terrific fire. An official list of the officers wounded is as follows: Ninth Infantry—Major Regan, Captain Bookmiller, Captain Noys, Lieutenant Lawton, and Lieutenant Lang. Marine Corps—Captain Davis, killed; Leonard, Butler, Lawton, and Lemley, wounded. The total loss of the Americans was one hundred and forty.

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Church News.

ALABAMA.

Guin, July 16.—The writer closed an eight-days' meeting at this place last night, with a splendid audience. The congregation at Guin has been at a standstill for quite a number of years on account of an old feud between some of the members. Several of the brethren had become indifferent on this account. At 3 o'clock on the third Lord's day in July there was a general acknowledgment of wrongdoing by sins of omission and commission and a general forgiving and asking forgiveness; in fact, it was a regular love feast of Christians who had resolved to renew their zeal for the Lord and keep his house in order. One soul was baptized into Christ Jesus, and went on his way rejoicing. The pillars of the church of Christ at this place are Brother J. H. Guin, Brother J. C. Tidwell, Brother J. G. Franks, Brother W. G. Adams, Brother Samuel Adkins, and Brother A. W. Anthony, the latter taking membership with the church yesterday. This is a noble band of brethren who will have the oversight of the church at this place. Brother Guin is a miller and keeps the Book always at hand from which he feeds his patrons while their corn is being ground. Brother Tidwell is the postmaster and also lets his light shine, regardless of public sentiment. Our heart's desire and prayer to God is that Guin may yet be captured for the Lord.

W. H. PARKER.

LOUISIANA.

Melville, July 3.—I began a meeting here on June 30, 1900. The immediate result was: On Monday night, July 2, 1900, we permanently organized a church of Christ, with twelve members. Pray for our success. We are planning to build a church house at once. The prospects for this work are bright. I will trust God for the increase; who doubts his promise? We hope to continue right on in the work of our Master.

J. R. HEWITT.

TENNESSEE.

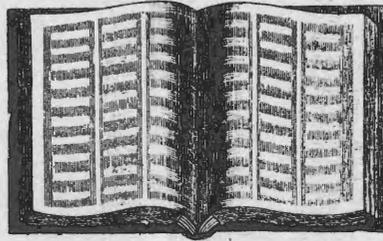
Paul, July 16.—Brother F. C. Sowell commenced a meeting for the church of Christ at Long Branch (Paul) on July 8, 1900, and closed on July 15, 1900, having preached fifteen discourses and baptized thirteen persons. Brother Sowell did some fine preaching and greatly endeared himself to the brethren here. We think much prejudice was removed and the brethren greatly strengthened and encouraged. This was Brother Sowell's second meeting in this neighborhood and the people heard him gladly. We feel very thankful to our Heavenly Father for such men to proclaim the word in its purity. I. D. SMITH.

Malesus, July 18.—For the past two weeks Brother A. B. Barrett, of Covington, Tenn., has conducted a series of night meetings at this place. Considering the population of the town, it was largely attended. Without doubt, Brother Barrett is one of the greatest preachers we have ever had with us. He is a gentleman of extensive knowledge and his genius is of a high order. His sermons are distinguished for their perspicuity, polished language, and exact logical reasoning. He has accomplished great good. We had ten additions by primary obedience, making twenty-three members in all. A Sunday school has

been organized. On every Lord's day we will meet together to study God's blessed word, that we may learn more of the great and grand truths therein revealed. In making mention of the meeting Brother Kepp, of Illinois, who conducted the song service, must not be omitted. Brother Kepp is an affable gentleman, a general favorite, and a great lover of wit. Both Brother Barrett's and Brother Kepp's spotless reputation made for them many friends. X.

Ætna, July 16.—Brother G. A. Dunn began a meeting at this place on July 1, 1900, and continued till July 11, 1900. While we had some things to hinder—whooping cough, colds, and other sickness—yet we think it one of the best meetings we have ever had. Seventeen were baptized (one from the Methodists) and three reclaimed. Several of these are heads of families and will make good workers. The meeting closed with a large audience and much interest. We heard of some going home and reading their Bible till midnight, others reading to their wives before breakfast. Brother Dunn is a faithful worker, and we think much and lasting good was done by his earnest and plain preaching. We have no doubt seed have been sown in the hearts of some that will bring forth fruit to ripen in eternity. Brother Jasper Dunn accompanied his brother to assist in the singing. With such a brave defender of the truth and such help in the song service, with the assistance of the brethren and sisters, how could a meeting be anything but a success? (Mrs.) T. J. BRYAN.

Nashville, July 19.—I began a meeting at Paris, Tex., on the first Sunday in July, which lasted sixteen days. Considering everything, it was a good meeting. It rained every Sunday and several other days during the meeting. We met in the meetinghouse during the first week and then moved to the tent. All the sects seemed to work against us. The Methodist pastor advised his members not to attend our meeting, but took special pains to announce the Baptist meeting, and requested that they all attend. I baptized two of his members while there last year, and hence the cause of the opposition. But in spite of the opposition, we had a good meeting, with four additions, two of whom were from the Presbyterians. I had quite an enjoyable time, having four preachers—Carlton, Rose, Surett, and Odoneal—who assisted greatly in the meeting in the way of prayer, singing, and talking in the interest of the meeting. I go next to Gassaway for a meeting to begin on the fourth Sunday in July. I have some time yet that I would be glad to arrange for meetings. I hope to keep busy in the field henceforth, the Lord willing. P. H. HOOTEN.



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Nashville, Tenn.

Tennessee State Conference of Charities and Corrections.

The Board of State Charities has undertaken to initiate a movement for the organization of a Conference of Charities and Correction, designed to meet annually in this State, for the purpose of considering and discussing questions of practical importance with relation to the public and private charitable and correctional work of the State. Conferences similar in purpose have for years been organized and carried on in ten or more States, principally in the West, and those who are well informed on the subject regard them as sources of beneficent influences. In view of these circumstances, it is right that Tennessee should seek to establish a similar conference. The proposed conference should welcome to its meetings delegates from all the charitable and correctional institutions in the State, and there should be a full and free discussion of the topics selected for consideration.

A provisional committee of representative men and women from the charitable and correctional institutions of the State should be selected to undertake the organization of the conference and arrange a programme for its first session. After the organization is effected, the conference should conduct its proceedings and be free to make such plans of work as it chooses.

Although the State Board of Charities will be active in promoting this organization, it is not designed that the conference shall have any connection with the board, but rather that it shall be an independent body, which will exert a powerful influence for good in determining the great questions embraced in the philanthropic activities of the State.

The programme of the conference, with other related information, should be published in time for the conference to be held at the best season to accomplish the greatest good.

JAMES A. ORMAN, President;
CHARLES J. SAWRIE, Secretary.

A Note of Explanation from Brother Dunn.

Brother McQuiddy: Will you please give this note of explanation a place in the columns of the Gospel Advocate?

I have been informed that it is being circulated that I invited and urged Brother W. L. Logan to come to Murfreesboro to work with the

church of Christ and now I am opposing him. It does not follow, because I invited him to come here, that I indorse all he has done since he came. I did invite Brother Logan to come, and when he came we talked freely over the situation. I told him if he could harmonize the church and get us in good working order, I would be very glad to have him do so. After consideration, he told me he would undertake it. I told him then I believed the modern pastor system wrong and I opposed it, but that Paul said to Titus: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." (Tit. 1: 5.) So I asked Brother Logan to act the Titus for us, and this is all I did. The character of work agreed on by us then no man can oppose without opposing the New Testament order of church work and worship. It was simply to set in order the things that were wanting. As to Brother Logan's locating there as pastor, that was not discussed. I understood him then to oppose the modern pastor.

Brother Elam seems to think I did wrong in calling Brother Logan "pastor." I simply used the word as it is used in current speech. Knowing the work and use of the word in the church of Christ at Murfreesboro, I used it correctly. I did not understand Brother Elam to accuse me of an ugly manner or bad spirit. If he does, he accuses me wrongfully; Brother Elam is too good a man to accuse me wrongfully.

JOHN E. DUNN.

Have You Eaten Too Much? Take Horsford's Acid Phosphate.

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There is no point in the life of a Christian man where he cannot say that it is better farther on.—Exchange.

Men should spend every day as if at the end of it they were to be called before God for judgment.—Christian Advocate.

If you will only reflect on the brevity of your earthly life, you will see how infinitely small are the most of the ambitions which you cherish.—Selected.

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Length of Creative Days.

A good rule in interpreting scripture is to take the most natural and obvious meaning which the reading in its connection indicates or would indicate at the time in which it was written. We may also suppose that God addresses himself to man on the subject of creation as it would appear from an earth view point. He does not require that we should view history, with an infinite mind or read between the lines; but he does tell the truth, and aims we should believe it just as it reads.

Now, to illustrate: God does not say that the earth is flat, but he does say: "Heaven and earth, the sea, and all that in them is," were created in six days. Now, if the days of creation were not literal days, how may we know that any succeeding statement in the whole Bible is literal? Shall our faith be shaken at the very outset? If Moses says it rained forty days on the earth and the skeptic replies that there would not be water enough for a flood, shall I then concede that it rained forty periods?

Remember, the two statements are by the same writer, in the same book, to the same people, in the same age, with nothing in the context to make a figure obvious. But the connection in creative history clearly shows literal days. "The evening and the morning were the first day," etc. (Gen. 1: 5.) Day and night existed the first day. This sounds like a literal day. The Jews would understand this. They counted the evening first at that time. Every other creative day is modified in the same way.

God commanded the Jews to work six days and rest on the seventh day, because God had done the same. They understood that they were to work six days, not six times six thousand years. Brother McCaleb says God is resting yet, but Moses said he "had rested" on the seventh day more than four thousand years ago. (Gen. 2: 3.) He may have created a million other worlds since then, for aught I know.

But the point is made that Moses calls the whole creative period a "day" in Gen. 2: 4, thus including six days in one. Suppose I admit that it is obvious that he did not mean a literal day here; I am still sticking to my first rule of interpretation. This would not affect the meaning of the first passage. Suppose I were to tell you in the first part of this letter that I did so and so on the first day of my arrival in California, and add that that day was composed of light, called "day;" and darkness, called "night." How long would that be, if I have "seen trouble in my day?"

If Brother McCaleb were to visit six different towns in six successive

and then write out a detailed account of his trip, saying, "This is an account of my successive visits in the day that I made them," would that mean he made them all the same day? No; he would mean an account of each day. So "these are the generations [day-by-day happenings] of the heavens and of the earth" in the day God made them, each in its order on its day.

Professor Stuart, of Andover Seminary, said in 1833: "The Hebrew word 'yom' does not signify an indefinite period." This quotation and others to the same effect are from Comstock's "Outlines of Geology," which holds that the six literal days are scientific. Brother McCaleb says: "It will be noted, too, that the seventh day has no morning nor evening." But the other days have, Brother McCaleb, and you could not prove the seventh day had no morning nor evening. If the seventh day has lasted six thousand years, does that prove that the other days were that long? If so, they are getting longer all the time, and twenty-four hours after creation they were only twenty-four hours long. But it is said the sun was not created until the fourth day, and there could have been no twenty-four-hour day without the sun to rule it. But there was day and night, evening and morning before that, and the sun only ruled what already existed. It is called just the same after the fourth day. Say, how did the grass grow for six thousand years without any sun? And it looks like the "waters which were above the firmament" would have cooled off and come down in a flood before eighteen thousand years without the sun to keep them warm.

Could six figurative days make one figurative day? That looks like mixing figures. If the days were each six thousand years long, how long were the seasons and years? (Gen. 1: 14.) Will this concession to infidels do them any good, or will it not lead them to make fun of the whole account and lead the church into "higher criticism?" In conclusion, I want to exhort you as one that admires and loves you: Avoid oppositions of science falsely so called.

PAUL,
Of California.

Though it is never quite safe to take a man at his own estimate, yet if you would form a correct opinion of him, you must know what he thinks of himself.—Christian Advocate.

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It is only when you so feel your weakness as to lean on God for strength that you are safe from the assaults of Satan.—Exchange.

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Odds and Ends.

Prayer (Luke 18: 9-17): Lessons from the Pharisee and Publican.—(1) Men who know themselves never despise others—verse 9; (2) if we justify ourselves, God condemns us—verses 9-14; (3) a prayer without penitence is a bird without wings—verse 11; (4) go to the temple to pray, not to pass judgment—verse 11; (5) give a tenth, and do not brag about it—verse 12; (6) better reckon sins than to recount virtues—verse 13; (7) you can see God as a Savior when you see yourself a sinner—verse 14; (8) he who exalts himself is not worthy to be exalted—verse 17.

Instructions in Prayer (Luke 11: 9).—“Ask”—boldly, largely, intelligently, submissively; “seek”—diligently, persistently, assuredly, personally, humbly; “knock”—patiently, expectantly, earnestly.

Grace.—The difference between all forms of false religion and the Christian religion is this: The former represents man seeking after God; the latter represents God seeking after man. Hence we have: (1) The bread of life seeking the hungry; (2) the living water seeking the thirsty; (3) the garments of salvation seeking the naked; (4) the truth seeking the liar; (5) the Prince of peace seeking the weary; (6) the light seeking the darkness; (7) the pardon seeking the guilty; (8) mercy seeking the wretched; (9) life seeking death.

The Grace of God (Tit. 2: 11-14).—(1) Its manifestation—“hath appeared” to all men; (2) its work—“bringeth salvation” to all; (3) its purpose—to help us to deny “ungodliness and worldly lusts;” to “live soberly, righteously, and godly, in this present world;” and to look “for that blessed hope, and the glorious appearing of . . . Jesus Christ.”

Christ's Touch.—Christ's touch was always full of blessing. Many cases are recorded in the Gospels. (1) He touched little children and blessed them—Mark 10: 13-15; (2) he touched the leper and healed him—Matt. 8: 3; (3) he touched the eyes of the blind and gave him sight—Matt. 9: 29, 30; 20: 34; Mark 8: 22-25; (4) he touched one with fever and the fever left her—Matt. 8: 14, 15; (5) he touched the tongue of a deaf man who had an impediment in his speech and he spoke plainly—Mark 7: 33; (6) he touched the coffin of the young man, the only son of his widowed mother, and he was restored to life—Luke 7: 14; (7) he touched the ear of Malchus and it was healed—Luke 22: 51. Others touched Jesus and received his healing grace—namely, the woman who was a sinner, who showed such unusual affection, and was commended by her Lord (Luke 7: 37); the woman who came behind to touch the hem of his garment, and obtained more than she sought (Mark 5: 25-34); the people that brought the sick and the diseased, that they might touch but the border of his garment (Matt. 14: 14-16); and a large multitude out of Judea and Jerusalem and Tyre and Sidon who sought to touch him and were healed. (Luke 6: 17-19.)

“Quit You Like Men” (1 Cor. 16: 13).—The man who is always talking war is a coward. The true warrior is the man who loves peace, but when war is forced upon him fights like seven men; the men who move the world are the men whom the world

cannot move. Essential to Christian growth, development, and manhood are the following: A pure atmosphere (Phil. 4: 3); a good appetite (Matt. 5: 6); best food—bread (John 6: 51), milk (1 Pet. 2: 2), meat (1 Cor. 3: 2); sunshine (Mal. 4: 2); light (2 Cor. 4: 6); exercise—light (Eph. 5: 2-8); exercise—gradual (1 Cor. 9: 24); rest (Mark 6: 31).

Seasonable Fruit (Ps. 1: 3; Gal. 5: 22).—When is the “season” for the following? Love—when hated (Matt. 5: 44); joy—in trial (James 1: 2); peace—the storm (Ps. 46: 1-3); long-suffering—when injured (1 Cor. 13: 7); gentleness—when opposed (2 Tim. 2: 24); goodness—in time of need (Isa. 58: 6, 7); faithfulness—when many are failing (Matt. 24: 12, 13; John 6: 66); meekness—when reviled (1 Pet. 2: 23); self-control—when eating and drinking (1 Cor. 10: 31); temperance—in good things, and total abstinence from evil (1 Thess. 5: 22). How much fruit? (Phil. 1: 11.)

I walked through the woodland meadows,

Where sweet the thrushes sing,
And found on a bed of mosses
A bird with a broken wing.
I healed its wound, and each morning
It sung its old sweet strain;
But the bird with the broken pinion
Never soared as high again.

I found a young life broken
By sin's seductive art,
And, touched with a Christlike pity,
I took him to my heart.
He lived with a noble purpose,
And struggled not in vain;
But the life that sin had stricken
Never soared as high again.

But the bird with the broken pinion
Kept another from the snare,
And the life that sin had stricken
Raised another from despair.
Each loss has its compensation,
There is healing for every pain;
But the bird with the broken pinion
Never soars as high again.

(Selected.)

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37 Great Jones St., N. Y.

Notes from Arkansas.

The writer held a week's meeting at Green Plains, nine miles north of Center Point. Nine confessed their faith in Christ and were baptized and nine were reclaimed, making eighteen in all. I promised to return and hold them another meeting in October.

Brother T. R. Burnett held a meeting at Corinth, with six confessions and baptisms. I think that Corinth is one of the oldest congregations in the State. They are true and tried and are sound in the faith. The same can be said of the congregations at Center Point and Blue Bayou.

The writer will be busy holding meetings until October.

Brother R. W. Officer will hold the annual meeting at Center Point.

Brother James W. Zachary will hold the annual meeting at Nashville.

Brother J. W. Denton, of Roxton, Tex., was booked for meetings at Nathan and Murfreesboro, but a postal card received from Sister Denton stated that Brother Denton was very ill, and not expected to live.

Brother J. M. Ratliffe will hold meetings in North Arkansas and South Missouri. Brother Ratliffe is an able preacher and debater, and will build up the cause of Christ wherever he labors.

Wheat, oats, corn, and cotton are fine in Southwest Arkansas. The fruit crop will be a good one.

I sold my little farm, near Hope, for six hundred dollars in cash. We are now living in the town of Hope, running a hotel. We feed all sound gospel preachers free of charge.

Hope, Ark. G. W. SPURLOCK.

Acknowledgment from India - Letter to Brother McCaleb.

Brother McCaleb: The money you sent for famine relief has been thankfully received. It amounted to one hundred and fifty-one rupees and fourteen annas. We generally count three rupees to the dollar, though it is always a little more; but the exact amount depends on exchange. For small sums your way of sending money order is very satisfactory; for large amounts, buy drafts of rupees, payable in Calcutta or Bombay. These can be purchased from the Hongkong and Shanghai Banking Corporation, New York. But even a hundred dollars is perhaps best sent by money order.

There are no missionaries of our people in India who are not under our boards. The people are starving by the hundreds of thousands. In Bilaspur District there are over six hundred thousand on famine relief. There are not many dying from starvation in this part, but it only needs the relaxation of the helping hand, and thousands would die. In some parts where relief is not so well organized the people are dying, and the horrors are attending famine.

The money you so graciously sent will feed one hundred and fifty persons for eight days. I have about five hundred people in my relief, and the Lord has put money in the hands of our missionaries from the New York Herald to the amount of nearly ten thousand dollars. We have work for those able to work and gratuitous aid for the disabled. In behalf of the famine-stricken many thanks are given to you and all who contributed to the forty-nine dollars and forty-nine cents.

M. D. ADAMS.

Bilaspur, C. P., India.

Facts.

There is mercy in a heaven and there is justice in a hell.

As drunkenness apparently drowns trouble, so ignorance ostensibly lessens responsibility.

To commit suicide is to demonstrate that one does not appreciate God's blessings.

There are some people who wish they had never been born.

A man can be a Christian and be happy, too.

A guilty conscience might be said to be a foretaste of hell.

Self-justification will not work where it opposes God's law.

Should a man try to conceive of a trouble paramount to all other troubles, he would never stop until he could imagine himself on his deathbed unprepared to die—everything lost.

Compare a long life here with eternity, and we cannot see where we can afford to do anything else but prepare to meet God; yet some of us make salvation a secondary matter.

"Time is money." When one servant of God is devoting all of his time, over and above that required to provide the necessaries of life, to preaching the word of God, it is equivalent to another servant using all the money not needed for a living to advance God's cause.

Everything should be free. The servant who ministers spiritually should give his time as God prospers him and the servant who ministers carnally should give his means as God prospers him.

The man who does not mistreat others, though they mistreat him, is more like Christ than the man who does not mistreat others until they mistreat him. "Vengeance is mine; I will repay, saith the Lord."

Anger is valuable when we hate sin, but "whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." Bordley, Ky. J. G. ORSBURN.

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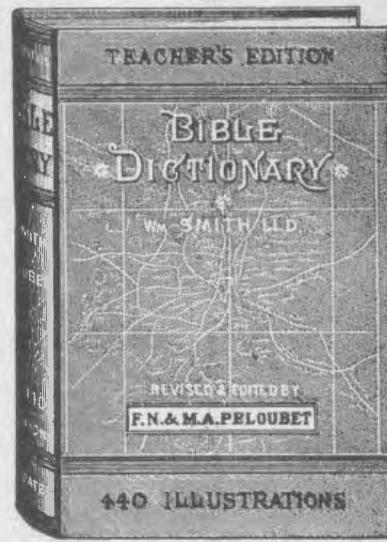
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Organizing.

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Children of this world are born into a family that has already been organized, with all the laws and rules that are needed. So all the child has to do when it knows how and is able is to go right to work obeying the father in the work that is before it, trusting the father for care, support, and all that it needs. Just so with children of the Spirit. They are born into the kingdom (John 3), and all they have to do when they know how and are able is to go to work obeying the Heavenly Father. We would think it foolish for children of this world to talk about organizing a family because they could go to work, but we remember: "The children of this world are in their generation wiser than the children of light." (Luke 16: 8.)

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D. LIPSCOMB. E. G. SEWELL. F. D. SRYGLEY.
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READ AND ACT.

At this season of the year our expenses are always far in excess of our receipts. As we have been at the extra expense of putting "Gospel Praise" and other new books on the market, our expenses have been very heavy, so that we are especially in need of the amounts due us. The amount that you are owing may be a very small one, but many such amounts aggregate a very large sum. It is best for the publisher and the subscriber that all pay their subscriptions promptly. It enables those looking after the affairs of the paper to devote their time and thought to making a good paper, without being worried over finances. It is hard for the man to write well who is forced to think continuously about money matters.

Many allow their subscriptions to run behind, without realizing that it is so. This notice is to remind all who are in arrears that their renewal would be very greatly appreciated. The wheat crop will put some money in circulation. Look at the date on the little yellow slip on your paper, and pay at the rate of \$1.50 per year from that time. A large hand pointing to this is to call your attention to the date. If your paper should be stamped and the date is in advance, you may know that the mistake was made by the one stamping the hand on the paper. We are always anxious to correct all mistakes. Your prompt compliance with this request will help us and will be duly appreciated. Address all checks and money orders to the GOSPEL ADVOCATE PUBLISHING COMPANY, Nashville, Tenn.

A secular daily paper published a letter from an irreligious but wealthy young lady whose physicians have told her she has not more than three months to live. The object of her letter is to ask readers of the paper to write her suggestions as to how to spend the last three months of life. She receives hundreds of letters from all parts of the country every day advising her how to spend the few days she has to live. Many of these letters have been given to the daily papers, and, as they go before a constantly widening reading public, they of course call forth other letters. If the young lady is really

an invalid, with only three months to live, she will probably spend the time reading letters; but if she is a mere fake, and not sick at all, she, and the world through her, will probably be surprised how few people there are among the reading constituency of secular papers who take life and death seriously enough to advise one who has but three months to live to occupy the time preparing to meet God in the great hereafter. Of all the letters of advice I have read in the daily papers I have not yet seen one that advises her to become a Christian.

"Brother Srygley: I would like to have five hundred copies of Brother Larimore's leaflet, 'Sermon on Baptism,' which was published in the Gospel Advocate of June 28, 1900. I want them by August 15, 1900. Now, if you cannot furnish them, please let me know; and if you can, state the price and I will send it as you direct. A. M. POWELL.
"Elliott, Ia."

Brother Larimore says he has no copies of the leaflet, and I do not suppose there are any in print. However, there is no copyright on them, and anybody who wants them may have them printed in any quantity by any printing office.

"Brother Srygley: I want to come to Tennessee to locate permanently this fall and will depend on the brethren in that State to help me obtain work. Do you know of any churches I might correspond with?"

I suppress name, date, and place in publishing this letter because I received two others like it in less than a week. An impersonal answer to this will be sufficient for all, and I have neither time nor strength to write more than I am obliged to write. I am always glad to have good men and earnest preachers locate in Tennessee or anywhere else, and I believe such men and preachers will be supported anywhere they go. The support, as in Paul's case, may have to come partly by the work of the preacher's own hands in some cases; but that will probably be all the better. I believe it is unscriptural and antiscriptural for any preacher to locate with a church or churches to preach to the church. My understanding is that every church has in itself the elements of its own growth, development, and reproduction by the help of "God and the word of his grace." When a preacher from another part of the country begins to correspond with churches with a view to locate and preach for them and be sustained by them, whatever influence I have with such churches shall be used to keep them from making any such arrangement.

The writer inclosed stamp for private answer, but as the matter is of general interest and I have several other questions covering the same point and cannot find time to answer each one privately, I will suppress names, dates, etc., to keep the matter private and write a general answer here:

"Brother Srygley: We have been having a Lord's day school at this place for some time. At the close of last quarter I was appointed superintendent. The majority of the brethren were pleased, but some few objected, claiming that the Bible positively forbids women speaking in the church. After reading and considering I am undecided as to whether it is scriptural. I feel my weakness in this place; nevertheless, if I knew it to be scriptural in the sight of God, with his guidance I would conscientiously do my very best to teach both men and girls the word. What do you believe would be the proper procedure? Will you please explain 1 Cor. 14: 34, 35 and 1 Tim. 2: 11, 12? If you will spare a few minutes of your time, I shall be very thankful. May God speed you in the work, is the prayer of your sister in Christ."

I do not know whether the New Testament authorizes women to be superintendents of Sunday schools or not, for the reason that it was written several hundred years before there was any such thing as a Sunday school, or Lord's day school. In New Testament times the disciples came together on the first day of the week "to break bread," and in those meetings they taught and admonished one another in the Holy Scriptures. The elders of the church were the superintendents of those meetings, because such meetings were the church assembled. Every member of the church took some part in the exercises of those meetings under the direction of the elders. "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." (1 Cor. 14: 26.) It is clear from this that every one did something, and from other passages it is also clear that the elders directed everything. Every member should recognize the elders as the overseers and be in submission to them as long as they do not require anything God does not authorize. As I understand the matter, God does not authorize women to either teach or preach publicly, but requires them to do both privately.

The new book, "Letters and Sermons of T. B. Larimore," has now been on the market only a few days, but it has already won its way to the hearts of the readers. I have not heard a single adverse criticism on it, but it has been spoken of in terms of high praise wherever it has been read. I am not financially interested in it, but I am anxious that it have an extensive circulation for the good it will do. I do not think I can put a small portion of space on this page to better use this week than to quote a few letters and extracts from letters commending the book:

"Brother Srygley: There can be but one opinion of the new book, 'Letters and Sermons of T. B. Larimore.' There is not enough of it; you come to the end too soon, and sigh for more. It takes you into his life, into his heart, into his home, into his family; and, like the wren, you want to build a nest and stay there. He is a ladder on which you climb up higher and nearer to God, an inspiration that makes you wish you had been better all your life, and the only reproach or rebuke I have ever known him to give the world is through the silent one of his exalted example. I have never looked at him without thinking of the apostle whom Jesus loved best because of his love. Even the binding of the book reminds me of its author—so clean, pure, and beautiful, just like a leaf out of springtime. He has been as a star in the midnight of my life. Our love for him is nothing; it is so natural—so impossible not to have been. This book is a rare treat to one five years confined to bed—the prisoner of my own shell.

"(Mrs.) JENNIE JONES CUNNINGHAM.

"Louisville, Ky."

"Brother Srygley: I have carefully examined the book, 'Letters and Sermons of T. B. Larimore.' I unhesitatingly pronounce it the best production you have ever issued. Such a work, from such a godly man, will always do good. I bespeak for it a wide circulation. R. W. NORWOOD."

"Brother Srygley: The book, 'Letters and Sermons of T. B. Larimore,' was received and has been carefully read. It is hard for me to find words to properly express my appreciation of the book. I know of no book, except the Book of books, that deserves to take higher rank in the world of letters. It is invaluable and should have a wide circulation, and it will be read wherever it goes. Unlike many books of the sort that pass their lives in a happy, peaceful repose on library shelves and go into their graves of final oblivion in spotless, unworn garments, unread or forgotten, this book is going to enjoy a less

quiet, but far more useful, life; for it is going to be read and studied. Although mine has been in the house less than a week, already its garments are more or less travel stained, for it has passed from hand to hand, from one member of the family to another, until all have read and enjoyed more or less of its contents. I have heard Brother Larimore preach most of the sermons in the book. Often and often as I have listened to the beautiful thoughts that dropped from his lips, clothed in words that burn and carry conviction to the heart, I have wished that his sermons might be perpetuated; that they might be enjoyed by those who have not the privilege of hearing him, and continue to do good when his lips are dumb and silent in the grave. Many times I have resolved to take paper and pencil and take notes, as he preached, but a knowledge of how imperfect they would be, at best, deterred me. Yet scattered fragments of his sermons come to me often and often, fragrant with memories of a time of peace and happiness, when sitting under the sound of his voice and learning lessons of purity and holiness and goodness from his lips. I think no one can have heard him preach and not be better therefor. What delight, then, to me to have the sermons that have so thrilled my soul in permanent shape! The letters are fully as interesting, for throughout every sentence there breathes the spirit of a thoroughly consecrated Christian gentleman, who has only one object in life and that is to do good in the world, to serve God and keep his commandments. Will the book do good? Yes; a thousand times yes. No man can read these scattered records of a good man's life, as found in his private confidential correspondence, and not be the better for the reading. Such a record of purity and goodness, of patience and humility, of kindness and love to all mankind, of spotless integrity in every transaction in life, of a busy, happy, useful life, devoted wholly to the service of the Lord and to trying to make mankind better, will do good, much good; for its lessons will sink deep in faithful hearts and bear fruit in the making of many lives better. Brother Larimore's many friends will thank you for the thought which led you to bring out this book. May you live to bring out many more equally as good. I have also recently read your book, entitled 'Seventy Years in Dixie.' I have lived close enough to that period and have seen enough of the life, as pictured there, in back country places I have known, and have heard my grandmother, who was an early settler in this country, talk enough of those early days, to know how true a picture of the long ago it is. The reading of the book gave me great pleasure. It is a valuable record that deserves to live as long as time lasts, and I am sure that it will. I have seen no other book that covers just the ground it covers. Its humor makes one laugh one moment and its pathos the next moment brings tears to one's eyes. The interest never flags from the beginning to the end of the volume. I have not read 'Biographies and Sermons,' but hope to be able to do so some day.

"SILENA MOORE HOLMAN.

"Fayetteville, Tenn."

No women in the world stand for greater and more loving thoughtfulness for the men of their families than do the women of America. No sacrifice is too great for an American wife to make for her husband. The business men of this country must slow up, and one step in that direction is a life, after business hours, away from the places of their activities. The American country suburb can be the salvation of the American business man; and, likewise, can it give a more easily adjusted life to our women. For our children it admits of no question. Cities never were made for children.—Edward Bok, in the July Ladies' Home Journal.

Much culture is superficial. Mere acquaintance with the ways of the world is not genuine culture. On so slight a foundation as this, nevertheless, many persons adopt an air of superiority to quiet, home-keeping folks. Judged by such a standard, the flip-pant drummer, who understands all the ins and outs of travel, hotels, and city life, would generally rank above the man of great brains and character who has, almost necessarily, lived a life of seclusion, though his touch upon his time has been potent. Real culture is not a matter of surface, but of depth.—Selected.

Impatience spoils more work than inability.—Exchange.

Our Contributors.

Christ the Pattern.

[The following is a sermon delivered by Granville Lipscomb to the inmates of the State Prison in the prison chapel on Sunday, July 15, 1900.]

"I have given you an example, that ye should do as I have done to you." (John 13: 15.)

These were the words of Christ to his disciples just as he had acted the part of a servant in washing the feet of his disciples.

To wash the feet of a guest was a part of the entertainment in the East and was usually performed by a servant. On this occasion the Lord and Master acted the part of the servant to teach his followers a lesson of humility. There are numerous references to the subject of feet washing in the Bible, but in no place do we find where the disciples of Christ met in a church capacity for that purpose. Paul, in 1 Tim. 5: 10, mentions it among the good deeds that a Christian woman should have done and classes it as "a good work done in private as necessity required." "Good works," says the same apostle to Titus, must be maintained for "necessary uses." (Tit. 3: 14.) It would be useless to feed those who needed nothing to eat or to clothe those already well clad; so it would be just as useless to wash feet that did not need washing.

The person Christ, what he did, what he said, and the spirit he manifested constitute the great pattern of the Christian life. He has given us the example.

Christ is the very embodiment of his gospel and teaching. He obeyed his own gospel and practiced his own teaching. Those who study him and imitate him in this life will naturally obey his gospel and possess his spirit. This is the shortest and surest route to heaven. Taking Christ as our pattern, we can never equal him, yet cannot go very far in the wrong.

Do you ask how Christ obeyed his own gospel? We shall see. He has commanded all to whom the gospel comes to believe. His own faith in God was perfect. He was desirous to show that faith in word and deed, that others might believe. Even when he was conscious of possessing power to raise the dead at the grave of Lazarus he prayed: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me." His faith was unbounded.

Has he said that repentance and remission of sins must be preached in his name? Has he commanded that all men everywhere should repent? Has he said: "Except ye repent, ye shall all likewise perish?" Then has he set before us the example of hating sin? True, he in person could never repent of sins, since in him was no sin; neither was there guile in his mouth; but he has left us in no doubt of his abhorrence of sin. While he loved the sinner and died to redeem him, yet he detested sin. In lieu, then, of gospel repentance note in his life his estimate of sin. Copy that and we will be among the most penitent of earth.

Did he say: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven?" So did he confess before Pontius Pilate, the governor, that he was the Christ, the Son of God, when he knew that confession would bring him to the cruel and shameful death of the cross. The confession of the same great truth brings the follower of Christ "unto salvation."

Has he commanded every believer to be baptized? He has not done so without having obeyed that command himself. "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." They of Judea and Jerusalem flocked to him to be baptized, confessing their sins. "Behold, he from Nazareth came." He demands baptism; he came for that purpose; he is not fleeing the wrath to come; he has no sins to confess; he cannot be baptized for the remission of sins. For this reason John at first refused to baptize Jesus, but Jesus said: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him." Mark the pronoun "us" in these words of Christ. He did not say thus it becometh "me" to be baptized, but thus it becometh "us" to be baptized, seeking to put himself with the obedient ones. He is not ashamed to call them "brethren." He gave this divine ordinance his own indorsement and seal by submitting to it. Every son or

daughter of Adam's race who comes in a reverent and obedient spirit to this command can say in truth: "The divine Son of God, my only Redeemer and hope, has consecrated this command, so that it shall be my delight to walk in his footsteps." Here again we may say he has set us an example.

We often speak of the importance of possessing the Spirit of Christ. What was the Spirit of Christ? It was a meek and lowly spirit; it was the obedient spirit. There are many who are praying for some miraculous, Holy Ghost baptism who would be infinitely better off if they could see this plain truth: that the Spirit of Christ was a gentle, lowly, and obedient disposition—a spirit which sought to do the will of God in keeping his commandments. Let us study him, his life and character, that we may drink into his spirit, possess his holy temper, and follow him as nearly as poor, frail mortals can follow such an illustrious example.

Observe your Leader, follow him;
He through this world has been
Often reviled, but, like a lamb,
Did ne'er revile again.

To the passionate sons of Zebedee, who would call down fire from heaven to burn up the Samaritans, he said: "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." The ancient bard said: "Behold, I have given him for a witness to the people, a leader and commander to the people."

Under every shadow of your life look to him, for he is the bright and morning star. He is the hope of every invalid, for he is the "Sun of righteousness," who has arisen "with healing in his wings." He it is who in his last earthly interview says: "Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

Odds and Ends.

David said: "Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me." This was certainly a wise course. How many young and ignorant Christians pursue an opposite course, undertake to understand all mysteries and explain all doubts and pass judgments upon those around them, and so dishonor the Lord, distract the church, obscure the gospel, and bring shame to themselves and trouble to others! Some, too ignorant, willful, and imprudent to be confided in, speak evil of things they know not of, pry into matters which do not concern them, mind everybody's business but their own, criticize, listen to gossip, and repeat scandal; and after sowing discord, "firebrands and arrows of death," all around, find at last that they have been ignorant, hasty, mistaken, and wrong in their judgments; have meddled with things too high for them; and have brought sorrow and difficulty for themselves and others which they can never entirely remove. When chastisement and trouble come upon them, then they think of these things and remember their hasty judgments and unkind remarks. But being sorry does not heal the wound; expressing regret does not undo the mischief; and asking forgiveness, even, does not restore matters to their former condition, nor them to that condition which they forfeited by their rash, sinful judgments and hasty words. It is better to be lowly; to watch our own ways; to keep our tongue as with a bridle; to avoid meddling and overseeing. Remember "whoso keepeth his mouth and his tongue keepeth his soul from troubles."

Souls often grow lonely in a crowd and starve in the midst of temples, worshipers, and ordinances. God would have us alone with him sometimes. Coming to church is not coming to Christ. "Enter into thy closet, and . . . shut thy door." Shut out nonsense, business, care, and pleasure; shut out flatteries and frowns; shut out strangers and acquaintances; shut out friends and foes; shut out this world and open the window that looks out on the next. Give the mind rest; give the ear quiet; give the tongue silence; give the heart meditation; give the soul communion with God. Look up, there are blessings waiting for you; listen, God speaks in his still small voice; ask, God waits to hear. See that your soul is at peace with God; see that no shade of sin hides from your sight the Heavenly Father's face. Settle the question of peace, pardon, and duty in secret before the Lord; then bring everything that concerns your heart and life, for time and for

eternity, and lay it before the mercy seat. "In everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

* * *

Inconsistency.—There are many illustrations of this in the Bible: "Salt, . . . lost its savor," of all things the most worthless—a figure used three times by our Lord in his teaching. (Matt. 5: 13; Mark 9: 50; Luke 14: 34, 35.) "Spots in your feasts of charity." (Jude 12.) The original word refers to dangerous rocks sunken under the sea. "Spots" and "blemishes." (2 Pet. 2: 13.) The sins of teachers are the teachers of sins. (Rom. 2: 17-23.) The inconsistencies or fall of professed Christians before the wicked are like "a troubled fountain, and a corrupt [or muddy] spring." (Prov. 25: 26.) "He that hath no rule over his own spirit is like a city that is broken down, and without walls"—lying open to the attack of every enemy, who may enter without resistance the unguarded castle. (Prov. 25: 28.) "Dead flies" in the ointment are like "a little folly" to the reputation of one honored for wisdom and good character. "Shall even he that hateth right govern?" (Job. 34: 17.) "What do these Hebrews here?" (1 Sam. 29: 3.) What a reproach to be heard from Philistine lips of one like David! But what else can any Israelite expect when found in the Philistines' camp? Is the resort of the world the place for the child of God? "Art not thou also one of his disciples? . . . Did I not see thee in the garden with him?" (John 18: 25, 26.) (Peter was not at the upper end of the hall, standing by his Master, but at the lower end, among his enemies. He was warming himself at the devil's fire. He had been following Christ "afar off.") "David did that which was right in the eyes of the Lord, . . . save only in the matter of Uriah the Hittite." (1 Kings 15: 5.) "And Solomon loved the Lord, . . . only he sacrificed and burnt incense in high places." (1 Kings 3: 3.) "Only," "save only." What a pity to find blots upon these escutcheons that ought to have been quite clear! An inconsistent life is not like the error of a pocket watch, which misleads one person only, but like the error of the town clock, which misleads a multitude. "Ye are read of all men." It is one of Satan's devices to blind the eyes of men by dust from the soiled garments of Christians. But these things are not to be counted against Christianity. Shall we never use money because some have counterfeited it, or medicine because some have poisoned themselves? But some do stumble. How careful we should be, therefore, in our lives! If the sun be eclipsed one day, it attracts more attention than by its shining for many years. "What I say unto you I say unto all, Watch."

* * *

Results of Obedience.—(1) Protection and healing—Ex. 23: 21-25; (2) prosperity and success—Josh. 1: 8; (3) fruitfulness and satisfaction—Isa. 1: 19; (4) fellowship with God—John 14: 21-23; 15: 10; (5) knowledge of God—1 John 2: 3-5; (6) prayer answered—John 14: 14, 15; (7) Holy Spirit given—Acts 5: 30; (8) we abide in him and he in us—1 John 3: 24; (9) eternal salvation—Heb. 5: 9.

* * *

"Partakers."—(1) "And this I do for the gospel's sake, that I might be partaker thereof with you."—1 Cor. 9: 23. (2) "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God."—2 Tim. 1: 8. (3) "He made known unto me the mystery . . . that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel."—Eph. 3: 3-6. (4) "Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defense and confirmation of the gospel, ye all are partakers of my grace."—Phil. 1: 7. (5) "But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."—Heb. 12: 8. (6) "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."—1 Pet. 4: 13. (7) "For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness."—Heb. 12: 10. (8) "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light."—Col. 1: 12.

(9) "For we being many are one bread, and one body; for we are all partakers of that one bread."—1 Cor. 10: 17. (10) "And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort."—1 Tim. 6: 2. (11) "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."—Heb. 3: 1. (12) "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."—Heb. 3: 14. (13) "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."—Heb. 6: 4-6. (14) "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."—2 Pet. 1: 4. (15) "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed."—1 Pet. 5: 1. (16) "And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings; so shall ye be also of the consolation."—2 Cor. 1: 7. Because of all the foregoing: "Be not ye therefore partakers with them"—the wicked and their wickedness. (Eph. 5: 7.)

Franklin, Tenn.

GEORGE GOWEN.

The Place of the Evangelist. No. 2.

I am still considering the question: What does it take to make a scriptural elder? We must know who he is and what he has to do before we can know what is the work of those whose work, in part, is coordinate with his. The opposition to regular preaching to churches is based upon the tacit supposition that the elders are the only authorized teachers of the church. Really there is a large class among us who are opposed to all preaching and teaching to the church by competent persons, whether elder or preacher. Many churches in this country have no preaching, save as some man stops off and preaches of his own accord. In that case they do not have to pay him anything. It is not because they have competent teachers nor because they do not need it, neither is it for the reason that they have not the means to pay men for preaching the gospel, but it is because they are too covetous and stingy to have fellowship with men of God in the work; and to justify themselves in their ignorant do-nothingness they pretend to do their own preaching. They seem to have reached the ideal condition in which all the members are teachers. Not one member says to the other, "Know the Lord;" for they all know the Lord, "from the least of them unto the greatest of them."

The ideal of the New Testament Christianity may contemplate something of the nature of perfection in all the essential features of life and work, but I doubt very much whether it contemplates the high state of intellectual development in which all are competent teachers of the word of God. One trouble in many of the congregations to-day is a standard that requires comparatively little educational attainment on the part of teachers. Men that could not secure a six-months certificate to teach children in the common school are often preferred to men of the greatest proficiency in both literary and theological lore. Prejudice and ignorance keep the church in the rear of every educational enterprise that is calculated to elevate man and commend Christianity to those of the world whose reason is dominant. The abuse of education by men of classic pride in the pulpit has resulted in turning many good people against all but a "common education." Hence they glory in "self-made men," as though that relieved them of a great responsibility.

But is it true that the elder is the only teacher of the local congregation? I have observed that those who answer the question in the affirmative often insist upon all the members taking part in the public teaching. What does that have to do with the major premise? It indicates insincerity in the position that the elder is the only teacher of the church. I believe in all that can take some part in the public services of God, but I must insist upon the church

having one or more competent teachers in its midst. It must, to be scriptural, have a plurality of elders.

Let us examine some of the scriptures relied upon to prove that the elders are the only teachers of the church. "Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching." I want to know only what was in the mind of the apostle when he penned this language. It is not our business to read something into what the writers have said nor to read something between the lines, but to bring out what they thought when they wrote. This is the only way to get "the mind of the Spirit." "In the word and in teaching" is by common consent taken to mean preaching to the world and teaching the church. The primitive church had some elders that were able to both preach and teach, and no doubt many of them did both. The Jewish portion of the church were not novices at the time they became obedient to the faith of the gospel. They were taught in the Scriptures, and all the faithful of Israel were able to teach others also. Timothy, a typical character in this respect, was familiar with them from his childhood days. The apostles who taught not to make elders of Gentile novices did appoint many of the Jewish Christians who were novices, elders of the congregations. (Acts 14: 23.) Such men, the apostle to the Gentiles says, we must hold in high esteem. Every good elder is worthy of honor from the members of the church; every good ruler is to be considered worthy of double honor. But what shall we say of those who in addition to all the foregoing honorable attainments preach the word to sinners and teach the church in all the duties and ways of the Lord? I cannot by the means of words or otherwise indicate the obligation of the members to their faithful overseers; but we can readily perceive that this exhortation of the apostle to obey and imitate those who have the rule over us contains no ironclad, unyielding, ritualistic ecclesiasticism. It is not the endowment of elders with unlimited power over the consciences of the members of the church of Christ. They have no right to make unreasonable, inflexible, unscriptural demands of the members. It is rather the unfolding of the unique principles that belong to the ideal eldership. The modifying word "especially" indicates that the "laboring in word and in deed" is a voluntary attainment beyond the imperative demand of the eldership.

There is another passage to the same import. It is the one in which we have the familiar phrase expressing the elder's ability to teach: "Apt to teach." The original from which the translators have given us the word "apt" is difficult to translate into an exact English equivalent. The Emphatic Diaglot translates it "fit to teach." The import of the phrase does not indicate so much the inculcation of intellectual qualification as it does a moral requirement of the elder. It is something pertaining to the disposition of the person in question. The only other passage in the New Testament in which the word is used throws some light on the one used in this connection: "The Lord's servant must not strive, but be gentle toward all, apt to teach, forbearing." (2 Tim. 2: 24, R. V.) "Apt" is here placed alongside of words which indicate disposition and in contrast with strife; hence the rendering, "fit to teach." There are many men "apt" to teach and competent to teach in a sense that are not fit to teach; they lack the character necessary to successful teaching.

We may admit, without fear of contradicting the position that the preacher has a place in the church as a teacher, that all elders must be teachers; but there is more than one way of teaching the word of God. We cannot in the light of the New Testament teaching narrow it down to public teaching. Hence we may inquire into the question: What is the nature of the teaching to be done by the elders of the church? In the commission Jesus said to the apostles: "Teaching them to observe all things whatsoever I have commanded you." Paul said to the elders of the church at Ephesus: "I . . . have taught you publicly, and from house to house." He gives this as an example for the elders to imitate. They must teach publicly or privately, or, if able, do both. The work of an elder, in part, is coordinate with that of apostles. The elders were to learn something of the work Christ would have them do from the example of the apostles. Elders, then, are commanded to teach from house to house, as well as from the pulpit. I have known men anxious to do all the teaching in public, yet who never thought of doing the private work of an elder. McGarvey says: "Both of these methods are indispensable for taking care of a congregation—the one, for reaching the greatest number

at one time; the other, for the greatest personal effect on individuals, and especially for reaching those who neglect the public assembly. We cannot doubt that teaching in both methods was observed by the eldership of every apostolic church, and we would infer that ability to do both was a necessary qualification for every elder, but for one passage which clearly shows that this was not the case. It is the well-known passage: 'Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching.' (1 Tim. 5: 17, R. V.)"

Thus we can see, I think, that much of the elder's work is of a private nature, and the most successful work of the elder may be done by private teaching. The eldership combines the strongest traits and they unitedly work together for the cause of Christ. One may be strong in public teaching; another, in private teaching; a third, a man of great ruling and governing ability; a fourth, a great peacemaker; and thus by the union of moral and intellectual forces the work of the eldership is accomplished. That every elder should be able to fill all of the functions is desirable, but hardly conceivable. But if they are lacking in either intellectual or moral qualifications (which is certain to be the case in almost every instance), common sense would tell us to select the man with the Christian character, for that is what counts with both God and man.

These remarks pave the way for the consideration of the place for the preacher of the word. What is his place in a church thus composed of elders of diverse gifts? It will be a great help to us in our studies of this complicated question to find a typical character of this kind in the New Testament. It will be conceded by all competent Bible students who have no purpose of their own to serve that the church at Ephesus approximated the desideratum in point of scriptural elders; at any rate, it was among the best eldership that we find recorded. From what is said of them (Acts 20 and Rev. 2), I consider them among the best qualified in even apostolic times. Paul exhorted them to do several things—to guard against prowling wolves, to watch for men's souls as they that should give an account to God, to feed the flock of God. They were faithful to his instructions. Hence the supplementary account reads as we would anticipate: "Unto the angel of the church of Ephesus write; . . . I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars." (Rev. 2: 1, 2.) Did that church have a pastor? No; but it had pastors, and scriptural ones, too. But did it have a monthly preacher? No; for that would not suffice for the work in that place. What need had that church for monthly preaching? It had a preacher located in its midst, anyway; but the members of the church did not call him "pastor," nor did the other preachers call him by such opprobrious epithets as we often hear from preachers and others to-day. Paul did not call him a "monthly pastor" or a "hireling," but he calls him an "evangelist," a "preacher." In our next paper we will find out something more of this man and his work with a church with a scriptural eldership. We are getting close to the point now. W. J. BROWN.

THE HEAVENLY VOCATION.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love." (Eph. 4: 1, 2.) To become a Christian is to step into the highest relationship that is in the reach of man on earth; to be a Christian is to be a child of God, an heir of God, and a joint heir with Christ. It is looked upon as being a wonderful privilege on earth to be children and heirs of kings and of great and rich men on earth, to heir their fortunes and positions and the honors and emoluments they possessed; but this is nothing compared with being children of the heavenly King. The King who sits upon the throne in heaven is heir of all things and all of God's children are joint heirs with him.

Jesus said: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3: 21.) It is indeed a grand thing to be children of God here on earth and to enjoy his smiles and precious promises here; but to at last, when life is over, sit down with Christ on his throne is inexpressibly grand. No wonder, then, that the apostle beseeches such to walk worthy of this high call-

ing. To walk worthy of this high calling is to live as the word of the Lord directs, to form the character laid down in the word of God. This is the great work of the Christian's life, and keeps him busy to the end of life. To walk worthy of the heavenly calling is a lifetime business. No man can claim that he has overcome and is done with the struggle against sin until this earthly life is ended. King Asa walked well with God for a good while, and then became rich and proud and selfish and self-reliant, departed from the Lord, and came to a miserable end.

All the final promises and blessings of heaven are upon the condition that we hold out faithfully in the service of God to the end of life. Lowliness and meekness are qualities that must of necessity enter into the walk of the Christian. These are characteristics that the child of God must cultivate in this life if he would be prepared for the life to come. Lowliness and meekness are just the opposites of pride, selfishness, self-importance, self-reliance, and of every other characteristic that is unpleasant to men and displeasing to God. Lowliness and meekness signify those qualities that make men gentle, quiet, kind, loving, nonresistant, and regardful of the feelings and interest of others, and enable one to live in peace and harmony with others, to respect and be respected, and to shine as lights in the world. Those who are proud, quick to resent everything they do not like, always finding fault with and criticizing others, are not cultivating meekness.

No man can truly live the Christian on this earth and leave out these qualities. Long-suffering must also be cultivated and forbearance one with another. Those who are always hasty in temper and quickly impatient at the mistakes and missteps of others are not cultivating forbearance or long-suffering, and are by no means cultivating the qualities that make one worthy of the heavenly calling. All these precious and beautiful characteristics were manifested as large as life in the walk of the Savior when he was on earth. He was never hasty or rash in his replies to or treatment of those that were against him and maltreated him during his personal ministry; he suffered long, and was kind. No jealousies or unpleasant suspicions of others ever for a moment marred that beautiful life; and all the children of God on earth should strive to make their lives like his in these matters. He was meek and lowly and rode into Jerusalem in a manner that no man of pride would ever have done. He never set himself up on his dignity or separated himself from the society of the common people. He chose his apostles from this class, and when he saw they were cultivating feelings of pride and selfishness he always rebuked them in it; and yet those apostles never realized the grandeur and dignity of their vocation. They did not realize what it was to be an apostle of the Son of God, and desired different kinds of positions. They were anxious for chief positions in his kingdom, positions that would be both honorable and profitable in the sight of men. Could they have realized what it was to be an apostle of Jesus and to carry the tidings of salvation to a ruined world and thus guide men into purity of heart and life and to heaven at last, they certainly would not have had those contentions about who should be greatest in the kingdom of heaven in such a sordid and worldly sense as they did. Christians now have advantages they did not have at the time they were having those strifes. They did not understand the spiritual nature of the kingdom Jesus had come to establish as we can now. If we become so gross and worldly in our notions and aspirations regarding the kingdom of Christ as they were, it will be utterly inexcusable in us; and yet thousands of those claiming to be the children of God are no better than they were in this respect; they still think there are positions of honor and profit in a worldly sense in the kingdom of God, and are aspiring to reach them.

The worldly rage to be dignitaries in the church, to stand high above others, and to reap rewards of money and honor that others cannot reach is just as rife and strong to-day in the church, so called, as among the disciples when Jesus was on earth and before the spiritual nature of his kingdom was revealed, and those engaged in it are worthy of much greater censure now than then. The greed for high and profitable positions in the churches of to-day is as great as among the people of the world and among some just as much trickery and chicanery are used as among those seeking positions in worldly governments and money is used as freely in order to succeed. Lowliness and meekness are unknown qual-

ities among all such people and they need to study to-day the teaching and rebukes given the apostles on these lines. Jesus said to them when they were thus striving: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20: 25-28.) If these admonitions and requirements were heeded now, there would not be such a rush among preachers for the best places, where the most money could be secured. Even where official dignity is not sought there is just as worldly and disgusting place hunting—places where money and honor may be found—among preachers as among politicians. Meekness and lowliness have nothing whatever to do in such work. All such place hunters are unworthy of the places they are hunting, and have no proper qualification to fill them if they had them. Jesus never made one step in such direction. He spent his time hunting somebody to serve and to benefit, and not to find somebody to benefit him. He came to seek and to save the lost and to give his life a ransom for many, and not to find places of honor and profit. In these things he has given an example that all should follow. Not only that, but he forbids his disciples to be engaged in any such unholy strifes. He says: "It shall not be so among you." Greatness among the disciples of Christ is to consist in service, and not in high official positions or places of money and wealth. Lowliness and meekness will lead the children of God into homes of poverty and distress, or anywhere duty calls or where the Lord opens the way to do good.

The whole business of societies and boards to employ preachers and furnish money to pay them has a demoralizing effect, both upon preachers and churches. Churches lose interest both in preachers and their work when they have no direct connection with them, and for the same reason the preachers lose interest in the churches and look to the boards. In this way the wisdom of the world gets the upper hand, and the principle of working for the Lord, for the good of humanity, and for the salvation of souls is lost sight of.

Jesus came down from heaven to do his Father's will and to save fallen men. Every word that he spoke, as well as every act that he performed, was by his Father's will; but unfortunately there is not much of this spirit of sacrifice and devotion to the will of God now among the masses. Selfishness and self-interest rule the day in large measure, yet we rejoice to believe there are many noble exceptions to this rule; that many are ready to undergo any sort of sacrifice to advance the cause of truth and save souls. This is the kind of men that start and carry on the work of the Lord in new places, build up congregations, and feed and nourish them till they are self-sustaining. Then place-hunting preachers are always watching their chances to take hold of and run such churches; and too often by far such churches give themselves readily into the hands of these designing preachers. O for more of this lowliness and meekness that will lead men into the byways and hedges to hunt up the destitute and the lost and carry the gospel to them without waiting for some money arrangement to carry them through—men that love the Lord, love the truth and fallen humanity, and are willing to take their chances among the poor and preach the gospel to them and trust the Lord for the outcome!

The love of human wisdom and its exaltation above God's word and the love of money and high positions have carried, and will still carry, many souls down the broad and dark road to ruin. We should never forget the example of Jesus along this line and should strive to follow his steps, wherever our lot may be cast. To live thus is to carry out the principles laid down in the passage at the head of this article. Such a course is to walk worthy of the high and holy calling of Christianity, and will lead all that will walk in it through the gates into the eternal city of God. E. G. S.

There is a marvelous want of savor in our piety. It is a flower of autumn, colored as highly as it need be to the eye, but destitute of fragrance.—Horace Bushnell.

Better live straight than long.—Exchange.

Miscellany.

PERSONAL.

Brother E. A. Elam is in a meeting at Posterville, Tenn.

Brother E. G. Sewell went to Sumner County, Tenn., last Saturday for a meeting near Bethpage.

Brother A. J. Luther, of Burns, Tenn., was in the office last Saturday. He began a meeting at Antioch, Tenn., last Lord's day.

Brother F. W. Smith was in the office last Friday. He was just from Fairfield, Tenn., where he had held a good meeting, with six additions.

Brother A. Elmore closed a meeting at Buck Lodge, Tenn., on July 25, 1900. He will begin a meeting at Minor Hill, Giles County, Tenn., next Sunday.

Brother "Weeping" Joe Harding has returned from his meeting at Cotton town, Tenn. There were two baptisms and the church withdrew from one disorderly brother.

Brother G. A. Dunn and Brother J. W. Dunn began a meeting at Summertown, Tenn., on July 22, 1900, in the Methodist church house. We have not heard as yet the results of the meeting.

Mr. E. R. Massie, of Alleghany County, Va., and Miss Julia R. Showalter were united in marriage at the home of the bride's father, near Snowville, Pulaski County, Va., on May 16, 1900, the writer, the bride's father, officiating. May the Lord bless them temporally and spiritually.—J. T. Showalter.

Brother James E. Scobey recently held an eight-days' meeting at Grange Hall, in Warren County, Tenn., resulting in one baptism. He has just returned from Monteagle, Tenn., where he attended a meeting of the Educational Association. He will return to his school work in Maury County, Tenn., at an early date.

The following is from a sister at Valdosta, Ga., to Brother David Lipscomb: "I think with much interest of the work of the Nashville Bible School, for you are doing great good in spreading the gospel. In the summer the young men are scattered through the States and by that means the truth is spread like it was after the stoning of Stephen. Brother Boll and Brother Glenn have just been through here en route to Florida."

A debate on the music question will begin at India, Ellis County, Tex., on Monday, August 6, 1900, to continue two days. The proposition for discussion is: "The use of instrumental music in Christian worship is unscriptural and sinful." R. R. Stirman, of Kaufman, Tex., affirms; J. J. Hale, of the Christian Church, denies. India is three miles east of Ferris, Tex., on the Houston and Texas Central Railroad.—V. I. Stirman, Garrett, Tex.

Brother L. R. Sewell has returned from his trip to Texas. He was sick the first ten days after his arrival there. When he had sufficiently recovered, he went to Corpus Christi and preached one week; then he went to Runge, where he preached two weeks and baptized three persons. From Runge he went to Charco, remaining ten days. There were seven additions there, and he left the meeting to be continued by Brother Caleb Sewell. He left last Saturday again for a meeting in Sequatchie Valley, Tenn.

Brother J. A. Harding, writing from Dawson, Tex., says: "There has been

a division at this place, and although one of the brethren who is with us paid almost wholly for the church house, we are locked out. The Baptists have granted us the use of their house. We are having fine audiences. We had three services on Sunday, July 22, 1900, and two on the following Monday. There had also been a division at Cedar Hill, Tex.; but there were fourteen additions during the meeting, and things were left, I believe, in a much better condition. They agreed to begin the Sunday school work again. I expect to get back home about the middle of August."



EDITORIAL.

In idleness you serve Satan.

The end will reveal all things.

Idleness is a foe to happiness.

Running water never stagnates.

Better unsightly than worthless.

How we live determines where we shall live.

Men who do right do not fear consequences.

If heaven is our goal, Christ will be our guide.

Honest toil is never a disgrace; idleness always is.

A fondness for work drives out the meaner passions.

The heavens and the earth were made for workers.

God's goodness made heaven; man's meanness made hell.

Sure of our future destiny, we are happy in the present.

The honest worker is never afraid to meet God or man.

The man who stands still impedes the progress of others.

The Savior's rule of judging a man is by the fruit he bears.

If we are faithful in Christ to the end, we shall be in heaven.

Christ gives a new beginning, a new life, and a new ending to life.

Heaven is a home only to those who get heaven into them while on earth.

The downward road grows harder with every step. How hard at the bottom!

The most brilliant intellect will be a failure unless steered by a noble purpose.

The man who is true to God does not feel the need of blowing his own horn.

Is it not practicing deception to put all the large apples on top of the barrel?

The world cannot be very dark when we are making sacrifices to make others happy.

In idleness metals rust; in use they shine. In idleness Christians die; in activity they grow.

Thoughtfulness must go hand in hand with love before one can be considered for others.

As long as we are true to God, we need never have any fears of what man can do unto us.

We should seek to give that fruitful love which blossoms into thoughtful kindness and wise ministry.

If the thought of death makes us uncomfortable, we should give our lives a searching examination.

In years gone by a young lady spent months in my home who was a perfect sunbeam. Not that she had more to make her happy than other people, not that she was resting in the lap of luxury and ease, for she was bravely making her own way in life. She cultivated a happy, contented spirit and had a cheerful word and pleasant smile for all about her. We were always delighted to see her come and sorry when she left us. What a pity that all girls do not cultivate the same disposition! There are girls with good intentions who are fretful and ready to find fault with everything and everybody. Instead of being sunbeams, they are whirlwinds; they keep the house in a commotion with their comings and goings; their whims and notions sweep everything else out of the way. Some of them are like a fog, and settle down over the whole household in a dull, depressing way whenever the sky is clouded. But the sunbeam girl is rare. May her number be greatly increased.

We cannot find happiness by looking backward. How often, when bearing the heat and the burdens of the day, does one feel like turning backward to the shady places! When grief, sorrow, and change come into our lives we sometimes sigh in discontent for the days of sunshine that have forever fled. But those years were full of duty and were not entirely free from care. Not backward to the noon or the morning, but forward lies the resting time; not in the task pushed aside or undone, but in the completed work. Whatever the present may hold, it is not in the turning back, but in the pressing forward, that hope, comfort, and happiness await us. Somewhere the last hurt and loss will drop away, and we, made stronger by the struggles and heartaches through which we have passed, shall rejoice in a world free from sorrow to begin all things new. Then let us, with Paul, "forgetting those things which are behind, and reaching forth unto those things which are before, . . . press toward the mark for the prize of the high calling of God in Christ Jesus."

Life's happiness or unhappiness is made up of such tiny atoms. It is not our great sorrows, disappointments, or even sins that have done most to shadow our days, but the many small clouds, forgotten as soon as past, and followed by others as small, that darken the sunlight. The word said or left unsaid; the friend to whom we turned for counsel or sympathy, and found her in no mood to share our burden; the service into which we wrought such tender thought, and which failed to receive deserved appreciation; the little plan that meant so much to us, and was carelessly pushed aside by some one's selfishness; the loving sacrifice accepted as a matter of course; the slighting mention of things dear to us—how they all hurt, and, in the aggregate, of how much of earth's sunshine have they robbed us! Knowing the pain of these things, is it not strange that we can ever neglect life's little kindnesses, ever let dear eyes seek ours in joy or grief and turn away unanswered and make our mood the excuse for withholding, as we may sadly remember some other day,

The little gifts from out our store
That might have cheered some
cheerless hour
When they with earth's poor needs
were poor,
But never will be needed more?

—Forward.

There is much foolishness and downright shiftlessness that call themselves

"faith." People are very much in the habit of shifting on the Lord the responsibility for their poverty and suffering. There was a family discovered by a district nurse in great want and distress. Its members were suffering for almost everything—"for the lack of common sense more than for corn bread," the nurse declared. The walls of the room were covered with devout little mottoes, and the husband and father—a strong, healthy man—sat at home all day, reading his Bible, while his family went hungry. He rebuked the stirring energy of the nurse by declaring the Lord would provide. The man needed more common sense, and not more faith. He did not understand the simplest principles of the Bible, and read the word of God to no profit. While we are taught to pray for our daily bread, we are also instructed that if we will not work neither shall we eat. While the man boasted of having great faith, his conduct proved that he had little or no faith. The root of the whole matter was that the man was lazy and lacked strength, courage, and a sense of his responsibility; yet he had the audacity to call his indolence by the name of "faith." No one should forget that the divinely ordained test of faith is works. God requires us to link with our faith energy, economy, and contentment. With these our lives cannot fail.



PUBLISHERS' ITEMS

"Gospel Praise" has been highly commended by all who have examined it. We only ask for it a careful and impartial examination. It contains three hundred and twenty-two songs, arranged by subjects. If you are contemplating buying new books, you should, by all means, examine "Gospel Praise." It is edited by A. J. Showalter and E. G. Sewell, which is a sufficient guarantee that the subject-matter contains no objectionable or unscriptural sentiment, and that the music is of that high order which marks all of Mr. Showalter's selections and compositions.

S. P. Pittman says: "I have examined most of the songs in 'Gospel Praise,' and am glad to say that, with but few exceptions, they are fine; and I predict that the collection will be accorded the popularity it deserves."

W. Boyd says: "From even a hasty examination of the new song book, 'Gospel Praise,' I am very much pleased with it. I consider the arrangement of subjects a good feature, the music excellent, and feel quite confident it will be heartily received."

"After a careful examination of your new book, 'Gospel Praise,' I can cheerfully say that I am more than pleased with it. The sentiment of the hymns is scriptural and soul stirring, while the mechanical appearance of the work does great credit to the Gospel Advocate Publishing Company. The brethren should all buy this book and learn these beautiful songs, and thus be able to comply with the heavenly admonition to speak to themselves in psalms and hymns and spiritual songs while they sing and make melody in their hearts to the Lord." (J. O. Blaine, Portland, Tenn.)

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Queries.

Brother Lipscomb: I desire to ask you a question: Can a man hold the office of deacon if he has no children? (1 Tim. 3: 12.) Please give your Bible understanding of it, and oblige. D. M. GREELEY.

I do not think this requires a deacon to have a wife and children; but if he does have them, he must have one wife and be faithful to her, and if he has children, they must be well trained in the Lord.



Brother Lipscomb: I had a talk with a Baptist preacher not long since. I asked him to show me one case where a person was saved before baptism and he read Acts 10: 46, 47. For the benefit of myself and others, will you please give all the light possible on the above verses through the Gospel Advocate? J. H. MACKAY.

These verses say nothing about being saved before baptism. They speak of the miraculous gifts of the Spirit. They were not given to save, but to show God's approval of the reception of the Gentiles into the church of God without circumcision. The Holy Spirit was not given to convert the persons on whom he was bestowed. On Pentecost he was given in this form to the apostles after they had been following Jesus for three years and after they had cast out devils and preached in his name. At Samaria they believed in Christ and were baptized into his name, but the Spirit was not given to them until news of their conversion had reached the apostles at Jerusalem, and they sent down Peter and John, who laid hands on them and bestowed the Holy Spirit. Here the Holy Spirit was given in this miraculous form before they were baptized to encourage and authorize Peter to receive these Gentiles. So when he saw the fruits of this reception of the Spirit, Peter asked: "Can any man forbid the water, that these should not be baptized, which have received the Holy Ghost as well as we?" The miraculous gift of the Spirit did not convert them, but was a testimony that God approved what was being done, and the gifts were bestowed upon these early converts to guide them until that which is perfect is come, or until the perfect will of God was revealed.



Brother Lipscomb: I have been reading the Gospel Advocate and studying your gospel quarterlies for a long time, and have read a great many of your explanations on passages of scripture. I also read the Scriptures. I learn from the Scriptures that without faith it is impossible to please God. Now, in Luke 13: 11 I find a woman bowed together for eighteen years, could not so much as lift up herself. Jesus saw her in that condition, called her to him, and cured her. In John 5: 5 I find a man who had an infirmity thirty-eight years. Jesus saw him and cured him. Now, what do these lessons teach? I cannot see any faith, repentance, or baptism in either case; but I can see obedience, and nothing more. Now, as for what I think they teach, I will state in a few words: They are lessons to Christians, not to the world. They teach us that whenever we see suffering humanity and it is in our power to help them, we should not wait to be called upon to do it, but go at once and do all we can to relieve them. Am I correct? If not, please correct me, for I am teaching it that way. Answer by private letter or in the Gospel Advocate, as you think best. Henning, Tenn. T. F. SCOTT.

The passages teach the lesson our brother learns from them. There was no occasion for baptism. It was not ordained to cure fleshly maladies or diseases. These persons may have both been baptized by John. We cannot tell. Jesus often while here in this world bestowed temporal blessings, and even forgave sins, without baptism. As a rule, these blessings were bestowed in response to a manifestation of faith; but it was not always so. Sometimes the blessing was bestowed without faith to show God's mercy to man and his sympathy with those who suffer. In showing his mercy and readiness to help, he teaches us we must do the same way. We are to be mer-

ciful as he is merciful, and especially we cannot hope to receive mercy where we show no mercy. These persons may or may not have had faith; it is not said whether or not they had faith. Jesus, who needed not that any should tell him what was in man, knew the hearts of these persons, knew whether they would believe on him if they knew him, and acted as his pity and love dictated. God is merciful to the evil as well as to the good; but he bestows now under his law forgiveness of sins on those who show their faith by doing his will.



Brother Lipscomb: I have been reading a debate conducted by J. R. Graves (Baptist) and J. C. Burruss (Universalist), in which Graves affirms that a part of the human family will be finally lost. This discussion was published about twenty years ago. Dr. Graves, in his seventh letter, page 112, says he will submit every passage in the New Testament in which "aionios" occurs in the original. He then produces seventy-one passages. He says that "aionios" is used in fifty-three of these passages to express the duration of the happiness of the righteous; that in three of them it is applied to God and the Holy Spirit and his attributes; that in one it is applied to the everlasting covenant of grace; in one, to the kingdom of Christ; in three of them where it certainly denotes time unlimited; and that in the seven remaining passages it is applied to the punishment of the wicked. Burruss, in his reply, page 125, denies that Graves has submitted every passage in the New Testament in which "aionios" occurs, but quoted Matt. 28: 20 and Matt. 13: 39 as passages in which Christ speaks of the end of "aionios," and then speaks of a strange eternity that will end. Graves, in his next letter, without directly calling this in question, quotes these same scriptures as passages containing the Greek word "aion" instead of "aionios." In this letter he makes an argument on "aion;" and Burruss, in his reply, cites the same scriptures above cited as passages in which Christ speaks of the end of "aion." Why do you think he quotes and gives reference to these scriptures as passages in which Christ speaks of the end of "aionios" and afterwards cites the same passages to prove that Christ speaks of the end of "aion?" Please comment on this at your earliest convenience in the Gospel Advocate. FLAVIL HALL.

We are not able to say why he used "aion" as "aionios." Mr. Graves' statement, as you quote it, is correct. "Aion," not "aionios," is used in the two verses. "Aion" means an age or period, usually long; but is used to mark any defined period—as a lifetime, a century, or the existence of a nation; a period usually long, but that comes to an end. It is used as multiplied upon itself, as we say "a century of centuries," "an age of ages," meaning by it ages without limit. Examples of this use are found and translated "forever and ever;" literally, "for ages of ages." "Be honor and glory forever and ever"—for ages of ages. (1 Tim. 1: 17; 2 Tim. 4: 18; Rev. 1: 6, etc.) In this multiplication of the word signifying a period, or an age, it is made to carry the idea of infinite duration; but "aionios" always means unlimited time, or eternity. It is applied to the existence of God (Rom. 16: 26), to the duration of happiness, and of the separation of the wicked from God.

CREED REVISION.

The question of creed revision is one of interest to every believer in the Bible. The creed is the statement of the faith of the denomination when it was adopted. The creeds in force now were adopted hundreds of years ago, in an age when biblical knowledge was limited and when an intense partisan spirit prevailed. The impression Bible truth makes upon the heart depends much upon the surroundings and the state of the heart. While some hearts were softened by the gospel, others were embittered. The preaching of the gospel made some cry for mercy; it led others to gnash their teeth and to seek to destroy those who preached it.

Creeds, then, reflect the influence and the religious knowledge of the age and people by which they are adopted. The Presbyterian Confession of Faith was the expression of the faith and intelligence of those

who adopted it two hundred and fifty years ago. It was the outgrowth of the teachings of John Calvin a hundred years before, or in 1550. This age was marked by intense partisanship from a combination of religious and political, or national, strife. When political and national feeling is sanctioned and intensified by religious feelings, it is most bitter and unrelenting. Calvin and the formers of these creeds would have been more than human if they had not partaken of the spirit of the age or if their ideas of God and his teaching had not been tinged with their own harsh and bitter feelings.

Calvin, the author of the Calvinistic system, burned Servetus because he was not sound in the doctrine of the Trinity. (While we may excuse Calvin and his compeers personally, as victims of the age in which they lived and of the religious darkness, it adds nothing to their fitness to formulate creeds.) Who would be willing in this age to select men to formulate creed statements for the church of this and succeeding ages who thought it right to burn heretics or convert men by the sword or the power of political governments? While the spirit of the age and country in which they lived and into which they drank may excuse them personally, it increases rather than lessens their unfitness to formulate creed statements for Christians of this and succeeding ages. Points that are controverted are greatly magnified in the minds of the parties to the controversy. The intense and embittered feelings of Calvin tinged his ideas of the character of God and of his dealings with spirits. The questions discussed in that age were magnified in importance. The doctrine of election and predestination was given an importance in his system not given it in the Bible. What is taught concerning it is given as an "obiter dictum," a by-the-way statement made in reaching the conclusions. But they do not constitute a part of the essential faith delivered to man. The circumstances that gave prominence to the questions then have passed away, and none now lay stress on the shades and varieties of the doctrine of election and predestination. No one holds the doctrine as an essential part of the faith, none are disposed to make it a test of fellowship; and if a creed for a church were now to be made, none would desire to emphasize this doctrine as a fundamental truth in the creed.

If they would not now adopt them as part of a creed, why should they perpetuate them from a dark age of the past? Persons who do not believe they are parts of the essential faith are more culpable before God and man in perpetuating them than were those who adopted them. Those who adopted them did believe them essential parts of the faith. Augustine, Calvin, and those who adopted the Westminster Confession of Faith held that those who did not believe these decrees were anathema. They believed the men who did not acknowledge infants guilty and subject to condemnation without baptism were accursed. There was consistency in those who thus believed placing these decrees of God and requiring infant baptism in a creed; but for people who do not hold the belief of those things necessary to true loyalty to God to retain them in a creed and require all teachers of the church to subscribe to them is to condemn themselves. It is to interpose what they believe an error—or, at most, non-essential truth—as a barrier to fellowship in Christ.

The differences that now exist in the theories of predestination and election, or in the meaning of the creed statements of this doctrine, show the futility of men trying to define Bible teaching in plainer language than God defines it. The Bible statements on the subject of predestination are more easily understood than the statements of Augustine, Calvin, or Stuart on the same subjects. The same is true of all creed statements of any Bible subject. Creed statements are made to define the understanding and faith of one party to a controversy. So two evils must surely follow. First, undue importance is given that subject as compared with other subjects of Bible teaching; second, one-sided and extreme views will be presented of the subject. As example of the former of these, the Apostles' Creed makes no mention of the atonement. Some have concluded from this the framers of the creed did not believe in the atonement of Christ. The real meaning is at this time no one called in question the atonement, hence there was no occasion for creed statements on the subject. To give one point of Scripture teaching a place and position above that of others is to destroy the symmetry and harmony of the faith as God has given alike to development of the faith and character of the adherents of the creed. D. L.

Home Reading.

WHAT WINS.

The world has full many a hero;
Go, read what those heroes have done,
And you'll find that though oft they were baffled,
They kept up their courage and won.
They never lost courage in failure,
Giving up, as the weak-hearted will,
But said: "We will try and keep trying,
And conquer all obstacles still."

And this they have done the world over;
Their tasks were accomplished at last
By often-repeated endeavor.
The young oak may bend to the blast,
But it springs to its place when it passes,
And grows to new strength every day,
And in time it stands firm in the tempest,
Whose wrath whirls the tall pines away.

Defeat makes a man more persistent
If the right kind of courage be his;
He determines to conquer, and does it,
And this is what heroism is.
Strive on with a patient endeavor;
The steadfast of purpose will win.
Defeat comes to-day, but to-morrow
May usher the grand triumph in.
—Our Young Folks.



LITTLE BUILDERS OF THE SEA—THE STORY OF THE WONDERFUL MACEO CORAL REEF.

Everybody has heard about coral reefs, and we have all heard their tiny builders held up as models of self-sacrificing industry, toiling away to make an island for somebody to live on. It is very fascinating to think of these little "insects" as working night and day for the good of somebody else. But as a matter of fact, corals are not insects, and they do not toil. They live and grow just as naturally as a tree does; and if they leave a big, hard reef behind them, it is for no other reason than that they could not do anything else if they chose, any more than the tree could help leaving a dead trunk standing after its leaves and fruit are gone.

This summer it was my good fortune to spend two months on the big barrier reefs of the Brazilian coast, and on the Maceo reef I camped for three weeks, studying the multitudes of animals that find their homes here with the corals. This reef is fully three miles long, and in places two-thirds of a mile wide, and all solid coral rock. The corals began their work on some convenient ledge of rock in shallow water, gradually building up to the surface, and the sand washing in behind has kept them always growing outward, where the breakers come in loaded with the little animals and plants that the corals delight in. Thus the reef has become so wide and solid that it is a splendid breakwater for the little sugar boats that run in behind it when the storms come up. My house was located right down on the beach inside the reef. Every morning my neighbors, the fishermen, went out to sea in their jangodas, or native fishing boats, and brought in loads of the fine fish that swarm about the reefs.

So if my readers will accompany me, we will hire one of these fishermen and his jangoda and take a trip out to the great reef. Our jangoda is a curious affair. It is just a narrow raft of small logs that are fastened together with big wooden plugs. There is a high-backed seat in which you sit while our jangoda fairly plows through the water in quick jerks, in response to the strokes of the boatman's pole. The reef is about half a mile off shore, and the water is shallow all the way, because the sand has filled in behind the reef at a great rate. We land on the reef near its northern end and find a firm, flat surface of rock, rising two or three feet above low water, and from one-quarter to one-half a mile wide—surely a mighty piece of work for the mite of an animal that made it.

At first we see no signs of corals. The surface is hard, worn away here and there in shallow pools, and everywhere lobed and cut and carved in little projections all over the surface, that make the reef look as if some great sculptor had been chiseling away at it for his own amusement. We break off one of these lobes and find a hard, white, solid rock that comes off in layers. This is the coralline rock,

and is formed by a little incrusting seaweed, that everywhere follows in the wake of the corals, covering the coral rock with its firm, white layers as a splendid protection from the waves. Corals cannot live above the level of the low tides, and this hardy little plant, that braves the waves much higher, completes the work of the corals, and puts a solid surface on the reef high enough for us to land on.

The coralline is a seaweed that grows in the rocks like a lichen, but it takes lime out of the sea water just as the corals do, forming, like them, a hard skeleton of limestone. Underneath the layers of coralline we find cracks and hollowed-out places where curious little crabs and shellfish make their abode. Here, too, are big sea cucumbers that retreat into their well-protected burrows as soon as you disturb them, letting fly a parting shot of sea water as a warning. Everywhere, as we break off the rock, we see little holes running through it, and soon discover the little marine worms that find no rock too hard for them to bore out for their own use. They go through everything, even riddling beautiful, live coral heads, and working great havoc to the reef. Keeping company with the worms in their work of destruction, we find little, slender mollusks that are quite as bad. These little fellows get inside of a coral head when very small and remain there all their lives, eating as they grow, so that you find them completely incased in a prism of rock, with a tiny hole to the exterior, where they once came in, and through which now the waves wash their food.

The reef toward the outer edge becomes more broken, and we find great tide pools that run us away under the rock in huge halls and galleries. Little red and brown crabs scamper away ahead of us, and soon we have to step carefully to avoid crushing the beautiful brown and red sea anemones that cover the rocks in every direction. They form gorgeous linings to all the pools, and are so plentiful over the surface of the reef that it looks fairly alive with color, as if some huge velvet carpet had been let down over the bare rocks. 'Way out on the extreme outer edge of the reef, where nothing else can hang on in the pounding breakers, these little incrusting anemones flourish in the greatest profusion, and form a splendid protection to the old reef against the terrific attacks of the waves. The pools are full of brilliantly-colored fish, some striped with black and yellow, others a brilliant blue, and others as pure a gold as you ever saw in an aquarium. We make for a sheltered break in the reef where the corals thrive best, and here they are in truly tropical profusion. The edge of the reef breaks off sharply, and runs down sheer for twenty feet or more; and all along, as far down as you can see, there is a perfect forest of corals—some growing in great flowerlike clusters; others, in huge bunches of gayly-colored fans or leaves; and others still, in rounded masses, looking like boulders come to life, with a multitude of little animals all over the surface. Here you can really see the corals just as they grow, and you can see the masses of coral rock that are piled up, little by little, until a reef is formed that is worthy to do battle with the fierce Atlantic swells that drive against it unceasingly.

The most striking coral we see is a great branching fellow with enormous cells at the end of each branch, where each little coral animal lives. Its scientific name is "mussa," and one can never forget it after he has seen its magnificent clusters edging the reef all along like some curious, thick-stemmed plant. Its branches are short and very compact, all starting from a common base. They frequently rise to a height of ten feet in the protected lagoons in one great cluster, looking like some queer under-the-water bush, with the lavender-colored animals at the tips of the branches for flowers. Beautiful as it is, the skeleton of this coral is not very solid, and after a while, when the clusters grow up to the surface of the water, they gradually die out, and the waves smash the branches and scatter them over the surface of the reef. These clusters of the mussa are the hiding places of innumerable long, graceful serpent stars, and curious little variegated crabs, that keep company with all sorts of odd marine worms and sea urchins with thick, club-shaped spines. Growing on the branches like a fungus on a tree are the daintiest little corals, thin and disk-shaped. They are a pale green in life and frail and delicate.

Another coral that is a great reef builder grows in rounded, boulder-shaped masses, with very solid coral rock below and small, starlike cells above, which contain the little animals that are so small you can hardly see them, and yet they build up miles

and miles of the reef. Others are boulder-shaped, with larger animals that cover the surface like sea anemones. The corals would certainly lose in their race if it were not for their faithful allies, the corallines and anemones, that follow in their path and put a covering over their remains that defies everything. Another enemy of the corals is the iron-jawed sea urchin, that everywhere within reach of the waves buries himself in the rock in neat little holes just big enough to hold him. The sea urchin, when he is so small you could hardly see him, finds some convenient place on the coral rock and settles down there, eating as he grows, until, when he is large, he has nearly buried himself in the rock. You can see that a few thousand of these rock eaters would work havoc with any reef, chewing up in a little while the work of a whole colony of corals for years. But the corals have another friend as well in the person of the little marine worm, that builds his hard, calcareous tubes over the surface of the reef, in many places on top of the coralline layers. These tubes are as hard as iron and are firmly cemented together in great masses. They grow best on the exposed places where the breakers pound the hardest, and leave their fine covering to the reef right where it is most needed.

When the tide is 'way out, crowds of people come to the reef every day for their food. Old men come wading along with fishing poles over their shoulders. They find a fine deep-tide food, and stay there until the incoming tide drives them off, hooking the many-colored fish. Crowds of chattering boys come along with all sorts of devices for luring the big reef lobsters from their cracks in the rock. All kinds and conditions of men are here, armed with long iron hooks for the capture of the savory devilfish in his holes in the rock. Woe be to him if he so much as shows the tip of an arm, for he is speedily dragged forth to make a Brazilian holiday! Then sometimes we see bands of natives chopping out blocks of the coral rock to take ashore and convert into whitewash, much prized because every house in Brazil has to be of a dazzling white.—Prof. Arthur W. Greeley, in *Pets and Animals*.



HOW TO STOP WORRYING.

"The usual way people set about stopping worry is a wrong one," writes Mary Boardman Page in the *September Ladies' Home Journal*. "That is why it is so unsuccessful. If a doctor tells a patient he must stop worrying, the patient is likely to say, impatiently: 'O, doctor, don't I wish that I could? But I cannot. If I could have stopped worrying a year ago, I would not be ill now'—all of which is probably perfectly true. The doctor does not always know how to help him, because both doctor and patient have an idea that it is possible to repress worry through an effort of the will. This is a mistake. It is not possible to repress worry. You have got to replace it with something else.

"Let me illustrate this by a figure. Suppose you were to go into a completely dark room, wishing it to be light. How would you set about the work? Would you try to scoop the darkness up in buckets and carry it out at the door? Not at all. You would just open the windows and shutters and let in the blessed sunlight. You would replace the darkness with light. So it is with worry. The only possible way to get rid of it is to replace the worry attitude of mind with the nonworry attitude. This can always be done when the person is sincere and patient in his desire to bring it about. All he has to do is to be passive and let nature have her own perfect way with him."



Discouragement is dangerous. If we begin to yield to it, we will soon become slaves to the mood, and it will bind upon us chains we cannot break. On the other hand, if we resist the feeling as we would any other temptation, we shall grow into a habit of cheerful hope which no pressure or trouble can disturb. The secret of such victoriousness is an abiding trust in God. Its value to a life is incalculable; it makes one a master of circumstances and conditions. In storm and danger, in pain and sorrow, in loss and trial, the heart of him who trusts God is ever at peace and his face ever shines with the holy light of faith.—Exchange.



God cares more for obedience than for talents.—Selected.

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Editorial.

EDITORIAL NOTES.

It is often very seriously suggested by the most earnest Christian workers that the pulpit has lost much of its power. It is freely conceded that the world has very little respect for the preacher who seeks to preach it a palatable gospel, but the minister who, like John the Baptist, boldly and fearlessly declares all the counsel of God has as much power as ever before. He "preaches the word" which "is quick and powerful" and "which liveth and abideth forever." Preachers with characters like those of Moses, Elijah, Paul, and Peter will never lose their influence for good. The pulpit loses every time it compromises with the world. It is hardly possible for those whom he is endeavoring to please to have any respect for him. While at Tate Spring last week I had a fine opportunity of observing how many fashionable Christians passed their time at such resorts. Dancing and card playing were unquestionably the most popular amusements. Church members were as prompt in their attendance at the ballroom as were the people of the world; it was not possible to see any difference; and when it came to religious services in the parlor of the hotel on Lord's day, still the uninformed could see no difference. The leader of the ballroom forces sung a solo at the service. It occurred to the writer that the minister, R. G. Patrick, of Marion, Ala., had a very fine opportunity for showing how Christians should be separate from the world at home, abroad, on land or sea. Instead of this, however, he lost the opportunity by dealing in generalities that would not arouse the conscience of the professed follower of the meek and lowly Nazarene who does things away from home that he dare not do at home. Christ and the apostles never made any such compromises with the world. If dancing and card playing are right, then the church should encourage, and not discourage, them. No one will contend that such amusements make one more spiritually minded. To pass by such evils without laying down any principles that cut them off or offering one warning word is not calculated to increase the power of the pulpit for good. The service reminded me of children playing at worship because they could do nothing else on that day. It appeared as a big joke. May God give us all that true courage that will enable us in the fear and love of the truth to speak out firmly and clearly against sin in high places.

The preacher should not feel that he cannot live without his salary. When the preacher feels wholly

dependent on the congregation to which he preaches the temptation to compromise with evil is very strong. His wife and children must be fed and clothed. When the worldly pay his salary, the preacher is tempted to pander to them. The worldly associate with him and he becomes infatuated with the vanities of wealth. It is not long until, almost unconsciously to himself, he compromises the truth to please his hearers. It would be far better to make tents, as Paul did, and preach the gospel as opportunity presents itself, than thus to be dependent on the worldly for a living. Preachers are human as are other people. Do not demand of them more than humanity can stand. The faithful ministers should go preaching the gospel and the consecrated children of God should support them as they earnestly declare all the counsel of God.

Speaking of the Mormons, the Christian Guide says: "Their per cent of increase is larger than that of any denomination, and it is due wholly to their persistent personal work. Every Mormon is a preacher and knows what Mormonism is. There are profitable lessons that we can learn from their manner of evangelizing this country. If we loved the cause as we should and were willing to go, as did the apostles, without money and without price to preach the boundless riches of Him who died for us, not many years would pass until the millennium would come. Our missionaries, before they start into the dark corners of the earth, must have a rope tied to them with the end fastened to the treasury of the missionary society, and unless they are assured of a certain amount to go, they do not feel that the Lord has called them to do the work." Our brother editor of the Christian Guide states a truth that needs to be emphasized. The Lord nowhere commands us to wait until a missionary society guarantees us a support. The Lord Jesus Christ is back of the command to go and his promises can never fail us. If the Mormons are accomplishing so much with error, what wondrous things we should accomplish with the truth!

Much has been written on the situation in China. At this writing it is impossible to know the true condition of affairs. Much is guesswork, and one guess is as likely to be correct as another. The Chinese Government has called on the United States to mediate for peace. The latest seems to indicate that the ministers are safe in Peking and are being protected by the Imperial Government. The Government of China proposes in a short time to deliver them safe in Tien-tsin. It is to be hoped that this is true and that an amicable settlement may soon be reached. While the powers should leave nothing undone to protect their citizens, yet they should do nothing from a spirit of greed or revenge. Such a course is unworthy a Christian nation. Christians should seek to free themselves from a selfish and bloodthirsty spirit. Out of all this turbulence God will doubtless bring good to his people.

It is certain that God will use the zealous Christian for the spread of the truth. A brighter day is about to dawn for the religion of Christ. While the American soldier has introduced the vice of drunkenness in the Philippine Islands, yet the active, godly Christian will doubtless soon follow who will show to them the virtues of the Christian. Christians now have an opportunity to take the pure gospel to Cuba, Puerto Rico, the Philippine Islands, and South Africa. It also seems that China will soon be open to the reception of the truth as never before. The Christian world should display more activity for the evangelization of the world than ever before. A sure sign of the decay of the church is the ceasing of individual Christians to labor for the spread of the gospel of Christ. The conception of the artist given

in the story clipped from Forward is most just: "The artist was asked to paint a picture of a decaying church. To the astonishment of many, instead of putting on the canvas an old, tottering ruin, he painted a stately edifice of modern grandeur. Through the open portals could be seen the richly carved pulpit, the magnificent organ, and the beautiful stained-glass windows. Just within the grand entrance, guarded on either side by a 'pillar of the church' in spotless apparel and glittering jewelry, was an 'offering plate' of goodly workmanship for the offerings of the fashionable worshippers. Directly above the 'offering plate,' suspended from a nail in the wall, there hung a very simply-painted square box, bearing the legend: 'Collection for Foreign Missions.' But right over the slot, through which contributions ought to have gone, he had painted a huge cobweb."

CHRISTIAN AND CHURCH GROWTH.

In the consideration of the question of church and personal activity and zeal the Scriptures, as in other things, must constitute our teacher and our rule. In studying the Scriptures their silence as well as their direct teaching must be observed and respected. No one has a right to teach, either positively or negatively, what is not taught in the Scriptures. It is just as sinful to say, "Thou shalt not," where the Bible does not say it as it is to say, "Thou shalt," without Bible authority. Man has no right to give either a positive or negative command where God has given none. God lays down ends that must be attained, conditions that should exist, and he provides means to bring about these ends and conditions. He does not always lay down specific rules as to how far and where the one or the other means for bringing about these ends or for producing these conditions is to be used. The probability is full that specific rules were not given to direct all cases, because the same rules would not apply to all conditions, and applied alike to the various conditions would not produce similar results. All apostles did not follow the same order of work. The other apostles led about a believing wife with them, and some of them forbore working with their hands, I take it, but Paul and Barnabas did neither. They traveled more and Paul was more abundant in labors and sufferings than any of the other apostles. The New Testament record shows James remained long at Jerusalem and tradition says so long as he lived. Paul did not complain of this course of life in James. He seems to have been a settled teacher. Indeed, the personal temperament of the apostles very much regulated the amount of travel and their methods of work. Paul went abroad, before he was converted, to persecute Christians. After he was converted the same earnest zeal and activity caused him to go abroad, almost to the ends of the world, to preach. His temperament led him to places full of danger and difficulty where good could be done.

None of the other apostles were so active in traveling, so self-denying and laborious in their zeal, and so far-reaching in preaching the gospel to all nations as was Paul. The extent of their labors was greatly a matter of personal temperament and activity. The kind of work that Christians do now will greatly arise from natural talent, taste, and temperament. Conversion to Christianity does not change the talent, taste, or temperament; it sanctifies all to the service of God, but in that service each, to work most effectively, must work as his talent and taste lead him. In this direction of work one is not to judge another, so he works, because God has laid down no rule as to how far each shall travel or into what communities each will go. In these matters each is to stand or fall to his own Master. James did not travel far from home. He had a sister, wife, and possibly children. This is said to bring out the thought that all those competent to teach or preach

did not and will not travel far from home. Their fidelity as teachers and preachers is not to be measured by the distance they go from home. It will be measured by their self-denying earnestness in teaching the word of God to all wherever they may be, to Christians and to those not Christians.

In the teaching and service of the church we often lose sight of the end. To maintain the worship is not the end. Even if every member attended regularly and punctually, this would not be the end of the teaching, the worship, the service. These are necessary, because without these the end cannot be attained. The end is to excite and secure the active and earnest labor of every member in serving God and teaching and helping humanity. One cannot serve God without helping men. He is to help them spiritually, morally, intellectually, and in a material point of view. The end of all the teaching and training of men in the church is that they may bear fruit in doing good to men. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works." (Tit. 2: 14, R. V.) They were to cease to do evil and be zealous in good works. "Faithful is the saying, and concerning these things I will that thou affirm confidently, to the end that they which have believed God may be careful to maintain good works. . . . And let our people also learn to maintain good works for necessary uses, that they be not unfruitful." (Tit. 3: 8-14, R. V.) The end of the teaching and the worship is to develop the activity and direct the energies of every member in good works. The first element of true good to others is to bring them into proper spiritual relations to God, for without this no good can be enjoyed. But this spiritual harmony with God must show itself in bringing the mind and thoughts into harmony with the will of God and so direct the bodily energies and activities as to bring all good—spiritual, intellectual, and material good—to all creatures.

I think it a reproach to professing Christians that eighteen hundred years after the preaching of the gospel to the world a child in a Christian land can be unable to find a home in which its physical wants would be supplied and it would be trained in the nurture and admonition of the Lord. If Christians were fully taught that the end of all true religion, the pure and undefiled religion of Christ, is to visit the widow and orphan in their affliction and while doing this to keep unspotted from the world, the work would be different. Churches and the services of religion are God's ordained means essential to bring about the earnest and faithful labors of all for the amelioration and elevation of every member of the human family. Work, labor, the spending of time and means to this end is the design of all the service God requires of man. In doing this service he is trained and fitted for higher and holier associations and labors himself. He is molded in character into the likeness of God and is thereby fitted to breathe the atmosphere of heaven and enjoy the companionship of God and his holy angels forever.

But the work of the church is to train its members for doing good to the world. The moral and spiritual training needed for this work is furnished in the Bible, and in this work the intellectual growth is promoted. Now, this end of the church is lost sight of in its workings. The means are substituted for the end. The effort of churches to-day is to secure a compliance with the means as the end. Where is the church that seeks to lead its members into active work in doing good to humanity, either in its united capacity or as individuals? Neither preachers nor elders direct their teachings to this end. Either class, or those that are neither that would teach along these lines and lead out into this practical work, would greatly help the church. The teachers of the churches ought to be practical men, men that have the faculty for doing the work God has

laid out for them and of leading others into it. This is the only way to permanently interest men in the church. It cannot be done by theorizing. They cannot be interested in hearing and never doing. Work ought to be engaged in that will employ the talents, the means, and the time of every member. This is the only way to really and permanently interest a congregation. Preaching alone cannot do it. God never intended it should. Teaching and preaching are needed all the time, but they will become uninteresting and fruitless if they do not give practical work to employ the business faculties of men and women. Hence, the constant sermonizing by elders, pastors, or evangelists that is not combined with earnest and active work of the members will pall and grow uninteresting. It is feeding the mind and the heart without taking the exercise needed to assimilate the food to the needs of the heart. It will produce moral and spiritual dyspepsia that destroys true health of soul.

To place young and inexperienced men in the management of a congregation is folly. They, with all their capacities, must be used under the direction and guidance of older and experienced heads and trained hearts. If their activity and energy are not used in proper channels, they will be used in evil ways. It is a hopeful sign to see dissatisfaction with the present lifeless condition of the churches; but the remedy will not be found in changing forms, while the earnest, self-denying, working spirit is absent. All the evils have come through a lack of the spirit of earnest devotion and practical working interest to honor God and save man, and any effort to cure the evils without restoring the spirit must prove a failure. Every church and every member ought to have a practical, working interest in the salvation of every soul, in caring for and training every child within reach, and in caring for and helping every needy and suffering fellow-man. This is the practical work of the Christian religion, and men can only grow by practicing what they profess. "Pure religion and undefiled . . . is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Practice makes perfect. "Faith is made perfect by works." When we fail to work, faith dies and we turn back to the weak and beggarly elements of the world.

D. L.

THE ONE BODY.

As there is one body, composed of many members, so there is one church, since Paul teaches very conclusively that the body is the church and the church is the body: "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." (Eph. 1: 22, 23.) "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preëminence." (Col. 1: 18.) While many members compose this one body, all the members have not the same office: "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." (Rom. 12: 4, 5.) As there are many members, so there is but one body: "But now are they many members, yet but one body." (1 Cor. 12: 20.)

In this one body the members are mutually dependent one on the other. The hand cannot get along without the foot, nor the eye without the ear. Even so the individual Christian cannot get along without the assistance of his fellow-servants in the vineyard of the Lord. It is not possible for any man to live unto himself. No matter how much he does for the church, the church gives back to him more than he gives to it. As Paul was "a debtor to all men," so every Christian is a debtor to all other Christians and to the extent of his ability to make the world better. "Bear ye one another's burdens, and so fulfill the law of Christ."

No Christian has a right to be indifferent to the necessities of others. Every man should feel under obligation to the world to make it better from his having lived in it. If one Christian has the right

not to "present his body a living sacrifice," then every other Christian has the same privilege. Every man is under the most lasting obligations to use the talent that God has given him in the elevation of the world. Every member of the body has its function to perform. Because a man is only one in the great ocean of humanity is no reason why he should fail to use the gift with which God has blessed him for the betterment of the human race. Because only one, no one has the liberty to lead the life of the libertine, thereby becoming so much moral poison. If the little drop of water in the ocean could reason, it might say: "I am only a little tiny drop in this great body of water, so I will convert myself into so much poison." On the same ground every other drop of water in the ocean could justify itself in becoming poison. Thus the whole ocean would become poison. So in the great surging sea of humanity no one has a right to lead a life of indifference and shame, thereby dragging others down to hell with him. If the whole Christian world should act as do some professed Christians, it would not be long till the gospel would cease to be preached and all the fountains of benevolence would be dried up. It may help us to understand how helpful we may be to one another to conceive that one stands solitary and alone in the Christian world. If all the streams of Christian influence were to cease to flow, if all the helpers in the vineyard were to cease work, if prayers should cease to rise as a sweet incense to the throne of God, how lonely and dreary one would feel! In the work of saving souls we can never fully realize just how helpful and useful our fellow-laborers are to us. As a starless night is dreary, so would this world be without any workers but self.

We should not be too ready to condemn, to pick flaws in the work of our fellow-helpers. It is easy to find fault with the best efforts of others, while we could not do half so well in the execution of Christian duties ourselves. Christian workers are too prone to criticize the efforts of their associates. Where we should expect nothing but sympathy and cooperation, too often we receive nothing but frowns and carping criticism. This is unjust and cruel. If we withhold our approval from the work of our fellow-laborers till perfect, we will never speak encouragingly of it. Where would we stand if God were to pass sentence on our work in the same manner? Only one perfect being has lived in this world: the Lord Jesus Christ lived a sinless and spotless life for about thirty years.

When the Lord sends a great man into the world to hasten on his work with greater rapidity we should rejoice greatly that we have so efficient a helper. His eloquent sermons and earnest prayers do not detract in the least from the work of others, but are the rather helpful to it. Envy and jealousy do look so little and mean in a Christian. The more helpers in the church, the more work can we do.

While no one should exalt himself by feeling that his work is so very important that God cannot do without him, yet, on the other hand, he should not depreciate his work by claiming he can do no good. God can make the work of the faithful man abound more and more. It is only those who appear little in their own estimation that the Lord can use advantageously in his work. Let no man "think of himself more highly than he ought to think." "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Little by little and step by step we make progress in the kingdom of God. We should never despise the day of small things, but ever be ready to do whatever we can, small or great, in the kingdom of God. Faithful labor will not return unto us void.

J. C. M'QUIDDY.

A brother from Kentucky has sent a check for five hundred and fifty dollars (\$550) for the Fanning Orphan School, with the prayer that it will do good and the request that his name be not published. Without much effort the School has now nearly five thousand dollars in hand and promised toward the buildings. This is the way Christians ought to give, not wait to be begged. The School needs fifteen thousand dollars to put up and furnish the needed buildings. Will not brethren furnish the remainder without the expense and example of being begged personally for it? We would all feel much better if we would cheerfully and gladly do such work for the Lord.

D. L.

Growth out of self is growth toward Christ.—Selected.

Obituaries.

[Obituaries are limited to 250 words and signature. Poetry cannot be printed. Obituaries exceeding 250 words will be reduced to the limit, unless accompanied by one cent per word for the excess.—Editors.]

HARDIN.

Another lamb has been gathered into the fold; a radiant spirit given to human form has returned to the Lord. Bobbie A. Hardin, youngest son of Mr. and Mrs. T. B. Hardin, died on January 8, 1900, being eight years, two months, and five days old. He was a bright and intelligent little boy and was the joy and comfort of the home circle; but God, through his infinite wisdom and who doeth all things for the best, saw fit to take him above, leaving sadness and disappointment behind. Let it be a happy thought to us that Bobbie is in the hands of him who doeth all things well. We cannot call him back to us, but we may go where he has gone. O how sweet it will be to meet our loved ones when life's troubles are all over! Brother and sister, little Bobbie awaits you on the other shore. Let us all strive to gain that home. It will not be long until we meet him again at the great reunion in our Father's house. E. F.

ANDERSON.

Mrs. Mary J. Anderson, wife of J. J. Anderson, of this place, died at their home on Tuesday, July 10, 1900. Mrs. Anderson was taken ill in May, last, with la grippe, and had lingered since that time, being many times at the point of death. She united with the church of Christ four years ago and was baptized by Brother Dunn, she and her husband at the same time. She was fifty-six years of age and had lived a life which will long be remembered—full of kind words and good deeds, doing what her hands found to do for the Master. She leaves four children, three grandchildren, and a loving husband to mourn her sad departure; but they realize the fact that she has gone the way of all the earth and that all things work together for good to those who love the Lord. The entire community extend to them a sympathizing heart and a hand to help bear the burden of their sorrows in this hour of deep bereavement.

WILLIAM THURMAN.
McMinnville, Tenn.

MANSELL.

Sister Clara Mansell died on May 1, 1900. She started alone that morning to Jonesboro, Tex., a distance of twenty-five miles, to engage a school for the ensuing term. In attempting to cross a small stream which was swollen from recent rains she was drowned. Her body remained under water not more than one hour. Sister Clara was twenty-eight years old and a teacher of no mean ability. The church of Christ at Hamilton, Tex., lost one of its strongest supporters in Sister Clara's death. She often put to silence the gainsayers and heretics. She was well versed in God's word and lived up to her knowledge as much as is in mortal to do. Her quiet, unassuming, Christian character will continue to influence the world for time to come. She was my almost constant companion for three years, and without hesitation I can say I never knew one who had more faith in God's promises and who looked upon death with more resignation than she. For me she,

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through love, has lightened many a toll and made sweet much that was bitter by her encouraging words. Her invalid mother and several brothers and sisters survive her, and may God help them and all of us to so live that we may look upon death as she did. "Precious in the sight of the Lord is the death of his saints."

NANNIE Y. TANT.
Hamilton, Tex.

WILKS.

Again death has been in our midst. On the morning of June 6, 1900, the messenger came and gently closed the eyes of Sister Nancy Elinor Wilks to earth and earthly things, that they might awake with renewed brilliancy in the eternal world beyond. Sister Wilks was the daughter of James Spivey, and was born on September 15, 1826, in Houston County, Ga., and was married on September 5, 1846, to T. D. Wilks, of Sumter County, Ga. To this union were born six sons and two daughters, all of whom survive their parents, the father and husband having died in 1887. In the year 1850 the family moved from Sumter County, Ga., to Lowndes County, Ga., where they continued to reside until death. Sister Wilks was reared by Baptist parents and united with the Baptist Church at an early age. After moving to Lowndes County she heard the gospel in its purity and in 1869 she renounced all creeds and doctrines of men and took the Bible, and it alone, for the rule of her faith and practice, and for the last thirty years she has held fast to the faith that was

delivered to the saints. The loved ones left behind who are out of Christ I would admonish, Obey him, that you may have a right to the tree of life; and to those in Christ I would say: Be faithful to your trust, that you may receive the crown in the world beyond. W. A. CAMERON.
Valdosta, Ga.

YOUNG.

Oscar B. Young was born on February 12, 1858; was married on February 6, 1879; obeyed the gospel under the preaching of Brother Jesse Sewell in 1876; and died on June 14, 1900. Thus ends the life of a useful and highly respected Christian man. He died at his home, near Watertown, Tenn. It is admitted by all that the people of this community suffer a heavy loss. He leaves a wife and an adopted son of his immediate family, besides a host of relatives and numerous friends, to mourn his untimely departure. Brother Young lived a member of the church of God for a long time and died in the triumphs of a living faith, in full hope of immortality. His influence as a citizen and a Christian was and is felt by many, inasmuch as he was a "lively stone" in the temple of the Lord. All that knew him admired him for his kind words and generous deeds. He was always ready to help the poor and put sunshine into their homes. Much of his time was given in seeing that the gospel was carried to the poor—those that "hunger and thirst after righteousness." A large audience attended his burial

services, thus showing their appreciation of him. I delivered a talk from 2 Cor. 5: 17, "If any man be in Christ, he is a new creature;" and emphasized the importance of being in Christ. All that are left to mourn their loss are admonished to read God's word and shape their lives accordingly, that they may enter the glad city of God. C. M. PULLIAS.
Lebanon, Tenn.

YOUNG.

The life of another good man has been taken from the earth—that of Brother John Young. Brother Young was born on February 6, 1836; was married on February 22, 1857; obeyed the gospel about the year 1870; and died on June 27, 1900. Just two weeks from the time of the death of his son, Oscar B. Young, that dreaded disease, pneumonia, seized him and in four days proved fatal, inasmuch as it claimed its victim. He was an elder in the church of God for quite a while and an efficient teacher and instructor, as well as a God-fearing man and a humble Christian. He was also a member of the County Court. Brother Young seemed to delight in making peace with his fellow-creatures without going to law, thus relying greatly upon the Savior's promise: "Blessed are the peacemakers: for they shall be called the children of God." He leaves a wife, two sons, and one daughter, besides his numerous relatives and friends, to mourn their loss. His death is a loss in many ways, but we must suffer it to be so now, for we hope to meet again where we shall enjoy the haven of rest. It was my privilege to deliver a discourse at his burial to a very large audience from the text: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." (Eph. 2: 8.) The idea of faithfulness upon our part was impressed. "Be thou faithful unto death, and I will give thee a crown of life." Again: "Sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

Lebanon, Tenn. C. M. PULLIAS.

NORTHCUT.

On June 15, 1900, the home of Brother and Sister L. H. Northcut was shrouded in gloom by the death of their youngest son, Errett, who would have been twenty years old in one month. While it is so sad and disappointing to lose our loved ones when they are so young and the prospects of their future success are so bright, there is much in the life of our young brother for which we should be very thankful and that is calculated to dispel much of the sorrow from our hearts. As a son, he was devoted to his parents, loving them with the very tenderest of affection. He heeded the instruction of his superiors and grew up loyal to the truth of God's word. He obeyed the gospel when but a child and was faithful in his devotion to God. As a brother, he was kind and unselfish with the other children; as a pupil, he was studious and obedient, always gaining the love of his teacher. He was of an amiable disposition and was loved and respected by all who knew him. We cannot understand why we should have to pass under the rod of affliction that so crushes our hearts, but "whom the Lord loveth he chasteneth." During the day when a storm cloud obscures the sun we know the sun is still shining and that, however dark the cloud, it has a silver lining. So by faith we

see beyond the darkest gloom of sorrow and affliction the sunshine of God's eternal love. "Let us not look at the things that are temporal, but at the things that are eternal." With the deepest sympathy we pray for our dear brother and sister and Brother Tom and Brother D., who mourn the loss of Errett. May God help them bear patiently the burden of grief now upon them.

J. R. STUBBLEFIELD.

ARMOR.

The subject of this sketch was born on March 20, 1813, and died at Hickory Flat, Miss., on July 8, 1900; aged eighty-seven years, three months, and eighteen days. When about fifteen years of age she became a member of the Cumberland Presbyterian Church, in which communion she lived until she was twenty-seven years of age, when, that her whole family might be united in one body, she united with the Methodist Episcopal Church, of which she remained a consistent member until 1880. In her sixty-first year she determined to lay aside all human names and wear only the name of that dear Savior whom she loved so well and tried so long and faithfully to serve and honor. Seventy-two years a follower of Christ and for many years an invalid, the word of the Lord was her constant companion and counselor. Of a deeply devotional nature, she communed often and earnestly with her Savior in prayer, whence she gained strength and courage for the long journey and many trials of life. She always realized that he was a "present help in every time of need." Her only child died early in life, but she became a mother to a goodly number of boys and girls, and she trained them to lives of usefulness and consecration to the service of God. She lived to see the most of them happily in the fold of Christ and leading useful and honorable lives. She was married to our beloved brother, J. B. Armor, in 1859, to whom she was truly a helpmeet, becoming a mother to his little motherless boy when he was but four years old, whom she so taught and trained in body, mind, and soul that he stands to-day one of the truest and most efficient ministers in the church of Christ in Mississippi. The tribute he paid to her memory as he stood beside her coffin, as between his choking sobs he recalled her deeds of kindness, her tender care, and her wise counsel as she led his motherless feet into the path of purity and godliness, did her memory more honor than any monument that could be erected by the hands of men. For many years she was ready and waiting for the call which would free her from the pains and ills of this life, that she might be "clothed upon, that mortality might be swallowed up of life." Her aged husband still lingers among us, and we pray that the divine hand may sustain him in his loneliness during his remaining years and that he may continue a faithful leader among the people of God.

W. A. CRUM.

LOGUE.

The congregation at old Philadelphia, in Warren County, Tenn., was for many years one of the strongest and best-known churches in this mountain district. The influence of this congregation for good was felt in all this country and in many distant communities. This widespread influence was largely attributable to the efficiency of its eldership and the intelligence, consecration, and zeal of its membership. Brother A. G. Logue was for many years the most active

elder in this congregation and contributed as much as or more than any one else to its prosperity and usefulness. I considered him as nearly the scriptural model for an elder as any I ever knew. No man, possibly, was more faithful to the word of the Lord or more devoted to his cause than he. Like all elders should do, Brother Logue gave much attention to the development of the young members. He was instrumental in starting more young men out to preach than any other man I have known. After the congregation at Philadelphia disbanded, he became an elder in the church of Christ at Morrison, Tenn., and there continued his good work until his death. This holy man of God was born on December 31, 1830. He obeyed the gospel when about seventeen years old, being the first male to confess Christ at McMinnville after the church of Christ was planted there. He was married to Mary A. Rutledge on February 25, 1857, whom he survived only four days. After a short illness he passed away from earthly labors to rest on April 16, 1900. Mary A. Rutledge was born on January 5, 1831; was married to Brother Logue on February 25, 1857; and died on April 12, 1900. She became a Christian in her girlhood and most faithfully performed her duty in the various relationships of life. She was a strong, plain, humble, sensible woman. She and Brother Logue fought the battles of life together for forty-four years. They reared only two children. Brother S. R. Logue, formerly a member of the faculty of the Nashville Bible School, was their firstborn. Their highest aspiration for him was that he might give himself wholly to the preaching of the gospel. Miss Dove, their only daughter, lived with and tenderly cared for them in their old age. These old people had a plain, humble home, but one that had a peculiar charm for the pure and pious. There was no worldly ambition there. Their citizenship was in heaven and their hearts and their treasure were there. Noble saints of God! We shall never enjoy again on earth their holy conversation and precious Christian love and hospitality, but on the eternal shores we hope to meet them and share with them the glory of God's children forevermore.

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General News.

A dispatch from Shanghai reports that the losses of the Chinese in the fighting at Tien-tsin were over three thousand.

Among the exhibits at the Paris Exposition is a set of teacups, the cheapest of which is valued at six hundred dollars.

The low price of wheat and the light demand for flour from Southern points have caused a reduction of twenty cents per barrel in the local market.

Heavy rains in Montgomery County, Tenn., did great damage to crops, washing the hillsides and leaving the lowlands covered with water to the depth of several feet.

Within the past twenty years the number of American and English female physicians practicing in Asiatic countries has increased from twenty to two hundred and twenty.

The President has sent Mr. W. W. Rockhill as special commissioner to China. Mr. Rockhill is familiar with the country, having formerly served in the United States Legation at Peking.

Governor McMillin has offered a reward of one hundred dollars for the arrest and conviction of Silas Bledsoe, of Shelby County, Tenn., who is charged with murdering his wife on July 12, 1900.

Continuous rain in many parts of Middle Tennessee prevents the thrashing of wheat, which is being spoiled in the shock. Much will be lost, and what is being thrashed comes to market in bad condition.

The burial of Mrs. Gladstone in Westminster Abbey recalls the fact that this national distinction has been granted in recent times to only two others of her sex—Lady Palmerston, in 1869, and Lady Augusta Stanley, in 1876.

After a long period of imprisonment, which he endured more like a ferocious beast than like a human being, Geronimo, one of the most blood-thirsty Indians that ever figured in history, has gone stark mad. He is a prisoner at Fort Sill, O. T.

The government's holdings of gold reached the highest point in its history and amounted to \$427,498,482, including the lawful reserve of \$150,000,000. The next highest amount was \$427,238,600, which was in the government vaults on May 2, 1900.

Yellow fever has broken out in the barracks of the Seventh United States Cavalry and the First United States Infantry in Pinar del Rio, Cuba. There have been nine deaths during the present month and eleven cases are now under treatment in the hospitals.

Coal has recently been discovered in various parts of Algeria, as well as several seams of lignite, and although the quality cannot be compared to Welsh, it certainly is not inferior to some Scotch coals, which are exported there in large quantities for use in the interior.

The Chinese Minister received a dispatch from Sheng, the director of railroads and telegraphs at Shanghai, stating that the foreign ministers are to be sent from Peking to Tien-tsin under escort; also that the Imperial Government has not only been protecting them, but has supplied them with food.

The Postmaster General has made public the report of Fourth Assistant

Postmaster General Bristow, who investigated the Cuban postal frauds. Mr. Bristow finds that Neely's embezzlements aggregated at least \$131,713, and says he was justified in recommending the removal of Director General Rathbone.

Mount Azuma, near Bandansen, Japan, which was the scene of a volcanic disaster in 1888, broke into eruption on Tuesday, July 17, 1900. Two hundred persons were killed or injured, several villages were engulfed by the streams of lava from Mount Azuma, and great damage was done in adjacent districts.

Colonel Willcocks, the commander of the relief column in Ashanti, West Africa, describes his entrance into Kumassi, on July 15, 1900, as presenting a scene of horror and desolation, burned houses and putrid bodies being visible on all sides. He adds that the native soldiers were too weak to stand and that the British officers thanked God for the relief, as a few more days, they declared, would have seen the end.

China proper is about half the size of the United States, leaving out Alaska and the Indian Territory, and has about five and one-half times the inhabitants. The Chinese Empire is about as large as the United States, including Alaska and adding Mexico. It contains close to six times as many inhabitants as the United States. It is nearly one million square miles larger than all Europe and contains about the same population.

There were but five million three hundred thousand people in America when this century opened. France had five times as many people; Germany, and even Australia, had four times America's population; Italy had three times as many, and so had Great Britain; even Spain had double our number of people, and little Portugal was almost our rival in numbers. We have more people now than any European nation except Russia, which alone leads us.

From a shrub called "yule," growing wild in Central Mexico, a new substitute for India rubber has recently been produced. The bark and wood are ground up and macerated with gasoline, oil of turpentine, naphtha, or some other hydrocarbon solvent, and the gum thus extracted resembles crude rubber. It is free from impurities and can readily be manufactured into various commercial forms. The shrub yields forty per cent of its weight in gum.

The British Premier and Minister of Foreign Affairs, Lord Salisbury, has notified the United States Ambassador at London, Joseph H. Choate, that it is impossible to accept the evidence so far submitted by the Chinese, or that transmitted by the United States, regarding the safety of the foreign ministers at Peking, and that until their safety is thoroughly established the British Government will be unable to discuss any question of mediation or kindred measures.

In a dense fog in the Irish Channel the Cunard line steamer Campania, en route from New York for Liverpool, struck the Liverpool bark Emblem, bound for New Zealand, amidships, cutting her in twain. The Emblem sunk immediately. Seven of the crew were rescued, but it is believed the other eleven members of the ship's company, including the captain, were drowned. The Campania had her bows stove in, but she arrived at Liverpool safely, five and a half hours late.

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In South Africa General Dewet has again succeeded in cutting off Lord Roberts' communication, both by rail and telegraph, and has captured one hundred of the Highlanders. The story of the Federal commander's bold raid comes in the form of a telegram from General Forester-Wilder, Cape Town, Sunday, July 22, 1900. Lord Roberts reports to the War Office that Gen. Archibald Hunter's command was heavily engaged on July 24, 25, 1900, in the hills south of Bethlehem. The Boers were strongly intrenched and fought stubbornly throughout July 24 and compelled the British to retire from some of their positions, with about fifty casualties.

Writing on the city of Peking, the London Engineer says that the walls of the Tartar City are of an average height of fifty feet, but portions of the north wall reach the height of sixty-one feet. Their average width is about forty feet, but they have been built so irregularly that in places a width of fifty-seven feet is found; in others, a width of only twenty-two feet. The outer face of the wall is perpendicular, while its inner face slopes, in some places very considerably. Parapets are erected on both inner and outer faces of the wall, that on the latter being loop-holed and crenelated. At intervals of about fifty or sixty yards are large buttresses, every sixth one being of much larger size than the others; the smaller ones are from fifteen feet to twenty feet square.

Surgeon General Sternberg received a report from Surgeon R. G. Ebert, of the United States Army, dated Nome Harbor, Alaska, June 29, 1900, which gives the details of the conditions existing at the place. He says that within two or three weeks the population had increased from twenty-seven thousand to eighty thousand, with tents and buildings irregularly located along the beach. The sanitary conditions are very crude, in the first place, and with the influx of the new population have become much worse. He describes a horrible condition existing, as there is no method of cleaning up the town and no provision for the destruction of accumulations of garbage and filth. Reports of the cases of enteric fever vary from one hundred and seventy-five to seven hundred. There have been thirteen cases of smallpox and one death.

The Department of State has made public the Chinese appeal for mediation and the President's reply. Minister Wu brought to the department a copy of the identical cablegram sent out by Sheng to the powers, repeat-

ing the Chinese assurances as to the safety of the legation up to July 18, 1900. This cablegram was at once communicated to the President at Canton, O., and the following is his reply: "The President of the United States to the Emperor of China—Greeting: I have received Your Majesty's message of July 19, 1900, and am glad to know that Your Majesty recognizes the fact that the Government and people of the United States desire of China nothing but what is just and equitable. The purpose for which we landed troops in China was the rescue of our legation from grave danger and the protection of the lives and property of Americans who were sojourning in China in the enjoyment of rights guaranteed them by treaty and by international law. The same purposes are publicly declared by all the powers which have landed military forces in Your Majesty's empire. I am to infer from Your Majesty's letter that the malefactors who have disturbed the peace of China, who have murdered the Minister of Germany and a member of the Japanese Legation, and who now hold besieged in Peking those foreign diplomats who still survive, have not only not received any favor or encouragement from Your Majesty, but are actually in rebellion against the imperial authority. If this be the case, I most solemnly urge upon Your Majesty's government (1) to give public assurance whether the foreign ministers are alive, and, if so, in what condition? (2) to put the diplomatic representatives of the powers in immediate and free communication with their respective governments and to remove all danger to their lives and liberty; (3) to place the imperial authorities of China in communication with the relief expedition, so that cooperation may be secured between them for the liberation of legationaries, the protection of foreigners, and the restoration of order. If these objects are accomplished, it is the belief of this government that no obstacles will be found to exist on the part of the powers to an amicable settlement of all the questions arising out of the recent troubles, and the friendly good offices of this government will, with the assent of the other powers, be cheerfully placed at Your Majesty's disposition for that purpose."

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Church News.

ARKANSAS.

Chester, July 22.—I preached here last night to a very good audience. To-night I will begin a meeting at Mountainburg, and from there I will come back here and preach a few days and then go to Caulksville. On August 22, 1900, I will begin a debate with G. W. Derryberry (Adventist), at Leader, I. T. May God bless the faithful.
J. W. TOWRY.

INDIAN TERRITORY.

Indianola, July 27.—The writer has just closed a six-days' discussion at Scipio, with S. B. Redwine (Missionary Baptist). The debate was well attended and everything passed off quietly. Four young people made the good confession at the close of the debate and were baptized into the one body, and two others who had previously been baptized took membership with the brethren here. Much interest seemed to be manifested in God's word by those outside the one body. Brethren, let us labor and pray for the dissemination of God's truth in destitute places. To God be all the praise.
W. P. JONES.

OKLAHOMA TERRITORY.

Hammon, July 19.—We received "Christian Hymns" just in time for our meeting. Brother John S. Barker did the preaching. He is from near Brother T. L. Weatherford's home, in Alabama, where Brother J. C. McQuiddy preached when this scribe obeyed the gospel, twenty years ago in August. Brother Barker is a true gospel preacher, not afraid to declare the whole counsel of God. It takes a brave gospel preacher to face these Western people. Many of them are kind and willing to hear the truth, but some fear neither God nor man. But our meeting was a success in many ways. We only had one baptism, but that brother's influence for good will be the means of getting his neighbors to come out and hear the truth. We organized with twenty members close enough to attend Lord's day meetings. O, if we had true preachers that would come out in this frontier country, we could take it for Christ! I have been here eighteen months and have only seen two gospel preachers; but the field is white, ready for harvest. Who will come over and help us?
S. J. TIPPENS.

TEXAS.

Sweet Home, July 27.—At this writing I am eighty miles from home in a meeting near Sweet Home, in Lavaca County. I have been troubled for more than a month with a mild form of sore eyes and have been able to write but little or do anything else with any satisfaction. Our Berclair meeting embraced the second and third Lord's days in this month. Brother C. W. Sewell, of Corpus Christi, did all the preaching, except an afternoon talk by the writer on Lord's day. Opposition has been organizing and gathering strength from the time we began meeting on Lord's days to break bread about a year ago. They have shaken hands over the organ, made it the bond of union and communion, and endeavored to boycott us in our efforts to build up the cause. The only visible result of the meeting was, considerable malicious opposition manifested itself against us. I think considerable good was accomplished by drawing the line between truth and error and between a true

worship and a false worship. The meeting here (Sweet Home), now in progress, is an effort to rebuild a waste place. Some years ago there was a good congregation of working brethren here. When the digressive wave struck this country it weakened and partly disorganized the work here, as elsewhere throughout Southwest Texas. Later personal animosities and feuds sprang up which have scattered and wrecked the work. Last fall Brother Frank McMurray, who lives here, called my attention to these matters and asked my assistance in their time of need. This explains why I am here. There are only some ten or twelve of the original members left, some of whom are away from the path of duty. The Baptists are very strong and are holding a meeting two miles from us. I am furnishing my own light and song books, paid two dollars and sixty cents railroad fare to get here, and, for aught I know, will not have even this returned to me for this meeting. I would rather do this kind of work than be idle or seek work among congregations which are able to pay well for their preaching. Our audiences are small and prospects not good, but there are two or three here who "have a mind to work," and I shall stay till they are satisfied. Very little assistance is reaching me through the mail now. Gospel Advocate readers may send contributions to the Gospel Advocate Publishing Company or to me direct at Berclair, Tex. Your bounty will be used to carry on the work in this field.
G. W. BONHAM.

THE OAKLEY-TANT DEBATE.

Some brethren say Tant claimed to be perfect in the sense of having obeyed the perfect law of liberty, and, they think, left the matter not as clear as he might have done, and so laid himself open to misunderstanding on the part of his opponents. It is not my wish to defend Tant or to defend any position he took or to accuse others of injustice where none was intended, so I give this note of explanation. As I told Oakley while the debate was in progress, I had rather help him in a truth than Tant in an error.
D. L.

Look to Christ for Instruction.

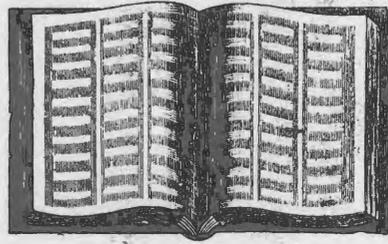
If Christians could be persuaded to look more to Christ and the inspired apostles for instruction, it would be a great blessing to the church and also to the world. God now speaks to us through his Son. (Heb. 1: 1, 2.) It is God's will that we hear his Son. (Matt. 17: 5.) When we hear Christ,

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we hear the Father; and when we hear the apostles, we hear Christ. (Luke 10: 16.)

It is God's will that all the world hear the gospel. (Matt. 28: 19; Mark 16: 15; Luke 24: 46, 47; Acts 1: 8; 22: 15.) But many refuse to hear it. (Matt. 13: 15; Acts 13: 46; 28: 22-31.) Then let us all strive: (1) To speak where the Bible speaks, and to be silent where the Bible is silent; (2) to restore the pure primitive gospel—its teaching, its faith, and its practice; (3) to exalt Christ above party and his word above all human creeds, disciplines, and articles of faith, for the Bible itself is as plain and as easy to understand as are the interpretations of it by uninspired men; (4) to build the church of God without denominational name, creed, or other barriers to Christian union and communion, whose terms of fellowship shall be as broad as the New Testament itself, and identical with it; (5) to lead sinners to Christ, turning them from darkness to light and from the power of Satan unto God in the clear light of New Testament teaching and example; (6) to love our neighbors as ourselves and do unto all men as we would have them do unto us, "not rendering evil for evil, but overcoming evil with good." Amen.
J. W. ATKISSON.
St. Louis, Mo.

A Liberal Offer.

On seeing the interest recently manifested among the writers for the Gospel Advocate on the "pastor" question, I wish to announce that I will freely donate fifty of my tracts on "The Worship" as an aid to a better understanding of the question. I will also state that I have another tract nearly ready for the public, intended as a companion for the one above named, which, in fact, should precede "The Worship." Of this new tract I will donate fifty. "The Worship" contains twenty-eight pages; the new one, "Building the Church," will contain about the same. One of each will be sent to one person until the supply is exhausted. Address W. J. R. Covington, Ind.

If you want anything in the way of helps to Bible study, you should, by all means, investigate the series published by the Gospel Advocate Publishing Company. They are full of scriptural teaching, and will be found very beneficial. Write for sample copy.

The Charm of Country Life.

"It is true," writes Edward Bok, in the July Ladies' Home Journal, presenting the inestimable advantages of living in the country, "that the business man cannot remain at home and do his work away from the marts. But he can do the next best thing: he can leave the marts behind him at the close of day and refresh himself by a complete change of environment. Even if he does only what some men seem to deem not worth while—that is to say, if he only sleeps in the country—he gains the advantage of sleeping in a pure atmosphere, which he never gets and cannot get in the city. That blessing alone is worth all to him that it may cost him in a little longer travel each day to and from his place of business; and with the ever-increasing extension of railroad facilities for suburban living nowadays, which condition applies to all our cities, a man can, in nearly every city, reach some suburb almost as quickly as he can go 'up town.' Because it is dark when he gets home is no reason why he should refuse to live in the country, since it is not a particle less dark when he reaches his city residence. The truth is that there is a deal of objection to suburban living in the winter which is purely fancied, a truth which thousands of men have found out for themselves when once they could make up their minds to make the experiment; for it is a singular fact that once a man moves into the country, a yoke of oxen cannot drag him back into a city life."

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Kansas Notes.

"We must watch as well as pray; we must vote as we pray, if we vote at all."

What has become of the smooth predictions of some of our public speakers, made a few years ago, that war was almost a thing of the past, that matters would be adjusted between nations by arbitration instead of war? It appears that about the time this was being agitated very much one of our greatest war periods came upon us. Christianity must permeate the nations to a greater extent than it does now before wars shall cease. How can such nations as China be reached by the gospel when they rebel at interference with their heathenism?

Why do the people of this nation become so indignant when some foreign nation slays a few men, when King Alcohol slays his two hundred and forty victims every day in the year, and increases as the years go by? Why do politicians and so-called "statesmen" get so enthusiastic in regard to imperialism, expansion, or what kind of money we shall have, when ninety thousand of our own people go into drunkards' graves every year and nine hundred million or more dollars are expended for strong drink in the same time? Here is a question of life and death for statesmen and a question of finance for the financier. Why not deal with them if so much interested in the welfare of the people? They certainly are of such import as to have a place among other things. I will here make a quotation from Col. George W. Bain: "If you have the license legislator, you will have the license law; if you have the license law, you will have the saloon; if you have the saloon, you will have the drunkard. Now, alone, the license legislator is what? The license vote. There you have it—the vote at one end, the drunkard at the other. Whose votes? I know a good many church people who go right along voting it, and they claim to be going right up to heaven, yet at the other end of the ladder is the drunkard, going right on down to hell. Friends, hear me! If you are linked to the drunkard in any such way as this, I implore you by all that is holy to break the bestial bond and emancipate an army of mankind from eternal ruin. I want to tell you that no financial question or question of expansion is going to save or ruin this country. There are mightier problems than that. We must begin at the home. Elevate the home and you elevate the city and county; elevate the city and county and you elevate the State; elevate the State and you elevate the nation." Consistency is much neglected everywhere, personally and generally.

Three were added to the congregation at our last appointment at Mineo, I. T.

Brother B. F. Rhodes went to Stafford County on the fifth Lord's day

in July. Several other preachers went with him.

Brother J. E. Cain has begun a meeting with the brethren at Chalk.

Brother Rucker, of Oklahoma Territory, called on the writer not long since. He reports much success in his work in that country.

Many difficulties might be avoided by properly weighing all sides of a question. Why do men in discussing a religious question endeavor to broaden the chasm instead of coming to a better understanding and agreement? Why are some men always reprimanding others in such strong terms concerning the things of which they are guilty themselves? It is for self-defense, ease of conscience, or trying to make the world believe they are no worse than other men. There appears to be a disposition sometimes to bring others down with us, if we go down. If a man is a drunkard, he would have us believe there are many others of like character; if he is an adulterer, he will try to cast reflections on innocent men; if he is envious, he will try to bring a large class into the same catalogue. I do not mean here that every man is guilty of what he condemns in others. Far from it. Would it not be better for us, if we are guilty of a thing, to confess our guilt? Will it have good effect to severely reprove others for the things in which we engage so frequently? The mantle of charity is frequently needed. D. T. BROADUS.

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Does your skin itch and burn? Dressing eruptions on the skin so you feel ashamed to be seen in company? Do scabs and scales form on the skin, hair, or scalp? Have you eczema? Skin sore and cracked? Rash form on the skin? Prickling pain in the skin? Boils? Pimples? Bone pains? Swollen joints? Falling hair? All run down? Skin pale? Old sores? Eating sores? Ulcers? To cure to stay cured, take B. B. B. (Botanic Blood Balm), which makes the blood pure and rich. B. B. B. will cause the sores to heal, itching of eczema to stop forever, the skin to become clear, and the breath sweet. Mr. David Thurman, a well-known citizen of Atlanta, was a constant sufferer with eczema and scrofula for many years. Various medicines and prescriptions were resorted to without any perceptible relief, until he used Botanic Blood Balm (B. B. B.), a few bottles of which effected an entire cure. B. B. B. is just the remedy you have been looking for. Thoroughly tested for thirty years. For sale by druggists at \$1 per large bottle. Complete directions with each bottle. So sufferers may test B. B. B., a trial bottle is given away. Write for it. Address Blood Balm Company, 15 Mitchell street, Atlanta, Ga. Describe your trouble and free personal medical advice will be given. B. B. B. cures deep-seated obstinate cases after all else fails. We have over three thousand voluntary testimonials of cures by using Blood Balm.



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Blessed are the dead over whose lifeless bodies it is possible to say that they were always true to Jesus Christ.—Christian Advocate.

Send us a new subscriber.

Brother Poe's Mistake.

I notice in the Gospel Advocate of July 19, 1900, a mistake made by Brother Poe in saying my brother, J. E. Dunn, was, not long since, "preacher" at the church of Christ on the corner of Pearl and Bryan streets, Dallas, Tex. Brother John has not been connected with this church. I am the man, instead of J. E. Dunn. I know Brother John's position on the "modern pastor," and we stand agreed. Neither of us is pastor of any church. I cannot be responsible for the way people use my name. All the members of the church of Christ on the corner of Pearl and Bryan streets know I teach and say I am no pastor. The elders use me as an evangelist. I preach at the church on Sundays and in a tent all during the week, in and out of the city. If any one should visit the church of Christ on the corner of Pearl and Bryan streets, he could not say the church has a "modern pastor," but that they use an evangelist in teaching "old-time religion" at all the places they can reach.

Dallas, Tex. J. S. DUNN.

West Texas Gleanings.

At this writing (July 24, 1900) I am at Rodgers. I came here eight days ago to begin a meeting at a point near by called "Mud Springs." On reaching the place I found the Baptists in a meeting. One or two brethren who seem to want to serve the Lord thought it best to wait two days before we began our meeting and I agreed to it, and so the announcement was made. The time came and we met with one or two brethren and their families, while the rest of them were at home or somewhere else. I very promptly canceled my obligation with them and left them to their fate. I had had the meeting on my list since last winter and was three hundred and fifty miles from home, but when I saw they were not going to serve God and cared nothing for his cause I at once left them. Life is too short to spend time in such places.

On coming to Rodgers to meet the train to reach some other points to do some work on the Gospel Advocate list I was met by one of the elders here, who insisted that I preach for them a few days, so I have remained with them till now. The church of Christ here is numbered with the society folks; but, nevertheless, they love to hear the truth, and a proper effort would get them on their feet again, serving the Lord. They have given me a very good hearing and seem to greatly appreciate my efforts with them. I hope that some true gospel preacher will come this way and help them. I leave Rodgers for Huckabay, Erath County, for another meeting.

Our meeting with the church of Christ near Oscar was a very good one. Three confessed their faith in Christ and were baptized and one other took membership with the congregation. During this and last year's meeting at that place I got a good list for the Gospel Advocate, which alone would prove that the church is all right. I never knew fully the influence of the Gospel Advocate in a congregation till I began work in Texas.

After my meeting at Huckabay I shall return home to spend two or three days and then begin a meeting at Bluff Creek, ten miles west of Dunn. After this I will return home again

to assist Brother J. H. Lawson in a meeting there.

Now a word to the readers of the Gospel Advocate in Texas: Brethren, if you want to do a lasting good for your congregation and the cause of Christ in your community, double the circulation of the Gospel Advocate. If you cannot convince the people of the good the Gospel Advocate will do them, pay yourself for at least one year's subscription and send it to some one. It will have more telling effect for the cause of Christ on your community than the same amount spent in any other way.

R. H. HOWARD.
Dunn, Tex.

The Tendency of the Times.

It must be apparent to all close observers that the age in which we now live is a very fast one. Everything seems to change "with the rapidity of a drama." The only thing we see which does not change is the divine, or God given, and only a few seem to be satisfied with it. "The course of this world" is exceedingly bad, both for time and for eternity. Each mother wants her daughter or daughters to be like the other "daughters of the land." "Going off to school," or college, during "the school term" and returning in the early spring to have "a good time;" calling one on another; attending picnic parties, social gatherings, festivals, fairs, Sunday school conventions, "big meetings," etc.—these are prolific causes of a great deal of trouble and poverty in time and the loss of the soul for eternity. Education is a good thing, but a mere name of it and a great many things now connected with it are not good things by any means. The young men of this age partake of the spirit of the times. Instead of making their money before they spend it, which is the only safe rule, they keep just a little behind all the while

and sometimes more than a little. As a rule, they spend their vacations about as do the young women, for one cannot go ahead without the other. Religion, to a great extent, is in conformity to the world, and not after Christ. The ordinances of the church are largely supplanted by some modern Sunday school affair, and the children are thereby brought up under erroneous precept and example.

It seems that wars and rumors of wars are all that can be heard of nowadays. The outlook now in China is certainly fraught with dark forebodings. After all, it may be that the great battle of the world, so long looked for in fulfillment of the prophecy in Revelation, is soon to take place. The whole world is fast imbibing the spirit of war. That is one of the reasons for publishing the tract, entitled "The Relation of Christians to Civil Governments and War." All that are open to conviction should read carefully the tract in the light of the Scriptures.

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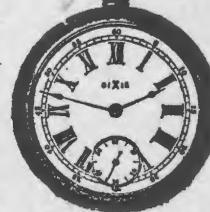
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J. W. BLAIR, Manager National Bureau of Education.

We know Professors Kuykendall and Crouch, and take pleasure in recommending them as teachers.—EDITORS.

Letter from Brother Bishop.

I am still in fine health. The school in Kanda Ward has a good and increasing attendance, thirty-four now being in attendance. We have room for only a few more children. I feel sure the brethren will wish to help bear the expenses of this work when they know that Brother McCaleb has borne all expenses here since he left Japan. He is bearing more than his share. I am not receiving enough to bear the expenses myself. I delivered my first sermon on Sunday night, June 24, 1900, having a Japanese interpreter. I had fine attention. The experience was novel to me.

WILLIAM J. BISHOP.

Tokyo, Japan.

Freed-Clark Debate.

The Freed-Clark debate at Friendship, Tenn., took place at the appointed time. Clark and Freed are both comparatively young men, somewhere between thirty and thirty-five years old; they are both good speakers and quick at repartee; but in other respects they are very different. Mr. Clark was boastful; he said he was called and sent of God to defend Methodism before any people and with anybody. His people claim he was sent to Crockett County, Tenn., to fight the church of God, as it was a stronghold; and he went about challenging Baptists and the church of God. He is a man of some experience in debate, having had four debates with Baptists. Brother Freed is a humble man, but courageous, relying solely on God's truth to sustain his arguments, and is logical and forcible.

The first day Freed affirmed that immersion is Christian baptism; and, to our astonishment, Clark acknowl-

edged that he believed it to be baptism, practiced it himself, that the Methodist discipline taught it, but said something else would do, and that he had never immersed anybody because the Bible taught it and offered five dollars for any passage in the Bible that taught immersion. Freed asked him how he could perform an act in the name of the Father, Son, and Holy Spirit that the Bible did not authorize. Freed calling for Clark's authority to baptize, Clark said he got it from "baptizo" and "bapto." Freed showed him those words were in the Greek New Testament, hence the word of God, and claimed the five dollars. There was not much debating on the first day, for Clark admitted all that Freed affirmed.

On the second day Clark affirmed sprinkling and pouring for baptism, making a strong speech of one hour. This was the strongest speech I ever heard on the subject and Clark did better work throughout this day than he did during the entire debate. Of course he made many mistakes; his speech could not stand before the search light of God's eternal truth. Brother Freed asserted that water unmixd was never authorized by the Bible to be sprinkled at any time, at any place, upon anything, or for any purpose. There were nine Methodist preachers present, including the debater and the presiding elder, and all together could not tell where the Bible authorized sprinkling.

Brother Freed led on the third day, affirming that baptism to a believing penitent is a condition of pardon, making the usual arguments on the subject, and presenting them forcibly and logically. Mr. Clark made no direct attack upon a single passage, but said he believed himself that he that "believeth and is baptized" would be saved and the unbeliever would be lost, but the believer would be saved

whether baptized or not, quoting many passages where faith was mentioned, assuming that faith alone saved. Brother Freed turned the entire argument against him with telling effect, showing that devils believe and tremble, the chief rulers believed, and faith apart from works is dead, with many other passages, having them all on a chart—possibly twenty arguments. Clark said these passages had reference to justification of Christians. The only thing Freed had to do was to show that these were the same passages he had relied on to prove the justification of the sinner by faith alone.

On the next day Clark affirmed that infants were proper subjects for baptism. He made the usual arguments on the Abrahamic covenant and church identity, devoting one hour to this subject, relying on the promise that God made to Abraham that the covenant should be an everlasting one—the covenant of circumcision. (Gen. 17.) Clark came to the New Testament and changed it. He said God had put baptism in the room of circumcision. He was asked who said it and nobody had said it but Clark. So far as this debate was concerned, no inspired man said it. The Bible nowhere says it. Clark called on Brother Freed to show where God had mentioned anything new in the New Testament. Brother Freed read Eph. 2: 15, 16 and Heb. 10: 19, 20 with telling effect. He showed Abraham's covenant was an everlasting one; that the Jews had always practiced circumcision, and did now, and would continue to do so, for God said so. Brother Freed quoted Gal. 3: 15, showing no man could disannul or add to. The new and living way was made to stand out in full force. By every passage of scripture that referred to baptism, Brother Freed showed there

was something said or done that excluded infants.

The congregations were very large and orderly, although the people were very busy, and the very best feeling prevailed throughout the entire debate. Brother Freed did a grand, good work; it was a grand victory for truth. I think great good will come from it. I never saw the Christian brotherhood better satisfied than they were with Brother Freed's work; and should any one now assail the truth in any community, you would make no mistake to get Brother Freed to defend the cause of the Master. He is well prepared, brave, and loyal to God's truth. There were eight preachers of the church of Christ at the debate. Among the number were our beloved Brother R. A. Cooke, Brother J. A. Carter, and Brother John Nash; the others were young men. T. A. SMITH.

Inability to appreciate a spontaneous kindness is the sure token of a low and dull moral nature.—Selected.

Modesty is a virtue that too few possess. The brazen-mouthed seldom come up to their brag.—Selected.

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GOSPEL ADVOCATE.

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D. LIPSCOMB, E. G. SEWELL, F. D. SRYGLEY.
J. C. McQUIDDY, Office Editor.
282 North Market Street, Nashville, Tenn.

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READ AND ACT.

At this season of the year our expenses are always far in excess of our receipts. As we have been at the extra expense of putting "Gospel Praise" and other new books on the market, our expenses have been very heavy, so that we are especially in need of the amount due us. The amount that you are owing may be a very small one, but many such amounts aggregate a very large sum. It is best for the publisher and the subscriber that all pay their subscriptions promptly. It enables those looking after the affairs of the paper to devote their time and thought to making a good paper, without being worried over finances. It is hard for the man to write well who is forced to think continuously about money matters.

Many allow their subscriptions to run behind, without realizing that it is so. This notice is to remind all who are in arrears that their renewal would be very greatly appreciated. The wheat crop will put some money in circulation. Look at the date on the little yellow slip on your paper, and pay at the rate of \$1.50 per year from that time. A large hand pointing to this is to call your attention to the date. If your paper should be stamped and the date is in advance, you may know that the mistake was made by the one stamping the hand on the paper. We are always anxious to correct all mistakes. Your prompt compliance with this request will help us and will be duly appreciated. Address all checks and money orders to the GOSPEL ADVOCATE PUBLISHING COMPANY, Nashville, Tenn.

We learn from the Christian Guide that a town in Maine, with a population of two thousand people, has fourteen churches. All of them have regular preaching except one. The Ram's Horn speaks of a town in Nebraska, with less than three thousand inhabitants, with thirteen churches, each having a regular minister. How much more rapidly the truth would grow if all denominationalism were dead and people were satisfied with being simply Christians! When a man is a member of the one body, has been baptized into Christ, it is great folly for him to then join himself to some denomination unknown to the oracles of God. If we were now living in the days of the apostles, there would be no denominations to join. Religiously the conditions should be the same now as then. Denominationalism is a waste of labor, a waste of money, and is a great impediment to the spread of the gospel. Divisions produce carnality and carnality produces death. The Savior prayed that his followers "all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

This is the season of protracted meetings in the South. Many of the churches do comparatively little during the winter and spring months, but so soon as the summer months come on they begin to look the country over in search of a popular and attractive evangelist to hold them a protracted meeting. While their regular attendance has been small and their contributions light since the last protracted meeting, they talk as though the "big preacher" could put new life into them and be a perfect panacea for all their ills. The churches never made a greater mistake. Any good, earnest, gospel preacher can hold a good meeting for the church whose members are thoroughly alive to the importance of the work. The truth is, such churches usually have additions to the one body the year round. "And the Lord added to the church daily such as should be saved." They are not depending on the preacher to revive them. When the evangelist arrives to hold a meeting, he finds many already in the spirit of obedience. He is not compelled to wear himself out striving to arouse to activity lukewarm Christians, but spends his time earnestly preaching the gospel, while the lives of the members preach far more effectively than he does. Christians should be consecrated and earnest all the time, and not depend so much on spasmodic effort to convert the world.

In many places the church would be very greatly benefited by a number of subtractions. Almost every manner of sin is tolerated in the church, and little or no wholesome discipline is exercised. Drunkenness, lying, adultery, fornication, dancing, and card playing are all practiced by church members. While these are walking disorderly, and shall not inherit the kingdom of God, still we rarely ever hear of the church withdrawing from any one. It is not possible to withdraw from the disorderly. The worldly insist that there is no harm in going to the ballroom, playing cards, etc. "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." The church cannot and will not withdraw until those who live ungodly lives are no longer retained in the fellowship. Our offense here is a terrible stench in the nostrils of the Almighty. The command to withdraw is clear and explicit: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." (2 Thess. 3: 6.) The first object in withdrawing should be the salvation of the brother himself. "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. 5: 4, 5.) The second object should be the protection of the church. "Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened." A few immoral and worldly members may soon corrupt the whole church. It is always best to obey God's law. If all the churches had exercised that wholesome discipline and cut off the dead branches as they should, the church to-day would be much freer from worldliness and her power for good would be felt far more than it is.

The true situation in China is still unknown. The latest dispatches give assurance that the Ministers are alive in Peking, but the people generally do not attach much importance to these statements. The Government of the United States has thought best to treat the statements of the Chinese as sincere and genuine. The Chinese Minister at Washington gives as a reason for the request that the United States act as mediator the facts that it is well known that we do not desire Chinese territory, and that our ships did not engage in the bombardment of Taku, and

the general belief that the United States can be trusted. Unfortunately, these same reasons were given for first asking France to mediate. France consented to act as mediator on substantially the same conditions as those offered by President McKinley, which are: (1) That assurance be given that the Ministers are alive and protected; (2) that the diplomatic representatives of the powers be put in immediate and free communication with their respective governments; (3) that the imperial authorities of China at once enter into communication with the relief expedition, so that coöperation may be secured for the relief of the legations and the restoration of order." China is wise in appealing to the United States, since we are more likely than any other nation to object to the dismemberment of China. Russia, Germany, and France are the only nations that would profit by the dismemberment of the empire. England, the United States, and Japan will doubtless labor for the preservation of China. The administration at Washington has announced this policy. A very general impression prevails in this country that Russia seeks to be profited by whatever may occur and will use the occasion to complete her control over a large portion of Northern China. The world will be the loser by as much territory as Russia gains. Comparing Russia and China, the Journal and Messenger says: "For there is this difference: Under Chinese rule foreign nations can maintain access to the territory. China was slowly responding to Western influences, and, after the present reactionary party has been put down, will be open to missionary effort as never before, as well as to trade and to Western ideas. China is too weak to resist the world. But Russia holds her territory with an iron hand. The Russian Church is purely formal, and there is less opportunity for Christianity to reach the people under Russian administration than there has been even under the old rule of China. So far as trade is concerned, territory once formally ceded to Russia will be closed against foreign trade, and Russia will claim that her promise to maintain the 'open door' applies only to Chinese territory under her influence, and not to Russian land. Russia practically closes every tract she takes to the influence of true civilization, and her military strength enables her to close it effectively. The United States may be able to change the terms of the final settlement." We think it probable the worst is over in China. We believe God will bring good out of all this confusion.

Presbyterians have been seriously considering the revision of their Confession of Faith and leaving out the doctrine of Calvinism. This has attracted considerable attention from all religious people and also from outsiders. Of this the Presbyterian has this to say: "Presbyterians are alone responsible for their creed. If they want it modified in any way, that is their business; if they wish it to stand as it is, that is their lookout. No outsiders have to subscribe to it, and it is both presumptuous and ungenerous for those of other denominations to tell us why and where it should be revised. There is entirely too much free advice—nay, unwelcome advice—given us by the denominational and nondenominational press. The matter is in our own hands, and our church has no notion of making confessional changes to suit Arminians, or Congregationalists, or outsiders generally. Others may have their standards of doctrine, but Presbyterians think and act for themselves and are alone concerned about what their Confession of Faith teaches or is to stand for. They have a committee of inquiry upon the subject, and the Presbyteries will send in their returns in due season to the authorized party. Meantime discussion is legitimate within our own constituency, but outside guides and directors are neither sought nor wanted." This is correct. The Presbyterian Confession of Faith is only for Presbyterians and means only to bless them, while the Bible is for all people, and contains a blessing for all who will obey it. Any creed that does not do this is too narrow. The love of God is not bounded by party lines. A man may never see a human creed, yet be saved. All who obey the gospel shall enter through the pearly gates into the city of our God.

Our Contributors.

Consider Christ in Death.

"O my Father, if this cup may not pass away from me, except I drink it, thy will be done." (Matt. 26: 42.)

These words constitute the most earnest and agonizing prayer that was ever prayed on earth. This was the second time the Redeemer had prayed it, and it was soon repeated the third time. Having considered Christ in his childhood and as obedient to his own gospel, in this article it is proposed that we consider him in his death.

To the merely casual reader of history it might appear that Christ some way was inferior to others in manly courage at the approach of death. Compare, for example, the death of the protomartyr, Stephen, who in the midst of the horrors of a death by stoning was so animated by the vision of an open heaven and the risen Son of man standing at the right hand of God to welcome his pure spirit that death, even in that awful form, was robbed of all its terrors. The reader of the account thinks if he had been present at the obsequies, when the disciples made great lamentation over him, he would rather have placed upon his tomb a wreath triumphant.

"Why," the soul inquires, "was it that Christ was so appalled at the cup of death when not even as yet under arrest, and Stephen so courageous in the midst of a savage mob?" Was Jesus lacking in courage or manly fortitude? Was Stephen superior to his Master in these respects? Compare with Christ's piteous moans the language of St. Paul in view of his death by martyrdom, being at the time such a one as "Paul the aged," having long been a prisoner for Jesus Christ: "I have fought a good fight, I have finished my course, I have kept the faith." There is a manifest consciousness of strength from some source in each of these affirmations. Take the words "I have fought." No tame contest was this, no mere child's play in combat, but a battle which had brought into action all the heroic and best powers of the man. It meant persecutions, afflictions, which came unto him at Antioch, at Iconium, at Lystra. What persecutions he endured! It meant all these which Timothy had fully known and others in number and extent which God only could tell. To have fought a "good fight" means to have fought a victorious one. Combatants sometimes die in each other's death grasp, both conquer and are conquered; not so with this hero of the gospel. "Nay," says he, "in all these things we are more than conquerors." He survives the contest and receives the fruits of victory.

"I have finished my course." These words, though figurative, express the self-satisfaction of a strong racer who has reached the goal and is ready to be crowned. The race is the heavenly one; the crown, unfading.

"I have kept the faith" indicates he had never departed from the gospel of Christ which had been committed to his trust; he had introduced no innovations to wound the faith of the weakest brother for whom Christ died; he had exercised no license of such liberty as would offend one of these little ones. With enlarged knowledge and conscience he could eat meat, for every creature of God is good, and nothing to be refused; but if eating meat caused his brother to stumble, he would eat no flesh while the world stands. With him there had been no popularizing of the gospel to gain the favor of the well-to-do; no reliance upon worldly wisdom to take the place of the gospel, which is the power of God and the wisdom of God; no building up of any institution to better the world, but the church of God, which is the pillar and support of the truth. How the heart yearns for the simple church of Christ, with her elders and deacons, duly set apart to their work by fasting, prayer, and imposition of hands, as Paul taught and required of those whom he instructed! His solicitude for these things extended far beyond his life, as he urges Timothy: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." O thou jealous care for the salvation of thy brother! O thou zeal for the purity of the church! Whither art thou fled?

But to conclude the analysis of Paul's dying words: "Henceforth there is laid up for me a crown of righteousness." These words savor of royalty of a high order, higher than the highest in this world. Prisoner though he was, he could by faith and hope

see himself wearing a crown of righteousness. His unselfishness is clearly manifest in the words which follow: "And not to me only, but unto all them also that love his appearing." Here is an association of royalty. Men in view of earthly crowns and exaltation have endured severe confinement.

What slave unblest who from to-morrow's dawn expects an empire? He forgets his chain And, throned in thought, his absent scepter waxes.

What a crown awaited Paul, and what a scepter! The same is laid up for all who love his appearing. These words of Paul, under the circumstances, are without a parallel. In Paul's outward appearance there was perhaps nothing that would suggest them. An old, worn-out preacher of the gospel, stooped by labor and suffering, the old cloak lately sent from Troas may have been thrown loosely about his shoulders; but no earthly hero ever had more reason to exult than did St. Paul when he was ready to be offered.

But how in striking contrast are the scenes of Gethsemane! Three separate times in the most agonizing spirit and manner the petition goes up before God: "O my Father, . . . let this cup pass from me." More than the bodily pain of Calvary is here, for he said: "My soul is exceeding sorrowful, even unto death."

O thou Son of God and man, can it be thou lackest heroic courage? Art thou the Christ and lackest Christian fortitude? Can it be possible that thou who thrice repulsed the great enemy of souls in the fierce ordeals of temptation shall now quail at death by the hands of Roman soldiers? Can it be that thou whose power rebuked the storm at sea now falls to quiet the storm rising in thine own soul? Shall Paul and Stephen and the children of this earthly world show more of the true heroic spirit than he who came down from heaven?

O, no; Jesus was not lacking any manly courage or quality of heart which may mark him of an excellent spirit. The reason must be found in that he was a vicarious sacrifice for the sins of the whole world. "The Lord hath laid on him," said the ancient bard, "the iniquity of us all." He suffered the just for the unjust, and by his stripes are we healed.

The soul trembles when aroused to a true sense of the responsibility for sins that memory can recall, yet it must be admitted each of us has forgotten more sins than we can remember. These forgotten sins are just as heinous as those we can remember. Our heart condemns us for those we can remember. God is greater than our hearts and knows all things, including all our sins. The sins of the generation contemporary with Christ were all upon him; the sins of the generations preceding that one back to Adam were in some way placed upon him, as he was the Lamb slain from the foundation of the world; the sins of every generation succeeding that generation down to the close of time were upon him who is the first and the last.

We can never explain it, but we can never doubt the fact that Jesus Christ was "the Lamb of God, which taketh away the sin of the world." O what a burden was that he bore! Our wonder now changes, and we ask: O thou of Bethlehem, O thou of Gethsemane, O thou of Golgotha, how didst thou bear that enormous load which bowed thy blessed head upon the cruel cross? Old Atlas is fabled as carrying the material world upon his shoulders, but in the sufferings of Christ the universe is confronted with the fact, no fable, which is a thousand times more wonderful—Christ bearing in his own body the sins of the whole world. The sins of the world are greater than the world itself. G. LIPSCOMB.

The Place of the Evangelist. No. 3.

Timothy was left in Ephesus—a church, as we have seen, fully supplied with elders—some time previous to the date of the First Epistle to Timothy, which was written in the year 64; and he remained there until the year 68, the year of Paul's death. He was succeeded by Tychicus, who, by the order of Paul, took the work of Timothy in order for the latter to visit Paul while in Rome. (See 1 Tim. 1: 3; 2 Tim. 4: 9-12.) McGarvey says: "His residence there covered at least four years, nearly an average stay for a preacher in our own day. He was not there as a preacher or an elder, but as an evangelist; for Paul exhorts him in reference to the work in which he is engaged: 'Do the work of an evangelist, fulfill thy ministry.' (2 Tim. 4: 5, R. V.) In the same connection and in reference to the same work he says: 'I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom; preach the word; be instant in season,

out of season; reprove, rebuke, exhort, with all long-suffering and teaching.' In short, every duty is laid on Timothy that is laid on the elders, with the single exception of that of ruling. With this exception his work is coördinate with that of the elders. This, then, is the New Testament idea of the work of an evangelist when laboring in connection with an eldership within the bounds of a congregation. Timothy is not the only evangelist, as we have reason to believe, who thus labored. Luke was left at Philippi, as we judge from the absence of 'we' in his narrative, from the time of the establishment of the church there, in 51, till Paul started on his last journey to Jerusalem, in 58, a period of nearly seven years. (Acts 16: 16, 19, 40; 20: 6.) And when Paul reached Caesarea on that journey, he found 'Philip the evangelist' residing in that city. We can reasonably infer that the labors of these two evangelists in these two cities were much of the same character as those of Timothy in Ephesus."

I quote once more from Brother McGarvey: "On a moment's reflection it is easy to see that such an arrangement as this is wise at times, if not even a necessity. Any church, with even a good and efficient eldership, is liable to have enemies in its midst too strong for its elders; it is liable in the vicissitudes of its career to have less efficient elders at one time than at another; it is likely to have in reach of its ministrations a large number of the ungodly who can be won to Christ more easily by powerful preaching than by the teaching of its elders; and for any or all of these reasons it may scripturally have in addition to the work of its elders that of an evangelist. Even a young evangelist, with neither the experience nor age required for the eldership, may do an excellent work under such circumstances; but let it be borne in mind that he does not by such services become a pastor, or shepherd, of the flock."

These facts have not been noted by those who are decrying the work of a preacher of the gospel. Whether an evangelist shall spend a part of the time or the entire time of his labor with one congregation depends upon the condition of the congregation, the number of unconverted in the community, the efficiency of the eldership, the finances of both the preacher and the congregation, and many other things to be adjusted by the proper use of good judgment enlightened by the word of God. I would have no fears of displeasing God in case I located with a congregation in some large town for the purpose of devoting my entire time for some years to the work of an evangelist needed to be done in that place; and when in the wisdom of good men it was deemed prudent for some other evangelist to take my place and me to go elsewhere, I would think it the will of God for me to do so. I have many preachers thus engaged to-day; but there is good reason for thinking that many of those who are found in the proper place are not doing the work of an evangelist. Let us try to persuade them to do the work authorized and needed to be done in every church or have them dismissed from the place. Brother A goes to a place to preach or to "do the work of an evangelist." What shall we say of him and his work while thus engaged? Shall we call him ugly names and say hard things about him and the church for which he labors? Let us not call him "pastor" or "hiringling" until we learn whether he is actually assuming the name, place, and the spirit of such characters. A man may do the work of an evangelist, an elder, or a deacon with the spirit of the hiringling. The man that thinks more of the money that he gets than of the good that he can do for man is a hiringling, whether he be evangelist, elder, deacon, or member.

I want to notice one more important point of contact of elder and evangelist before I close this series. It is a question of authority. Some say that the elder has authority over the evangelist. Elders were to watch for false teachers who wore the name "evangelist." The elders of Ephesus "tried them which said they were apostles, and were not, and found them liars." Others say that the evangelist has authority over the elder. "Them that sin rebuke before all," that others may learn how they ought to behave in the house of God. "Against an elder receive not an accusation, except at the mouth of two or three witnesses." It is maintained that this authorizes an evangelist to hear charges against elders, and try them, and, if found guilty of misdemeanor, reprove them; but this is not the teaching of the apostle. I often hear accusations brought against elders by disaffected members in my work as an evangelist. What is more natural than for that class to pour their grievances into the ear of the

preacher? But he must not listen to them unless several of the best people say that they are bad men; then some measure to get rid of them, and save the cause of Christ, must be had.

The fact is that the question of authority is never thought of in a normal church. Men who want to impress their authority are absolutely without influence for good, and hence ought to resign their places at once. The pope may say to the member of his church, "You cannot eat meat," and his ipse dixit puts an end to the matter. Paul, a man of authority, would appeal to the sacred rights of conscience: "Let each one be fully assured in his own mind." "But he that doubteth is condemned if he eat, because he eateth not of faith." Conscience is sacred, and its rights are to be respected. If a Christian does what his conscience says is wrong, he sins, though the thing itself be right. The elder cannot say to the member whose reason is dominant: "You cannot do this." He must appeal to the conscience and arouse it to action. The fact that the apostle says that elders must be examples to the flock is of itself proof that the elder does his most successful work by influence, not by authority. Neither the elder nor the preacher has any authority aside from what the word of God teaches. The members must follow them as they follow the Christ and obey them as they teach the word of God. When all strive for influence for good in leading men into all the ways of God, there will be no thought of authority of elders and preachers; the spirit of "I am a man of authority, you are under my command; when I say, 'Come,' you must come; when I say, 'Go,' you must obey my marching orders," will never once be thought of in connection with the mutual work of elders and preachers.

I have said, perhaps, more than my lot on the lines in question, but I feel that some things of importance were left out of the discussion. If I am in error in regard to what I have written on the place of the evangelist in the church, I hope some one who sees the matter clearly will set me right, for I have no interest in something that is not true. May the Spirit of God guide us into the truth on this particular line.

W. J. BROWN.

Coal City, Ind.

Firm Convictions.

Some time ago I rode with a man who was a religious nondescript. Enrolled on a Methodist church book, he nevertheless harmonised with the Roman Catholics in some points of faith, while the whole of his conversation on religious topics was tinged with a decided shade of infidelity. As is the habit of such men, he rehearsed with some pride and self-satisfaction his positions on religion—how he considered things in the light of science, and was not prepared to be run over by dogmas of any sort.

"Yes," he said, "people consider me a crank on these things, and an infidel because I follow my reason; but if there is anything I glory in, it is my power of thought and reasoning. Whatever appears good to me I accept, and nothing else. I tell you, I have my convictions, and nobody can change them."

"You do well to have convictions," I replied; "no man can afford to be without them. I don't blame you for that. A man without convictions is like a reed in the wind. But, at the same time, a great man will be wise. False convictions will carry a man downward at double speed. The firmer you stand on them, the worse it is for you. If a man of convictions is beyond change, as you claim to be, his doom is sealed. He is bound for perdition if his convictions are not correct—that is to say, not in harmony with God's great laws. Wisdom, therefore, would require that a man be very careful in choosing the foundation on which he builds his faith, and consider well before he puts himself beyond the possibility of change."

A great number of people pass through life without convictions; these are the driftwood, the scum of the world. They do nothing by principle; their actions are accidental, or ordered by habits into which they have drifted. Their ways are as incalculable as the winds and the waves, for no certain law determines them; they come by fits and whims—good to-day, bad to-morrow. They are extremely industrious for a while, then lazy; they halt between two opinions; they are neither hot nor cold; they cannot be depended upon for good or bad; they receive the word with joy, but presently they wither away because they have no depth of soil. At a good opportunity they return to their wallowing in the mire. Like the chameleon, they change their color according to their surroundings and circumstances.

Men and God have never respected such people. Jesus said: "I would thou wert cold or hot. So then because thou art lukewarm, . . . I will spew thee out of my mouth." A Saul that persecutes Christians with all might and soul is a nobler figure than a Pilate who wavers between the demands of justice and the desire of the mob.

But, after all that, the man who follows a wrong way is a fool. He may be steadfast, and cling to his principles like a hero; but what boots it in the end? Will God save him for his fidelity to wrong convictions? Then it seems he would have done as much for the Israelites, for they had a seal of God, but not according to knowledge. They were ardent in their religion; they tithed anise and cummin, and compassed about land and sea to make one proselyte. But what of that? Did their will worship make them acceptable? Nay. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Rom. 10: 3.) They sought, but they found not, because they sought not by faith; they served, but it was not the service God wanted. In vain they worshipped him, teaching for doctrines the commandments of men.

"Ponder the path of thy feet, and let all thy ways be established," said Solomon (Prov. 4: 26); and, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14: 12.) It is the curse of the world that people pay no regard to this. To many the word of God is nothing but a vague admonition to be good and behave yourself. As for the directions and laws which God laid down there, they lose their importance because any way will do, just so you are honest and sincere and don't get drunk, etc. Thus God's way becomes unnecessary, since, as they think, any other way that seemeth right will lead to salvation, if faithfully persisted in.

But would it not be injustice to condemn one if he did what he thought right? If you think it right and good to stick your hand in the fire, can you blame God if he suffers it to burn? If you think it salutary to breathe water instead of the God-appointed air, can you blame God if he lets you get strangled? If I should board a wrong train, can I justly blame the conductor if it does not take me where I want to go? "But I was honest in my belief," you say.

Yes; and I was honest in boarding the wrong train. The result in either case is the same: the mark was missed. God is merciful and kind, but his directions must not be disregarded. "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able."

A man without convictions is no man. The same may perhaps be said of one that has convictions and does not follow them. But it is not sufficient to have convictions and faithfully live according to them; the convictions must be good and true, they must be tested and tried and amended until they perfectly represent God's will. Now, this does not occur to everybody. The majority of the human race quietly accept the faith of their parents or their community. If one is born in a Mohammedan village, he becomes a good Mussulman; if in the shadow of a Chinese temple, he will be a follower of Confucius. As the old birds sing, so pipe the young; and they may have very firm convictions. Others, again, get their convictions they know not whence. Some little tract they read; a sentence they heard; a smattering of science they learned; a few thoughts of their own; a desire to be clever, and different from others—all these things, perhaps, go to form their belief. And then they proudly speak of their firm convictions. What flimsy foundations! Firm convictions? What though the house is well built and firm if its base rests on a bed of sand? The flood will carry it away, to the destruction of its inmate. They will lend no money without good security, they will buy no land without a good title; but they confidently commit themselves to some belief or board any ship without first making careful investigation whether it will sail to the right port. Then they lay claim to honesty and enjoy a good conscience until, too late, they find themselves mistaken.

It is the peculiarity of that downward way of which Solomon spoke, that it "seemeth right unto a man." It was not a way of humorality, murder, lewdness, lying, theft; for these have never seemed right unto man. It is possible, then, that a man, thinking himself on a right road, will follow the same path into the other world without a pang of conscience, and then be lost at last. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name?

and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7: 23, 23.) A crowd of religious people surprised and disappointed when they meet their Lord! Why? They did not obey his words; they obeyed something else. See the moral Jesus drew from it: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." And the foolish man that obeyed not built upon the sand; and his house withstood not the test, but it fell, and great was the fall thereof.

This should wake up every one. On what foundation have we built? Have you followed God or man? Your own wisdom or the Spirit of truth? What do you believe? Why do you believe it? God will respect us for having firm, earnest convictions and following them in sincerity. Only let God convince you; him you must obey; his truth sets free; his commandment is life everlasting. Seek, and you shall find; hunger and thirst after righteousness, and you shall be filled. Truth must be sought. It does not belong to you, neither can you recognise it unless you seek it. By sure means God has shut off the careless and indifferent from his kingdom. The fearful fate of blindness still falls to the lot of those who have not received the love of the truth, that they might be saved. "And . . . God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thes. 2: 11, 12.)

Let us watch and pray, brethren, for we are not infallible, nor have we learned all the truth. But that we have we hold fast, and seek for more with a firm conviction of the truth of the word of God.

ROBERT H. BOLL.

Learning from the People and from the Bible.

The following are extracts from an article by Senator Beveridge, of Indiana, on "The Young Man and the World," in the Saturday Evening Post. The first one is on learning from people:

"It would seem, therefore, that the largest wisdom dictated great conservatism in mere reading. Mingle, also, with the people—I mean the common people; talk with them. Do not talk to them, but talk with them, and get them to talk with you. If any man will make an inventory of the fresh, vital thoughts; of the keen, living, idiomatic expressions which he will gather up from listening to an hour's conversation with workmen who have been building a house or repairing a railroad or harvesting wheat, as they eat their midday meal, and will then make an inventory of the same thing after an equal time of reading, he will be amazed to find the quantity and quality of rich and productive ideas and expressions which he has acquired in the former manner, and the dry and unproductive material he has gathered in the latter way.

"Who, that has had the experience, would exchange the wit and wisdom of the 'hands' at the 'threshings,' during the half hour of rest after eating, for the studied smartness of the salon or even the conversation of the learned? But think not to get this by going out to them and saying: 'Talk up, now.' The farm hand, the railroad laborer, the workman of every kind does not wear his heart on his sleeve. Mingle with the people, therefore. Be one of them. Who are you that you should not be one of them? Who, is any one that he should not be one of the people? Their common thought is necessarily higher and better than the thought of any man, no matter if he is a genius. This is almost a mathematical truth. And the people, too, are young, eternally young. They are the source of all power, not politically speaking now, but ethnically, even commercially, speaking. Spend some time with nature, too. The people and nature—they alone are worth while; they alone contain the elemental forces; they alone are unartificial, unexhausted. You will be surprised at the strength you will get from a day in the woods. I do not mean physical strength alone, but mental vigor and spiritual insight. The old fable of Anteus, I think, is so true that it is almost literally true. Every time he touched the earth when thrown, that common mother of us all gave him new strength; and, rising, he came to the combat as fresh as when it began."

Then he says this on learning from the Bible:

"Of course one must read the great scientific productions. They are an addition to positive knowledge, and are a thing quite apart from ordinary literature. Our scientific books are the only literature worth while that is being produced at present; they are the only creative literature.

"Include in your daily prayers the supplication to be delivered from the analysis, the critical in your mental tendency and habit. Nothing is worth while for the full-grown man but the synthetic, the constructive. Not that we do not need scavengers and scourgers and destroyers; but he is unfortunate to whom nature has appointed such a task of disintegration. 'It is impossible but that offenses will come: but woe unto him, through whom they come!' You see how impossible it is to get away from the shrewd old Hebrews. My recommendation of the Bible, in this paper, is not on account of its spiritual or religious influences at all; I am advising it from the material, and even the business, view point. By far the shrewdest practical wisdom contained in literature is in the Bible, and put in terms so apt and so condensed, too, that their very brevity proves their inspiration—is an inspiration to you. I carry the Bible with me as a matter of literary relaxation. The tellers of the Bible stories tell the stories and stop. 'He bullded him a city.' 'He smote the Philistines.' 'He took her to his mother's tent.' You are not wearied to death by the details. Go into any audience, addressed by a public speaker, and you will perceive that his hearers' interest depends on whether he is getting to the point. 'Well, why doesn't he get to the point?' is the common expression in public assemblages. The Bible 'gets to the point.' And it has something for everybody. If you are a politician, or even a statesman, no matter how shrewd you are, you can read with profit several times a year the career of David, the cleverest politician and one of the greatest statesmen who ever lived. If you are a business man, the proverbs of Solomon will tone you up like mountain air. If you are a woman, read Ruth. A man of practical life, a great man, but purely a man of the world, once said to me: 'If I could enact one statute for all the young women of America, it would be that each of them should read the book of Ruth once a month.' But the limits of this paper do not permit a dissertation on the Bible."

THE REASON OF OUR HOPE.

Christianity involves greater issues than anything else or everything else combined. The greatest worldly successes are comparatively worthless if the soul shall at last sink into despair and darkness. To appreciate the importance and the value of the soul and yet have no satisfaction as to its safety is a very unhappy frame of mind in which to be. So far as this life is concerned, it is better not to think of the soul at all than to be in perplexity and doubt as to its safety. Peter admonishes the Christians: "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

The man who is a Christian should be able to tell others how to become Christians, and inability to do this is very strong evidence that one is not a child of God. When one has reached a certain state in life, he should be able to tell others the steps which brought him into that state. He should be ready—not occasionally, not often, not frequently, but always—to give a reason for the fondest hope that any one enjoys in this life. Without the Christian's hope, all would be so dreary and dark—like a world without a sun, a night without a star, a desert without an oasis. When standing by the grave of a beloved companion who had been torn from us by the grim monster, Death, the Christian's hope throws a halo of light over the grave and comforts the heart with the promise of a blissful reunion beyond the stars. It is this same hope that makes us strong in overcoming the trials that daily come upon us and that assures us of triumph by and by. To each cloud it gives a lining of light. Without it the heart would break of its own heaviness; without it the world would be too rough and stormy for us all, and the least burdens that come upon us would soon grow into mountains.

To have no doubt as to the happy destiny of the soul is a most joyous state and fills us with that hope which is an anchor to the soul, both sure and steadfast. The apostle wrote with perfect confidence

and absolute certainty as to a blissful future: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." (2 Cor. 5: 1.) In the very presence of death, Paul wrote: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." (2 Tim. 4: 6-8.) John, the apostle of love, writes with no less assurance than does Paul: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3: 2.) Hope was ever present with the early Christians and served them for great and valiant deeds. How different from the limping gait with which professed Christians are making the journey to-day! Listen to the doleful strain:

'Tis a point I long to know,
Oft it causes anxious thought:
Do I love the Lord or no?
Am I his, or am I not?

God has given us every assurance and has left nothing undone that we may know that we are his children. "His divide power hath given us all things that pertain unto life and godliness," and has left nothing undone, so that we might have every assurance that an omnipotent God could give that we had made "our calling and election sure." "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." (1 John 5: 13.)

Christianity is the hope of the world. Without it nations may arise and flourish for a day and then sink into insignificance. When the world is fading from view and we feel ourselves crossing the "lowly tide," the religion of Christ will be the foundation of all our hope. "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4: 11, 12.) For instance, when the Presbyterian comes to die, he cannot and will not give his Presbyterianism as a reason for his hope. Then it must be the name and religion of Christ. What is true of Presbyterianism is true of every other ism. If men are saved, it will be because they are Christians; if men are pleasing to God during life, it is because they are Christians, and not because they are members of some denomination. How wonderfully strange that all will not be satisfied with being simply Christians! If we suffer, it should be as Christians; if we are reproached, it should be for Christ's sake; if we are saved, it must be as Christians, and not as sectarians. "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." (1 Pet. 4: 16.)

As all Christians will enjoy a glorious resurrection, if we can be assured we are Christians, the reason for our hope is evident. How does any one know he is a child of God? "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Rom. 8: 16, 17.) There are two that bear witness—my spirit and the Spirit of God. God's Spirit tells what it takes to make a child of God; my spirit knows whether I have done these things. God's Spirit bears witness with, and not to, my spirit. Christ has said: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned." (Mark 16: 15, 16.) No one knows but myself whether I have believed the gospel or not. "What man knoweth the things of a man, save the spirit of man which is in him?" I know whether I have repented of my sins and been buried with Christ by baptism. The believer who does these things does not doubt God's word. God has pledged his word to remove the sins of the man who believes, repents, and is baptised. To doubt this is to doubt God himself. "If we receive the witness of men, the witness of God is greater." Then by continuing in well-doing until the close of life we will receive a crown of everlasting life. "But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (James 1: 25.) Then to become

a Christian, to live simply a Christian, and nothing more, insures for one here a life of joy and peace and eternal life over there. How essential to be a Christian! How vain to strive to be anything more religiously!
J. C. McQUIDDY.

Will the editors of the Gospel Advocate place this in the hands of some brother doing the work of an evangelist who is likely to pass this way?

According to "our pastor," Mamie (my wife) and I are so "narrow, intolerant, sectarian, and contemptible" I fear we are doing more harm than good to persist in assembling with the brethren here longer; and while it is a sad admission, to my mind the facts justify it. We have never taken any part in any of the societies or modes of raising money unknown to the Bible, and for the last few months we have purposely evaded being present, as much as possible, when they met to break bread; but this failed to help matters, as the "pastor's" supply of censure seems inexhaustible for all who believe in the all-sufficiency of God's word without any of man's wisdom. They have an organ and a horn, which they frequently use while breaking bread; they have all sorts of societies—the Ladies' Aid Society, Senior Christian Endeavor, Junior Christian Endeavor, Flower Mission, and almost every conceivable way of raising money, from boat excursions up, or down, whichever way it goes. "Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh." (Col. 2: 23.)

I have thought, and studied much as to what we should do, have asked our Heavenly Father to help and guide us into the ways of right and truth as taught in his blessed word, and I hear from heaven such instructions, admonitions, and warnings as these: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3: 16, 17.) "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2: 8.) "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." (Rom. 16: 17.) "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them." (Eph. 5: 6, 7.) Then I turn from man and all his counsels unto Jesus, who has the words of life. "Yea, let God be true, but every man a liar."

I do not know how many are here that are thus minded; I can only speak for myself and wife, though there must be others from the character of questions asked Brother Clubb, of Chattanooga, Tenn., when he was here holding a meeting. I am no speaker, never tried to speak in public in my life; but I do want to assemble and work and worship with those (though it be only two or three) who love and recognize the all-sufficiency of God's word. "Who hath known the mind of the Lord? or who hath been his counselor?"

It is certainly refreshing to see so many, through the Gospel Advocate, earnestly contending "for the faith once for all delivered to the saints." We live at 700 Washington street, Selma, Ala. I work at the post office—am a letter carrier. We would be delighted to have some brother come and look over the field and see what can be done. We have three little boys and greatly desire that they be brought up strong in the faith as it is in Christ Jesus, bounded only by the word of God. I thank you in advance for any kindness shown.
Selma, Ala. F. J. TURNER.

Two Ways of Getting Up.

When we tumble out of the right side of the bed,
How brightly the sun shines overhead!
How good our breakfast tastes, and—O!
How happily to school we go!
And o'er the day what peace is shed—
When we tumble out of the right side of the bed.

When we tumble out of the wrong side of the bed,
How dull the sky frowns overhead!
How dull our lessons! how cross our mothers!
How perfectly horrid our sisters and brothers!
(And they all say, too, it's our fault instead!)
When we tumble out of the wrong side of the bed.
—The Outlook.

Miscellany.

PERSONAL.

Brother John E. Dunn, of Murfreesboro, Tenn., has held a series of good meetings in the West. He will return to Tennessee in a few days.

The meeting here (Greenfield, Tenn.) continues. We have had good interest, large audiences, and four additions to date (August 1, 1900).—A. G. Freed.

Brother W. M. Oldfield, of Tennessee City, Tenn., has been quite ill for about five weeks past, but is better now and hopes to soon be able to preach again.

Brother J. M. McCaleb was in the office last Friday. He continues in the field, endeavoring to stir up the churches to greater zeal in sounding out the word of the Lord.

Brother John E. Dunn, of Murfreesboro, Tenn., will begin a meeting at Woodson's Chapel, Ugleby, Tenn., on the second Sunday in August and continue for two weeks. All who desire to attend these meetings are cordially invited to do so by the brethren. Preaching at 11 A.M. and 7 P.M.

On Saturday, August 16, 1900, the fine farm and beautiful home of Brother Henry Zellner, deceased, will be sold at public auction. The farm contains about three hundred and fifteen acres and is about twelve miles from Nashville, Tenn., and six miles from Franklin, Tenn. There is probably no better farm in this whole section. It is well fenced, well watered, well kept, and conveniently located. For terms and further information, see advertisement elsewhere in this issue.

EDITORIAL.

Stout hearts win where strong hands fall.

The pure heart never harbors impure thoughts.

The chronic growler has no place in the world.

Death is not serious to the man who lives right.

Enthusiasm brings the heart to the aid of the hands.

The truly successful man loves God with the whole heart.

Death is a victory to the man who has fought a good fight.

Intelligence and enthusiasm are partners that can never fail.

The intelligent and zealous Christian is the light of the world.

When our dearest friends steal away from us, we are brought nearer heaven.

We need have no fears of life's close, provided we do our duty in each to-day.

If you wish to remain righteous, it is not wise to make bosom companions of the wicked.

When we feel that our deeds should be hid from men, we may know that our lives are not pleasing to God.

Perseverance makes a way when none appears. Be sure you are right and then never become discouraged.

Zeal, according to knowledge, is most effective. Ignorance is not productive of piety. We should ever be enthusiastic in the right, but our zeal should be founded on the solid rock of intelligence.

Said an Indian to a white man in answer to his objection to enthusiasm: "It is better to have a pot full over

than not to boil at all." It is far easier to criticize zeal than to duplicate its results. Christians are falling all over the land because they are not a "peculiar people, zealous of good works." Earnestness is always a power with itself.

The best help is always pleasing to the worthy and distasteful to the unworthy. While Plastratus, the Grecian General, was walking through his fields, several beggars implored his charity. "If you want beasts to plow your land," said he, "I will lend you some; if you want seed to sow your land, I will give you some; but I will encourage none in idleness." His course was the wise one and freed his dominion of beggars. Beggars should always be willing to do what they can. We should study to render others that help which will enable them to help themselves.

The fervor of faith gives power to the word of truth. Often convincing words are spoken in an unconvincing manner. We who preach the Lord Jesus Christ should preach him with the fire of our hearts as well as with the skill of our tongues. The famous actor, Betterton, said to the Lord Bishop of London: "Actors speak of things imaginary as though real; preachers speak of things real as though imaginary." Of course the statement is overdrawn, but there is too much truth in it. The manner of a sermon is very convincing; the value of a soul is so great that a preacher above every other speaker should be consumingly in earnest.

It is always far better to follow the teaching of the Bible than not. When people wrong us it is our natural inclination to return evil for evil instead of overcoming evil with good. The incident given below by Abbe C. Morrow aptly illustrates this: "A brother and sister sat side by side in school. The little boy, vexed with his sister, struck her a blow. She raised her hand to strike back, when the teacher, catching her eye, said: 'Stop, my dear! Better kiss your brother than strike him.' The look and the word touched the little child's heart. Her hand dropped, and, throwing her arms around her brother's neck, she kissed him. The boy was moved, for the kiss was so unexpected. Tears rolled down his face. The child wiped them away with her little handkerchief, but they only flowed the faster. He was completely subdued."

All the great workers in history, the world's masters and leaders, have had a consuming passion for their work. Where would the reformers, the teachers, and the musicians have been without zeal? Without zeal what would Paul have accomplished with his giant intellect? The preacher with the eloquence of Paul or with the precision of Peter can accomplish nothing without zeal worthy of achieving. The zeal of the athlete, of the pugilist, who strive for a little vain glory, should make the lukewarm Christian blush with shame. Their crown of glory will fade in a day, while the Christian's crown will grow brighter throughout a blissful immortality. Nothing can atone for the indifference of Christians. A lifeless religion and a cold formality are robbing the church of its power to-day. Intelligent Christians, filled with zeal, are sure to bear the banner of Prince Immanuel to a most glorious triumph.

An impression prevails that there is a general indifference pervading the entire church. So many church members seem to think they have nothing to do but to find fault with others.

D. L. Moody said of this class: "A friend of mine told me once that when he went to a boarding house he could always tell who the boarders were, for they never alluded to family matters, but sat down to the table and talked of outside affairs; but when the same one he would go into the sitting room to see if there were letters and inquire after the family and show in many ways his interest in the household. It doesn't take five minutes to tell that he is not a boarder and that the others are;" and so it is with the church of God. You see these boarders in church every Sunday morning, but they do not take any interest; they come to criticize, and that is about all that constitutes a Christian nowadays. They are boarders in the house of God, and we have got too many boarders."

Some people never have the patience to look at more than one side of a question. They hear one person's statements and accept that as final and draw their inference and conclusion. The opinion reached may affect some one's character, but it is believed, nevertheless, and no effort is made to see the other side. A moment's thought will show any one the injustice and unfairness of looking at only one side. An act may seem to you unkind and cruel when you see only one side, but if you would have the patience to investigate the subject in all its bearings, you would change your mind and conclude that the act was one of kindness and generosity. Religious newspapers, many of them, are prone to look at only one side and to allow their readers to see but one side. Instead of allowing an opponent to state his own positions in his own way, they give garbled extracts from his writings. Nothing is more hurtful to the cause of Christ, and this course is manifestly unfair and unjust. One is continually hearing things about others. In the drift of conversation things are told, bits of gossip, which are calculated to reflect seriously on the character of others. We do these persons of whom we hear these evil stories, if we accept them as true and permit our opinions of them to be affected by these stories, a very great wrong. We should insist on knowing the other side. The personal gossip of society is about the last news that we should accept as true in all its details. How often is a character marred by simple hints and innuendoes! Friends are scarated by whisperings which cast doubt upon the truth or loyalty of one or the other. An effort to know both sides will repay us well and often save us from many disastrous consequences.

PUBLISHERS' ITEMS.

Letter heads, note heads, billheads, statements, envelopes, etc., made by us in best style and on good material at prices that are right. Write to us for samples and prices.

S. P. Pittman says: "I have examined most of the songs in 'Gospel Praise,' and am glad to say that, with but few exceptions, they are fine; and I predict that the collection will be accorded the popularity it deserves."

"Your new song book, 'Gospel Praise,' is the best, in my judgment, you have ever offered to the public. I am more than pleased with it and predict for it a very large sale. All it needs to make it sell is an examination." (Brown Godwin, Columbia, Tenn.)

Our helps to Bible study are steadily gaining ground and growing

in favor. They are packed full of Bible teaching. A careful study of them in connection with your Bible will do you great good. Will you not help us to introduce them in your church?

"After a careful examination of 'Gospel Praise,' I wish to state to the readers of the Gospel Advocate that I think it is the best arranged work and finest music extant; in fact, it is an 'all-purpose book,' 'worth its weight in gold.' All congregations should bountifully supply themselves with this elegant production." (M. H. Northcross, Franklin, Tenn.)

"I have examined the Gospel Advocate Publishing Company's latest book, 'Gospel Praise,' and find it a complete little gem, filled with most excellent music, both ancient and modern; neatly bound, indexed by subjects, well adapted to all sacred occasions. The price is within reach of all, and the book should have a circulation second to none extant. I can certainly recommend it to all." (R. W. Norwood.)

Send us \$2 for Smith-Peloubet's Dictionary of the Bible, comprising its antiquities, biographies, geography, natural history, and literature, with the latest researches and references to the Revised Version of the New Testament. It has over 800 pages, with 8 colored maps and 440 illustrations. It is a valuable work of reference. Brother J. C. McQuiddy used this book for a long time in connection with his work on the Gospel Quarterlies and found it more helpful than any reference work used by him. "The chronological tables are very full, and are very carefully arranged, a harmony of the Gospels and an outline of the 'Apostles and their History' being added."

All subscribers whose subscription is past due are earnestly requested to pay their subscription to one year in advance. This sum does not amount to much with each subscriber, but the aggregate is considerable to us. Besides, subscribers who keep their subscription paid in advance, as a rule, enjoy reading their papers more than those who do not. Promptness on the part of subscribers helps to lighten the burdens of editors, publishers, and bookkeepers. The burdens of those who have the management of a paper are not a few. We have no way of paying our bills, only as we collect from those who are owing us. If our subscribers are prompt, this enables us to be prompt. This is the only satisfactory way to do business. We never have so much cash on hand that we do not need all that is due us. We would not make this request just now if we were not in need of what you are due us to meet our obligations. We feel that this plain statement will be all that is necessary to lead you to pay your subscription at once. Look at the date on the little yellow slip on your paper. The date shows the time to which your subscription is paid. From that time pay at the rate of \$1.50 per year. If you should think there is some mistake in the date, please call our attention to it; and if on investigation we find such to be the case, we will take pleasure in correcting accordingly. We wish to appeal to every subscriber to send us at least one new subscriber. If the Gospel Advocate is contending for what you believe is right, why not help extend its circulation and thereby increase its influence for good? A good religious paper should be in every home. People will read something. Will you not help us to place good reading before them?

HUMBLE SUBMISSION TO GOD IS THE ONLY THING THAT WILL PREPARE MEN FOR HEAVEN.

Union and communion with God are impossible without humble and voluntary submission to the will of God. This has always been true, and must of necessity continue to be true to the end. No two beings can dwell together in perfect accord except by perfect agreement. There must be no differences in purpose or action, or it will break up all unity and happiness. God is infinitely just and pure and holy and good, and no one can be happy in his presence that is in any sense out of harmony with his will—that is, in any wise in rebellion against him. It must be admitted that his will always and in everything is infallibly right, and that no one who is opposed to God's will can be right. Every one, therefore, that in any matter refuses God's will or places his will against the will of God is in the wrong; and in the eternal state of bliss nothing wrong can exist. Heaven itself would cease to be heaven if rebellion were there. God and man cannot dwell together while there is rebellion on the part of man. This was shown in the garden of Eden. There were the closest and tenderest union and communion between God and Adam and Eve until Adam and Eve entered into rebellion against God and thus threw themselves out of harmony with him. Peace and joy and happiness are impossible between one perfectly pure and holy and good and one who will not fully submit to the will of the just and holy One; for God could not remain pure and at the same time harmonize with rebellion and sin. Hence, God proposes to lead man out of sin and harmonize him with himself in this life, so that there shall be no rebellion left in him when this life is ended; and those who do not learn to yield willingly and glad submission to God in this life cannot be prepared to enter into the eternal state of purity and happiness, and could not be happy, if there, in a state of rebellion.

An old prophet asks: "Can two walk together, except they be agreed?" (Amos 3: 3.) The Revised Version puts it: "Shall two walk together, except they have agreed?" This principle was fully exemplified when God cast Adam and Eve out of the garden of Eden as soon as they entered into rebellion against him. When they rebelled, and put themselves under another ruler, and one that was wholly out of harmony with God, there was no longer agreement between God and man and they could not walk together. Hence, God utterly refused to allow man to continue longer in his presence. Thus Eden was lost to man, nevermore to be restored. When this relationship in Eden was broken up, God in his infinite love and mercy began at once to make new arrangements for man's reclamation and redemption from sin. At first sacrifice and sin offerings were introduced; and later on, the law of Moses, with all its details and ceremonies and sin offerings pointing forward to the "Lamb of God, which taketh away the sin of the world." But everything God has ever ordained for man's good has been placed upon the principle of man's obedience to God, and the ultimate end and purpose of all these things is to reconcile man to God and to bring him back into harmony with him. Abel obeyed God and his service and offering were accepted. Cain did not obey, but rebelled against the will of God and did his own way, putting himself out of harmony with God's will, and God rejected him and his offering; and in his rage over this Cain slew his brother and thus completed his alienation from God, and was driven out to the land of Nod, as a fugitive and a vagabond in the earth. He was told that when he cultivated the soil it would not produce any results to him. He had gone so rapidly and so far into sin

that there was nothing left for him but rejection and ruin.

After all this—after Adam and Eve were rejected from the garden of Eden and forever shut out from it, and a curse placed upon Cain—the sickly sentiment of this age rebels against punishment of every description. But when we look to the word of God for our information upon this subject, we find punishment has always been the penalty for disobedience. When men had gone so far into sin that there was no hope of improvement, the flood was sent and the whole world destroyed, except one family that alone were obedient; and when again men became so rebellious that it could be suffered no longer, the confusion of tongues was inflicted upon them, and this punishment remains upon the world to this day, and will remain to the end of time. Obedience, therefore, on the part of those who are out of harmony with God is a necessary law of God, as obedience is intended to bring back those alienated from God and to effect a reconciliation on the part of man to God; for so long as disobedience continues, alienation and separation between God and men continue. Reconciliation is impossible while disobedience continues, since obedience is the only thing that can bring the erring back to God. When a Jew sinned he was commanded to make a sin offering, and was told what to offer and how. While he refused obedience and would not make the offering his sins could not be forgiven, for while he refused to do what God said he was persisting in his sin already committed and was adding further rebellion and making his case worse and worse toward the Lord. This was true in reference to all of God's commands to the Jews, and was literally carried out upon them all along the line. Let any one not satisfied of this fact read the history of that people and of God's dealings with them and he will see. While in the wilderness the Jews so far disobeyed God that they were doomed to wander there until all that had rebelled against him should die outside of the promised land. Thus were those sinners punished for their sins and a warning placed before the whole people against sin and its awful consequences; and the penalty was carried out in full. Then after they came into the promised land they sinned again and again and were punished again and again—not merely as a matter of punishment, but to reform them and to deter others from like sins.

In Lev. 26, where God was testifying through Moses what should befall the Jews in case they should depart from him, after naming these punishments that should befall them, he said: "And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins." (Verse 21.) This shows plainly that the purpose of these plagues, or punishments, sent upon them was not only as a punishment for their sins, but also to reform them and turn them from their sins, and thus make them better and to work for their good. He did not punish them for the sake simply of taking vengeance, but as a reminder of the consequences of sin and to lead them to forsake sin and to love and serve him, and thus bring about their own well-being. "And if ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins." (Verses 27, 28.) These verses show that chastisement for sins is inevitable, and yet intended for the good of those receiving it; and in every case where they heeded the warning or the chastisement and turned from their sins God again received and blessed and prospered them as before. This state of things continued among the Jews throughout the Jewish age and until Christianity was established and the Jewish polity destroyed and the Jewish people scattered among the nations, from which calamity they have never yet recovered them-

selves. Nothing could be a stronger illustration of the necessity and importance of obedience than the history of the Jews and of God's dealings with them. Then also the religion of Christ opens up upon the same principle. In the Sermon on the Mount obedience to God is enforced and impressed from the beginning to the end. In the latter part he says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Thus Jesus, in the early part of his personal ministry, began to enforce the necessity of doing the will of God, of obeying his word in order to be saved; and Jesus himself gave the example of perfect obedience to his Father's will. He says: "For I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6: 38.) Thus Jesus devoted his entire life to the doing of his Father's will. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Phil. 2: 8.) "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." (John 8: 29.) In resisting the temptation of the devil he said: "It is written, Man shall not live by bread alone; but by every word that proceedeth out of the mouth of God." No one ever taught obedience and lived it out so thoroughly as Jesus. In regard to his teaching he said: "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." (John 12: 49, 50.) Thus all that Jesus said and did were simply exhibitions of his Father's will. His life, therefore, was the purest and most beautiful life ever lived on this earth. He and his Father were agreed in all things. Their purposes, their aims, and their work were one; they fully walked together. The Father willed, the Son executed, and the result was the wonderful plan of salvation through his death, burial, and resurrection.

Because Jesus thus humbled himself and obeyed, even unto death, it is also said: "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2: 9-11.) From the baptism of Jesus to his death on the cross everything he said and everything he did was as directed by his Father. Then came the resurrection, the ascension, and the exaltation at his Father's right hand, and his name exalted above every name. What a wonderful exaltation was this! Now he sits at his Father's right hand, reigning and waiting for his enemies to be made his footstool. At the end of obedience the exaltation and the blessing came; and so it will be with us. In the last chapter of the New Testament this statement is found: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." We must, therefore, follow the example of Jesus; we must do the Heavenly Father's will, and keep on doing that will till death, if we would receive the crown of life. Away, then, with all that sort of sentimentalism that would give sinners without obedience! For even Jesus, the Son of God, was not crowned till he had thoroughly completed his Father's will. It takes this obedience on the part of man to prepare him for the enjoyment of heaven and the society of the pure and holy.

To meet a really good man for only a few moments is to get a blessing of incalculable value.—Gospel Advocate.

Home Reading.

A HELPFUL BOY.

When Mr. Lindsay fell into business difficulties, Rex was sixteen, and old enough to understand that a time of comparative hardship was at hand. He sat down to think over it soberly and to plan how he could be the most help. In books that he had read, boys whose fathers had failed went to work and by some marvelous strokes of good fortune retrieved the family disaster. Rex was sensible enough to know that business opportunities are not waiting for inexperienced boys, yet he resolved to go to work.

The next day after school he began a tour of the downtown offices. To his great delight, Mr. Wheeler, one of his father's friends, promised him employment at four dollars a week. Rex rushed home in a tumult of delight. Mr. and Mrs. Lindsay were at the tea table when Rex burst in with rather an incoherent account of how he had found work at four dollars a week, and meant to help lighten the family burdens.

"So, Mr. Wheeler has offered you a place in his shop?" said his father at last.

"Yes, father."

"What will it lead to? What will it fit you for?"

"Why, nothing; only I'll get higher wages after a while."

"Then you will be an unskilled workman, at uncertain wages, all the rest of your life."

"O, I shall find something better some of these days."

"Are you sure you will? Are you fitted for something better?"

Rex was silent.

"If you really wish to help your mother and me, you will go back to school to-morrow morning."

"Why, father!" cried the astonished Rex.

"My boy, I understand and appreciate your motive. I am glad I have a son willing to help; I want you to help, but I am going to show you the right way. Spend one more year at school, and then we will look out for a place where you may work at something that will give you skill and bring you a better position when you merit it."

"Can you afford to send me to school another year?"

"Yes, although it will mean some sacrifices on our part and yours. Are you willing to go on with harder study and fewer pleasures?"

"Yes, I am," said Rex, promptly.

"That's my helpful boy," said his mother, softly.—Zelia M. Brown, in Christian Standard.



A CHINESE SLAVE GIRL.

The other day as I was walking down Chestnut street I was very much interested in watching a little Chinese girl who was also going down the street. Apparently, she was for the first time seeing the wonders of Philadelphia's famous thoroughfare. She craned her neck to look to the tops of the great office building, she peered into the shop windows with their bewildering array of pretty things, and she eyed the passers-by curiously, all the time skipping and dancing in great delight.

The little girl with a queue hanging down her back and with her quaint foreign dress was not very much at home on that busy street, and she kept a firm hold of the hand of the gentleman by her side. Indeed, well she might look to her white friend for protection, for he was a missionary, and had only a few days before rescued her from dreadful slavery.

Yes, in dear old Philadelphia, with all its traditions of liberty and religion, this thirteen-year-old girl had been held a slave, and that in a place not a mile distant from the spot where rests the famous Liberty Bell. She had been bought in China for one hundred and twenty-five dollars and brought to this country by a Chinese merchant to be a slave to his wife.

Poor little Choy had a sad life of it. She worked hard and long, but nevertheless she was kicked and beaten until, sore and bleeding, she fell to the floor unconscious. Whispers of her horrible treatment reached the ears of the Christian missionary in the Chinese colony of Philadelphia, and he sought her out and offered her help. But the little girl was too much frightened to attempt to save herself. Awe of her cruel mistress kept her quiet,

However, after an especial beating, she gained desperate courage enough to run toward the mission. Unfortunately, her owner caught her before she reached it, and brutally dragged her back again. She was hauled by the hair into the presence of her mistress, who gave her another beating so severe as to render her senseless.

This fearful outrage came to the ears of the missionary; he sought out the child again, and the blood and bruises that covered her all too plainly confirmed her sad tale. The aid of the police was promptly sought, and while the little girl was taken in by the missionary and tenderly cared for, the cruel Chu Nan was arrested and made to release Choy, surrendering all claim upon her to the missionary through whom she had been rescued.

Thus it was a free child who so merrily made a sight-seeing tour the other day. That is why her face was bright and happy and why her spirits were so gay. Let us hope that little Choy may one day become the free servant of Jesus Christ.

What do you suppose the pathetic story of this Chinese slave girl has set me to thinking about? Why, about some young white slaves of to-day. Perhaps the eyes that now follow these words are the eyes of a slave. Can it be?

Consider for a moment. You want to be a refined, pleasant, and attractive person, free from all bad habits; yet you scarcely ever speak a dozen sentences without using one or more slang words. You "can't help it," you say. If that is so, are you not one of these white slaves?

Perhaps you serve another master. Whenever your wishes are crossed or whenever the most trifling accident occurs, you flare up in great anger and speak harsh and ill-tempered words. "It's my temper," you declare, as if that were an apology. But you are only showing yourself to be one of Temper's many white slaves.

"Wait a bit" and "After a while" are pet phrases of yours. You never do things promptly. At every turn, in things little and big, you try to put off obedience as long as possible. Is not that so? Then you are one of Procrastination's white slaves.

I cannot here call the roll of the masters of the young slaves of to-day. Your own wits will introduce enough of them to you. Yet I ask you frankly if you think it noble and right to be such mean slaves to masters so low and unworthy. Become free boys and free girls by breaking your slave chains in the strength of Him who came "to set at liberty the captive."—William T. Ellis, in Sabbath School Visitor.



TOM'S IDEA.

"I plowed up the Pike Meadow this morning and I want you to pick out the stones this afternoon, Tom," said Farmer Green to his son at the dinner table one day.

Tom said nothing; but he looked his dismay, and forgot to eat his piece of turnip which he had balanced on the end of his three-tined fork.

"Throw them over to the west side of the lot; then they will be out of the way," continued his father, as he put on his hat to go back to his work.

"Yes, sir," said Tom.

The door shut, and Tom groaned. "I was going over to Sam's to make that boat this afternoon," he explained to his sympathetic mother. "I thought that meadow wasn't going to be plowed till next week."

"If you go right about it, perhaps you can get through in time to go to Sam's," advised his mother.

"'Twill take the whole afternoon to do it all alone, and I shall not get through before dark," said Tom, dismally.

Mrs. Green said nothing more, and began to wash the dishes.

Tom wandered out to the hen yard, with his hands in his pockets. He stood watching the old biddy call her chicks about her, when suddenly a bright idea struck him. "I've got it!" he cried, giving such a war whoop that the hen and her chickens scattered in eleven directions. He turned on his heel, and rushed into the house very differently from the way he had gone out a few moments before. "I'm going over to Sam's," he said to his mother.

She looked at him, and saw a roguish twinkle in his brown eyes. "Well," she said. "Only, Tom, don't fail to have your work done by night."

"No, ma'am," trying to look sober, though he smiled in spite of himself. An hour later he came into the dining room, where his mother was sewing,

and tilted himself on her rocker, while he coaxed: "Say, mother, can't I have a few of the fellows to supper? And won't you make some hot biscuits? Father is going to the village and won't get home till seven o'clock. So he won't care."

"I guess so," she answered. "I was going to make biscuits, anyway, and I can make a few extra ones."

She did not ask him why he wanted the boys to supper; but she knew he was working out some bright idea of his own, and, motherlike, was ready to help, while she watched him curiously. Soon after she heard him sawing in the wood shed. Then he came to ask for some red paint.

The boys came at four o'clock, according to Tom's invitation. There were four of them besides Tom.

Mrs. Green looked out of the kitchen window, and saw Tom taking them toward Pike Meadow. Over on the west side of the meadow she could see some bright object standing on the stone wall, but she could not tell what it was. Then she saw the boys stoop and fill their pockets with stones. Then they formed in line and took turns throwing the stones at the object on the other side. They kept their shot flying, little by little moving nearer their target. Meanwhile the farmer's wife baked her delicious biscuits and laughed to herself.

At six o'clock the five young slingers came in to supper, hot and hungry.

"That was a fine target, Tom," said one of his admirers. "Where did you get it?"

"Made it," replied Tom, promptly. "Had some paint left over from the boat, you know."

While they were eating Mr. Green came home, unexpectedly. He spoke kindly to them all. Then, turning to Tom, he said: "Did you pick the stones out of the meadow this afternoon, as I told you, and throw them on the west side, Thomas?"

"Yes, sir, we did," said Tom, demurely; while the other boys, seeing through the joke for the first time, fairly shouted.—Harper's Young People.



WOMEN IN MOROCCO.

Some people talk eloquently about the spirit of the age and about human progress and emancipation from past centuries of darkness, but they forget that this progress is only found where the gospel of Christ bears sway, and an open Bible is a lamp to our feet. Just across the Strait of Gibraltar, almost within gunshot of that frowning fortress, lies Morocco, where Mohammedanism rules, where wheels do not run, where mills do not grind the grain, but where the stagnation of past centuries broods over all. Writing to the Gospel Message, one of the missionaries in Morocco gives the following description of the women there:

"Beneath the grove where we were camped the gleaners would come during the heat of the day to rest and beat out their handfuls of grain, one by one, and winnow it in the wind. I wish you could see them—the aged woman, with haggard face and bowed form, bent beneath the toil and years of sin; the child of tender years, just entering a life of untold misery; the strong young slave girl and those of early womanhood, whose careworn faces betoken the misery of their lives; those of middle life, whose sufferings have early brought them to the threshold of the grave—diseased, dirty, wretched beyond description, all groaning beneath burdens too heavy to bear. Seated beneath a tree, with a gathering like this around her, is Mrs. Hammer, while in simple words she tells them the wonderful story of the cross and how Jesus loved and came to save just such sinful, wretched women as they. Can it be true? Did God love and come to seek and save such as they? It is hard for them to receive. Polygamy, divorce, slavery, and licentiousness have done their worst for them and crushed out almost all the tender, womanly instincts and left but a faint shadow of the one whom God created to be man's helpmeet. How they need the Savior! O, sisters in Christ, pity them, love them, pray for them! In a country like this male missionaries can do very little to reach or help the women directly, but the homes are open to lady missionaries."

The Frenchman said: "The way to civilize a man is to begin by civilizing his grandmother." This is needful in Morocco and in all lands where the Bible is unknown. The gospel which the women bore from Joseph's open sepulcher to the despairing disciples is needed now by womanhood in every land and clime; and women are carrying it. "The Lord giveth the word: the women that publish the tidings are a great host." (Ps. 48: 8, R. V.)

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Editorial.

WHEN WAS THE KINGDOM SET UP BY THE GOD OF HEAVEN?

Brother Lipscomb: Please help many of your readers by writing a good, strong article soon on Dan. 2: 44, under the three following natural heads:

1. "In the days of these kings." Make "these kings" clear, for Adventists tell us there were no "kings" at the Pentecost period that fill this demand of prophecy.

2. "Shall the God of heaven set up a kingdom." Again, Adventists affirm there was nothing "set up" on the day of Pentecost.

3. "Which shall never be destroyed." Again, they tell us if the church is the kingdom in any sense, it was destroyed during the "dark ages."

Hampton, Fla.

W. E. DAUGHERTY.

1. The usual interpretation placed on this image that Nebuchadnezzar saw is that of the four kingdoms indicated by the metal forming the body of a man the gold represented the first, or Babylonian, Empire; this attained practically to universal dominion. There probably was never a time when some provinces or minor kingdoms were not in rebellion against the emperor, or king, of Babylon; but practically the Babylonish Empire ruled and hectorated over the known world. Still the language of Daniel was direct and specific: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." (Dan. 2: 37, 38.) The application of this head of gold to the king or kingdom of Babylon is settled by the prophet himself. The image bearing the form of man, composed of these different metals, is accepted to mean these kingdoms were of human origin in contrast with the kingdom of God represented by the little stone cut out of the mountain without hands, without human providing, wisdom, or skill. Only this one kingdom is clearly identified to Nebuchadnezzar at this time. This was to warn him that his kingdom must end. In connection with this is given here the truth that of these human kingdoms three others in succession, one after another, will rise and fall—come to an end—but the fifth kingdom, represented by the little stone cut out of the mountain without hands, that "cometh not with observation" or show of outward earthly power, as says Jesus (Luke 17: 20), or the "stone rejected in the beginning by the builders," became the head of the corner, would stand forever. He tells of the succeeding kingdoms, one after the other, absorbing the strength and possessions of the preceding, so that the riches, power, and strength of all are concentrated in the last. So in its destruction by the little stone cut out of the mountain without hands, it is truly said it will break in pieces the gold, silver, brass, and iron, or the strength of all these

concentrated in one. Our Adventist friends confound the first coming of the kingdom, when it was without observation, with the second coming of the Son of God, which is to be as the lightning that shineth out of one part under the kingdom of heaven unto the other part under heaven. The point of the prophet here was to indicate to this ruler of the first kingdom the destruction of his kingdom by his own subjects, the absorption of it in these other kingdoms, and the destruction of all by this kingdom to be set up by the God of heaven, which must break in pieces and destroy all these kingdoms; and it should stand forever.

In Dan. 7 these four kingdoms are again set forth under the type of four ravenous beasts. The beasts that typify these three kingdoms are mentioned; that which typified the fourth is not named. In Dan. 8 Gabriel told him what should come to pass at the destruction of the kingdom of Babylon. Two kingdoms are presented—one typified by the ram with two horns, which he says was Media and Persia, followed by the he-goat, which represents Grecia. (Verses 20, 21.) This fixes the three kingdoms represented by the gold, silver, and brass on the Babylonian, the Medo-Persian, and the Grecian. If it be asked why the fourth is not mentioned specifically as these, I can only say I do not know; probably because the advent of the fourth kingdom was not at hand, would not be seen by any living, and these details of the working here given were given to test the truth of the prophecies and the claims of Daniel to be a prophet, speaking for God. The duration of the kingdoms of the Medes and Persians was short, that of Greece was longer, and none then living would see the advent of the fourth kingdom. The only question in the interpretation of the figure is: What constituted the fourth kingdom, and what was the kingdom of God?

The fourth kingdom was represented as of iron, stronger and more durable than all other metals. It was to follow, overcome, and absorb the Grecian kingdom. There can be no doubt as to what government or kingdom did this. All the circumstances point to the Roman Empire, or government. That government succeeded to the inheritances and powers of the three preceding ones; embodied the strength, riches, and power of all. There is no doubt of this. The expression, "In the days of these kings shall the God of heaven set up a kingdom," is commented on from different standpoints. One is "these kings" refers to all the four kingdoms typified in the metallic body. If this were true, it would not materially alter the truth. The kingdom of heaven was in preparation from the days of Babylon. The Israelites in Babylon, especially the prophets in the household of the ruler, were preparing for the kingdom of heaven. This was continued through the kingdoms of the Medes and Persians, of Greece, to the day of its establishment under the Roman Empire. Each of these empires was broken and destroyed to show them and the world that the mightiest of earthly kingdoms must be destroyed. They were destroyed because of their refusal to conform to the will of God; they were destroyed because they were founded by mortals, and, being mortal, must perish. It may be truthfully said each of these kingdoms was broken in pieces by the kingdom of God, yet in its preparatory and elementary state.

But "these kings" must refer more directly to the kings embraced in the iron empire. Sometimes it is said there was but one king reigning on the day of Pentecost. On that day the kingdom in its completed state was opened to the world. The work of establishing it was then completed; the purpose and preparation of establishing it existed from the days of Babylon. Jesus said: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." The eight years of the Revolutionary War and many years preceding were devoted to the establishment of the government of the States, but it was completed only when their independence was acknowledged and the government was instituted. The work of establishing the kingdom was actual and drawing to completion from the days of John the Baptist. The birth and growth of Jesus were directly parts of the establishing of the kingdom. It was completed only on the day of Pentecost by the descent of the Holy Spirit and the planting of the first and mother church; but from the birth of Christ to the Pentecost on which the church was completed by the Holy Spirit descending and taking up his abode in it three or four kings sat upon the throne of the empire. "Kings" in the plural would necessarily be used in telling of these things.

Again, the term "king" is used to mean ruler. Many rulers of different degrees of power, as the Herods and Pilate, were called "kings." The pretext that there were no kings at the time the kingdom of God was set up is the flimsiest pretext to avoid the force of truth.

2. To "set up" means to fix, place, establish, to cause to appear or exist. The first church of Christ did appear and exist on that day. The Holy Spirit on that day descended from heaven and bore testimony to it as he had descended upon Jesus at his baptism and bore testimony to him. The prophecy, "the stone was cut out of the mountain without hands," shows it originated with small beginnings, without the display of power usual in the establishment of kingdoms. The statement of Jesus, "The kingdom of God cometh not with observation" (Luke 17: 20), means the same—not with those outward displays of power usual in the establishment of earthly kingdoms; yet he told them in the next verse: "The kingdom of God is within [or among] you." The kingdom, then, in all its elements, unorganized, was in their midst. These elements were brought together by the Holy Spirit on the day of Pentecost and put into harmonious and working order. Our Adventist friends fail to see there are two periods, or stages, of the kingdom foretold by Daniel and confirmed by Jesus—(1) when it is represented by a little stone cut out of the mountain without hands; (2) when it became a great mountain, breaking in pieces and destroying all the kingdoms of the world. The Jews made the same mistake about Jesus. He was to manifest two apparently antagonistic characters—(1) a sacrificial lamb, led as a sheep to the slaughter, not opening his mouth; (2) a conquering hero, a King on whose shoulders the government rests. The Jews looked for him as the conquering King, and did not recognize the King in "the Lamb of God, which taketh away the sin of the world." Jesus said, "The kingdom of God cometh not with observation" in its beginning; when he comes the second time: "As the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day." The church is as much the kingdom of God when it does not attract attention as when he comes in his power and glory. It is called "the kingdom of God" when a little stone, when it attracts no attention by outward displays of earthly power; it is called "the kingdom of God" when preached by John, when among the disciples in its elements during the life of Jesus; and all through the days of the apostles it was recognized as an established kingdom received by them and preached as an existing kingdom. (Matt. 12: 28; Luke 10: 9-11; 11: 20; Matt. 21: 31, 43; Mark 9: 1; 15: 43; Luke 6: 20; 7: 28; 9: 27; 12: 32; 16: 16; 17: 21; 1 Thess. 2: 12; Heb. 12: 23; Rev. 1: 9.) All these passages speak of a kingdom existing on earth when they were written.

3. Our Adventist friends are noted as manufacturers of history to suit their demands. The first day of the week was observed by the disciples from the beginning as the day of worship. When Christians had multiplied in the empire and Constantine became favorable to the Christian religion, he set apart the first day of the week as a rest day, because the Christians already observed and honored it. The Adventists now say Constantine first set apart the day. When it suits their purpose, they say the Roman Catholic Church changed the day. The church existed before the dark ages and from the days of the apostles. If it was destroyed during the dark ages, when was it reestablished, and by whom? I never, with any degree of assurance, place interpretations on prophecies not clearly indicated by the Holy Spirit; but it has been usually agreed, and I think justly, that Daniel gives the history of that kingdom after it was set up. It was not a history of unbroken triumphs and victories. "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws; and they shall be

given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart." (Dan. 7: 21-28.) Now, this seems to declare after the kingdom was set up, opposing powers and influences would prevail against it and bring it to the very verge of destruction, to the gates of death itself; but the judgment shall sit, and the rule and dominion of the whole earth would be given to the saints of the most High, and the opposing powers would be destroyed. The end of all the strifes and conflicts of earth would be that the kingdom and dominion and greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most High. His kingdom (that was to be prevailed against for a time) is an everlasting kingdom, and all dominions shall serve and obey him. "Hitherto [or here] is the end of the matter." The strifes and conflicts of the kingdoms of earth will end in this final triumph of God's kingdom. If this does apply to a period of disaster and evil to the kingdom that it had been foretold God would set up, this prophecy concerning it was fulfilled in the dark ages, when church and State were united and used their power to destroy the true church of God. It was brought to the verge of destruction, yet lived and survived. That kingdom had to undergo that or a similar history, or the prophecy was false. Our Adventist friends make the fulfillment of the prophecy the reason for saying it was not the kingdom set up by God.

If the kingdom had to undergo that history and it is not yet set up, it will have to undergo a similar period of depression and destruction after Christ comes and sets it up, or the prophecy of Daniel will fail. The truth is, the church, or kingdom, set up by the God of heaven was during the dark ages, just when God said she should be, under the power of her enemies, overcome, persecuted, cast down, yet never destroyed. Because she went through the trials God said she should pass through, it is denied it was the kingdom God set up. The truth is, if the church, or kingdom, had not gone through that period, as foretold by the prophet, she would not be the true church, or kingdom, of God. The church was not destroyed during the dark ages. At all ages since the kingdom was set up evidences can be found of people worshiping God according to the requirements of the Scriptures. The disadvantage is all with him who seeks to find these people, because the writings were few and those of the persecuted class were destroyed by their enemies and we are greatly left to the accounts of their enemies for reports of their teaching. We know how little this can be relied on, even when we are at liberty to reply to and retain our writings.

The very fact that the kingdom set up by the God of heaven did in its early history pass through the trials and was brought to the verge of destruction, as foretold in history, yet did not perish, is the strongest assurance that its future history of triumph and glory will be as foretold in the prophecies. But this cannot be until the citizens of his kingdom do his will on earth as it is in heaven. Do what he commands, adding nothing thereto, taking nothing from it. D. L.

CHRISTIAN EDIFICATION.

We would be glad to have a full investigation of the subject of the preacher and his connection with the congregation. I think all will agree that the activity and zeal of the different members should be conspired and put to work. A preacher is not a very definite character. A man may preach and circumstances may hinder his going from home. What is he then to do? What did John and James do when they were old? They never did travel, as did Paul, and when they grew old they remained greatly in one place. What did they do as to preaching? Did they use their ability as teachers, or did they become silent? To get at the trouble a little more directly, Paul remained in Ephesus three years and six months. Did his stay there hinder or help the development and talent of the others? Did he leave because his remaining would have hindered the development

of the others, or did his stay of three years and six months help or hinder the development of the talent and encourage the activity of the others? Would a longer stay have hindered their self-development? A number during his stay had developed into worthy and accepted teachers, fitted to take care of the church of God; and if his stay for that length of time had developed this spirit, there is no reason to think a continued stay would have hindered the work. The next thought is: How did the apostles conduct their teaching? We can only determine this in a general way, but it was not in such way as to discourage or hinder others taking part in the service, but in such way as to call out and develop the talent of others. They cultivated the talent of all, just as a good school-teacher gives instruction and encourages and calls out the pupil in using the instruction given. His presence is help and assurance to the pupil. So it ought to be with the presence of a good teacher in the church, whether that teacher be an evangelist or an elder. The presence of a good teacher in the church ought to be a help and encouragement to all others to take part in the services. An elder may hinder this activity by wrong methods as well as a preacher. If the elder or elders occupy all the time and conduct all the services, they hinder the development of the church just as much as the preacher does.

The worst priest-ridden (in the sense that the elder did everything, the members did nothing) church I ever knew was one taught by an elder who labored in word and doctrine. He did everything of the service at all the meetings, except he did not lead in the song service, and through twenty years of his administration no member ever learned to lead in prayer or to take any lead in the service, save in the song service. How the teacher shall develop this activity is a question for which no specific rules are laid down, possibly because this work is not a matter to be brought about by specific rules. The same rules would not bring the same results in different circumstances and with different persons. The end should be kept constantly in view: the development and use of all the abilities of all the members, both in the worship and the work of the congregation in the world.

It seems to me this as the end of religious service is not impressed properly upon the church. The young members are not taught it, and they grow old and indifferent to the service. The ideas of church membership are loose and misleading. The church is properly a school in which each one is to be taught and trained in the Scripture teaching and work. This duty to study and learn the word of God ought to be regarded as obligatory by every member. It is the duty of the teacher to know this is done. He cannot well do this without questioning and examining them in the study. But many members refuse to attend church if they are urged to study and take part in the service of God. They will not study and are ignorant of the teachings of the Bible. It humiliates them to be questioned and they refuse to take part or attend. Such persons never grow into earnest, intelligent Christians, and much of it is brought about by the failure of the teachers or elders to adapt the teaching to the capacity of the pupils. The teacher of a school that places all the children, those advanced and those not advanced, in one class and exposes the ignorance of the beginners would not be considered a wise teacher. The teaching that is done wholly by set speeches is imperfectly done, and does not call out the attention and talent of the learners. The teaching of the preachers or elders is too much sermonizing. The tendency of the age is that way, and it does not promote the development of the members. Christ and the apostles "made speeches," as we call it; but they made the speeches because they had something to say, not because a certain time had come or because they had an appointment.

The Quakers speak in meeting only as the spirit moves them. This means, if properly understood, that they speak only when they have a message they feel is important to be delivered. The common preacher preaches because he has an appointment, regardless of whether he is impressed with a truth needed by his hearers. Then in primitive times freedom in laying before them their difficulties and asking questions that would draw out the truth was encouraged among the hearers. We cannot now further follow this line of thought, but every congregation should have good teachers—first in the evangelist, then in the elders—that are able to instruct the ignorant and to convince the gainsayers. Such were developed at Ephesus, with Paul present. (Read

Acts 20: 17-35.) His presence helped this development. The presence of a good and wise teacher will always help this development. If his presence is not aiding it, he is not teaching correctly. He is not leading out the activities and talent of the church. The presence of a wise teacher in a church is no hindrance to the proper education and growth of the church any more than the presence of a wise teacher in a common school is a hindrance to the education and development of his pupils. But he must direct his efforts not to entertaining his hearers, not to merely instructing them in theories of religion, but to prepare them for active service in the duties of life and to fit them for instructors of others. This end kept in view will modify the methods of teaching the churches. Now, the end is to secure permanent attendance and support of the teacher. In school the end is to enable the pupil to become a teacher and to put to practical use the instruction he receives. What is and should be a means to usefulness and service is made in the churches the end. Herein the work of the church is lost sight of and perverted. The teaching should look to the end of making the church and every member of it a practical, earnest worker in the service of the Lord and the salvation of the world. Keep this in view and it will direct the teaching in proper channels. D. L.

F. D. SRYGLEY.

On the morning of August 2 our dear brother, associate, and friend, F. D. Srygley, breathed his last. He was sick for about two months; but as it was his request and desire, no mention was made of his sickness. His affliction was heart disease, which produced dropsy.

We feel very deeply the loss, and know that this announcement will bring sadness to many hearts. He has been one of the editors of the Gospel Advocate since November, 1889. During all these years he has been a vigorous, clear, and forceful writer. He loved his work, wrote with great ease and rapidity, and has often said to me that he expected to spend his life in writing books and in the defense of the gospel of Christ. He was true to this purpose, for he wrote to the very last, and before the paper containing his last editorial work had reached our readers he was dead. But his work is not dead, and will continue to live to bless thousands. While his life was a short one, being hardly forty-four years old, yet he lived much and did much that will live on to ennoble and purify. In the later years of his life he spent much of his time evangelizing in destitute fields. In these years he did far more of this work than any preacher known to me. Often have I heard him say that the wealthy churches could easily secure the best preachers to preach for them, while the poor could not, adding that the Savior went among the poor while he was on earth. The many truths he has taught and impressed so forcibly cannot die. His work in showing that what constitutes one a Christian makes him a member of the one body cannot be in vain. God will raise up others to carry forward this teaching.

Next week or week after next Brother Larimore, whose friendship for Brother Srygley was so beautiful and true, will occupy the first page of the Advocate in memory of the one who has so ably edited it for over ten years.

Fallen on Zion's battlefield,
A soldier of renown,
Armed in the panoply of God,
In conflict cloven down:
His helmet on, his armor bright,
His cheek unblanched with fear:
While round his head there gleamed a light
His dying hour to cheer.

Fallen while cheering with his voice
The sacramental host,
With banners floating in the air;
Death found him at his post.
In life's high prime the warfare closed,
But not ingloriously;
He fell beyond the outer wall,
And shouted: "Victory!"

Fallen, a holy man of God,
An Israelite indeed,
A standard bearer of the cross,
Mighty in word and deed;
A master spirit of the age,
A bright and burning light,
Whose beams across the firmament
Scattered the clouds of night.

Fallen, as sets the sun at eve,
To rise in splendor, where
His kindred luminaries shine,
Their heaven of bliss to share.
Beyond the stormy battlefield
He reigns in triumph now,
Sweeping a harp of wondrous song,
With glory on his brow,

J. C. M'QUIDDY,

Obituaries.

[Obituaries are limited to 250 words and signature. Poetry cannot be printed. Obituaries exceeding 250 words will be reduced to the limit, unless accompanied by one cent per word for the excess.—Editors.]

HOWARD.

On June 8, 1900, Sister Mollie Howard passed through the portals of death. She was born on February 22, 1864, and was married to Brother W. G. Howard on November 26, 1884. Sister Howard was the daughter of Mr. and Mrs. John Crawford, of Tate County, Miss. The bereaved husband and children are the recipients of the sympathy of many friends and acquaintances. May the Lord safely guide them over life's sea till they meet the loved ones gone before in the haven of rest.

GEORGE B. HOOVER.

Senatobia, Miss.

LOCKE.

Brother M. F. Locke passed away from the scenes of this life on June 9, 1900. He was born on October 5, 1864; obeyed the gospel in 1881; and was married to Miss Annie Williams in 1892. Brother Locke was a faithful member of the church of Christ in Senatobia, Miss. He was a son of Brother R. W. Locke, of Thyatira, Miss., and possessed many of the traits of his father's noble character. We rest in the sweet hope that upon him has fallen the Heavenly Father's precious promise: "Blessed are the dead which die in the Lord." To the bereaved wife and children the tender sympathy of many Christian friends is extended in their time of grief.

GEORGE B. HOOVER.

Senatobia, Miss.

MOORE.

Brother Jesse Grant Moore was born on August 15, 1873, and departed this life on July 14, 1900. The writer had not been acquainted with Brother Moore very long, and hence knew but little of his former life; but those who were associated with him in life tell me that he lived an exemplary life to the world. Brother Moore obeyed the gospel under the preaching of Brother J. D. Tant, of Hamilton, Tex., during the summer of 1899, and lived a consistent Christian until the day of his death. While I would not intimate that Brother Moore had not his faults yet I feel no hesitancy in saying that I believe he is at rest; that he is enjoying that sweet, unbroken rest that remains to the people of God. It was my pleasure to be with Brother Moore during the latter part of his illness, and he seemed to delight in hearing the Scriptures read, in asking God's guidance and blessings, and in singing praises to him who doeth all things well. While the bereaved family and loved ones have my deepest sympathy in their hours of sadness and sorrow, there is nothing that would carry more comfort and consolation than to say that Brother Moore was a loving husband, an affectionate son, and a consistent Christian; and I would say to you: So live and act in this life that the now broken family circle will have a grand reunion in that blissful world above.

LYTTON ALLEY.

Nashville, Tenn.

JONES.

John Jones, a member of the body of Christ at Jones Chapel, in Williamson County, Tenn., departed this life on June 21, 1900, at the age of fifty-

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seven years. He was the father of sixteen children, fifteen of whom are still living. Brother Jones obeyed Christ about twenty-five years ago, and from that time until his spirit took its flight he tried to live as a Christian. He was stricken with paralysis of the spinal cord on Saturday and died on the next Thursday. While his suffering was intense, he was perfectly rational to the end, being conscious of his fast-approaching departure from this life. He called his loving Christian wife and their children (all being present except two) to his bedside, and, in a loving, fatherly way, gave to them words of counsel and admonition, admonishing them to strive to grow strong in the Lord and in the power of his might, "for to live for Christ," he said, "is all there is in this life worth living for ultimately." He sent for several members of his congregation who had not been as attentive at the Lord's day meeting as we are commanded to be, and when they came he requested of them that they forsake not the assembling of themselves together upon the first day of the week. Brother Jones was a quiet, unassuming man, one who was truthful, reliable, and honest in his dealings with his fellow-men, and very considerate and discreet in all matters. Though he, like all else human, had his faults and made mistakes, it is evident that his influence as a Christian had its effect in his family, for the majority of his children that are of the age of accountability have obeyed Christ. His faithful wife is deeply grieved at the loss of her temporal shield and support. While she cannot call him back to her, she knows she can go to him, and she is laboring to attain to

that end. Of a truth, the loss of Brother Jones is a great one both to his family and to our congregation, yet we have great comfort in our belief that his spirit has entered into that rest that remaineth for the people of God.

A BROTHER WHO LOVED HIM.
Clovercroft, Tenn.

CULLUM.

Ellen E. Hulan was born on February 7, 1856. She was first married to a Mr. Neece, to whom were born three children, all of whom survive her. After his death she was married to Brother S. V. Cullum. She was his wife for about twenty-two years, having departed this life on June 29, 1900. By her last marriage she was the mother of twelve children, eleven of whom survive her. Sister Cullum obeyed the gospel soon after her second marriage and was a faithful and devoted Christian to the day of her death. She was noted for her energy, industry, and frugality, and rendered her husband invaluable aid in rearing their large family. While always busy, she found time to train her children in habits of piety and industry. Of her fourteen living children seven are sons and seven are daughters. Four of the daughters (all that are old enough) are Christians. It was her fervent desire, and she labored earnestly to that end, that all her children turn early to the Lord, and she died in the hope that her sons may soon accept the Savior and prepare to meet her in heaven. She would gladly have remained with them here, yet she was prepared to go; and during the last months that she was with them, while her health

was growing worse, she exhorted them to a life of piety and religion. She died triumphant, and her bereaved husband and children need not sorrow as those that have no hope. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." She was a blessing to all in her presence, and in her "going before" they, one and all, have a stronger incentive than ever to strive to enter into the glorious city of God.

J. W. GRANT.

BISHOP.

What a sweet and blessed memory is that of Sister Bishop, who recently "crossed over to the other side" from far-away Japan! Sister Bishop's parents and early associates were Methodists and she early took active membership in that church. Her father and mother died, leaving her doubly orphaned, with an only (younger) sister, and no brother, at the age of ten or eleven years. She was carefully educated and when grown held a position for some years as stenographer at Belmont College, Nashville, Tenn.; she also taught stenography for a while. Leaving these pursuits, she married a Mr. Davis, but in three months was left a widow under very sad circumstances. It was when she had been thus bereaved for about nine months that she first came to live in our family, and then we learned to love her for her noble worth and sweet disposition. Though strong in her faith in Methodism, she was unprejudiced and anxious to know the word of God. While studying the Scriptures daily with my wife, she "learned the way of the Lord more perfectly" and obeyed the gospel under the preaching of Brother Kurpees in March after coming to live with us in October. It was while living with us that she first met Brother Bishop, who was also living with us at that time. But little did either of them then think that they would afterwards be husband and wife. Nearly two years after her coming to make her home with us (but she had not lived with us all the intervening time) I married her to Brother Bishop on June 8, 1899. He had made known to her his purpose to go to Japan to preach the gospel, and she had nobly consented to go with him and "be a helpmeet for him," if God should so will. They went to Japan the following fall, but her health gave way and on March 9, 1900, her spirit took its flight to the home of the blessed. I have never seen a sweeter disposition, a more amiable woman, nor a more devoted Christian. It was a constant pleasure to know and be associated with her, and our brother has lost, for the time being, the greatest earthly treasure he could have had—her companionship in this life; but he knows that "to depart and to be with Christ . . . is far better" for her, and his life's work is sweetened by the thought that he is after a while going to join her in the happy home which she now enjoys. Her sister, too, may feel well assured that while she is left without a sister in the flesh here on earth, the one that loved her so and gave her so much consideration and care is happily waiting for her at the beautiful gate of a heavenly home. We love to think of her as waiting for all of us who loved her so well, and pray God we may all so live as to join her in that happy home.

J. W. GRANT.

The dews of grace fall during the night of sorrow.—Selected.

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Two Good Meetings.

I recently left my work in Eastern Texas and ran across into Arkansas. I preached a week at Corinth and baptized six persons. The results were not large, because there is not much outside material at that place and because the meeting had but fairly begun when I was forced to leave. The church of Christ at Corinth is one of the old landmarks. It is composed of solid and reliable and well-instructed members and has maintained its soundness amid all the departures of this modern time. Of recent years it has suffered depletion by removals and from the friction of a faction that seceded from the body and started another congregation. Brother Reese and Brother Watson, the old-time elders, are still with the church.

Corinth is the seat of Brother Wilmeth's college, which went down when he went to Mexico. There is some talk of another college at the same place. This is also the old home of Brother J. R. Jones, "the logician of Arkansas," who took a wild notion in his head and went to New Mexico. Some forty Arkansas preachers have migrated to Texas, and there are not many left among the hills. I met Brother Shofner and Brother Champion, of Howard County; and Brother G. W. Spurlock, of Hope, Hempstead County. Brother Spurlock is a Texas boy, and I called him to preach before he had sprouted a beard. He is now a considerable evangelist and debater. He will remain in Arkansas, for his wife runs a good hotel and raises the salary and he goes out and preaches a free gospel. Was there ever such a happy combination in a preacher's family? I also met Brother Wilson, of Nashville, Ark. He is a moderate progressive and a nice gentleman, and is said to be a good preacher.

I have visited Corinth a good many times and have done a good deal of preaching and debating in Howard county. I have held four or five meetings and three debates for the Corinth brethren. They seem never to get enough. I love them and they love me and we have a good time when I go there. They have basket dinners and suppers on the ground and get all the work they can out of a preacher; they feed well, work well, and pay well; they stuffed me full of pie and chicken and ham, had me to preach two and three times a day, and put forty dollars in my pocket, all of which a preacher likes, if he has no lazy bones in his body and has a good appetite and an empty purse.

I returned from the meeting at Corinth, Ark., and began a meeting at Bethel, near Cookville, Titus County,

Tex. This is one of my mission points. There are a few brethren here and they are trying to build up a congregation. They have a new church house, nearly completed, and our meeting was held in it. The meeting commenced on Thursday night and continued one week and one day. It rained nearly every day and every night, but we had good success. There were thirty-two additions to the congregation—twenty-two baptized and ten otherwise. Among the converts were some of the best men of the community. I left the meeting in charge of Brother Eddie Duncan, who intended to continue a night or two longer. During most of the meeting I was very hoarse, but spoke twice a day till the close.

I am now holding a meeting at Rocky Branch, Morris County, Tex., with twenty-eight additions to date, and four nights more to continue. There have been twenty-two confessions—some from the Baptists and some otherwise. I have no help, except what the brethren render. They do the praying and singing, and I do the preaching and baptizing. There is splendid music talent in this community and we have very fine singing. I have held four meetings at this place, first and last, with an average of forty additions to the meeting, but may not reach that number this time. The weather is very warm here, but I do not mean to rest or take a furlough till I have baptized one hundred. T. R. BURNETT. Daingerfield, Tex.

Letter from Brother Denton.

I have been confined to my house, and most of the time to my bed, for nearly five weeks, but am now able to sit up a little while. I need the prayers and fellowship of the brethren. I had a good meeting at Cumby, Hopkins County, Tex., ten being baptized; I also held a meeting at Utica, I. T., at which eleven were baptized and three reclaimed. I took sick the next day after returning home from Utica and have been down ever since. J. W. DENTON. Roxton, Tex.

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General News.

In the vicinity of Decatur, Ala., a fever is affecting many animals.

Prince Alfred, the second son of Queen Victoria, the duke of Saxe-Coburg-Gotha, died of cancer.

The present census gives Louisville, Ky., a population of 204,731, an increase of 43,602 over the census of 1890.

Dr. Weedon, medical representative of the State Board of Health at Tampa, Fla., announces two cases of yellow fever in that city.

A great many horses in White County, Tenn., are afflicted with pink eye. No fatalities have been reported, but work horses are scarce.

Judge George H. Morgan died at Cookeville, Tenn. At the time of his death he was Supervisor of Census for the fourth district.

Former Gov. Roger Wolcott, of Massachusetts, will go to Italy as Ambassador, vice Draper, resigned, and his commission as such has been issued.

Col. Henry Cochran, commandant of the marine barracks at Boston, has been ordered to China to take command of the marine forces in that country.

Estes G. Rathbone, former director of posts at Havana, Cuba, now under arrest on a charge of fraud, furnished bail. Señor Lopez, a wealthy Spaniard, went on his bond.

The resignation of J. H. Trice, member of the Tennessee Board of Prison Commissioners, has been accepted by Governor McMillin. His successor has not been appointed.

Murfreesboro, Tenn., was the scene of a great fire one day last week. The lumber establishment of W. B. Earthman & Co., covering several acres of ground, was destroyed.

Many otherwise fit men for the army ranks are rejected by the recruiting officers because they cannot read and write. Uncle Sam requires so much education as a prerequisite to enlistment among the "regulars."

John Clark Ridpath, the historian, died in New York. He was the author of an "Academic History of the United States," "The Life and Work of Garfield," "Cyclopedia of Universal History," and other volumes.

Georgia's first bale of cotton of the 1900 crop was marketed at Albany. The cotton was grown by Deal Jackson, a negro farmer. The bale weighed 397 pounds. It was sold at eleven cents per pound and was shipped to Savannah.

Prince Sheng, director of telegraphs in China, who has figured in the Chinese news of late, is also director of railways. He is the head of the imperial bank, a position similar to that of the Secretary of the United States Treasury.

The secretary of the United States embassy at St. Petersburg, Herbert D. Pierce, has been appointed to represent the United States in the arbitration of the Russian seizure of American fishers in Bering Sea. The case will be heard at The Hague.

In Chicago prices on corned and roast beef have advanced from \$1.25 to \$1.50 per dozen for one-pound cans. This is the largest advance ever made by Chicago and Western packers at one jump. The cause of the advance is the large demand for these goods by the United States Government and foreign powers.

An American woman, Miss Harriet C. Fay, is chaperoning a party of eight young Mexican women, lately graduated, who are making a tour of the United States for the purpose of examining the schools. The State of Vera Cruz pays all the expenses. They have visited St. Louis, Chicago, Buffalo, New York, and Boston.

A letter received at Tien-tsin from the British Minister, Sir Claude MacDonald, dated July 24, 1900, says: "We are surrounded by imperial troops, who are firing on us continuously. The enemy is enterprising, but cowardly. We have provisions for about a fortnight and are eating our ponies. The Chinese Government, if there be one, has done nothing whatever to help us."

An attempt was made to assassinate the Shah of Persia, who is visiting the Paris Exposition as a guest of the nation. A man sprang upon the step of the carriage and thrust a revolver inside, but his wrist was seized by the physician of the Shah, who attended him, and twisted it so that the weapon fell to the floor of the carriage. The man was taken in charge by the police. He refuses to talk.

In South Africa General Prinsloo, of the Boer Army, with five thousand men, surrendered to British General Hunter. Commandants Deploy, Potgieter, and Joubert surrendered to Gen. Bruce Hamilton. Gen. Christian Dewet has offered to surrender on condition that his followers be permitted to return to their homes unmolested. Lord Roberts has refused anything except unconditional surrender.

The prevailing trouble in China has made it necessary to bring about a curtailment of production in cotton manufacturing, and it has been announced that the mills of the Pepperel Manufacturing Company will shut down from August 18, 1900, until September 4, 1900. About one-half of the goods manufactured by these mills goes to China. About three thousand operatives are affected by this action.

Gen. Leonard Wood, Military Governor of Cuba, who has been in the United States for about a fortnight, sailed on the Mexico for Havana. General Wood said of the military status in Cuba: "The withdrawal of United States troops from Cuba will end with the embarkation of the remaining battalions of the First Infantry and Fifth Infantry. That will leave only about five thousand soldiers on the islands, merely enough for garrison duty."

A statement issued from the executive office at Austin shows that within the past year charters have been issued for thirteen cotton mills in Texas, with an aggregate capital of \$1,475,000. These mills are now in various stages of completion and one of them is in operation. Three others will be ready for operation by October, 1900, and six more by January 1, 1901. Some trouble has been experienced in getting machinery, which has caused delay.

The forthcoming report of Commissioner of Pensions Evans will show a grand total of 993,528 pensioners on the rolls on July 1, last. On July 1, 1899, there were 991,519 pensioners on the rolls. During the year 40,645 original pensions were granted and 4,699 names were restored to the rolls. To offset these 43,334 names were dropped from the rolls during the year, including 35,809 by reason of death, 909 by remarriages of pensioners, and 6,616 for other causes, leaving the total number on the roll on July 1, 1900, 993,528.

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Reports to the Bureau of the Mint show that the receipts of gold at the Seattle assay office in the month of July from the Klondike amount to \$6,084,000; from Alaska, \$266,000. At San Francisco the original receipts were \$2,159,032 from the Klondike and \$121,676 from Alaska. The total receipts of the San Francisco mint in July, from all sources, including the Seattle assay office, amounted to \$13,400,000. Total receipts on the Pacific coast from the Klondike so far this season are about \$9,500,000, against \$7,630,000 at the same time last year.

In reply to a suggestion of Li Hung Chang that the Ministers might be sent under safe escort to Tien-tsin, provided the powers would engage not to march on Peking, the Secretary of State replied on July 30, 1900: "This government will not enter into any arrangement regarding disposition or treatment of legations without first having free communication with Minister Conger. Responsibility for their protection rests upon the Chinese Government. Power to deliver at Tien-tsin presupposes power to protect and to open communication. This is insisted on."

The Governor of Bombay, India, telegraphs that there were 8,607 cholera cases in the famine district during the week ending on July 21, 1900, of which 5,703 resulted fatally. In the native States there were 8,246 cases, 5,710 proving fatal. The total deaths in the relief works of the British district were 6,753, or four and two-fifths per one thousand. There has been a good rainfall in North Gujarat and Kathiawar and agricultural prospects are encouraging in the remainder of the affected tracts. The number on relief work is decreasing and gratuitous relief is increasing.

King Humbert, of Italy, was assassinated at Monza by an anarchist, Gaetano Bressi, an Italian, who has been living in Paterson, N. J., and was employed in the silk mills there. He says he had no accomplices and that he committed the crime because of his hatred of monarchical institutions. The king had been attending a distribution of prizes in connection with a gymnastic competition. He had just entered his carriage, with his aid-de-camp, amid the cheers of the crowd, when he was struck by three balls from a revolver, the shots being fired in quick succession. Bressi, the assassin of King Humbert, left this country in May, 1900. His wife and child are left in destitution in New York.

Dr. George Ernest Morrison, the Peking correspondent of the London Times, has been heard from direct. He declares that as late as July 2, 1900, the Imperial Government urged the Boxers to continue their "loyal and patriotic services in exterminating the Christians." All have become satisfied that the foreigners in Peking are alive. While definite news of the march of the armies sent to rescue them has not been received, it is thought they are on the march. There are rumors of many murders of the missionaries and foreigners in different parts of China; but many of these prove to be unfounded, and it is probable that the massacres are not so numerous as have been supposed. The telegrams from China prove themselves very unreliable. It is certain the nation is in a ferment and the feeling strongly directed against foreigners.

Major Bate, of the Weather Bureau of Tennessee, has issued his crop bulletin for the week ending July 30, 1900. It shows that good rains fell throughout the State during the week and greatly revived vegetation that was beginning, in many places, especially in the Eastern Division, to need moisture. In some sections the rains of July 25 and 26, 1900, were heavy and damaging. Wheat thrashing was much hindered. The bulk of the crop is thrashed, and the yield is generally reported better than was estimated. Much of the crop, however, is yet in the shock and subject to further damage. Corn, where well worked, is developing well; otherwise, prospects are poor. Cotton, generally, is small, but growing well; some shedding of forms is reported in the Western Division. Tobacco is growing finely, but needs sunshine. Most of the crop has been topped. Oats have been harvested in generally good condition. Peas and millet are in fine growth. Irish potatoes and sweet potatoes are doing finely. The second crop of the former is being planted. Peanuts are reported weedy and not doing much good. Gardens are in good condition. The wet weather has been injurious to fruit, causing much rotting. Apples promise only a small return.

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Church News.

ARKANSAS.

Saratoga, July 31.—Our meeting at Saratoga is progressing well. Only four persons have turned to the Lord thus far. The interest is good. I am at the home of our old friend and brother, Dr. W. H. Cannon. I feel very much at home here. I do not know how long the meeting will last.

R. W. OFFICER.

INDIAN TERRITORY.

Grant, July 31.—A meeting was begun at this place on July 13, 1900, by Brother H. C. Kennady, of Connerville. After continuing nine days, the meeting closed, with five confessions and baptisms and two others to be baptized on the second Lord's day in August. I feel confident that the seed has been sown in other good ground that will soon germinate and bring forth fruit. Brother Kennady is a bold defender of the truth as it is in Christ and should be kept in the field. He is poor in this world's goods, but rich in faith. The churches should hold his hands up while he labors for the good of immortal souls. If any one has anything to bestow upon a worthy brother, it could not fall on a more deserving man than Brother Kennady. To God be all the praise.

J. J. BEARDEN.

KENTUCKY.

Flanagan, August 1.—The writer, with Brother J. W. Harding, closed a meeting at Taylorsville last Sunday night. The meeting was well attended and the interest was good throughout. Eight persons obeyed the gospel and two others identified themselves with the congregation. Brother Harding's earnest prayers and exhortations were very helpful in the meeting. I will join him in a meeting at Fisherville next Saturday morning, the Lord willing.

T. Q. MARTIN.

OKLAHOMA TERRITORY.

Cordell, July 31.—We are in the midst of a good meeting. Large audiences greet us every night and there is a good attendance of the brethren and sisters out every day. Brother Moore and his household (the father and three daughters) were baptized. All heard, understood, believed, and were baptized, and now Brother Moore rejoices, believing in God, with all his house. There have been a number of others baptized. The meeting will close next Sunday at the morning service. I will at once go to my home State (Tennessee), after an absence of more than three months in the West. My next meeting is announced to begin at Oglesby, Tenn., on the second Lord's day in August.

JOHN E. DUNN.

Oklahoma City, August 3.—I closed a ten-days' meeting at Mount Zion, Cleveland County, on the 1st inst. The attendance was large, with splendid interest from the beginning. A good portion of the time the house would not hold all the people. I preached twice a day and had a Bible class each day, which was, to many, the most important part of the work. We studied the letter to the Hebrews. My aim, in part, was to induce the people to form a habit of studying the Bible by books. Seven persons were baptized and twelve restored during the meeting, and the brethren promised to go to work and keep the ordinances as they were delivered by the apostles. I trust they will be true to their promise. On Lord's day I called on the

audience to make a contribution for the famine sufferers of India. They contributed seven dollars, which was sent to the Gospel Advocate Publishing Company to be forwarded to India. The people are poor, but generous. I am now on my way to Southwest Missouri to spend two or three months preaching the gospel. B. C. YOUNG.

TENNESSEE.

Alto, August 2.—I recently closed a two-weeks' tent meeting near Pelham, Grundy County, which resulted in seven additions and a small congregation established. All those added were heads of families, and four of the number came from the Methodists. Our audiences were large and attentive throughout the entire meeting. This writing finds me in the fifth day of a good meeting at Alto, Franklin County. I am preaching to large audiences and we hope for good results.

JAMES K. HILL.

Wilkerson, August 2.—Our meeting at Bakerville closed on the night July 15, 1900, having continued eight days. Six persons obeyed the gospel during this meeting. These brethren and sisters are at peace among themselves and are doing a good work. This does not mean that every member is a good worker, but that there is a good work going on among them. They frequently have additions to the church when there is no protracted meeting going on or no evangelist about. This speaks well for somebody—the Lord knows whom—at Baker-ville.

J. E. B. RIDLEY.

Clifton, July 30.—Brother A. P. Johnson commenced a meeting for the church of Christ at this place on the second Lord's day of this month and closed on the night of July 17, 1900. We had no additions by baptism or otherwise, though Brother Johnson did some able preaching and greatly endeared himself to the brethren and sisters here. We think much prejudice was removed and the brethren and sisters strengthened and encouraged. We feel very thankful to our Heavenly Father for such men to proclaim the word in its purity and expect Brother Johnson to hold another meeting for us before the close of this year. The time for it has not been named.

J. W. BEASLEY.

Cottage Grove, August 3.—On the first Lord's day in July I began preaching at Cuba, Graves County, Ky. Late in the afternoon on Monday Brother W. T. Boaz arrived; he did the preaching the rest of the time in this meeting, with the exception of two appointments. Brother Boaz is a young man of much promise and does not fail to get up an interest in his meetings. He answered a good many questions for the sects while here. The

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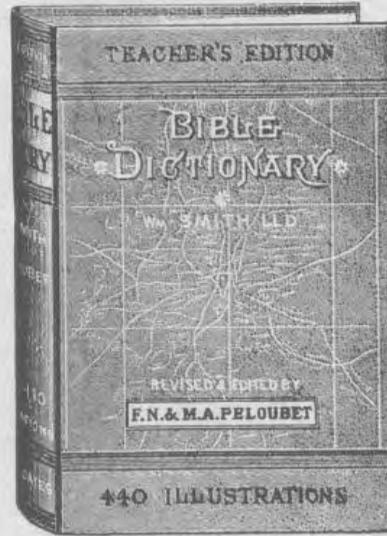
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NASHVILLE, TENN.

visible results were: Four persons were added to the congregation and the church was much strengthened. I went from this place to my home town (Cottage Grove, Tenn.), where I preached nine days and nights. The visible results here were: Four persons were added to the congregation.

A. O. COLLEY.

Tom's Creek, July 31.—On the fourth Lord's day in July I began a meeting for the brethren at Cotham's Chapel, Deatur County, near Denson's Land- ing, on the Tennessee River. This meeting continued, day and night, until Monday morning after the fifth Lord's day in July, at which time we closed at the water. The immediate results of this meeting were thirteen additions to the church. Of this num- ber eleven made the good con- fession and were baptized into Christ, the other two being reclaimed. All, or nearly all, were from the Meth- odists, or had been of the Methodist faith. Although it rained every day of the meeting, we had a good hear- ing and good interest from start to finish. All expressed themselves as being well pleased, and, everything considered, we did have a glorious meet- ing. I labored very earnestly and faithfully and tried to present the gospel with all the force possible. I think much good was done in the way of removing prejudice and stirring the brethren up to renewed zeal and brotherly love. This is my third meeting with these brethren, and we have al- ways had good meetings there. They know how to make a preacher feel good.

J. H. HILL.

Brother John T. Poe's Mistake.

There appears in the Gospel Advo- cate of July 19, 1900, page 458, a short article by Brother Poe in which he re- fers to the wrong man. I am not a pas- tor and have never been one. I cannot be a scriptural pastor and have no desire to be an unscriptural one. I try to do the work of an evangelist. I am the oldest of five brothers. Four of us are preachers—viz.: John E. Dunn and G. A. (Gus.) Dunn, of Murfreesboro, Tenn.; T. F. (Tom) Dunn, of Nash- ville, Tenn.; and J. S. (Jim) Dunn, of Dallas, Tex. The one whose name is on the sign as pastor of the church of Christ at the corner of Pearl and Bryan streets, Dallas, Tex., is J. S. Dunn. Brother Jim can explain for himself; I only give the facts. There has been considerable comment on that sign on the church building at the corner of Pearl and Bryan streets, Da- las, Tex. I would be glad to see a clear statement of the facts from Brother Jim's pen. If the church of Christ at the corner of Pearl and Bryan streets and my brother have made a mistake, I desire them to correct it; otherwise it is wrong to misrepresent them.

JOHN E. DUNN.

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and EXPENSES | At Home or Travelling. Mr. Smith, of Ind., made \$97.50 first 6 months, Albert Hill, of N. J., \$285 first month, Mr. Muncy, of Texas, \$12.50 first 2 hours. Carrie Williams, clerk, \$144 in 6 weeks. Mrs. Hitchcox, \$222, besides housekeeping. Lida Kennedy, \$84 while teaching. LET US START YOU—No experience needed. Our Agents made over \$47,000 00 last month supplying the enormous demand for our famous Quaker Bath Cabinet, and appointing agents. Wonderful seller. Everybody buys—business men, fami- lies and physicians. No scheme, fraud or fake method. Write today for our Proposition, New Plan, etc. Free. World Mfg. Co., 47 World Bld'g, Cincinnati, O.

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Letter from Brother Askew.

I will leave Marietta, I. T., to-day (July 27, 1900) for Sulphur, I. T., a mission of some worth. Sulphur is a new town of about two thousand inhabitants, without even one established congregation of any of the denominations, much less of our brethren. I go there to sow the seed of the kingdom, without the promise of anything for my service. If some congregation or individual would take fellowship with us in this meeting, hearts would be made glad and the scripture would be fulfilled which says: "Bear ye one another's burdens, and so fulfill the law of Christ." If you have anything to offer, direct it to me, at Marietta, I. T., and acknowledgment will be made of the same.

Marietta, I. T. J. B. ASKEW.

Thoughts on the Parable of the Prodigal Son.

Life in the Father's house is on an ascending scale. The path of the just shineth more and more. Joys increase and the Christian goes from strength to strength. The Father's love becomes more precious with each day of obedience. In the far country the reverse is true. Life there is on a descending scale. It starts out bravely enough, with wealth and merrymaking and flattering companions. Nothing could promise more. But after a little, money begins to slip away. Pleasures pall and friends disappear. One after another the allurements of this fascinating life vanish and the prodigal finds himself naked and desolate. Life in the far country ends in hunger unimagined and shame unspeakable.

No wanderer can get beyond God's welcome home.

Separation from God makes the far country. No matter how pleasant our surroundings, we are in the far country if we are absent from Christ. All who know not him will surely know the heart hunger and loneliness that he alone can appease.

The journey into the far country is all downhill.

Friendship is known in the far country. Flattery and false professions are there in abundance. Every rich prodigal will find in the far country many to praise him and to keep close to him—as long as he is rich. But the essential quality of friendship is constancy, and that is not to be found among the harpies who feed on sin's captives. "A friend loveth at all times," and there are no such friends in the far country. They desert the companion whose substance they have consumed in riotous living and leave him to make friends with the swine.

God keeps no son at home against his will.

Willfulness drives many persons into the far country. Unwillingness to accept advice, to submit to proper restraints, or to be satisfied with a normal life has caused the ruin of many lives. Headstrong young people, who feel big enough to do as they please, find that the "do-as-you-please" road leads to disaster.

We can never travel far enough to be separated from remorse.

The old proverb says: "There is a way which seemeth right unto a man." Yes, it seems right. Idleness, good fellowship, plenty of money, and high living are very alluring to shortsighted and undisciplined youth. Satan well knows how to make his paths seem right at the first appearing. He cutely contrasts this lively life with the "slow," matter-of-fact existence at

home. Ah—but wait! The proverb continues: "But the end thereof are the ways of death." That is it; fail at first, fatal at last. Ask the prodigal what he thinks about the way that seemeth right. He will point you to his starvation, shame, and sorrow, and they will be answer enough.

God's love braves even the far country.

There is one thing in this world more unaccountable and more unreasonable than the waywardness of a son, and that is the love of a father.

It is better to stay at home than to wander and come home.

The prodigal "went the pace" and lost the race. "Fast" living never arrives at life's goals. Destruction inevitably overtakes the "fast" young man.

God gives the prodigal a home—and a kiss.

Even from the far country there is a straight path home to the Father's house.

No man ever journeys into the far country without losing self-respect, which is more precious than life.—Forward.

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Remember, this contest closes one month before the official announcement is made, and you must send in your guess at once, or it may be too late. Address SUNNY SOUTH PUBLISHING COMPANY, Box 467, Atlanta, Ga.

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A Possible Danger. No. 2.

The writer called attention, some time ago, to "some possible dangers" confronting the "Disciples," and the subject is continued.

Alexander Campbell says: "With Tertullian, I assert that in faith, religion, and morality whatever is most ancient is most true." ("Popular Lectures and Addresses," page 395.) Paul says: "But Jerusalem which is above is free, which is the mother of us all." (Gal. 4: 26.) If we will go back to Jerusalem, there will be no trouble about understanding that penitent believers were baptized for (in order to) the remission of sins. The trouble is, that some "leading men" among the "Disciples," like Tyler, Mathews, McGarvey, and others, have arrayed themselves against Peter, an apostle of Jesus Christ, on this question. "Where has Christ commanded us to elevate the host and exhibit it to the people?" was Carlstadt's question. "Where has he forbidden it?" was Luther's reply. "Show me where it is forbidden" is the watchword still. The true rule is the one of the impulsive, but earnest, Carlstadt. There is no end to errors and innovations in the church of God when Luther's rule is adopted. By it the Baptist can say: "Where is the relation of a Christian experience in order to baptism forbidden in the Scriptures?" "Where is a mourner's bench or the Methodist praying plan and system of getting religion adopted so successfully by us as a people forbidden in the Scriptures?" says the Methodist. "Where is the wearing of robes, the observance of Lent and of days in celebration of Christ's death and burial, or in honor of the memory of the apostles and our martyrs, forbidden in the Scriptures?" says the Episcopalian. "Where do the Scriptures forbid infant baptism, our name, and a human creed?" says the Presbyterian. The Roman Catholic says: "Where do the Scriptures forbid auricular confession to a priest or praying or buying souls out of purgatory." If the reader will turn to Dowling's "History of Romanism," page 222, he will find an account of how the priests' own concubines made confession and received forgiveness of their "holy fathers."

By and by the "Disciples" come, and they say: "Where do the Scriptures forbid us having some up-to-date music, a choir, and pipe organ in our church? Where do the Scriptures forbid 'organized effort' in mission work?" They seem to forget that the burden of proof rests on them in regard to all these innovations. "Our general evangelist" here in South Kentucky once said to the writer: "The South Kentucky Work [Society] may be wrong, but it has done a great deal of good." Let us see how that will fit the mourner's bench: "The mourner's bench may be wrong, but it has done a great deal of good; thousands of Methodists have resulted from it." Let us try Mr. Campbell's rule—viz.: "Whatever is most ancient in religion is most true." The South Kentucky Society is not over twenty-five years old, therefore not very true; besides, it is an unscriptural, human institution, incorporated under the laws of the State. The infidel historian, Lecky, says: "There is 'a spirit of the age' which is for the time supreme; it makes and unmakes men, institutions, and nations." Though the truth of this position is questionable, still there is "a spirit of the age" which, when fully developed, is "the spirit of the age." It is then exceedingly strong, intolerant, and tyrannical. This is true, at least, when "the spirit of the

age" is not the spirit of Christ. This spirit has its childhood when it is modest and meek; its youth, when it is reckless and bold; its age, when it is strong and tyrannical. It is the part of wise and good men to watch the uprising and oncoming of this spirit. In the "baby figure" is plainly revealed to the wise interpreter of coming events the "giant mass." If this spirit is evil, no time is to be lost in checking its progress. In the primitive church the spirit of apostasy antedated "the apostasy" itself. It worked slowly at first; it was weak, modest, and secret in its movements; it was easily hindered for a while, and was, in fact, hindered from making any considerable progress for several centuries. Still it was a candidate for the position of "the spirit of the age," or ages. The apostles saw and also foresaw all this. They prepared the church by instruction, exhortation, and threatening to meet and withstand, and, if possible, to subdue, this spirit of innovation or apostasy. But it catered to the carnal world so well and was withal so religious that it finally gave law to nations and empires and placed its foot of power upon the neck of kings. Now we have a perfect standard of truth. By this standard we must try the spirits of truth and error, and know them. This trying of the spirits was anciently a Christian duty. Among apostolic people it is so yet. The spirit of apostasy hated and persecuted the men who were so bold and so true that no bribes nor threatenings nor sufferings nor deaths could turn them from their purpose of watching and exposing the spirit which proposed nothing less than exalting itself above all that is called "God," or that is worshiped. The murderer never has a good opinion of the rope that will hang him. It looks like the "leaders" among the "Disciples" ought to take warning from the experience of their

DR. PIERCE'S GOLDEN MEDICAL DISCOVERY

"I have been thinking of writing to you for some time," writes Mrs. W. D. Benson, of Maxton, Robeson Co., N. C., "to let you know what a wonderful thing Dr. Pierce's Golden Medical Discovery did for my little boy. He was taken with indigestion when he was a year and a half old, and he was under the doctor's treatment for five long years. We spent all we made for doctor's bills, and it did no good. He could not eat anything only a little milk and cracker, and sometimes even this would make him sick, and he got very weak; could not sit up all day, and I gave up all hope of his ever getting any better. Looking over one of your books I noticed Dr. Pierce's Golden Medical Discovery recommended for indigestion. We bought some and gave to our boy. Two bottles of Dr. Pierce's Golden Medical Discovery cured him. He is well as can be, and can eat anything that he wants and it does not hurt him. He has not been sick a day since, and it has been three years since he took your medicine. I pray that God will always bless you and your medicine."

FOR DISEASES OF THE STOMACH, BLOOD, NERVES AND LUNGS.

religious neighbors during the last ten years, so far as "higher criticism" is concerned. With such examples as Dr. Toy and Dr. Bridgman (to say nothing of President Harper) among the Baptists; Dr. Woodrow, Dr. Alexander, Dr. Briggs, and Dr. McGiffert among the Presbyterians; Dr. Cadman among the Methodists; with Heber Newton (Episcopalian) asking Bishop Potter for an ecclesiastical trial "to determine the limits of thought in our church," it looks as if there will have to be a trial some time "to determine the limits of thought among the 'Disciples.'"

When Tom Paine told Ben. Franklin he intended to write the "Age of Reason," attacking the Bible, Franklin replied: "Don't unchain the tiger." The astute philosopher had outgrown the follies of his youth. He knew that if the Bible was destroyed human depravity would be unfettered and no earthly power could restrain its fury. I wish there was a Franklin here now to say to Dr. Garrison, Dr. Willette, and all other "higher critics": "Don't unchain the tiger." If Tom Paine could come to life to-day, he would doubtless admit the rough and somewhat barbarous nature of his methods of attack on the Bible, and commend the more modern and more scientific ones of the "higher critics." They are really successors to Tom Paine and are doing a much abler work in favor of infidelity. Alexander Campbell's idea about the ancient Jerusalem is a good one. Paul says: "She is the mother of us all." It may seem to some that the writer has perverted the meaning of this allegoric passage; but if they will examine the comments of Barnes, MacKnight, and Curry's edition of Dr. Clarke, et al., they will find that he has not. Organs, missionary societies, higher criticism, etc., belong in "Babylon, . . . the mother of harlots and abominations of the earth." When you admit one innovation, you open a gate wide enough to admit every device of the Roman Catholic Church. The same aperture that admits the organ and the fiddle cannot be closed against the priest, the altar, and the mass.

Allensville, Ky. J. M. BLAKEY.

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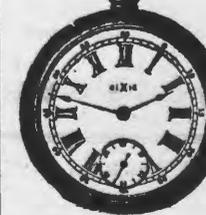
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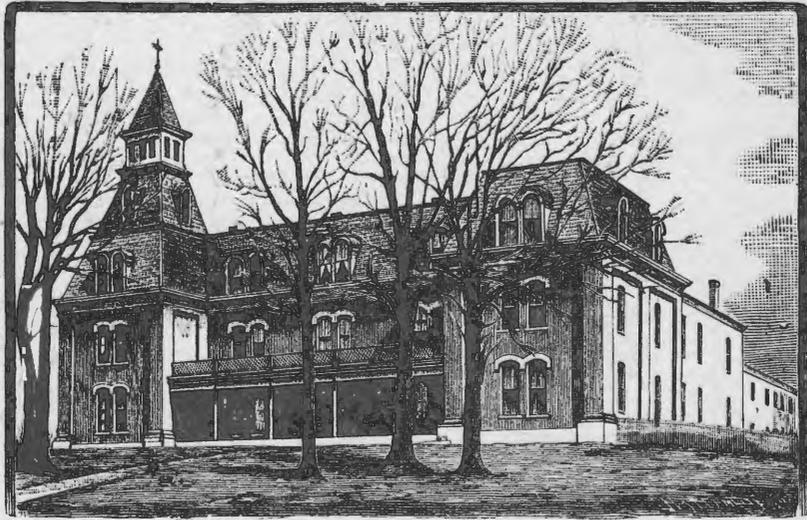
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Questions and Answers.

1. Is light necessary to true conversion? Most assuredly. David said: "Thy word is a lamp unto my feet, and a light unto my path." (Ps. 119: 105.) "The entrance of thy words giveth light; it giveth understanding unto the simple." (Verse 130.) Paul was sent to the Gentiles "to turn them from darkness to light." (Acts 26: 18.)
2. Are sinful men going wrong, and do they need to be converted? "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." (Ps. 19: 7.)
3. Do sinful men need to be begotten of God? Paul said: "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." (1 Cor. 4: 15.) Again, James (1: 18) said: "Of his own will begat he us with the word of truth."
4. Do sinful men need to be born again? "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (1 Pet. 1: 23.) Again, Jesus Christ said: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God;" (John 3: 5.)
5. Do sinful men need faith? "But without faith it is impossible to please him [God]: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11: 6.) Again, Paul said: "For whatsoever is not of faith is sin." (Rom. 14: 23.) Again, Jesus Christ said: "He that believeth not shall be damned." (Mark 16: 16.)
6. Do sinful men need repentance? Jesus Christ said: "I tell you, Nay: but, except ye repent, ye shall all likewise perish." (Luke 13: 3.) Again,

Paul said: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." (Acts 17: 30.) Peter said: "The Lord is . . . not willing that any should perish, but that all should come to repentance." (2 Pet. 3: 9.)

7. Do sinful men need to confess Christ before men? Jesus Christ himself said: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." (Matt. 10: 32, 33.)

8. Do sinful men need to call upon the name of the Lord? The apostle Paul said: "For whosoever shall call upon the name of the Lord shall be saved." (Rom. 10: 13.) Ananias said to Saul: "Now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22: 16.)

9. Do sinful men need to be baptized? Jesus Christ said: "Go, . . . teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28: 19.) "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15, 16.) Peter said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2: 38.)
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Letter from Brother Bishop.

Since my last report Miss L. J. Wirick and Mrs. Yoko, the Japanese teachers, gathered the mothers of these Japanese school children in the school room where the poor children are taught and gave them a Bible lesson. After the meeting, which was well attended, they all tarried, one for another, and talked. These poor heathen mothers exhibit real gratitude for these seasons of rest and instruction. With Miss Wirick's help, I am enabled to look after the work as I could not without her. I cannot speak Japanese and the teacher cannot speak English. I know a little Japanese and she knows a little English. The expenses of the work are being borne by Brother McCaleb. There are few people who put as large a per cent of income into foreign missions as he. The expenses are greater now, as taxes are higher on the church and school property. Brethren who wish to have fellowship with Brother McCaleb in this work may remit to me, indicating that the money is to be used in his work here.
WILLIAM J. BISHOP.
27 Nakazato Machi, Ushigome Ku, Tokyo, Japan.

A Good Meeting at West Mountain, Tex.

I have just returned from a grand and good meeting at West Mountain, Tex. Nine souls were obedient to the faith and rejoiced in the hope of eternal life after they were baptized. West Mountain congregation was set in order in 1852 by Brother J. C. Matthews. Such brave soldiers as J. W. Denton and L. M. Owens have been preaching there occasionally for five years, hence I found the people well taught in the Scriptures. These brethren at West

Mountain have settled the organ question by cultivating the organs that God gave them. They furnished the best singing I ever had in a meeting.

They gave me kind treatment and a most liberal support financially. They have a good eldership and do things after the apostolic order. Several East Texas preachers attended the meeting, and it was a joyful time indeed with me. I shall long remember West Mountain.

I start to-morrow (July 27, 1900) for Ladonia, Fannin County, Tex., for another meeting. I go from there to Mount Calm, Hill County, Tex., on August 11, 1900, to remain over the second and third Sundays in August. I next go to Greenwood, Wise County, Tex., where I am to stay over the fourth Sunday in August and the first Sunday in September. Then I go to Oran, Palo Pinto County, Tex., to begin a meeting on Thursday night, September 6, 1900. Those wanting me in fall meetings will please write me at Grapevine, Tex.

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D. LIPSCOMB. E. G. SEWELL. F. D. SRYGLEY.
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232 North Market Street, Nashville, Tenn.

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The Northern Methodist General Conference owns the newspapers of the church. During the last four years only two of these paid expenses—the New York Advocate and the Pittsburg Advocate. The net loss on all the papers was one hundred and eight thousand dollars. The papers that did not pay expenses required assistance from the church funds. In the management of religious papers it requires very rigid economy to keep the expenses from exceeding the receipts, still some who know nothing of the expense connected with running a religious journal are ever ready to complain that the price is too high.

Julian Ralph, in writing of Lord Roberts, speaks of what he has passed through, and adds: "All was suffered in the solitude of undivided responsibility." While Lord Roberts has a great responsibility, he has all England back of him, sharing this responsibility with him. England raised and placed at his disposal three hundred thousand soldiers, the largest army she has ever put in the field. Thus while Lord Roberts has a great responsibility resting on his shoulders, he has all the resources of a mighty government back of him, and sharing this responsibility with him. While very little seems to be thought of it, every soldier of the cross has a greater responsibility than does Lord Roberts in conducting the war in South Africa. "Every man shall bear his own burden." No one can divide the responsibility with the Christian. He has his own place to fill, his own work to do. While fighting in the noblest of all causes, he can rely on the Lord Jesus for succor and support, but no friend can fight his battles for him. His is truly an undivided responsibility.

The Alte Glaube says that a teacher in Thuringia found that of forty pupils only three came from homes in which family worship was maintained. This is only an indication of the wave of religious indifference that is sweeping over the country. The church is the salt of the earth and the family is the salt of the church. If family worship has fallen away, we certainly are in a dangerous way religiously. The Lord, through Moses, required the Jews to teach his words to their children: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." (Deut. 6: 7-9.) Lack of time is sometimes offered as an excuse for a failure to pray; but when a man is in the spirit of prayer, there is no difficulty in finding the time. The hungry man

finds time to eat. Prayer is food to the soul that hungers and thirsts after righteousness. Daniel was a busy man, being over the whole kingdom, yet he found time to pray three times a day. The hungry eat, the thirsty drink, and even so the righteous pray.

Perhaps one of the worst sins of the day is that of fault-finding. Some people, so it appears, would rather criticise the efforts of the most consecrated Christians than help them forward in the work of saving souls. The habitual fault-finder is ever wide awake to the little faults of others, but he is perfectly blind to the great defects in his own life. It is true we can find faults in the lives of others, but by even a casual observation of our own lives we may find even greater failings in our own. Life is too short and souls are too precious to spend our time in croaking. The frog can do nothing but croak, but we were made for a nobler work. God means that we shall make the world better from our having lived in it, even though our efforts may be very imperfect. God will help us more and more and make us stronger day by day, provided in a spirit of humility and meekness we are seeking to honor him. We should always correct our own errors and free ourselves from blame before we may expect to successfully lead others out of sin. When we have overcome our own sins, we will be better prepared to sympathize with and help others in overcoming their sins. Our associates will be ready to follow in the steps we do, provided we follow in the steps of Jesus, much quicker than they will listen to our criticisms while we do comparatively little in the service of the Master.

No man can afford to allow his children to read bad books. He should buy freely good books and urge them to read. It is claimed that Spurgeon was very fond of reading when a boy. Some one gave him a bad book, which he read. He afterwards said: "I should like to be able to forget even the half I read in that book, but I cannot; it sticks to me like glue. Bad books are terrible things." It was my good fortune to know a very moral, devout young man. He attended church, read his Bible, and took much interest in religious work generally. After a time he began to lose interest in his work. He was very irregular in his attendance at church. Soon he ceased to go altogether. It was not long till he was found stealing, tried, and sentenced to spend a number of years in the penitentiary. On investigation it was learned that the reading of dime novels worked his ruin. One might as well expect to take poison into the system with freedom from harm as to expect to read such trash without being damaged morally. We should select our reading with the greatest care.

The editors of this paper have long and earnestly contended that all mission work should be done through the church, which is the light of the world, the pillar and support of the truth. Missionary boards and societies have been weighed in the balance and found wanting. Christians filled with a consuming zeal should go everywhere preaching the word, without waiting for some board to guarantee them a living. It is gratifying to us to note that the sentiment in favor of the church, as such, doing the work is growing. All the "fads and fancies" of men can never atone for a lack of individual zeal and consecration. The Texas Department of the American Baptist Flag says, editorially: "In looking over our exchanges, it is very perceptible that there is in every part of the country a spirit of investigation going on with regard to our 'organized work' through the board plan. The breakers of convention sovereignty have been discovered, and the voice of warning is being heard from every quarter. 'Back to the churches!' is the cry of many strong men. The boards and secretaries may be slow to hear, but as sure as right against might prevails, they will have to heed this cry, or else they will be left without adequate resources." In the same issue of the American Baptist Flag the editor shows that the Baptist Argus is mistaken in claiming that the

expense of carrying on the foreign mission work last year amounted to eight and one-third per cent. The editor says: "Is that so, Brother Argus? Where do you get your figures? According to Dr. Willingham's report, as it is published in the minutes, the expenses last year amounted to eighteen thousand six hundred dollars, while the total collections were a fraction over one hundred and forty thousand dollars, and, according to our way of making calculations, this gives a fraction over thirteen per cent, leaving out the 'annuity' expense. But if you put in the 'annuity,' you have expenses amounting to twenty-two thousand dollars, and the ratio of expense is about fifteen per cent. How is it that you board brethren make such calculations in obtaining the per cent of costs? Besides all this, what is the use of deceiving the people with the idea that such a small 'per cent' of expenses goes to make up the tables, when, in fact, the expenses are about twenty-two hundred and fifty dollars more this year than they were last year? You may reduce the 'per cent' of expenses by increasing the contributions, but that is no sign that the costs of the business have been curtailed. The giving of two hundred thousand dollars to foreign missions this year may reduce the 'per cent' again, but we predict right now that the total expenses will be higher. Come, be frank with the people and tell them that the actual expenses of the board are growing larger with each passing year, and that the 'per cent' is purely incidental, and can only be determined when the totals are fully known. It seems to us that both the per cent and total expense should diminish, but somehow or other they do not do it."

"When the Lord of hosts makes up his jewels, will you be among them?" J. N. Hall quotes the above question from some exchange and comments as follows: "How can any Campbellite answer such a question? How does he know whether he will be one of the jewels of the Lord in the last day, when he teaches that a man may be the Lord's jewel to-day and the devil may have him to-morrow? The doctrine of apostasy, as taught by Campbellites, leaves all the future uncertain, for each one is obliged to depend on his own imperfect faithfulness in rendering a perfect obedience; and if he falls, as every one does, he will be lost. The doctrine of apostasy dishonors God and makes the salvation of every doubtful." (American Baptist Flag.) Neither a sionary Baptist nor a Campbellite can answer a question. We nowhere read in the New Testament of Baptists or Campbellites being followers of Christ. We have never met any Campbellites, but if we should, we sincerely hope they will have regard enough for the truth to call people by their correct names, for we have learned that some Baptists are not Christians enough to call other people what they claim to be themselves. Christians will have no difficulty in answering that question if they will only take as their guide the Book God has given them. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22: 14.) "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7: 21.) "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (2 Pet. 1: 10, 11.) It is a fact that the man who keeps busy in the service of the Lord has neither time nor inclination to apostatize, while the man who feels so secure and has overmuch confidence is in great danger. Peter was sure he would never deny the Lord. All other men might be offended, but he never would. He really felt that he would die rather than deny the Lord. How frail and fallible is man! In a very few hours Peter was cursing and denying his Lord. "Wherefore let him that thinketh he standeth take heed lest he fall." (1 Cor. 10: 12.) "But I keep under my body, and bring into subjection: lest that by any means, when I preached to others, I myself should be a castaway (1 Cor. 9: 27.)"

Our Contributors.

Singular Facts.

Frank Faithful: "In our last conversation, Henry, while studying the history of Naaman, we discussed the efficacy of water in the plan of salvation. We agreed there was no efficacy in water to take away sins any more than there was in the waters of Jordan to cure the leprosy, that the dippings of Naaman and the baptism of a believing penitent were each a condition of the bestowment of God's blessings. We also agreed that faith and repentance, too, upon which our salvation is made to depend were also conditions and in and of themselves they were no power to save."

Henry Hardshell: "Yes, I remember well that was the way you explained the teaching of the Scriptures on this subject; but I come to you now with a passage of scripture which shows strongly that water does save us in the plan of salvation."

Frank F.: "Why, I fear, Henry, you will become so straight that, like the Indian's tree, you will lean the other way. But to what scripture do you refer?"

Henry H.: "To 1 Pet. 3: 21, where it says, plainly: 'Baptism doth also now save us.'"

Frank F.: "This statement should not be torn from its place and used alone, but should be studied in the light of the context. As Noah and his obedient family were saved from the old world of disobedience and destruction by the waters of the flood, so now are believing penitents saved from sin by the waters of baptism. The uses of water were so generally for outward cleansing purposes that Peter guards the expression so much as to say: 'Not the putting away of the filth of the flesh, but the answer of a good conscience toward God.' This teaches that baptism to be acceptable obedience to God must pertain to the conscience of the person baptized. While this cuts off the possibility of infant baptism being acceptable to God, it does not at last show that there is any efficacy in baptism to pardon sin, but leaves it where we agreed it should be, as a condition of pardon. Noah's salvation by water was a type; the salvation from sin of the believing penitent now is the antitype."

Henry H.: "It seems to show here in this passage that God in his infinite wisdom prearranged the salvation of Noah and his righteous family to correspond to the salvation of sinners under the gospel—saved by water in both instances."

Frank F.: "Just so, and this is not the only instance in which it has pleased the divine mind to do this."

Henry H.: "What other examples in the Bible can mention?"

Frank F.: "When the children of Israel were being led from the bondage of the Egyptians they must pass the waters of the Red Sea before they were saved. St. Paul calls this a 'baptism.' To the Corinthians he says: 'Brethren, I would not that you should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea.' (1 Cor. 10: 2.)"

Henry H.: "I must confess my 'ignorance,' although Paul says he would not that the Corinthian brethren should be ignorant. I should be ashamed to confess it."

Frank F.: "No man should be ashamed to confess his ignorance who is in search of the truth. It is one of the signs of intelligence to know that we are in need of information. It is a singular fact, Henry, that God has used water in every age and dispensation to mark in some way his pleasure or displeasure. Sometimes it was a means of grace; sometimes, a flood of destruction. But as we are following the openings of his favor to men, we will confine our remarks to instances of that kind. Put what construction we may upon it, the fact remains that it was so."

Henry H.: "Are there still other instances than these you have mentioned?"

Frank F.: "O, yes, and rather too numerous to mention in detail. Water in some way was used in dispensing divine favor or illustrating spiritual truths in so many ways that it is difficult to know where to begin the mention. When John the Baptist came as the harbinger of the great Messiah, it was by giving the baptism of repentance for the remission of sins. Every single individual that John preached was baptized with water as a part of that preparation. Those who disobeyed it are said to have

rejected the counsel of God to their own injury. John said the Messiah who came after him was mightier than he and would baptize with the Holy Spirit. When Jesus was manifested to Israel, it was at his baptism. Then it was the heavens were opened above him and the voice of God said: 'This is my beloved Son, in whom I am well pleased.' In this preparatory work Jesus, with his twelve apostles, joined, and was more successful than even John the Baptist, for it is said that Jesus made and baptized more disciples than John. After this our Lord sent out seventy others. It was a time of preparation, but it is safe to say no material or person was fitly prepared for the kingdom who had not obeyed God in the institution of baptism. During this period the public mind among the Jews was greatly aroused on this question. One Nicodemus, a ruler of the Jews, came to Christ for a night interview. He came, relying upon the Jewish advantage of Abrahamic birth. To him Christ said: 'Except a man be born again, he cannot see the kingdom of God.' This startling requisition he soon explained to mean: 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' Without doubt, to 'be born of water' here means to be baptized. In giving the great and final commission to his apostles, he said: 'He that believeth and is baptized shall be saved.' Peter, holding the keys of the kingdom of heaven, commanded anxious inquirers to 'repent, and be baptized in the name of Jesus Christ for the remission of sins.' But now I must say that I have unconsciously passed from the types and shadows to the antitype and substance. But these do not exhaust the uses of water as mentioned in the Bible; for there are consecration of the priests, in which the whole body was washed, and the washing of the hands and feet at the doors of the tabernacle and temple in all their priestly services. Under the New Testament 'the doctrine of baptisms' is mentioned as among the first principles, or foundation. Notwithstanding all these facts, men who are very religious nowadays make lengthy and learned disquisitions in religious matters, with no reference to Christian baptism at all. The 'Gospel Hymns,' comprising No. 1 to No. 6, containing 739 hymns and songs, has not the word 'baptism' in it. I wonder if this was an accident, or was there upon the part of the compilers a studious avoidance of the subject of baptism? There are many songs in it which include the duty, but the word 'baptism' was left out, or I have overlooked it. If you find it, let me see it."

Henry H.: "That does seem very strange, but can you not take time yet to refer me to some instances where God chose water as a means of showing those who were approved of him?"

Frank F.: "Well, I happen to remember when Gideon sounded the tocsin of war for volunteers to drive back the Midianites and the Amalekites from the seven years' devastation of their homes there were thirty-two thousand men responded to the call. The Lord told him these were too many. This number was then thinned down to ten thousand, and these were yet too many. The Lord then ordered the ten thousand to the brook where the three hundred were chosen at the water—the three hundred who scooped the water up with their hands as they drank. They were chosen 'by water.'"

Henry H.: "But hold on! Don't go too fast. The whole ten thousand took water, as to that."

Frank F.: "That is true, but they did not take it as the chosen three hundred. Many now take what they claim as the baptism of water by a little pouring or sprinkling, but only those who go under, head and ears, body and soul and spirit, are buried with Christ in baptism. Take water, but take water right."
G. LIPSCOMB.

Breaking Bread. No. I.

Among the things in which the members of the first church continued steadfastly we find breaking bread, mentioned as a third item, in Acts 2: 42. After the Lord added them to the church, "they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

Matthew, Mark, and Luke all give an account of the origin of the institution of breaking bread. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." (Matt. 26: 26-28.) "And as they

did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, 'This is my blood of the new testament, which is shed for many.'" (Mark 14: 22-24.) "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." (Luke 22: 19, 20.) Here we have the testimony of the three witnesses who report the origin of the Lord's Supper. In naming the significance of the bread, Matthew and Mark simply declare: "This is my body." This brief statement is used by Romanists to support transubstantiation. They construe it to mean, "This [bread] is [becomes] my flesh which you eat;" but Luke's testimony at this point precludes such a meaning, even if the perversion so far made could be sustained. He says: "This is my body which is given for you." Now I submit that if the bread became a body that was given for them, Christ himself was not given for them, did not die on the cross; but this new body, a transubstantiation of bread, took his place, in which case he was released from death; and if that cup containing the fruit of the vine was transformed into blood which was "shed for many for the remission of sins," then Jesus Christ never shed his blood at all for the sins of the world. The new blood in the cup took his place.

On design Luke goes even further, saying: "This do in remembrance of me." You may eat one thing in remembrance of another that is removed from you in time or place, but you cannot eat a thing in hand in remembrance of itself. If it were possible for the communion cup to contain real blood, it would be easy to prove by God's word that no man should drink it. The verb "to be" does not express the idea of change of one thing into another. So the statement, "This is my body," does not mean, "This becomes my body;" or, "This is changed into my body." It is much used to express the relation of resemblance, or representation of one thing of another. "The seed is the word of God." (Luke 8: 11.) "For this Agar is Mount Sinal in Arabia." (Gal. 4: 25.) The seed was not transubstantiated into the word, but simply represented it in the parable; nor was Hagar transubstantiated into the literal Sinai, but represented it in the allegory.

The memorial design of the Lord's Supper is repeated by Paul in his discussion of it as delivered to the churches for their observance: "This is my body, which is broken for you: this do in remembrance of me. . . . This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." (1 Cor. 11: 24-26.) Perhaps it is fair to raise here the question: Can a man validly obey a command or keep an ordinance of God without understanding the design expressed in delivering it to him? To this question the scriptures bearing on the subject in hand answer: No; this cannot be validly kept without understanding the design expressed: "This do ye . . . in [eis] remembrance of me." It is to be done for, or in order to, a remembering of him. "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." (1 Cor. 11: 29.) So eating and drinking without understanding the design expressed in the deliverance of the command is not valid. God may have designs in giving a command which he does not express to those upon whom it is enjoined. These cannot be understood with any degree of certainty, and it matters not. Effects and results and advantages of obedience to God's command may be learned after obedience, as well as much about the nature and benefits of such obedience without affecting the validity of the obedience rendered in ignorance of these things, because these effects and benefits were not expressed in delivering the command, but were explanations made to persons who had obeyed; but the design expressed in connection with the command when delivered to be observed must be understood, or the observance is invalid.

There is a typical significance attached to the passover by our Lord which expresses his design to accomplish and fulfill what was foreshadowed in it. "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new

in the kingdom of God." (Mark 14: 25.) "Drink it new with you in my Father's kingdom." (Matt. 26: 29.) He was about to take the place of the paschal lamb, and found upon the offering up of himself the new reign, which up to this date had only been preached as "at hand," and in this new kingdom establish a new memorial feast. "The fruit of the vine," of which Jesus declared he would drink no more till he drank it new with them in his Father's kingdom, was not that used in the Lord's Supper, as the brief reference of Matthew and Mark might leave careless students to infer; but the wine of the paschal feast is here referred to. Luke's testimony is quite explicit at this point: "With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup [passover cup], and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." (Luke 22: 15-18.) Following this—in verses 19, 20—Luke gives an account of the institution of the Lord's Supper. To drink the passover wine new with them in the kingdom of God was to enjoy with them the victory of their salvation which would be accomplished through his fulfillment of this passover by his offering up of himself for them. "Christ our passover is sacrificed for us." (1 Cor. 5: 7.)

The passover was to the Jews, in the years following their salvation from Egyptian bondage, a commemorative feast. It carried them and their children back to the night when the Lord destroyed all the firstborn of Egypt, when they through faith applied the blood and were saved. It was a feast of great joy, awakening gratitude in every pious heart. The Lord's Supper is to the Christian a commemoration of the offering through which his salvation is accomplished. It is a joyful feast, a feast of love, designed to keep fresh in the mind of the observer the death of the world's Redeemer.

Shebbyville, Tenn.

W. L. BUTLER.

Anchored.

It is an old figure and apt that compares life to a journey on the sea. There are waves and smooth seas; there are fair winds and contrary; there are calms and squalls; there are soft zephyrs and fearful storms; a blue sky now and a smiling sun, then clouds, black and angry, rent with lightning and thunders. Some people sail skillfully, some sail awkwardly; some make shipwreck, others run rejoicing into the eternal port.

Christ was the skillful sailor. His bark was not deflected, though the fiercest tempests burst over its masts. Through a thousand storms he kept his course, unwavering, and the last black billow that seemed to overwhelm him carried him into perfection and glory. He had come forth to show the children of men how to sail. Long he had watched them—how they bungled and fretted, how they lost their course and struck upon the sands, how they wheeled and tottered and blundered along—and then he came and said: "Watch me, and learn of me, and follow me."

Much of the misery of life and many of its failures are unnecessary. There is an excess of pain and trouble we undergo that might as well have been left off. Knowing how is all. It is said that a man unacquainted with the art of swimming will, in the water, make the very motions that tend to sink him. If he would lie entirely still, he would come nearer floating than he does with his awkward kicking and floundering. So is the natural man. His fleshly impulses make him do the very things that will render him miserable. Wherever you see peace and prosperity and happiness, even to a tolerable degree, you may know that the impulses of the flesh have been curbed there in some measure. There had to be some self-control and self-denial before such a state of affairs could come into existence. Christ came and taught a new doctrine, a new theory for good sailing, and one contrary to all human wisdom: "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." He went forward and demonstrated the strength of his principle. He left the highway of the crowd and alone he set his compass to the course of self-denial, in order to happiness; loss, in order to gain; death, in order to life. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. That loveth his life shall lose it; and he that hat-

eth his life in this world shall keep it unto life eternal." (John 12: 24, 25.) Every one that would come after him must deny himself and take up his cross and follow him. By faith we accept Christ's plan and follow it, trusting that it will prove the best of all, and the only one that shall lead to glory and immortality; that by it we shall have peace and comfort while here we go, and in the end reach life eternal.

"Now faith is the substance of things hoped for, the evidence of things not seen." "Substance" is the foundation, the assurance; "evidence" there signifies "the proving," or "the test." Upon this basis we build our hope. It requires faith to cause us to leave the way of the world so pleasant, apparently, and so safe, and to make us choose a way so ill looking, rough, and contrary to human wisdom as the way of self-denial and obedience which Christ taught. In it we humble ourselves and bring under the body and keep it in subjection, and make no provisions for the flesh and the lusts thereof; for they that are Christ's, have crucified the flesh, with the affections and lusts. We undergo privations and persecutions; we have changed the object of our labors from earthly things to things heavenly; we have died to the world, and our very life now is of God and for God. (See 2 Cor. 5: 15-18.) With one word we lose our lives. Why should we do so? We have faith that we shall save it, even as Christ spoke, and that a life more abundant shall be given us here and beyond; and faith is the basis of these things hoped for, the proving of things unseen. The worldly sneer at the things unseen, for they have no faith. One bird in the hand is worth ten in the bush to them. They walk by sight. The things which they can see and taste and feel are their lot and their inheritance. Of these they fear to let go, and in them they verily have their reward; but the Christian believes that God is, and is a rewarder of them that diligently seek him. So he goes in at the narrow, dark-looking way, trusting that at its end there shall be an abundant reward. His cares are on God's shoulders; the light of the promise brightens the path. His hope sustains him—a noble hope, for it is founded on faith, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." What a strange freak to those who know not faith! Likely enough there was no lack of ridicule for that man when he left his house and home and kindred to go to some unknown land, for such things are against all human wisdom, and human eye could not see any reason or good in it. Yet Abraham went by faith. "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." A foolish course, if we judge it after the manner of men. He could have stayed at home and lived with more ease and safety; instead he prefers to be an aimless wanderer. But he was wiser than they all. He had an object in view. "For he looked for a city which hath foundations, whose builder and maker is God."

No intelligent being can reasonably be expected to follow a certain course of action without an object in view. God requires no such absurdity. He sets an aim before us, and points out the way. "If you will take my way," God says, "you will get there." I believe it. That gives me faith. I follow it in hope, and this hope of the final blessing gives me strength that I may continue steadfastly unto the end. "And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises. For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchisedec." (Heb. 6: 11-20.)

More than a year ago I was out on the Gulf in a

little sailboat. A fierce, cold wind was hissing over the waters, cresting the waves with foam. We had been out since noon and had lost our course in a sudden fog that had come upon us. The sun sunk and the shades of night were gathering fast, when, driven on unknown ways, we ran full upon a bank. The shock almost flung us overboard. Quickly we let go the mainsail and took it in. The old coaster that was with us threw out an anchor, with the remark: "We'll have to stay here till the tide comes." That night, about 10 o'clock, the tide lifted us off the reef, but we could not leave. The wind had risen almost to the strength of a hurricane and the night was pitch-dark. Moreover, we knew not where we were. I went below deck, and stretched out on the blank floor.

Rocked in the cradle of the deep,
I lay me down in peace to sleep.

But there was no sleep that hour. Storm and waves were roaring without. Beaten by the violence of wind and waters, our little boat rocked, jumped, danced, spun, creaked, and groaned in every joint and fissure, until it seemed she would break in pieces. What could we have done without an anchor? How long before our boat would have been torn into splinters on some rock? In faith we had dropped it, and it fell into the dark waters and took hold on the unseen bottom. Now the boat was tied, and though storm and waves raged against it, though it leaped and trembled and fluttered, only around a near center it could veer.

So we by hope are saved from shipwreck. In the time of storm it holds us steady, and in vain the winds and waves endeavor to drive us on the rocks. A man without hope is worthless. The mainspring of his life is gone. Convince the drowning man that there is no hope for him, and he will cease to swim. Farmer, merchant, scholar—all follow patiently in their duties until you persuade them that "there is no use." Then effort fails. The Christian has received the exceeding great and precious promises, that by them we might be partakers of the divine nature. I have often thought that sometimes an injudicious sermon has killed souls by robbing them of their hope. Christians who were weak and faltering, like the Hebrew brethren to whom the epistle was written, and who needed, like they, to be warned gently and encouraged, have been crushed to death with a kind of preaching that smacked much of the old law: "Cursed is every one that continueth not in all things which are written in the book of the law to do them."

But we seek a heavenly country, and by the help of God we hope to reach it. "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." For we have an anchor of the soul. As the real anchor takes hold beneath the dark sheet of waters on the unseen bottom, so our hope reaches and fastens on the unseen things within the veil—the tree of life and the city of God.

ROBERT H. BOLL.

A man's loyalty to his own convictions of truth and duty preserves his moral nature and fits himself for acceptable service to God, when directed by his will. When a man debauches his own moral nature by doing violence to it, then that man is incapable of rendering acceptable service to God, and God will not accept the service of a debauched conscience. "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." (1 Tim. 1: 5.) The conscience must be preserved good; then out of a pure heart the end of the commandment, which is charity, can be reached. It is done by a faith unfeigned. God has never promised in any age to bless a soul for loyalty to its own convictions; yet he plainly teaches without this no acceptable service to God can be rendered. But this alone never satisfies the commands of God. This good conscience keeps the soul fitted for the Master's service. It must then be used to do his will; unless used to do his service, God never rewards it. Paul had the good conscience, but with it he was the chief of sinners because it was wrongly directed. A good conscience, true and loyal to itself, directed and guided by the will of God, is effective in serving God, and God delights to bless such.

D. L.

Full many a gem of purest ray serene
The dark, unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.

CHRISTIAN EDIFICATION.

We have always believed that the order that does not bring out the activity and life of the churches—that is, that one man shall do all the work of the church in looking after the sick and needy, bodily and spiritually, or in leading in the worship of the congregation or in trying to convert others—is not good. Engaging in this work is essential to the growth and spirituality of each member of the church. No member can become truly a spiritual being by supporting some one else to study the Scriptures for him or to do the work or conduct the worship for him; no one man, no matter how learned or zealous he may be, can do the work that others less learned can do by personally laboring to help their associates materially and spiritually. There is not a Christian living but can do more to save some person than any one else can do. Each must do what he can to save the other person and, in doing this, to save himself. Work done to save others reacts to save oneself. All efforts to help others help ourselves. The Christian religion is such that all efforts to benefit and help others help ourselves.

The evils of what I call the "pastor system" are, one person does all the preaching, praying, visiting the sick, looking after the needy, and the members are left to do nothing except to support the preacher. This soon leads the members to think they have nothing to do but to support the preacher and possibly to come and hear him preach and keep up the congregation. He is considered a faithful member who attends church regularly and pays his part. But this is leaving the work, which is the end of the church's existence, undone. Unless the preacher be a man of extraordinary ability, the members soon tire of hearing him twice on Sunday and at prayer meeting; they cease to attend church, and die spiritually. But few men can interest and instruct a congregation so as to hold them twice on Sunday continually. They must be interested in some other way than by hearing sermons, whether by preacher or elder; they can be interested only by having practical work and service to enlist their attention. The teaching and preaching are intended to fit and lead the members to active work in bettering the moral, spiritual, and material condition of the human family. It is a reproach to the Christian religion that in our country an orphaned and neglected child should ever be without provisions for training it in the nurture and admonition of the Lord. This means to train and fit it for usefulness and happiness for both this world and for that which is to come. Provisions under wise and discreet elderships, men of character and business, can interest and give activity to all good and true men and women in Christian work. Men and women must have work to do to interest them. To this end the efforts of the elders should be directed. If they are not interested in good work, they will be in evil.

Congregations should have good teachers, practical rather than theoretic. The elders are expected to be good, practical men and teachers. "A bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision; whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." This requires not learning in literature or philosophy or theological lore, but learning in the word of God. A holding fast that word means a constant study of it, a pondering it in the mind. No one who thinks he has learned or knows it all and so ceases to study the word of God is a competent teacher. Any man who thinks he or a congregation understands the whole will of God shows by this he is very ignorant of it. No man has ever learned all of the truths of the Bible. The higher he ascends, the wider his horizon, and new truths and new phases of truth are continually opening to his expanding vision. Only the man on the lowest ground ever imagines he sees the whole earth. So, as a rule, the most ignorant are the most confident and self-sufficient.

Elders and Christians all ought to be always eager and anxious to learn and constant in study. On the other hand, no man is to be regarded as an incompetent or incapable teacher because he is lacking in learning and scholastic lore. The man who imagines

that because he has studied books more than others he is wiser in biblical learning mistakes much both his own advantage and the abilities of men he regards as unlearned. Jesus said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." (Matt. 11: 25, 26.) The gospel truths are adapted and commend themselves to the minds of the humble, those who recognize their insufficiency, rather than to the learned, the wise, and those who have confidence in their own learning and understanding. Those conscious they are poor in spirit and contrite in heart are in the best condition to learn and understand the will of God. Learning is not to be despised, for it is helpful in understanding the truth and in teaching it to others, if it be used humbly in learning the will of God; but if it makes us feel our superiority and self-sufficiency, it is a hindrance and curse instead of a blessing. The twelve chosen by the Master were all devoid of learning. Paul was a learned and scholarly man, yet he asked: "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For . . . ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." The meaning of this is, when a man feels he is wise and knows it all and has no need to study and constantly seek to learn of God, whether he be learned or unlearned, he makes a bigot of himself and is not competent to teach the will of God. The humblest and most unlearned who will constantly sit at the feet of Jesus as a learner, seeking to learn and do the will of the Master, may become an efficient instructor of others. A feeling of self-sufficiency and superiority is what is hurtful and hinders in the study of God's will. This spirit is hurtful in the learned and unlearned and is fatal to true growth in the knowledge of the Lord in both.

Both elders and preachers often think they know all the truth and cease to study the word of God, and they cease then to interest and instruct others, no matter how much they deal in stale platitudes; their usefulness is at an end. The elder or teacher should teach and so instruct others as to enable them to know and use the truth. Teaching has a double end in view—to impart knowledge to the pupil, or learner, and to enable him to use that knowledge in teaching others or in practicing it in life. More knowledge of the word of God, more zeal and readiness in imparting that knowledge to others and in practicing it in everyday dealings of life, are the great and crying wants of the church and of Christians today. A wise teacher, one truly loyal to God in spirit and work, will direct his teaching not to pleasing the people, but toward making all active and efficient workers in the vineyard of the Lord. D. L.

THE MODERN PASTOR.

In the discussion of the edification and growth of the church some points have been very clearly and forcibly developed: 1. That we should encourage that method of teaching which will best develop the talent of every member of the body, and that, to do this, each member must be brought to realize his individual responsibility. 2. It is agreed that one man as pastor, doing all the teaching, tends to weaken and destroy the vitality of the one body rather than to strengthen and develop the church. It finally leads to spiritual decay and death. 3. It is not understood and contended by any that because a preacher stays at a place a number of years, or even a lifetime, he thereby becomes a pastor in the modern and objectionable sense. A preacher should remain in a field as long as he can do more (or as much) good there than anywhere else. A preacher ought to so live that he can remain in one field for a lifetime and yet do great good through all the years in teaching the word of God, but the preacher who does this will not teach as does the modern pastor to-day. While Paul taught the word of God in Corinth for eighteen months and for three years in Ephesus, the character of his teaching was very unlike that of those who are preaching regularly and all the time for the same church. While teaching, he labored with his own hands, and thus partially supported himself. His teaching was not in the form of sermonizing, but he reasoned with the people. Much of his teaching was doubtless done by questions and

answers. He taught from house to house. He disputed with the people, the very thing which would not be tolerated in the modern pastor. While at Ephesus, we learn, "he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God." (Acts 19: 8.) The word in the original from which "disputing" comes means to reason with, to argue, to contend, to dispute. We have the same word in Acts 17: 2: "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." He went where he could find the Jews assembled, in order that he might reason and argue with them concerning the kingdom of God. The disciples by the way disputed about who should be the greatest in the kingdom of God. "But they held their peace: for by the way they had disputed among themselves, who should be the greatest." (Mark 9: 34.) The same word that represents Paul's teaching and preaching in Ephesus shows that the disciples disputed, argued, among themselves. Again, we learn the manner in which he taught from Acts 17: 17: "Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him." Jesus taught very much in the same way: "When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?" Thus we have seen that both Jesus and Paul taught not by a studied speech, but by asking and answering questions. Did Paul succeed in teaching the truth at Ephesus? "And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. . . . So mightily grew the word of God and prevailed."

While in humility and tears he labored with them by the space of three years, teaching both publicly and from house to house and shunning not to declare unto them all the counsel of God, still we learn that as at Corinth, so at Ephesus, he labored with his own hands: "Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me." (Acts 20: 34.)

After he had done so noble and glorious a work in Ephesus, when from Miletus he sent for the Ephesian elders, he said to them: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts 20: 28.) It is clear that Paul's stay and labor in Ephesus did not supersede the work of the elders, who were to take the oversight of the flock and feed the church of God. His labor developed and strengthened the church. He encouraged the elders to teach and bring out the talents of each individual member.

The work of the modern pastor is so very different! Most of these pastors are ready to call the elders "figureheads" and claim that they are not competent to feed the church of God. They do not encourage the members to work and teach one another, but conduct the prayer meetings, do all the preaching at regularly-appointed hours, besides doing most of the visiting of the sick. The churches that have regular preachers come to depend largely on the preacher. The prayer meeting is very poorly attended without him, and the church begins to think it must have a sermon from some preacher every Lord's day. How much better if all would come together and study the Scriptures as Paul taught the Ephesians! Under the present sermonic system, and one man doing all the public preaching, the church is enervated and its influence greatly crippled. No man can grow to be strong without the use of his talents. The churches that depend on regular preaching do not develop preachers from among their number. Instead of getting so, they can stand alone, they become more dependent and helpless all the time. They get so they can hardly take up a collection without a preacher. If they should lose their preacher, they must import one from abroad. Such churches have not the elements of life within themselves. The Bible does not draw the line as to just how much of this character of preaching shall be done, simply because there was no such preaching done in the days of the apostles. It is hard to draw the line on a thing that is not in the book. The teaching that was done, as recorded in the New Testament, is that which aroused the church to new life and encouraged every member in the body to teach and labor to the full extent of his ability. The New Testament church was self-edifying. Every church has within itself the elements of its own growth, development, and reproduction by the help of the Lord. Whatever God has made is perfect and complete.

It is not contended that the church should not have teaching—nay, verily—but more teaching and better teaching. Give us that character of preaching that will encourage the membership to greater zeal and activity and which will lead the body to edify itself in love.

Miscellany.

PERSONAL.

Brother E. G. Sewell went to Leiper's Fork, Tenn., last Saturday for a meeting.

Brother Larimore will begin a meeting at Lynnville, Tenn., to-morrow (the 17th inst.)

Brother N. M. Davis, of Ellettsville, Ind., is in a meeting at Belle Union, in the same State.

Brother William Anderson, of Carter's Creek, Maury County, Tenn., was in the office last Saturday.

Brother F. W. Smith preached at Lynnville, Tenn., last Lord's day. He is now in a meeting at Bellbuckle, Tenn.

Brother Casey Shoulders will begin a meeting at Pleasant Shade, Smith County, Tenn., on the first Lord's day in October.

Brother W. H. Carter, of Lafayette, Tenn., is under promise to begin a meeting with the church of Christ at Cub Creek, Jackson County, Tenn., on the fourth Lord's day in September.

Wanted.—A music teacher who is also able to cut and fit and to teach dressmaking. Such teacher must be a member of the church of Christ. Address Fanning Orphan School, Rural Route No. 1, Nashville, Tenn.

Brother F. B. Srygley had to leave the meeting at Glass, Tenn., before the close on account of his brother's illness. The meeting was continued by Brother Elihu Scott and Brother Brown. There were in all twenty-three persons baptized and three reclaimed.

Brother L. L. Yeagley, of this city, has just closed a good meeting at Ephesus, Wilson County, Tenn. He preached eighteen discourses and baptized eight persons. He will begin a meeting at Leeville, Wilson County, Tenn., on the fourth Lord's day in this month.

I cannot refrain expressing to you my great grief at the loss of F. D. Srygley. While I had seen him but once and while I differ from him in much that he taught, yet I loved him for his fairness and candor and earnestness in discussion and for his devotion and loyalty to God and his holy word.—James W. Terrill, Decherd, Tenn.

Brother Tom Dunn has recently conducted some good meetings, the first of which was at Whitwell, in Sequatchie Valley, Tenn. He preached at that place one week, the meeting resulting in four baptisms and three reclaimed. The second meeting was held at Shackelford, near Kingston Springs, Tenn. Seven persons were baptized and one reclaimed. Brother Dunn is now in a meeting at Larkins, Tenn.

With a sudden shock and sad surprise I have just read the notice of the death of Brother F. D. Srygley. Truly, a mighty man has fallen. His labors of the past will live, but his vigorous and pungent editorials in the Gospel Advocate will now be sadly missed. This gives us a feeling of loneliness. How rapidly we are passing away! God grant that we may be found at the post of duty when the summons comes.—L. M. Owens, Mincola, Tex.

A note has been received announcing the death of F. D. Srygley, editor of the first page of the Gospel Advocate. He died at his home, near Nashville, Tenn., on August 2, 1900. The

funeral service was conducted by T. B. Larimore on the following day. Brother Srygley was a vigorous writer and will be greatly missed in his department of the journal with which he was connected. The family and friends have our sincerest sympathy in their bereavement.—Christian Standard.

Brother F. D. Srygley, first-page editor of the Gospel Advocate, died on August 2, 1900, at his home near Nashville, Tenn. T. B. Larimore conducted the funeral services at Donelson Station, Tenn., after which his remains were laid to rest in Mount Olivet Cemetery. Brother Srygley has been connected with the Gospel Advocate for a number of years and was recognized as a bright writer. The Christian Guide extends sympathy to his family and relatives that mourn his death.—Christian Guide.

I was quite sorry to hear of the death of our beloved brother, F. D. Srygley. I never met him, but loved him much for his work's sake. I think I have read about all he has ever written since his connection with the Gospel Advocate, except his last book, "Letters and Sermons of T. B. Larimore," and I shall soon purchase a copy of that. Brother Srygley was a clear and forceful writer and did much to make the Gospel Advocate what it is to-day. A great man has fallen, and his place will be hard to fill.—J. W. Atkinson, St. Louis, Mo.

We regret very much to learn of the death on Thursday of last week of Elder F. D. Srygley, associate editor of the Gospel Advocate, of this city. We did not always agree with Brother Srygley, and we had a number of discussions with him on theological questions, but our personal relations with him were of the most pleasant character. He was a genial, social companion, an excellent preacher, and a strong writer. We tender to his bereaved family and other friends our sincere sympathy upon his death.—E. E. Folk, in Baptist and Reflector.

Last Saturday's Nashville American contained an account of the marriage of J. N. Hall, of Fulton, Ky., editor of the American Baptist Flag. The report says that he had been holding a meeting at Trezevant, Tenn., and a number of converts had been baptized in the presence of a large crowd at Fiqua Pond. Coming up out of the water with the last candidate, he stepped to the side of a young lady in the crowd and Elder J. B. Moody said the ceremony. This looks like an attempt to be sensational at either a baptizing or his own wedding, or both.

It was my pleasure to officiate in the very happy marriage on Wednesday, August 1, 1900, of Miss Mackie Mai Cummins to Mr. E. T. Showalter, of Snowville, Va. The bride is a daughter of Brother John W. Cummins, of Fogg, Tenn., and a young Christian of many lovely traits of character. Brother Showalter is a son of Brother J. T. Showalter, one of the Gospel Advocate's contributors from Virginia, and is both a teacher and preacher of ability. He will make his home at Carthage, Tenn., where he and Professor Morrison will conduct a school. Our very best wishes go with them.—J. D. Evans.

We have received, from Prof. John V. Armstrong, superintendent of the Tennessee School for the Blind, the annual catalogue of this institution. This school was founded in 1844, and will enter upon its fifty-seventh session on September 1, 1900. Professor Armstrong has been connected with the school forty-seven years. Being blind himself naturally

leads him into sympathy with all who are similarly afflicted. "All blind persons residing in the State of Tennessee between the ages of five and twenty-one years, and who are not incapacitated by physical, mental, or moral infirmity for useful instruction, shall be considered eligible for admission as pupils of the school; but no one whose age does not come within the limits prescribed shall be received, except in peculiar cases and by special action of the Board of Trustees."

The Gospel Advocate brought me great sorrow. I am grieved and saddened beyond expression at news of the death of Brother F. D. Srygley. Somehow it never occurred to me that Brother Srygley would die. I had never thought of such a thing; and if any one had asked me, "Who of our leading men will go next?" I never would have said Brother F. D. Srygley. He was too useful, he filled too wide a gap, and at a place where no one else could fill it. There is not a man left behind that can take up the work of F. D. Srygley and carry it on. A great man has fallen, and no one will be able to do the work he so long and earnestly waged against error. Perhaps the work—in the providence of God—was to end just where it did. The truths he advocated and pushed with so much earnestness have been fixed in the minds of his readers and they can never forget them. He has fixed in the minds of his readers the fact that whatever constitutes a man a Christian makes him a member of the church of Christ; and, further, that obedience to God is worth more than all worldly praise, glory, and grandeur. But he is not dead; his work can never die. I remember, when I sat beside him in the woods in Texas some years ago, he told me: "Brother Poe, I am going into the larger cities; I feel I have a work to do I cannot accomplish in Texas." He told me his plans, which I need not repeat here, and he has carried them out, and successfully, too. But I forbear; I am sad; I mourn the loss of one of my best beloved friends. I tender my sympathies to his bereaved family.—J. T. Poe.

In last Friday's mail we received the following sad note from the Gospel Advocate: "Nashville, Tenn., August 2, 1900.—Brother F. D. Srygley, first-page editor of the Gospel Advocate, died to-day at 1 o'clock A.M. at his home, near the city. Funeral services will be conducted by Brother T. B. Larimore to-morrow at Donelson Station; interment at Mount Olivet." Truly, a great man in Israel has fallen. For a number of years he had been connected with the Gospel Advocate as its first-page editor, and through it became known and admired by thousands of people. Before his connection with the Gospel Advocate, he had filled an important place on the editorial staff of other papers. In addition to his labors as first-page editor of the Gospel Advocate, he edited and brought out several good books and did a great deal of preaching. As a preacher he was plain, practical, and logical. His sermons were filled with scripture quotations and presented in a very intelligent, forcible, and edifying way. He believed the Bible to be God's revealed will to man and was opposed to all things in religion for which he could not find a plain "thus saith the Lord." He never engaged in oral debate, but in written discussions he was a great power. He had the gift of saying much in few words, and his writings always contained enough spicing of wit to make them enjoyable. But now he has fallen asleep. No more will his voice be heard proclaim-

ing the good news of salvation through the Lord Jesus Christ, no more will he use the pen in defense of the doctrine of Christ and the apostles as revealed in the New Testament; but he joins the redeemed—the blood-washed, happy concourse who have gone on before, where he will receive and enjoy the reward for his faithful labors here. He leaves a wife and three or four children, who have our deepest sympathy in this their sad hour of affliction and bereavement.—Highland Preacher.



PUBLISHERS' ITEMS.

"I have examined 'Gospel Praise' and find it a most excellent book. The songs are full of spirit and sentiment, and I bespeak for it a wide circulation." (Hugh Grigg, Nashville, Tenn.)

Mrs. Ella Bearden, Springfield, Mo., says: "'Letters and Sermons of T. B. Larimore' received and carefully read. The binding is beautiful and the contents are valuable. Language can never express my appreciation of it."

Ira F. Collins, Huntsville, Ala., an intelligent Christian, tried and true, says: "I agree with Brother Srygley when he says of 'Letters and Sermons of T. B. Larimore': 'The Bible excepted, I believe it is the best book I have ever seen.' It is sure to have an extensive sale and to do incalculable good."

"We used 'Gospel Praise,' the new song book recently published by the Gospel Advocate Publishing Company, in the meeting at Glass, Tenn., and all considered it a fine book. The music is simple and easy to learn, and much of it is very fine. I take pleasure in commending it to all who are in need of a new song book." (F. B. Srygley.)

"I have received and am reading the precious book, 'Letters and Sermons of T. B. Larimore.' It is a precious treasure. I expect to fill my soul with the sermons and then go among my friends and neighbors to see how many of them I can bless by inducing them to buy the book. The letters are gems that reflect the light of the pure spirit of the incomparable preacher so tenderly loved by all who truly know him." (Mrs. Lou C. Wall, Dallas, Tex.)

There has just been placed on sale at C. M. Southall's drug store in this city a book that will prove of more than ordinary interest to Florentines and to people all over Lauderdale County. The book is entitled "Letters and Sermons of T. B. Larimore," and contains a large number of the more important speeches of this well-known teacher and preacher. It is brought out by F. D. Srygley, who, by the way, is well known in Florence, or was well known here until his death, which occurred suddenly only a short while ago. Mr. Srygley conducted a series of meetings in this city some two years ago at the church of Christ. In the church of Christ in the South there is no more prominent or gifted minister than T. B. Larimore, of Mars' Hill, this county, and the wonder is that his sermons have not long ago been brought out in book form, so that all generations might have the benefit of his teachings. Only the extreme modesty of the man could have held off the publication for so many years, and at last it had to be done by friends. The book is illustrated with numerous views of Mars' Hill and of the Larimore family, and besides the sermons and extracts from letters by Mr. Larimore it contains much of an historic nature that will prove of interest to the general public.—Florence (Ala.) Herald.

THE STATE OF THE DEAD—FUTURE RECOGNITION.

A sister requests us to write on the two questions: The state of the dead between death and the judgment; and, Shall we know each other in the future state?

The former of these questions I have never studied much, and have felt but little interest in it, because if the soul is unconscious, it will be but as a moment of time. We take no cognizance of time while in a state of unconsciousness. So if we are unconscious a thousand years, it will be but as a moment of time. When we sleep very soundly, we are not conscious of the time; when we are wakeful, we are conscious of time as it passes. Again, the Lord did not think much of this question, else he would have made a plain and clear revelation to make it known; but there is not a passage of scripture especially intended to reveal the condition of souls in this intermediate state. If it is revealed at all, it is incidentally done in revealing other truths. If God did not think enough of the question to reveal it to us, there is no call for us to give it much attention or care. If we are unconscious, it will be to us as but a moment; if in a state of consciousness, the good must be in a state of blessedness, the evil in a state of unrest. In either condition the period is so much as nothing compared with eternity, it is not worthy of attention.

Two evils grow out of the question. 1. People give attention to it and divert their minds from more important questions, and sometimes divide and engage in strife over it. This produces evil, and no good. It is controversy over an untaught question. Sometimes the idea of the unconscious state is coupled with the idea that the body, and not the soul, is the person. So it reduces man to a material, instead of a spiritual, being. This idea is false and bears evil. God is a spirit, and man is a spiritual being and must worship him in spirit and in truth.

2. I feel sure that we will recognize each other in the future state. If we do not recognize each other, it will be because individuality and identity are destroyed. If I do not recognize others, I do not see how I could be sure it is I. So the consciousness of identity necessitates the idea of recognizing others.

The rich man and Lazarus recognized each other in the future state, even when a great way apart, with an impassable gulf intervening. As they went farther into the eternal world, it is not probable they lost the power of discerning each other. When Jesus and Moses and Elias appeared upon the mount of transfiguration, they were all in their glorified bodies, yet they were recognized. 1 John 3: 2, R. V., says: "We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is." Jesus, then, will be known to us. We shall be like him in nature and being and we shall know even as we are known. Of the angels that appeared to men, each had his distinct being and likeness, and was known by his appearance to men on the earth. Each person that is judged worthy to attain everlasting life will have his own distinct personality and will be known to others. Our bodies will not be flesh and blood and bones, will not be material, but the body will be a spiritual body, each with its distinguishing marks by which it will be identified. The ties that bind us to those in the spirit land will be spiritual rather than fleshly, but they will be the more distinct and permanent because they are spiritual. "The things which are seen are temporal; but the things which are not seen are eternal." Our fleshly ties and our friendships here are temporal, are short-lived, and soon must be broken; but the spiritual ties and companionships will grow closer and stronger as the fleshly ones fail, and the companionships with the spirits of the just made perfect, and of Jesus Christ and of God, will be forever. "We shall be like him; for we shall see him as he is." (1 John 3: 2.) A realization of these truths should and must make us bear with cheerful resignation the separation from friends and loved ones, which is but for a moment, that we may enjoy that closer, more perfect, and eternal spiritual union with them in the home of God. D. L.

Every man can help on the world's work more than he knows of. What we want is the single eye, that we may see what our work is; the humility to accept it, however lowly; the faith to do it for God; the perseverance to go on till death.—Norwood McLeod.

Concerning the Church.

One of our Baptist contemporaries has been giving special attention to the use of the word "church" in the New Testament, and has published articles from four prominent members of theological faculties—namely, Newton, President Hovey; Chicago, Professor Wilkinson; Crozer, Professor Stifter; Louisville, Professor Robertson. All are virtually agreed that the word has two meanings—one, a local assembly, organized for the worship of God and the observance of the ordinances of the gospel; the other, "the general assembly and church of the firstborn, which are written in heaven"—written in heaven, though part of the membership is still on earth, made up of those who truly believe and have been regenerated by the Holy Spirit.

And they all agree also that when, in Matt. 16: 18, Jesus says, "Upon this rock [namely, that which Peter had just declared] I will build my church," he was speaking of this same invisible, spiritual, regenerate church, the names of whose members are written in the Lamb's book of life. It is that church against which the gates of hell shall never prevail. In the view taken by the scholars referred to they are in close accord with the Baptists of the seventeenth century, who in what is known as the "Confession of 1689," but which was really put forth in 1677, say: "The catholic, or universal, church, which (with respect to the internal work of the Spirit and truth or grace) may be called 'invisible,' consists of the whole number of the elect that have been, are, or shall be gathered into one, under Christ, the head thereof; and is the spouse, the body, the fullness of him that filleth all in all."

This was the doctrine of the "fathers," such as Hanserd Knollys, William Kiffin, Benjamin Keach, and thirty-four others who signed the Confession "in the name and behalf of the whole assembly." Those men were true reformers. They lived in troublous times, when life was earnest and men were thoughtful. They knew what they believed and why they believed it. Whoever reads that Confession of 1677 must be convinced that no abler or more acute thinkers live to-day than were those of that century which witnessed the development of the doctrines which Baptists have been proud to profess and defend during the centuries since. That Confession came to America and was adopted by the Philadelphia Association in 1742, and is to-day in vogue among a large portion of the Baptist Churches of the United States.

The Westminster Confession had been in use for about thirty years, and had received the criticisms of both churchmen and dissenters. The Presbyterians had adopted it and the Congregationalists had accepted much of it. The Baptists held to many of its statements, but dissented from others, particularly those relating to the ordinances of the gospel and to the visible church, which the Westminster defined as follows: "The visible church, which is also catholic, or universal, under the gospel (not confined to one nation, as before under the law), consists of all those throughout the world that profess the true religion, together with their children; and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation."

Of course Baptists could not accept that definition of a visible church. They protested against such a definition; they contended against the idea of its universality, against the inclusion of children in its membership, and against the idea of "no ordinary possibility of salvation" outside of it. The Presbyterians were yet under the influence of Rome and of the Church of England. They had not broken away and could not break away from the traditions under which they had been educated. It remained for the Baptists to take the true position and maintain it consistently, as they have done, even to this day. "All persons throughout the world, professing the faith of the gospel and obedience unto God by Christ, according unto it, not destroying their own profession by any errors everting the foundation, or ungodliness of conversation, are and may be called 'visible saints,' and of such ought all particular congregations to be constituted."

Baptists know only one universal church—namely, the invisible, of which only the regenerate are members. They know of no universal, or catholic, church, consisting of "all those throughout the world that profess the true religion;" and they most earnestly and persistently and effectually protest against the inclusion of infants in a visible church.

They find in the New Testament no authority for such deliverances, but, on the other hand, they find that visible churches, separate congregations,

were recognized, each entirely independent of all others. They find no word to intimate the inclusion of infants in any New Testament church. They learn from the same source that salvation is a personal matter, and that so far from there being "no ordinary possibility of salvation" outside of "the visible"—a visible—church, no one ought to be admitted to membership in such church until he gives evidence of having been saved through faith in Christ, which is always responded to in the regeneration of the soul. To-day many Presbyterians dissent from the position of the Westminster Confession. They do not believe that membership in a church is requisite to salvation, and they do not believe that a visible church is nation wide or earth wide. They know better. They hug the delusion about the infants, but they reject the rest and practically stand with the Baptists, who are still finding occasion to teach them and help them to higher and purer views of the teachings of the New Testament.

But it must be said that, of all Christian peoples, the Baptists were the first to properly conceive and properly define a church. Until they put forth their Confession, the others had always accepted the view of the Romanists, and had conceived a universal, visible church; each of the other denominations competing with and striving against the Church of Rome in its realization; and it is painful to notice that a considerable number of Baptists in the South and West are trying to promote the same false theory by talking of "the church," "the church," as an organized body with a visible form, teaching essential Romanism and calling it Baptist doctrine. As we antagonize Romanism, so we feel bound to antagonize the same teaching when it emanates from Baptist sources.—Exchange.

Brother Lipscomb: Please accept this offering for the Fanning Orphan School as a token of love for the cause of Christ. May God's blessings be with you and the brethren in so noble a work.

Wilson County, Tenn.

A BROTHER.

We received another check for \$100 from a brother in Wilson County, Tenn., as above. Mr. Carnegie says it is a disgrace for a man to die rich. "Riches" is a comparative expression. Not many readers of the Advocate would probably be called "rich" by Mr. Carnegie, yet every one who holds money or property not needed for the support of his family would be called "rich" or "trusting in riches" by the Scriptures. A greater than Mr. Carnegie has said: "Lay not up . . . treasures upon earth, . . . but . . . in heaven." "Charge them that are rich in this world, that they . . . do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." (1 Tim. 6: 17-19.) While none of our readers may be rich as some estimate riches, I do not doubt there are many readers of the Advocate who have riches sufficient to sink them down to ruin unless they use them as God directs. Such should rejoice at the opportunity to so use their means that it may prove a "foundation against the time to come" and enable them to "lay hold on eternal life." Your money will drag you down to ruin if it is not used to bless man and honor God. We know brethren who have property that is a burden to them to care for, yet they cling to it and refuse opportunities to do good with it. The time will come when they will wish they had used it wisely. Some are holding to property purposing to do good with it after they die. Why not put it to work doing good to others and to yourselves while you yet live? D. L.

In the exercise of a full and confiding faith in God man's fullest development or highest good is found; in the refusal to trust God man finds evil, and only evil. All communication between the spirit of man and the spirit of God is through faith. It is not an arbitrary command of God that faith is the great principle of spiritual life; it is a truth that grows out of the constitution of man as given by God and of his relations to God. It is no more an arbitrary appointment that the soul lives through faith than that the body lives through eating. They are so constituted that one is as much the law of spiritual being as the other is of natural being. An attempt to live without faith would bring as great evil to the spirit as the attempt to live without eating would bring to the fleshly body. Believing is the medium through which the soul receives sustenance, as eating is the medium through which the body is sustained.

D. L.

Home Reading.

A BATTLE FOR YOUNG SOLDIERS.

Hold it back, tie it down,
Bind it fast and tight,
Set your lips together close:
Which will win the fight?

Let it go wild and free,
Running reckless riot;
Surely that will quickly be
An end of peace and quiet.

Strongest men of all you know
Find it hard to do.
If you try your very best,
Victory for you.

Try it hard; bring to it
Firm determination.
If you rule it well and good,
You can rule a nation.

To all the heroes who have been
Tried and told and sung,
Let us add the sturdy boy
Who can hold his tongue.
—Youth's Companion.



A JERUSALEM TIGER HUNT.

There was much rivalry at the opening of every fall term for a place in Dormitory Six; everybody hoped for an assignment there; but as the room could comfortably contain only five, something like ninety-five boys were disappointed yearly.

It was a small room at the top of the house, just at the head of the east stairway. Curious tutors and prowling monitors seldom looked in at Dormitory Six, providing its occupants kept comparatively quiet. At half past nine o'clock every other sleeping room in the house was in darkness and every boy's head on his pillow; but in Six the boys sat around in their nightgowns, after the retiring bell, and "swapped yarns," and laid plans for all manner of fun and mischief of a mild character for the next holiday. It is true their light had to be out, and one of their number had to sit close to the door, so as to warn the others when an approaching footstep sounded along the hall or on the stairs.

Last fall the lot fell to "Jenny" Oakridge, the Bromley boys, and Perk Littlefield. "Jenny" (short for Jennison) had occupied Six the year before, and Perk had spent his first year there. The Bromleys had never before been so fortunate, and Jenny and Perk felt like playing host on a large scale.

"There's room for another fellow, and I told the Doctor so," said Jenny. "I wanted to get Hi Warden up here; but the Doctor said there was a new boy coming in a day or two and that he was booked for here. Wonder what sort of a fellow he'll be."

The Bromley cousins looked at each other knowingly, but the others did not notice.

"Hope he isn't a 'mollycoddle,'" said Perk, with a yawn.

"Or like that Bobbett who's landed in Number Four," said Jenny.

The others again glanced at each other consciously.

"Say, you fellows," said Perk, "what did you do this summer? Jen. and I told you last night what we did."

"Come, what did you fellows do?" demanded Perk.

Fred. gave Harry a warning glance, and said, calmly: "We went to Jerusalem."

"Jerusalem!" cried Jenny, with an exclamatory inflection.

"So did your grandmother," said Perk, disrespectfully.

"No, she didn't have to; she lives there," said Fred, calmly.

"I say, what did you fellows do in Jerusalem?" demanded Jenny, with considerable curiosity.

"We went tiger hunting," responded Fred, promptly.

At this his cousin, who had been doubled up in a paroxysm of silent laughter on the bed, straightened out, recovered his gravity, and exclaimed: "So we did, so we did!"

"You fellows can't make us believe that," Jenny declared. "I know enough to be sure that there are no tigers in Jerusalem, or near there. I didn't have 'Lives of the Missionaries' given me last year for

nothing. I had to read it, too. That told all about Palestine, and there aren't any tigers there."

"Who said anything about Palestine?" chuckled Fred.

"That's where Jerusalem is," said Jenny, with confidence.

"Not our Jerusalem."

"Where is it, then?"

"Jerusalem, Maine."

"I never heard of the place," said Jenny, with some vexation. "Anyway, I'm dead sure there are no tigers in Maine."

"There was one last summer," declared Fred. "Wasn't there, Harry?" Fred. continued before his cousin could reply: "Old Hal came pretty near being like the Englishman who went to India to hunt tigers. After he'd been gone a while his friends got a cablegram saying that he'd been killed by a tiger. So they wired for the body to be sent home, and when the box arrived in England all they found in it was the well-preserved body of a tiger. Then they wired back: 'Tiger received, but where is John?' They got this prompt reply: 'John in tiger.'"

"Say, where's the joke?" said Jenny.

"Tell 'em about it, Fred.," urged Harry.

So his cousin began: "Well, fellows, I might as well tell you right away that the tiger was a circus tiger, like your bear; only there wasn't anything tame about him—far from it. He was the ugliest that ever was caged, I verily believe; and when he escaped from the circus that was showing thirty miles away from grandfather's, a printed paper was sent round warning everybody to look out for the beast."

"Up to that time Harry and I had had loads of fun in the fields and woods round Jerusalem; but grandmother would scarcely let us go out of the dooryard after that."

"The circus people offered a reward of fifty dollars for the tiger dead; they didn't make any offer for him alive, for I guess they had no hopes of his being captured while the breath of life was in him. He was a big Bengal—half as big as an ox," they said.

"Hal and I felt pretty badly about being shut up. We didn't believe that tiger would come up our way, and when we heard one night that he'd been shot down Farmington way, we were tickled enough. We told grandmother about it, and she said she was 'devoutly thankful,' and that we might take a trip to the woods next day."

"Well, you see," said Fred, looking a little shamefaced, "before we started the next morning we heard that the rumor of the tiger's being killed was denied. It seems the beast was shot at, but they were still out after him. He'd killed a cow and two horses ten miles below Jerusalem, and that part of the country was up in arms; but we didn't tell grandmother this."

"We wanted Hi Lester to go with us. He lived next door and knew the woods like a book; but he's awfully countrified and gawky—"

"Any worse than that Bobbett in Four?" asked Jenny.

"'Bout as bad," admitted Fred. "But he's a good fellow, just the same. As I said, we wanted him to go with us, but he wouldn't do it unless he took a gun along. Hal and I knew that just as soon as grandmother saw him start with his gun she'd begin to ask questions."

"So, after inviting Hi to go with us, we were mean enough to give him the slip and sneak off without him. We didn't know but he'd come, anyway, and we'd run across him in the woods; but we didn't see him all the forenoon."

"We took a lunch with us, of course, and about noon we found a place to eat it. We spread it out on a high bank, near a path we'd been following, and began to eat. But there wasn't any water, and Hal volunteered to go along the path to the brook after some."

"Well, sirs, he went," said Fred, leaning forward in his earnestness. "He hadn't been gone five minutes when I heard him let out a yell fit to raise the village, three miles away—"

"Huh! you'd a-hollered," interrupted Harry.

"I s'pose I would—only I was too scared to, when I saw what was the matter," said his cousin. "There was Hal tearing down the path from the brook and right behind him was the tiger, coming full tilt."

"In about two bounds the brute would have had him; but Hal tumbled flat on his face, the tiger overleaped him, and I heard a gun go off beside me."

"I guess I came near fainting for a minute," he continued, uneasily. "Anyway, the next thing I really knew old Hal was holding my head, and Hi was

ter was stooping over the great yellow and black body in the path.

"'He's deader 'n a door nail,' said he, cool as that. Would you believe it? That fellow'd shot the beast with that old gun of his. The bullet had gone into his eye and reached the brain."

"Whew!" exclaimed Jenny, forgetting the possibility of an approaching monitor in his excitement. "Do you mean to say that's true?"

"So true that Hi Lester is coming to school here this term," said Fred. "He's always wanted a chance to learn, but his folks are poor. He got the fifty dollars for shooting the tiger, and grandmother's put enough with it to pay his fees."

"Then he's the fellow the Doctor's going to put in here with us?" demanded Perk.

"Yes."

"That's great!" cried Perk. "I don't care if he's the awkwardest greenhorn who ever came to school here. A fellow like that's worth knowing, eh, Jenny?"

Oakridge agreed.—W. Bert Foster, in Sabbath School Visitor.



ARE ALL THE CHILDREN IN?

Some one sent me a paper a number of years ago containing an article that was marked. Its title was: "Are All the Children In?" An old wife lay dying. She was nearly one hundred years of age, and the husband who had taken the journey with her sat by her side. She was just breathing faintly, but suddenly she revived, opened her eyes, and said:

"Why, it is dark."

"Yes, Janet, it is dark."

"Is it night?"

"O, yes; it is midnight."

"Are all the children in?"

There was that old mother living life over again. Her youngest child had been in the grave twenty years, but she was traveling back into the old days, and she fell asleep in Christ, asking: "Are all the children in?"

Dear friends, are they all in? Put the question to yourself now. Is John in? Is James in? Or is he immersed in business and pleasure? Is he living a double and dishonest life? Say, where is your boy, mother? Where are your son and your daughter? Is it well with your children? Can you say it is?—Moody's Anecdotes.



I once visited the armory of an officer of the British army. He had a great array of swords, and my friend took one; it did not look very much, there were better looking swords in the lot than it, but he said: "This is the best one here. It is worth the whole lot; it is an Andrea Ferrara." He took it out, and, grasping it by the hilt and tip, he made the two ends kiss; then they flung apart and were untouched. It was the test of the old, keen Damascus forge; none like it. The word of God has done mighty battles. The devil says: "Put it down." No; I choose my weapons. Do you know that the challenged party has that right? Suppose you try to "pick a crow" with me, suppose you get desperately offended at something I said (you would not be the first nor the last man that did that), and suppose you send a second challenge to me; then I have the choice of weapons—pistols or swords or fists. What will you have? The devil says: "O, be charitable." That is the great word to-day. Do not judge harshly; be charitable, be broad-minded. Take argument, take some other weapon, do not be so narrow as to stick to that weapon; take mighty theological cannon and professorial armaments that can make the generation thunder with their hearing; surely you can take these. No; I won't. I will take this; if you don't like to fight me with this, get away. I choose the weapons, that is my right; and Jesus said: "Use the word." Take the helmet of salvation and the sword of the Spirit, which is the word of God.—Dr. John Robertson.



One Jew going to see another who had lost a child, found him in great agony. He tore his hair, and beat his head against the wall, and would not be comforted. Soon after he visited another bereaved home where the inmates were Christians. Calmly they led him to the room where the loved one lay in her coffin. There were no outbursts of grief. Pinned upon her breast were the words: "She sleeps in Jesus." He was so impressed with the love and faith that could look so quietly upon the face of the dead that he embraced Christianity.—Sharpened Arrows.

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Editorial.

FLESH AND SPIRIT.

Man is a twofold being, made up of what we call "the outer man" and "the inner man"—the physical and the spiritual, the flesh and blood part, and the mental, the understanding.

Those who are influenced purely by the fleshly man, by the impulses and demands of the flesh, are never refined, or civilized, as is evidenced by all the heathen nations of the earth. Nothing but the word of God, the religion of Jesus, can truly elevate, ennoble, civilize, and purify the hearts and lives of men. The fleshly, the outer, man is sordid and selfish in its demands, impulses, appetites, aspirations, and desires; and these impulses and appetites never rise above the animal nature of man, and hence there is not a refined human being on earth that has never heard of the Bible. Without the teaching of the word of God the inner man will always be dominated by the fleshly man, the outer man, and consequently can never rise above the impulses and desires of the flesh.

Paul says: "I know that in me (that is, in my flesh,) dwelleth no good thing." The flesh seeks after its own gratification, and never after anything that demands the abasement, or crucifixion, of its own impulses. In order to the crucifixion of the flesh, the inner man must be educated, trained, and brought under the elevating and purifying power of the word of God to such an extent as to control and keep down all the excessive demands of the flesh. This is the only way that the religion of Christ proposes to keep down the extravagances of the flesh. God does not propose to take away or to destroy the desires and appetites of the flesh. He only proposes to so educate and train the inner man as to enable it to mortify, crucify, and control the impulses of the flesh. This is the great work of the Christian's life: to keep down fleshly desires and impulses and to keep them in harmony with the word of the Lord.

"Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." (Rom. 8: 12, 13.) "If ye live after the flesh, ye shall die." Die how? Physically? Temporally? No; but spiritually. Christians lose spiritual life in proportion as they indulge the appetites and desires of the flesh that are contrary to Christianity, contrary to the teaching of the word of the Lord. If, for example, a Christian man indulges anger or malice or any of these passions that the word of the Lord condemns,

he is not only violating the word of God, but is starving, stinting, and undermining the inner man, the spiritual man, and making it weaker day by day and giving the flesh greater and still greater power over the spirit; and soon the flesh will entirely dominate, control the whole man, while the spiritual man languishes and dies—ceases to have any control in the life that such a one lives. It makes no difference what sort of claim a man makes of interest in Christianity, in the church and its work, so long as the flesh rules, the spirit, the inner man, is dead, is lifeless, and the man is living after the flesh, as indicated in the above passage; but the Christian that will study the teaching of the Holy Spirit and bring his whole life under its control, and thus crucify the flesh, with its affections and lusts, and mortify every demand of the flesh that is out of harmony with the teaching of the Spirit of God—that man is alive spiritually, and this will be carrying out literally the above passage that requires that we through the Spirit mortify the deeds of the body, the flesh. So the child of God must yield his own spirit, his own heart, his own mind, to the teaching of the Spirit of God through the truth and then control the impulses of his own flesh and blood by the teaching of the Spirit of God. When he does this, he is walking after the Spirit, and not after the flesh.

Then the next verse says: "For as many as are led by the Spirit of God, they are the sons of God." This is a very full and significant expression. While it indicates in a general way that all men that would be saved must follow the teaching of the Holy Spirit of God, it here indicates specifically that the Christian, the child of God, must be led and controlled in his entire life by the Spirit—must bring all the propensities of the flesh, all its impulses and passions, under the control of the teaching of the Holy Spirit of God through the word of truth; for the passage teaches plainly that those, and only those, who do this are the sons of God. We need not, therefore, make any claim that we are sons of God unless we are striving by day and by night to subdue all our fleshly demands to the teaching of God's word. Christianity does not propose to take away any of our fleshly impulses or passions, and thus relieve us entirely of their demands, but simply teaches us how to overcome them. The claim of some at the present time that the immediate or direct power of the Holy Spirit will take out or destroy all the impulses in man that lead to sin and thus entirely relieve the Christian of that sort of desire is utterly out of harmony with the teaching of the word of the Lord upon the subject. The plain teaching is that the Christian must, through the teaching of the Spirit, mortify, keep down, and put to death the impulses of the flesh that lead into sin; and no man need look for any relief from this conflict while flesh and blood are the tabernacle of the soul. Our aim through life must be, through the Spirit, to mortify the deeds of the body, if we would live. This is an unending warfare while our souls and our fleshly bodies are joined together.

When Paul had striven to live the Christian life for twenty-five years or more, he said: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away." (1 Cor. 9: 26, 27.) Thus Paul continued this conflict to the end, and at the close of life he said, "I have fought a good fight, I have finished my course, I have kept the faith," and was then looking for the crown of righteousness. Such was the life of Paul, and such must be the life of every child of God that would also receive the crown of righteousness; for if any could have been set free from the impulses of the flesh and temptation thereby to sin, why not Paul? On the other hand, as he was not freed from

this conflict till his soul was freed from flesh and blood, how can one expect to be so delivered now? No one need look for any such exemption, for the above passage, indicating that only those who are led by the Spirit are sons of God, also indicates that there is no such relief for the Lord's people in this life. To be led by the Spirit is to yield heart and life to the teaching of the Spirit, and thus walk after the Spirit; and only those that do this to the end are led by the Spirit. The Spirit of God gives the light, while the child of God must walk in it; and whenever he ceases, refuses, to walk in the light, he ceases to be a child of God.

John says: "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." (1 John 1: 6.) So there is no such thing as to remain a child of God, except by walking in the light of God's truth. Since the spirit lusteth against the flesh and the flesh against the spirit, the struggle against sin will go on while life lasts. It is not in the power of man's wisdom to rise above the animal demands of the flesh. Heathen nations have been striving along this line for ages and have made no advance in refinement, civilization, and elevation. The Chinese have been taxing their brains for something better for thousands of years and are no further advanced than they were four thousand years ago. Nothing short of the teaching of the Holy Spirit of God can elevate man. No nation has ever been so elevated without this teaching. Hence, in this sense also it is only those who are led by the Spirit of God that are the sons of God.

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (1 Cor. 1: 21.) Not one human being can be found to-day that is truly refined and purified in heart and life where God's word has never been; and even where God's word is and where the people have embraced the gospel, none are truly refined, elevated, and purified except those that walk after the Spirit day by day and crucify the impulses and emotions of the flesh that lead from God. Even among the sons of God, this matter of walking after the Spirit, following its teaching, and that, too, to the very end of life, is the only thing that can pass people through the pearly gates into the eternal city. The flesh is continually making its demands upon us while we live, and in various ways.

John says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (1 John 2: 15, 16.) When he says, "If any man love the world, the love of the Father is not in him," he certainly means what he says. A man, therefore, might keep down anger, wrath, and malice, and not let them have dominion over him, and yet might so thoroughly love the world that he will cease to be God's child and lose his soul unless he repents of this sin and turns from it. All these, then—the lust of the flesh, the lust of the eyes, and the pride of life—have to be guarded against as long as we live. The lust of the flesh embraces every unlawful desire that is prompted by the flesh, while the lust of the eyes embraces every unlawful desire that can reach and influence the soul through the eyes, and the pride of life embraces every impulse of the pride of humanity that would lead the heart away from God in its gratification, no matter what.

Hence, if we would be faithful servants of God in this life and be prepared for the home of the saints, we must read and ponder the word of God and learn what things that the flesh loves are out of harmony with the will of God and struggle with all our souls against them. In the meantime, we need to pray continually for God's help in doing

these things; for if we fail in crucifying the flesh, with its affections and lusts, it will be a sad and awful failure to us. We had just as well not start in Christianity at all as to start and then let the world get the upper hand of us and lead us away from Christ and bring us at last to perdition. If we form the habit of overcoming the world, the flesh, and the devil, the task will become easier and easier, as time goes on, so that the final triumph over sin may be easily made and the home of the blessed reached in spite of the great enemy of souls.

E. G. S.

PERFECTION.

If one obeys the perfect law of liberty, is he not perfect? If he could perfectly obey that perfect law, he would be perfect; but the obedience of human beings is imperfect—that is, it is not done with an undivided heart and purpose in word, thought, and deed. An imperfect man cannot render a perfect obedience. He cannot obey in thought, word, and deed without feelings of distrust and thoughts of disobedience, in some way, creeping in and marring the service. When the father, pleading for mercy for his child, said, "I believe," he immediately added, "Help thou mine unbelief;" and when Jesus told the apostles they must forgive him who trespassed against them seven times a day, they cried: "Lord, increase our faith." Every human being, with a true and proper sense of his own weakness, infirmity, and sinfulness, like this father and the apostles, realizes the weakness and incompleteness of his own faith and daily prays that his faith may grow stronger and more complete in its character. Jesus told the apostles they could not cast out a demon because of their lack of faith, and that if they had faith as the grain of mustard seed, they could say to the mountain, "Be thou cast into the sea," and it would be done. No man, with his human imperfections and environments, can have a perfect faith; and when the faith is imperfect, the life must be faulty. Claims to perfection are presumptuous, and presumptuous sins are the vilest of sins in the sight of God.

No one reaches a state of perfection in this world, but his constant effort must be to bring his life up to the standard of the perfect law in Christ Jesus. The law of liberty embraced not one single act, but the control of the life, actions, thoughts, and feelings in subjection to the law of God and will of God. Only Jesus, of those who have worn the human form, has obeyed or conformed perfectly to that perfect law of liberty. When a human life perfectly conforms to the perfect law of liberty, then that life is equal to the life of the Son of God. "Whoso looketh into the perfect law of liberty, and continueth therein, being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed," or the doing. This shows it embraces not only the requirements that bring us into Christ, but the continued obedience to the law and its precepts by which we grow up to the fullness of the stature of men and women in Christ. Paul says: "For though we walk in the flesh, we do not war after the flesh, . . . casting down imaginations, . . . and bringing into captivity every thought to the obedience of Christ." Our words and actions spring from our feelings and thoughts. They are more easily controlled than the feelings and thoughts. A man can restrain his actions when he cannot restrain his feelings and thoughts. To give expression to the thoughts and feelings in word and action is to encourage them; to refuse to give expression to them is to restrain and discourage them and tends to gain the mastery over them. By this course we may gradually bring the thoughts of the heart into subjection to the will of God; but it is exceedingly difficult to bring the feelings of the flesh into this complete subjection to God's will. When man reaches this

point, if he ever does completely while in the flesh, he no longer feels temptation to do anything forbidden by God; the work of discipline and trial with such a one is over.

Jesus Christ, so long as the impulses of sin raged in his flesh, refused to be called "good." These were purged out by suffering; and, "being made perfect, he became the author of eternal salvation unto all them that obey him." If Jesus only was freed from the impulses to sin through the suffering he endured, it is not probable human beings are more easily made perfect.

There is a comparative perfection, or a perfection in effort and purpose, a man may attain to, while falling far short of perfection in practice. A man's heart may sincerely desire to do the whole will of God, while his many weaknesses and temptations of the flesh hinder him. "Noah was perfect in his generations," but was not perfect in his life. We ought, like Paul, to continue to reach forward, that we may attain to the fullness of the stature of men and women in Christ Jesus.

D. L.

Queries.

Brother Lipscomb: Are the children of God adopted children? If so, when and how? If I understand Brother S. I. S. Cawthon, he says that we are adopted before cleansed. Please answer the above question when you have time, and oblige. W. MANKIN.

The same thing that secures forgiveness makes us children of God. "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." The same things that cleanse us from sin make us the adopted children of God.

Brother Lipscomb: Please explain the following verses through the Gospel Advocate: "She layeth her hands to the spindle, and her hands hold the distaff." (Prov. 31: 19.) "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will." (Prov. 21: 1.) Winchester, Ky. FANNIE GLOVER.

"The distaff is the staff to which the flax tow, or wool, is fastened, and from which the thread is drawn in spinning with the hand or wheel." It meant the wise woman spun industriously to clothe her family. This was before the invention of modern machinery to make cloth. Solomon would hardly think it wise to spin and make cloth now by hand. It would be a waste of time and labor. But the principle taught is, the wise woman now will diligently labor and look after the comfort and well-being of her family. The second passage means the hearts of rulers are overruled and directed by the Lord. The Lord overrules the affairs of men. If they will serve him, he overrules to bless; if they refuse, he overrules to bring evil upon them. All the wars and strifes of earth are so directed by the hand of God.

Brother Sewell: Having read your article on "Eternal Punishment," I must say I got considerably interested in it. I changed my views on the future of the wicked some time ago and may have changed for the wrong. I want to be right about this matter. The Adventists, Christian Scientists, and Spiritualists all denounce the doctrine of eternal punishment, although I would not give what some of the members of the Gospel Advocate staff would say about it for what all the rest of these I have mentioned would say. When I differed from the popular opinion on this matter, it was through an investigation of my own. So, as I have faith in your honesty and biblical knowledge, I would like to hear you further. What is meant by (1) "The wages of sin is death?" (2) "Sin, when it is finished, bringeth forth death?" J. ALVER.

Fort Worth, Tex.

(1) "The wages of sin is death." This simply means that a sinful life results in death—an eternal separation from God, from heaven, from all that is pure and good—while "the gift of God is eternal life"

to all that will serve God faithfully "through Jesus Christ our Lord." As certainly as a life of service and faithfulness to God results in eternal life, so certainly will a life of sin result in just the opposite—eternal ruin. No sadder expression than "The wages of sin is death" can be found, while nothing is more cheering and joyful than "The gift of God is eternal life through Jesus Christ our Lord." A man reaches in the end just what he works for in this life. If he works for the Lord and humanity, he prepares himself for the enjoyment of good and happiness, and will enter upon eternal joys after death; but the man who leads a life of sin, a life of rebellion against God, only fits himself for evil hereafter, and only that will he receive. (2) "Sin, when it is finished, bringeth forth death." This last expression is but a beautiful explanation of the first, regarding the wages of sin. A sinful life can bring nothing good, and such a one could not and would not enjoy good if it were possible for him to receive it. Only he who works for good and purity in this life and learns to love and enjoy them in this life can possibly be prepared to enjoy them on the other side.

Brother Lipscomb: Will you please answer the following questions through the Gospel Advocate, and withhold my name? (1) Should the word "born" in the following passages be rendered "begotten:" 1 John 2: 29; 4: 7; 5: 1, 4, 18? (2) What does 1 John 3: 9 mean? (3) What does John mean by saying we are "born" by the will of God? Ought this to be "begotten?" (John 1: 12, 13.) X.

(1) The same word in the Greek is translated both "born" and "begotten" in English. It depends entirely on the context, or connection, as to which it should be translated. When the word is connected with the father, it is translated "begotten," because the father begets; when it is connected with the mother, it is translated "born," because the offspring is born of the mother; when connected with both father and mother, it is translated "born," because "born" in this case embraces the office of both father and mother. We say a child is begotten by its father, is born of its mother, or it is born of father and mother, or parents. When, then, the reception of the seed, or the word of God is meant, it is proper to say "begotten;" when the full act of being brought forth, or delivered into the kingdom, is meant, it is proper to say "born." A man is begotten of the word when he believes; he is born of the water and the Spirit when the begetting, or reception of the word into the heart, results in bringing him forth into the kingdom, or church. All these passages are translated "begotten" in the Revised Version. (2) 1 John 3: 9 is presented for explanation almost continually. We try to give an answer about once in three months, but the answer seems to do no good, as the next week the question is presented again. The reason this is done, we understand, is the answer is not satisfactory. None the less, it is all we know to give. It is: a man will not consciously and willfully sin while he is trying to be a Christian, for he keeps the word of God in his heart; that will guide him right. The passage by itself would indicate it is impossible for a man who once believes to sin, but as that plainly contradicts clear passages of scripture, we are compelled to place on it a construction that harmonizes with them. The one we give is the best we know. (3) This sentence is translated "born" in the Revised Version, but "begotten" is placed in the margin. It would not alter the sense in this sentence, whether it be "born" or "begotten." The believers here referred to are likely those who had believed under John's teaching, and they were permitted to enter the church or become followers of Christ by accepting him as the Christ. This birth was not of the fleshly family of Abraham nor after the will of man, but according to the will of God. "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures" (James 1: 18), is of about the same force.

Obituaries.

[Obituaries are limited to 250 words and signature. Poetry cannot be printed. Obituaries exceeding 250 words will be reduced to the limit, unless accompanied by one cent per word for the excess.—Editors.]

ROGERS.

Brother Dutch Rogers was born on March 10, 1853, and departed this life on July 5, 1900, being forty-seven years, three months, and twenty-five days old. He obeyed the gospel and was baptized by Brother Jesse Sewell about twenty-four years ago and lived a Christian to the best of his knowledge. He bore his illness without murmuring or complaining. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." We miss him so much. Brother G. L. White read the Scriptures at the Bellwood meetinghouse, then the remains were laid to rest in the Bellwood Cemetery. A. C. TABOR.

CANN.

The angel of death has visited our midst and has taken from our community our beloved brother, J. D. Cann, who calmly fell asleep in Jesus at his home, near Avoca, Jefferson County, Ky., on July 27, 1900, in his seventy-first year. Brother Cann was buried with Christ in baptism about thirty years ago, and lived up to that faith. He was a devoted husband and an affectionate father. He leaves a wife, eight children, one brother, and a host of friends to mourn their loss. To the sorrowing ones I would say: Weep not as those who have no hope. I would point the stricken wife and children to the Father of all mercies and to God, who comforts us in all tribulations. I would say to those that are out of Christ: Give your hearts to Jesus and your obedience to your Heavenly Father, so that when the final summons comes you may all meet as an unbroken family around the throne of God and there sing praises to him forever and forever.

(Mrs.) J. B. BOURNE.

Beard, Ky.

MILTON.

Our lovely and beloved sister, Lillie May Milton, died at Madison, N. C., on February 23, 1900. Before she married James Milton I knew her as Lillie Griffith. She was only twenty-three years old and had been married only two years when the death summons came and cut her down on the threshold of promising womanhood. All who knew her faith have comforting hope in her death. She was clear enough in faith and strong enough in love to leave the bounds of a large and popular denomination for the sake of Christ's word given in the commission to the twelve and illustrated in their practice as recorded in Acts of the Apostles. She confessed her faith in Christ and was baptized for the remission of sins by Brother M. V. Warner, of Nain, Va., in the autumn of 1893, having become dissatisfied with the teaching and practice of the Baptists, with whom she stood previously connected. Though she differed from her parents and other dear relations in her religious practice, they all seemed to have very great comfort in her faith as shown in her heroic obedience. I rejoice in their consolation and hope and pray that the time is not far off when they shall all see clearly the

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way of the Lord on seeking to be saved. What a comfort to know that this dear woman obeyed the Savior and was prepared for death!

W. L. BUTLER.

FOX.

Sister Fox, wife of Thomas J. Fox, passed from her earthly home on the morning of June 22, 1900. From her early childhood Sister Fox was reared "in the nurture and admonition of the Lord." At an early age she obeyed the gospel and ever afterwards lived a consecrated Christian life. At the time of her death she was a member of the church of Christ in the Highlands, Louisville, Ky. Blessed with a wonderful voice which she used to an advantage in congregational singing, a sunny disposition, and a willingness always to help in church work, it is no wonder we miss her so much. She had many friends and they watched with her constantly during the last hours of her illness. To one and all she displayed, while on the op-

erating table and even at death's threshold, fortitude and bravery of heart that were truly remarkable. To her the psalmist's words were present: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." She leaves a noble husband, three children, and an aged mother to mourn their loss. To all of them we extend our sympathy and prayers. If they remember the words she spoke, if they treasure up the admonitions she gave, if they be true to the promise they made, in God's own time and place they shall see her face once more, they shall clasp hands together, they shall walk with her.

ALEX. B. LIPSCOMB.

Louisville, Ky.

PARRISH.

Cleveland, oldest son of Brother A. P. and Sister Eudora Parrish, was born on November 12, 1884, and died on July 20, 1900, at 11:15 P.M. The funeral

services were conducted by the writer at the family residence, 156 Green street, Nashville, Tenn., on Sunday afternoon, July 22, 1900, at 3 o'clock, in the presence of several hundred friends, whose presence was expressive both of sympathy for the family and high esteem for Cleveland. Truly, he remembered his Creator in the day of his youth, for in his fifteenth year he was baptized into the church of Christ by Brother J. D. Tant. The interest he manifested at first never waned, but increased continually; and while for six months he suffered a great deal and could not attend services regularly, he never lost interest, but asked his teacher to still count him as a pupil and keep his name on the roll. Among his last words were: "I am going home. Papa and mamma, go with me." Dear brother and sister, we know that it is hard to give up your dear boy, and many earnest prayers were offered to our Heavenly Father to restore him to health; but God, who doeth all things well, called him home, and while he cannot come back, you can go to him. Henceforth heaven will seem nearer and your zeal in God's service will increase until, by and by, you will realize that in taking Cleveland from you God was bestowing a rich blessing upon you. God said of David that he was a man after his own heart. David was chastened of the Lord in the same manner that you are, and while David was a good man before, afterwards his fidelity to God increased one hundredfold. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." J. G. ALLEN.

Nashville, Tenn.

JOHNSTON.

On May 28, 1900, death took from our midst our dear, sweet little Willie Sangster, infant daughter of W. L. and Lula Owen Johnston. She was a great sufferer for one so young, being only two years and one month old. It is hard for us to understand just why little infants should thus suffer; but God knows best. We are told that "afflictions are often in mercy sent." This little darling was the pet of her father from her earliest infancy and it was his delight to take her in his arms and care for her both night and day, for her mother was ill for a long while. When he would come from his work, she would manifest her love for him in the fondest childish manner. When she was about eighteen months old she was paralyzed in one side and was unconscious for several days. We nursed her back to life, praying that she might be spared to comfort them. Afterwards she had an attack of pneumonia and recovered, after several days of serious illness, by the care of loving hands of both parents and friends who anxiously watched over her. When she was, as all thought, well, her parents moved to Mount Pleasant. In a short while she was taken ill and died suddenly. Her remains were brought back and laid to rest in Mount Hope Cemetery, at Franklin, Tenn., sweet words of comfort being spoken by Brother George Gowen. Dear father and mother, remember how he invited you to put your trust in One who will strengthen you in every trouble. Go forward and battle on, but look up. Heaven seems now a brighter home for you to strive for than it has at any other time in your lives. May God comfort you in this bereavement and keep parents, brothers, and sisters in his love until they shall meet her again, in the prayer of one who loves you.

M. A. JOHNSTON,

ANDREWS.

Brother Edwin J. Andrews passed peacefully from his earthly home in Sherman, Tex., to the land of the blessed on July 17, 1900. He was born in Monroe County, Ky., on January 16, 1830; reared in Tennessee, where he became a Christian; and came to Texas in 1858. He nobly discharged his obligations to God and his fellow-men in a life of fidelity to truth and righteousness. He was the oldest of seven children, six of whom survive him—A. R. Andrews and H. M. Andrews, of Sherman, Tex.; J. R. Andrews and Mrs. King, of Whitewright, Tex.; Dr. R. C. Andrews, of Floydada, Tex.; and Mrs. B. F. Arterberry, of Savoy, Tex. His wife and five sons are in Sherman, Tex. His other children are: Frank A. Andrews, of Houston, Tex.; Charles C. Andrews, of Van Alstyne, Tex.; H. W. Andrews, of Bristow, Tex.; Henry Andrews, of Stamford, Tex.; and a daughter, Mrs. Laura Foster, of Arlie, Tex. To have provided for and reared to respectability and honor a family like this is an honor to any man. Though dead, he yet speaks through them and through his own kindness, goodness, and faith, which to his family and to all who knew him is a rich legacy. Brother Andrews was an elder of the Houston Street church of Christ and served his brethren with humility and faithfulness. The large concourse of relatives and friends at the funeral heard most impressive words from Brother Charles Carlton, of Bonham, Tex., who said he had known Brother Andrews for thirty-five years and that he was "an all-round" Christian. That discourse on the basis of our hope will not be forgotten. Beautiful songs of faith and hope from hearts that loved him were sung at his home and at the grave, whither one of the largest processions ever held in Sherman followed on to see the body laid to rest in the hope of the resurrection to immortal honors. "Blessed are the dead which die in the Lord." O. A. CARR.

JUDKINS.

Our hearts are sad because of the loss of a dear little grandson, Ryan Judkins, who was born on March 12, 1899, and died on July 26, 1900, being a little over sixteen months old. Ryan was named after the writer, and was the only grandchild living in the house with us. He was one of the dearest little boys, it seems to us, that was ever given to any household. We anticipated so much comfort from his little life. He loved us as only a child could who was daily associated with grandparents who loved and doted on him. He was the greatest pleasure of our lives. We always looked for him when we came in and his little gleeful, happy smile was such a comfort to us, as was also his little nod of the head for good-by when he was going out. We always longed for him to come home. He has gone and we can never see him again in this life, but thanks be to our dear Lord for the words: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." The dear little fellow has certainly gone to heaven, and it may be he was given to us for so short a time and then taken away to draw us all closer to each other and to our dear Lord and the angels that surround him. I feel that we should not wish him back for anything we could do for him, for God will care for him better than mother and father or grandpa and grandma. It is a pleasant thought that the Savior will take such good care of him—no going astray, no

sickness, no death. I love to think of him so sweet, so lovely, and so safe. His life here was so sweet; what will it be up there? The greatest comfort to us is the assurance that he is safe with the Lord and we may go some time and see him. I feel a greater desire to go to heaven than ever before. May God help us to be ready when he shall call. Brother Sewell, pray for us, that we may be able to bear this affliction. G. T. RYAN.

Schochoh, Ky.

BOYD.

Sister Mary Boyd was born on October 20, 1825, and departed this life on April 11, 1900. The immediate cause of her death was heart trouble. She was sick only eleven days. She was a useful member of the Christian Church and lived a faithful child of God in all of her long and useful life in her Master's cause and service. That dreaded monster we call "Death" came at last and took her away from us to her eternal home to meet loved ones gone on before. Sister Boyd was beloved and esteemed by all who knew her and she was a mother and friend indeed to all who knew her. She will be greatly missed by her children and friends, and we are loath to give her up; but we rejoice in the fact that our loss is her eternal gain. She leaves behind her seven children and a host of friends to mourn her departure. Sister Boyd was left a widow during the civil conflict of 1861 to 1865, and she had to work hard to rear and educate the seven fatherless children given her as a trust; but she never forgot to teach them the words of eternal truth by acts and precepts, and her patient, zealous efforts were rewarded on earth by seeing all of her seven children brought into the church of Christ. So much for a devoted mother. She bore her suffering with great patience and was only awaiting the summons to come up higher. "Blessed are the dead which die in the Lord." It was her desire to have all her children around her when the summons came, but only three of them were present. The others were coming as fast as the cars could carry them, but the angel of death reached her first and closed that darling mother's eyes in that long and peaceful sleep, "from which none ever wake to weep." She did not lack for anything human hands could do. Now, to the bereaved ones I would say: Mother is not dead, but sleepeth, and may you all strive to emulate her example and precepts, and you, too, like mother, will be called to that happy home to see and know even also as you are known. ADDIE BOYD ROBERTS. Ooltawah, Tenn.

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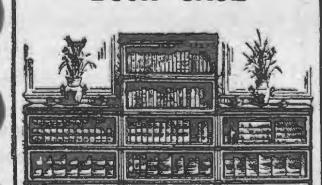
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General News.

American traction engines have been sent to Russia to compete with camels in the traffic of carrying supplies to the mines and in removing the product therefrom.

The losses of the allies in the recent operations in China are now said to be 1,130 men, of which number the Russians lost 600; the Japanese, 410; and the British, 120.

Former Congressman Charles A. Towne, who was nominated for the Vice Presidency by the Populist National Convention, held at Sioux Falls in May, 1900, declines the honor.

Observations have shown that the Great Salt Lake is fast losing its water. This is due to the fact that the farmers are diverting the water from the rivers which feed the great lake.

A destructive forest fire in Montana swept over the timbered lands between the upper Geyser Basin and the lake in the Yellowstone National Park. The line of fire was ten miles in length.

Among the indications of change in China is the increase of native newspapers. In 1895 there were only nineteen newspapers; at the present time the number has increased to seventy.

Yellow fever is increasing in Havana and Pinar Del Rio. This is said to be largely due to the advent of non-immune Spanish immigrants, now amounting to some twenty thousand.

Advices from Washington say the President and the Secretary of the Navy have decided to locate at the Pensacola Navy Yard the immense floating dry dock bought at Havana from the Spanish Government.

It is still believed that a number of missionaries were killed at Paoting, China. Fifty missionaries are reported killed in the Shensi Province. Five French priests and twelve thousand converts are reported killed not far from Peking.

Some fifty-five hundred Germans, Poles, and Swiss left their own countries last month to settle in England. To offset this about seventeen thousand British subjects immigrated to this country. More than half of these came from Ireland.

Shag Rock, which has long been a menace to vessels entering the San Francisco Bay, has been destroyed by a dynamite blast. The explosion raised about thirty-eight hundred feet of sandstone and the column shot one thousand feet in the air.

The census returns give Buffalo, N. Y., 352,219 people, a gain of 96,655, or 37.77 per cent, over the population of 1890. Of the cities given out so far, Milwaukee, Wis., leads in the per cent of increase, her gain being almost forty per cent over the census of 1890.

Chicago packers have been asked by the United States Government to furnish two million pounds of meats within thirty days for the American soldiers in the Orient. This is said to be the largest requisition ever issued by the Government of the United States.

According to the Kansas City Journal, one recent day's rainfall was worth thirty-five million dollars to the Sunflower State. Says the newspaper referred to: "The rainfall was general over the corn belt, and was sufficient to break the price over four cents a bushel on the Chicago market."

The worst famines of modern times were the famine in Ireland in 1846, 1847, in which 1,000,000 people perished; the Indian famine of 1866, which

claimed 1,450,000 victims; the Indian famine of 1877, in which 500,000 people perished; and the great famine in China in 1878, in which 9,500,000 people died.

In the West the most effectual way of keeping the railway tracks clear of weeds has been found to burn them, and on several of the roads specially constructed weed-burning devices are in general use. As the car is moved over the roadbed a hot blast is directed down and all vegetation is at once destroyed.

A concentrated army ration, consisting of fruit and meat prepared together and crackers made largely of egg, is being experimented with in Germany, where a regiment has been sent on an eight-day march, during which time the men will subsist entirely on this fare, and the results will be carefully observed.

The Executive Committee of the Board of Directors of the Union Pacific Railroad has issued an order prohibiting cigarette smoking by any employee of the company. The anti-cigarette rule affects thousands of men. It has been found necessary by the railroad because cigarette users in its employ become "dopey" and worthless.

The hot wave which has sent the mercury up to ninety-seven degrees in Nashville is felt throughout the country. In New York nearly a hundred prostrations were reported on August 6, 1900. Philadelphia suffered severely, the temperature reaching ninety-seven degrees. Dubuque, Chicago, and other cities report much distress and a number of deaths.

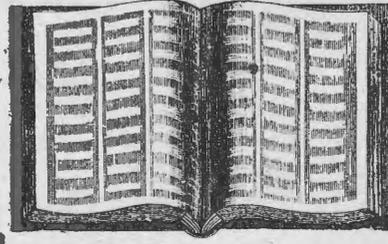
Windmills are getting to be as thick in Nebraska as in Holland. There is at least one at every farmhouse to pump water, often another at the barnyard, and sometimes several others at different corrals, or feeding places for cattle. In the towns clusters of windmills rise above the roofs and give a quaint and picturesque appearance to the landscape.

One of the most important pieces of work now being done by the United States Coast and Geodetic Survey, as appears from its last published report, is the reconnaissance and triangulation of that part of the ninety-eighth meridian which lies within the limits of the United States. It will be joined later by the work on the north by the British and on the south by the Mexicans.

The advance of the allied forces from Tien-tsin has resulted, so far, in two engagements with the Chinese. At Pei Tsang, after a stiffly contested battle, the Chinese retreated, and the victorious army crossed the Pei Ho River and advanced on Yang Tsun, a more important military position, which was taken after four hours of heavy fighting. The loss to the army of the allies is reported at two hundred. Yang Tsun is at the junction of the Pei Ho River and the railroad leading to Peking. Its capture will insure to the international troops, it is hoped, two routes of transportation to Peking. It is 17.8 miles from Tien-tsin.

The new two per cent bonds of the denomination of fifty thousand dollars bear the portrait of Benjamin Franklin; those of ten thousand dollars, that of Commodore Bainbridge; and the bond for one thousand dollars has the vignette of Thomas H. Benton. On those of other denominations will be seen the portraits of John Adams, John A. Dix, William H. Seward, Secretary Stanton, and General Sheridan.

United States Ambassador Choate has been appointed arbitrator between the British Government and the Chinese



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Government in the case of the sinking of the British dispatch boat Kow Shing during the Chinese-Japanese War. The Kow Shing, Captain Galsworthy, while conveying Chinese troops, was attacked by Japanese warships and sunk off Asan on July 25, 1894. Captain Galsworthy escaped to the Japanese, but many were killed.

A special from Washington says: "American fruit growers obtain an important concession in the new commercial agreement between the United States and Germany. The latter annuls the regulations providing that the dried and evaporated fruits imported from the United States be inspected on account of the San José scale, and agrees that such fruits shall be admitted without other charges than the regular customs duty."

The Seaboard Air Line Railway Company has awarded to the South Baltimore Car Works a contract for two thousand freight cars. This is the largest single order ever booked by one concern, and is the second largest contract for freight cars ever awarded by a railroad at one time. The total cost of the cars will be about one million five hundred thousand dollars, ranging from six hundred dollars to one thousand dollars each. The specifications provide for one thousand flat cars, seven hundred box cars, and three hundred refrigerator, or ventilated, fruit cars.

The artesian wells of Eastern Algeria have reconciled tribes whom military terrorism failed to pacify. The first appearance of the rock drill machinery merely provoked their banter; but when unending fountains of cold water burst forth and filled tanks and refrigerator canals, their gibes were turned to silence and finally to grunts of approval. Now they are besieging the tents of the government engineers, begging them to try their luck here and there and promising their political support in case an aquatic treasure-trove should restore the productivity of their parched-out fields.

The President has sent a demand to the Chinese Government, saying: "We are already advised by the United States Minister, in a brief dispatch received on August 7, 1900, that imperial troops are firing daily upon the Ministers in Peking. We demand the immediate cessation of hostile attacks by imperial troops upon the legations, and urge the exercise of every power and energy of the Imperial Government for the protection of the lega-

tions and all foreigners therein. We urge upon the Imperial Government that it shall adopt the course suggested in the third clause of the letter of the President to His Majesty, the Emperor of China, of July 23, 1900, and enter into communication with the relief expedition, so that coöperation may be secured between them for the liberation of the legation, the protection of foreigners, and the restoration of order."

The cost of a railroad is usually reckoned by the mile, but London has just completed an underground road, six miles long, which cost forty dollars an inch. It is worth noting that the locomotives and passenger coaches are all of the American type and the locomotives are of American construction. The rolling stock is fitted with American air brakes and is driven by an American electric plant, the power for which is furnished by a steam engine designed by one American firm and constructed by another. It is none the less worth noting that these contracts were awarded to Americans largely because British mechanics were then on a strike, and therefore the British manufacturer could not undertake to deliver the goods on time.

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Church News.

ALABAMA.

Montgomery, August 6.—We are having a splendid meeting at West End. This is the section of the city in which the cotton factories are located and it is a fine field for work. The meeting was begun by two young brethren—Brother Ernest Garrett and Brother Amos Harris. I have been overlooking their work. They worked up the best interest that has ever been in this part of the city, but just as it was fully ripened they left it, and I was barely able to take charge of the meeting, as I had just been down with fever. It took nearly a week to work up the interest, but the meeting has done well. About thirty persons have been added to the church and one person is to be baptized at sunset this evening. It is a strange meeting. We use the schoolhouse; it is about two hundred yards from the Baptist Church. The Methodist Church is nearly a quarter of a mile away, but they use the Baptist Church, so we are holding meetings neighborly. Sister Tucker says she can sit in her house and hear and understand the preachers at both places. While the Methodists are lighting up the house in the evening, we are fixing to baptize in the same house. It is just wonderful. I heard last night that the Methodists are going back to their house. But I have not told it all yet. The Methodist Protestants have stretched a tent and will, I suppose, soon begin work. They are not more than two hundred or three hundred yards away. If Paul were here, would he not say: "I perceive you are too religious?" We have a church here of about seventy-five members now. There are some fine workers developing among the number. I have not said all I wish to say about Brother Garrett and Brother Harris. They are the best workers I know; they go together, have their Testaments, distribute them, and have readings at every meeting; they also have a query box and they go from house to house, preaching, and do not lie up and sleep all the time or crack jokes; they inspire confidence wherever they go. A man claiming to be a Christian who leaves a doubtful odor behind him is an injury to the cause. Well, I am enjoying reading the Gospel Advocate very much. I am glad to see the interest in the question of eldership. Get the elders right and away goes a multitude of errors. I am insisting that the unity of God's people is of first importance and stands ahead of preaching the gospel.

J. M. BARNES.

ARKANSAS.

Saratoga, August 10.—Our meeting at this place has closed. Four thoughtful men (three of whom were heads of families; the other, a young man) confessed their faith in the Christ and were baptized. I go from here to Nashville to take a few days' rest by invitation of Brother and Sister Swicegood at their home. I will then go to Center Point for a few weeks to be engaged in a meeting, and from there home—that is, where home used to be. The only real home we have is in heaven. How important that we all think and work and live in that direction! "Whosoever will, let him take the water of life freely." Nothing is difficult to a willing mind, and the will is under the power and control of the affections. Therefore, "If ye love me, keep my commandments," is as effect follows cause. Water afar off does not quench thirst. The nearer we live to the fountain,

God, Christ, and the truth, the better. In the congregations of to-day it is common to find friction; to bury the hatchet is good, and to throw the helve after the lost hatchet is not out of place. He who crawls through a stovepipe will come out with smut upon him. It is not well to look within oneself for the answer to a scriptural question. "What saith the Scriptures?" will draw from the great heart of the eternal settling and safe answer to all questions worthy of note in connection with godliness, for "his divine power hath given unto us all things that pertain unto life and godliness," and this is according to his all-comprehending knowledge. (2 Pet. 1: 3.) It is unhealthy to spiritual growth and opposed to peace in Zion for any man to look within himself for the answer to any question that is settled by the Lord. "Ye believe in God, believe also in me," saith the Lord. The words which he spoke were confirmed with signs following. He said, "I am the bread of life;" then he showed them that it was so. He fed many thousands with a few loaves. He said: "I am the resurrection." He commanded Lazarus to come from the dead, and he did so and stood up, living. He is "the Son of God with power;" "hear ye him." I have spent three weeks with Dr. W. H. Cannon and family. The Doctor is my old true and tried friend—a man after God's own heart. I would remain, but duty calls. The disposition on the part of the brethren in Indian Territory is to make one grand effort and focus all minds and hearts upon the word and settle the brethren in the faith. At the request of the elders and brethren, we ask for the cooperation of the saints. Let us feel your fellowship, brethren, in this good work. What we do must be done quickly; the time is short.

R. W. OFFICER.

KENTUCKY.

Epley Station, August 6.—Our meeting at this place began on the first Lord's day in July and closed on Friday night, July 13, 1900, Brother McPherson, of Nashville, Tenn., doing the preaching. Brother Wylie Cullum, of West Nashville, was also with us and helped greatly in the singing and prayers. The cause of Christ was successful. Ten persons were baptized into the one body, and another one also made the good confession who has not yet been baptized. The interest was good from the start and continued to increase to the end. Large crowds assembled each night to hear the word of God. Brother McPherson is a faithful, earnest, pointed preacher, and will do much good wherever he may go. We bid him Godspeed and pray that he may live long to declare the unsearchable riches of Christ. J. H. MEAD.

MISSISSIPPI.

Teasdale, August 2.—Brother W. M. Gammill, of Sardis, has just closed an eleven-days' meeting at Jackson Grove. The results were: Six persons were baptized, two of whom came from the Baptists, and one was reclaimed. Brother Gammill came among us from Tennessee last April and is a sound gospel preacher. He knows the gospel and does not shun to declare the whole counsel of God. E. H. BONNER.

TENNESSEE.

Law, August 5.—I closed a meeting at the Moss Schoolhouse. I preached ten discourses; one person was baptized. I never had better attention. The attendance was good from beginning to end. I am earnestly requested to re-

turn as early as possible. I hear others want to be baptized and are waiting for my return. There is a wonderful opening in Henderson County and Madison County. The few brethren in Henderson County want a man to evangelize the county.

W. F. THOMPSON.

Summertown, August 4.—Brother G. A. Dunn began a meeting at this place on July 22, 1900, in the Methodist church house, and continued preaching, day and night, for eight days. He had great opposition, in several forms, on every side; but he began his work with that great earnestness and zeal that knows no such word as "failure." On the first Lord's day the audience was reasonably good. The next day the people generally went to their different occupations, leaving Brother Dunn to his meeting, with about twelve or fifteen persons. That night, of course, a few more came in, and he took for his subject: "Am I a Child of God?" The discourse was delivered with great eloquence, power, and magnetism. Each day after this the audience steadily increased. On the second Lord's day of our meeting the house was full and at night was packed to overflowing. Extra seats were brought in, and still all could not be seated. The next morning the Methodists held a council and later in the day they informed Brother Dunn that he could not use the house any longer, that their part of the meeting had come to a close; and of course that ended our meeting, as we had not made any arrangements for a tent or seats and did not have anywhere to go nor time to make other arrangements then, as Brother Dunn had made previous engagements at other places. Much good seed has been sown. If the soil is productive, the blades will shoot forth, and hence the grain will follow. I have lived at this place thirteen months, and this is the first one of our brethren that has preached here during that time, and we do not meet here at all. I have been informed that the church of Christ was once in a flourishing condition at this place, but from some cause it has dwindled away. There are now about thirty or thirty-five souls here who claim to be members of Christ's body, but they are very lukewarm and indifferent about religion.

E. E. M.

Mount Pleasant, August 6.—The congregation worshipping at Beech Hill, Maury County, have just closed a protracted meeting, resulting in four additions to the church of Christ at that place. Brother Will Spivy did the preaching, beginning on Thursday evening before the fifth Sunday in July and continuing until the following Thursday night. Brother Spivy is an able minister of the word and believes it a sufficient rule for our faith and practice and the church of God all the organization needed for the work and worship of Christians. This is the third year he has been with this congregation in their protracted meetings, and arrangements were made for him to be with them next year. The church has been established only five or six years. Their first meeting was held in a beech grove, near where they have since built a meetinghouse. They were few in number and poor in the wealth of this world. Surrounded with sectarianism, with all the wealthy of the country around them in strong opposition, yet they have succeeded in building a meetinghouse (with but little help from any source) and permanently planting the cause in a destitute place. I think

they are a splendid object lesson as to what can be accomplished by a few poor brethren that have zeal and love enough for the cause of Christ to make sacrifices for him. If others would be benefited by the lesson, I believe there would be fewer calls for help through the Gospel Advocate and other religious papers, and perhaps more done for the cause of the Master. Let us work "while it is day: the night cometh, when no man can work." (John 9: 4.) Before closing, I desire to qualify my invitation to preachers to visit Mount Pleasant, published in a former number of the Gospel Advocate. It was intended for such as have faith enough in the Lord to be satisfied with his order of work and worship, without the aid of any human organization. There is a protracted meeting now in progress at Mount Pleasant, which began on Sunday, August 5, 1900. A full report will be given hereafter. Brother McKissick and Brother Simmons, of Texas, are doing the preaching.

J. A. CUNNINGHAM.

TEXAS.

Alma, August 7.—I am in a meeting at this place. The meeting began yesterday and we look for good results here. The church of Christ at the corner of Pearl and Bryan streets, Dallas, has held two missionary meetings since July 1, 1900—one in Dallas and the other near Lancaster. Fourteen persons were added to the church at Dallas and twelve persons were added to the church near Lancaster. It does the church good to have their evangelist return and report the successful meetings held by their efforts. Will churches do missionary work in the future? Brethren, "sound out the word."

J. S. DUNN.

Murphy, August 6.—I am now in a meeting at Murphy, which began on Lord's day, August 5, 1900, and will continue until August 15, 1900. I have preached only two sermons so far, and one young brother who had been walking disorderly confessed his sins and was restored to fellowship. Everything looks favorable to have a good meeting. I will begin a meeting, the Lord willing, at Union College on August 15, 1900, to continue ten days. Union College is four miles south of Rockwall. We have some good brethren at that place. I will then go to Chatfield, Navarro County, to visit my brother in the flesh and also to preach some while there; after which I will return to Atkins, Ark., my home, and will be engaged in protracted meeting work until October 1, 1900. I will then be engaged with a dry goods store. I would like so much to devote my whole time to the work and service of the Lord as an evangelist. I am still standing upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, and I pray God that I may be true and faithful to my Savior until God says: "It is enough." May the Lord bless all the faithful.

R. H. JOHNSON.

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It makes a refreshing, cooling beverage, and is an invigorating tonic, soothing to the nerves.

Riches should be employed for the getting of knowledge rather than knowledge for the getting of riches.—Matthew Henry.

The dews of grace fall during the night of sorrow.—Selected.

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Brother McCaleb Receives a Letter from India.

Brother McCaleb: Your letter was quite a pleasant surprise to me indeed. I had known that you had gone to Japan, and I supposed you were still there. I had not heard of you lately, but I had not forgotten you. I have sometimes dreamed of raking up old acquaintances and writing to the "boys;" but life for me has proved too busy and serious for that, so I suppose it has for them. I hope, for the benefit of others, that they have not found quite so tough a job as I have had. By this I am not complaining, and I am not discouraged. Rather the reverse. My work, in charge of a Boys' Orphanage and Industrial School—we now have one hundred and seventy-one boys to care for and teach—has developed beyond what I had hoped, and the work is too much for one to do. I hope we shall have another missionary to help soon and that I shall have a personal assistant in the agricultural work.

You said very little about your own work. I hope you have found great pleasure and profit in the same and that God has blessed you and will continue his blessings. It is a habit of the Heavenly Father to do so, so we may confidently expect his blessings, if we adhere to his will.

This letter may be a receipt for the \$25.71, which I herewith acknowledge to have received. It came about the same time another amount arrived for the same purpose. We had some money on hand already for this work, and so I put the three together and spent it for seed grain for those farmers who had lost their all during the year and were at the point of starvation, and who could not sow their fields this rainy season unless they had help. We considered several ways of spending it—giving blankets to the poor, feeding children and women and broken-down men at the Famine Relief Works, helping the weavers to keep above water, etc.; but this, at the present, seemed the most urgent need here, and would save more lives in the long run, while it would meet a pressing demand for the present. Your money came to seventy-eight rupees and thirteen annas; we count three rupees and six annas to the dollar. This is very good indeed. The drafts we get on the bank in Bombay have not given us more than from three rupees and four annas to three rupees and five annas to the dollar of late. I spent nine hundred and forty-one rupees and gave to one hundred and ninety-six persons out of that amount. The average was something over four rupees, so that you may say that your money helped sixteen persons. I had all my time taken up with the giving out of the money; but I had one of our native brethren with us and he explained to the people, before they received the money, that it had been sent by Christian people, and that it was given to them in the name of Christ alone. We feel sure that

this is a very effectual way to preach the gospel. Those who received will no doubt understand very little of the true meaning of the gospel so far; but the fact that they were helped through the name of Jesus ought to provoke many an inquiry in their minds and make them keenly susceptible to the truth when the evangelist comes along to teach them the way more perfectly. Let us hope and pray for this end.

One thing seems sad to me. It is the greediness of heathenism; it robbed the distribution of help of half its pleasure to have rich and poor alike come rushing for aid. One agent of a landlord came pleading for certain men of his master's villages who, he said, were very poor. I had the men called and examined them, and every one of them proved to be in good circumstances. Landowners and others who were well off came with the same plea as the poorest serf. This is Hindooism and Mohammedanism as they exist among the people. No wonder the people are poor and starving. I preached to them that they were in such stress because they had forgotten God. The thought that a thing is right or wrong does not enter their brains at all. They only think: "Here is money being given away, and we will try to get a share of it." The very men who, like vultures, consume the flesh of the poor are the ones ready to rob them, if possible, of the contributions sent from Christian lands to help them out of a tight place. Sometimes I can hardly keep myself under constraint. I did not allow one of these vultures to pass unscathed; but they do not care. They own the land and have the poor in their grasp; so what should they care for the rebuke of one whose efforts end with his words? But we are trying to lay a foundation deep and broad; we are doing it in silence. "The kingdom of God cometh not with observation." But I confidently predict that the coming time will see these fellows fallen low and their places occupied by Christian men of integrity and conscience. If this be not reasonable, then I do not understand the spirit of the gospel of Christ. But enough of this kind. We are hopeful and find only one difficulty—viz.: To know what of the hundred things we would like to do we can leave undone with least damage to the work. Talk of open doors. We sometimes almost feel like praying that some of them might be closed for a season till we can be ready to enter them. We need more workers.

The famine itself is a terrible thing. I am not good at figures, but it extends over the greater part of the Bombay Presidency and most of the central provinces. We had a shower here just at the time wheat and pulse were filling, which saved us somewhat; but the condition of the people even here, where we are not supposed to have much famine, is very bad. Many will not pull through without help, which we are giving as far as we can. The worst of it is that the people have no seed to sow their fields, so that a great deal of the land will lie uncultivated. That, of course, means want another season. I believe there are now on relief of some sort about forty million people in all India. Many of the native States, or kingdoms, are suffering besides this. I must close now for want of time. I thank you very much, and, through you, the churches for the gift. It will bless the givers also. Let me hear from you as you have opportunity. W. E. RAMBO.
Damoh, C. P., India.

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Children Rust in Summer.

"That children do rust out during the long summer vacation is unquestionably a fact," writes Edward B. Rawson, in the July Ladies' Home Journal. "That several weeks of the already too short school year must be spent in rubbing off the rust before the advance can be resumed, all teachers know. But that is not the worst of it: when the rust is removed the former luster is not restored. The child's brain is not in a receptive condition; it has been allowed to rust. Children prefer regular employment, provided it be interesting. However glad they are when the last day of school comes, they are quite as glad to resume their work in the fall, even if its interest is not great. A boy—or more frequently a girl—will sometimes overwork, not because he is pushed, but because he is permitted. Very seldom will either a boy or a girl choose to do nothing. One may choose to do things other than those we require, and so be called 'idle' or 'lazy;' but to be doing something is the natural condition and the condition that is preferred. So strong is the instinct to be active in both mind and body that when left to themselves our children will find something to do in spite of us, and too frequently it is something that might better not be done."

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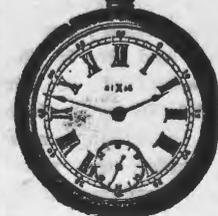
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Book Reviews.

All books, etc., intended for notice should be sent to J. W. Shepherd, 1019 South Spruce street, Nashville, Tenn. Publishers will please note this. Any good book, not sold by regular subscription, can be purchased from the Gospel Advocate Publishing Company, 232 North Market street, Nashville, Tenn.

MAGAZINES.

The American Monthly Review of Reviews stands in the front ranks of high-toned journalism. It has no rival. Current events are dealt with in a fair and impartial way, and other topics of importance are presented so as to give the busy reader the information he desires in a concise way. I most heartily commend it to our readers. It is only \$2.50 a year and can be obtained from any news dealer or direct from the publishers at 13 Astor Place, N. Y.

Self-Culture Magazine has been bought by Messrs. Alvah D. and William H. Hudson, of Cleveland, O., and in the future will be published from that city. These gentlemen will no doubt maintain the high character of the magazine and keep it in touch with the best thought of the day. The subscription price, \$1 a year, will remain as heretofore.

Two of the freshest and most important of recent articles on China—namely, Mr. Gundry's account of "The Last Palace Intrigue at Peking" and Mr. Douglas' hopeful view of "The Intellectual Awakening of China"—will be found in the Living Age. Mr. Gundry's article is in the number for July 7, 1900, and Mr. Douglas' in the number for July 21, 1900.

The Sunday School Times continues to give very interesting articles from the pen of Dr. Hilprecht on the explorations that are being made in Babylonia. "Ur of the Chaldees," from which Abraham was called, is near the site of some of the most interesting and important excavations. It is altogether probable that the results of these scientific researches may contribute interesting data regarding the contemporary history of the early Israelitish patriarchs. Among the most important discoveries recently made in these excavations is the discovery of the temple library of ancient Nippur, supposed to have been founded about the time Abraham was born in Ur, thirty miles from this noted library. In a short time twenty thousand cuneiform tablets have been found, and the finds continue daily. The readers of the Sunday School Times are fortunate in getting the benefit of these excavations.

Not to do your best with every task that you take in hand is to act below yourself.—Selected.

A Love that Fails.

And away 'way back in the sweet long ago,
When she was a sweetheart and he was a beau,
I wonder if then he combed not his hair,
And if she never primped to try to look fair.
And then her sweet mouth, with rosy-tint lips,
Is changed—O so changed!—since snuff now she dips;
The teeth that were pearls are an unsightly tan,
All around is like drift between the water and the land;
While the corner of the mouth is all swaggered down
By a stick so detestable she keeps lolling round.
If beauty and character attract men to love,
Then what is the pity for such as the above!
J. M. M'CALEB.

In Memory of a Departed Brother.

Whereas our beloved brother, N. B. Dudley, was called to his reward on May 31, 1900, which sad event caused the deepest sorrow to the members of Berea Church and Sunday school; therefore be it

Resolved, 1. That in the death of our brother we realize that a great and good man has left us—one who will be sadly missed in the community, one whose place in the church cannot easily be filled, and one whose loss is especially deplorable since his words of comfort and cheer will nevermore be heard to encourage the young and brighten their pathway here below. For many years he had been a stay and support of the church, teaching and guiding the weak, helping and encouraging the strong. We shall greatly miss his wise counsels and safe teachings.

2. That it gives us the deepest sorrow to think that we shall meet him no more in the walks of men or sit with him in heavenly places in Christ Jesus.

3. That our deepest sympathies are extended to all those that mourn his loss.

**FELIX FUQUA,
EMMA DAWSON,
MADALIN M'CUDDY,
PAUL BEAUCHAMP,
G. W. PROCTER,**

Oakville, Ky. **Committee.**

Why was Christ Baptized?

"There was a man sent from God, whose name was John." (John 1: 6.) What was John sent for? Answer: "The same came for a witness, to bear witness of the Light [Christ], that all men through him might believe." (Verse 7.) How did John bear witness? "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." (Verses 32, 33.) But how did John make Christ known to Israel? By pointing him out to his own disciples; and John baptized him to make him manifest to Israel. (See verse 31.) Christ fulfilled the righteousness of God by submitting to what God sent John the Baptist here to do.

JOHN A. BENSON,

Underwood, Ala.

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Before the birth of the new woman the country was not an intellectual desert, as she is apt to suppose. There were teachers of the highest grade, and libraries, and countless circles in our towns and villages of scholarly, leisured folk who loved books and music and nature and lived much apart with them. The mad craze for money which clutches at our souls to-day was hardly known then. The American had time for other pursuits and passions. Then, too, he had not then begun to cooperate—to fuse himself into guilds, unions, and leagues. The individual developed slowly and fully. He followed his own chosen path. Now, the essential duty set before him is to keep step with some body of men, to be one of a majority—to sink himself in the mass. There was space in that calm, leisurely life for the full growth of personality. Hence, if a girl had a call to any kind of mental work, she followed it quietly and steadily. She studied Greek or mathematics or literature, because nature had fitted her for that especial study, while now the brains of all girls whose parents decide to give them a college education are packed with the same quantities of the same knowledge.—July Ladies' Home Journal.

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Tant-Oakley Debate.

For some time I have been watching Brother Lipscomb's spat with the Baptists over my debate; and, having received several letters about the same, I now make a few statements for the benefit of all.

1. Lipscomb did not treat me unkindly, as some think, about not reporting the debate. He was not there. No one sent up the report of the debate; and then it is no honor to the Gospel Advocate to have any debate published in it with John T. Oakley.

2. Lipscomb did me no wrong in publishing his regret of personalities in the debate. I deplored such and pleaded with Oakley and his moderator for two days not to use them; but to no avail. So I went down after him, and as no one can kill a polecat without smelling bad, neither can one meet Oakley without stooping to his low order to expose the same.

3. Lipscomb is not my enemy, neither did he make a thrust at me on my position on rebaptism.

John T. Oakley claimed: (1) That he had converted two people at some town; (2) they both confessed, and God for Christ's sake had forgiven their sins; (3) they were both baptized because of remission of their sins. Then Oakley said that Elder Elam went to that town and took them in, and asked me if they would be saved. I told him plainly persons having such conversions, experience, and baptism would go to hell, and Elam did wrong in accepting such in the church.

Brother Grant and others, I hear, became offended by my taking such positions; but I still feel sure I was right. While Lipscomb, Harding, and I differ on those things, I love them both. I do not think I have better friends in Nashville, and I feel sad to think some believe we cannot differ and still be brethren. So much on Lipscomb.

As to John T. Oakley, he is below the ordinary as a debater. He does not regard his word like J. N. Hall, W. A. Jarrel, and other Baptist debaters do. He misrepresented Campbell, Anderson, Wilson, Brother Sheffer, and others, which was proven on him in the debate. Even the Baptist Church in West Nashville refused to endorse him to represent them in the debate. His strong power is in appealing to Methodists and Presbyterians for sympathy.

As to editor Folk's statements:

1. "Tant claimed only those baptized by himself or brethren can be saved." Untrue.

2. "Tant claimed that all Methodists and Presbyterians are children of the devil and will go to hell." Untrue. This was one of the questions I asked Oakley that was never answered.

3. "Tant claimed that boards and conventions among his brethren were matters of liberty." Untrue.

4. "Elder Tant claimed God was a material being." Untrue.

5. "Elder Tant claimed he was perfect." Untrue. Had Folk qualified this as I did, his statement would be true. Oakley asked me: "Do you claim to be perfect?" I said: "Yes, just like Noah and David were perfect. God said Noah was perfect, yet he got drunk; God said David was perfect, yet he committed murder and adultery. I, in the scriptural sense, am perfect, as they were, but sometimes sin, as they did." No one knew better than Folk that I placed these qualifying terms in my answer; yet he states it to create a false impression.

Excepting the above five untrue charges, the most of Editor Folk's article was correct. I, like him, deplore personalities in debate, and he knows

how hard we begged Oakley to keep out of them; and, as Folk remembers, Logan had to force him to rule on such. As Folk claims the debate did a world of good in Nashville, and as I am coming back to Nashville next spring to do good and as I am sure Folk and Lofton can hold a debate without personalities, I, therefore, challenge either or both of them to meet me, with their home congregation, for an investigation on the differences between us. If Folk thinks the Baptists won in the Tant-Oakley debate, this will be accepted; if he does not, this debate will never come.

J. D. TANT.

The Lord's Day.

I mean by the above caption the first day of the week, on which day the ancient disciples came together to break bread. My purpose is to notice why so much importance is attached to this day in the New Testament. There are other notable days, given by human authority, to which we attach great importance. Why are the American people so willing to turn out and celebrate the Fourth of July? Because of the significance of that day. It signifies national liberty. Why should we not be more willing to turn out on the Lord's day and celebrate our spiritual and eternal liberty in Christ?

There are four conspicuous characteristics of each memorable day. In order to illustrate, let us apply them to the Fourth of July:

1. Who is the author of this day? The fathers of our country.

2. For what was this day given? To celebrate our independence from England.

3. To whom was this day given? To all the American people.

4. How often shall this day be observed? Just as often as it occurs.

Are we who are the children of God willing to make the application of these principles to the Lord's day and abide by the inevitable conclusion? Before we do this let us apply them to another day that was given by divine authority. The day of which I speak is the Sabbath:

1. Who was its Author? Jehovah was its Author. The oracle was: "Remember the Sabbath day, to keep it holy."

2. What was it given to commemorate? The liberty and independence of Israel from the Egyptians. "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day." (Deut. 5: 15.) Some people are yet disposed to remember the Sabbath day and keep it holy. But in view of the object it commemorates, why should we keep it? We Gentiles were never redeemed from Egyptian bondage. Why should we commemorate a privilege we never enjoyed? There is no reason why we should. I consider this a legitimate argument against Adventism.

3. To whom was this day given? It was given to the Israelites; it was never given to the Gentile nation, we were never commanded to keep the Sabbath. This is another legitimate argument against Adventism.

4. How often was this day observed? Just as often as it occurred. I think we have sufficiently illustrated these principles to make their application to the Lord's day. We quite frequently hear people say the Sabbath was changed from the seventh day to the first day of the week, and they thus speak of it as if it were a day

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of rest. God's word nowhere recognizes this idea. Paul spoke relative to the abrogation of the law given through Moses, and said: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." (Col. 2: 14.) This law was completely abolished and a new one was given by Christ. Christ gave the first day of the week, on which day a special service shall be rendered to him. It is not a Sabbath. "Sabbath" indicates rest; the Lord's day indicates work. There are too many people who treat the Lord's day as a Sabbath, and thus they are not seen in the assembly of disciples, hymning praises to God, teaching and building each other up in the most holy faith, contributing to the necessity of the saints, communing with Jesus in his body and blood, and invoking the good blessings of a Heavenly Father upon them for another week. Such people do not appreciate the liberty they are offered in Christ.

Now for the application of these principles to the Lord's day:

1. Who is its Author? No one will dispute that Jesus is the Author of this day. He is King of the spiritual monarchy and has authorized this day in his government.

2. For what was this day given? It celebrates not our national independence from the bondage of England nor our independence from the bondage of Egypt, but our independence from the bondage of Satan, and liberty in the kingdom of God. The American people generally appreciate the national liberty they enjoy. There is a disposition and willingness almost universally manifest upon their part to celebrate this great liberty on each Fourth of July. Shall we consider our emancipation from the kingdom of Satan and freedom in Christ of less value to us? In order to give us this great liberty, Jesus shed his blood. He said it was for the remission of our sins. This is the means of our great salvation. He has given to us the loaf and the fruit of the vine, that we may remember the means employed to secure our independence and freedom. These bring all things fresh to our minds and make us strong in the Lord and the power of his might. The Savior expresses our duty respecting this in very bold terms: "I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." (John 6: 53.) This makes the duty positive. We must remember the Savior's suffering and our liberty in his own appointed way, and he has clearly revealed the way.

3. To whom was this day given? This day was given to all the subjects of Christ's kingdom. The Lord never intended that this day should be observed by only a few of the most active members in a congregation. The privileges afforded us of developing our spiritual strength on the Lord's day are important and should be participated in by all the members of Christ's body.

4. How often shall we observe this day? As often as it occurs. I have known people to contend that it is not absolutely necessary to assemble each Lord's day. I am aware of the fact that the New Testament does not say the first day of "each" or "every" week, but notice the Lord's manner of giving commands: "Remember the Sabbath day, to keep it holy." The Lord never said "each" Sabbath or "every" Sabbath, but who will deny that this language means every Sabbath? "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." (Acts 20: 7.) "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." (1 Cor. 16: 2.) Does this not mean the first day of each week? The conclusion is certain. In view of the exceedingly great and precious promises of God, let us strive to make our calling and election sure. Ellettsville, Ind. W. M. DAVIS.

From Brother Officer.

Brother McQuiddy: Yours of July 3, with check for \$27.50, to hand. Thanks to all concerned. Our prospect is good for a grand, good meeting. I am feeling much better. This is a good field for work. I will be here some time. R. W. OFFICER.
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YOUR ATTENTION, PLEASE.

A number of our subscribers have recently renewed their subscriptions, but there are so many yet in arrears that the aggregate is quite a sum. This amount could be used by us very advantageously in meeting the requirements of our business. We have obligations that must be met and have no way of meeting them, only as we collect from those who are owing us. We feel sure that you will be glad to send us remittance at once, if you have not already done so.

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The famine still remains in India, despite the falling of the rain. Immediate help is still needed. Efforts are increasing, rather than decreasing, in all parts of the country for the relief of the starving millions. The Christian Herald, of New York, is receiving some three thousand dollars a day and is forwarding the cash as fast as it is received. At the Bible House, the office of the paper, a large force is employed to open and sort the huge mail that comes addressed to the Indian Famine Relief Work. T. De Witt Talmage, the editor, is in Europe, addressing great audiences in behalf of the relief fund. It is thought that, from all sources, one million dollars has already been collected and forwarded to the committees who distribute the money in India. Millions more are needed to save the breadless ones from an awful death and to take care of the many helpless orphans left by parents who have already died of starvation. Brother McCaleb has been forwarding the funds received by us for the relief of these sufferers. Following we give a letter to Brother McCaleb ac-

knowledging the receipt of funds: "Brother McCaleb: I beg to acknowledge, with many thanks, the receipt of your second famine remittance, the amount of which was forty-two dollars and twenty-five cents. The money is now being expended for the relief of the distressed. On behalf of the sufferers, kindly express our gratitude to the donors and tell them that their help could not be more opportune. The famine has not yet reached its worst. No relief can come from this year's harvest until November, next. The crop is yet to be sown and the sowing is now awaiting the coming of the monsoon, which is now overdue twenty days. The whole country is filled with the gravest apprehension because the monsoon has again failed, but we trust and pray that God may yet send abundant rain and the country be saved from the awful scourge of famine upon famine.—Morton D. Adams, Bilaspur, C. P., India."



As our readers all doubtless know, there is a law against the sale of cigarettes. The enforcement of this law would do much good. We do not believe that we can better use our space this week than to devote some of it in giving the views of others on the evils attending the use of cigarettes: "The editor of the Hot Blast encountered a young friend on the streets a few days ago who was evidently suffering agonies. Expressing sympathy, we asked the cause of his affliction, and were met by the unexpected, but candid, confession: 'I am killing myself smoking cigarettes.' 'Why do you not give them up?' was the inquiry. 'The habit has such a hold upon me that I cannot,' and he heaved a sigh of mingled pain and regret. The Hot Blast urges the boys and young men of to-day to desist from such a pernicious habit. It not only destroys your health and saps your vitality, but is gradually shutting you off from positions of trust and usefulness. All along this division of the Louisville and Nashville system at present there is a discussion relative to the probability of the road's prohibiting the smoking of cigarettes by its employees. It is understood that Milton H. Smith is diametrically opposed to his men smoking 'coffin nails,' and that he has been talking the matter over with the heads of the various departments, with a view to stopping the practice on his road. The fact that the Chicago, Rock Island, and Pacific line recently issued a ukase against the cigarette may have something to do with President Smith's position in the matter. President Purdy, of that road, says that the use of cigarettes tends to befog the mind and make one listless and careless in the discharge of his duties. Experience has shown that the confirmed cigarette smoker is sleepy and of no account; he becomes irresponsible and lazy. In the railroad business, and especially among the train men, it requires a clear brain to discharge the responsibilities. 'On the road in question freedom from the cigarette habit is essential to the favorable consideration of applicants for work, and the fact that one of its employees is seen smoking the little article is sufficient for his dismissal,' comments the New York Sun. The road's officials aver that in making the new rule they have acted in accord with the careful observation of their subordinate officers and also with the opinion of eminent physicians to the effect that cigarette smoking dulls the intellect and consequently renders the smoker unfit to perform his duties properly. In the service of the road there are about twelve thousand men, and as none of them have resigned since the new rule was inaugurated, it is presumed that many of them have chosen to forego the pleasure of this form of smoking rather than oppose the company's orders." (An-niston Hot Blast.) The New York Medical Journal

gives convincing proof that the use of tobacco is very injurious to one's health: "In an experimental observation of thirty-eight boys of all classes of society and of average health, who had been using tobacco for periods ranging from two months to two years, twenty-seven showed severe injury to the constitution and insufficient growth; thirty-two showed the existence of irregularity of the heart's action, disordered stomachs, coughs, and a craving for alcohol; thirteen had intermittency of the pulse; and one had consumption. After they had abandoned the use of tobacco, within six months one-half of them were free from all their former symptoms, and the remainder had recovered by the end of the year." Cigarette smoking unfits for business and is being forbidden by those who have a right to know as to its effects. On this subject the New York World thus declares itself: "Chairman Harriman, of the Union Pacific Railroad, has issued an order forbidding cigarette smoking by the employees of the road, and has emphasized the meaning of the rule by extending it to the directors while attending the meetings. Speaking with a full sense of his responsibility and in the light of his experience, Mr. Harriman says that cigarette smoking makes men 'dopey,' and he adds that the company might as well go to the insane asylum for its employees as to retain 'cigarette fiends' in its service. Mr. Harriman's views and his action will find many sympathizers. Such an order might well be enforced, at least in the operating departments of all railroads and other transportation lines intrusted with the lives and safety of passengers."



Much has been said and written on the subject of evangelizing the towns and cities. The question as to how to reach the masses has often been discussed. Dr. Maclaren, of Manchester, thinks that the larger towns and cities can be evangelized most effectively by the establishment of mission halls, in which laymen may minister to the people. Bishop Thoburn suggests that the Methodist Church set an evangelistic army of one hundred thousand Christian laymen at work throughout the country. This problem will never be solved till Christians are ready to obey the command to preach the gospel to every creature. When the early Christians were scattered abroad by persecution, they went everywhere preaching the word. Filled with an undying love and zeal, every child of God should tell his neighbor and friends the way of life. Christians should preach Jesus from house to house; they should expound the Scriptures to inquirers on the streets. Such teaching and earnestness cannot fail to enlist others. Before the world is converted to Christ there must be more individual zeal and consecration. Every disciple must realize that he has a work to do and that it is his duty to lead others to Christ.



The Western Recorder tells of a church in Evanston, Ill., which has adopted the following as its creed: "You promise to treat the members of this church as your Christian friends, to observe faithfully the worship and ordinances of this church and to submit to its government, to join in its Christian work, to contribute conscientiously of your means to its support and its benevolences, to maintain secret and family prayer and the reading of God's word, and in all things, so far as it shall be made known to you, to do as Jesus would have you do." Whenever a man becomes a Christian, he pledges himself to do all these. It is a very sad fact that very few are true to the noble resolutions that they make on becoming Christians.

Our Contributors.

Humility Required.

Frank Faithful: "In our last interview, Henry, we noted some singular facts concerning the uses of water as mentioned in the Bible. This was called to mind by noting the seven dippings in Jordan required of Naaman, the Syrian, as recorded in 2 Kings 5. Would you like to follow up this history and see how the healing was bestowed?"

Henry Hardshell: "I would indeed, and hope it is your pleasure to do so on this occasion. I am hungry for more Scripture lessons, and where we have learned so much I hope there are yet good things to be found."

Frank F.: "Do you remember who it was that persuaded Naaman to go to the Jordan and there wash and be clean, when his heart was, as it were, boiling over with rage at the plain command of the prophet of God?"

Henry H.: "Yes; I readily recall that these were Naaman's servants, who reasoned with him until he decided to go to the river Jordan, which was some twenty miles or more distant from Samaria, where he received this command."

Frank F.: "From the insight these servants of Naaman had we ought to be reminded of the fact that persons in the humbler walks of life oftentimes see persons in a truer and more just light than those who are in high places in the world."

Henry H.: "Do you mean to say that the poor have naturally more sense than the rich?"

Frank F.: "O no; that is not it; but there is the glamour of office to those who are in high position. This often prevents them from seeing or considering matters just as they are. Riches, or the possession of wealth, sometimes have just as baleful effect. Our Savior speaks of the deceitfulness of riches choking the word of God so that it is unfruitful."

Henry H.: "I class myself with the poor and lowly. From your view, just expressed, I should congratulate myself."

Frank F.: "If you strive with a pure heart to know the truth, you will be less incumbered than if you were rich or in high position. But this rule is not without many exceptions. The poor can be very much puffed up, and nothing is more disgusting to the public eye than to see very poor folks putting on the airs of the rich and famous. The poor may become puffed up with egotism and self-importance as easily as any, and it seems they are much more sensitive in some respects than others. We are all the creatures of circumstances to a great extent, yet we must in all good things try to rise above them."

Henry H.: "So your idea is that the servants of Naaman were wiser than their master on that occasion, as they persuaded him to go and wash in Jordan."

Frank F.: "Just so, and from the care and affection which they manifested in approaching him to correct his error we ought to derive a valuable lesson. With the very greatest respect they said: 'My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?' St. Paul teaches Christians to restore those who have been overtaken in a fault 'in the spirit of meekness.' In our efforts to reform people we make them worse sometimes by failing to approach them in a Christlike spirit. These servants of General Naaman saw very clearly the fault of their master, yet they affirmed nothing dogmatically, but in a kind way asked him a few questions. They lovingly called him 'father' not because he was their father in the flesh, but this is a term of the greatest respect and tenderness. 'If the prophet had bid thee do some great thing, wouldest thou not have done it?' You know, Henry, that many now reject the gospel because its commands are not imposing; they seem too simple. That is one reason religious charlatans are always proclaiming some great things to be done: they catch the popular view. O yes, Naaman would have done a great thing that would have been more in keeping with the great Naaman and the great kingdom of Syria; but Naaman must humble himself to do the small, plain thing of dipping in the river Jordan, as God commanded, or die a leper. His servants pleaded: 'How much rather then, when he saith to thee, Wash, and be clean?' The plain reasoning of these Syrian servants had a good effect upon the mind of the great Syrian General. He whirled his chariot, and, we will suppose, with spir-

ited horses soon covered the distance to the Jordan. This proud man must be humbled. These strong, stalwart soldiers of Syria may stand around on the bank and look on, but this is one time the old General must wait on himself. Why? Because the man of God told him to dip himself. Two of these soldiers might have been pleased to have taken up Naaman in their arms and dipped him in the water with as much ease as a loving mother carries her darling babe to his bath; but no; the man of God says he must dip himself."

Henry H.: "I am glad it reads that way. I like to see these old grandees humbled every once in a while. It does them good to know how other people have to struggle to get on in the world."

Frank F.: "Yes, I rather like it myself; but remember, Henry, it is comely in every man to humble himself before the Lord."

Henry H.: "Naaman despised the waters of Israel as compared with the clear rivers of Damascus, but at the last bound beneath the waves of the Jordan—what about the Jordan, anyway, Friend Faithful?"

Frank F.: "The Jordan is an historic river. Its waters are never very clear, owing to the high mountains topped with snow, which keep them murky. That question makes me think of the objection some very fastidious people make to baptism in rivers, creeks, or lakes where the waters abound in turtles, snakes, leeches, and such like. The climate of Palestine, being about the same as Southern Georgia, produces about as many such things as any, yet thousands were baptized by John in its waters. At length the Son of God came from his lowly home in Nazareth, many miles; to John, and was baptized in its waters. Are we better than they? Is the servant greater than his master? No; we must humble ourselves to obey the command of God, even if it require us to be baptized when we can find water no better than the murky Jordan. If we look for pardoning power in the water, we look in vain, though we use the purest mountain stream on earth; for the virtue is not in the water, but in the blood of him who said: 'He that believeth and is baptized shall be saved.'"

Henry H.: "You seem to think there are some people too fastidious to be saved."

Frank F.: "I fear there are. We have talked long enough for this time. There is more to be said which must wait till we meet again." G. LIPSCOMB.

A More Excellent Way.

The old saying, "Where there is a will, there is a way," is but the expression of the truth that no obstacle can forever bar the way of a man whose whole heart and soul is set on the accomplishing of some purpose. He has strength and endurance far beyond his apparent ability. No difficulty is too imposing, no burden too heavy, no danger too great. He suffers hardships without feeling their weight; overcomes hindrances, and does not realize he is doing much. The man whose heart presses onward to fulfill a work is able to tear chains like the Gadarene demoniac. He, too, is possessed of a spirit that gives him superhuman power.

Of all the forces that can drive man, the strongest is love. Let him come fully under the influence of it and nothing is unattainable. Pain, toil, loss of life or limb are no consideration. A widow's son was buried, by accident, in the mines. Strong, stalwart men flew to the rescue, with pick and shovel, and saved some of the miners; but the widow's son was not among them. "O, my son! Where is my son?" cried the mother. "Can't you save him?" The men explained they had done all they could. "There is no hope for him," they said. They had miscalculated. "Love . . . hopeth all things." The mother began to work herself. Her trembling hands cleared away stone after stone; her fingers tore and bled, but she knew it not. Her work looked small and useless beside that of the men who had dug deep with iron tools; but she had no room in her heart for despair. On she toiled until her strength failed and she sunk down in utter exhaustion. "My son, O, my son!" she cried out. Out of the depth of the mountain came a sound or an echo like an answer. So the mother works again, faster than before, with new strength, for her ear has caught the voice. Her heart pierces in advance through the rocks; the stones move before her. What muscles and iron could not do, love did; the mother found her boy.

How much love can suffer has never been measured; how much she can bear can be told only in the most comprehensive terms: "Love beareth all things, believeth all things, hopeth all things, en-

dureth all things. Love never faileth." To have one's love is to have possession of his heart. This is what God wants. It is the climax, the most perfect service he ever desired from men. Once they served him according to laws written and engraven in stone; now, in the better covenant, he says: "I will put my laws into their mind, and on their heart also will I write them: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his fellow-citizen, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest of them. For I will be merciful to their iniquities, and their sins will I remember no more." (Heb. 8: 10-12, R. V.) This sounds far different from the old covenant: "Cursed be he that confirmeth not all the words of this law to do them." (Deut. 27: 26.)

Here lies the fundamental difference between the Old Testament and the New Testament. Moral laws and principles have been repeated under Christ's covenant. It is still wrong to lie, to steal, to murder; it is still right to honor father and mother. Then was given a cold law, rigid and fearful, with a curse impending upon its slightest violation; now Christ takes possession of our hearts by faith and love and leads us in hope of immortal glory. Then men stood like dead blocks on the track, and were pushed along by fierce command and threat of punishment; now, like engines, they have the motive power in themselves—driven by their own hearts, they gladly serve him. They are no longer slaves, yet they serve him all the more, because they are children; they are not under the yoke of bondage, yet of their own choice they bear the cross and deem its burden light; they are not in chains, but they use their liberty to do the will of him that loved them and gave himself for them. That was the ministration of death; this is of life. That was of justice; this is of justice and mercy and love. It was begun in love: "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." It is carried on by love: "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love."

"Brethren, ye have been called unto liberty," said Paul to the Galatian Christians; and if we read the apostle's letters, we cannot but be impressed with the kindness and consideration with which he deals with the brethren, although they may have erred. He is the ambassador of Christ, and the words of life and death are in his mouth; yet he does not order them around as slaves, but reasons and pleads with them, as with free men. Instead of saying, "Submit yourselves to Christ or be damned," he says: "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." I fear that much of the preaching of the present day conveys a false impression of the religion of Christ. There are many sermons of the "blood and fire" sort which would fit better under the old covenant and if preached to a congregation of slaves. But we have not received the spirit of bondage again to fear, but the spirit of adoption, whereby we cry: "Abba, Father." God wants the loving service of children. Let us be careful, therefore, brethren, to avoid the preaching of the ministration of condemnation, lest we misrepresent the gospel of Christ and lord it over God's heritage. "For ye are not come unto a mount that might be touched, and that burned with fire, and unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that no word more should be spoken unto them: for they could not endure that which was enjoined, if even a beast touch the mountain, it shall be stoned; and so fearful was the appearance, that Moses said, I exceedingly fear and quake: but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel." (Heb. 12: 18-24, R. V.)

Let us see to it, further, that our service be a service of love, from the heart. Sometimes I meet Christians whose Christianity is a burden to them, and they groan under its weight. Poor fellows! They are under the law and in bondage, when they need but raise their heads to breathe the air of liberty. Did Christ wish that? Would he have them to stagger under an unbearable load of commandments? God forbid. Not that they should not be bound to keep them, but instead of packing them on their backs, he writes them in their hearts and

lets them go. With a heart full of the love of God and of knowledge they will walk the right way. Suppose you were sick and some man should visit you and explain with solemn voice that he felt it his duty and an obligation resting on him to come around and see how you are getting on and that he felt bound to do for you if you need his service, would you not feel tempted to say to him: "Go home; I release you from your solemn duties, and I do not want your services?" But if another should come and grasp your hands and say, "Brother, I heard you were sick, and my heart yearned for you, and I came quickly to see how I can help you, for I love you," your heart would swell with gratitude and love toward him. What do you judge God thinks of a lot of brethren that come together on the Lord's day with long faces and talk of those solemn duties and obligations—how they have to assemble on that day, how they have to attend to the Lord's Supper, how they have to give something into the treasury? It seems as if even the Lord would say to them: "Go home and learn that I love obedience, but it is the obedience from the heart I seek; and I desire faith, but without love it profiteth nothing; I delight in sacrifice, but let each man learn to give freely, as he purposeth in his own heart, not grudgingly or of necessity, for God loveth a cheerful giver. I did not say, Do these things or you shall be cursed, but I said, Love me, for I have loved you." But when God's children come with desire and enthusiasm to serve him and long for his word and his church and with joy partake of his table, remembering him who bought their redemption with his own blood and how now nothing can separate them from the love of God; when they gladly give of their substance, love one another out of a pure heart fervently, pray and make melody in their hearts unto God, he looks on them with pleasure, and there is joy in heaven.

Of course there is such a thing as education in this spirit, for we should hardly suppose that at the first acceptance of Christianity any man would comprehend all the love and liberty of the gospel; but the best and only education is the word of God. There we learn what is the breadth and length and height and depth and to know the love of Christ which passeth knowledge, that we may be filled unto all the fullness of God. So from the spark that is kindled in us by his word of love, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." We grow and increase through his Spirit unto that perfect love which casteth out all fear. ROBERT H. BOLL.

Debate with Mormons.

The discussion between M. C. Kurfees and the Mormons at King, N. C., awakened considerable interest and afforded much information to all those who were present. The debate continued two days—July 12, 13, 1900.

Proposition: "Resolved, that Joseph Smith was a prophet of God, and that the Scriptures teach that through the power of God the elders of the Mormon Church can work miracles." Langly A. Moose and Melvin Henderson, of Idaho, affirmed; M. C. Kurfees, of Louisville, Ky., denied.

The first affirmative speech offered no argument on the Joseph Smith part of the proposition, and the first scripture introduced to show the existence of miracles was Matt. 6: 33, the effort being made to show that "all these things shall be added unto you" is a promise that miraculous gifts shall continue. The first negative reply showed the absurdity of this by pointing out the "things" promised to "be added unto you" as being food, raiment, etc. Much time was then spent by the affirmative in showing how ministers of the gospel are called and who such ministers are, with much else that was irrelevant to the point at issue; in fact, the gentlemen affirming the proposition seemed not to appreciate the necessity of being confined to the issue involved in the proposition, but discussed a variety of other points. When pressed on the point of being able to work miracles, they would quote such New Testament passages as tell how persons in that age worked miracles, which the negative readily conceded, but persistently pressed for proof that the same can be done to-day; and, being utterly without acceptable or competent testimony, they finally resorted to such arguments as, "Is not our testimony worth anything?" and "Is not Rev. 14 worth anything?" claiming that this passage referred to Joseph Smith, and when asked for the proof of it, replied: "If it was not Joseph Smith, who was it?" But here, of course, the negative handed back the burden of proof as resting on the affirmative.

Finally, when desperately pressed for proof, one of the elders said: "I have the evidence in my bosom that Joseph Smith was what he claimed to be." The negative conceded that it might be there, but insisted that the gentleman let it out where people could see it.

In the way of disproof, the negative introduced, first and last, twelve leading arguments to show that Joseph Smith could not have been a prophet of God. The arguments were as follows:

Argument 1. Based on Joseph Smith's own account of the origin of Mormonism given in a work written by himself and entitled, "The Pearl of Great Price," in which account he squarely and flatly contradicts himself.

Quotations were here introduced showing that Smith said he had often asked himself the question whether or not "all the sects were wrong," and again where he said it "had never entered into his heart that all were wrong."

Argument 2. Joseph Smith contradicts the facts of etymology in his efforts to define the word "Mormon" and the word "Bible."

It was shown that he defined the word "Bible" to mean "good" and "Mormon" to mean "more good," and that he was here mistaken and contradicted the facts of etymology, which show that "Mormon" means "monster" and "Bible" means "book."

Argument 3. Based on the fact that the Mormon teaching concerning God contradicts the Bible.

It was shown that they teach that "God was once as we now are and is an exalted man," also that he was a polygamist.

Argument 4. Based on the fact that Joseph Smith was guilty of fraudulent dealing in his famous Kirtland banking scheme.

Documentary evidence from such sources as standard encyclopedias was here introduced to establish the charge.

Argument 5. Based on the stupendous claim of divine aid, and consequent infallibility, on the part of Joseph Smith in translating the golden plates, and yet the Mormons have made about two thousand changes in the "Book of Mormon."

The present-day "Book of Mormon" was here placed on the table and side by side was also placed a reprint of the original Palmyra edition, and the Mormons were challenged to say that they are alike; the negative promising, if they accepted the challenge, to appoint two persons in the audience to read from the two books and prove that the changes had been made.

Argument 6. Based on the literary character of the "Book of Mormon."

Mistakes were here pointed out which were shown to be inconsistent with the claim of being infallibly guided in writing it.

Argument 7. Based on the identity of the "Book of Mormon" with the work of Solomon Spaulding, which identity is confirmed by some of the founders and friends of Mormonism.

The affirmative attempted to offset this with a letter from President Fairchild, of Oberlin College; but the negative was armed with the facts about the Fairchild letter and claim, and showed that Fairchild's failure to see identity between the two works was not because it does not exist, but because Solomon Spaulding had rewritten the work, changing it at some points, and that Fairchild had compared the "Book of Mormon" with the work as originally written, which is not the one from which the "Book of Mormon" took its plan or was based on.

Argument 8. Based on the failure of Smith's so-called "prophecy" of 1832 and the one of 1833.

Argument 9. Based on the immoral and infamous doctrine of polygamy, which is an essential part of Mormonism, but which its propagators sometimes attempt to deny.

Argument 10. Based on other indecencies and immoralities of the Mormon system and on the sworn testimony of men who were contemporaries of Joseph Smith.

Testimony was introduced here, showing that the system had not always been the same and the immoral practices indulged at one time might not be at another.

Argument 11. Based on the incredibility of the witness on whose testimony the whole Mormon system is founded.

American and British encyclopedias of world-wide fame and authority were here introduced in proof of the fact that Oliver Cowdery, David Whitmer, and Martin Harris, the three witnesses to the "Book of Mormon," all fell out with Smith, renounced Mormonism, and declared that the testimony they had borne to the existence of the golden plates was false.

Argument 12. Based on the fact that the character and career of Joseph Smith, as revealed in history, answer precisely to the predictions made in the New Testament concerning false prophets. (Matt. 24: 11; 1 Tim. 4: 1; 2 Pet. 2: 1-3.)

Throughout the debate the affirmative relied on 1 Cor. 12: 4-11 to show that miracles exist to-day, but the negative cited 1 Cor. 13: 8 to show that the miracles referred to in all such passages were to be done away and showed further that there is nothing in the passages cited that locates the miracles in the present age. They were then called on to meet such facts as Ex. 4: 1, 8, 9; Mark 2: 7-11; Acts 4: 14-16, where even the Lord conceded that the people would demand an exhibition of miraculous power by those claiming it and where miracles were performed in open daylight before the world, so that "all who dwelt in Jerusalem" knew it, and it "could not be denied." The affirmative attempted to meet this by quoting Matt. 12: 39 and claiming that faith must exist before they can work a miracle. The negative very candidly confessed that he was a decided unbeliever in their power to work miracles and then showed them from 1 Cor. 14: 22 that he belonged to the very class for which, according to Paul, they should perform the miracle of speaking in tongues. This they could never meet. When the negative pressed on them to perform a miracle, one of the gentlemen said: "If God sees fit for us to work miracles, we can." To this the negative readily replied: "So can I or any one else, if God sees fit for us to do so."

When pressed to the wall for proof of Smith's prophetic claim—and it was evident to all that none could be produced—they suddenly turned on the negative and wanted to know how he could prove that Christ arose, but were promptly told that he would attend to that proposition whenever it was proper to affirm it, and were reminded that they were now affirming that Joseph Smith was a prophet of God.

Before the debate began, they tried to get the negative to promise not to introduce anything outside of the Bible, but they were distinctly told that on Bible subjects the negative would remain in the Bible, but that in showing up the character of Joseph Smith he would go outside of the Bible where the facts are. When this point was pressed to a close issue in the debate and the facts were piling up against the absurd claim of the Mormon prophet, showing clearly his immoral character and opening the eyes of the people to the real character of Mormonism, one of the elders became so desperate in his ravings as to turn upon his opponent with the bitter language: "We could choke the wind out of you if you would confine yourself to the Bible." This did not in the least ruffle their opponent, who insisted that they would better spend the time in bringing proof, if they had any they were willing to rely on.

The negative, in closing his last speech, said he did not have time to sum up or rehearse all the arguments he had introduced in disproof of the proposition, but called especial attention to the one based on Smith's contradiction of the facts of etymology when he defined the word "Bible" to mean "good" and "Mormon" to mean "more good." He insisted that the affirmative answer this one argument in the next and last speech, but instead of doing so the gentleman making the last speech evaded the argument and only referred to it by saying that the negative had admitted that they had met all of his arguments but this one. This was a "square-out" misrepresentation of the negative's statement, and very unjust to him, seeing that he had made his last speech; but in the eyes of the people he stood exonerated from the charge.

The above embraces the principal features and facts brought out in this interesting discussion; and I trust that all who may chance to read this report will take their Bibles and compare the references and arguments herein set forth, that they may see the true character of Mormonism.

In justice to Mr. Moore and Mr. Henderson, I must say that they are sharp, shrewd, and good debaters; but the proposition they affirmed in this debate offered them no ground on which to stand, and their opponent proved himself more than a match for them both. They were as pygmies before his overwhelming arguments and pointed logic.

Mr. Kurfees is a fluent and polished speaker; a fair-minded, forcible, and logical debater.—W. A. Petree, in Union Republican, Winston-Salem, N. C.

To be ambitious of true honor, of the true glory and perfection of our natures, is the very principle and incentive of virtue.—Sir Philip Sidney.

TEMPERANCE.

Among the virtues which are to be added to the Christian's faith is "temperance," which means "self-control." The religion of Christ is founded on self-control and self-denial. No man can be useful and happy until he has learned to be king over himself. This is the hardest battle any man has to fight. The man who gains the mastery over self is a greater hero than Dewey or Schley. Of the mastery over ourselves Epictetus says: "You are not Hercules, and you are not able to purge away the wickedness of others; nor yet are you Theseus, able to purge away the evil things of Attica. Clear away your own. From yourself, from your thoughts, cast away, instead of Procrustes and Sciron, sadness, fear, desire, envy, malevolence, avarice, effeminacy, intemperance; but it is not possible to eject these things otherwise than by looking to God only, by fixing your affections on him only, by being consecrated by his commands." There is no greater triumph than to rule oneself. A still greater than Epictetus has said: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

The road that leads to happiness is one of self-denial and temperance. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Paul says of himself: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away."

But self-control, the truest and greatest monarchy, scarcely ever comes by inheritance. By growth, by cultivation, every one of us must conquer himself. As Rome was not built in a day, neither is this mastery over self acquired in a few moments. Daily we must deny ourselves, take up the cross, and follow Christ. We must agonize to enter that state of self-control which will be pleasing to him. The conflict sometimes becomes so terrible that, with Paul, one cries out: "O wretched man that I am!" How often does the cross seem heavier than we can bear! But before yielding and giving up the conflict in despair we are encouraged by the thought, "No cross, no crown," and, with renewed energy, press onward and upward, finding solace in the thought that peace cometh in the morning.

Heaven will be so grand and glorious that we should not expect to reach it at one bound. The conflict between virtue and vice, truth and error, righteousness and sin, is a ceaseless one. Each day we should grow nobler and better. Our daily prayer should be:

Keep thou my feet; I do not ask to see
The distant scene; one step enough for me.

Epictetus gives these helpful words in learning the art of self-control: "If, then, you wish not to be of an angry temper, do not feed the habit. Throw nothing on it which will increase it. At first keep quiet, and count the days on which you have not been angry. I used to be in passion every day; now every second day; then every third day; then every fourth day. But if you have intermitted thirty days, make a sacrifice to God; for the habit at first begins to be weakened, and then is completely destroyed. When you can say, 'I have not been vexed to-day, nor the day before, nor yet on any succeeding day during two or three months, but I took care when some exciting things happened,' be assured that you are in a good way." Some people, by a failure to control their tempers, make every one miserable around them and desire to plead in palliation that by nature they are "high-strung." This is no justification, and God will not hold them guiltless. Because a man permits his high temper to run away with him, and he kills a man, the law of the land does not hold him innocent. He must be punished. It is a shame to so lose control of ourselves that we really make our friends and associates dislike to be in our presence. "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him. . . . Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."

Men must first control themselves before they can be leaders among the people. No man is worthy to be trusted until he has been tried and found faithful. The man who keeps his thoughts so pure that they make him the best companions is a noble man. Emerson says: "The great man is he who, in the midst of the crowd, keeps with perfect sweetness the serenity of solitude." Marcus Aurelius gives us a true likeness of the perfect man in the following: "Men seek retreats, houses in the country, seashores, and mountains; and thou, too, art wont to desire such things very much. But this is altogether a mark of the most common sort of men, for it is in thy power whenever thou shalt choose to retire into thyself; for nowhere either with more quiet or more freedom from trouble does a man retire than into his own soul, particularly when he has within him such thoughts that by looking into them he is immediately in perfect tranquillity." Blessed indeed is the man who has such a sanctuary in his own soul. His life has been a pure and noble one. He has not harbored evil thoughts, has conquered the passions of life, and has risen to a plane of living that makes almost a paradise out of this earth. We cannot expect to lead pure and useful lives without controlling ourselves. The man who is ruled by his appetites and passions is never happy. To be good company for ourselves, we must store our minds well, fill them with happy and pure thoughts, with pleasant memories of the past; and, as Paul commands: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." The man who thinks evil, meditates evil, will certainly be found talking and doing evil. The man who is forever dwelling on the low, the sensual, and the vulgar must indeed think meanly of himself. The person who finds pleasure in searching the most hidden recesses of his soul is not a bad man. We may largely influence our thoughts by seeing the right things, by hearing and reading such things as we should. Thus bringing ourselves to think of the pure and the noble, our lives will be holy and blameless in the sight of God. Of the beings who thus live and control themselves it cannot be truly said:

We are the voices of the wand'ring wind,
Which moan for rest, and rest can never find.
Lo! as the wind is, so is mortal life—
A moan, a sigh, a sob, a storm, a strife.

With the passions subdued and used for the glory of God; with our emotions, feelings, and deeds purified and cleansed, our lives will be glorious and happy here and a treasure sublime "over there."
J. C. M'QUIDDY.

Odds and Ends.

Atonement.—Sometimes it happens that a piece of iron is broken, and in order to continue its usefulness it must be united. Three ways are suggested: I may cement the broken parts together, but the result is merely the strength of the cement, which causes separation rather than union; I may, in the next place, rivet the pieces together and obtain contact, but have gained the strength of the rivet as the result; but when I weld the ends together, I obtain union and the combined strength of both the parts, as at first. Which will you do—cement, rivet, or weld them? Sin has separated us from God, and three plans for reunion with him are in vogue: Satan suggests emotion, which is superficial, separating, transient, for the cement of emotion soon cools and the rough usage of the world shatters it and undoes its work; man's expedient is the rivet of morality, which, while it brings contact, can only boast of the strength of self-righteousness, and the strain of worldly cares and trials soon loosens its hold, and the separation is repeated; God's way is the only right way—the way of the atonement by Jesus Christ, his Son. Contact by faith, union through the new birth, oneness proved by the indwelling of the Spirit and the assurance of his love—this is the one true way. By faith "ye may become partakers of the divine nature." (2 Pet. 1: 4, R. V.) Sinful human nature is again made one with the holy, divine nature; all the strain and turmoil of life cannot separate them; the divine strength is ours through our oneness in Christ, and our strength is God's through our Christ-like endeavor. (John 17: 21-23.) "I can do all things through Christ which strengtheneth me." (Phil. 4: 13.)

Giving and Surviving.—Professor Ridpath tells us that in the struggle for life, according to the law of the survival of the fittest, that particular blossom, or particular species of blossoms, which, under given conditions, secretes the largest quantity of most delicious sweets, will draw the greatest number of insects, and that the pollen thereof will be most widely distributed. If any particular plant, or variety of plants, through weakness or semi-sterility should have little to give, that plant would be neglected by the pollen-bearing insects. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." In God's arithmetic we multiply by dividing. By giving, we get; by withholding, we decrease; by losing, we save. God "gave," and Christ gave self and saved self and thus saved a world. God is love and Christ is love and the essence of love is self-giving. Without self-giving you do not love, nor will you be loved.

We spend our lives in searching for a key
To unlock the mystic door of happiness;
Weary at length, unsatisfied, confess
That we are blind, but hoping yet to see.

Amid the rubbish and the wealth of life,
Persistently we seek, and toil in vain
For what we could so easily obtain
With less of weariness and anxious strife.

Forgetting self, if we would turn aside,
Extend to those who need a kindly hand,
Obeying cheerfully the Lord's command,
The door to happiness would open wide.

Search as we will, love is the only key
That will unlock that door for you and me.

Preparation for Death.—To prepare for death does not make a convent necessary. We do not need to go into a cell and mortify the flesh and conjure up ghostly sights and drown all the voices by which our senses speak to us. To prepare for death is to do one's ordinary work faithfully and one's whole duty nobly; to prepare for death is to trade honestly, to give cheerfully, to study faithfully, to speak kindly, and to smile cheerily; to prepare for death is not to chase one bright thing from life's pathway, it is not to ignore one strong affection, it is not to give up one true pleasure, it is not to make one sweet thing sour or to make believe that a bitter thing is pleasant to take. The Christian watchfulness which our Lord commands is not a timid, cringing apprehensiveness or fear; it does not mean that we shall constantly be asking in awe-struck whispers: "Is he coming? Is he coming?" "Watchfulness" simply means that we are faithfully doing our everyday duty every day.

Men Wanted.—To be courageous, like Joshua; to be self-reliant, like Nehemiah; to be obedient, like Abraham; to be persevering, like Jacob; to be decisive, like Moses; to be administrative, like Solomon; to be above reproach, like Daniel; to be long-suffering, like Paul; to be prayerful, like Elijah; to be self-disciplined, like David; to be master of passions, like Joseph; to be bold, like Peter; to be self-surrendered, like Noah; to be Godlike, like Enoch; to be faithful acting, like Abel.
GEORGE GOWEN.
Franklin, Tenn.

They Left Their Tails Behind Them.

The boys of Harrow School must not be out at night after a certain hour. When, therefore, Head Master Longley, afterwards Archbishop of Canterbury, while enjoying a midnight stroll, saw two of the school-boys in the distance, he felt it necessary to arrest the law breakers.

After a stern chase, he just managed to catch hold of one of the lads by the coat tail; but this—alas!—came off in his hands, so vigorous had been his tug.

"No matter, I'll detect him in the morning, for his coat will be minus a tail," was Longley's reflection; but he forgot how Harrow boys stand by one another, for they are as clannish as canny Scots are.

In the morning when school met every boy had but one tail to his coat.

Thus Dr. Longley, cheated of his prey,
Felt all his anger slowly ooze away.

—Selected.

Miscellany.

PERSONAL.

Brother Larimore is at Lynnville, Tenn., in a meeting.

Brother M. H. Northcross, of Franklin, Tenn., has begun a meeting at Roberson Fork, Tenn.

Brother R. P. Meeks will begin a meeting at Plant, Tenn., on the fourth Lord's day in August.

The address of Brother L. C. Chisholm has been changed from Spring Hill, Tenn., to Anniston, Ala.

Brother James A. Harding has returned from his Texas trip and is now in a meeting at Gainesboro, Tenn.

Brother J. N. Armstrong has been holding a meeting at Verona, in Marshall County, Tenn. We have not heard as yet concerning the success of the meeting.

Brother Paul Slayden was in the office last Saturday. He had been at home on a few weeks' vacation. While there he went to Dickson, Tenn., two Sundays and had one addition.

Brother E. A. Ekam preached at Fosterville, Tenn., ten days, beginning on the fourth Lord's day in July, the meeting resulting in eighteen or twenty additions. His meeting at Bethlehem, in Wilson County, Tenn., resulted in no additions.

Brother T. F. Dunn returned from Dickson County, Tenn., last Saturday morning. He had just closed a six-days' meeting with Rock Church, resulting in two additions—one by baptism and one from the Methodists—and four reclaimed. He went to Bridgeport, Ala., Saturday night to begin a meeting there.

Page 516 of the Gospel Advocate of August 16, 1900, contains two of the most timely articles I have ever read—one, on "Christian Edification," by Brother Lipscomb; the other, on "The Modern Pastor," by Brother McQuiddy. I wish every Christian in the United States had those articles and would read and study them closely.—John E. Dunn.

Brother A. Elmore, of Covington, Ind., passed through this city last week, going north, and gave the Gospel Advocate office a call. He had just come from Minor Hill, Giles County, Tenn., where he preached eight days and baptized nine persons. He preached twice at Appleton, Tenn., having two additions, both of them leading Baptists. He was at Schochoh, Ky., on the 19th inst., and will be at Allensville, Ky., on September 2, 1900.

"Cary Louis, the fifteen-months-old daughter of Mr. and Mrs. C. E. W. Dorris, died Monday at noon at their home in the Tenth District. The remains were interred on the following day in the family burying ground. She was an only child, and Mr. and Mrs. Dorris are the recipients of much sympathy at the little one's untimely death." (Williamson County, Tenn., News, August 16, 1900.) We tender Brother and Sister Dorris our heartfelt sympathy in their sad bereavement.

While I am quite sure that he is better off, I am also sure that in the death of F. D. Srygley the cause of truth has sustained a great loss. God may raise up a man to fill his place; let us hope and pray that he will. Truly, an intellectual giant and a loyal, godly man has suddenly left us, and left a void—the work no living man can fill. As to power with the pen, he was

a Garfield; in gentleness and meekness, he possessed the spirit of a Moses; in loyalty, that of a David; and in spirit, that of the Master. May God bless his weeping wife and children abundantly in time and with never-ending joys in eternity.—M. H. Northcross, Franklin, Tenn.

"Elder J. H. Whitlock, whom we report in our local columns as being very sick, died at his home, in Alexandria, Tenn., on Monday night at 10 o'clock and was buried at Salem Cemetery yesterday afternoon in the presence of a large crowd. His wife is reported very ill. Elder Whitlock was a young minister of the Baptist Church. He was born in Warren County, Tenn., and was nearly thirty years old. He was pastor of the Baptist Church at Dowelltown, Tenn., and one of the best-known young ministers in this country." (Liberty Herald, August 15, 1900.) Elder Whitlock's little son also died, after an illness of several days, and Mrs. Whitlock is also seriously ill.



EDITORIAL.

"Choose ye this day whom ye will serve."

No one should be unhappy, for God made man to be happy.

Greatness always begins in the present, and not in the future.

The wealthy man is not contented, but the man who has few wants.

If you are wholly miserable, you have no one to blame but yourself.

"Men love darkness rather than light, because their deeds are evil."

Most of us, as we choose, can make a paradise or a desert out of this world.

A cheerful friend is like a sunny day which sheds its brightness on all around.

Men who are continually yielding to temptation are striving to follow Jesus from afar.

The Bible outsold any other book last year. The American Bible Society alone put out 1,406,801 copies.

Life is a great gift, and the man who lives to no purpose despises that which his Creator has done for him.

It is the duty of every man to be happy, for the happy man does far more good in the world than the sad one.

A prayerless soul is a Christless soul. Praying is the lisping of the believing infant, the shout of the fighting believer, the requiem of a dying saint.—Spurgeon.

If misfortunes come to us, we do but make them worse by grieving over them. God wants us to go forward, seeking to brighten the world and bravely meeting the new responsibilities that come upon us.

God provides most abundantly the main requisites of human happiness. Ruskin says: "To watch the corn grow or the blossoms set, to draw hard breath over the plowshare or spade, to read, to think, to love, to pray, are the things that make men happy."

The little boy paid his father a great compliment who being asked on one occasion where his father was, replied: "I don't know, sir, exactly where he is; but if you know of any one sick or suffering, I think you will find him there. He is always at such places."

How many people distress themselves in the apprehension of misfortunes which, after all, never happen

at all! It is not so much sorrow, death, or disease, but rather the little daily anxieties which obscure the sunshine of life. So many of the troubles of life are only imaginary and might easily be avoided.

Nothing makes a prison to a human life but a defeated, broken spirit. The bird in its cage that sings all the while is not a captive. God puts his children in no conditions in which he does not mean them to live sweetly and victoriously. So in any circumstances we may be "more than conquerors through him that loved us."—J. R. Miller.

This is the protracted meeting season. The preachers are nearly all in the field, actively engaged in preaching the gospel. The columns of the Gospel Advocate are open for reports of their meetings. The work reported in a spirit of humility is calculated to do good. We would be glad of reports from those in the field. They are encouraging to others.

Many things are told of Napoleon. Among the things related of him is this: "When on one occasion he was exposed to great danger, a company of his soldiers rushed around him and received into their own bodies the bullets intended for their leader." They loved him so that they were willing to die for him. Christ not only died for his friends, but also for his enemies. What are we willing to do for him? How many of his followers are ready to lay down their lives, if necessary, for him?

We are too prone to murmur and complain when evils come upon us. These evils are really blessings in disguise, and we should not "quarrel rashly with adversities not yet understood nor overlook the mercies often bound up in them." Pain, for instance, is a warning of danger, and is necessary to our existence. But for it, though it be unpleasant, but for the warnings which our feelings give us, the very blessings by which we are surrounded would soon and inevitably prove fatal. God has been so gracious and good to us that we should never feel rebellious toward him.

There are a number of excellent preachers in different parts of the country who are doing a great work in the Master's vineyard. They are not sounding a trumpet before them, they are not claiming to do so much; still, they are fine gospel preachers and are doing a work that is far-reaching in its influence. They do not wait for any one to guarantee them a support, but they go, proclaiming the gospel of Christ whenever and wherever an opportunity is afforded. They make tents during the week for a living. The churches should delight to contribute to the support of such preachers. They have proved themselves to be worthy, godly, and self-sacrificing men; they have and are still doing much in planting the cause of Christ in destitute fields. May we not ask our readers to cooperate with these preachers in their work of sowing the seed of the kingdom?

Happy is the man who can look upon every failure and misfortune that comes to him as a blessing in disguise. It is hard to be sunny in the dark way, but it can be done. Sometimes God brings to us the greatest good out of the very blow that crushes our heart. Castelar says: "Under different circumstances, Savonarola would undoubtedly have been a good husband, a tender father, a man unknown to history, utterly powerless to print upon the sands of time and upon the human soul the deep trace which he has left; but misfortune came to

visit him, to crush his heart, and to impart that marked melancholy which characterizes a soul in grief, and the grief that circled his brow with a crown of thorns was also that which wreathed it with the splendor of immortality. His hopes were centered in the woman he loved, his life was set upon the possession of her, and when her family finally rejected him, partly on account of his profession and partly on account of his person, he believed that it was death that had come upon him, when, in truth, it was immortality."

An aged man—one of the happy, sunshiny spirits that never really grow old—met with an accident which resulted in his death. He mistook one doorway opening upon a flight of stairs for another, and, in the semi-darkness, fell. A few hours later, when consciousness had fully returned, he explained to one who watched beside his bed how the mistake had occurred. "You took the wrong door?" she said. "Yes," he answered. Then his eyes flashed wide open, and, with the old cheery note in his voice, he corrected his statement: "No; it was the right door. God let it happen." From that happy faith he never wavered, and for him it was indeed the door that opened homeward. Into all our lives there come happenings that seem like dreadful mistakes. Things do not turn out as we expected, and instead of the bright and joyous path which we fancied was stretching before us, a sudden grief shuts us in. We find ourselves where we never meant to be; the pleasantness of our days is all swept away by some unwelcome change, and it seems as if occurrences so unexpected and bewildering must be blunders. But if we have used our best judgment and consciously chosen no wrong course, we need not be dismayed. However it seems, God will open for those who trust him no door but the right one.—Forward.



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Queries.

Brother Lipscomb: The Bible says that every one will be judged according to the deeds done in the body, whether they be good or bad. Does it refer to our body or the church? Please answer through the Gospel Advocate, and oblige. RYAN BENNETT.

It means in his own fleshly body. While he is dwelling in the body he is being tried and proved. If the flesh overcomes the spirit and rules it, he will sink down and be lost; if the spirit overcomes the fleshly appetites and lusts and holds them in subjection, he will be lifted up and live. According as we do well and obey God, or evil and disobey him, will we be judged.

Brother Lipscomb: I want to ask a few questions through the Gospel Advocate. How far does an elder's jurisdiction extend? In other words, suppose we have a congregation here and meet every Lord's day and a member moves into our midst and meets with us occasionally; do the elders here have jurisdiction over him, even if he refuses to let his name be put on the book commonly called the "church book"? What does it take to make a man a member of a local congregation? J. F. SMITH.

Graford, Tex.

If a man is a member of the church of Christ, he is such wherever he is or goes. The Bible says not a thing of joining local congregations. Wherever Paul went he was a member of the church of God there, whether at Ephesus, Troas, Corinth, Jerusalem, or Rome. If a Christian comes into a community where there is a church of God, he is a member of that church. He became so when he became a Christian; and wherever he goes he is a member of the church of Christ, and if he fails to do his duty, he ought to be admonished, exhorted, and disciplined.

Brother Lipscomb: What does Christ mean, in Matt. 18: 8, 9, when he speaks of cutting off the hand and plucking out the eye if either of them should cause one to offend? Please answer in the Gospel Advocate. Our Sunday school lesson for a recent Sunday contained this scripture, and one member of the class said it means just what it says—that the hand and eye must be removed if they cause one to offend; that it could not mean anything else, as the language that follows shows. H. R. SHORT.

Rumsey, Ky.

I think it literally means what it says. "Offend" means to lead into sin. If the hand or the foot leads into sin, cut it off rather than let it lead into sin, is implied. The members of the body are supposed to be the seats of passions and lusts. If a man has any member in which dwell passions and lusts that he cannot control, let him cut it off rather than be led by the lusts into hell. The connection shows that it had special reference to the several lusts. It carries the idea that salvation is so important that a man ought to give up everything, cut off everything, or cut himself off from everything that draws him into sin that he cannot resist.

Brother Lipscomb: For the information of some good brethren, please give all the light from the Scriptures you can on the following question: If a member of some religious body who has never been baptized were to stand up with the disciples to take the Lord's Supper, should the deacon refuse to give it to him? W. H. CANNON.

Saratoga, Ark.

The Scriptures throw no light on the subject, for three reasons: (1) They had no religious bodies, save the body of Christ, that desired to partake of the Lord's Supper; (2) we have no account of anybody standing up to take it; (3) we have no account of deacons giving it to the disciples. Deacons supplied the tables of the poor and needy widows. The loaf and the cup were given to the disciples, and they gave to one another. They partook while sitting at table. I do not say that these orders were to be followed, but when

orders of doing things are established we had better follow those given in the Scriptures. Again, I have never found where the deacons are authorized to say who shall or shall not partake of the Lord's Supper. It is the duty of the elders and teachers to teach that the disciples of Christ are to partake of it, and then if others do it, nobody is injured, save the one who wrongfully partakes of it. I would teach the truth as it is in the Scriptures and leave the rest with men and God. To him all will stand or fall.

Brother Lipscomb: I know of a congregation that has secured what is known as an "individual communion set," containing about forty small glasses. I want to know if it is any violation of any precept or example of the New Testament to use this set when partaking of the wine. A. O. COLLEY.

They did not have individual cups in the days of Jesus and the apostles. Microbes were as plentiful then as now. "He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it." (Matt. 26: 27.) "The cup of blessing which we bless, is it not the communion of the blood of Christ?" (1 Cor. 10: 16.) "After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." (1 Cor. 11: 25.) "Let a man examine himself, and so let him eat of that bread, and drink of that cup." (Verse 28.) The significance and symbolism of it was, the many partook of the one body and one cup. This is destroyed by each having his own cup. The spirit that prompts it is contrary to the Spirit of Christ. They cannot act in common and all partake of one body and one cup. It would be no more a violation of the order for each to have his own private loaf of bread. It destroys the significance and tends to separate and destroy communion and brotherhood rather than promote it; it is a kind of pretentious pharisaism, and not a communion of brothers and sisters in Christ.

Brother Lipscomb: A. I. Myhr has sent me his leaflet, and I want your comment on it. The elders of Fairview church of Christ are opposed to the societies, but the secretary keeps trying to get their preachers in on us. Please give us all the information necessary through the Gospel Advocate, as we do not want to do anything contrary to the word of God. Pace, Tenn. M. A. BROWN.

I do not see any special good to come of a comment on the leaflet of Myhr. We have repeatedly given our reasons why we believe the societies organized by men to do work God committed to his churches and his servants sinful. Whenever these are requested, we can readily give them; but to comment upon the statements of their secretary, some of which are false and misleading, I do not see profit in. If every statement in the article concerning the working of the societies were true, it would still be sinful to build them up. If men can add societies of their own make to the churches of God, I do not see why they cannot change or add to any of his appointments. While I believe they, like the great monopolies in the business world, destroy all individual effort and weaken the sense of responsibility to God, and so lower the standard of morality and right, their success in raising money and making converts weighs nothing in commending them to me—no more than the success of Methodism commends it. If they are not advocating the truth, their success is the measure of evil, not of good. Myhr ought not to be specially blamed for trying to propagate his society if he thinks it right. I never could blame a Mormon for zeal in spreading Mormonism. I would like to arouse those who stand for the truth to be as zealous in spreading it. In the beginning those who embraced the truth were zealous for it, but as a rule they are not so zealous now as those who propagate error. It is right, too, for Christians to be tried and tempted to do wrong, but woe both to him who tempts and those who do wrong. "The children of this world

are in their generation wiser than the children of light." (Luke 16: 8.) They seem to be more zealous, too.

Brother Lipscomb: In the Gospel Advocate of July 26, 1900, I noticed Brother A. W. Runnion's query and your reply. I studied your answer closely, and could not imagine why you introduced the Christian life; with its trials and temptations, as an answer. As to my way of seeing and thinking, the query had nothing whatever to do with whether a man sinned after he became a Christian or not, but as to whether a man who believed upon Christ, repented of his sins, confessed Christ, and was baptized was a sinner; if so, was a sinner baptized into Christ? My first thought along this line was aroused when I read Brother S. I. S. Cawthon's comments on Brother Walling's position, and I must confess that Brother Cawthon's position was both new and novel to me; but, after studying and thinking upon several scriptures bearing on the subject, I was forced to the conclusion that Brother Cawthon's exegesis was true and scriptural. You, with all Bible readers, know that the Savior said that to believe upon him was the work or will of God. Now, if this be true, then when a man believes with all his heart—that is, without a single doubt—that Christ is the Son of God, and determines (repents) to turn away from sin, and turn to God, and means it, that man is certainly not a sinner; but surely that uninspired blind man was correct in saying he is doing the will of God and entitled to pray, with the promise of being answered. Then faith, repentance, and confession are all the works of God; and, Brother Lipscomb, I am not at all inclined to think that the believing penitent who demands baptism will think, talk, or do wrong before baptism, if the baptism is attended to at the proper time; but, instead, his mind will be at the right hand of God, where Christ sitteth. So a servant of God is baptized into Christ, and not a sinner. After baptism, trials and temptations arise and he sins; yet if he is true and faithful and corrects these sins at once by repentance, confession, and prayer, he is still not a sinner, though he sins by thought, word, and deed. Only the man who continues in sin is the sinner; that, I am sure, is Brother Cawthon's position. I hope that he will find time to give us his position, with the scriptures, in the Gospel Advocate. Please give this a place in the Gospel Advocate, with your comments, and you will greatly oblige many. I surely love the Gospel Advocate more and more and would certainly rejoice to know that it was read by every family on this continent. Every loyal child of God should take it and try to extend its circulation in the world. I pray God's richest blessings upon the Gospel Advocate and its Christian corps. JOSEPH R. HAND.

Enola, Ala.

I am not able to see the nice, hairsplitting points and reasoning of many brethren on such questions. I cannot tell when the fetus becomes a child. When it is born I know it is a child and person. I find nothing of these nice points in the teaching of Christ or the apostles and I do not think there is any profit in them. If they had thought it was good to tell the people they were without sin before they were baptized, they would have so told them. Instead of drawing these nice distinctions, they said to the common people: "He that believeth and is baptized shall be saved." "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." (Acts 2: 38, R. V.) "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22: 16, R. V.) "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3: 5, R. V.) These place the forgiveness of sins and the becoming a child of God in baptism. Baptism is the act of faith in which God has said he would forgive sins and accept a person as a child of God, a citizen in the kingdom of God. All can understand these plain, practical statements, and drawing distinctions not made by Christ or the Holy Spirit leads to confusion. It is like discussing when the fetus in the womb becomes a child.

God is as actually and actively present in human life to-day as he was when he conversed with Abraham, Isaac, and Jacob, or revealed his will to the Hebrew prophets.—Exchange.

Home Reading.

THE ORCHARD LANDS OF LONG AGO.

The orchard lands of long ago!
O, drowsy winds, awake and blow
The snowy blossoms back to me,
And all the buds that used to be;
Blow back along the grassy ways
Of truant feet, and lift the haze
Of happy summer from the trees
That trail their tresses in the seas
Of grain that float and overflow
The orchard lands of long ago.

Blow back the melody that slips
In lazy laughter from the lips
That marvel much if any kiss
Is sweeter than the apple's is.
Blow back the twitter of the birds—
The lisp, the titter, and the words
Of merriment that found the shine
Of summer time a glorious wine
That drenched the leaves that loved it so,
In orchard lands of long ago.

O, memory, alight and sing
Where rosy-bellied pippins cling,
And golden russets glint and gleam
As in the old Arabian dream
The fruits of that enchanted tree
The glad Aladdin robbed for me!
And, drowsy winds, awake and fan
My blood as when it overran
A heart ripe as the apples grow
In orchard lands of long ago.

—James Whitcomb Riley.

DOING THINGS.

One day the philosopher and poet, Emerson, with his brother, was trying in vain to lead or drag a big calf into the barn; whereupon an Irish girl came out of the kitchen, and, putting her fingers into the calf's mouth, led it quietly through the barn door.

The philosopher-poet went to his desk and wrote with resignation: "I like people who can do things."

Thoreau was a thinker, but he could "do things" also. When Emerson was planting trees one day, Thoreau told him that some of the acorns were bad, and began to pick out the poor ones. This requiring too long, he said: "Put them all in water and the good ones will sink." And so they did.

Some persons have the knack of doing things; yet it is suspected that besides the knack, or the native gift, there is something of education in it.

Begin early to make yourself as capable and as powerful as you can. Nature gives us much, but nurture will give us more.

Learn the use of the hands. The handiest tools one has are the hands that God gave him. They are our natural implements of power. The more training we give them, the more power we shall have to touch the outside world. This is real "manual training."

Form the habit of observing things closely. Look at things, as the Germans say, "deep in the eyes." See what is in a thing. Find out causes. Study effects.

The most important results have come from observation. Newton observed the fall of an apple and began to think about it; a man looked at a church steeple through curved glass and saw that it seemed near, hence spectacles and telescopes; a boy observed the steam of the kettle lifting the lid, and, because he was thoughtful about it, he opened the door to the wonderful age of steam.

Many persons go through life without seeing things. They see, yet they do not see. God has laid about us vast and inexhaustible materials for being and doing. It is ours to discover and to lay hold upon the means.

Observation has behind it thought or reflection. Form the habit of thinking about things. One learns by asking questions of other persons; but one should be constantly asking questions in his own mind. There is a power called "reason" within us which can be wonderfully developed. Bring things to the bar of reason. Reflect about things; read and think; see and think; hear and think; feel and think. Many persons live largely by their senses, and very little by reflection. In reading books it is well to read a book that will give something to think about. It may be a novel. A good novel is to be judged by

this question: Has it given me anything to think about?

Learn to be thorough. Most of the incapables in the world belong to the class of people who do nothing thoroughly. Thoreau was thorough, indeed. He made his living by pencilmaking; he resolved to make as good a pencil as could be made, so that no one should think it necessary to send to England for pencils. Take William Morris, the English poet and artist, as an example of thoroughness. He was master of six distinct trades. Though he was a writer; he gloried in doing things with his hands and in teaching others to work with their hands. He made things as good as he could. His motto was: "Not how cheap, but how good." A bit of art or a book made by William Morris was sure to be the best possible. People came to know this, and it made his reputation. Be thorough. Do your task well. If you are sharpening a pencil, do it the best you can. Thoroughness is faithfulness or truth. John Ruskin says that truth is one of the "seven lamps of architecture" and that a true architect will be as faithful in workmanship behind the eaves or beneath the cornices as in the open places. A true workman anywhere in life—a boy in the store, a girl at her sewing, a student at his books—will try to be thorough. Thoroughness is truth.

Be a master of something. There is a power within us called "will." We are made to gain mastery over things and to make things obey us, come at our call, yield to our uses. Be a master. Train yourself early and late—your sense powers and your mental powers—so as to gain mastery over things. Many persons are the servants of things. Some of them know it and feel it and they speak of themselves as "mere drudgers." It is true. They are that exactly, because things have mastered them, not they things. But others have learned the secret of mastery in their work. One can nearly always tell such a person. He has a joy of his own. There is about him an unmistakable air of lightness and freedom. He has mastered things and has become a king, not a drudge, in his work. Work is a splendid privilege to us all, but to get the full benefit of that privilege we must learn the secret of becoming its master.—Edgar Whitaker Work, in *Wellspring*.

PRINCE AND SWEEP.

There is a street sweep in Pall Mall, London, who thinks he knows by sight the finest and truest gentleman in England. This artist with a broom has a wide crossing not far from the entrance to Marlborough House, and in rain or shine he keeps it clear for the throng of well-dressed men from the fashionable clubs. He tips his hat to thousands of passers and thinks himself lucky when he has a penny for the service of sweeping the crossing.

Only one gentleman ever returns the salutation which the sweep is never weary of making. This is a stout, broad-shouldered figure, with grayish beard and pleasant face, whose appearance at the entrance of Marlborough House is always a signal for cheering. The Prince of Wales is fond of taking a short stroll in the afternoon, and frequently passes the crossing where the ragged sweep is stationed.

In an instant the sweep's hat is off, and he is bowing low. Other men never see him, but the prince never fails to acknowledge the salute by bowing gravely in return. When royalty has passed by, the sweep wields his broom with renewed energy, muttering to himself: "He's the only real gentleman in London."

A courtesy, even from the humblest, is always worthy of recognition. It may be only a smile or a motion of the hand, but the memory of it is treasured by the sweep, whose tribute of respect has not passed unnoticed.—*Youth's Companion*.

HOW A PORTER ROSE IN LIFE.

A young man once wrote to me from the country that he would like to have me get him a clerkship in a store. I wrote him to come down; that I would get a place for him. He replied that he did not like to come down until the place had been secured. I told him not to wait for that; so he came. The morning after his arrival in New York I took him to a large jobbing house, and told the principal man there that I had brought from the country a boy who wanted a place. "What position do you want for him?" I was asked. I replied that I would like him made assistant to the chief porter. The principal said that he could give him that kind of a position;

but the young man called me aside and told me he could do better for himself than to take such a place, as he had been a clerk in a country store a year. "Never mind that," said I. "Your being in a country store won't help you. Take the place I have got for you and do the work better than it has ever been done before."

He was not pleased, but took my advice, and started at wages of about five dollars a week; and I have no doubt he did the very best he could, for he was advanced several times in the course of the year. When he had been there something less than a year, he came to me and told me that he had received a proposition for three years at a thousand dollars for the first year, twelve hundred and fifty dollars for the second year, and fifteen hundred dollars for the third year. I told him that 'was very good, but not to commit himself for so long a time, as I believed there was something better and higher for him to do, and that he would soon be able to do it; but meanwhile to keep right along as he was, doing the work they gave him to do.

Before two years had elapsed he found a better position for himself elsewhere, and he achieved it by learning the lesson of beginning at the bottom and working up. He took up the new work in the same spirit with which he began the old—with the determination to master the work and do it better than anybody else had done it. He has been steadily going forward, year by year, until to-day he is worth about two million dollars.—C. P. Huntington, in *Success*.

A TENDER-HEARTED SOLDIER.

The following story, which General Lawton was fond of telling, seems to us another illustration of the truth that the bravest are the tenderest. All honor to the tired soldier who could still sympathize with a tired dog!

"The night of the El Caney affair," said the General, "when my division was marching back to El Poso to take up a new position the next morning, I was sitting at the side of the road with Maj. G. Creighton Webb, inspector general of my staff, and one of the pluckiest men I know. My men were filing past, and we watched them. They were tired out, but full of ginger. The day was just beginning to dawn when we heard some one coming down the road, talking at the top of his lungs. He talked and laughed and laughed and talked, and the men with him were chattering and joking.

"Here come the colored troops," said Webb; and, sure enough, the Twenty-Fifth Infantry came along. The man who was doing the talking was a six-foot corporal. He carried two guns and two cartridge belts loaded full, and the man to whom the extra gun and belt belonged was limping alongside him. The tall corporal was weighted down with his blanket and haversack, but in his arms he carried a dog, the mascot of his company.

"Here, corporal," said Webb, "didn't you march all night before last?"

"Yes, sir," said the corporal, trying to salute.

"And didn't you fight all day?"

"Sure, sir."

"And haven't you been marching ever since ten o'clock last night?"

"Yes, sir," said the corporal.

"Well, then," shouted Webb, "what are you carrying that dog for?"

"Why, boss, the dog's tired," was the reply.—*Young People's Weekly*.

No one who buries his talents can live a happy life. The most unhappy people one meets are those who have abundance, but refuse to use it in the way God intended. They are living for themselves and know it is wrong and are unspeakably miserable on that account, but cannot bring themselves to live otherwise. This is an infallible recipe for happiness. Let any unhappy man begin at once to do all the good he can, in every way he can, to as many of his fellow-men as he can, and his heart will begin at once to sing for joy.—Selected.

A bright lamp never need advertise that it is burning; the sun never need send a herald to tell men that he is shining. It is the unlit lamp that requires advertisement. The true life of a Christian will be sure to manifest itself. It is like a fire; it cannot burn and give off no heat. If we take care of the root, God will take care there shall be fruit. We need more of what the world does not see or hear.—*Exchange*.

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Editorial.

PREACHING AND TEACHING.

(By David L. Sparks, in Gospel Advocate, Aug 23, 1900)

I have heard scholarly men who have taken a Bible school course say they could get more real information from some elder who had never spent a session at any school, but who was a man of good sense and who faithfully and continuously studied the word of God to learn its truths, than they could get from their college professors. The trouble is, the elders, as a rule, do not study the word of God as they should, and, like many preachers, they are not able to teach as they should. No amount of learning can be a substitute for the constant study and continual drinking into the spirit of the word of God. This study must be kept up constantly. There is no completing the Bible course nor finishing the study of the Book. If a man ceases to study the Bible, he loses his fitness at once to teach. No man is fit to get up and instruct an audience on a subject that he has not well studied before getting up—that is, he cannot interest people to-day with his study of a matter years ago. He must study it afresh for the occasion. Many elders—and preachers, too—make no preparation for teaching the people until they get to the meeting, then they turn, accidentally, to some chapter and read it and comment about it. Of course such comments are not interesting or profitable to others.

A preacher learned a sermon years ago, and, without refreshing his thoughts or increasing his knowledge of it or arousing anew his interest in the subject of it by a restudy, he repeats from memory of his former study, and thinks he has preached to the people. Such teaching and preaching will soon become dull and tiresome to his hearers. A man must refresh his own interest in a subject, study it anew, and get his feelings and heart on it before he can interest others. I once heard an old preacher, a graduate of Bethany in its palmy days, preach. After preaching, he remarked that he never studied his sermons before preaching. I could not resist the temptation to tell him that we learned that while he was preaching. By way of apology, he said he did not think, with his familiarity with the Bible and his general reading, it was necessary. I did not pursue the question farther with him, but when a man gets up to speak on the subject of religion, his mind and heart should be full of his subject; he ought to study it, refresh and enlighten his mind, and fill his heart with its truths. The trouble with elders—and preachers, too—is not that they lack learning, but they fail to study their subjects, to put

their minds and hearts into them, are not interested in what they undertake to teach, and do not interest or profit their hearers. Deep, prayerful study and preparation ought to be made by every teacher who undertakes to teach others on every occasion he makes the effort. But a good teacher in a congregation, if he understands his work, is no hindrance to the development of the activity and life of the congregation or any member of it. But how shall he do this work? For this there are no specific directions. Each is to work with the ability God gives. No two teachers have the same ability or capability. Each one must work according to his own gifts or talents. But each one should remember the work before him is to arouse and lead every member to an earnest activity in the service of the Lord, that he may save his own soul. Keep before the teacher that getting every member to active work in perfecting his own character and in helping to save others is his work. Active work is needed to keep our own spiritual natures alive and growing. Engaging in the work himself inspires and fits him to help others. A man who evangelizes will feel the necessity of helping the evangelists; a man who goes among the poor and sick and needy will be inspired to help them and to help others who help them.

Lifelessness and indifference in churches grow out of one or a few doing all the work of preaching, teaching, visiting the sick, and relieving the needy. Enlist all in the work, enlarge the borders, and extend the boundaries of the labors of every church until the Christian religion, as a leaven, spreads throughout the length and breadth of the land. The idea of a preacher, teacher, or church of Christians confining their labor to one community and building itself up alone is contrary to all the precepts and examples of the Bible. As an active, working leaven, the kingdom of God should be continually spreading itself abroad. Every member should be a worker in his contact with men, whether in private or public, both by precept and example. The members, by their pure and godly lives, should constrain their neighbors by their good works to glorify God. If the members were taught and required to live honest and pure lives and withal to help the poor, the widow, the fatherless, and their lives were relied on to commend the religion of Christ to the world, it would greatly improve the condition of the church and the world and would obviate the necessity of so much preaching and coaxing of people to become Christians. Regular set speaking was not the order of the primitive church, but instruction as the work demanded. Lectures on machinery, with no practical work by the hearers to make or run machinery, would not be a profitable way of teaching mechanics. Practical lessons in carrying out Christianity are the instructions needed by the church and Christians.

There ought to be good, practical teachers of the Christian religion in every church who will teach the Christian religion by example as well as by precept.

On the subject of evangelists and preachers to go out to devote themselves to teaching the gospel to the world, I often doubt if there is such a class distinct from other Christians. In apostolic times the evangelists mentioned were gifted persons. Gifts were bestowed until that which is perfect was come. But all the church at Jerusalem was scattered abroad, both men and women, and they went everywhere evangelizing, the original says. While evangelizing they were evangelists; they were made so by the work they did. Every one has the divine right and is under obligation to preach the gospel, as he is able. So no one should be regarded as a preacher or evangelist, save as he does the work of an evangelist, and that work can be done more effectually by private appeal than by public oration.

When the work to be done is properly understood, there can be no doubt but that a good teacher or preacher, or more than one, is desirable in every

church and town and neighborhood. The more qualified teachers, the better. We come up to the perfect model when every Christian, man and woman, would become qualified to teach others the religion of Christ. Every Christian then would be an evangelist.

While it is desirable that all should teach and preach the gospel, it is a mistake for those who do preach to all collect in one place and leave other places destitute. A number of brethren have moved to Nashville as a center, whence they could get out in different directions to evangelize, or preach, and the counties and towns around are left with no active teachers. I am sure this is a mistake, and always advise against it when consulted. When a preacher moves to a city to preach in the country around, he buries his personal and direct influence; and this is, or should be, the best and most effective influence. A man ought to be in the center of his labor, and so live that he will exert a continually growing and extending influence of a personal nature for good. If he is not in the field of his labor, he loses this best influence. A preacher ought not to seek places already permeated by Christian truth and Christian influences as his field of labor. The degree of destitution should measure the strength of the appeal. A country and a people destitute of the gospel is the divine call to a preacher to go to that community and live among them; and all Christians are preachers. When a Christian finds himself or herself in a community ignorant of the gospel, this should be interpreted as a divine call to him or her to go to work to teach them the way of life and save them. It is not right to move out of a wicked neighborhood to give your children Christian training. The best Christian training children can have is the training given by Christian parents in trying to save from sin those lost and condemned. Preachers ought not to advertise for churches needing meetings, but for places where there are no Christians in which the people are willing to hear the gospel. This was the primitive spirit and work of the gospel, and it must be restored before we can restore primitive Christianity. Every Christian is to feel he is his brother's keeper in teaching him the gospel of Christ and he is responsible for his condemnation in so far as he fails to teach him the truth of the Bible. If this true spirit of the gospel is cherished, and preachers will be found seeking places where they can save sinners, and every Christian will realize he is a preacher and is responsible before God for the death of those he neglects to teach, all these questions of order as to the elders and preachers will adjust themselves. Without this spirit permeating and leading the body of Christ, no order or forms can save the church itself from apostasy and ruin. While this is true, it is not meant to say the divine order is to be neglected; but the divine order cannot be maintained without the divine spirit in that body. D. L.

WHO IS THE HEAD OF THE CHURCH?

Everybody knows that the New Testament makes Christ the Head of the church, and of course that means that he is the Head of the church he came to establish, the one revealed in the New Testament, called the "church of God," and, when more congregations than one are spoken of, called "churches of Christ," both expressions referring to the same persons. The word "church" never means an organized body, in the modern or denominational sense of the word. When Jesus said, "Upon this rock I will build my church," the word used means his "called out" ones, which simply means the people that would obey the gospel and thus become the body of Christ. If a preacher goes where there are no Christians and presents the gospel as revealed in the word of the Lord and a number of persons obey it, they are the

church, the "called out" ones, at that place. They have come into Christ, and are his body at that place, and nothing more has to be done to make them the church of God at that place. They are now the Lord's people by birth, born into his kingdom. They need now to go on in the work and worship that the Lord requires his people to do; and, in doing this, different kinds of workers will be developed, according to capacity. No matter how much they grow, they are still the church all the time if they continue faithful. Some will develop into overseers; some, into teachers; and some, into different kinds of service; but all the while that this service and growth are going on they are the church at that place. They do not have to wait till they have full-grown overseers, commonly called "elders" and "deacons," in order to be a church. They are a church, a congregation of disciples of Christ, from the time they obey the gospel. Elders and deacons are a result of the growth of the church. Elders and deacons are not made by election and ordination, but by growth; and growth comes by learning and doing the work the Lord ordains or requires to be done. All congregations of Christians need elders, overseers, and servants in different capacities; but they are to be developed by doing the work. They are to "grow up into him in all things, which is the Head, even Christ."

No matter how often people may elect, or select, a man to be a blacksmith, that will never make him one; he has to become one by doing the work. So a man has to grow up into the work of the church. The apostles were made preachers by direct inspiration, and were just as good preachers at first as they ever were; they did not have to learn it; but now a man that becomes a preacher has it all to learn, little by little, and thus grows up into the work. So soon as people obey the gospel they are the church at that place, without waiting to grow; and they continue to be the church while they grow and on after they are developed into workers. Hence people do not have to be organized after obeying the gospel to make them a church; they are the Lord's "called out" ones already, and must go to work in order to grow "strong in the Lord, and in the power of his might." These are the sort of people over whom Christ is Head and over whom he reigns; these are the soft of people that obey the Head, the people that regard his word and go by his directions.

When churches are organized by ordaining officers, as is the usual custom, they then think they have authority and want to exercise control and begin to legislate. It is a great misfortune for people to think they are officers—men of authority—in the church. This idea is what made the pope and all the ecclesiasticism the world holds to-day. There are no churches on earth to-day that think they have official authority to command and control the Lord's people that are truly loyal to Christ, the Head. They think they can ordain men and thereby give them authority in the church—official authority—and that by virtue of their office they have the right to control. This is treason against the Head. All such really reject the Head, just as the Jews rejected God in asking a king, an earthly head. As long as people take the New Testament and go by that in all the work and worship of the church, they are loyal to the Head, and over all such as these Jesus reigns as Head; but every time the ecclesia, the "called out" ones, get up any sort of society or organization not known to the New Testament they set Christ, the Head, aside and set up for themselves, and thus place themselves against the Head, instead of being with him. Jesus says: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. 12: 30.) No man is with Christ when he sets up anything as religious service not found in the word of the Lord, and when not gathering with him he is scattering abroad. Hence every human device ever introduced into the work or wor-

ship of the church produces division and discord and scatters the members of the body from the Head, thus bringing about strife, contention, and all sorts of trouble among brethren. Terrible woes are standing against those that do such things. There cannot possibly be unity in the body except by all the members being subject to the Head, and so long as they are all satisfied to work by the authority of the Head and do only the things the Head directs to be done and as the Head directs there can but be harmony in such a body; but when the hands want to do one way and the feet want to do another way, it is an utter impossibility to maintain peace and harmony in the body.

There is no authority in the church of God but that of Christ, for after he had died and risen again we have this language from him in the Revised Version: "And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth." (Matt. 28: 18.) So all authority is lodged in him, not only in heaven, but on earth. Every time, therefore, the church presumes to ordain and do something as service to God not ordained by the Head it enters upon high treason, ignoring and setting aside the authority of the Head and setting up for itself. All such is lawlessness, and is the very principle that Paul calls the "man of sin." When God raised Christ from the dead, he set him at his own right hand, "and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." (Eph. 1: 22, 23.) There is, therefore, not one feature connected with the church of God over which Christ is not Head. There is no place left for the exercise of the authority of men in the church. When the record says God "made him [Christ] to be head over all things to the church," it leaves no room for the introduction of anything not found in the divine record, and requires humble, earnest, and willing submission to all that is required by the Head. Creeds, confessions of faith, councils, synods, conferences, conventions, as well as every sort of assembly to legislate in any sense for the church, are rebellion against the Head. Every organ or instrument of music introduced into the worship of the church is rebellion, because it is not in the record. Every aid society, Endeavor Society, or missionary society ever introduced into the work of the church is rebellion against the Head, because not found in the record, and always causes trouble among the members, if there are any loyal ones among them. The wisdom that comes from above is pure, gentle, and easy to be entreated. All that God has ordained in the church is harmonious; there is no clashing, there are no two things inconsistent with each other. Men can have no occasion to divide over what the Lord has ordained and which stands on record in the New Testament, and really do not divide over these things. Division only comes when some are dissatisfied with the plain and simple word of the Lord and switch off on to side tracks; then the loyal ones cannot go with them, and thus divisions arise over the inventions of men, and not over the word of the Lord.

When I came into the church, a little over fifty years ago, the disciples everywhere came together on the first day of the week to break bread. The elders generally led in the worship, as preachers were but seldom present in the regular Lord's day meetings. They read the Scriptures, exhorted to obedience, sung, prayed, attended to the Lord's Supper, contributed; greeted, encouraged, and admonished one another; and heartily enjoyed the service, and loved each other as brethren. There was no trouble over organs, societies, or plans. All were satisfied with what they read in the word of the Lord, and all worked in harmony; while brotherly love, peace, and harmony generally ruled among them. Moreover, in those days, if you went among strange brethren, you were never afraid of being confronted by anything, either in the work or worship of the church, not

authorized in the word of the Lord. Congregations were poor and weak, few in numbers, and they loved and enjoyed each other as brethren should. Preachers were few and far between in those days, and brethren would go almost any distance to meet and hear one. Now just so long as they were satisfied to walk in the old paths, this sort of unity, peace, and harmony prevailed among them; but as they became more numerous and stronger, and wealth began to increase, worldly pride grew and a desire to be like others began to develop, and things unknown to the word of the Lord began to be introduced, little at a time at first. Thus, step by step, the desire for such things grew and increased, until organs in the worship of the church, and societies in its work, and such like, were put in; and as these increased, respect for the word of God decreased and the Head of the church was less and less regarded as to his kingly authority. At the same time, also, divisions, strife, worldly-mindedness, and every evil that strife and contention could bring have grown up among those that should have been loyal to Christ and at peace with each other; and these troubles will go on and increase as long as brethren disregard the word and authority of the Head and follow human wisdom instead. I am never afraid of division among the Lord's people so long as they are all willing to follow the Head and regard his word; but unity, brotherly love, peace, and harmony cannot exist without this. Just as long as confusion, division, and strife exist, there is somebody disobeying the Head of the church and following the devices of the great enemy of souls; and as sure as the word of God is true, ruin lies in the pathway of all who lead in these things. What a wonderful blessing it is for brethren to dwell together in unity! But it is horrible to dwell together with strife and discord. Where there are jealousies and strifes, there are confusion and every evil work. Why all are not willing to submit to the Head is very strange, when they know they are dependent upon him for salvation. It is also certain that those who truly love Christ will do his will and be content with his government. Only the heady and perverse will continue to disobey him.

E. G. S.

Traveling Stones.

Many of our readers have doubtless heard of the famous traveling stones of Australia. Similar curiosities are in Nevada, which are described as almost perfectly round, the majority of them as large as a walnut and of an iron nature. When distributed about upon the floor, table, or other level surface, within two or three feet of each other, they immediately begin traveling toward a common center, and there huddling up in a bunch like a lot of eggs in a nest. A single stone, removed to a distance of three and one-half feet, upon being released, at once started off to join its fellows; taken away four or five feet, it remained motionless. They are found in a region that is comparatively level, and is nothing but bare rock. Scattered over this barren region are little basins, from a few feet to a rod in diameter; in the bottom of these the rolling stones are found. They are from the size of a pea to five or six inches in diameter. The cause of these stones rolling together is the material of which they are composed; it appears to be lodestone or magnetic iron ore.—Young Disciple.

A distinguished writer relates how in a conversation with George Eliot, not long before her death, a vase toppled over on the mantel. The great writer quickly and unconsciously put out her hand to stop its fall. "I hope," she said, replacing it, "that the time will come when we shall instinctively hold up the man or woman who begins to fall as naturally and unconsciously as we arrest a falling piece of furniture or ornament."

He that forgets his friend is ungrateful to him, but he that forgets his Savior is unmerciful to himself.—Hunyan.

Obituaries.

[Obituaries are limited to 250 words and signature. Poetry cannot be printed. Obituaries exceeding 250 words will be reduced to the limit, unless accompanied by one cent per word for the excess.—Editors.]

GREEN.

Mary C. Green, a precious gift from God, came to our home on the morning of May 2, 1900, and was taken from us by the same loving Father on May 10, 1900. Her separation from us means deep sorrow, the prostration of fond earthly hopes, an emptiness of bereavement instead of a fullness of joy in her continued possession; but the confident hope that we shall see her glorified "over there" consoles her mother and me.

P. WILSON GREEN.

Bellevue, Fla.

PHELPS.

Thomas T. Phelps was born on February 24, 1859, and departed this life on May 6, 1900, aged forty-one years, two months, and twelve days. In 1882 he professed his faith in Christ and was baptized by Elder L. H. Stine, since which time he has lived a consistent member of the church of Christ. He leaves a wife and seven children, an aged father, and a host of friends to mourn his death. His remains were laid to rest in the family burying ground. BESSIE PHELPS.

GREEN.

Della Green, wife of Joseph B. Green, died at her home, at Pope, Allen County, Ky., on May 13, 1900. For several years before her death her health had been poor. She was born on January 1, 1870. At the age of nineteen years she confessed her Savior and was baptized into him. She and her husband were united in marriage on January 1, 1890. Her departure leaves a childless husband desolate in his solitary home, but he knows the comfort of the promises of the gospel.

P. WILSON GREEN.

Bellevue, Fla.

MAFEE.

Sister R. A. McAfee, of Walnut Ridge, Ark., who was visiting her sister, Mrs. G. L. Ellis, wife of G. L. Ellis, Baptist minister at Martin, Tenn., died on July 21, 1900, of catarrh of the stomach, aged sixty-three years. The deceased had in early life united with the Methodist Church, but had long since learned the true and better way and for many years had stood identified with the church of Christ. Several children survive her. In conversation with her friends, while on her deathbed, she expressed her willingness to die, saying she was only waiting her Master's call. The silver cord is loosed, the golden bowl is broken, the pitcher is broken at the fountain, and the wheel is broken at the cistern. The dust has returned to the earth as it was and the spirit has returned unto God, who gave it. A SISTER.

Martin, Tenn.

WILLIAMS.

Brother Benjamin Franklin Williams died at the residence of his daughter, Mrs. W. A. Cathey, near Isom, Tenn., on Sunday, August 5, 1900, aged sixty-five years. His remains were brought to Shady Grove, Tenn., for interment. The funeral services were conducted at the Christian Church by the writer. Brother Williams was one of the pioneers among the disciples in this

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country and was strong in the faith. He lived to see his children all Christians and happily married. He leaves them and a good, Christian wife in sorrow. Brother Williams had many estimable traits of character. He was especially kind to his wife and children. As a neighbor, he was obliging. At church his seat was rarely ever vacant. In this dark hour we point the bereaved to the great Physician, in whose wings alone is found healing.

J. D. EVANS.

HENDRICKS.

R. W. Hendricks was born on January 6, 1824; was married in 1851; and died on August 7, 1900, having been a member of the church of God for more than fifty years and for some time an elder of the congregation of which he was a member. He died at his home, in Bowling Green, Ky., in which town he had lived for several years. His neighbors testify of him that he was a remarkably smooth-tempered man, kind-hearted, and pleasant to all. He leaves a wife and seven children, besides relatives and friends, to mourn their loss. His family was tenderly devoted to him and felt their loss very deeply. The community turned out largely to his funeral and showed a very tender regard for him. He will be greatly missed. A great vacancy is left in the home, in the community, and in the congregation. Men so kind and so useful as was Brother Hendricks leave a vacancy that is hard to fill. All testify to his earnestness and faithfulness in all the relations he sustained. So he leaves to his family,

his brethren, and his friends the fullness and richness of the hope of the gospel of Christ. This wonderfully modifies their sorrow in their great loss. He lived to a good old age and dropped out of life as the well-ripened fruit from the tree, and they will now think of him as safe and forever free from all the pains and sorrows of earth. If his family and friends will follow his example and serve the Lord faithfully and earnestly as he did, they may meet him where disappointments, sorrow, and sad farewells will be felt and feared no more. E. G. S.

Forty Thicket.

Our meeting at the above place began, according to announcement, on July 11, 1900, and lasted eleven days. There were two persons gathered in for the Lord. One was an old schoolmate with whom I had stood up in class many a time in the sweet long ago just at the corner there in the old log house, only the bare walls of which are now standing. After about thirty years Katie and I met in the new house in a new relation, that spiritual relation in Christ; and if we are both faithful, after a while longer we will meet again in that other new house, where we shall be perfected. The very best of feeling prevailed and everybody seemed to enjoy the meeting. I shall long remember the good old friends of my childhood around Forty Thicket, all of whom wanted me to go home with them, and my only regret is that I could not go with all. With my family, I spent about three weeks with the boys about the old home, during which

time I met many of the friends of the good old times. I am sorry I could not visit around more, but it was on account of the illness of our little one. During my stay I spoke at both Dunlap and Bethel on two successive Lord's days. J. M. M'CALEB.

"The Fashionable Summer Resorts of the Century" is a feature of the July Ladies' Home Journal, especially interesting from the glimpse it gives of the social life of these places at times when they were considered accessible only to the rich. "The Girl Who Fought in the Revolution" is the story of a young woman who battled for the cause of liberty on the field and made innumerable conquests of female hearts. She enlisted as a man and wore the uniform of a soldier. A contribution to the July Ladies' Home Journal that will find a universal welcome is Ernest Seton-Thompson's dramatization of "Wild Animals I Have Known," in which the author's friends of forest and plain are impersonated by children. Edward Bok writes of "The American Man and the Country," "An American Mother" writes on "Is a College Education the Best for Our Girls?" and Edward B. Rawson writes on "Letting Children Rust in Summer." "A Missionary in the Great West," "The Autobiography of a Girl," "The Voice in the Choir," and "The Story the Doctor Told" are all interesting features. Howard Chandler Christy's page drawing shows "The American Girl at Her Sports." There are numerous other pictorial features. The practical, helpful articles of the July Ladies' Home Journal are timely. It is published by the Curtis Publishing Company, Philadelphia, at one dollar a year, ten cents a copy.

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Kansas Notes.

Brother W. F. Parmiter was near Topeka on the fourth Lord's day in July.

Brother Cain closed a meeting at Chalk about August 1. They had a good meeting.

I met Brother Rhodes on his return from the grove meeting, in Stafford County. He reports an interesting meeting, with seven preachers present.

Brother C. C. Houston preached his farewell sermon at Peck on the first Lord's day in August and is preparing to enter the Nashville Bible School. Brother A. J. Rhodes will go, too. Success to you, brethren. I believe you will receive good instruction.

I met Brother Graham a few days ago on the train. He was returning from Woods County, O. T., where he is doing some good work. His health is not very good and he has to exercise much care. He is a faithful, earnest preacher and is accomplishing much.

Brother A. C. Crenshaw is in Harper County in a tent meeting.

Brother B. F. Rhodes and Brother J. H. Irvin were at Howe Valley on the first Lord's day in this month. Brother Irvin has done much work there in days gone by. That's right, Brother Irvin; get into the field again. Your stirring appeals will be of much benefit to the people.

Brother George Henderson is doing some work in Harper County, but we will soon lose him from this part of the country. He expects to start to Arizona on October 1. He is going on account of his wife's health.

Brother O. M. Thomson will soon return from Colorado Springs, Col.

The writer was with the brethren at Rago on the fifth Lord's day in July and found them moving along nicely.

Brother B. F. Martin is busy in the field.

Brother I. D. Moffit is yet an unceasing worker.

The report comes to me that Brother G. F. Menard is preparing to leave Winfield and take up his abode in Colorado. The Winfield brethren will miss his careful and efficient Bible instruction. I trust that he may be able to awaken an interest in some new field. He is one of our best instructors in the Bible, being a graduate from two Bible schools. Many men are in the field preaching that would be glad to have Brother Martin's Bible knowledge. Success to him in his new field.

"There are a great many helps in numbers and display—the music of marching feet, the brilliancy of uniform and flag, and, above all, the military band, with its martial tunes which make the air vibrate with martial feeling. A woman in an American town hurried to the window not long ago, at the sound of the band, to see the soldiers marching. 'If I were a man,' she exclaimed, 'I should be a soldier myself; I know I could shoot if they kept the band playing all the time.' How many there are who can fight the battle of life while the band plays who faint by the wayside when they must go out in cold blood and sternly struggle with the hard duties of quiet days! But the noblest heroes among men and women are those who in silence and in quiet, unreported battles do their duty for Christ's sake and for the love of their fellow-men. The newspapers may not herald their bravery, but God recognizes it, and they shall have something better than the legion of honor in God's good time." (Homiletic Review.) How true that the greatest hero is never known by the world as a hero! He quietly goes

to his work and fights the battles. Many of them are unknown, except by a few; but they will be on the right side when the great day comes. Do not become discouraged because the world does not recognize you as great. Christianity should be our chief concern every day. We ought to be willing and anxious to defend it everywhere. Our lives should be wholly absorbed in it. Man should do nothing at any time that he would not be willing to testify against himself concerning such action in the future. God will see it, anyway. Hypocrisy cannot be hidden from him who seeth all things. It is best to be sincere in all we do. D. T. BROADUS.

For Famine Sufferers in India and for Myself.

I received for the famine sufferers in India from July 2, 1900, to July 28, 1900, the following amounts: E. C. M., Texas, \$2.50; R. W., Texas, \$2.50; church of Christ at Cisne, Ill., by D. S. Crum, \$3; church of Christ at Lucyville, Pa., by T. E. Winter, \$15.06; individual members of the church of Christ at Palatine, W. Va., by H. W. Gaskins, \$7; J. T. V., Winchester, Tenn., \$2.50; sisters of the church of Christ at Elkton, Ky., \$5.25. Total amount, \$38.81. I forwarded the same to India on July 28, 1900.

The following amounts were received for myself in July: Fairview, Tenn., \$5; Beech Grove, Tenn., \$20; Brother J. H. H., Tioga, Tex., \$2; Forty Thicket, Tenn., \$6.18; Bethel, Hickman County, Tenn., \$5. Total amount for July, \$38.18. J. M. M'CALEB.

Where Thousands of Papers are Read.

There is, perhaps, but a single place in this country where almost all the newspapers of the United States are read. To the Exchange Bureau of the Ladies' Home Journal practically every paper in this country comes—an aggregate of nearly nine thousand. It is the rule to read each one within a day after it is received, so a large staff of trained readers is kept employed constantly. By this plan it is possible for the editors to keep in close touch with the reading public, and accurately informed as to the topics that are uppermost in the public mind in every section of the country. In this reading, such selections are made as may be of special immediate interest, as well as matter for future reference and notes that may serve as memoranda or suggest articles. Moreover, everything relating to the Ladies' Home Journal is clipped and filed. Thousands of dollars a year are spent in this work alone, but Editor Bok regards it as a very profitable investment, as invaluable information is thus supplied that could be obtained in no other way.

The Nashville Bible School.

Instruction is given in English, Latin, Greek, German, French, Mathematics, Natural and Physical Sciences, Logic, Rhetoric, etc. The School does both academic and collegiate work. Every student is required to study and recite one lesson daily in the Bible. Ninety-nine dollars will pay for board and tuition for a young man; one hundred and seventeen dollars will pay for board and tuition for a girl. One can receive daily instruction in learning to sing from notes or in elocution by paying one dollar extra per term, two dollars per session. Send to the School for catalogue.

Cured By Swamp-Root.

To Prove What This Great Kidney Remedy Will Do For YOU, Every Reader of the Gospel Advocate May Have a Sample Bottle Sent Absolutely Free by Mail.

Among the many famous cures of Swamp-Root the one published this week for the benefit of Gospel Advocate readers speaks in the highest terms of the wonderful curative properties of this great kidney remedy: "Kansas City, Mo., November 30, 1899.

"Dr. Kilmer & Co., Binghamton, N. Y.—Dear Sirs: During three years I was frequently attacked with severe spells of sickness; many of these sick spells kept me in bed, dangerously ill, from three weeks to three months, under the constant care of the best physicians in Kansas City. The doctors said my kidneys were not affected, but I felt sure they were the cause of my trouble.

"Some doctors pronounced my case gall stones, and said I could not live without a surgical operation, to which I would never consent. In May, 1898, I had the most severe attack, then the doctors said I could not live. It was during this illness that a friend suggested I try Dr. Kilmer's Swamp-Root. I began to take Swamp-Root regularly, and when I had used only three fifty-cent bottles I felt fine, and was able to do more work than I had done in four years. It has made a new woman of me. I have only had one slight attack since I began to take Swamp-Root, and that was caused by being drenched with rain and catching cold. This stomach trouble had bothered me for about twenty years and had become chronic. I am now forty-four

years of age, and feel much younger than I did ten years ago. My friends say I am looking younger every day. Five years ago I only weighed one hundred and four pounds; I now weigh one hundred and eighty-five pounds.



I freely give this testimonial for the benefit of those who have suffered as I have. (Mrs.) M. E. DALLAM, "Proprietress of Criswell House, 211 West Fifteenth street, Kansas City, Mo."

Swamp-Root will do just as much for any housewife whose back is too weak to perform her necessary work, who is always tired and overwrought, who feels that the cares of life are more than she can stand. It is a boon to the weak and ailing.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but modern science proves that nearly all diseases have their beginning in the disorders of these most important organs. The kidneys filter and purify the blood—that is their work.

How to Find Out If You Need Swamp-Root.

So when your kidneys are weak or out of order, you can understand how quickly your entire body is affected and how every organ seems to fail to do its duty. If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince any one; you may have a sample bottle free for the asking.

Many women suffer untold misery because the nature of their disease is not correctly understood. They are led to believe that womb trouble or female weakness of some sort is responsible for the many ills that beset womankind.

Neuralgia, nervousness, headache, puffy or dark circles under the eyes, rheumatism, a dragging pain or dull ache in the back, catarrh of the bladder, weakness or bearing-down sensation, profuse or scanty supply of urine, with strong odor, frequent desire to pass it night or day, with scalding or burning sensation, sediment in it after standing in a bottle or glass for twenty-four hours—these are all unmistakable signs of kidney and bladder trouble.

Other symptoms showing that you need Swamp-Root are sleeplessness, dizziness, irregular heart, breathlessness; sallow, unhealthy complexion; plenty of ambition, but no strength.

Swamp-Root is pleasant to take and is used in the leading hospitals, and is taken by doctors themselves, because they recognize in it the greatest and most successful remedy that science has ever been able to compound.

To prove its wonderful curative properties, send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., when you will receive, free of all charge, a sample bottle of Swamp-Root, also a pamphlet of valuable information pertaining to kidney and bladder troubles, by mail, prepaid. This book contains many of the thousands upon thousands of testimonial letters received from men and women who owe their good health—in fact, their very lives—to the wonderful curative properties of this great kidney remedy. Swamp-Root is so remarkably successful that all readers are advised to write for a free sample bottle and to be sure to mention reading this generous offer in the Gospel Advocate.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores.

BEHR BROTHERS' UPRIGHT PIANOS.

WITHOUT A RIVAL. THE PERFECTION OF UPRIGHT MAKES.

CHICKERING GRANDS

Are Superior to all Others. These Celebrated Makes can only be Found in the Wareroom of

FRANK G. FITE, Sole Agent,

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General News.

Open street cars in Hartford, Conn., have been troubled to conduct rain water to either end of the car.

Eight million one hundred and sixty-two thousand dollars in gold bars was shipped from New York in one day, recently.

Gen. W. M. Brandon, of Dover, Tenn., was appointed adjutant general of the State, to succeed Gen. H. C. Lamb, who recently resigned.

Former President Steyn, of the Orange Free State, is reported to have died from a severe wound while endeavoring to reach Mr. Kruger.

The withdrawal of Judge David L. Snodgrass from the race for United States Senator from Tennessee leaves the field to Congressman E. W. Carmack.

It is stated that educational and property qualifications and election laws in Massachusetts disfranchise two hundred and sixty-five thousand citizens.

The development of the coal interests of West Virginia has steadily advanced and that State will very soon distance Illinois, now next to the State of Pennsylvania.

Chinese officials in Shanghai are reported as admitting that the allies inflicted a heavy defeat on the Chinese imperial troops around Tung Chau and then marched direct on Peking.

The census office announced the population of Greater New York (Manhattan and Bronx boroughs) as 2,050,600. The population of the borough of Manhattan is 1,850,093; that of the Bronx, 200,507.

The Navy Department rejected all bids for armor plate presented by the Bethlehem Company, the Carnegie Company, and the Midvale Company. New advertisements for bids will be issued as soon as possible.

Forest fires are burning east on South Fork, Col., in an area from five miles to twenty miles wide and destroying valuable timber, mine machinery, and buildings. The damage will foot up millions of dollars.

Governor Beckham, of Kentucky, has issued a proclamation convening the General Assembly in extra session on Tuesday, August 28, 1900. The only subject to be considered is the modification of the Goebel election law.

The German steamer Deutschland has broken all ocean speed records by making the voyage from New York to Plymouth in five days, eleven hours, and forty-five minutes. The Deutschland's average speed was 23.32 knots.

Returns from the recent election in North Carolina show a majority of nearly sixty thousand for the Democratic State ticket and fifty-eight thousand for the constitutional amendment that disfranchises the negroes.

Diamonds considered by London dealers superior to those from South Africa and valued at from 25 to 50 per cent higher than those found in that region have been discovered at the diggings up the Mazaruni River, in British Guiana.

General McArthur reports to the United States Government the surrender to Colonel Freeman, in the Philippine Islands, of one major, six captains, six lieutenants, one hundred and sixty-nine men, one hundred and one rifles, and fifty bolos.

Among the deaths of notable persons during the week are Baron Russell, of Killowen, Lord Chief Justice

of England; Collis P. Huntington, president of the Southern Pacific Railroad; and former United States Senator John J. Ingalls, of Kansas.

The city of Washington has suffered from an almost unparalleled hot wave. For ten days the official thermometer has registered ninety degrees and over. The suffering of government clerks is great, and especially among the thousands of women in the departments.

The North German Lloyd steamship Kaiser Wilhelm der Grosse, Capt. William Engelhart, which sailed from New York on August 7, 1900, for Bremen, covered 3,184 knots in five days, nineteen hours, and forty-four minutes. Her average speed was 22.79 knots per hour.

The first bale of new cotton was received in Montgomery, Ala., and brought ten and one-half cents per pound. The first bale last year brought six and one-half cents, and the first bale the year before brought five and one-half cents. The bale was sold at auction.

General McArthur has cabled the War Department a brief statement concerning the health of the troops in the Philippines. The number of sick in hospitals is set down at 3,863; in quarters, 1,261; making a total of 5,129 sick soldiers, or 8.47 per cent of the entire army in the archipelago.

The final meeting of the Superior Jury of Awards shows 42,790 to be the total number of awards made to exhibitors from all countries at the Paris Exposition. They are divided into 2,327 grand prizes, 8,166 gold medals, 12,244 silver medals, 11,615 bronze medals, and 7,938 honorable mentions.

Mrs. Henrietta W. Brand, who knew personally eight generations of her own family, died in Brooklyn, N. Y. She was born on December 31, 1808, in New Haven, Conn., and was the daughter of Rev. Dr. Horace Holley. She remembered well her great-grandmother. She had thirteen children, nine of whom are alive; thirty-eight grandchildren; fifty great-grandchildren, and one great-great-grandchild.

The Tennessee Central Railroad will run its first train from Nashville to Knoxville on October 1, 1900. The train will run from Nashville to Lebanon over the Nashville, Chattanooga and St. Louis Railway, from Lebanon to Monterey over the Nashville and Knoxville Railroad, from Monterey to Harriman over the Tennessee Central Railroad, and from Harriman to Knoxville over the Southern Railway.

The cheapest railway rate, next to the pass, is the emigrant fare from Russia to Siberia. To induce

peasants to settle in the eastern districts of Siberia, the Russian railways have issued tickets, good for a family of any size, from any part of European Russia to Tobolsk at two rubles; from Tobolsk to any part east as far as Vladivostok or Port Arthur the price is four and one-half rubles. Hence for not quite seven rubles, or about \$3.50, a whole settler's family can travel about four thousand miles.

The latest report from the advance of the allied forces in China is a cablegram to Vienna from Hongkong, announcing the capture of Peking; but the Austrian Government, like other European powers, is still without confirmation of this report. An official telegram, dated Taku, August 14, 1900, has been received at Rome, which asserts that the attack on Peking began on Monday, August 13, 1900; that Sir Claude MacDonald, the British Minister, has opened communication with the relieving force; and that the allies have established their headquarters at Tung Chau.

The July statement of the imports and exports of the United States, issued by the Bureau of Statistics, shows the imports of merchandise to have been \$63,536,253, of which \$21,884,068 was free of duty. The total amount is over three million dollars in excess of July, 1899. The exports of merchandise during the month aggregate \$100,413,501, an increase over the corresponding month last year of more than \$5,500,000. The gold imports for the month were \$4,944,764, an increase of about two million dollars. The exports of gold amounted to \$3,269,159, an increase of about six hundred and sixty-three thousand dollars. The silver imports aggregated \$3,311,033, an increase of about five hundred and eighty thousand dollars; and the exports aggregated \$4,913,658, an increase of nine hundred and ten thousand dollars. During the last seven months the exports of merchandise exceeded the imports by \$70,093,792.

The State Board of Pension Examiners, which has been in session in Nashville for the past three days, has added forty-six third-class pensioners to the rolls. Tennessee now has seventeen first-class pensioners at \$180 per year each, twenty-five second-class pensioners at \$120 per year each, and nine hundred and twenty-six third-class pensioners at \$100 per year each, making a total of nine hundred and

sixty-eight pensioners, drawing a total of \$98,560 per year. In the report to the comptroller, the board says: "The board has had filed with it 2,953 applications for pensions. There are 968 pensioners on the roll, seven have been sent to the Confederate Home, and 173 pensioners have died, leaving 1,805 applications now pending before the board. However, a very large amount thereof are worthless; but at least two hundred applications before the board are pensionable, and would be added to the roll if the appropriation justified it."

ECZEMA, ITCHING HUMORS, PIMPLES—CURED BY B. B. B.

Bottle Free to Sufferers.

Does your skin itch and burn? Distressing eruptions on the skin so you feel ashamed to be seen in company? Do scabs and scales form on the skin, hair, or scalp? Have you eczema? Skin sore and cracked? Rash form on the skin? Prickling pain in the skin? Boils? Pimples? Bone pains? Swollen joints? Falling hair? All run down? Skin pale? Old sores? Eating sores? Ulcers? To cure to stay cured, take B. B. B. (Botanic Blood Balm), which makes the blood pure and rich. B. B. B. will cause the sores to heal, itching of eczema to stop forever, the skin to become clear, and the breath sweet.

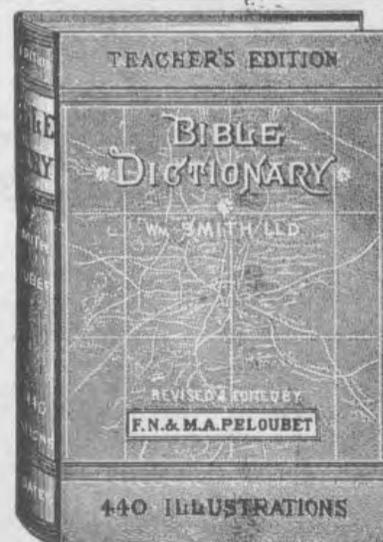
Julia E. Johnson, Stafford's Post Office, S. C., writes: "I had suffered thirteen years with eczema, and was at times confined to my bed. The itching was terrible. My son-in-law got me one-half dozen bottles of Botanic Blood Balm, which entirely cured me, healed every sore, and made my blood pure and rich."

B. B. B. is just the remedy you have been looking for. Thoroughly tested for thirty years. For sale by druggists at \$1 per large bottle. Complete directions with each bottle. So sufferers may test B. B. B., a trial bottle is given away. Write for it. Address BLOOD BALM COMPANY, 15 Mitchell street, Atlanta, Ga. Describe your trouble and free personal medical advice will be given. Do not despair of a cure, for B. B. B. cures all obstinate, deep-seated blood troubles that refuse to heal under ordinary treatment. We have over three thousand voluntary testimonials of cures by using B. B. B.

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Capital, - \$1,000,000.00.

W. W. BERRY, PRESIDENT. A. H. ROBINSON, VICE PRESIDENT. N. P. LESUEUR, CASHIER.



Smith's Bible Dictionary

comprising its antiquities, biographies, geography, natural history, and literature, with the latest researches and references to the Revised Version of the New Testament. Over 800 pages, 8 colored maps, and 440 illustrations. A valuable work of reference. "The chronological tables are very full and are very carefully arranged, a harmony of the Gospels and an outline of the 'Apostles and Their History' being added." Price, \$2, by mail, postpaid.

Gospel Advocate Publishing Co.,

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In the Family



The value of Tarrant's Effervescent Seltzer Aperient is beyond estimate. Pleasant to take and promptly relieves all troubles arising from disorders of the stomach, liver and bowels, in both children and adults. Its 56 years' record proves it unequalled as a family remedy. 50c. and \$1. Trial 25c.

Tarrant's "Dermal" a dainty antiseptic powder for nursery, toilet, after shaving, cures chafing, best foot powder. 25c. At druggists, or mailed on receipt of price by TARRANT & CO., Chemists, Est. 1834, New York.

Church News.

ARKANSAS.

Caulksville, August 14.—I have now been in this State one month. I first held a meeting at Mountainburg, Crawford County, and set the church in order there, with thirty additions, and baptized twelve persons while there. From Mountainburg I went to Jethro, in Franklin County. While I was at Jethro there were fifteen additions to the one body, or church. I left there, with the promise that I would return and hold them another meeting. I am now in a meeting at this place. There have been six confessions. I go from here to my debate, which begins on August 22, 1900, at Leader, I. T. I am to meet G. W. Derryberry (Adventist). The debate will last four days. May God bless the faithful. J. W. TOWRY.

COLORADO.

Pueblo, August 14.—I am now on my way east. I have been from home, on this trip, three hundred and eighty-one days. I have been in Southern Kentucky, Tennessee, North Alabama, North Mississippi, Arkansas, Texas, New Mexico, Arizona, California, Nevada, Utah, and Colorado. I will stop and visit several congregations in Kansas, Missouri, Illinois, and Indiana on my way to Burgin, Ky. This has been one of the longest trips I have made in my native land. It will ever be fraught with many pleasant memories of the friends and loved ones in the Lord Jesus Christ whom I have visited and the congregations who have helped in a financial way. As to the contributions you have made, may they ever "abound to fruit to your account." Remember that when another trip is made to our mission in West Africa it means help from many of the brethren. My intention is to be in that field again, if possible, by December 25, 1900. Send funds to Brother Frank P. James, Mercer National Bank, Harrodsburg, Ky.

STROTHER M. COOK.

INDIAN TERRITORY.

Allen, August 13.—I was with the brethren in a meeting here which began on the fourth Sunday in July and closed on the fifth Sunday in July. The audiences were good, the attention close, and the interest increased until the last. One restoration was the only visible result. I enjoyed my visit and labor very much, and may, at some future time, give an article on some of my observations while here. J. D. FLOYD.

Marietta, August 11.—At this writing I am in a protracted meeting at Love's Valley. Everything is looking quite prosperous for a good, successful meeting. The meeting is two days old and there has been one confession. Brother Tom Davenport, of Coesfield, Tex., is leading the song service for us, to the satisfaction of all present. Brother J. H. Kelley, of Texas, and Brother J. A. Rose, of Eros, Ark., both able and sound gospel preachers, are with me and are nobly assisting in song and prayer. I will leave here on Friday before the third Lord's day in this month for Sulphur Springs, Tex., for a protracted meeting. Brother Rose will continue the meeting here as long as interest demands. My meeting at Sulphur, which closed last week, was in many ways a success. I desire to report it as soon as time will permit. J. B. ASKEW.

KENTUCKY.

Chestnut Grove, August 16.—I closed a meeting last Lord's day at Fisher-ville. On account of other engagements, I could stay but one week. The audiences increased in numbers from the beginning. One young lady obeyed the gospel. Brother J. W. Harding was with me in the meeting, and he is a true yokefellow. Although considerably past threescore years and ten, he is still vigorous and gives promise of much usefulness in the Master's vineyard, in which he delights to toil. On last Monday night I began a meeting at this place, with good prospects. T. Q. MARTIN.

Van Buren, August 15.—Brother J. K. P. South and the writer closed a meeting of eleven days with the church of Christ at this place, which resulted in thirty-one confessions of faith, and ten brethren confessed their faults, with the promise to live better lives in the future. The audiences were very large all the time, with good forenoon services. It was a glorious meeting and the word was magnified. Brother South is a true gospel preacher. May God bless him in this work of faith and labor of love. This was the seventh meeting in which the writer has assisted these good brethren in the last seven consecutive years, the result of these seven meetings being one hundred and sixty confessions. It is a pleasure to labor for and with the church of Christ here. We are asking for the old paths and trying to walk therein. God grant that these brethren may be kept in the faith as it was once delivered to the saints. Brother South and I will try to be together again in the near future to preach the old gospel. S. H. JONES.

TENNESSEE.

Unionville, August 14.—Brother J. R. Bradley, of Gurley, Ala., held us an eight-days' meeting which began on the first Lord's day in this month and closed on the second Lord's day night, resulting in six confessions and baptisms. We had good attendance at night and everybody seemed to enjoy Brother Bradley's preaching. He delivered many instructive lessons, and he shuns not to declare the whole truth written in God's revealed word. May he live long upon this earth to declare God's holy and righteous will, is my prayer. To God be all the praise. PRICIE MOORE.

Seven, August 10.—Our meeting at Greenwood began on the fourth Lord's day in July and closed on Tuesday night, July 31, 1900. The attendance was large from the beginning, with a few times excepted when it rained. The attention was unusually good, as was also the preaching. Brother W. T. Boaz did the preaching and answering questions (which he did by reading the answers from the Bible), except one discourse by Brother A. J. Compton. The visible result was three additions to the church. Brother Boaz and Brother Compton presented nothing but what they found in the Bible. We pray that they may live long and never grow weary of Christianity as they now see and teach it. A. H. BROWN.

Rives, August 15.—Brother John R. Williams began a series of meetings at this place on the fifth Lord's day in July and closed on Thursday night after the first Lord's day in August. The attendance was good throughout

the meeting. This is about the fifth meeting he has held for the brethren here, besides monthly preaching during different years, in about three years. Instead of his preaching growing old and noneffective with our people, as is often the case with some preachers, it is more and more appreciated, especially by those who delight to hear the proclamation of apostolic teaching. He relies wholly on the gospel as God's power to save; he is indeed an earnest, forcible, and logical speaker. During the meeting thirty-three persons were added to the congregation—eleven by commendation and twenty-two by confession and baptism. Out of this number two came from the Cumberland Presbyterians. To the Lord we give the praise. B.

Scott's Hill, August 15.—I am glad to report a good meeting at this place. The meeting was conducted by Brother T. A. Smith, of Chestnut Bluff. It began on the fifth Lord's day in July and closed on August 8, 1900. When the meeting began, the congregation was at a low ebb spiritually. Some of the members were at war with each other, and many were careless and indifferent to the work of the Master; but by the earnest, faithful efforts of two or three young men of the congregation, assisted by Brother Smith, the offending parties came face to face, confessing their wrongs to one another and to the Heavenly Father and asking forgiveness. Thus enemies became friends, and all rejoiced in the Lord. This was considered the best service of the entire meeting. Brother Smith preached twice each day (morning and night) and taught from house to house. He stands by the Book, respecting the silence of the same. On the last day of the meeting he attacked innovations (there being an organ in the meetinghouse, some of us opposed to it, others for it), and in a spirit of love and tenderness, mixed with firmness and earnestness, he showed some of us, at least, that organs are wrong and cannot be used in the name of Christ. Brother Smith made a good impression upon those that heard him. Five young persons confessed their sins and obeyed the Savior and two erring brothers were restored to fellowship. The Lord be praised. W. A. AUSTIN.

Mount Pelia, August 13.—On the fifth Lord's day in July I began a meeting at Sharon, in Weakley County, which continued for ten days. We have no congregation or church house at Sharon, but, through the influence of some sisters who are greatly interested in the Master's work, we secured the Cumberland Presbyterian house of worship. Good interest was manifested throughout the meeting; both on the part of brethren and sisters and the world. Three souls became obedient to the faith. One Baptist who said he was not baptized in order to get into the Baptist Church, but because the Bible taught him that it is essential to salvation, laid aside the man-given name and took the God-given name—Christian—taking for his creed the Bible only. The meeting closed sooner than we intended, owing to circumstances which were unavoidable. We feel sure that others would have accepted the truth had the meeting continued. On the evening we closed (though we had no services on account of the circumstances alluded to above) two young ladies—a Methodist and a Baptist—came, with Bible in hand, that we might reason together. Others manifested an interest by asking many questions concerning

things that we teach. Good must result from such interest as this. I hope to go back to Sharon next summer and hold another meeting. Some of the most consecrated lives I have ever seen are found in the persons of the sisters at Sharon. It never got too hot or too dusty for them; they were always found at their post of duty. May the Lord bless them in their zeal and devotion to his cause.

G. D. SMITH.

TEXAS.

Greenwood, August 11.—The meeting at Dicey closed, with only one baptism. We were hindered much by rain and wheat thrashing, but more by prejudice. I have promised to assist the brethren at Dicey in a meeting next year. W. P. SKAGGS.

Delia, August 11.—Our meeting, which began on Saturday night before the third Lord's day in July, was conducted by Brother J. B. Nelson, of Oak Ridge, Miss. We usually have a two-weeks' meeting at Delia, but the Methodists claimed one week, so we gave way and let them have it. We had one addition. We carried Brother Nelson over to Concord. I do not think the gospel had ever been preached at that place before. There were no additions at Concord, but the seed was sown. Brother Nelson promised to go back in the fall and hold them a meeting. When the Methodists got through, we raised the blood-stained banner and started again on August 2, 1900, and continued until August 9, 1900, with nine additions. Brother Nelson is plain and forcible; he hews to the line and lets the chips fall where they will. We had the Methodists, Baptists, rain, and black mud to contend with, but none of those things stopped us. The house was full every night. To God be all the praise. W. L. D'VORE.

Grapevine, August 12.—I began a meeting at Arcada, four miles north of Ladonia, on Saturday before the fifth Lord's day in July, and continued fourteen days and nights. The immediate results were: Ninety-eight were added to the church, eighty-one of whom confessed their faith in Christ and were baptized for the remission of sins. I never met a people that I was more impressed with than these. They have been at work for the Master, and this meeting was the result of an earnest work done by the church, with her earnest elders and deacons and Sunday school teachers, before my coming. There are a few "Sister Phebes" there that have done their part, so when I arrived all the members put their shoulders to the wheel and old Zion moved with great force, knocking at the door of the understanding of all the honest people in that community, and they listened eagerly to the message we carried; hence, night after night, they would come, a dozen at a time and often more, to confess Jesus. It was the grandest meeting of my life. While at Allen, I. T., some months ago, there were one hundred and ten additions, yet, taking all things into consideration, this was the best meeting. I go next to Mount Calm, Hill County, for a meeting. I will then go to Greenwood, Wise County. After this I will be open for engagements in or out of Texas. Write me at Grapevine, Tex. Pray for me, that I may be faithful to God and his word. T. W. PHILLIPS.

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Catechism on Creation.

Who made heaven and earth? "In the beginning God created the heaven and the earth." (Gen. 1: 1.)

Was he alone? "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." (John 1: 1, 2.) "And the Spirit of God moved upon the face of the waters." (Gen. 1: 2.) "And God said, Let us make man in our image, after our likeness." (Gen. 1: 26.)

What means did God use? "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." (Ps. 33: 6.)

Out of what did God create them? "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." (Heb. 11: 3.)

How long was God in making them? "In six days the Lord made heaven and earth." (Ex. 20: 11; 31: 17.)

How long were those days? "And the evening and the morning were the first day. . . . And the evening and the morning were the sixth day." (Gen. 1: 5-31.) "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." (Ex. 20: 9-11.)

What did God then do? "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." (Gen. 2: 2.)

How long was this Sabbath day? "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." (Gen. 2: 3.) "Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." (Ex. 31: 15-17.)

Did God then continue to work? "But Jesus answered them, My Father worketh hitherto, and I work." (John 5: 17.)

For what did God create heaven and earth? "All things were created by him, and for him." (Col. 1: 16.) "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." (Rev. 4: 11.)

Do they have an end? "The end of all things is at hand." (1 Pet. 4: 7.)

What is their end? "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." (2 Pet. 3: 7.)

Do they have any further existence? "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (2 Pet. 3: 10.) "And

I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." (Rev. 20: 11.)

Then what shall be? "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." (Isa. 65: 17.) "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3: 13.)

Who shall dwell upon the new earth?

Where is reserved the inheritance of God's elect? "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." (1 Pet. 1: 3-5.)

Till then what should we do? "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." (1 Pet. 1: 13-17.) "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4: 1.) "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2: 8.) "But foolish and unlearned questions avoid, knowing that they do gender strifes." (2 Tim. 2: 23.) "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen." (2 Pet. 3: 17, 18.)

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The Changed Cross.

It was a time of sadness, and my heart,
Although it knew and loved the better
part,
Felt wearied with the conflict and the
strife
And all the needful discipline of life.

And while I thought on these, as given
to me—
My trial tests of faith and love to be—
It seemed as if I never could be sure
That faithful to the end I should en-
dure.

And thus, no longer trusting to His
might
Who says, "We walk by faith, and not
by sight,"
Doubting, and almost yielding to de-
spair,
The thought arose: My cross I cannot
bear.

Far heavier its weight must surely be
Than those of others which I daily see.
O, if I might another burden choose,
Methinks I should not fear my crown
to lose!

A solemn silence reigned on all around,
E'en Nature's voices uttered not a
sound;
The ev'ning shadows seemed of peace
to tell,
And sleep upon my weary spirit fell.

A moment's pause, and then a heav'nly
light
Beamed full upon my wond'ring, rap-
tured sight.
Angels on silv'ry wings seemed ev'ry-
where,
And angels' music thrilled the balmy
air.

Then One, more fair than all the rest
to see—
One to whom all the others bowed the
knee—
Came gently to me as I trembling lay,
And, "Follow me," he said; "I am the
way."

Then, speaking thus, he led me far
above,
And there, beneath a canopy of love,
Crosses of divers shape and size were
seen,
Larger and smaller than my own had
been.

And one there was, most beauteous to
behold—
A little one, with jewels set in gold.
Ah, this, methought, I can with com-
fort wear,
For it will be an easy one to bear.

And so the little cross I quickly took;
But, all at once, my frame beneath it
shook.
The sparkling jewels—fair were they
to see,
But far too heavy was their weight for
me.

"This may not be!" I cried, and
looked again
To see if there was any here could ease
my pain:
But, one by one, I passed them slowly
by,
Till on a lovely one I cast my eye.

Fair flow'rs around its sculptured
form entwined,
And grace and beauty seemed in it
combined.
Wond'ring, I gazed; and still I won-
dered more
To think so many should have passed
it o'er.

But O, that form so beautiful to see
Soon made its hidden sorrows known
to me;
Thorns lay beneath those flow'rs and
colors fair.
Sorrowing, I said: "This cross I may
not bear."

And so it was with each and all
around:
Not one to suit my need could there
be found;
Weeping, I laid each heavy burden
down,
As my Guide gently said: "No cross,
no crown."

At length to him I raised my sad-
dened heart:
He knew its sorrows, bid its doubts
depart.
"Be not afraid," he said, "but trust
in me;
My perfect love shall now be shown to
thee."

And then, with lightened eyes and will-
ing feet,
Again I turned, my early cross to meet,
With forward footsteps, turning not
aside,
For fear some hidden evil might be-
tide.

And there—in the prepared, appointed
way,
Listening to hear, and ready to obey—
A cross I quickly found of plainest
form,
With only words of love inscribed
thereon.

With thankfulness I raised it from the
rest,
And joyfully acknowledged it the
best—
The only one of all the many there
That I could feel was good for me to
bear.

And while I thus my chosen one con-
fessed,
I saw a heav'nly brightness on it rest;
And as I bent, my burden to sustain,
I recognized my own old cross again.

But O how diff'rent did it seem to be!
Now I had learned its preciousness
to see.
No longer could I, unbelieving, say:
Perhaps another is a better way.
Ah, no; henceforth my own desire
shall be,
That He who knows me best should
choose for me;
And so, whate'er His love sees good
to send
I'll trust it's best, because He knows
the end. —Selected.

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This is decidedly the handsomest volume that I have seen from the press of the Gospel Advocate Publishing Company. The paper, the print, and the binding are all above criticism. Such a setting would make almost any book readable, and in this instance no stimulus of this kind is needed. I have read a large portion of the contents, and I rise from every reading with edification.

The arrangement of the matter is unique. Instead of placing the letters in one part of the book and the sermons in another, the letters are thrown in between the sermons. Only a few of the letters are published entire. As a rule, the editor has selected choice passages from them, such as are supposed to reflect most favorably the character and sentiments of the writer. The letters from which extracts are made were nearly all addressed originally to the editor, and they show the existence for many years of a close intimacy and frequent correspondence between the editor and the preacher.

F. D. Srygley was a writer of superior ability and in many respects the antipodes of T. B. Larimore. While the latter persistently refused to take part in controversies among the brethren, Srygley was engaged in them constantly; and while Larimore is diffuse in his style, diffuse at times to the extreme of redundancy, Srygley was terse, aggressive, and often very humorous. Yet these two men, so different, were excessive admirers one of the other, and Larimore shows by many things in his letters that he is ready to trust Srygley with all his interests. This is complimentary to both men. The two friends have been separated by the recent untimely death of the latter, and when the other is gone the brotherhood in the South will have lost their most admired preacher and their most accomplished writer. So pass from us, after short stay, the men who lead the people, giving place to others who will lead in turn, some in the same direction and some in the opposite. Let us trust that the combined result will be a movement of the people along the good and the right way.

J. W. M'GARVEY.

Being a Man.

Every young man has his ambition. There is no young man who does not intend to make his position next year higher than it is this year; they are all looking forward to something better. They desire to be manly. What is it to be manly, to be brave, to be noble? There is a class of young men who think that to be manly is to swear, swagger, and trample on the decencies of human life. They consider it manly to toss off their glass "like a

man" and swear "like a man." Are these manly young men? We call them "fast young men." Now, there is not in this world a more contemptible set of men than "fast young men." It requires neither genius, education, nor intellect to drink and swear. Give the materials to the biggest lunatic in an insane asylum and he will do all these things as well as the best "fast young man" we have. We are brave—when? When we overcome that which threatens to overwhelm us. We are heroes when we are able to chain some cherished desire and to say to some powerful passion: "Be still! I am your master." To be bold against an enemy is common to the brute. Man's prerogative is to be bold against himself.

The excuses young men give for entering into dissipation are various, but they are usually summed up in this: they "must see a little of life." Why, has not God spread out before us, in his boundlessness of wealth, everything that can satisfy our noblest nature?

We want young men to be manly. There is nothing that dissipates manliness like drink. We want them to be noble men, to be free from every debasing habit, to be gentlemen. What is a gentleman? A true gentleman is noble, truthful, chivalrous, pure in speech and in life; a true gentleman inspires the fear of all bad men. In the presence of a true gentleman none dare say a low, ribald, or contemptible thing. Brave men love a true gentleman, feeling themselves nerved to do their duty better; cowards slip away from his presence like bats and owls before the sunlight.—John B. Gough.

The Intense Worker.

There is no true work done without enthusiasm. The artist whose heart is cold is a mere artisan; the student of science who works with no great humane enthusiasm for knowledge is only a mechanism more delicately organized than his microscope or his magnetic battery; the statesman who is simply a calculating player, with human pawns on the chessboard of a nation or a political party, is less a man than the humblest citizen whom the impulse of patriotism urges to the daily discharge of civic duty or pushes on to the battle's front in the hour of his country's peril.

The deepest secret of life, as well as the mightiest force of life, is love. Without love there is no enthusiasm, and without ideals there is no enthusiasm. We freeze our hearts by selfishness and stifle them by sordidness; we fix our eyes upon the little field circumscribed by our day's activities and ends. With no wide-reaching affection and no uplifting ideal, we make of our life a treadmill and of our duty an unwelcome drudgery. We disclaim the highest endowment of the soul and deny our sonship to God. Narrow faiths and narrow hopes put fetters on the spirit, and small affections keep small the heart.—Philip S. Moxom.

Getting Ready.

"The notebook is a very good thing in its way," said the professor, "but a pencil, jotting theories and information on a tablet, cannot take the place of a brain working them out into life. There are people who never get beyond the notebook stage."

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ship of high souls? What had she to give them in return for the treasure of their lives? Would she, as she was, even understand their language?

In humility and sorrow she prayed again—no longer that she might be known, but that, in God's good time, her own life might grow strong and beautiful, that she might prove worthy of all the blessings that were given her. Then, since God in his wisdom teaches us to answer many of our own prayers, she began to study, to read, to think, and to try to love greatly. So years passed.

Did she become known? Never as in her girlish dreams; but she found something far, far better. For she learned that to be known is nothing and to try to be worth knowing that one may be known is less than nothing; but to lift one's soul to highest living, because one will not be satisfied with lesser things, is a task whose joy deepens with every passing year and reaches on into God's eternity.—Selected.

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D. LIPSCOMB. E. G. SEWELL. F. D. SRYGLEY.
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F. D. SRYGLEY.

[Discourse delivered by T. B. Larimore at the burial of his lifelong friend, benefactor, and biographer, F. D. Srygley, on August 3, 1900, and reported by Miss Emma Page, of Nashville, Tenn.]

The opening song was, "What a Friend We Have in Jesus," followed by prayer by Brother Larimore, and the song, "Friends Who Have Loved Us Are Slipping Away;" after the sermon the congregation sung, "Some Sweet Day." After reading—from Brother Srygley's own well-worn copy of the Bible, his constant companion for years—Job. 14: 1, 2; Ps. 23; and Rev. 22: 14, Brother Larimore said:

When Stonewall Jackson fell, Lee, immortal hero of the "lost cause," said: "I have lost my right arm." Some of us—I am one—lost infinitely more than that when F. D. Srygley fell; and the cause that can never be lost, lost much more when our dear brother ceased to write, to talk, to breathe, than the "lost cause" lost when Stonewall Jackson said, "Let us pass over the river and rest in the shade of the trees," and silently passed to the eternal shore. His life was brief, but eventful and important; his life and labors were such that all the ravages and revolutions of time can never erase the impressions he made. The present generation may never properly appreciate him, but generations yet unborn shall know his worth and speak his praises. Such is the history of men who have towered above their fellows. A costly monument marks the place where Burns, the peerless bard of Scotland, died in poverty and want, neglected and despised. America's own Washington, known the wide world over and almost worshiped now, was shamefully slandered, bitterly reviled, and relentlessly persecuted, while living as sublimely patriotic and unselfish a life as sage or statesman hath ever lived; and some poetic scribe hath said,

Seven cities strive for Homer dead,
Where living Homer begged his daily bread,

history teaching that each of those "seven cities" claimed the honor of being the birthplace of the blind, old beggar-poet. The heartrending history of the human race is replete with such lessons as these. Few are the flowers, filled with the fragrance of love, we give to the living; many, bedewed with the tears of regret, we give to the dead. Yea, the hand that crushes the living sometimes crowns the dead.

Our beloved friend and brother, Fletcher Douglas Srygley, was born in the hill country of North Al-

abama on December 22, 1856. In August, 1874, he was born into the church, the family of God, "the household of faith," the fold of Christ.

*

Believing the Bible with all his heart; perfectly satisfied with the word, the will, and the way of the Lord; hence deeming it his duty, as it was his desire, to be a Christian—only this, and nothing more—he never "joined" anything, never belonged to any denomination. He was simply a Christian. It was joy to him to "earnestly contend for the faith which was once delivered unto the saints"—pure, unadulterated, undenominational Christianity.

*

His not becoming a Christian when he was a little boy, instead of when he was almost a man, was a natural result of a marvelous cause—a cause that should have never existed. The impression prevailed in that community then that children should not be encouraged to enlist in the army of the Lord. Possibly that same pernicious opinion prevails in some communities now. Why, no mortal may ever be able to explain. Satan may strive and smile to have and see it so, but Heaven hath never willed it. The will of Heaven should be done.

*

Some of the sublimest of the sublime servants of the Lord were lambs in the fold of the divine Shepherd of souls in childhood's happy days. If my information on the subject be correct, Jesse Sewell obeyed the gospel when he was only nine years old; Isaac Errett, when he was only ten years old; and David Lipscomb—known and loved, respected and revered, as a veteran of the cross who would die for his convictions any day—when he was only eleven years old. Neither reason, revelation, history, observation, nor experience justifies the thought that children should not be encouraged to obey the Lord.

At Mars' Hill, Ala., on December 22, 1878—his twenty-second birthday—our beloved brother was married to Miss Ella Parkhill, a sweet, Christian girl, scarcely sixteen years old, who made him a good, faithful, helpful, happy wife.

*

At Hopkinsville, Ky., on December 26, 1888, he was married to Miss Jennie Scobey, who did her duty as a faithful, Christian wife, so lovingly, so tenderly, so wisely, and so well that his brother, Filo, was constrained to say to me, a few moments ago: "He was an invalid and had been for years when she married him, and I verily believe she added ten years to his life." He never enjoyed perfect health.

More than thirty years ago I went from Nashville, Tenn.—my native State—to Alabama, to Rock Creek, to the new historic Rock Creek Meetinghouse. My mission was to "preach the word." The church there then numbered seven souls. As, the first time, I approached the door of that old log cabin "meetinghouse"—a penniless stranger in a strange land—I saw, standing about thirty feet away, to the right and in front of me, twenty feet from the path I was traveling and thirty feet from the door I was approaching, a bright, little, black-eyed, bareheaded, barefooted boy; a picture of health, happiness, peace, and contentment; perfectly beautiful—to me—then as, on memory's page, now. His cheeks were rosy; his eyes were black. Faultless in form and feature, he stood silent, motionless, and erect.

*

He was standing there to see "the preacher" as he passed, probably not caring to ever be nearer him than then. Instinctively I turned toward him, went to him, took his little right hand into mine, put my left arm around him, said something I deemed appropriate to him, and led him into the house. From that day to the day when, in the delirium of death, he, suddenly recognizing me, enthusiastically grasped me by both hands and thrilled my soul with an expression I can never forget, he was my devoted friend.

The body of that faithful friend, than whom no human friend was ever truer, lies, in the silence and stillness of death, before us.

Notwithstanding he was my bosom friend, having and holding my confidence, love, and esteem nearly a third of a century; my constant correspondent a quarter of a century; and, with jealous care, kept watch and ward over me, even as a brave, true husband shields and shelters the wife that he loves, as a fond and faithful mother cares for the babe that she bears, four and twenty years at least, if not, indeed, thirty; he lacked four months and twenty days of being forty-four years old when he went away, closing his eventful career on earth about fifty minutes after midnight, on August 1, 1900—morning of August 2, 1900—a date long to be remembered in sorrow and sadness by those who knew him, and therefore loved him.

As a child, he was always submissive, obedient, cheerful, hopeful, helpful, happy, and kind. His loving, unselfish devotion to his mother was simply sublime. Where she went, he was glad to go; where she was, he was glad to be; what she did, he was glad to do. He, though never very vigorous, deemed it not a burden, but a blessing, to make a full hand in the field, cultivating crops, and, while others rested, help his mother card and spin, wash dishes and cook—work with her, from parlor to pantry, anywhere and everywhere she went and worked. He simply bore, gladly and lovingly, as much of his mother's burden as it was possible for him to bear. Blessed be the boy who bravely bears his mother's burdens, and so fulfills the law of love.

As a husband, he was what every husband ought to try to be. O. S. Fowler, prince of phrenologists, says, in a chart furnished him long, long ago: "You will make as good a husband as any man." Those who knew our brother best and loved him most believe the peerless phrenologist tells the truth.

*

It is probable that no man on earth—even his own father not excepted—knew him more thoroughly or intimately than I, and I believe he always treated his wife and children with all due kindness, courtesy, consideration, and respect. To this, I believe, there was never an exception. Blessed be the memory of all such men.

*

His trust and confidence in Ella, the child wife of his youth, and his trust and confidence in Jennie, who blessed him so much longer than Ella did, were simply what a good husband's trust and confidence in a pure, faithful, Christian wife should be. He told me himself, as others have told me, that in his literary work he rarely permitted anything he wrote to appear in print till he had read it carefully to Ella, when Ella was his wife; to Jennie, when Jennie was his wife; that she might suggest any changes she might deem it important or proper to suggest.

*

Without an exception, he cheerfully adopted all such suggestions, and he assured me he had never had cause to regret it, while he had often realized that it was a marvelous blessing. He thus, because he believed it would be pleasant, gratifying, and helpful to her, as well as because he needed her help, consulted Ella on the day of her death—the darkest day of his life—and he told me her mind was as clear and her suggestions were as good that day as they had ever been.

*

Jennie tells me there was one exception to his reading everything to her before permitting it to go to press. He did not, because he could not, read all of his last book to her before it passed from his pen to the press.

*

I believe this is one reason why he was so anxious to review his last book, in the light and shadow of all that might be said about it. He realized it was

his last and he wanted her helpful companionship and counsel in perfecting his last book.

I had hoped we might call "Letters and Sermons of T. B. Larimore" his "latest" book; but we have to call it his "last."

He trusted in, confided in, and relied upon his pure, Christian wife to such an extent that while she, in her sadness, misses him much, it is not impossible that he had missed her more, had she been taken and he left.

The magnitude of his literary labors was simply marvelous. Few have any conception of the amount of work that he did. Through both secular and religious press he reached the heads and hearts of hosts of the sons and daughters of men. He pressed and impressed, through pulpit and press, upon the mind and memory of many—of tens of thousands—intelligent, appreciative people some points of vital importance as no other uninspired man is known to have ever pressed and impressed them. He gave thousands of his hearers and readers clear conceptions of the grandeur, glory, and divinity of the church as a divine, not a human, institution, which, though old as the Bible, were practically new.

His literary labors began about twenty-seven years ago—when he was my schoolboy—and were a signal success from the beginning, eliciting complimentary comment from both secular and religious press, and continued till the sweetly solemn summons came to call him to his God.

His books—"Larimore and His Boys," "Seventy Years in Dixie," "Biographies and Sermons," and "Letters and Sermons of T. B. Larimore," written in the order here mentioned—have held a good sale, are still selling well, have all been and are an entirely satisfactory success in every sense.

The preparation of his last book, "Letters and Sermons of T. B. Larimore," for the press was purely a labor of love. He had long contemplated preparing and publishing a series of such volumes, and many had urged him to do so. In answer to an appeal urging him to bring out a book about me and my work, containing some of my sermons, he wrote, ten years ago: "I dislike to do anything he disapproves; but when he is gone, if I outlive him, that shall be the work of my life." Realizing that the day of his departure was at hand, he resolved to prepare "Letters and Sermons of T. B. Larimore" for the press, which he did in three months, being inexpressibly sad all the time.

A few hours before he left us he called for a copy of the book. I found it in the hall, near him, and handed it to him. He opened it, looked at it a few moments, mentioned a correction that, he said, "must be made," closed it, handed it to me, and said: "I would like to live to read it and all that may be said about it by the press, revise it, and perfect it; then I suppose my work would be about done. I now think of nothing else that I want to do."

It was joy for him to say, in the Gospel Advocate dated the day of his death: "The new book, 'Letters and Sermons of T. B. Larimore,' has now been on the market only a few days, but it has already won its way to the hearts of its readers. I have not heard a single adverse criticism on it, but it has been spoken of in terms of high praise wherever it has been read. I am not financially interested in it, but I am anxious that it have an extensive circulation for the good it will do." To do good was his constant, unselfish, controlling desire. Whatsoever he did, he did that good might be the result of it.

The story of his home life should be told, remembered, and appreciated wherever there are homes. Marvelous as were his literary labors, he did not exclude himself from family or fireside to study, read, or write.

Instead of shutting himself up where friend nor wife nor child could bless or kiss or caress him, he did his home reading, writing, and studying in the family room, with loved ones working, talking, singing, laughing, and playing all around him.

He had to deviate from this delightful rule in getting out his last book, however. In preparing "Letters and Sermons of T. B. Larimore" for the press, he had to examine an immense amount of matter that had accumulated as a result of a continuous, uninterrupted correspondence embracing a period of about thirty years.

This made it necessary for him to go from the family room—which he reluctantly and regretfully did for the comfort and convenience of his wife and children more than for his own—into the room just across the hall, where he arranged around himself—on the floor—the contents of trunks and boxes and drawers of letters and sermons and selections he had to examine.

He felt lonely, sad, and far away from wife and little ones there then; but that separation was necessary, and he made the best of the situation. There, feeling, as he said, that he was writing my obituary and realizing that he was prematurely finishing his life work, which was scarcely begun, always busy and always sad, he prepared for the press his last book.

His home has always been an abiding place of peace, purity, and love; absolutely free from the baleful, blighting influence of unhallowed strife, selfishness, affectation, and pride.

Scolding stands close to the head of the list of home curses. Though I have been as intimately acquainted with him and his as a twin brother longer than he has been the recognized head of a home, I have never seen the slightest semblance of sinful strife or heard even one sentence of scolding there. So far as I know, his home has always been free from all such blighting curses. His loved ones at home always received from him, as he received from them, sympathy and succor, instead of censure and scolding.

Once, a few months ago, when he and I were sitting on his front porch, about sunset, we heard one of his little boys crying. He asked to be excused, left the porch; returned, after a few moments, with the little fellow in his arms; resumed his seat, and said to the child: "Long ago, in the country called 'Egypt,' lived and reigned a wicked king, called 'Pharaoh,' who commanded his soldiers and servants to kill all the little Hebrew baby boys born in his kingdom. The Hebrews were his slaves. One Hebrew mother, who loved her baby, as your mother loves you; put him into a little basket," etc. Thus he told the story of Moses, while the listening child forgot his troubles and his tears.

His wife tells me that he, when at home, always prepared the boys for bed, immediately after supper, while she prepared the girls. Then, every member of the family being present, he related some humorous, pathetic, or otherwise interesting story in such a manner as to make it entertaining and instructive to the little ones, as well as to his wife; then they read two or three times as many verses of scripture as there were souls in their little circle—each one who could read, reading; and father or mother reading for each one who could not read, it being thus understood that even baby read as many verses as papa read.

The reading over and comments finished, the entire circle knelt, the baby in its mother's arms excepted, while a fervent prayer went up from that happy home to God; then the children were put to bed, and father and mother talked and worked till nearly "noon of night." If you think such a life is not above reproach and adverse criticism, please ask yourself the question: "How much better is the life that I am living?"

He was never haughty, proud, or boastful. I never heard him boast of anything. The nearest approach to boasting I ever knew him to make was when speaking of his last book, and he was too sad for anything he said to ever savor of boasting then.

When his work on that book was nearly completed, he said: "It will be the best book in the world." After the publishers had sent him a neatly bound

copy, only a few days before his death, he said: "I may be mistaken, of course, but I honestly believe, the Bible excepted, it is the best book I have ever seen."

While this may seem to sound a little like boasting, those who knew him, heard him, and saw him when, almost in the shadow of death, which he knew was at hand, he said these things, know—absolutely know—the spirit of boasting was not there. Fletcher Srygley never boasted.

Long ago he said to me: "I am going to write me a book some time." Many a time did I mention that book to him, reminding him of the importance of writing it without delay; and in January, 1900, when he was wanting my permission to publish the last book he ever prepared for the press, I insisted that he should write his book first. His heart was set on the other, however; but, while preparing it for the press and keeping up his other literary labors, he wrote three chapters of his book—a work that no mortal can ever complete. I believe his book, had he completed it, would have astonished, delighted, and blessed the world and the church.

The warp of that book was to be a beautiful, pathetic, thrilling love story; the woof, the teaching of the Bible relative to the origin, unity, grandeur, glory, perpetuity, divinity, design, and destiny of the church, the church of Christ, the church of God, the church of which we read in the word of God.

As is well known, he believed and taught the church to be a divine, not a human, institution, of which every child of God on earth is a member by virtue of the new birth; and, therefore, claimed every other Christian on earth as his brother or his sister "in the Lord."

The more he read, the more he wrote, the more he thought and prayed, the more he believed these things.

He believed the name, the nature, the nativity; the doctrine, the discipline, and the destiny, of the church are all clearly revealed in the love light of God's eternal truth; that all God's children should be one, should be Christians—"only this, and nothing more"—and that all Christians should "love one another with a pure heart fervently."

All these things—the law of induction into the kingdom of Christ, the law of the Christian life—and many other things of thrilling importance—creation, redemption, and salvation—were to be woven into that book, his book, the wonderful book that he never wrote, the book that can never be written.

Thinking of that thrilling love story, that none can ever tell or read or write or know, reminds me of what those who knew him and loved him know: a pure river of truest, tenderest, sweetest, sincerest love flowed through his sympathetic heart.

This love and sympathy sometimes led him to do things that cold-blooded, stony-hearted men might consider even cranky; but he was never a crank.

To him and Ella were born two sweet little girls—Mamie and Jeffie. Before Jeffie was born, Mamie was taken from the cradle to the grave; was buried at Mars' Hill, Ala., where the little family then lived.

Ella, the bereaved child mother, was inconsolable. Sighing and sobbing as if her aching heart would break, she said: "O, if I had only kept one sweet little curl—one of the curls I loved so well and have so often kissed—how precious it would be to me now! But my baby is gone—all gone—and how can I live without her?"

The sun was sinking in the west, the day on which little Mamie was buried was nearly gone, when the thoughts of that "sweet curl" gave birth to that heartrending wail of woe. The Mars' Hill school and community were a family filled with sympathy, confidence, and love then—all glad to bear one another's burdens, "and so fulfill the law of Christ."

Brother Srygley, his own heart bleeding and almost breaking, in strictest confidence submitted a strange suggestion to some of us. The mere suggestion was all sufficient. The sun set, the moon rose, the stars appeared, midnight came. The bereaved, childless mother slept. The stillness of death reigned supreme over the community. Little Mamie's grave was emptied; her little white coffin was opened. The sweetest curl that kissed her marble brow was clipped—a precious, tiny treasure for which the mother sighed. The coffin was closed and gently lowered into the grave; the grave was filled. At the proper time and in the proper way the curl was given to the mourning, moaning mother; but she never knew the story I have just revealed.

* * *

Early in this year—a few weeks before his death—he went to Coal Hill, Ark., the home of his father and mother after their removal from their dear old Rock Creek, Ala., home. There, in the room to which he took his beautiful bride immediately after his second marriage, which was their home during the first year of their married life, and in which he kissed his mother good-by the last time he ever saw her, he wrote his wife the sweetest, and me the saddest, letter he ever wrote. To me he wrote: "I cannot stay here long; it is too sad."

*

That was his last missionary tour. He tried to preach at Marianna, Ark., but Dr. Robinson and others, knowing he was in a dying condition, sent him home.

*

At home, immediately after his return, he wrote me: "The doctors sent me home from Arkansas—sick. They say I must not try to preach. I cannot meet you in Murfreesboro on June 30, as I had hoped. We will be glad to have you in our home whenever you can come."

*

He preached from the pulpit as long as he could—longer than physicians deemed proper, longer than prudence would permit. Through the press he preached as long as he lived. In our hearts and in heaven he shall continue to live. Through the press he continues to preach. His influence may preach forever.

* * *

Solomon (Prov. 17: 17) says, "A friend loveth at all times;" and (Prov. 27: 6), "Faithful are the wounds of a friend." Neither Damon nor Pythias, David nor Jonathan, was ever a truer friend than F. D. Srygley. I know whereof I speak when I speak of his fidelity, friendship, and love. He was my friend, faithful and true, almost as long as "the Man of sorrows"—the Man divine, the Friend of sinners, the Savior of souls—lived, loved, and labored; suffered, sorrowed, and sighed, in this vain world of sickness, sorrow, pain, and death. In prosperity, in adversity; at home and abroad; in sickness, in health; anywhere, everywhere, at all times and under all circumstances his friendship was truly sublime.

*

He was too wise and he knew me too well to deem me perfect, of course; but he was not willing for man to mention my imperfections. He frequently said to confidential friends: "I'll criticize him when he needs it, if I want to; but no other man shall do it."

*

Not that he loved life less, but that he loved me more, he would have died any day to shield and save me.

*

Shall I revere his memory and try to shield and save and bless loved ones he has left in loneliness to lament their loss? If I am a man.

*

May the Lord love and lead, succor and shield, abundantly bless, and eternally save them all—give them at last an eternity of bliss with their loved one, "not lost, but gone before."

* * *

He was sublimely unselfish. When he was preparing his last book for the press, he called me to the telephone to tell me of a trouble that constantly interfered with his work. The baby of his family was seriously sick. Recognizing his voice, I asked: "How is the baby?" He replied: "The baby is worse." I asked: "Much worse?" He said, with an audible quiver in his voice: "She cannot be 'much worse.'"

Then he said: "I called you up to talk to you about a little matter of business that is troubling me all the time. They have promised to pay me for my work on this book. I feel all the time like I am robbing you or writing your obituary for pay. You agree to let me give you that money. Then I can work. As it is, I can scarcely work at all."

*

Not till I had earnestly argued the question with him and positively assured him that I would never accept a penny of it, did he yield the point; and when he did yield, he did it reluctantly and regretfully, I am sure. This is simply a sample of some of the proofs of his sublime unselfishness.

*

The last conversation we ever had together concerning financial affairs was an earnest effort on his part to induce me to accept from him money which he claimed was justly mine.

*

Those who knew him know there was no affectation, duplicity, or deception in these things. He was honest, generous, and frank; he said what he meant and meant what he said; he was sincere.

* * *

He believed and preached that "owe no man anything, but to love one another" (Rom. 13: 8) applies to money matters, as well as to other things. He practiced what he believed and preached. M. H. Meeks, his lifelong friend, confidant, and legal, as well as business, advisor, says there are no complications in his business affairs. It is not known or believed by those who knew him best and loved him most that he left one penny unpaid. If he did, it was unintentionally done; but it is scarcely possible that he did. Moreover, if he did, that penny will be promptly paid.

* * *

His name will occupy its accustomed place on the first page of the Gospel Advocate; friends who have loved him and who love him still will keep up his page, as well as they can, though knowing they can never fill his place; those who wish to tell of his merits, his worth, and his works can do so in the columns of that page; unpublished paragraphs written by him will appear there; and his loved ones now left without husband and father will, if they will—and I hope they will—continue to draw his salary till the remnant of this century passes away, at least. Such is the expressed purpose and will of the proprietors and publishers of the paper he helped to edit so long.

* * *

His writings were strictly—and, to me, sometimes seemed severely—scriptural, as well as intensely logical; and, while they were sweet and precious to those who knew and loved him, some who felt the force of his logic, the facts he related, and the scripture he quoted sometimes thought him unkind. Though I knew him long, intimately, and well, I never heard an unkind expression fall from his lips—never. A brother once said to me: "In this week's Advocate, Srygley says Brother ——— has lied." I was sure the brother was mistaken, but I examined the paper to see. Without one word of comment, Brother Srygley had simply quoted two brief paragraphs from the pen of Brother ———, either of which positively contradicted the other. That was all. This is a sample of Brother Srygley's hard sayings. To his writings I appeal for proof. Read what he wrote, that you may know what he said. Please permit him, our brother and friend, to speak for himself.

*

Christianity, pure and simple, is the religion he practiced, preached, and professed. The Bible is the only book he regarded as authority in religion. How often he read the Bible through, from beginning to end, no mortal knows; but it is known that he read it through consecutively ten times in the last ten years of his life—once each year.

* * *

He labored as an evangelist, principally among the poor, with whom he always sincerely sympathized. He said: "The Savior preached to the poor. It was one of the proofs that he was the looked-for Messiah that the poor had the gospel preached to them. The rich are able to pay for preaching, and many of them have more preaching than they are willing to hear. I want to preach the gospel to the poor; they need it and appreciate it, and in preaching to them I do as my Savior did."

I thank my God that his providence permitted me to spend the last week of our dear brother's painful pilgrimage through this world with him and his sorrowing family. I started home once. He did not protest. Had he done so, I would not have started. A few moments before I started, he said to me: "We have parted many a time, parted to meet again; but when we part this time, I think we part to meet no more." I started, but returned. I could not go. I am sorry I started. I knew not what to do. I thought I had to go. It was so sad to see him suffer, so hard to see him die. I thought we could not give him up. We all did for him all we could; we tried to do the right.

* * *

A few hours before his death—after he had been unconscious several hours—Brother Scobey said to him: "Brother Srygley, Brother Larimore has come; here is Brother Larimore." He opened his eyes wide. At first he looked startled. The next moment he looked surprised—astonished. The look that immediately supplanted that—his last conscious look—was a radiant expression of rapturous delight that swept me back to the joyous days of his innocent childhood. He was in a gently reclining position; he could not lie prostrate. Grasping me enthusiastically by both hands, he looked steadily into my eyes with an expression of tenderness that almost talked. I said: "Do you know me, Brother Srygley?" He said: "Yes." I said: "How do you feel?" He said: "I feel good." Then he closed his eyes and relapsed into an unconscious state that lasted till, without a struggle, he simply ceased to breathe.

* * *

Our brother left, to lament their loss, while in loneliness living without him, a wife, who tenderly loves him; Jeffie, Ella's only living child, about eighteen years old; James S., nine; Fletcher D., six; Sarah Alice, five; Augusta, three; Jean, the baby, only eight months.

* * *

Ella sleeps in the cemetery at Savannah, Tenn.; Little Mamie lies in the family graveyard at Mars' Hill—my home—four miles from Florence, Ala.; the body of the mother our beloved brother so tenderly loved rests at Coal Hill, Ark.—no two in the same State and all sleeping among strangers, far away from home and loved ones.

* * *

His body is to await the resurrection morn in Mount Olivet—Nashville's beautiful cemetery—the only city of the dead I have ever seen that looks, not lonely and gloomy, but bright and attractive to me. There would I bury all my dead and there would I be buried, if I could.

* * *

Though always armed with sparkling wit, charming humor, and ready repartee, our beloved brother was no exception to the rule: "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not." He was no exception to the rule: "Man was made to mourn." He has ceased to suffer; we are left to mourn. Let us all so live that, "some sweet day," we may meet him and know him and love him in that love-lit land of pure delight, where sorrow is unknown.

Expressions from Sorrowing Friends.

F. D. SRYGLEY AS A WRITER.

The announcement of the death of F. D. Srygley will carry sadness to the hearts of thousands who love the truth. I knew nothing whatever of his illness until a few days preceding the message announcing his death, which I received on the 7th inst., while yet in North Carolina. Notwithstanding the previous message informing me of what was thought to be his critical illness, the news of his death came as a shock, indeed, and it filled my heart with the deepest sorrow.

Many sentiments crowd upon me for utterance in connection with his seemingly untimely death, but I do not take up my pen to give expression to all of these indiscriminately. It is my purpose rather, in this brief communication, to write of him in his capacity as a writer, in which, during the past ten years, he put forth the finest efforts of his life; and they were noble efforts indeed. This was the particular field in which his rare talents and splendid capabilities showed forth to the greatest advantage; and how much—O how much—he will be missed! The

very popular front page of the Gospel Advocate will miss his brilliant paragraphs, his wise and timely criticisms of current events, his rich and racy overhauling of cotemporaneous journalism, his ever-ready and wise application of the word of God as the first and final appeal in the settlement of all religious questions, and his pungent and powerful presentation of the simple teaching of the New Testament, with its one-church idea, as against the bewildering and misleading tenets and practices of all denominationalism. Along these lines, and especially along the line of the last-named item, it will be difficult to fill his place. I hesitate not to say, with deliberation, that along the special line of New Testament teaching concerning the one body in Christ, as against the idea of having different churches or religious bodies as upheld by the denominational world, he was the clearest and strongest writer whom I have ever read after. Eternity alone, perhaps, will reveal the vast good he has done to men in this special field. No difference what might be the question nor however much confused might be the querist, the front page of the Gospel Advocate, under his wise and skillful management, always conducted the reader intelligently and safely to the conclusion that there is one body in Christ; and he never failed to show, with faultless clearness and child-like simplicity, precisely how all men may become members of that one body.

Another marked characteristic of the work of F. D. Srygley as a writer was an impartial application of the word of God to any and every departure therefrom, regardless of what or whom it might affect. His wise and pithy utterances concerning institutional religion, as against the New Testament doctrine of individual piety and personal activity, supported by numerous passages and facts from the word of God, were a veritable mine of wealth to the thousands of Gospel Advocate readers. In his criticisms of human devices in the realm of religious work and worship, he spared no sort of compromise of the preaching and practices of Christians under the leadership of inspired men, but insisted that all religious work of every kind whatever could be done now in precisely the same way and with the same means with which it was done in New Testament times; and he consistently held himself ready and willing to accept all the consequences of this position, whatever they might involve. Every species of departure from New Testament teaching and practice in every department of religious thought and activity seemed doomed to fall before the pointed and powerful logic of his trenchant pen. Simple and unaffected in style and thoroughly conversant with the word of God, he was a giant among giants in his special department of work in the journalistic world. In its final analysis, his strength as a writer on religious themes consisted in his unswerving devotion to the principle of preaching and practicing in all things precisely as Christians preached and practiced under the leadership of inspired men and in utterly refusing to be led off into any sort of compromise of this position. This leads me to remark that, occupying this position, he was a regular stalwart in religious controversy, and it seemed an easy task on his hands to cope with and fully meet the ablest men who dared to join issue with him in debate.

In the books of which he was either the author or the editor the same fidelity to the word of God, whenever he touched upon religious themes, characterized him as a writer. Moreover, his steadfast devotion to and careful and conscientious study and defense of the position of preaching and practicing in all things precisely as New Testament Christians did illustrate how persons, by so doing, come to have less and less faith in human wisdom and ways and more and more faith in the wisdom and ways of God. When our beloved brother began his editorial career on the Gospel Advocate staff, he believed it not wrong to work and worship in the popular manner of modern denominationalism; but, knowing it was infallibly right, and could not be wrong, to follow inspired precept and example in all religious work and worship, he committed himself unreservedly to this principle, and it resulted, under the leadership of divine providence, in his thorough conviction that this is the only infallibly safe course that is open to man; and hence, that all men should pursue it. The Lord will thus lead all others to see the truth who honestly and truly desire it.

In having to bid our brother farewell for this world, we should say, of course, as we are taught in the word of God, "The will of the Lord be done;" and yet it is sad to part with him. He had done so much good, and seemed so well prepared to

do much more. But we must bow in meek submission and murmur not. Personally, I have been drawn closely to him in recent years. I shall miss him—sadly miss him—as will many others in the effort to contend for New Testament teaching and simplicity in work and worship. May his noble work multiply itself many times in influencing others to a similar advocacy and defense of a "Thus saith the Lord" in all matters of religious faith and practice.

Louisville, Ky.

M. C. KURFEES.

Miss Eddie Williams, Dickson, Tenn., a truly devoted disciple of Christ, writing Brother Larimore on August 3, 1900, says:

"My Beloved Friend and Brother: Notice of Brother Srygley's sad death has reached us. I can only 'weep with those who weep,' but my tears, that seem to have been waiting for the sorrowful summons, are tears of real sorrow. I loved him for his own sake; I loved him for his work's sake; I loved him for your sake, loved him because I knew he tenderly and truly and constantly loved you. I know something of what he was to you; I know something of what you were to him. From the day I was born into the family of God to the day of Brother Srygley's death he was my teacher, and through pages and paragraphs written by his tireless hand he shall be my teacher still—teach me till I, too, shall be summoned home. Much of the little I know I have learned from him. I feel and realize that I have lost a friend. I know it was joy to him to complete the book he finished just before he dropped his pen to wield it nevermore. I am so glad. I believe it was providential. He is gone—gone 'where the sad heart knows no sorrow, and the weary are at rest.' It seems that we need him now more than ever before, and I do not see how we can do without him; but 'the Lord will provide' while our loved one rests. Once you called 'Letters and Sermons of T. B. Larimore' 'Brother Srygley's latest love offering to me.' Well, you were correct. His last book, as well as all else he ever wrote about you, breathes the tenderest devotion. Once, and only once, so far as I have ever heard or seen or suspected, when writing of you, he mentioned a possible weakness; and then, not satisfied to leave it thus, he added, 'But, after all,' etc.—language that went straight to my heart, for it removed every semblance of the critic and left only your loving friend. I love 'Letters and Sermons of T. B. Larimore,' his last book (how sad the sound, how sad the sense!) as I love no other production of an uninspired pen. I can never speak of it as I speak of other books. To me it is more than a book—a living, breathing spirit, almost divine, full of purity, devotion, and love. There is something within it from beginning to end that I can neither describe nor understand; that thrills my heart, brings tears to my eyes, fills my soul—a swelling tide that almost bears me on its bosom up to the bosom of my God. To me it is too sacred to be treated as I treat other books. I thank my God, and the world should thank him, that our beloved brother lived to leave so rich a legacy to the human race, 'the brotherhood of man.' Still, when I think of this, I sigh, remembering that, had our friend and brother lived, the book that we must call 'his last' had been the first of a series of volumes of letters and sermons drawn from the same source that had been worth more to the world than all the gold and gems and pearls the sons of men have ever seen. Well, we must submit to the inevitable, and should try to make the best of the situation. Joy may spring from every sigh; bliss, from every tear. 'All things work together for good to them that love God.'"

Beeville, Texas.—Dear Brother Larimore: Your letter of August 7 was read upon my return home. I have made one or two efforts to write before today, but each time I have felt too sad to write. Brother Srygley's death was indeed a great shock to me. Poor, dear Fletcher—just in the prime of strong manhood to be cut down by the cruel enemy of life! It is sad to know I shall see his face no more. His busy hands are folded, and his tireless mind is resting at the close of his earthly day. From the humble walks of life he climbed without much effort to a wide reputation, and up still higher to the glorious sunlight of God's redeeming love. When Saladin looked at the sword of Richard Cœur de Lion, he wondered that it should have wrought such mighty deeds. The English king bared his arm and said: "It was not the sword that did those deeds; it was

the arm of Richard." Brother Srygley possessed that happy and beautiful faculty of placing himself wholly in the hands of our Heavenly Father for the accomplishment of great deeds, and his beautiful simplicity and humility suggested the thought of giving to God all the praise. I knew him nearly twenty-three years, and I used to think before the currents of life's ocean drifted us apart that I knew him better than any one else. We told each other our plans, and loved one another "without dissimulation." Little, evil, jealous, envious minds have been tireless in their efforts to pull him down and stop his marvelous upward way; but all such efforts seemed to strengthen him for continued and successful, onward and upward struggles. He lived not for time, not for the fleeting baubles that glitter in the sunlight of the passing day, but for the unending years of joyful, happy praise in "the city which hath foundations, whose builder and maker is God."—David Hardison.

[Brother Larimore permits the publication of this letter from David R. Hardison, one of the purest, bravest, and best of his "boys," because "Brother Davy" is so widely, favorably, and well known in Tennessee, his native State, as well as in Texas and elsewhere, and because he knows how tenderly and devotedly David and Fletcher long loved one another, and how grateful David is for what Fletcher did for him in the long, long ago.]

Kentuckytown, Texas.—Dear Brother Larimore: Your letter containing the sad news of Brother Srygley's departure was received on Friday, August 10. Realizing that the loss not only to his family and yourself, but also to the church, is irreparable, we are overwhelmed with grief. We had hoped our dear brother would live many years to fight the battles of the Lord, to defend the gospel of Christ, which he did so wisely and well, and to write many other books to bless the world; but we are very thankful that God spared him long enough to bring out "Letters and Sermons of T. B. Larimore," his last and best work. Our dear brother wanted to make it his masterpiece, and he did. It will live on and continue to bless the world when you, too, my beloved brother, shall have gone to your reward. Understanding and appreciating the friendship existing between you and F. D. Srygley, your friends who love you tenderly, truly, and devotedly are praying earnestly and constantly that God may bless and sustain you in this, the severest affliction of your life; and the dear, loving Lord, who wept with the grief-stricken sisters at the grave of their brother, loves and sympathizes with you infinitely more than any earthly being can. Beloved, ever remember that your loss is our brother's infinite gain; that we need you more than ever since he went away; that you will be separated only a little while, and try to bear the separation bravely and live for the sake of those who need you so much and love you so perfectly. Then, methinks, when God shall call you home to that bright world, where there will be no sad partings, neither sorrow nor tears, that much-loved friend and brother, with thousands of others whom you have blessed, will be at the beautiful gate waiting and watching for you.

There, in the regions of the blest,
Without a foe that can molest,
You'll e'er enjoy the promised rest.

May the dear Lord abundantly bless you and all of your loved ones.—Ella Parrish.

Fayetteville, Tenn.—My Dear Friend and Brother: I have just heard of the death of Brother Srygley, and I write a line to say how very much I am distressed because of it. He is a man who will be very much missed, and one whom, it seems to me, we can ill spare. As a minister, as a writer, there is no one that can fill his place; and a man of so many lovable qualities must have been very dear to his family and friends in private life. I know that you and he loved each other like David and Jonathan, and that your heart is almost broken over the loss, even though I know that you are in this, as in all other things, submissive to the divine will. Dear Brother Larimore, I pray that the Lord will comfort and sustain all his friends and dear ones in this hour of their great bereavement and help all—every one—who loved him to so live that they may meet him in a better world to spend the ages of a blissful eternity together.—Silena M. Holman.

Most sincerely do we regret to learn of the death of Elder F. D. Srygley, one of the editors of the

Gospel Advocate, and the man with whom we had a written discussion on the question of the "universal church." Mr. Srygley was a clever gentleman, a bold writer, far above the average in intellect, a hard worker, and a man that dared to speak out his convictions. We did not accept his conclusions or believe his doctrines, but we admired the boldness and fidelity with which he stood by his faith. The "Campbellite" people have certainly lost one of their very best pleaders and one of their raciest and most capable editors.—American Baptist Flag.

We were surprised and shocked last Saturday (August 11) to hear of the death of F. D. Srygley, one of the editors of the Gospel Advocate. Brother Srygley was a good man and a plain, honest writer. He tried to obey as far as possible the mandate: "If any man speak, let him speak as the oracles of God." Consequently we never found him advocating any methods to which the apostles give no sanction or trying to bind upon the Christian conscience things that the Lord has not commanded.—Octographic Review.

Where is the Promise of His Coming?

"I stir up your pure minds by way of remembrance," said the apostle Peter, "that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." They become soaked in iniquity, and in their security and the exuberance of their wickedness they defy God openly. Not content with disobeying him, they scoff at him, they mockingly call his curse upon themselves, they dare him to bring forth his terrors. Such are these scoffers. In Isaiah's day there were men of that kind. Speaking of them, the prophet said: "Woe unto them that draw iniquity with cords of vanity, and sin as it were, with a cart rope: that say, Let him make speed, and hasten his work, that we may see it: and let the counsel [prophecy of wrath] of the holy One of Israel draw nigh and come, that we may know it!" Jeremiah complains of them: "Behold, they say unto me, Where is the word of the Lord? let it come now." In every case such talk from the lips of men showed that their hearts had gone far from God and that the measure of their wickedness was nearly full. Soon afterwards the rebellious Jews were smitten by the armies of Nebuchadnezzar, and a multitude fell by the sword. Those that survived were carried as captives into Babylon. There they mourned and wept; there they had opportunity to contemplate their folly and to view the fidelity of God—how he carried out every threat of his counsel with power.

Near the end of the world, in the "last days," says the apostle of Christ, scoffers of that type shall again figure in the world. With incredulous smile they listen to the words of God—his promises and his threats. They hear that the Christ, in whom they believe not, shall come again with power, with the hosts of his holy angels, to judge the world and to take vengeance "on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." They hear it and turn away with a laugh, and say: "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Peter, your "last days" are here; and how much longer till the day of the Lord? The world is rife with infidelity. Some believe in no God; some believe that he is, but cannot go beyond the laws of the physical universe. Their "science," falsely so-called, denies the possibility of a catastrophe; and as for miracles, who has ever seen a miracle? Miracles are myths. Since the days of the fathers all things continue, even until now, as they were from the creation. Then, in regard to the hereafter, "no traveler ever returned from that bourne." Death is death, and resurrection is a fable. "Let us eat and drink; for to-morrow we die." The heavens declare the glory of God, but not to them. They cannot see the wonderful works of God. The sun rises and sets; the moon courses through the night in its changing garb; the stars move on unerring tracks. What of that? That is natural. The

laws of nature account for it. They see a man go into a field with a bushel of grain; in a few months he comes out with a wagon load. Whence did it come? It grew. Who made it grow? "Nature," they answer. It goes by law; it has always been that way. The rain falls and waters the thirsty earth. That, too, is not to be wondered at; the laws of nature account for it. The world runs by law; it always has done so and always will. Where is your miracle? If God should show them another miracle, straightway a scientific hypothesis to account for it would be proposed, then a theory, and finally, perhaps, a new law laid down to cover the case; then they would get accustomed to it and clamor for a new miracle. "We have never seen a miracle yet," they would say.

In the wonders of the physical world they see not the almighty wisdom and power; they perceive not the finger of God in the events of the ages. Since time immemorial things have been running so-so, smoothly enough, they argue, and why should we expect anything else for the future? Day by day, year in and year out, they live on in the same track, and, without knowing it, they themselves fulfill the prophecies of God's word; for he sits on his throne guiding and overruling the affairs of nations and individuals to the accomplishment of his own ends, and neither can any man escape from being an instrument in his hand of righteousness or unrighteousness, a vessel unto honor or dishonor. God is not foiled in his plans and purposes. If men serve him willingly, they have a reward; but if they are rebellious, God uses them, nevertheless, to help in the carrying out of his aims, and punishes them in the end. Silently the plans of the holy One unfold themselves; silently they grow and ripen. Every hour brings them nearer their fulfillment. The progress may be slow, imperceptible to us, but some time we shall open our eyes in wonder and behold in their completion the works of God. The plant of to-day looks no larger than that of yesterday; but ere we realize it, the fruit is ripe, the end has come, the harvesters thrust in their sickles. Blessed and happy is the man that sees the working of God, and watches for the end, lest it take him unawares.

But to return to the scoffers. In their ignorance they deem themselves the masters of the world. "Where is the day of the Lord? let it come." Poor fools! At the first sounding of the trumpet they will wish it had not come. "Woe unto you that desire the day of the Lord! wherefore would ye have the day of the Lord? it is darkness, and not light." The truth is, they do not believe it ever will or can come.

A number of learned men had assembled to see the trial test of Stephenson's first locomotive. There stood the engine on the track; the fire was burning and the steam was hissing. Expectation stood written on every face. Only one man looked incredulous. "Take my word on it, gentlemen," he said, "this thing will never start." But it did start, and flew along its piece of track with incredible speed. The spectators were amazed. "Mark what I say, gentlemen," shouted the same man that spoke before—"mark what I say: That thing will never stop! Had the unbeliever seen the universe when it was without form and void, he would have said: "Gentlemen it will never start." But God set it in motion. Days and years roll by; rain, sunshine, winter, and summer; season after season, until men in their folly think it can never stop. Then they ask the famous question: "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Then the apostle continues: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

This we, God's children, believe. The same word that called the worlds out of the chaos of infinity keeps the earth and the heavens as they are and will at the proper time deliver them to destruction. "But when, when?" we ask anxiously. Ah, that day and that hour knoweth no man. Yet even eighteen hundred years ago were the followers of Christ taught to look for that day and to watch. Paul and the brethren at Corinth and Thessalonica looked for his coming in their day, and partly hoped that he would come ere they died, that they might not be unclothed of their earthly bodies, but clothed upon,

that mortality might be swallowed up of life; but they fell asleep in Jesus, and many years have rolled over their graves, and Christ has not come yet. No doubt many a sinner's heart was fully set in him to do evil, because sentence against his evil work is not speedily executed; but we believe in God and look for the revelation of his Son from heaven. Be it far or near, we know that the day is approaching. The last days are here. The "falling away" is now a point of history; the "man of sin" has been revealed; the great systems of lawlessness have flourished; the scoffers are come. But why has God delayed thus far? Is he indifferent in regard to his word and promise? Not so, my brethren. "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." Not because God has failed to perform what he spoke nor because he forgot what he promised and threatened, but for our sakes—for the sake, too, of every one that will yet obey the gospel—that day has been delayed. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account that the long-suffering of our Lord is salvation." (2 Pet. 3: 10-15.)

Let us not cease, brethren, to look for the coming of the Lord daily, that we may be found watching, our lamps trimmed and burning, for we know not the day nor the hour. Hereunto we were called, and so did the grace of God teach us. (Tit. 2: 11-13.) Are we serving him with a whole heart in purity and earnestness? How would he find us if to-day he should appear? Let us labor, that we may be approved of him; that no terror can dismay our hearts when the sign of the Son of man shall appear in the clouds of heaven; that, when his coming is heralded throughout the sin-cursed earth, we may not tremble, but, with John, say, gladly, peacefully: "Even so, come, Lord Jesus." ROBERT H. BOLL.

Coming Closer Together.

Churches are no longer content to be bound by their own precedents or to be defended by their traditions. Leaders still hold up their hands in holy horror against innovations, but denominations are coming to judge politics by results rather than by origins. Our Methodist friends are closely approaching Presbyterian polity, having lately adopted (in public) lay representation and the permanent pastorate, and (in secret) congregational "calls" under cover of "episcopal appointments;" many Presbyterians have grown a little weary of the extreme forms of certain doctrinal statements against which Methodists have always protested; our congregational brethren are practicing sessional government under the guise of an "executive committee," and are coming to recognize the ministry as a distinct order, especially upon missionary ground; we meanwhile are slowly according to the congregation the "initiative and referendum" that belongs theoretically to Congregationalism alone. There is no use trying to deny the fact that all denominations are drifting away from their theories of divine right and drifting toward the common results of practical experience; and as a necessary corollary they are coming closer together, and will finally stand upon the same ground—not because of the deductions of their critical exegesis, but because they have followed the apostolic precept of proving all things and holding fast that which is good.—Interior.

But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee.

—Whittier.

Hold the hearts of your children, and then you may hope to control their conduct.—Exchange.

Our Exchanges.

OUR FOREIGN COMMERCE AND EXPANSION.

The business relations of the United States with the rest of the world are expanding so rapidly that the government is constantly tasked to do its part in exercising necessary supervision over them. The foreign commerce of this country has increased during the last six years from a billion and a half of dollars to two and a quarter billions. The exports last year amounted to \$1,394,479,214, and the balance in our favor over imports was \$544,764,885. The gain in exports for 1899 over the previous year was nearly half a million dollars per day. A significant feature of the business was the large increase in imports of manufacturers' materials not produced in this country and the large gain in exports of manufactured articles. These, as well as the farm products sent abroad, represent largely the results of American labor, and a great part of the money received has been distributed in payment of that labor. The total foreign commerce of this country last year was more than sixteen per cent greater than that of any other year.—Christian Advocate.



MONEY IN RAIN.

One day's rain over the Kansas corn belt raised the prospects from "half a crop" in that State to eighty per cent. This rain meant an addition of one hundred million more bushels than had been estimated in the yield, or a probable cash value of thirty-five million dollars. One week ago, in Nebraska, it was believed that the corn production of that State would not only not come up to early predictions for it, but that it would fall to nearly half what it was last year, when it had a value of \$51,505,852 for its 224,373,268 bushels. Similar conditions prevailed in Iowa.

It is a fair estimate that in these three States alone, basing the calculation on the yield of last year and that expected this year, the recent rains have saved eighty-three million dollars in the item of corn alone. As a result of the broken drought, the corn crop, instead of falling below expectations, now has prospect of being the second largest ever gathered in these States.—Chicago Inter-Ocean.



THE LEADERSHIP AMONG THE ALLIES.

There is no idle boasting in claiming for the United States the distinction of leadership in the operations now being conducted in China. It is true that at times this country has stood entirely apart from all the rest and in disagreement with them—as, for example, in the attack upon the Taku forts.

The United States Government has also been the target for much ridicule, if not denunciation, as in the case of its belief in the safety of the legations. Nevertheless, the policy of this government has throughout exerted a marked influence over the policies and the acts of others. The progress and disclosure of events have in a noteworthy manner vindicated the correctness of the American policy. The powers have come, more and more, to look to the United States for direction and for the initiative; and so, by natural and logical processes, this country has become the leader of the concert.

How long that leadership will last we may not say. The time will come when the legitimate and beneficent purposes of the United States in China will have been accomplished. Then this country will withdraw from the campaign. It will be for the others to determine whether they will do the same or will go on under other leadership to other ends.—New York Tribune.



THE ALASKAN BOUNDARY SCARE.

There does not seem to be any occasion for frothing at the mouth over the tracing of a provisional boundary line in Alaska, which is claimed to have thrown a lot of American miners and their claims into Canada. Political capital cannot be made out of it by Democratic campaigners, and Republican jingoes who are threatening war with Great Britain unless the line is placed where these interested miners want it may as well subside.

The line now being traced by United States and Canadian surveyors is the one agreed upon as a *modus vivendi* by the two governments, after the failure

of the high joint commission to come to an agreement on the permanent boundary. It is the one proposed by the United States Government and reluctantly agreed to by the British Government in behalf of Canada. It was carefully drawn to keep the Canadians away from the tideway, which they are anxious to reach, that they may have a sea outlet for their Yukon territory, and which it has been the main purpose of our government to protect, for obvious reasons.

While the temporary line is necessarily a compromise one, and therefore apparently surrenders something to the extreme claim of the United States case, no practical change is made in the position of the miners on the ground. Everything will remain as before until the final delimitation of the permanent boundary, whenever that may take place, except that there will be no more quarreling between the customs officials of the two governments.—Cleveland Plain Dealer.

A Possible Danger. No. 3.

The writer has watched, with some degree of interest, the ripples on the great sea of religious thought among the "Disciples" for several years. At times he has been reminded of an old Grecian story which tells of us an island where lived the sirens, of beautiful form, who tried to lure sailors to destruction on the rocks by their entrancing music. But a great hero sailed fearlessly and safely past them, because he had Orpheus, the great master of music, on board, who so filled the ears of the sailors with his entrancing music that the song of the sirens had no attraction for them. Several years ago there was "a leading man" among the "Disciples," Dr. R. C. Cave, by name, who had that "look of heaven" on his face which Limners gave to his beloved disciples. This man Cave was sailing the sea and the sirens were singing the song: "Jesus is a good man, but not divine." He was entranced, dashed against the rocks, stranded, lost. He heard the "billows roar—a sunken ship." The "heroes" among the "Disciples" then decided to get "Orpheus" and put him in a "divinity house" in Chicago, alongside another great master whose name was Harper. The purpose of this was to let the young sailors have a chance to learn the "songs of the sirens." Ancient legend says that Mephistopheles, in the council of demons, favored the sirens singing a different song; but this one entranced Dr. Cave, and he was stranded. A "leading man" among the "Disciples" who lived in St. Louis freely admitted, when Orpheus was secured, that he thought there was danger in singing these "songs of the sirens." But he says: "There is infinitely more danger in closing our ears to all this singing or in blindly resisting it." "We shall train our young sailors, who shall be able to sing as well as any of the 'sirens.'"

It is a fact that the poison that ended the life of Alexander VI., of Italy, was no less destructive because it was concealed in a glass of wine; the virus that sent Sir Thomas Overbury to the grave was none the less fatal because it was hidden in a jelly handed to him by a fascinating lady; the bite of the asp that closed Cleopatra's career was no less deadly because the reptile rested on roses. So doctrinal poison is no less mortal because the pen of a prince in erudition inscribes on it the word "scholarship" or the words "higher criticism." The denial of the divinity of Christ has met with a general failure in its mission from the days of Cerinthus and Marcion up to this time. Christianity is in no way antagonistic to learning. It flourishes best in the midst of the highest culture. "Culture," said Matthew Arnold, "is to know the best that has been thought and said in the world." Who founded such institutions as Yale, Amherst, Dartmouth, Bowdoin, Princeton, Oberlin, Brown, Cornell, Baldwin, Madison, and Columbia? No infidel founded any of them. The same is true in other countries. The German Empire has many universities—such as Bonn, Halle, Berlin, Jena, Leipzig, Munich, Strassburg, Munster, Göttingen, Heidelberg, and others. Dr. Schaff says: "The motives which prompted these great establishments were without exception pure and elevated, and generally pious and Christian." It is true that some of them have had professors who were "higher critics" and virtually infidels. The same is true in France. When the atheistic party obtained control of the city in the riot of 1793, they suppressed the University of Paris. In one single instance an institution was established on an infidel basis, but it proved a failure, and is now under the control of Christian people.

President Harper defines "higher criticism" in one word—"inquiry." Thomas Paine made an "inquiry" into the Scriptures, and what was the result? Go back to 1879, when Bob Ingersoll delivered an oration at his brother's grave in Washington. There you will get an idea of Paine's "inquiry." James A. Garfield (who was present) said it was the saddest of all the sad scenes he had ever witnessed in his life. Paine wrote the "Age of Reason" in a prison in France, in 1794, and said "he had destroyed the Bible, and in the course of fifty years whoever desired to see a copy of it would have to go to a museum and pay twenty-five cents for the privilege of beholding an exploded relic of a past superstition." In 1809 Paine died, in great agony of mind; but the Bible still lives, and is now translated into three hundred different languages. During the last seventy-five years one hundred and sixty million copies have been published and circulated among the people like "leaves of the tree of life, for the healing of the nations." The question sometimes comes: Who appointed this supreme court of "higher critics," like Baur, Strauss, Driver, Briggs, Harper, et al., to sit in judgment on the Bible? The greatest minds of the world have already decided in favor of the Bible—among lawyers in Europe, such names as Lyttleton, Campbell, Hale, Nottingham, and many others; in America, such men as Webster, Greenleaf, Story, Judge Black, Jeremiah Mason, and many others; among statesmen, Washington, Patrick Henry, the Adamsons, Clay, Gladstone, and Bismarck; among scientists, Dana, Hitchcock, Dawson, and Herschel; among philosophers, Newton, Locke, and Ruskin; among novelists, Scott, Dickens, and Victor Hugo; among poets, Milton, Pollok, Moore, Whittier, Tennyson, and Longfellow. Were all these men wrong in believing the Bible bore the stamp of a special revelation and the seal of the eternal God?

Jesus Christ is still the kingliest teacher of all the ages. Confucius, the renowned sage of China; Zoroaster, the builder of Parseeism; Socrates, the martyred teacher of Plato; Luther, Calvin, and all teachers sink into insignificance when compared to "didaskelos apo theon" (the teacher from God). The "higher critics" have boldly affirmed that "Jehovah was originally a tribal deity, a local divinity, one of many gods." But Riehm's "Dictionary of Biblical Antiquities," the standard authority in Germany, declares in the article on "Moses" that Jehovah was to Moses the Lord of heaven and earth, who rules absolutely over all mankind and directs its history according to his purposes. Another issue of the "critics" has been "the priority of the prophets to the law," but on page 1374 in Riehm we are told "that the prophets presuppose the presence of the law." The new dictionary (1895 edition) traces the priesthood back to Aaron. George Adam Smith, in his "Historical Geography of Palestine," refutes the "critics" who have denied that the Israelites crossed the Jordan under Joshua. Renan scouts the notion that the early chapters of Genesis belong to the products of the decadent literature of the exile. Take the theory of Baur (the founder of Tübingen rationalism) on the New Testament, for instance. He accepted only five of the New Testament books—viz.: Revelation, Romans, 1 Corinthians, 2 Corinthians, and Galatians. Men like Westcott and Lightfoot, the greatest New Testament exegists of this century, believed it their duty to oppose and kill this theory. Where is it to-day? Few scholars, even in Germany, avow it, while for all practical purposes it is dead and buried.

Paul says: "Be ye followers of me, even as I also am of Christ." (1 Cor. 11: 1.) If Dr. Garrison and Dr. Willette are determined to follow men, why not select such men as Neander Schaff; the late John Hall, of New York; and the late William H. Green, of Princeton, N. J.? Professor Green (the finest Hebrew scholar on this continent while living) said: "In my opinion, ninety per cent of the new learning exploited by the 'higher critics' has already been demonstrated false and worthless, five per cent of the remainder has gone far on in the process of being so demonstrated, and the remaining five per cent is still largely open to question." Dr. John Hall says: "I am forced to the conviction that the 'higher criticism' does not help, but hinders, the understanding of the Scriptures." If Dr. Garrison and Dr. Willette were to travel in foreign lands and find a thousand pictures of Judas Iscariot, they would likely differ among themselves in appearance, but probably all of them would favor these "higher critics." This is merely a suggestion to them. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5: 39.)

Allensville, Ky.

J. M. BLAKEY.

Home Reading.

THE BOY AND THE SPARROW.

Once a sweet boy sat and swung on a limb;
On the ground stood a sparrow bird looking at him.
Now the boy—he was good, but the sparrow was bad;
So he shied a big stone at the head of the lad,
And it killed the poor boy, and the sparrow was glad.

Then the little boy's mother flew over the trees;
Said she: "Where is my little boy, sparrow bird,
please?"

"He is safe in my pocket," the sparrow bird said,
And another stone shied at the fond mother's head,
And she fell at the feet of the wicked bird, dead.

You imagine, no doubt, that the tale I have mixed,
But it wasn't by me that the story was fixed;
'Twas a dream a boy had after killing a bird,
And he dreamed it so loud that I heard ev'ry word,
And I jotted it down as it really occurred.

—Good Words.

WHEN THE DAY IS DONE.

How quiet the house is at midnight! The people who talk and laugh and sing in it every day are asleep. I am not tired, but my pen is weary. It falls from my fingers, and I raise my head. I start to leave, and my eyes fall upon a little book lying on the floor. It is a little First Reader. He left it there this afternoon. I remember just how impatient I was because he could not read the simple little lesson—so easy a lesson—and I told him it was a waste of my time to teach him, and pushed him away from me. I remember now. I see the flush come into the little tired face; the brave, cheerful look in his eyes; his mother's brave, patient cheeriness struggling with his disappointment and pain. I see him lie down on the floor, and the little face bend over the troublesome lesson—a lesson so simple, so easy, any baby might read it. Then after a short struggle alone, it has to be given up, and the baffled little soldier, with one more appealing look toward me, sighs and goes away from the lesson he cannot read to the play that comforts him; and there lies the little book just as he left it. Ah, me! I could kneel down and kiss it now, as if it were alive and loving.

Why, what was my time worth to me to-day? What was there in the book I wanted to read half so precious to me as one cooing word from the prattling lips that quivered when I turned away? I hate the book I read; I will never look at it again. Were it the last book in the world, I think I should burn it. All its gracious words are lies. I say to you, though all men praise the book and though an hour ago I thought it excellent—I say to you there is poison in its hateful pages. Why, what can I learn from books that baby lips cannot teach me? If between my books and my boy I choose my books, why should not God leave me with my books—my hateful books?

But I was not harsh. I was only a little impatient. Because, you see, his lesson was so easy, so simple. Ah, me! There were two of us trying to read this afternoon. There were two easy, simple lessons. Mine was a very simple, easy, pleasant, loving one to learn—just a line, just a little throb of patience, of gentleness, of love, that would have made my own heart glow and laugh and sing. The letters were so large and plain, the words so easy, and the sentences so short. And I? O, pity me! I missed every word. I did not read one line aright. See, here is my copy now—all blurred and blistered with tears and heart-ache; all marred, misspelled, and blotted. I am ashamed to show it to the Master; and yet I know that he will be patient with me, I know how loving and gentle he will be. How patiently and lovingly all these years he has been teaching me this simple lesson I failed upon to-day! Is my time, then, so much more precious than the Master's, that I cannot teach the little lesson more than once?

Ah, friend, we waste time when we plait scourges for ourselves. These hurrying days—these busy, anxious, shrewd, ambitious times of ours—are wasted when they take our hearts away from patient gentleness and give us fame for love and gold for kisses. Some day, then, when our hungry souls seek for bread, our selfish god will give us a stone. Life is not a deep, profound, perplexing problem. It is a simple, easy lesson, such as any child may read. You

cannot find its solution in the ponderous tomes of the old fathers, the philosophers, the investigators, the theorists; it is not on your bookshelves; but in the warmest corner of the most unlettered heart it glows in letters that the blindest may read—a sweet, plain, simple, easy, loving lesson. When you have learned it, brother mine, the world will be better and happier.—R. J. Burdette, in Religious Herald.



GETTING READY BEFOREHAND.

"Have you learned your part of the dialogue for next week, 'sonny?'" Gilbert's mother asked him when he came in from school one Monday afternoon.

"I know some of it already, mamma," Gilbert answered, readily; "and, anyway, I don't need to begin to learn it so soon. Why, it's 'most two weeks before I'll have to speak it."

"It is less than two weeks, my dear."

"But, mamma, it's so easy! It won't take me more than a day to learn it."

"But even if that is so, Gilbert, it would be better to take the time now, when you are sure of having it. If we expect to do anything well, we must get ready for it in time, even though it does seem to us very easy."

"You needn't worry, mamma," Gilbert said, in his most grown-up manner; "I'll learn it in time."

But, somehow, the days slipped away faster than Gilbert realized, and when, on Wednesday of the next week, his teacher asked him to stay after school to practice the dialogue, he was not at all sure that he knew his part.

"I'm disappointed, Gilbert," Miss Marston said, closing the book at last. "I was sure you would know your part, and here I've had to prompt you at almost every line. We will practice it again tomorrow, but I'm afraid it is too late to learn it thoroughly. You remember, I told you that we could not have more than two rehearsals, and you promised me that you would learn it at home."

Then Gilbert really began to study his part; but, as his teacher had said, it was too late to learn it thoroughly, and the shortness of the time made him nervous; and so, when he stood in his place on Friday afternoon, the words would jumble themselves in his mind and on his tongue, till Fred. Lathrop, who had the other part in the dialogue, stumbled in his lines and almost failed.

It was several weeks after this day, which Gilbert never liked to remember, that his father sat one evening looking over a bright-colored seed catalogue, from which he was making a list of the plants that he wanted for the garden.

Little Rob., when he saw what was going on, began to laugh gleefully. "Just think, Gilbert," he said, with a funny little chuckle, "papa's getting ready for his garden now, when there's some snow on the ground. Isn't that funny?"

Gilbert looked up from the example he was working to say, wisely: "That's what people ought to do, Rob. If you're going to do anything well, you must begin in time."

Just then Gilbert happened to catch a twinkle in his mother's eyes, and he stopped suddenly in his little sermon, and grew very red. Then he went on bravely, with a half-smile on his flushed face: "That's the truth I've told you, Rob.; and I ought to know, because I've tried the other way."—Young People's Weekly.



THE EVIL OF ENVY.

Envy has its root in selfishness. It is Satanic in nature and origin. The Bible catalogues it among "the works of the flesh" in distinction from and as utterly antagonistic to "the fruit of the Spirit." Lord Bacon says: "It is the vilest affection, and the most depraved, . . . the proper attribute of the devil, who is called 'the envious man, that soweth tares among the wheat by night.'" He also says that love and envy are the only affections noted for power to fascinate or bewitch, and that envy is a disease so infectious that it taints all that is sound, and "traduceth the best actions and turneth them into an ill odor."

No vice is more malignant, more ruinous to character, more condemned by God's holy word. It is both mean and wicked.

Envy committed the first crime in history, and also the worst crime. It slew Abel, and delivered Christ to be crucified; it sold Joseph into slavery; it persecuted Paul. Solomon says that "wrath is cruel, and anger is outrageous," but that envy is worse

than both. In Rom. 1 it is classed with murder and malignity as one of the deadly sins of the pagan world. Like a cancer, it eats out the life of the soul. For this reason it is termed in Proverbs "the rottenness of the bones." Job says: "Envy slayeth the silly one."

Envy is outrageously mean, because it seeks to deny or destroy the good it sees in others. A man without virtue envies virtue in others. "Men's minds will either feed upon their own good, or upon others' evil," and envy turns others' good to evil in order to feed upon it. Christians are told (1 Pet. 2: 1) to lay aside envy. "Love envieth not." (1 Cor. 13: 4, R. V.)

A man of inferior aim and thought spent his life in envying his next-door neighbor for his nobler ideals, his larger influence, his greater success. It narrowed, belittled, shriveled his soul, and filled it with such bitterness and hatred that it made life on earth a species of hell. Satan has begun his surest, deadliest work in a life where envy reigns. To rejoice in another's good and to seek his welfare is Godlike; to envy is to cherish the murderous hatred of Cain, who slew his brother.—New York Observer.



CARRYING BURDENS GRACEFULLY.

"Now watch her," said a tourist friend, pointing to a peasant woman who had lifted a heavy basket up to her head and was walking off with free, sure step. "See how steadily she carries it and how well her head is poised. If that were one of our countrywomen, she would try to carry that basket on her arm, where it would be in her own way and in that of every one who passed. She would shift it from side to side, bending awkwardly under its weight, and reach her destination tired out. But that woman has learned how to carry a load; and what a fine, erect carriage she has! It's a pity our girls cannot have a little training along that line."

While our enthusiast talked, we thought of another kind of burden and of how much it means to "learn how to carry a load." Bear them we must, of one sort or another—the burdens of grief, care, and disappointment which belong to our human lot—but we all know how differently. Some bend under them, and stagger on complainingly, obtruding them upon every one who comes near; some lift them quietly out of others' way, and, since they must needs be borne, learn to bear them steadily and serenely. There is a gracious poise and beauty of spirit which can be acquired only by the proper bearing of burdens.—Young Woman.



We are all conscious that other people carry with them and radiate a certain atmosphere. We always find it difficult, perhaps impossible, to say in what it consists. Probably it is the subtle, ethereal effluence of personality and character; the aroma of desires and achievements and purposes. Often it is unnecessary for a person to say a word to you to bring others under the spell of this influence. While it is often associated with beauty or an impressive physical presence, that is by no means invariably so. A glance of the eye or an expression of the countenance reveals a spirit that repels us or to which we are drawn. More largely than we often think the influence that radiates from us is under control of our wills. Kindly thoughts and honest purposes manifest themselves in these intangible ways. You do not need to tell me whether you are well disposed; I feel it. A very large part of our power to confer happiness on others depends on the quality of our personal radiation. It may inspire or depress, may make the difficult thing look feasible or weaken the resolution to resist temptation. Often we do not know when we are doing good or harm; but these unconscious influences are the net product of what we are.—Watchman.



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The man who thinks that he can get along in his religious life without the church needs to be doctored for self-conceit.—Christian Advocate.

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Editorial.

OUR MEMORIAL NUMBER.

This week we give much of our space to Brother Larimore's sermon delivered at Donelson, Tenn., over the remains of F. D. Srygley, our true yokefellow in the gospel of Christ. We have also given considerable space to what other warm and devoted friends have written concerning the writings and life work of our departed brother who now rests from his labors. We have no apologies to make for this, but the rather feel that in so using our space we are acting wisely. The life of such a man is worthy of more than a passing notice.

Brother Srygley's life is a repetition of the lives of all truly great and noble men. By unremitting toil and doing faithfully whatsoever his hands found to do, he rapidly rose from comparative obscurity until he was recognized by many who are competent judges as the most accomplished writer in the South. It is the men who pass through hardships in early life, who are taught to toil and rely on themselves for success, that usually rise to preëminence and distinction. History is replete with such examples.

I have known him intimately and well for a long time. When we first met at Mars' Hill College in the "sweet long ago," I was not out of my teens, while he had just reached his majority. From that time till his pulse ceased to beat and he calmly and serenely passed over the "billowy tide" each one was informed as to the labors and aspirations of the other. It was through his influence that I undertook work on the Old Path Guide as Tennessee contributor, conducting a Tennessee department, and looking especially after the interests of the paper in this State. It was this work that opened the way for me to do a more extended work on the Gospel Advocate. After I had worked for a number of years as manager and office editor of the Gospel Advocate, it was through our former association and our friendship for one another that he became associated with this paper.

For over ten years he was one of the editors of the Gospel Advocate, besides doing much other literary work. During all these years the Gospel Advocate always had many of his pointed, forcible, and entertaining paragraphs. Often his articles were filled with the sublimest thoughts—thoughts that would stir the deepest recesses of the soul and flood the eyes with tears. He was not only logical, but at times humorous and pathetic in the highest degree. Remembering that he was not quite forty-four years old at the time of his death, yet was the author and editor of four books, and was also editor of the Youth's Advocate a number of years, it will not be considered strange that some people thought him an unsocial man. It is almost a marvel that he had any time left for the social features of life. We so often judge harshly when we do not know. Those who know the tremendous burden that the editor carries, those who know what it is to write books that will fill thousands with lofty aspirations and incite them to

noble endeavor in the far distant future, will not regard F. D. Srygley as distant, cold, and unsocial: A man cannot write and entertain, think and enter into the gossip of the day, at the same time; it is not possible. The man who is a close and untiring student as was he often appears moody, abrupt, and distant to strangers. His mind is preoccupied. Like the blessed Master, he is about his Father's business, his thoughts being for the elevation and betterment of mankind. He often finds pleasure in solitude. Emerson says: "The great man is he who, in the midst of the crowd, keeps with perfect sweetness the serenity of solitude." But to those who knew Brother Srygley well he was a very companionable man. In his home he was the very soul of hospitality. Few men had warmer friends and admirers than did he. He was as careful to keep friends as to make them; hence no man was readier to apologize for his mistakes than was he. He appreciated his friends while living, and did not wait till they were dead to scatter roses along their pathway. Covering the graves of loved ones with flowers after they are dead cannot atone for the cold neglect of life. Just here the words of Ruskin occur to me as appropriate: "But he who has once stood beside the grave to look back on the companionship which has been forever closed, feeling how impotent then are the wild love and the keen sorrow to give one instant's pleasure to the pulseless heart or atone in the lowest measure to the departed spirit for the hour of unkindness, will scarcely for the future incur that debt to the heart which can only be discharged to the dust."

The grave cannot sever friendship. Abel, though dead, still lives. Our friend and brother, though dead, is still alive. God could use the dead Elisha as well as the living. The worth, the virtue, and the goodness of our brother we may love forever; they can never die. Through the providence of God his influence for good will live on. His exaltation of the church of God to its proper position, his loyalty to God and his holy word, can never cease to influence others.

There's a divinity that shapes our ends,
Rough-hew them how we will.

God overrules all. How often do our prearranged plans fail us and we find ourselves doing the very things we thought not to do! This is so often true if we are honest with ourselves. This was true of F. D. Srygley. When he began work on the Gospel Advocate, he felt that organized mission work was best and expedient. He would not agree to work and write against it, but did agree to be true to his convictions and to follow wherever the Bible led. As an honest man, he could not do more. With this understanding, he began work. He verily believed that he would teach those who opposed societies "the way of the Lord more perfectly;" but, like Paul, he soon found himself laboring to establish that which he had sought to destroy. The more he studied the question, the more firmly fixed did he become in the faith that the church of God is sufficient, without any human society, for the conversion of the world. He grew to believe that these additions were sinful. This is a very striking case of what the word of God will do for a man if he will only commit himself to it. "Commit thy works unto the Lord, and thy thoughts shall be established." (Prov. 16: 3.) "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." (Ps. 37: 5.) But, having committed himself to this principle, his love for and loyalty to the truth increased with the passing years. I am sure that his last days were his best days, and that, as his love for the truth grew stronger, the more pleasing did his life become to our Heavenly Father. As he thus followed the guidance of our God, he would decide everything by, "It is written;" and, "If any man speak, let him speak as the oracles of God." Such a life cannot and will not be in vain. The truths he has taught can never die.

In the past my weary soul has often recurred with comfort to the thought that

A few more years shall roll,
A few more sorrows come,
And we shall be, with those that rest,
Asleep within the tomb.

A few more struggles here,
A few more partings o'er,
A few more toils, a few more tears,
And we shall weep no more.

We all should find encouragement in the thought that the interests and pleasures of this world are as nothing compared to those of the life that awaits us

in our Father's house of many mansions, whither many of our loved ones have gone, and so peacefully and calmly rest after the struggles of life,

Where the wicked cease from troubling,
And the weary are at rest.

J. C. M'QUIDDY.

WHEN IS MAN FREE FROM SIN?

Brother Lipscomb: Will you do me the kindness to allow me to notice your answer to Brother Runnion's question, as I suppose that my criticism of Brother Walling interested Brother Runnion and was the cause of his question, and I think that you failed to give the information sought? I know that you are burdened with questions, and lack of time prevents your giving them the thought due.

Brother Runnion did not inquire as to whether a Christian leads a sinless life or not. He put his question thus: "I would like to have your views as to whether or not a person is a sinner after ceasing from sin. If a person is a sinner after believing and repenting, do we baptize a sinner into Christ? If a person in this condition is not a sinner—that is, after turning away from sin and doing God's will—will such a one's prayer be heard and answered?" The information that Brother Runnion is seeking is: Is a person who believes upon the Christ and repents a sinner or a servant of God? If such a person is a sinner and he is baptized, is a sinner not baptized into Christ? If such a man as described by Brother Runnion is a sinner and is baptized, a sinner certainly is baptized into Christ, which, I think, is contrary to Bible teaching. Isaiah (35: 8), in speaking of the kingdom of Christ, says: "The unclean shall not pass over it." (See also Isa. 52: 1.) Joel (3: 17) says: "There shall no strangers pass through her any more." Then those who pass must be sons. (Gal. 4: 6; Rev. 21: 27.) So I am persuaded, by a careful study of the subject, that a man who believes upon Christ with all his heart, repents, and confesses Christ, is not a sinner, but is a servant of God, and has the right to call upon God, with the promise of being heard. I think the Bible abundantly proves this. See the three thousand (Acts 2), Paul (Acts 9), jailer (Acts 16). They prayed, and God answered. Why? Because they did his will. (John 9: 31; 6: 29.) The blind man says such as do his will are heard, and it is his will that men believe upon the Christ. (1 John 3: 23; John 3: 16.) "He that turneth away his ear from hearing the law, even his prayer shall be abomination." (Prov. 28: 9.) Whose prayer is abomination? The man that refuses to hear (obey) the law. So it is clearly implied that God will hear those that obey the law. In Prov. 15: 29 we learn that God is far from the wicked, but near to the righteous.

We all admit that it is right to believe upon Christ, repent, confess him, and obey him in baptism; hence we admit that the man described by Brother Runnion is a righteous man, entitled to pray, and has the promise of being heard, because he is obeying the law of God. (John 3: 16; Acts 17: 30; Matt. 10: 32; Mark 16: 16.) This man, though a servant of God, is not relieved of the penalty of the sins committed previous to his turning to God; and as there is no remission short of the blood of Christ, then he must reach a state where God can be just in relieving him of the penalty due. In Rom. 3: 23-26 Paul says justification is in Christ, and not out of Christ. So if the believing penitent is a sinner, in order to be justified or relieved from his past sins, he must get into Christ to be justified, or pardoned. So you baptize a sinner into Christ, and there is no evading the fact. God pardons as a Father; consequently he could not exercise parental authority in the family of Satan, because all spiritual blessings are in Christ (Eph. 1: 3), and justification is in Christ (Rom. 3: 24). So, with all the facts as set forth in the Bible, the believing penitent is not a sinner, but has ceased to sin and is doing God's will, hence is a servant of God (Rom. 6: 16); and when baptized, a servant of God is baptized, and not a sinner. After baptism he becomes a justified servant of God in Christ. (Acts 4: 12; Heb. 7: 25; Gal. 3: 26, 27.) The man who turns to God by faith, repentance, confession, and baptism is dead in trespasses and sin until God removes the cause of his death, which is his past sins (Eph. 2: 1, 5); and this is done in Christ, and not out of Christ (Acts 2: 38; 22: 16). The book clearly teaches that the act of baptism must be completed before the promise of justification, or remission. A man who believes, repents, confesses, and is baptized is born of God; hence he is a son of God. (John 1: 12, 13.) They are sons before receiving the Spirit. (Gal. 4: 6.) So when they become the sons of God, God removes the cause of their death in trespasses and sin, and gives them the Spirit, which imparts spiritual life. (Acts 5: 32; Gal. 4: 6; 2 Cor. 3: 6; 1 Pet. 3: 18.) In Rom. 8: 10 Paul says: "If Christ [by the Spirit] be in you, the body is dead because of sin; but the Spirit [that was dead] is life because of righteousness." Thus we see that a man must be made alive in Christ before he can die to sin. Paul settles the question as to whether the believing penitent is a servant of God or not. (Rom. 6: 16.) Then when a man yields himself to God in obedience, he is a servant of God.

I differ with you in reference to a Christian being a sinner when he has evil thoughts or says wicked words or does a sinful act. If he repents of his wickedness, confesses it, and prays to the Heavenly Father, he is cleansed (Acts 8: 22; 1 John 1: 9), and is

not a sinner. It is a child of God sinning, but his quick and faithful turning to his Father, confessing, and praying for pardon keep him in the "narrow way." To be a sinner, one must continue in sin (Rom. 6: 1, 2, 15, 16), or serve sin. He who falls through weakness and temptation and immediately turns to God is not a servant of sin, hence is not a sinner.

S. I. S. CAWTHON.
Andalusia, Ala.

Both Jesus Christ and the Holy Spirit must have failed to see any practical or helpful truth in the theory of Brother Cawthon, or they would have taught it. The theory is that when a man begins to obey he ceases to be a sinner. A man believes before he repents; when he believes, he obeys; and when he obeys, he is not a sinner. To tell a believer to repent of his sins is to tell one not a sinner to repent. On the day of Pentecost the Holy Spirit said: "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." They believed this, and, in believing it, obeyed God. When they obeyed God, they were not sinners; therefore the Holy Spirit directed those without sin to repent of their sins. This is the logic of the theory. We might go back of this. God tells men to hear; faith comes by hearing the word of God. When they hear, they obey God; when they obey God, they are not sinners. Therefore the Holy Spirit commanded persons without sin to believe in Christ. I cannot see why this is not true according to the reasoning; yet Jesus Christ and the Holy Spirit told the people: "He that believeth and is baptized shall be saved." If he is not a sinner, he is saved. "For he shall save his people from their sins." (Matt. 1: 21.) "Repent ye, and be baptized every one of you . . . unto the remission of your sins." (Acts 2: 38, R. V.) The Holy Spirit thought it required baptism to bring people to remission; and then "arise, and be baptized, and wash away thy sins." It never occurred to the Holy Spirit that they could get clear of their sins until they were baptized. Then, again, the Spirit said: "The like figure whereunto even baptism doth also now save us." Save us from what, if not from sin? Evidently it had not occurred to Jesus or the Holy Spirit that they were without sin when they came to baptism. They had not discovered this new truth.

It is the Holy Spirit our brother disagrees with when he says he does not believe a Christian that commits sin is a sinner. The Spirit says: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." (1 John 3: 4.) Then it was the publican that prayed, "God be merciful to me a sinner," that was justified; and when a man sins, he is to pray that his sin may be forgiven. There are, of course, different degrees and characters of sin that are treated differently. I do not believe there is a wall built on one side of which God hears prayer, while he cannot hear on the other side. When a man willfully turns his ear from the law of God, refuses to hear or obey him, God will not hear his prayer, whether he be in the church or out of it, before or after baptism. If he sincerely and earnestly desires and is striving to do his will, God will hear him, whether in the church or out of it. That is the way he did in primitive times, at any rate.

Our brother, through false reasoning or assumption, creates a difficulty, then sets aside Bible teaching to remove it. He assumes that if a man is not free from sin when baptized he will be brought into Christ in sin. The Holy Spirit says we put "off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God." In other words, we put off the body of sins in baptism. Baptism is the act of faith in which God forgives, remits, blots out, washes away sins, and by which we enter Christ. So the act that brings us to the remission of sins brings us into Christ. A sinner is not brought into Christ, nor is a sinless person out of Christ. Ceasing to sin does not free one from sins already committed. He is a sinner until he is purged or forgiven of sins. To cease to love and practice sin or faith and repentance are preparatory steps fitting the soul for the forgiveness or freeing from sin. To be freed from sin, we must come to the place where God promised to forgive sins, and he is cleansed from sin by the blood of Christ. He is not without sin until he is cleansed by the blood of Christ.

These efforts to draw distinctions where God has drawn none divert the mind to unprofitable speculations that create needless controversy and strife.

The influence of the position is to satisfy men they can be freed from sin and so be saved without obeying God. Men do not need encouragement or excuses in this line. God taught all that is needed for our salvation. Let us study that and be satisfied with it.

D. L.

CHURCHES AND THEIR WORK.

We would like to keep it before Christians that the object God had in view in establishing churches was to perfect the character and develop the abilities and capabilities of Christians and to direct them to the service of God as the first and highest business of life. All Christians are equally under obligation to do this. God does not hold one under stronger obligation to serve him and to do good to the world than another. Men's abilities and surroundings determine how each shall work, but God demands all shall work. I mean by their abilities their fitness for a work—that is, a man who can exhort must exhort; one who can teach must teach according to the word of God; one who has capacity to make money must use his money for good. Giving money does not relieve him from obligation to teach and visit the sick. Unless he does this personal service, he will lose the desire to serve God and help man, and will refuse to use his money in that service. Personal service is needful to keep alive and warm the feelings of love to God and man. Then all are not alike endowed with faculties for public teaching. By his surroundings is meant that if he has a wife and children or his health is feeble, he is not under the same obligation to go abroad that one with no home calls has. Paul and, probably, Barnabas had no wives, and they went on journeys that occupied years; indeed, they seem to have had no local homes; but others of the apostles that had families did not travel so far from their families. A man does wrong to so neglect his wife and children that they would be led to ruin. Men can find places for work near home as well as abroad. There is not a county in the State or in any State that does not furnish an ample field for the labors of two or three or more, devoting their entire time to teaching the will of God. A preacher doing a work in these counties can work much more effectively if he is located in the midst of those with whom he labors. He economizes in time, money, and opportunities for doing his work. There are counties in our State with from twenty to thirty churches in each, but not one of these has been half evangelized. There is not a county in the State in which half the people in it have had the gospel brought to them personally. A small congregation is collected in a neighborhood and meets to worship. A preacher goes once a month and preaches a sermon to the few who meet or an elder talks on Sunday; neither the preacher nor the members try to interest others, and the masses three miles distant in every direction are as ignorant of the gospel as if there was no church there. A church that does not try to save others will die, because it ought to die. A Christian can save himself only by trying to save others. The reason Christians and churches are so cold and lifeless is, they make no effort to save others. Without this work, churches and Christians will grow lukewarm, and God will spew them out. The work to which God has called them is to save themselves by saving others. He who saves his life shall lose it. All religious experience proves that men can be interested in religion while saving others, or thinking they are doing so, as they can be in no other way. Churches and Christians, then, that settle down to providing for their own entertainment and instruction, and are not working to save others, grow cold and lifeless, and fail to find interest in the home service.

There is a widespread and almost universal coldness and lukewarmness in the churches. One chief reason of this is that people have ceased to make personal effort to serve God and save men. What they do is done by proxy. They pay others to do the worship or the work, while they give themselves to money-making and the enjoyment of life. Preachers, teachers, evangelists, all pursue wrong courses and foster this spirit. They seek to serve the churches where the best pay can be obtained. This is true of both those who labor as stationed preachers and of those who evangelize. The evangelist seeks to hold meetings for wealthy and strong churches. There is none of the spirit of Paul in this course. He sought the destitute places. He preferred to preach where Christ had not been named,

not to build upon a foundation laid by another man. He left one country and went to another—not because he lacked support, but because, "having no more any place in these regions," he sought fields where the gospel had not been preached. (Rom. 15: 20-23, R. V.) Some traveling preachers seek appointments to strong congregations, without being asked by the elders or the congregation. These think he is looking for the pay rather than the good he can do. They are apt to pay but little when they so think, and the preacher thinks they are money lovers and covetous. They both may be wrong, but the spirit is wrong that leads the preacher to seek to labor where the church is large and strong or the truth is well known. The Christian spirit is essentially a missionary spirit: to save the lost at home and abroad. Every Christian is a missionary, as much so at home as Snodgrass, McCaleb, or Bishop is in Japan. If he is not a missionary both in spirit and work, he is not a Christian. A Christian must spend and be spent to save souls. I have said that does not mean he must go abroad or be a public speaker. His business must be first to serve God and save men.

I do not believe the preachers ought to congregate in one center because there are numbers and activity there. They ought to go to the destitute places and excite activity. They ought to let their personal and family influence be exerted among the sinners. Much better have a good preacher or two or three in Gallatin and Lebanon and Smithville and McMinnville and Franklin and Columbia and Murfreesboro, and in every county town and church in the State, than to have thirty or forty, using their personal, family, and social influence in a city and cut themselves off from the many opportunities which personal contact affords while living among the people.

Every church ought to have good teachers, and continue to make as many more as possible. These churches ought to seek out the destitute neighborhoods near them willing to hear the truth and go among them. The preachers, instead of advertising for churches that wish meetings, ought to advertise for neighborhoods without churches or preaching that would be willing to hear the gospel, and see how many such places can be supplied with gospel teaching. Call out the members to go and teach Bible classes and to teach the Bible to all who will hear at home, by the wayside, or at the meeting place. Let the preachers and elders in Lewisburg and Fayetteville and Franklin and Murfreesboro, and in all the live churches, seek out the destitute neighborhoods, report them to the churches, and consult with all the members how these different places can be taught the gospel. Discuss it before all—old and young, men and women; interest every member in providing some one to preach the gospel to these places; let them feel the responsibility rests on them; and if souls are lost because they refuse to carry the truth to them, they will be held accountable. It will give new life to the churches, cure the evils of the pastor system, and kindle the fires of zeal and devotion in the cause of religion throughout the land as they have not been for years past. Will all study their duty along these lines? D. L.

When God Is Silent.

However greatly we may rejoice to hear the voice of God, there are times when the soul welcomes the silence which God keeps. When remembered sin urgently presses upon our thought, when remorse is keen and despair is almost master for the moment, God may mercifully allow the grief to pass with never a word from him. His comfort would shame us sorely and his censure would only deepen the shadow. As a loving father waits in silence while the tempest of contrition sweeps over his dear son and then lets his love shine in through the scattered clouds, so our Heavenly Father gently keeps us close to himself until the passion is overpast, and then what earnest of his love he gives us in conscious nearness to him, in peace and quiet, and in his promise of forgetfulness! "He will not always chide." Nor will he always speak words of comfort. He will do at the moment what is most needful for us, and the silence of God may well be the comfort we most need at such a time.—Sunday School Times.

It is an awful thing when a man cannot coolly and deliberately survey his own character without experiencing a feeling of contempt for himself.—Ex.

EDITORIAL NOTES.

Elsewhere in this paper will be seen an announcement reducing the price of a number of the very best of our books. These prices place these books in easy access of all. Books are our real friends, and good ones can hardly be valued too highly. Our readers should not allow this opportunity to pass without securing one or all of these books. Isaac Barrow says of books: "He that loveth a book will never want a faithful friend, a wholesome counselor, a cheerful companion, an effectual comforter. By study, by reading, and by thinking one may innocently divert and pleasantly entertain himself, as in all weathers, so in all fortunes." In reading good books we are holding converse with the greatest, wisest, and best of men. What an inestimable privilege it is to read good books! In books we have the choicest thoughts of the ablest men in their best dress. Says Jeremy Collier: "Books are a guide in youth and an entertainment for age. They support us under solitude and keep us from being a burden to ourselves; they help us to forget the crossness of men and things, compose our cares and our passions, and lay our disappointments asleep. When we are weary of the living, we may repair to the dead, who have nothing of peevishness, pride, or design in their conversation." No house is well furnished without books. It is like a body without a soul. The parent who refuses to buy good books practices false economy. Better economize in your dress than in your reading. Any book that stirs within you a desire to be good is helpful.

O for a booke and a shadie nooke,
Eyther in-a-doore or out;
With the greene leaves whispering overhede,
Or the streete cryes all about,
Where I maie reade all at my ease,
Both of the newe and olde!
For a jollie goode booke wherein to looke
Is better to me than gold.

This paper opposes, and has always opposed, the modern pastor, because there is no authority in the Bible for such pastor. Any system of worship that it not backed by the authority of Christ has many evils connected with it. The Woodland Street Christian Church, of this city, have lost or will soon lose their pastor, W. H. Sheffer. The members of the Woodland Street Christian Church heard that the church at Linden street, Memphis, Tenn., were wanting Brother Sheffer and were perhaps offering him a larger salary than they could afford to pay. It was thought that he was doing a good work at the Woodland Street Christian Church, so the members urged Brother Sheffer to reconsider and stay with them. This we understand he decided to do, but the Linden Street Church, at Memphis, claimed he had contracted with them and would not release him from the contract. Thus it will be seen that he could not remain where he decided to stay, because he was under contract to go. It does seem that preachers should preach where they think they can do the most good. They may not always live in the highest style while doing this, for, like Paul, it may be necessary for them to labor at times with their own hands in order to support themselves. Preachers who do this cannot fail to do much good. They will doubtless attract very little attention from the worldly, but their influence for good will not soon die. The members of all the churches need to learn to work more, and not to depend so much on the preachers to do their work for them. When the members depend on the preachers, the members grow weaker day by day. Each should learn to do his own work, relying on the Lord to help him as he goes forward in the noblest of all callings. The church will never accomplish what it should until every member in the body of Christ realizes his individual responsibility. No man will ever grow weak

while serving the Lord for himself. God only requires each to do the best he can.



God worked six days and he rested on the seventh day from all the work which he had made. He commanded the Jews to rest on the seventh day. Man needs one day to rest out of the seven. His very constitution requires it. It is not best to keep a man's nerves strung up to the highest tension every day in the week. By resting one day out of the seven, he will do more work than by trying to work all the week without any intermission. I have read somewhere that two colonies started out from the same place in their wagons, going to the same country. One colony traveled every day in the week, giving its stock no time to rest, while the other rested one day out of the seven. The one that rested one day out of each week reached its journey's end some time in advance of the one that did not stop to rest. Man needs at least one day for rest from his daily labors. While this day should be spent in the service of the Lord, the change is restful and beneficial. Railroads and large corporations are making a great mistake in failing to give their employees one day out of the seven for rest and recuperation. People could make their arrangements to do their traveling during six days in each week. There is very little freight that would suffer by waiting over one day; besides, most of it could be started on its journey so as to reach its destination within six days. The American people are living too fast and are rushing, so that they soon race through life. A man is as old at thirty as he should be at fifty. If all would seek to worship the Lord on the first day of the week and make their arrangements to let secular employments alone, the country would be infinitely better off. As it is now, many people are almost wholly deprived of the privilege of going to church. They would like to go, but feel that they must work in order to support their families. For this state of affairs a fearful responsibility is resting upon somebody. Christian people who take Sunday for traveling rather than any other day in the week will not be held guiltless. People who insist on traveling on Sunday and carrying on nearly every kind of business should remember that this means that many people must work every day in the week, besides being deprived of the privilege of attending the worship on that day.



"For some days a sect, with no known title, composed principally of ignorant country people, has been holding revivals in Royston's big camp meeting ground. After they have prayed ten minutes, all present, young and old of both sexes, rise from their knees and dance most violently. There is no concerted movement, each individual gyrating as the spirit impels. Some of the women whirl around in a continual circle until too dizzy to continue. Men cut all sorts of capers, keeping up the most unholy din, until finally all become completely exhausted. Then, with the perspiration streaming from their faces, they proceed to exhort all within hearing to join the sect and become sanctified. All claim that they are constrained to this peculiar conduct by the fact that they have lyddite, dynamite, and other explosives in their souls. The ceremonies yesterday were especially violent." (Royston, Ga., special to Philadelphia Evening Telegraph.) This is but another manifestation of the doctrine that the Spirit of God takes possession of men in some immediate way and forces them to become Christians. We cannot conceive how the holy Spirit of God would make people perpetrate such outrageous and unbecoming deeds. God's Spirit is not responsible for such conduct. Such scenes as described above remind one of the time when people would have the jerks and swoon away in a trance. The modern doctrine of sanctification is but a revival of that order of things. Jesus

does not propose to turn burglar and force his way into any heart. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3: 20.) God is not the author of confusion, neither should the religion of Christ be held responsible for such absurdities.



People are not yet ready to abandon the religion of Christ for the doubts of skepticism. While Andover (Mass.) Theological Seminary has an endowment of two million dollars, yet it has only twenty-three students. In commenting on this fact, the Religious Herald says: "However the world may decry orthodoxy and dogma, it will make no sacrifices to support an institution whose influence is exerted to create and foster doubt and uncertainty concerning the vital and fundamental facts and doctrines of religion."



President Eliot, of Harvard University, says in his annual report: "In the opinion of the president, it is time that this distinction [a lower fee from theological students than from others] should be abolished. The Protestant ministry will never be put on a thoroughly respectable footing in modern society until the friar or mendicant element is completely eliminated from it. There are no good reasons why Protestant students of theology should be taught, fed, and lodged gratuitously." The editor of this page most heartily agrees with President Eliot. Students who attend theological seminaries usually do so with the idea of entering the ministry as a profession. The churches that employ these students expect them to be entertaining, attractive speakers. As these churches demand much, they should be willing to pay for it. The student who has no higher conception of the work of a preacher than to study with the view of entering the ministry as any other profession should be willing to pay for the privileges he enjoys at college. Moreover, it is not best for the students themselves to be carried through school on a silver waiter. They expect the same all through life; they do not learn to depend on themselves, and usually amount to very little in life. On the other hand, if a student is filled with an earnest desire to save souls, he will work his way through college and come out a stronger man from having to make his way. When such men undertake to preach the gospel, they will do so, even if they find it necessary to labor with their own hands to support themselves. The churches should delight to have fellowship with this class of preachers, and should not be willing to place them before the world in the attitude of beggars. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." (1 Cor. 9: 14.)



"One of these higher life (or whatever may be the latest name for the heresy) men said to Dr. J. J. Porter that he was filled with the Spirit just as the apostles were on the day of Pentecost, and had the same power they had. Dr. Porter took down his Hebrew Bible and asked the man to prove his claim by reading a chapter. It was a good answer to his boasting. It is needless to say the man could not read the unknown tongue." (Western Recorder.) While the request of Dr. Porter is very convincing and to the point, yet the higher critic could have consistently turned his reasoning on him and asked him to heal some physical infirmity, as Baptists teach, and pray for the baptism of the Holy Spirit. Those who were baptized in the Holy Spirit were not only able to speak all the known languages, but were able to heal the sick and to perform many other wonders.

Shirking a duty does not rid you of the obligation to perform it.—Ex.

Kansas Notes.

Brother B. F. Rhodes will go to Missouri for several weeks' work. Kansas' loss for this time is Missouri's gain. Brother Rhodes is now in Oklahoma Territory, and, while there, will perform a marriage ceremony at Milan.

Brother Joseph E. Cain was invited to Clements to a basket meeting on the fourth Lord's day in this month. He is receiving many calls for work.

Brother O. M. Thomason was at the Clements meeting. He has returned from Colorado, and is now on a preaching tour through Kansas. Do not slight Belle Plaine, Brother Thomason, when you come this way.

On account of the poor health of his mother, Brother C. C. Houston will not attend the Nashville Bible School this year. Brother Charlie is now an acceptable preacher, but is ambitious to be prepared to do the very best work he can in the vineyard of the Lord. He will continue his work at Peck.

Brother Claude M. Johnson, of Indiana, is now in this community. He preached at Belle Plaine last Lord's day. Brother Johnson is a graduate of Brother Krutinger's school, at Ellettsville, Ind., and comes here well recommended. Do not let him be idle, brethren.

Brother D. Stewart, of Holton, is visiting his cousin, J. A. Stewart, at Minco, I. T. He preached there on the third Lord's day in this month.

Brother Tom Coats was at the Harveyville grove meeting on the third Lord's day in August.

Brother H. R. Signor, of Oklahoma Territory, recently made a visit to Rome. Brother Signor is doing good work in Oklahoma Territory.

The majority of the preachers are now entering the autumn campaign of protracted meeting work. It will require much faith and courage to do the work during the political campaign that is now upon us. The excitement will continue to develop until the ballots are cast, counted, and reported; then somebody may wish he had not been in it.

Several days ago a letter from Brother J. C. Frazee, of Van Buren, Ark., conveyed the sad intelligence of the death of his wife. Many warm friends in Kansas deeply sympathize with him in this great sorrow. Brother Frazee's many friends here love him for his work's sake, and will certainly now remember him in an especial manner. We must remember the sunshine is coming, and the clouds will soon break away.

The death of Brother Srygley was a sad surprise to many. Hundreds have enjoyed his logical, pungent, and spicy editorials, and he will be much missed from the work in the Gospel Advocate. Many are wondering who will take his place. We might say: Nobody. There was but one F. D. Srygley, and he is gone from the earth in person; but he will live in his writings and in the hearts of the people. Let us not fear; the grand old Gospel Advocate will still live and prosper and go forth to bless and instruct the people. One by one the heroes fall, but the work goes on. They leave the impress of their nobility upon those left behind and stir them up to greater diligence in the work to be accomplished. We feel the need of being more diligent when a fellow-soldier who marches beside us falls out of the ranks. Realizing that fact, we oftentimes redouble our diligence to try to supply the loss in the one who has fallen. If we could only realize all the time that we are coworkers in

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the vineyard and assist each other in the work, understanding that the work is the Lord's and we are his servants to perform it; knowing, too, that there should be communion of interests; if such were always true, there would be less of the disposition upon the part of some to pull others down and endeavor to drive them from certain fields that others would like to occupy. When we act thus, we forget the purpose for which we were created, forget our mission on earth. What does it matter, so the work is done? Some imagine they can do it so much better than others, and you will hear them say: "If I had that work, it would move differently. I would make it go; I could teach those brethren in six months to do thus and so." May the Lord keep us humble and help us to go earnestly, but quietly, about the Master's work. What I mean by "quietly" is not trying to interfere with the work that others are doing. The Lord has given each of us plenty to do. Let us do it with all our might. D. T. BROADUS. Belle Plaine, Kan.

Silver Chimes.

We cannot expect to be mowers, and gather the ripe golden ears, until we first have been sowers and watered the seed with our tears. Some students think by shirking they cheat the teacher, but in after life they find they have cheated only themselves. So with some Christians. They seem to think if they can shirk duty and keep along in the church, all will be well; but, likely, we will ascertain, when we get over on the other side, that they themselves are the losers. I have been in Tennessee seven weeks, have preached at nine points, and have met many good brethren. Among them are several preachers—Mr. Curry, "Weeping" Joe Harding,

Spivey, Lipscomb, J. A. Harding, E. G. Sewell, L. R. Sewell, Elam, McQuiddy, McLaurine, Williams, White, and others, I think, whose names I cannot recall. I am well pleased with the Christian life manifested in those I have met. The people of the South are better Christians than those in the North. Many in the North would be more zealous in the cause of the Master if they had time, but they are busy looking after the piece of ground, the oxen, etc.

My last effort was at Minor Hill, Tenn., where I labored eight days, delivered twenty-two discourses, got up a rousing interest, and immersed nine persons; then the Baptists came and started a meeting, which was two weeks after their regular time of holding their annual meeting, and some of our brethren thought we had better close. Did you ever? Think of a preacher being called five hundred miles to assist in a meeting, of working up a powerful interest in eight days, and then giving it up to a Christian (?) denomination! This has not been my course. For thirty-five years I have been toiling, day and night, to build up the kingdom of God.

Men do not fear punishment beyond the grave as they once did. Why? Because the clergy have well-nigh blotted out that part of the divine revelation.

In order to be called "great" among men, a man should be a general, and be able to report that he has been instrumental in killing a great many people; but if he would be called "good," he should have been instrumental in saving many. Let me stand identified with the latter class.

As a rule, people who complain most of the bad state of the church do the least to better its condition.

I have about decided, if I ever make another tour in the South in warm weather—well, I will wait till the mercury cools a bit. A. ELMORE.

"Singing Birds Build Low."

One who had been listening while a bright girl announced most ambitious aspirations and purposes for her own life, answered gently: "You may be right, dear child, but do not forget that 'the singing birds build low.'"

Taking this as its text, the Philadelphia Public Ledger speaks these words of comfort to girls:

"If your flight is above the roof-trees, if your haunts are to be high up among the wind-rocked boughs, the home nest cannot fail to suffer loss. Apart from the loss to those who remain, the daughter who goes out often finds too late that the low nest was safest and best. There are colder winds or the mountain crags, and it is the birds of prey that build their nests on high.

"After all one's thinking and talking of progress of man or woman, it is true that nothing ever comes to us that is so sweet as the life of home. Let women seek the largest culture, the broadest freedom, the highest service. All goes well while they keep the home love warm. When the love wavers, it is time to pause. We are building our nests in the wrong place. Singing birds are to make melody, first, for our nearest and dearest, and when our best is too good for the home, we are placing our nests too high.

"For some of the sweetest of our daughters and sisters there is a creeping danger here—not danger that they shall be too brave, too strong, too learned, or that their weapons shall be too heavy or too sharp, but danger that, in the joy of wielding them, they forget that all their gifts and powers must ultimately be used for homes—if not for their own, for the homes of others. The true woman may build high, but she cannot for very long dwell above the home. In her hands is its regeneration and its exaltation into the noblest institution of God. She may not herself hold therein the place of wife, mother, or daughter, but so long as in her heart she holds home most sacred and devotes her highest powers to the objects that uplift all homes, her nest is low and her voice shall be to the world as sweet as the songs of the birds."

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That is the way you go on the famous "Dixie Flyer" train, which carries elegant vestibuled sleeping cars through from Nashville, Tenn., to Jacksonville, Fla., by Chattanooga, Lookout Mountain, Kennesaw Mountain, Atlanta, Macon, and Tifton, leaving Nashville at 7:30 A.M. daily, taking up direct connections in Union Depot, Nashville, with night trains from Western Kentucky and West Tennessee. In addition, the "Quickstep" sleeper leaves St. Louis daily at 7:20 A.M., and runs to Jacksonville, Fla., over same route without change. By this route you pass through the largest cities, grandest mountain scenery, and more points of historical interest than by any other line leading to Florida and the Southeast. Berths secured through in advance upon application. Call on or write to W. L. Danley, General Passenger and Ticket Agent, Nashville, Tenn.

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Church News.

ALABAMA.

Oneonto, August 20.—Brother John Hays, of Mooresville, commenced a meeting here on the night of the second Lord's day in this month and closed on the Saturday night following. Good interest was had from first to last, and I believe much and lasting good has been done for the Master's cause. This is a destitute field, and the sects have such a strong hold on the people that it will take thorough teaching to get them to accept God's plan of saving people. Brother Hays is a strong, logical preacher, and should be kept in the work of evangelizing all the time. He has a horse and buggy and can travel cheaply, thus making the matter of expenses light; and I am sure that he is willing to "do the work of an evangelist." Brethren, let us keep him in the work all the time. JOHN F. KELTON.

Florence, August 15.—Brother John J. Castleberry, of Savannah, Tenn., has just closed a month's meeting at this place, with the East Florence congregation, which resulted in two hundred and nine additions. Of this number one hundred and fifteen were baptized. Most of the others were from the denominations, while some were restored or took membership. There were ten additions on the last day of the meeting. The audiences were very large. Almost every night from six hundred to one thousand persons attended. The interest was unusually good. The people searched the Scriptures daily to see whether or not those things which they heard were so. It was nothing uncommon to see them sitting in their homes with Bibles in their hands, or congregating on the streets, talking scripture. We hope that great good may result from this glorious meeting. We are all happy and praying the Father in heaven to richly bless us. D. S. PHILLIPS.

ARKANSAS.

Center Point, August 20.—We had a good beginning at the meeting at this place. On the first day of our meeting three persons, one of whom was a man seventy-two years old, made the good confession. This speaks well for the congregatoin here. The crop of the seed sown by Brother Harding, Brother Poe, and Brother Zachary, with others, is being gathered. R. W. OFFICER.

Peel, August 13.—Brother S. C. Garner, of Baxter County, has been holding a series of meetings at three different schoolhouses in this country, as follows: He commenced at Sugar Loaf on the night of July 14, 1900, and continued until July 24, 1900. As a result, eight persons were added to the one body, two restored, and the church set in order and greatly strengthened. He then came to Peel and commenced preaching on the night of July 25, 1900, preaching at night only until Sunday, July 29, 1900, when he preached two sermons and one at night; then he preached day and night until the close of the meeting on Friday night, August 3, 1900. As a result of this meeting, fifteen were added to the one body by confession and baptism and the brethren were strengthened and agreed to go to keeping house for the Lord, which they have already done. On August 4, 1900, he went to Locust Grove

and preached, day and night, six days. As a result, eleven persons made the good confession and were buried with Christ in baptism. The church was greatly strengthened, and the brethren have gone to work apparently in good earnest. Brother Garner is a young man of twenty-five years and a sound gospel preacher. He has gone to Lead Hill to hold a meeting. W. T. BLALOCK.

GEORGIA.

Lockett, August 20.—The Pleasant Grove church of Christ, near Trion, has just closed an eight-days' glorious and interesting meeting. The preaching was done by Brother Alexander B. Lipscomb, of Louisville, Ky. The congregations were large and attentive. So eloquent and powerful were his discourses that he held the audiences almost spellbound during his preaching. Better attention was never given. As a visible result of this short meeting, seventeen persons confessed their faith in Christ and were buried with him in baptism and the brethren and sisters were much strengthened. This was the best meeting ever held at this place for the length of time that it was in progress. Brother Lipscomb has won a lasting place in our affections and confidence. To those who know him, it is needless for me to say that he is a bold and fearless proclaimer of the truth and an earnest, humble, and faithful Christian. He greatly endeared himself to the church during his short stay with us; in fact, everybody seemed to be closely drawn to him and to love him tenderly. May he be blessed with all the temporal blessings that are needful for him in this life and in the end be permitted to enter the portals of endless glory. From the Pleasant Grove church of Christ many prayers will go up to God in behalf of this faithful preacher of the gospel. C. M. CLEMENTS.

MISSISSIPPI.

Oak Ridge, August 21.—Brother G. A. Dunn, of Murfreesboro, Tenn., is in a meeting at this place. The meeting is only six days old, yet there have been seventeen confessions. Brother Dunn is arousing a great deal of interest. Sectarian prejudice is raging, but the sects cannot stand before Brother Dunn. He is one of the strongest young men I know of. I am leading the song service and attending to the baptizing. Brother Dunn will go from here to Tennessee for some meetings and I will go to Texas in September. If any congregations want a strong man to hold meetings for them, I refer them to Brother G. A. Dunn. Success to the Gospel Advocate. J. B. NELSON.

TENNESSEE.

Leftwich, August 20.—The protracted meeting at Antioch, Maury County, began on the first Lord's day in August and continued eight days. Brother J. E. B. Ridley did the preaching in a very plain, impressive way. The visible results were fourteen confessions and baptisms and friendship restored between two of the brethren. We believe that much more good was done in teaching Christians their duty, and we trust that the good seed sown may bring forth an abundant harvest. VIRGIE SOWELL.

Doziers, August 24.—Our meeting at New Hope church of Christ began on Sunday, August 5, 1900, and continued

Wednesday night, August 15, 1900. Brother L. M. Jackson, of Nashville, did the preaching, and he proved himself "a workman that needeth not to be ashamed;" for he is an earnest, faithful, gospel preacher—one who shuns not to declare the whole counsel of God. As a result of the meeting, nine persons were baptized into the one body, and two others who were prodigals came back to the fold. E. G. CULLUM.

Verona, August 20.—Brother J. N. Armstrong began a meeting at Berea on August 12, 1900, and continued until Sunday night, August 19, 1900. Brother Armstrong did some faithful and earnest preaching while among us; and, while there were no additions, we feel that much good has been done. His admonition to the disciples was such as will make us more worthy of the name by which we like to be called if we but heed it. The audiences were large and attentive throughout the entire meeting. Brother Armstrong is a zealous worker and we pray that he may continue so till death. JOHNNIE JORDAN.

Clarksburg, August 20.—On the first Lord's day in this month Brother A. O. Colley, of Cottage Grove, began a protracted meeting at Poplar Springs, near this place, and continued until the following Friday. As a result, five persons were buried with the Lord in baptism and arose to walk in newness of life, while many others were deeply interested. Brother Colley is an able young minister of the gospel. He came among us as a stranger—not with anything new, but with the same old Jerusalem gospel, presenting it in such an able and interesting manner and conducting himself in such a way as to make a great impression upon his audiences. The attendance was large and attention good throughout the meeting, and we think a great deal of good was accomplished in the name of the Lord and Master. While Brother Colley was with us but a few days, yet we learned to love him and trust that in the near future he may preach for us again. J. A. JOYNER.

Gassaway, August 15.—Our meeting commenced on July 22, 1900, and closed on August 1, 1900, at the water. There were twenty-two persons added to the one body—nineteen by confession and baptism and three reclaimed. I think the brethren were much strengthened. Brother Hooten, who conducted the meeting, shunned not to declare the whole counsel of God. He preached the word of God—the gospel—in its purity, and removed a great deal of prejudice and did much good. Three came from the Methodists and one from the Baptists. At the first of the meeting the rain hindered to some extent. Brother Hooten missed preaching one day and two nights on account of the rain and one day on account of the death of William Rich. The crowds were small on account of the rain. All things taken into consideration, we had a good meeting, good crowds, good attention, and good preaching. Brother Hooten has held four meetings for us and we like him better every meeting. We would have been glad if the meeting could have continued longer. L. L. MELTON.

Hornbeak, August 23.—I began a meeting at Bethel on the second Lord's day in this month and continued ten days. The congregation at

WE GIVE HERE A FEW OF THE MANY LETTERS WE RECEIVE TELLING ABOUT CURES THAT B. B. B. HAS MADE.

Three Large Ulcers, Also Cancer of the Mouth, Cured by B. B. B.

"Fredonia, Ala., October 15, 1898.
"About twenty years ago I was cured of a bad eating ulcer by taking B. B. B. Three large ulcers broke out on my collar bone. I cured these with B. B. B. Lately a cancer broke out in my head and ears and ate all the small bones out of my mouth, and I could scarcely eat and talk. I could eat a little strained soup; that was all. I tried nine doctors, but none could cure me, my case was pronounced hopeless; so I tried B. B. B. again, and was cured once more. I am now sixty-three years old and am able to walk a mile any time, am strong and healthy. I use a bottle of B. B. B. sometimes, not often—don't need it. The disease made me almost deaf. B. B. B. helped my hearing. Respectfully,
" (Mrs.) S. STORY."

Scrofula Attended with Blindness, Loss of Hair, Great Emaciation, yet Cured by B. B. B.

"My six-year-old son has had a terrible sloughing scrofula ulcer of the neck for three years, attended with blindness, loss of hair, great emaciation, and general prostration. Physicians and various blood remedies were resorted to, without benefit. I was urged to try the efficacy of Botanic Blood Balm (B. B. B.), and, to the astonishment of myself, friends, and neighbors, one single bottle effected an entire cure. The ulcers of the neck were entirely healed, the eyesight was restored, and the hair commenced growing on his head again. FRANK JOSEPH.
"Atlanta, Ga."

Give B. B. B. a trial; it cures, when all else fails, all blood and skin troubles. Sold at drug stores at \$1 per large bottle, including complete directions for home treatment. Be sure the bottle reads Botanic Blood Balm. So sufferers may test it, a trial treatment is given away absolutely free. Write for it. Address BLOOD BALM COMPANY, 15 Mitchell street, Atlanta, Ga. Write to-day. Describe trouble and free medical advice will be given. Do not despair of a cure, as B. B. B. cures the most deep-seated cases. We have over three thousand voluntary testimonials of cures by using B. B. B.

this place was once strong and active in the work of the Lord, but from some cause a spirit of lethargy has been permitted to come over it, and it is, therefore, not doing what it should. The brethren and sisters seemed to be greatly strengthened by the meeting, and I am confident they will do more in the future than they have done for some time past. As a visible result of the meeting, six persons were baptized and two persons who had drifted away confessed their sins and asked forgiveness both of the Heavenly Father and of the congregation, promising to do better in the future. How much prejudice was created or removed by the meeting I have no way of knowing, though we hope some good was done outside of the visible results. The one thing needful is to "preach the word," and God will take care of the results. I will begin a meeting, the Lord will-

ing, at Miller's Chapel, Dyer County, on next Lord's day.

JOHN R. WILLIAMS.

Fayetteville, August 17.—It was my privilege to be with the Gum Springs church of Christ, in Lincoln County, and to do the preaching in a meeting which began on the first Sunday in this month and continued eleven days. We had good audiences throughout and the attention was all we could ask. There were twenty-one baptisms and two came from the Baptists. This is the first meeting in which I have done the preaching for a number of years, on account of my throat; but, after eleven days' preaching and baptizing, I feel all right. I am thankful and hope to do much of this work in the future. Gum Springs is an old meetinghouse of the disciples and the congregation there have had many good meetings and done much good, but for some years they have suffered from adversity. They were delighted with the meeting. My home, while there, was with Brother James Halbert and family, and it will be a pleasure always to remember their many kindnesses to me. The church took much interest in the meeting, and I am encouraged to think they will put on new life. To our Heavenly Father and the power of his word be all the praise.

T. C. LITTLE.

Palestine, August 18.—On Thursday night before the first Lord's day in August I began a meeting at Green Hill and continued, in all, seven and one-half days. Fourteen noble souls were buried with Christ in baptism, and rose, I trust, to a faithful walk till death. The church seemed to be greatly strengthened. Most of those baptized were young people, though one is passing her sixty-sixth milestone. The members were not keeping house for the Lord, but they promised to go to work. Good feelings, kindness, and love reign in many hearts where prejudice and enmity existed when the meeting began. If they will do the Lord's will, they will soon be strong. The worst obstacle now is, some of the brethren are carrying insurance policies. I consider such extremely dangerous. They will pay the premiums, even if they have to neglect their obligations to God. But few people actually believe that "the gospel is the power of God." It is the duty of all—from the least to the greatest, the poor, the rich, all of God's children—to preach. It is not only the duty of the preachers to make sacrifices to go and preach, but it is the duty of every member of the church. May the day speed on when we will fully realize our duty and be found doing it "while it is day." The night is coming, dear brethren. Let us be at work, be ready, have on the "wedding garment." R. T. SISCO.

Pavatt, August 17.—On Saturday night before the fourth Lord's day in July Brother R. T. Sisco, of Palestine, began a meeting at our place which continued eight days. The visible results were thirty-four additions to the church—twenty-five by confession and baptism, one from the Methodists, two from the Adventists, and seven reclaimed. On account of the heavy rainfall, swollen streams, mud, and sickness, the prospects at first would have been indeed discouraging to less determined spirits, but with such a preacher at the helm, with the cooperation of the congregation, it was the greatest and grandest

meeting ever held at our place. In spite of the inclemency of the weather, we had good congregations, who seemed intensely interested throughout the entire meeting. By his plain and fearless defense of the truth and his Christian influence, Brother Sisco not only won the love of the entire congregation here, but also of all the sectarians and worldly people. We feel quite sure that our meeting closed too early, as quite a number were "almost persuaded;" but while they procrastinated, the Macedonian cry, "Come over and help us," came, and our dear brother left us to help others in the good work. Our congregation was greatly edified and encouraged to press forward in the work, having realized that our work has not been in vain. May the good brother be spared to return to our place and finish reaping the harvest from the good seed he has sown. To God be all the praise. METTA DREADEN.

TEXAS.

Mount Vernon, August 21.—Brother W. B. Cornes, of Denison, has just closed a very interesting meeting at this place, with sixteen additions to the church. We were well pleased with Brother Cornes, both as a preacher and as a man. He is a strong gospel preacher and a modest, Christian gentleman. R. W. HOLBROOK.

Greenville, August 22.—I have just closed some good meetings. I held a week's meeting at Alliance and baptized five persons. I went from there to Ola, Kaufman County, where Brother E. G. Sewell held two meetings a good while ago. At this place there were forty-seven additions, nearly all of whom were baptized. The brethren supported the meeting well and are going to build a meetinghouse. God bless the faithful. W. N. CARTER.

Hamilton, August 22.—I have just closed a good meeting at Theo, Falls County, with twenty additions. From there I went to Elmore, I. T., where we had forty-four additions—thirty baptized and fourteen reclaimed. Elmore is where the Methodists claimed to have ruined Joe Warlick in debate last year with Elder Pickens; and, the Baptists desiring to do likewise, I debated there last October with D. B. Ray. I baptized some Baptists and some Methodists who attended these debates. J. D. TANT.

Campbell, August 22.—I am just home from Indian Territory, where I held two meetings—one at Sterrett, with four persons baptized; the other, on Blue River, with twelve persons

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baptized and eighteen added to the one body. The brethren used "Gospel Praise" in the meeting. On my return home I found the brethren at Campbell had just sent an order for one dozen copies of "Christian Hymns." I fell much in love with "Gospel Praise." May the good old Gospel Advocate live long to hold up the word of life to a dying world.

GEORGE W. GANN.

Texarkana, August 16.—Our meeting at Mars' Hill, near El Paso, Ark., continued ten days. Though only five persons confessed Christ and were baptized and one good brother who had not been as zealous as he should have been confessed his shortcomings and promised to do better, in some respects I believe it was the best meeting that I have ever engaged in there. I think the attendance was larger than ever before. More Methodists and Baptists came out regularly. The five whom I baptized were reared under Baptist and Methodist influences, one of whom was a devout member of the Methodist Church. As it has ever been at Mars' Hill since my visit there in 1892, Christians, Methodists, Baptists, and sinners said: "Come back and hold another meeting." I always love to go there. The people generally seem anxious to learn "the way of the Lord more perfectly" and to worship as it is written. They sing good, old, soul-arriving songs which I heard during boyhood. That makes me shed tears. Then I preach the same old gospel that I heard during boyhood, and that makes Methodists, Baptists, Christians, and sinners shed tears, and we all learn to love each other. At every meeting some Methodists and Baptists, and usually many from the world, want to become members of the church of Christ. T. E. TATUM.

Cookville, August 21.—The meeting at Rocky Branch, Morris County, continued a week and a half, with twenty-nine additions. There were twenty-three confessions—several from the Baptists, and the rest by restoration. I have held five protracted meetings at this place, with an average of nearly forty additions to the meeting. The first meeting was held nineteen years ago, when the church was started. I baptized some young men and women at that meeting who were not then married; at the recent meeting I baptized quite a number of their children, now grown to manhood and womanhood. I went from Rocky Branch to Center Grove, in Titus County, and commenced a protracted meeting at the old Yancey Graveyard. This was the best meeting I ever held, for the length of time it continued. During the ten days it lasted there were eighty-one additions to the congregation. Of these some sixty-five were baptized, eight came from the Baptists, and the rest were restored. Nearly all the converts were men and women of mature years—a good many heads of families and some old people. A Methodist gentleman seventy years old was baptized. The writer did all the preaching and all the baptizing. The brethren are this week removing their church house from its old location to the place where the meeting was held. I am now at Cookville, with ten additions to date. In six weeks I have had about one hundred and sixty additions. Success to all the workers.

T. R. BURNETT.

living tyrant is the dead hero.

MEETING AT LEIPER'S FORK, TENN.

This meeting began on the second Lord's day in August and closed on Monday night after the third Lord's day in August. There was preaching, morning and night, each day through the meeting. The attendance was good throughout and three persons were baptized during the meeting. The meeting was a very pleasant one, and the brethren seemed in earnest in the cause of truth. I have known this congregation for more than forty years, and all of this time their number has kept up well and they have a good congregation now. They have done something toward sounding out the word in regions beyond, and I hope they will do still more in the future. It does seem to me that all our congregations should strive to sound out the word in neighborhoods and communities round about them. This meeting was especially interesting to me. The members that were the leading members when I first knew the place are nearly all gone, and their children and grandchildren are now carrying on the work they started and seem determined to keep the good work moving on. In the earlier days of my work with this congregation in holding meetings many persons embraced the gospel, and it was exceedingly pleasant to meet and associate with them and revive old and pleasant memories. It was so pleasant to see so many of them still determined to go faithfully on with the work of the Lord. We trust they will still be able to do great good in that section of the country. E. G. S.

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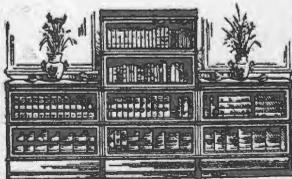
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"An Imaginary Congregation."

Usually a congregation is started by a few disciples meeting on the first day of the week at a certain place; and, although it is very small in numbers, sometimes it grows very fast and accomplishes much work. Sometimes it meets at first in a private house or a rented hall. This is exactly what disciples ought to do when they are away from any congregation; and if all that are thus situated would do this, the truth would be carried into new places and great good would result from it. Do not wait for a preacher to start you, but go to work yourselves, and when the Lord sees that you are in earnest about it, he will send you help. God helps only those who are trying to help themselves. "Therefore they that were scattered abroad went everywhere preaching the word." (Acts 8: 4.) Not that they were all public preachers, but they most likely did whatever they saw needed to be done for the spreading of the gospel and the building up of the members.

In this little band every one is a preacher, for every one has to study hard to defend his position in the midst of such opposition. The whole community is so stirred up that some carry the New Testament in their pockets and at leisure times they are preparing themselves to refute the arguments that are waged against the Lord and his anointed. With such workers, outsiders are taught the way of salvation; and when a preacher comes to hold a meeting, his work is comparatively easy, for a great many are nearly ripe for the kingdom before he comes, and a great harvest of souls is the result. When the members of a congregation secure the very best talent for a meeting, yet have no additions, they wonder what is wrong. The trouble too often is that they have not been working among outsiders as they should; they are depending too much on the preacher to do all of this work. If you want a good meeting, work for it from the close of the last one, and you will be sure to have it. In congregations at first every one feels as though success depends on his own individual efforts. Even some of the enemies of the truth take up the story of the cross, and, although they never enlist themselves, they do some good work in defense of the truth. "What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." (Phil. 1: 18.)

Such faithful workers are always greatly persecuted for righteousness' sake, which is an incentive to lead them on to greater service. In the early period of the church, when there was so much persecution, probably it prospered as it never has since. Where there are great work and great persecution, there is sure to be prosperity. Work and persecution seem to go together, and either one seems to lead to the other after they are started; but at the beginning persecution is a result of work. Then if we want the church to prosper, we must work hard, as the early Christians did. In times of so much persecution hypocrites in the church are scarce. No doubt but that we have the truth that the apostles taught, but we need more of their zeal. Plenty of people think they are living in the service of Christ who have never been awakened to a sense of their duty, but I am afraid they are in a deep delusion. "And one of the answered, saying unto me.

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What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." (Rev. 7: 13, 14.)

We see the hearts of these people are knit together with the bonds of love, and peace and happiness and harmony prevail among them. Each feels a deep interest in the other and in all social gatherings they are found in little groups together. They do not know anything about church troubles, for they are too busy and too much interested in Christianity to have any time or place for such things. Formality is scarcely recognized in their midst and indifference is almost entirely a stranger. While the people in general look upon them as being very narrow-minded and selfish, yet they freely acknowledge that they are conscientious, devout, and deeply interested in one another. "By this shall all men know that ye are my disciples, if ye have love one to another." (John 13: 35.)

All of the former things can be said of this congregation because of the work it does, which ought to stir us up to do more for the Master. If there ever was a time when it was necessary to make an extra effort for the spread of the truth, surely it is now, since there is so much done in the wrong way. People will not only be condemned for what they do, but also for what they do not do. There is a work that we ought to do, that no one can do for us, and that we must do before God can save us—not some great work, but the little things of life that are within our reach every day which must be done before we are prepared for greater things. "Why stand ye here all the day idle?" (Matt. 25: 30.) "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." (Matt. 25: 30.)

When we next look at this congregation, it is no longer meeting in a private house or a hall, but it has a fine meetinghouse which is mostly paid for, if not entirely; it has a large membership and is becoming more popular with the world. While they were building up it took all of their time, means, and talent; but now it seems as though they were satisfied, for, to a great extent, their work ceases. The less work they do, the less they are persecuted; hence they have nothing to stimulate them, and, as a consequence, they gradually die. They have time now to think about their condition, and trouble begins. It always makes people feel miserable, discontented, and dissatisfied to think about themselves, their troubles, what others think of them, and how badly they are treated. The secret of true happiness and contentment is to be busily engaged in doing good and in making sacrifices for others. People that do not work nearly always get into mischief. In an idle congrega-

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tion there is fruitful soil for the work of the great archenemy. People will be doing something. If they are not doing good, they are sure to be doing evil; and in like manner, if they are not thinking about something good, they are sure to be thinking about something bad. A great many congregations did splendid work at first, but now they are doing comparatively nothing, and others are drifting in that way as fast as they can. Christians should be doing more all the time, instead of less. "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." (Rom. 13: 11, 12.) "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." (Rev. 2: 4, 5.)

No doubt you will agree with me that a great many congregations—old ones especially—are in just such a condition and that it is a bad state of affairs; but the question is: What can be done to better things? If the congregation was in a prosperous condition at first, it seems to me what we need is to restore a similar condition of things as far as possible; but some one says that we have reached all the people we can, and it is not possible to interest outsiders any longer. That may be true in your immediate community, but there are other places near you where people could be reached. Then why not try them? When it takes such persistent work to build up a congregation, why should we let it die? Let us push out into new places and build up the cause there. Individual work and strength make strong congregations. Then if we work hard in a new place to establish the truth, we will become strong at home. By doing the same work we retain the same persecution, both of which keep a warm, brotherly feeling among the members. Members that do the least work are the least interested and cause nearly all the trouble; this is certainly true of churches. A great many try to build up, but it appears to me that they go at it in the wrong way, for they do nearly all of their work at home.

One of the best ways for us to be saved is to do all we can to save others, and in like manner one of the best ways for us to build up at home is to do all we can to build up abroad. I am sure it would be a good thing sometimes if some of the best members of congregations would move and settle in destitute places, meet on the first day of the week, and invite their neighbors in to study the Bible together. I believe it would be one of the best ways for the spread of the gospel and to do missionary work. When congregations are opposed to members leaving on such conditions, they are working against the spread of the truth. Do not be afraid if it does leave your congregation small, for small congregations do the best work. We are too often afraid it will leave us weak, but we should remember that there is strength in weakness sometimes. When some of our best members leave us, it opens up the way for others to work who have not formerly been interested. Members are interested just to the extent they work.

Brethren, let us think about these things, and not stop with thinking, either, but let us do some acting as well. Some churches are already awakened to a sense of their duty along this line. May God bless and strengthen them to do what they know to be right and speed the day when others will take up the same cry.

S. WHITFIELD.

Beamsville, Ont., Canada.

MEETING IN SUMNER COUNTY, TENN.

This meeting was at a new meeting-house on the Scottsville Pike, about eight miles from Gallatin, Tenn. They had not definitely named the meeting-house, but they have built a very comfortable and neat house; have it nearly done, except the seats and some painting; and have it paid for as far as they have gone. The house is in a nice section of country and in a community of nice people, and I hope they will be able to do much good in planting the truth in the hearts and lives of the people of that section of country. There are several earnest members in that community already, and the prospects are for much good to be done there as time goes on. The brethren attended and cooperated exceedingly well in the meeting and the people turned out well to hear the word, and upon the whole a good interest was manifested. We hope much and lasting good was done through the plain truth of the Lord's word. The brethren there will have to work earnestly in sowing the seed and patiently wait for results. But good will result, as surely as they continue to work and worship as the word of God directs. They have worked well so far, and deserve much encouragement, and have strong hope for the future. The meeting began on the fifth Lord's day in July and continued eight days and nights. There were no additions.

E. G. S.



Many a woman has periodic crying spells. She meets her husband with eyes red and swollen and he cries out: "What has happened?" "Nothing," his wife replies. "I don't know what is the matter with me, but I just had to have a good cry." Men don't have crying spells. It would seem therefore that an affection confined to women must have its cause in the womanly nature. There is no doubt that a diseased condition of the delicate womanly organs, is in general responsible for feminine nervousness and hysteria.

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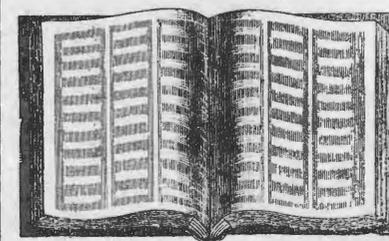
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Miscellany.

PERSONAL.

Brother J. R. Bradley and I are having a good meeting here (Molino, Tenn.). We have given out meetings until August 26, 1900.—W. H. Dixon.

Brother L. S. White, of Gallatin, Tenn., was in the office last Friday. He has not been well enough for some time past to do much work, but will now engage in a few meetings. His next work is in two short meetings near Lebanon, Tenn.

Brother Larimore is spending this week with his aged mother, at Henderson, Tenn. This is like the man. In the midst of his very urgent duties he finds time to spend with his mother, seeking to lighten her burdens and to cheer her declining days.

Writing from Elmore, I. T., under date of August 9, 1900, Brother J. D. Tant says: "I am in a good meeting here, where Ray and I debated last October. Eleven persons have been added thus far. I have just closed a good meeting at Theo, Falls County, with twenty additions."

Brother F. W. Smith, of Franklin, Tenn., has been laid up for repairs. He was advised by physicians to close his meeting at Bellbuckle, Tenn., and to rest from evangelizing for a season. He will be greatly missed in the field, as he is one of the best and most earnest evangelists known to us. He will soon move to McMinnville, Tenn.

F. D. Srygley is dead. For many years, through the columns of the Gospel Advocate, he has poured a copious stream of knowledge throughout the churches; but now he has gone to the home of the soul. I never saw him, but I loved him for his works' sake, and I mourn his loss. It can be truly said of him: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." To the editors of the Gospel Advocate and to Brother Srygley's sorrowing family I extend my sympathies.—Thomas H. Popplewell, Independence, Mo.

Brother McQuiddy: Never has a death, outside of my near relatives, caused me so much sorrow as that of F. D. Srygley. He was my friend, and I loved him dearly. I sought his advice and counsel often, which were always given in a way indicating that he felt more than a common interest in my welfare. From my first acquaintance with him I felt drawn toward him as one upon whom I could lean. Words cannot express the gratitude I feel for the great benefit derived from his writings, which were always clear and pointed. No matter upon what subject he wrote, no one could fail to understand him. I never read an unkind, bitter, or harsh sentence from his pen. He was one of the kindest and most courteous men in dealing with an opponent I ever read after. The cause of truth has lost one of its strongest advocates. May God bless the wife and little ones.—F. W. Smith.

EDITORIAL.

Heaven will be sweet after life's conflicts are over.

Killing time is a slow method of committing suicide.

No man will ever be good without the help of the Lord.

The best way to save time is to salt it down with noble deeds.

The man never grows rich in faith who speculates in doubts.

Duties are never disposed of rightly until they are performed.

If your way in life is difficult to understand, get up closer to the Lord.

No Christian is called to walk in as rough way as the Lord has walked for him.

Life would be a terrible failure if a man did not grow wiser as he grows older.

The man who gains something by doing wrong pays too high a price for it.

It is much easier to preach what you practice than to practice what you preach.

If we love souls better than shekels, we will find some way to lead the lost to Christ.

The man who has a wicked heart would rather tell bad news than preach the gospel.

The man who is honest simply because it is the best policy would be a thief if it paid best.

The man who fails to do what he believes to be his duty will soon feel that he has no duty.

When all earthly hopes fall, then the "good hope" of eternal life takes deep root in the soul.

Many a man has gone to perdition because he spent his time in shouting over other people's meanness instead of mourning over his own sins.

PUBLISHERS' ITEMS.

J. L. German, Whitewright, Tex., says: "Brother Srygley's last book, 'Letters and Sermons of T. B. Larimore,' is everything that any one could ask. The Bible excepted, it is, with me and mine, the best book."

I have never read any book, save the Bible, that gave me so much pleasure and profit as "Letters and Sermons of T. B. Larimore." The morning after it came I took it up, thinking I would read a short time before going about my business. When noon came, I was still reading, and I read until the book was finished. My eyes were red with weeping, but I thanked God for such a book and for such men as its author and the peerless hero of it.—J. C. Lindley, Bonn, Mo.

John Hayes, Mooresville, Ala., says: "A copy of Brother Srygley's last book, 'Letters and Sermons of T. B. Larimore,' received and read with profit and delight. I am much more than pleased—I am delighted—with the book; but how sad it makes us all to know it is Brother Srygley's last book! How we shall miss him! He did not lay up treasures on earth. How gladly would I, if I could, send his wife and little ones at least one hundred dollars! Friends who can will gladly do so, of course."

Ira F. Collins, Huntsville, Ala., says: "The new book, 'Letters and Sermons of T. B. Larimore,' is a great success. The first sermon in it is worth the price of the book." This is a sample of the expressions of approval coming to this office from all over the land. In the meantime the book is selling "like hot cakes." It sells at sight, and gives perfect satisfaction. The second edition is now on the press. The first edition will be exhausted, at the rate the book is now selling, by the time this reaches our readers.

Brother J. D. Floyd, of Flat Creek, Tenn., in writing to Brother Larimore,

says: "I am reading, with much care, 'Letters and Sermons of T. B. Larimore,' and I am so well pleased with two of the sermons, 'The Whole Duty of Man' and 'Sin and Righteousness,' that I feel inclined to write you, expressing my hearty indorsement. The first is the clearest exposition of a book (Ecclesiastes), regarded by many as a puzzle, I have ever seen, while the second unfolds truths that every parent ought to know." "Letters and Sermons of T. B. Larimore" is meeting with universal favor, for, up to date, we have not heard a single adverse criticism.

Misses Ella and Lena Parrish say, in a letter to Brother Larimore: "We have read 'Letters and Sermons of T. B. Larimore,' and we are delighted with it, of course. Unquestionably, it is the best book and the most interesting book we have ever had the pleasure of reading. There are several copies of the book in our family. Each member of the family wanted one, and some of us wanted two. Little Fay's mother thought one would suffice for her little family, but that did not satisfy the child. She said: 'Mamma, I want one for my very own. I will pay my own money for it, will take more interest in it, and will read it every day. Please let me get one.' The mother consented. The child got the book. Now she is happy. She is a precious little lamb; she will be nine years old on November 27, 1900. You remember you baptized her on the first day of her ninth year—November 28, 1899. She is a model little Christian; she understands and appreciates her Christian privileges and duties."

Brother McQuiddy: I am greatly pleased with your new song book, "Gospel Praise." Competent musicians here have passed upon its music and are delighted with it. Mechanically it is excellent, and its arrangement is all that can be desired. The words are all between the music, and this is a great help to the average singer. Besides this, the hymns are arranged topically. If you want a hymn on prayer, you will find all of them on that subject grouped together; so, also, with all subjects. This is a wonderful saving of time and patience. I am more than pleased with the full collection of good, old hymns and tunes. Practically all of them are in this collection, but the best of the new ones are also here. With none but the ninety or one hundred old ones, the worship can be always enriched with song. The devout soul loves them, and they never grow old. If we can dispose of our comparatively new song books here, we will get this one. I am sure it would greatly improve our song service.—George Gowen, Franklin, Tenn.

"The Relations of God to the World" is the title of a neat little book of one hundred and ninety-two pages, just from our press. The author is Hiram Christopher, A.M., M.D., author of "The Remedial System; or, Man and His Redeemer." The author says: "It is the object in the following pages to present some evidence, derived from certain facts and phenomena of the material universe and the life kingdom of the earth, in support of the thought that the forces operating in these departments of nature are but phases of different manifestations of one and the same force—namely, the power of the Creator which he has exerted in effecting special and general purposes which find their realization in the object for which the whole

scheme of nature was devised and completed. In the accomplishment of intermediate objects, the impressment of matter by force was an indispensable necessity, since matter is inert. By such impressment of matter, the latter was put under the dominion and constant control of the former, whereby force became immanent in matter. This fact implies that matter and force are distinct entities; and since the former is inert, and hence passive, and the latter essentially active, it follows that force dominates matter and preceded it in point of time. Out of this relation of force and matter phenomena arise. The highest and strangest of these, when traced to the producing cause, point to the fact that force, as an entity, is the exerted power of the Creator of all things." This book will be appreciated by the thoughtful reader. Sent, postpaid, on receipt of seventy-five cents.

Mrs. Silena Moore Holman, of Fayetteville, Tenn., who has done her part, as a faithful Christian wife and mother, in bringing up seven sons and one daughter (not one of whom is known to have one habit of even doubtful propriety); a recognized authority on good books, on "pure literature"—which she has long made a special study and almost a hobby, having a habit of always carefully and critically reading a book before permitting her children to read it, and not permitting them to read it at all if she fears its influence may be pernicious—says of "Letters and Sermons of T. B. Larimore: " "I have read the book with pleasure and profit. Having read it with care, I am inclined to say it is the best book I have ever read, the Book of books excepted. It is an attractive book. A glance at its pages makes one anxious to read it immediately. It is a readable book; it is intensely interesting, from the beginning of the first paragraph to the bottom of the last page; it will do much good. I hope it may pass through many editions, and have an enormous sale. I hope many more sermons I have heard that good may preach may be published, and thus preserved. The world needs them. The sermons are well selected; but, where all are good, it is difficult to decide which are best. I have heard Brother Larimore preach so much that I could readily recognize these sermons as his, even if no reference were made to him in the book. While the sermons are good, intensely interesting, instructive, and helpful to both saint and sinner—to all—the letters are not less so; indeed, they touch a chord that readily responds to the touch that nothing else I have ever read has ever touched. Such, at least, is my experience. Without the slightest apparent effort, the writer reaches the innermost recesses of the soul. These letters, written to a bosom friend, without the slightest thought of their ever being preserved or made public, tell, in simplest style, the simple story of incidents pathetic, humorous, important, sad and glad, in a good man's life. They convey to the reader lessons of patience, humility, purity, goodness, and love; of kindness and helpfulness to all needing sympathy and help; and tell of a busy, happy, peaceful life, spent in the service of humanity and God. Good and only good and much good can and must result from the publication of this book. May many more of the same sort be brought forth from the same prolific source. Some one should see that this is done; but who can do it?"

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D. LIPSCOMB. E. G. SEWELL. F. D. SRYGLEY.

J. C. M'QUIDDY, Office Editor.

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Many Christian people feel sad that the church is losing its power. The question of how to reach the masses is attracting much attention. Many have been disposed to rely on the "fads and fancies" of men for carrying forward the work of the church. Nothing can atone for a lack of zeal and individual consecration in spreading the gospel of Christ. The reasons given by Dr. D. H. Martin, in the Christian Intelligencer, why the church is losing power with men, are so good that we give them here for the benefit of our readers. The best way to reach the masses is to go to them, and not wait for them to come to us. The disciples that were scattered abroad went everywhere preaching the word. The early Christians preached the gospel in the market place and from house to house. Here is Dr. Martin's article: "The apostles never called conventions to discuss the problem of reaching non-churchgoers. To their mind there was no problem about a straight line. They reached the masses by reaching the units, which make up the lump. Neither Jesus nor the apostles ever tried to save men in regiments. A good many Christian workers seem to feel that their efforts are a failure if they cannot get a crowd to hear the truth. But the mightiest truths Jesus ever announced were spoken, on each occasion, to an audience of one—the marvelous doctrine of the new birth, to Nicodemus; the all-important declaration of the resurrection, to Martha; the glorious truth of his Messiahship, to the woman of Samaria. The disciples acted on the same plan. Andrew went straight after Peter; Peter talked directly to Cornelius; Philip turned the Ethiopian's chariot into an inquiry room; Aquila and Priscilla made up a Bible class of one scholar, Apollos; and Dorcas was content to be a whole sewing society in herself. To-day there is spiritual stagnation in many churches, due simply to the fact that these churches have abandoned the apostolic method. They are trying to do by proxy what the apostles did by proximity, trying to make the purse do the work of person. . . . The minister invents sermon series and prints his topics in the daily newspapers; he has devised pleasant Sunday afternoons and happy Sunday evenings, and hilarious Monday nights; he has clouded the air with circulars and rained postal cards into every home, telling of stereopticon lectures, cantatas, and various Midway

Plaisance devices; and the recording angel alone knows how much lobster salad and ice cream have been constructed to create sympathy for the church in the breasts of nonchurchgoers. And yet how few the results have been for all this expenditure of effort!"



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"A writer, in speaking of the decline in conversions, asks two important questions: 'May not our negligence in instructing our children in the catechism have something to do with it? May we not have neglected to duly develop the denominational spirit among our people? It is only too well known that the great majority of our pastors neglect to instruct the children of their congregations in the catechism of our church. They leave this work to the teachers in the Sunday school.' The duty of teaching the catechism devolves upon the parents of the children, and it is an evil day in the world when they shirk this responsibility, attempt to place it on either pastor or Sunday school teacher. It is the duty of the pastor to urge the parents to do their duty in this thing. How many pastors do not even know if the parents are having their children learn the catechism, much less urging this duty upon them! Yet there is no safeguard for the young, as they go out into life, to compare to a knowledge of the catechism and the proof texts, which are the most important part of it." (Western Recorder.) The sooner all professed Christians abandon the denominational spirit and accept the gospel in its purity, the better will it be for humanity. The Savior did not pray for the growth of the denominational spirit, but "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." The denominational spirit separates and divides people. Divisions produce carnality, and carnality produces death. The cultivation of the denominational spirit leads people to speak different things. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Parents are commanded to bring their children "up in the nurture and admonition of the Lord." The Jews were commanded to teach the word of God to their children: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." The word of God does not instruct us to teach the catechism. A failure to teach the word of God will always produce a falling away.



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"Denominationalism is a waste of labor, a waste of money, and is a great impediment to the spread of the gospel.' (Gospel Advocate.) If all that is true, then the Gospel Advocate people should disband the Campbellite denomination, so as to rid the world of at least one nuisance." (American Baptist Flag.) The Gospel Advocate has used and is using its influence to disband all denominationalism, but it finds some people are more wedded to denominationalism than they are to the church of God. Some people would rather be Baptists than simply Christians. With us it is enough to be simply a Christian, and nothing more. "And the disciples were called Christians first in Antioch." "But if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." (1 Pet. 4: 16, R. V.) Will the editor of the American Baptist Flag tell us if the man who is simply a Christian will go to heaven when he dies? Is it necessary to be a Baptist in order to be saved? Is it necessary to be a Christian to be saved?

Ours Contributors.

Henry Hardshell Obeys the Gospel.

Henry Hardshell: "You have had much to say, friend Faithful, of the importance of obedience to God and often warned me of the dangers of disobedience. I have felt the force of these things more than I was willing to show, but now I have fully made up my mind to obey the gospel, and I wish to tell you that I feel very happy in that decision."

Frank Faithful: "I congratulate you, Henry, with all my heart; for, though I have been discouraged about you sometimes, I have never ceased to pray that you would yet see plainly the plan of salvation and become obedient to the truth as it is in Jesus. I hope you will not take this happy feeling that you now have as evidence of your pardon, for there is no greater delusion a man can fall into than to think he is better in his heart than he is willing to show in his life. The heart is deceitful above all things."

Henry H.: "No; but, like some we read of, I have gladly received the word, although, I am sorry to say, I have been slow about it; but this, I suppose, has been somewhat in consequence of false notions I have had about what it takes to make a Christian. I have been anxious to see you, because I thought you would rejoice with me. I do believe on the Lord Jesus—that he is the Christ, the Son of God—and I

desire to obey him in all his appointed ways. I have prayerfully studied the word of God, and, though yet a mere beginner, I can give scriptural reasons for my decision to take this step."

Frank F.: "I would be glad to hear you state them, though you need not call this your 'Christian experience,' which will be later, as a matter of fact."

Henry H.: "Well, in general terms, I find that God required man to obey him from the very creation of man. He gave man dominion over all the under creation, but reserved to himself the right to control man. So it is said: 'The Lord God commanded the man.' (Gen. 2: 16.) He gave him much liberty in the garden of Eden, telling him he might 'freely eat' of every tree of the garden, including the tree of life, but drew the line at the tree of the knowledge of good and evil. We all know the unhappy sequel: Adam disobeyed God and brought death into the world, with all our woe. Enoch, the seventh from Adam, 'walked with God; and he was not; for God took him.' (Gen. 5: 24.) I understand to 'walk with God' is to obey him. Noah, too, is said to have walked with God. This was characteristic, I find, of every saint in the patriarchal age of the world. In the Jewish dispensation I find the conspicuous names of Joshua and Caleb, who were more than others in the sight of God simply because they obeyed God. This thing of obeying God was everything, so to speak, and often expressed in a few pointed, plain words: 'Thus did Noah; according to all that God commanded him, so did he.' (Gen. 6: 22.) 'Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.' (Gen. 12: 1.) Abraham obeyed, not knowing whither he went."

Frank F.: "Why, you have made good progress in your study of the Bible, and have struck the main idea for the good of all men. 'Behold, to obey is better than sacrifice, and to hearken than the fat of rams.' You remember that passage, do you?"

Henry H.: "O, yes, that is the saying of Samuel, the prophet, to the disobedient king, Saul. As I was going to say, this thing of obedience to God is the main thing in the Bible for us to learn. Christ, in that great Sermon on the Mount, lays it down as one of the bed-rock principles when he says: 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.' In about the last thing he said on earth he commanded the same great truth to be presented to the world in his name: 'Preach the gospel to every creature. He that believeth and is baptized shall be saved.' (Mark 16: 15, 16.) Here obedience is required of all the world. This is all so plain to me now; but there is one thing, friend Faithful, I was as much surprised at as any other."

Frank F.: "What is that, Henry?"

Henry H.: "Why, after a careful and prayerful study of all the cases of conversion mentioned in the New Testament—and they are mentioned by the thousand—I could not find a single case where any anxious inquirers ever left the inspired teachers or others in that day and said they wanted to be saved, but could not understand the way. Somehow, they always made them see the way clearly."

Frank F.: "That is true, Henry, and it shows a marked difference in the way or ways that are now taught. I dare say you did not find any examples of infant baptism, either."

Henry H.: "No; I did not expect to, either. When it came to baptism, it was the baptism of believers only. I am a believer, I am truly penitent, and I desire to be baptized in the name of the Lord Jesus."

Frank F.: "By what mode, Henry?"

Henry H.: "As I understand the teaching of the New Testament, there is but one mode of baptism and that is to be 'buried' in baptism. St. Paul says, in Rom. 6: 'So many of us as were baptized . . . were . . . buried.' None were baptized who were not buried, according to this."

Frank F.: "Do you desire to be baptized to get into the Baptist Church?"

Henry H.: "No; if I did, I would have to apply to a Baptist minister. I desire to be baptized into Christ, where he has promised the forgiveness of sins and adoption into his spiritual family; I just desire to obey him as commanded; I do not wish to be a partisan of any kind, but just to be a Christian—nothing more, nothing less."

Frank F.: "You do not think you are now in Christ?"

Henry H.: "No; for, according to Gal. 3: 27, believers must be 'baptized into Christ.' Such 'have put on Christ,'

Frank F.: "What state or relation do you think is meant by the expression 'in Christ?'"

Henry H.: "As I tell you, I am but a beginner; but, according to Col. 1: 13, it means to be in the kingdom of God's dear Son. I shall never be content until I do obey the Lord in baptism. To my mind this expression 'baptized into Christ' carries with it very clearly two ideas. One is that to be baptized into Christ one must be out of him just before baptism and in him after baptism—that is, if words have any meaning. If a person were 'in Christ' before baptism, here is one command he never could obey. It is impossible for those who are already in Christ to be baptized into him. Will you assist me in this, as you have in my faith, by teaching me the word?"

Frank F.: "I will, very gladly. Let us now go unto the water, then go 'down into the water, where, in the name of Christ, you shall be buried in baptism and raised up to walk, I trust, in newness of life."

Henry H.: "I am rejoiced to be able to take this step. Christ himself set the example. He said: We 'must be born of water and of the Spirit.' No one was said to be in Christ in the New Testament unless baptized. I gladly obey. All must obey him or disregard his authority. By this act I pledge myself to walk in his ways, to keep his ordinances, and to be humble, true, and faithful to the end. May the Lord help me."

The above closes this dialogue series. As it includes answers to many objections to the truth, illustrations or easy applications of Old Testament history, reminiscences of good men and women who loved the gospel, corrections of course, half profane expressions often heard in conversation, and other useful hints, some have asked for publication in tract form, but the amount so far subscribed (\$15) is insufficient for revision and publication.

The writer is grateful to the publishers and appreciative of the words of approval spoken to him by many friends who have read his writings. He would be glad to receive any expression of approval of what he has written, or even fraternal criticism of the same will be favorably received by him.

G. LIPSCOMB.

Flat Rock, Tenn., Rural Route No. 3.

Breaking Bread. No. 2.

The original passover, kept in Egypt, was a plan of salvation by which believers were saved from the death decreed against the firstborn. It was a type of Christ offering himself for the sins of the world, that through faith in him all might be saved from death. The commemorative passover, kept annually in remembrance of salvation from Egypt, is a type of the Lord's Supper, the feast appointed to be kept in Christ's kingdom in remembrance of his broken body and shed blood. The relation of the Lord's Supper to the passover makes it necessary to quote sundry passages in order to give a proper view of that feast. "Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house; and if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats." (Ex. 12: 3-5.) "The whole assembly of the congregation of Israel shall kill it in the evening" (verse 6) of the fourteenth day of the same month. "Eat the flesh in that night, roast with fire, and unleavened bread." (Verse 8.) "There shall no stranger eat thereof." (Verse 43.) "A foreigner and a hired servant shall not eat thereof." (Verse 45.) Only the circumcised could eat. "If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the Lord. The fourteenth day of the second month at even they shall keep it." (Num. 9: 10, 11.) "Thou mayest not sacrifice the passover within any of thy gates, which the Lord thy God giveth thee: but at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt." (Deut. 16: 5, 6.)

The interest in its first observance in Egypt was intense as life. "It is the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt,

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D. LIPSCOMB, E. G. SEWELL, F. D. SEYED.
J. C. MCQUIDDY, Office Editor.
232 North Market Street, Nashville, Tenn.

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Our Contributors.

Henry Hardshell Obeys the Gospel.

Henry Hardshell: "You have had much to say, friend Faithful, of the importance of obedience to God and often warned me of the dangers of disobedience. I have felt the force of these things more than I was willing to show, but now I have fully made up my mind to obey the gospel, and I wish to tell you that I feel very happy in that decision."
 Frank Faithful: "I congratulate you, Henry, with all my heart; for, though I have been discouraged about you sometimes, I have never ceased to pray that you would yet see plainly the plan of salvation and become obedient to the truth as it is in Jesus. I hope you will not take this happy feeling that you now have as evidence of your pardon, for there is no greater delusion a man can fall into than to think he is better in his heart than he is willing to show in his life. The heart is deceitful above all things."
 Henry H.: "No; but, like some we read of, I have gladly received the word, although, I am sorry to say, I have been slow about it; but this, I suppose, has been somewhat in consequence of false notions I have had about what it takes to make a Christian. I have been anxious to see you, because I thought you would rejoice with me. I do believe on the Lord Jesus—that he is the Christ, the Son of God—and I

desire to obey him in all his appointed ways. I have prayerfully studied the word of God, and, though yet a mere beginner, I can give scriptural reasons for my decision to take this step."

Frank F.: "I would be glad to hear you state them, though you need not call this your 'Christian experience,' which will be later, as a matter of fact."

Henry H.: "Well, in general terms, I find that God required man to obey him from the very creation of man. He gave man dominion over all the under creation, but reserved to himself the right to control man. So it is said: 'The Lord God commanded the man.' (Gen. 2: 16.) He gave him much liberty in the garden of Eden, telling him he might 'freely eat' of every tree of the garden, including the tree of life, but drew the line at the tree of the knowledge of good and evil. We all know the unhappy sequel: Adam disobeyed God and brought death into the world, with all our woe. Enoch, the seventh from Adam, 'walked with God; and he was not; for God took him.' (Gen. 5: 24.) I understand to 'walk with God' is to obey him. Noah, too, is said to have walked with God. This was characteristic, I find, of every saint in the patriarchal age of the world. In the Jewish dispensation I find the conspicuous names of Joshua and Caleb, who were more than others in the sight of God simply because they obeyed God. This thing of obeying God was everything, so to speak, and often expressed in a few pointed, plain words: 'Thus did Noah; according to all that God commanded him, so did he.' (Gen. 6: 22.) 'Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.' (Gen. 12: 1.) Abraham obeyed, not knowing whither he went."

Frank F.: "Why, you have made good progress in your study of the Bible, and have struck the main idea for the good of all men. Behold, to obey is better than sacrifice, and to hearken than the fat of rams.' You remember that passage, do you?"

Henry H.: "O, yes, that is the saying of Samuel, the prophet, to the disobedient king, Saul. As I was going to say, this thing of obedience to God is the main thing in the Bible for us to learn. Christ, in that great Sermon on the Mount, lays it down as one of the bed-rock principles when he says: 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.' In about the last thing he said on earth he commanded the same great truth to be presented to the world in his name: 'Preach the gospel to every creature. He that believeth and is baptized shall be saved.' (Mark 16: 15, 16.) Here obedience is required of all the world. This is all so plain to me now; but there is one thing, friend Faithful, I was as much surprised at as any other."

Frank F.: "What is that, Henry?"

Henry H.: "Why, after a careful and prayerful study of all the cases of conversion mentioned in the New Testament—and they are mentioned by the thousand—I could not find a single case where any anxious inquirers ever left the inspired teachers or others in that day and said they wanted to be saved, but could not understand the way. Somehow, they always made them see the way clearly."

Frank F.: "That is true, Henry, and it shows a marked difference in the way or ways that are now taught. I dare say you did not find any examples of infant baptism, either."

Henry H.: "No; I did not expect to, either. When it came to baptism, it was the baptism of believers only. I am a believer, I am truly penitent, and I desire to be baptized in the name of the Lord Jesus."

Frank F.: "By what mode, Henry?"

Henry H.: "As I understand the teaching of the New Testament, there is but one mode of baptism and that is to be 'buried' in baptism. St. Paul says, in Rom. 6: 'So many of us as were baptized . . . were . . . buried.' None were baptized who were not buried, according to this."

Frank F.: "Do you desire to be baptized to get into the Baptist Church?"

Henry H.: "No; if I did, I would have to apply to a Baptist minister. I desire to be baptized into Christ, where he has promised the forgiveness of sins and adoption into his spiritual family; I just desire to obey him as commanded; I do not wish to be a partisan of any kind, but just to be a Christian—nothing more, nothing less."

Frank F.: "You do not think you are now in Christ?"

Henry H.: "No; for, according to Gal. 3: 27, believers must be 'baptized into Christ.' Such 'have put on Christ,' as the same verse shows."

Frank F.: "What state or relation do you think is meant by the expression 'in Christ?'"

Henry H.: "As I tell you, I am but a beginner; but, according to Col. 1: 13, it means to be in the kingdom of God's dear Son. I shall never be content until I do obey the Lord in baptism. To my mind this expression 'baptized into Christ' carries with it very clearly two ideas. One is that to be baptized into Christ one must be out of him just before baptism and in him after baptism—that is, if words have any meaning. If a person were 'in Christ' before baptism, here is one command he never could obey. It is impossible for those who are already in Christ to be baptized into him. Will you assist me in this, as you have in my faith, by teaching me the word?"

Frank F.: "I will, very gladly. Let us now go unto the water, then go 'down into the water, where, in the name of Christ, you shall be buried in baptism and raised up to walk, I trust, in newness of life."

Henry H.: "I am rejoiced to be able to take this step. Christ himself set the example. He said: We 'must be born of water and of the Spirit.' No one was said to be in Christ in the New Testament unless baptized. I gladly obey. All must obey him or disregard his authority. By this act I pledge myself to walk in his ways, to keep his ordinances, and to be humble, true, and faithful to the end. May the Lord help me."

The above closes this dialogue series. As it includes answers to many objections to the truth, illustrations or easy applications of Old Testament history, reminiscences of good men and women who loved the gospel, corrections of course, half profane expressions often heard in conversation, and other useful hints, some have asked for publication in tract form, but the amount so far subscribed (\$15) is insufficient for revision and publication.

The writer is grateful to the publishers and appreciative of the words of approval spoken to him by many friends who have read his writings. He would be glad to receive any expression of approval of what he has written, or even fraternal criticism of the same will be favorably received by him.

G. LIPSCOMB.

Flat Rock, Tenn., Rural Route No. 3.

Breaking Bread. No. 2.

The original passover, kept in Egypt, was a plan of salvation by which believers were saved from the death decreed against the firstborn. It was a type of Christ offering himself for the sins of the world, that through faith in him all might be saved from death. The commemorative passover, kept annually in remembrance of salvation from Egypt, is a type of the Lord's Supper, the feast appointed to be kept in Christ's kingdom in remembrance of his broken body and shed blood. The relation of the Lord's Supper to the passover makes it necessary to quote sundry passages in order to give a proper view of that feast. "Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house: and if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep; or from the goats." (Ex. 12: 3-5.) "The whole assembly of the congregation of Israel shall kill it in the evening" (verse 6) of the fourteenth day of the same month. "Eat the flesh in that night, roast with fire, and unleavened bread." (Verse 8.) "There shall no stranger eat thereof." (Verse 43.) "A foreigner and a hired servant shall not eat thereof." (Verse 45.) Only the circumcised could eat. "If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the Lord. The fourteenth day of the second month at even they shall keep it." (Num. 9: 10, 11.) "Thou mayest not sacrifice the passover within any of thy gates, which the Lord thy God giveth thee: but at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt." (Deut. 16: 5, 6.)

The interest in its first observance in Egypt was intense as life. "It is the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt,

and the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." (Ex. 12: 11-13.) Here it was God's plan of salvation by which the houses of Israel were saved from death through faith. It was never this to them again, but was annually kept afterwards as a memorial. "And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever." (Ex. 12: 14.)

The description of the institution is minute and clear in details. The place appointed for observing it and the character of assembly in which it was kept are worthy of special note. It was never observed in temple or synagogue nor by large crowds at one table. Brethren living far apart and strange to each other never gathered around the same table at this feast, nor did unbelievers, outsiders, ever dare sit with the faithful around this memorial feast table; in fact, the feast was kept wholly in bounds of a single family where that family was large enough to consume the appointed lamb. Where the lamb was too much for one family, others were brought in from the immediate neighborhood, so as to make the eating correspond with the lamb. The ordinance as a memorial was required to be kept in the city of Jerusalem, where was the glorious temple and where synagogues were thicker than family groceries in a modern city; but always in the observance of the feast the great assembly was divided into many small assemblies in the homes of families. It was never kept in a temple or a synagogue. The unclean must be purified in order to keep it. (Num. 9: 10, 11.) The stranger dare not approach it. All leaven must be put from their houses. They were to prepare to approach this table. Zeal which prompted any of them to do what they had not prepared to do simply led to sin, which required the forgiveness of God. (2 Chron. 30: 18-20.) The time was the fourteenth day of Abib every year; it was an annual feast. The modern Easter, an annual feast kept in some denominations, is the perverted passover of the Old Testament, set up in this age under a different name. In the Authorized Version "Easter" occurs once. (Acts 12: 4.) The Revised Version substitutes "the Passover," the proper name for the feast the Jews were then keeping.

The first paschal lamb seems clearly to have been typical of Christ's body. It was offered to save from death; its blood was sprinkled to keep back the destroying angel. He was offered up for the sins of the world. "Christ our passover is sacrificed for us." (1 Cor. 5: 7.) Of the lamb it was said: "In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof." (Ex. 12: 10.) The soldiers that were sent to hurry on the death of the three crucified persons by breaking their legs found Jesus already dead and "broke not his legs," that the scripture should be fulfilled: "A bone of him shall not be broken." (John 19: 36.) The scripture written of the lamb was fulfilled in Christ's body. So we see the first paschal lamb was a type of Christ's body. As evidence that the memorial passover is typical of the Lord's Supper, I ask you to consider carefully the following: "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. . . . But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat." (1 Cor. 5: 6-11.) There is no feast to be kept in Christ's kingdom but the Lord's Supper, and this feast is a memorial of Christ. The old leaven is wicked professors whom they are exhorted to purge from their assemblies, put away from among them, not to company with them nor eat with them.

God's ordinances are perfected before delivered; they are not baby concerns which grow into manhood through the development and additions of wise men. The passover was best kept where men had faith to do the very thing appointed, with the preparation required, at the time ordained, in the place God appoints, and for the purpose God sets forth. The Lord's Supper, the antitype of the passover, should be observed according to what is written about it. It should be kept by the persons to whom

it was delivered, in the form ordained, at the time appointed, in such places and assemblies as we find authorized by the example of those who kept it under the direction of the Spirit, with the preparation required and for the purpose expressed by its author. Shelbyville, Tenn. W. L. BUTLER.

"Not Forsaking the Assembling of Ourselves Together."

I am glad to see some timely articles upon the importance of the brethren assembling "to break bread." Many have grown lukewarm under the entertainment of "the pastor." The question, "Why do we have so few churchgoing people?" is often asked. The "pastor," in his vain effort to entertain, has cut down his talks to "sermonettes." The natural order seems to be "preacherette," "sermonette," "religionette," and "Christianette."

The "fads and fancies" of men are failing. The opportunities are great "to break the bread of life" to many who have halted, and convince many a weary brother that he can both entertain and be entertained in the appointments of the Lord.

The apostle discourses beautifully on this theme in Heb. 10. He encourages by saying we have the privilege "to enter into the holiest by the blood of Jesus, by a new and living way;" that we have "a high priest over the house of God." He admonishes us to "draw near with a true heart in full assurance of faith." He exhorts us to "hold fast the profession of our faith without wavering." Many mistakes will be made; many will fall by the wayside; many will run the race for a while; many who start gloriously will fall to reach heaven. All these failures and mistakes will be made by man. God, Christ, and the Holy Spirit will make none. "For he is faithful that promised."

In view of all these failures, disappointments, and everlasting punishment, God says: "Hold fast," "stand fast." "Wherefore let him that thinketh he standeth take heed lest he fall." "Looking diligently lest any man fall of [margin, "fall from"] the grace of God." Amid all these admonitions to the Christian we have some preachers who say a child of God cannot do the very thing that God, on almost every page of the sacred volume, tells him not to do. Yet the apostle speaks of some who have "slandered the Lord that bought them." God says of these characters: "Cursed children: which have forsaken the right way." (2 Pet. 2: 14, 15.) "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2: 10.)

After this exhortation to "hold fast the profession of our faith," the divine writer says: "Let us consider one another to provoke unto love and to good works." How much is included in this "good works?" There is one thing I know is. God expressly mentions "not forsaking the assembling of ourselves together." This "good work" is to be done on a particular day. Listen: "But exhorting one another: and so much the more, as ye see the day approaching." In all the catalogues of "good works" what is to be done on a particular day? Visiting the sick and distressed? No. Ministering to the necessity of the poor? No. Visiting the widow and orphan in their affliction? No. All these are to be done whenever opportunity presents—upon every day. But does God speak of anything to be done on a certain day? "And upon the first day of the week, when the disciples came together to break bread." We are certain we have found one of the "good works" of which the apostle speaks. We are to exhort "one another, as" we "see the day approaching."

Brethren, how many do this? How many, as we pass and re-pass each other during the week, say: "Brother, the glorious first day is approaching. Do not fail to assemble, as the manner of some is?" Yes, "as the manner of some is" gets a great many. How many do not exhort and encourage even their own wives and children to be present "upon the first day of the week" for this "good work! Do not wait for "the day" to come and then scold and grumble at those who are there because many are absent; but exhort "one another: and so much the more, as ye see the day approaching." If the faithful in Christ were to practice earnestly this sacred admonition to exhort and encourage as we see the day coming, soon preaching on the first day of the week would be a secondary thing. The "pastor" question would be settled and the divine order restored.

We now come to the great reason for this given by the apostle: "For if we sin willfully after that we

have received the knowledge of the truth, there remaineth no more sacrifice for sins." (Heb. 10: 26.) This verse has often been quoted to show that if a man "sins willfully," he cannot get forgiveness. This is a perversion of the scripture. What is "the knowledge of the truth" concerning this "good work" to be done on this particular day? "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." (1 Cor. 11: 26.) "If we sin willfully"—yes, stay at home, neglect to assemble, and laze about "upon the first day of the week," and let this institution (the Lord's Supper) go down, by which we show the Lord's death, the only sacrifice for the sins of the world—"there remaineth no more sacrifice for sins." In vain can we search heaven and earth for another sacrifice than that pictured by faith in this sacred appointment of the Lord. He said, "This is my body," and, "This is my blood."

Question 1: What will become of the world if the church lets this institution go down?

Heb. 10: 27 answers: "But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." "Taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thes. 1: 8, 9.)

Question 2: What will become of the church if it fails to do its duty, and lets this institution, the Lord's Supper, go down?

Answer: "He that despised Moses' law died without mercy, under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God?" (Heb. 10: 28, 29.) Jesus said of the loaf, "This is my body," and that by observing this appointment we would "show his death till he come." But we have forsaken the assembling of ourselves, meeting for the purpose of breaking bread is unknown by many, the institution has gone down, we have trodden under our unhallowed feet "the Son of God," and have "counted the blood of the covenant, wherewith we were sanctified, an unholy thing." Yes, Christ said of the cup, "This is my blood," and we are admonished to "show his death till he come" by partaking of it on "the first day of the week." But we have been "indolent and negligent and set apart this day to visit friends and relatives. The appointment of the Lord is almost forgotten. We have "counted the blood of the covenant . . . an unholy thing." Let us work, brethren, while it is day.

In my next article I shall write about the who, the when, the what, the why, the how, and the result of the Lord's Supper. A. G. FREED.

Henderson, Tenn.

A Look Ahead.

There will be a reconstructed China. All her material conditions will be changed for the better. She will rise in the scale of nationhood; her foreign relations, her financial system, and her judicial administration will be lifted immensely above the level where they now are. New soil is always wonderfully rich. Old people once emancipated from old ideas will grow new ideas with an exuberance unthought. The Japanese are an illustration of this. The Chinese once started in the same way will move at a slower gait, but will surpass the Japanese in the scale of magnitude.

"It would be an achievement of doubtful value to humanity to have only a new material China. There will be also a regenerated China. A purely materialistic China, well-equipped ironclads and Mauser rifles, and no ascendancy of moral force, would be a curse to herself and a menace to mankind. God has something better in store for humanity. By a regenerated China is not meant that all China will be converted—far from it as yet—but it is meant that Christianity will soon move with gigantic strides.

"Drawbacks and checks there will be; but allowing for them all, after taking into account the nature of the Chinese people once emancipated from their slavish allegiance to their literary class, considering that they have no Indian caste to keep them back, counting, as we do, on the mighty power of God to be provident in the last days, now just ahead of us, we are safe in assuming that there will be such ingatherings as the world has never seen."—Dr. William Ashmore, in Missionary Review.

To cherish a holy thought in the heart is like keeping company with an angel from heaven.—Exchange.

EDITOR FOLK AND HIS CHALLENGE.

As I anticipated, Editor Folk has not had the fairness to publish the article he challenged me to write showing he misrepresented the teachings of the disciples and refused to make correction. The challenge through his paper certainly implied a pledge of honor that he would publish it. He excuses himself on account of its length. My article was about two and one-half columns, and could have been put in two columns solid. He cuts out such scraps of it as suit him, and devotes seven columns to this. If Oakley, after challenging Tant to discussion, had insisted Tant should tell him in a private room or whisper to him what he had to say and let Oakley tell to the public only what he saw fit, every one would have said: "How unjust, unfair this would have been!" That is practically just what Folk did to me, so far as his readers are concerned and so far as was in his power. He has ample space for Dr. Lofton to display his vituperative ability, then to reply to what I said, but not room for a word from me. If the Doctor was a fair, magnanimous man, he would spare the use of Folk's columns for opposing those not permitted to reply. The old Roman heathen law would not permit one to be condemned without giving him an opportunity to be heard; but narrow, religious partisanship will abuse and denounce and condemn people falsely and give them no opportunity to be heard. Religious partisanship is the smallest and meanest of all partisanship.

I am now nearing the close of my thirty-fifth year as editor. I never cut up into disjointed fragments or mutilated an article I was opposing, nor did I ever refuse to one who thought he was wrong an opportunity to correct it. No one could get a correct idea of my article from Folk's mutilation. Sometimes the quotations are so disconnected that the point aimed at is hidden.

This article of Folk's contains additional gross misrepresentations, but it is useless for me to point them out, as his readers will never see what I write. He fails to correct the statement that the disciples differ from the Mormons in only one point—the laying on of hands—in the plan of salvation. How am I and every honest man compelled to regard him while persisting in such a statement?

Folk gives the letter I wrote him some years ago asking to be permitted to correct his misrepresentations and his reply. It is much worse than I had recollected it. As I now recall it, he had written a series of articles in which he had, as usual, misrepresented the teachings of the disciples. Summing up these misrepresentations in the questions he asked, he put these directly to me. Usually when a question is publicly put to a man it is understood to convey a pledge of honor that the answer shall be given as publicly and fairly treated. I had learned that Folk did not observe this rule, so paid no attention to the questions until as explained in this letter:

"April 3, 1895.—Elder E. E. Folk—Dear Sir: Some days ago an esteemed Baptist brother of Gallatin called my attention to three questions that you had asked me through the Baptist and Reflector, and asked me if I would answer them. I replied that I had paid no attention to them, because you would not let your readers see my replies; that you asked as though you would publish the answers, but did not do it. He felt sure you would do it. I told him I would give a fair and candid answer to any question you would ask involving any real and practical point of Christian faith or practice if you would publish my answers. He expressed himself as sure you would do it. Now this is to inquire if you will publish in your paper my answers to your queries if I give them. Please answer at once.
"Truly and kindly,
DAVID LIPSCOMB."

To this he replied:

"April 3, 1895.—Dr. David Lipscomb, City—Dr. Lipscomb: Your note of April 3 just received. It is customary for the editors of different papers to do their own writing in their own papers. As you are the editor of a paper yourself, I presumed that you would answer my questions in your own columns, and I expected either to publish your answers in full, if brief, or the substance of them, if lengthy, in the Baptist and Reflector, and reply to them if I deemed it necessary to do so. Of course if I should publish your articles, it would be only fair that you should publish mine. I do not know how the columns of the Gospel Advocate are, but I know that the columns of the Baptist and Reflector are so crowded that I should not have room for a controversy which would be liable to spin out to almost endless lengths. For these reasons I do not think it would be best to publish your articles in the columns of the Baptist and Reflector and have mine published in the Gospel Advocate, and I presume that, from the standpoint of an editor, you will agree with me. However, if you will write brief and direct and un-

equivocal answers to my questions, I will publish them in the Baptist and Reflector on the condition that you will publish my answers in the Gospel Advocate. Very respectfully,
EDGAR E. FOLK."

The questions propounded were:
"1. What about the pious unimpaired? Will they be saved?"

"2. Whom do you baptize, the children of God or the children of the devil?"

"3. What is the use for Christ under your system? If a man has to save himself, anyhow, by his own obedience, what need is there for Christ?"

The questions involve the conclusions he had reached through a series of articles. His answer to my inquiry showed he had no thought of publishing my response, save such disjointed scraps as suited his purpose. In his letter he justifies himself in one-sided representations of his own and the teachings of others, and only promises to publish what I say if it suits him in length and character and if I do not lie in the answer. "Equivocate" means to use words of doubtful meaning with a view to mislead, and that is to lie. No one with any self-respect could answer questions under these restrictions and implications unless he wished to show contempt for him who asked them. If he did not regard me as having sufficient discretion and candor to make such answers as he could publish, he ought not to have put them to me. In asking them before his readers, he pledged to publish them as I gave them. If the editor of the American or Banner were to ask a direct question of each other or of any gentleman, he would feel in honor bound to give the answer as publicly as the question was. Editor Folk, in asking me these questions, either desired me to answer them or he did not. If he did not, he was acting under false pretenses in asking them. He was doing it for effect before his readers and to make a false impression concerning me and the teachings of the disciples. If he desired me to answer them, it was a favor to him to do it. It was as if a man asked another to do him a favor that required the other to go into his house to perform it. The request implied the privilege to go into his house and to have such privileges in the house as compliance with the request demanded; but before he enters, the owner cautions him: "You can go in if you will not stay a moment longer than I think it will take to do it, or step outside of a line I prescribe, and if you will steal nothing while you are in the house." I submit a man with self-respect could not enter that house to do the owner the favor asked, with such restrictions. Folk may understand why he heard nothing more from me on the subject.

I write these things not because I am hurt or mad; I have quit cherishing these; but I would like to see professed Christians, as fair and just toward each other as men of the world. They ought to be more so. I write thus plainly that we may understand each other. Folk proposes a discussion of some questions wherein each thinks the other wrong. I gladly accept the proposition if he really means he will publish my articles as I write them, without mutilating them to suit himself, and each shall be entitled to the same space. If we so discuss, I will treat him courteously. I will not seek to widen a breach or to oppose a position further than I think the truth of God demands, but I shall rigidly examine all positions I regard as contrary to Bible teaching. I expect the same from him. Such discussion ought to bring about a better understanding of the Bible and draw men seeking to know the truth closer together. I am sure if Folk or the Baptists hold a truth I do not, I would like to hold it, and in such discussion shall weigh candidly all he presents; and if in any point I find I am wrong, I will not be slow to own it. I agree to the discussion, and suggest some points growing out of the questions he propounded to me years ago. But I say nothing more until I hear further from him.
D. L.

CHRISTIANS MUST BE FRUIT BEARERS.

Christ is the true vine, and all Christians are branches in him, while God, the Father, is the husbandman. Thus, while Christ is the vine, the Father is the vinedresser; and Jesus himself says: "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." (John 15: 2.) This is a beautiful and very forcible figure, and it is so plain that everybody can understand it. All know that a good vinedresser will prune unfruitful branches, and thus give those that do bear the strength that would go to the branches that

bear no fruit if allowed to remain in the vine. As each individual disciple is a branch in Christ, each one also is expected to bear fruit. To bear fruit is for each disciple of Christ to do the will of God, to live as the word of the Lord directs. The will of the Lord is plainly given in the New Testament, and all can learn what the Lord would have them do if they will. The trouble is, too many Christians just float along and do not try to learn what the Lord would have them do. They become so engrossed in the affairs of this life that they have no time left to think of God and his word; and as the carnal, the fleshly, mind is enmity against God, the lives of such members are against the will of God, while at the same time they seem to be very zealous and earnest. But God knows what men are and what they are doing. He knows whether they bear any genuine Christian fruit or not; and when they will not bear fruit, he takes them away. He also requires the church, the people of the Lord, to withdraw from every brother that walks disorderly. The church of God is not allowed to fellowship members that will not walk in harmony with the will of God. When a man departs from his Christian duty and will not do what the Lord requires him to do and the church withdraws fellowship from him and refuses to recognize him as a child of God, he is then out of the body, is out of Christ; but whether this is the full meaning of the declaration that the Father, the vinedresser, will take away the unfruitful branch may be a question. Anyway, it is evident that when men turn away from the service of God and refuse to do his will, a separation from Christ, the true vine, then takes place, whether the church takes any action in the case or not. When the members of a congregation continue to recognize a man that plainly shows himself unworthy of such recognition, the first thing they know the whole flock will be overboard and all will be cast off as unfruitful. It is utterly contrary to the will of God for those who are themselves in harmony with God to recognize and encourage sin by continuing to recognize and encourage a man that lives in sin and refuses to reform his life. So whether or not the declaration that God will take away the unfruitful branches from the vine is fulfilled when a church withdraws fellowship from a wicked and rebellious member, it is their duty to do that, anyway. But the decree has gone forth that God will take away the unfruitful branches, and the whole church combined cannot prevent it; for, in reality, a man that thus enters into rebellion against Christ, takes himself away from him and out of him by his own conduct; and if the church cannot reform him, cannot induce him to turn from his evil ways, he is hopelessly gone. The church that would uphold such a one in such a course takes itself out of Christ also by upholding the sinner.

There is not a church on earth that is strong enough to stand in purity and remain in Christ that recognizes and upholds sin. In upholding a sinner, the church becomes a party to his sin, and will of necessity cease to dwell in Christ, because sin and sinners cannot continue to dwell in Christ. So Christians that will not bear fruit need not concern themselves much about how the Father takes away the unfruitful branches, but they may be well assured he will do it. The only preventive is not to live in sin. Refusal to do God's will is sin, no matter in what form it comes up. Besides, rebellion cannot long remain in Christ. God and Christ are holy, and will not dwell with unholiness. An apostle says to Christians: "Follow peace with all men, and holiness, without which no man shall see the Lord." To follow holiness is to lead a holy life, to live upon the principles of holiness. "Holiness" means consecration to the service of God, to the doing of God's will. It means a life of purity and separation from evil, a life devoted to the sanctity of the will of God. This sort of people can remain in Christ while they live, and when they die, they can die in him and can sleep in him till the resurrection morning; but unholy people can neither live nor die in Christ. He says: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." (John 14: 21.) God and Christ will manifest themselves to, and will dwell with, holy people, with those that have his commandments and obey them. Again, he says of such: "And we will come unto him, and make our abode with him." (Verse 23.) To think of God and Christ dwelling with us is indeed precious; but, on

Miscellany.

PERSONAL.

Brother Paul Slayden is in a meeting at McBurg, Tenn.

Brother Larimore began a meeting at Leiper's Fork, Tenn., last Lord's day.

Brother J. C. McQuiddy preached at Foster Street church of Christ last Sunday.

Brother W. M. Oldfield is still sick and unable to preach. He is now at Warner, Tenn.

Brother F. B. Srygley will begin a meeting at Lewisburg, Tenn., on the fourth Lord's day in this month.

Brother Foy E. Wallace will begin a meeting with us on the third Lord's day in October.—J. T. Poe, Longview, Tex.

Brother James K. Hill has recently held tent meetings at Alto, in Franklin County, Tenb., and at Cumberland Springs, near Tullahoma, Tenn.

In July and August Brother C. M. Pullias held meetings at Josephine, Tenn., at a point near Major, Tenn., at Simmons Bluff, Tenn., and at Commerce, Tenn.

Brother A. C. Jackson recently held two good meetings in Indiana—one at Trinity Springs, resulting in eleven baptisms; the other, at Lyons, resulting in nine additions.

Brother L. M. Jackson was in the office last Friday. He had just closed a meeting at Ashland City, Tenn., resulting in ten additions. There were six additions during his meeting at Marvel, Tenn. He is now in a meeting at Sycamore, Tenn.

I appreciate the fight the Gospel Advocate has made and is making against error and innovations and the splendid contribution it has made to the advancement of the cause of truth and righteousness. No paper with which I am acquainted meets so fully the wants of the brotherhood as does the Gospel Advocate. I regret so much the loss of Brother F. D. Srygley. His place cannot be filled. We were all shocked and grieved over his death. I have just held my first meeting since getting up from my recent spell of sickness and hope to be able to fill my appointments for the balance of the year. The brethren took care of me so promptly and liberally while I was sick that my wants were all supplied, for which I feel very, very grateful.—W. H. Sutton, Sparta, Tenn.

Please announce that I will visit the following points in Tennessee: Fayetteville, Sunday, September 16, 11 A.M. and 7:30 P.M.; Bean's Creek, Monday night, September 17; Winchester, Tuesday night, September 18; Decherd, Wednesday night, September 19; Tracy City, Thursday night, September 20; Lynchburg, Friday night, September 21; Tullahoma, Saturday night, September 22; Manchester, Sunday, September 23, 11 A.M. and 7:30 P.M.; McMinnville, Monday, September 24, 7:30 P.M.; Sparta, Tuesday, September 25, 7:30 P.M.; Shelbyville, Wednesday, September 26, 7:30 P.M.; Bellbuckle, Thursday, September 27, 7:30 P.M.; Murfreesboro, Friday, September 28, 7:30 P.M.; Stewart's Creek, Saturday, September 29, 7:30 P.M.; Lavergne, Sunday, September 30, 11 A.M.; Rock Spring church of Christ, September 30, 7:30 P.M.—J. M. McCaleb, Union City, Tenn.

EDITORIAL.

Christ does not drive, but leads.

The devil is a regular attendant at church.

Ask God for what you want, and use what you get.

The Red Sea was not divided till Israel reached its shores.

God has never promised to help the man who does not try to help himself.

God is pleased with the man who does his duty to-day and makes no promises for to-morrow.

The very moment a man turns from the law of the Lord he hears the seductive voice of temptation.

Few men can look back over their past lives without seeing something they would rather had not been.

The sinner is not truly penitent until he can confess his sins without blaming other people with them.

Men who do not read the Bible daily with an earnest desire to know the truth are not fit to lead the people.

A truly courageous man will follow his convictions, even if they should bring upon him the frowns of the people.

No man should expect to be happy if he does not lead a pure and useful life: "He who is virtuous is wise, and he who is wise is good, and he who is good is happy."

We reach the masses by going to them. The apostles reached the masses by reaching the units which make up the lump. "Go, preach the gospel," is the command of Jesus.

The reason so many professed Christians do not enjoy the worship of God's house is, they are spiritually sick and are not hungering and thirsting after righteousness. They have wandered so far away from duty during the week they are really too sick to know their condition. The hungry man will eat.

This is the season of the year that most protracted meetings are held in the South. We want the evangelists and churches to know that we would like to have them report their meetings through the columns of this paper. Such reports not only make interesting reading, but are encouraging and helpful to others. Send us reports, giving all items of interest.

The appearances are now that the cigarette must go. The Rock Island Railroad Company has followed the example of the Union Pacific Company by serving notice on the employees of the company in the Armourdale yards that those who are addicted to the use of cigarettes must give them up or lose their positions. It is to be hoped that others will follow the example of the Union Pacific until the use of the cigarette is entirely discontinued.

More preaching from house to house, on the streets, in the shops, and in the stores would be very beneficial. It is very probable that women could do this private preaching in a more effective manner than men—at least as well. The New York Observer gives the following story illustrative of the power of the medical mission: "A Hindoo was asked by an English missionary: 'Which of all our methods do you fear the most?' The native replied: 'We do not greatly fear your schools, for we need not send our children; we do not fear your books, for we need not read them; we do not fear your preaching, for we need not hear it;

but we dread your women and your doctors, for your doctors are winning our hearts and your women are winning our homes; and when our hearts and homes are won, what is there left us?'"

Again we wish to urge upon our friends the importance of getting people to read good religious papers. A religious journal that adheres strictly to the truth is a power for good in any community. Brother L. S. White, of Gallatin, Tenn., promises to do all he can in the way of extending the circulation of the Gospel Advocate. He says: "I am a strong friend of the Gospel Advocate and have been all the while." Many others are promising to work to extend the influence of the paper. We are expecting a great increase in our subscription list in a very short time. We should receive several thousand new names on our special trial offer to send the paper from the time the name is received to the end of this century for twenty-five cents. You should help us by calling the attention of your friends to this offer at once.

The idea of religion by a converted cowboy, which we give below, is a very sensible and good one. Considerable practice along the line here suggested would be very helpful: "Lots of folks, that would really like to do right, think that servin' the Lord means shoutin' themselves hoarse praisin' his name. Now, I'll tell you how I look at that. I'm workin' here for Jim. Now, if I'd sit around the house here, tellin' what a good fellow Jim is, and singin' songs to him, and gettin' up in the night to serenade him, I'd be doin' just like what lots of Christians do; but I wouldn't suit Jim, and I'd get 'fired' mighty quick. But when I buckle on my straps and hustle among the hills and see that Jim's herd is all right, and not sufferin' for water and feed, or bein' off the range and branded by cattle thieves, then I'm servin' Jim as he wants to be served."



PUBLISHERS' ITEMS.

All who have seen "Gospel Praise" pronounce it a very excellent music book. The music is simple, the melodies are sweet, and the sentiment of the songs is fine. The book contains 322 hymns and sells at the exceedingly low price of \$4.80 per dozen, by express, not prepaid. We only ask for this book a fair trial. Send us your orders.

I have lately read with much interest Brother Lipscomb's book, "Civil Government," and think it the grandest book I ever read, and I heartily commend it to the brethren. I think it will do much in promoting pure Christianity, unmixed with all worldly institutions, both governmental and social.—George L. White, Wier, Tenn.

The new book, "Letters and Sermons of T. B. Larimore," received, and I am perfectly delighted with it. The whole family want it at once, and, while one reads it, the rest linger around and listen. I can think of but one improvement, and that is to put the portrait of our dear departed brother, F. D. Srygley, into the next edition, side by side with that of T. B. Larimore.—James S. Wood, Glen Allen, Ala.

We have decided to send the Gospel Advocate to new subscribers from the time the subscription is received to the

close of this century for twenty-five cents. We do not propose to make any cut in the price of the paper, for this we cannot afford to do. We make this trial offer simply to bring the merits of the paper before the people. We believe that if any one will read the Gospel Advocate carefully for a time he will soon desire to read it all the time. We sincerely hope that all our readers will call the attention of their friends to this liberal offer and seek to induce them to give us a trial subscription. Our friends and readers can help us very much and can be of great service to their acquaintances by getting them to read the Gospel Advocate. We hope to add several thousand new names to our list in the next thirty days. Who will help us?

Elsewhere in this paper is an advertisement of a number of our very best books which we have reduced in price. These books are cheap at the price we have always sold them, but we make this sacrifice in order to get the books off of our shelves and among the people where they will be read and do good. We are offering only first-class books and such as will have an uplifting influence. All should be exceedingly grateful that the best of books can be bought at a nominal sum. We are receiving a number of large orders on these books, but as books are our real friends, we are expecting many more to take advantage of the reduced prices. Richard de Bury says of books: "These are the masters who instruct us without rods and ferules, without hard words and anger, without clothes or money. If you approach them, they are not asleep; if investigating you interrogate them, they conceal nothing; if you mistake them, they never grumble; if you are ignorant, they cannot laugh at you." If you want any of these books, it would be well to send in your order at once.

"The Relations of God to the World" is the title of a neat little book of one hundred and ninety-two pages, just from our press. The author is Hiram Christopher, A.M., M.D., author of "The Remedial System; or, Man and His Redeemer." The author says: "It is the object in the following pages to present some evidence, derived from certain facts and phenomena of the material universe and the life kingdom of the earth, in support of the thought that the forces operating in these departments of nature are but phases of different manifestations of one and the same force—namely, the power of the Creator which he has exerted in effecting special and general purposes which find their realization in the object for which the whole scheme of nature was devised and completed. In the accomplishment of intermediate objects, the impressment of matter by force was an indispensable necessity, since matter is inert. By such impressment of matter, the latter was put under the dominion and constant control of the former, whereby force became immanent in matter. This fact implies that matter and force are distinct entities; and since the former is inert, and hence passive, and the latter essentially active, it follows that force dominates matter and preceded it in point of time. Out of this relation of force and matter phenomena arise. The highest and strangest of these, when traced to the producing cause, point to the fact that force, as an entity, is the exerted power of the Creator of all things." This book will be appreciated by the thoughtful reader. Sent, postpaid, on receipt of seventy-five cents.

Our Exchanges.

AMERICAN ATHLETES AND SUNDAY.

To the credit of the American athletes who took part in the international contests in Paris it should be said that the greater part of them absolutely refused to take part in any contests on Sunday, though the events were scheduled for Saturday, Sunday, and Monday. According to a letter received by us from Paris, men representing only one American college took part in the games, to the disgust of the other American athletes, who stayed out. The president of Syracuse University had forbidden students of that institution from entering Sunday games, and they obeyed. These athletes set an example to many professing Christians who consider that their religious obligations are only binding at home.—Union Gospel News.

THE MISSIONARY WORLD.

Dr. James S. Dennis prepared for the Ecumenical Conference, recently held in New York, the following statistics representing societies directly or indirectly engaged in missionary work, including educational institutions, medical institutions, hospitals, etc.:

Ordained missionaries, 5,063; physicians (men), 484; physicians (women), 218; laymen, not physicians, 1,470; married women, 3,567; unmarried women, 3,403; total foreign missionaries, 15,460; ordained natives, 4,053; unordained native laborers, 72,999; total native laborers, 77,338; principal stations, 5,571; all other stations, 26,247; organized churches, 11,039; communicants, 1,317,684; added during the last year, 84,186; number of Sunday schools, 15,032; Sunday school membership, 771,628; contributions from native sources, \$1,841,757; native Christian community, 4,414,236.

A CHURCH IN POLITICS.

A few weeks ago mention was made in these columns of the movement in the Catholic Church for the banding of all Catholics for political purposes. The openly avowed object is to give Romanism a greater political influence. The Interior, commenting on the movement, says:

"Catholic priests throughout the country are falling into line, and the project meets with general approval in Catholic circles. This shows that the Catholic hierarchy, like the Bourbon dynasty, learns nothing and forgets nothing. It is by precisely this method the Catholic church has committed hara-kiri in many lands, and nothing is surer to move the great Protestant body to its depths than to see this foreign-born, priest-led element openly organized to control governmental action."—Union Gospel News.

LEND A HAND.

There are poor people about you that you may help to feed and clothe; then do it. There are strangers to whom you can be kind; invite them to church and make them feel at home. There are sick people that would be glad to have you bring them flowers; especially will this be true of the poor in the wards of city hospitals. Not only would they be delighted to get the flowers, but would rejoice to have you read God's word to them and sing and pray with them. There are men and women in prison that would be glad to get good books and papers and to have a kind word from you and to hear you sing and to have you tell them about Jesus. In all of these ways of helping the needy you should lend a hand, and by and by the Savior will say to you: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Exchange.

A TRIBUTE TO WORKINGMEN.

"I have preached," says Rev. J. S. Reajer, "the gospel in two States, in the largest cities and smaller towns. Since I began my active life, at the age of thirteen years, until the present, I have never known an honest, industrious Christian workingman to be among the disgruntled ones, nor in all these years

have I seen a workingman's home void of comforts and blessings for himself and family, unless the man was a patron of the saloon. Several of my charges have been composed entirely of workingmen, and nowhere have I found more nobleness of character, contentment, prosperity, and happiness, and in no other charges were the church finances so cheerfully and earnestly met as in these congregations composed of workingmen and their families." No higher or more richly merited encomium can be pronounced upon any class of men. Only the homes of those toilers who have fallen victims to the saloon are destitute of comforts of life in this country. Industry, sobriety, frugality, and Christianity make the homes of workingmen thresholds to paradise.—Religious Telescope.

INTEMPERANCE AMONG SOCIETY WOMEN.

It is a sad, but well-known, fact that drinking is increasing among society women. Drink among men has cursed the land enough; Heaven help us if the women take to it! Therefore, let us welcome this resolution passed by the Catholic Total Abstinence Union of America on the last day's session, in Philadelphia: "The virtue of a nation is never higher than the virtue of its women. The mothers of the nation form the habits of the youth. It is a lamentable fact that the drinking customs of society to-day foster the use of intoxicants among women—women of the higher grade of society; women of culture, wealth, and influence, who should be eminent in respectability and virtue, as the example is apt to be followed. We urgently advocate . . . the forming of public opinion against this growing abuse. We recommend open meetings, lectures, and the distribution of temperance literature in places in which total abstinence is flagging."—Christian Century.

GREAT PREACHERS AND THE GREAT PREACHERS.

The Interior says it was an intellectual and emotional treat to hear Dr. Storrs or Dr. Behrends preach, but that hearing them was such a high luxury that only a comparatively few wealthy people could afford it. Entering their congregations, you would have seen "refined and dignified people," but no poor. In apostolic days the poor had the gospel preached to them. "The greatest Preacher of all times preached to the poor by preference. The great preachers of this time preach to the well-to-do," says the Interior, and asks the pertinent question: "Does this solve the problem of the present delay of God's chariots? If the drivers are not going God's way, that would explain." These are strong words, and their force is not easy to escape. We surely appreciate to the highest degree such men as Dr. Storrs and Dr. Behrends, but neither must it be forgotten that one of the proofs of the divine mission of Christianity is that "the poor have the gospel preached to them."—Christian Century.

THE PARIS EXPOSITION.

There has been much disappointment in France over the attendance at the great Exposition, a combination of circumstances having worked against the fair. The war in South Africa and the trouble in China have been such absorbing questions as to divert general attention from the Paris enterprise. Then there is no doubt that the attitude of the French press and people toward the United States in its war with Spain, and the bitter attacks upon the British, and especially the indecent caricatures of Queen Victoria, have operated to seriously cut down the attendance of English-speaking people. As an indication of the small attendance, the half-yearly meeting of the Chatham and Dover Railway directors shows that whereas the last Exposition, in 1889, caused an increase in their receipts of four hundred thousand dollars above the normal, the present half year shows a decline in the continental traffic of eighty thousand dollars. Other English railroads handling continental traffic have had a similar experience. There is little doubt but that there has been a silent, unorganized boycott of the Exposition by many Americans and by a still larger number of Englishmen. When the French people come to face and to pay their already certain heavy deficiency, the result will inevitably be an increase of French hostility toward the English-speaking people, but in

this they should blame themselves; they have only reaped what they have sown. Business sagacity, to say nothing of common decency, should have taught them to have pursued a different course toward America and England in the immediate past.—Christian Standard.

IN HASTE TO CONDEMN.

Now that the first shock of the Chinese outrages has, in a measure, passed, there is a commendable tendency on the part of many to put aside the extravagant utterances of those who would enforce the old doctrine of an eye for an eye, and to consider the situation with some degree of calmness. When in the midst of the bad news and worse fears of the past few weeks the Sultan of Turkey expressed himself as horrified at the atrocities in Peking, there was a very general smile. The absurdity of horror being felt by the murderer of the Armenians was too apparent to allow of his sympathy being received as sincere.

Yet it is pointed out that the history of Christendom is not without its own records of cruelty, even under less excusable circumstances than those of the present-day Chinese outbreak. The days of the Spanish Inquisition, for example, are too well known to need more than mention, and in that time the perpetrators were led by a spirit of intolerance, while the motives of the Chinese revolutionists are very different. The Chinese have seen more and more the aggressions of the so-called "Christian" peoples until their existence as a nation was threatened, and, in their ignorance, they have looked upon the missionary, the merchant, the consul, the soldier, and the sailor from Christendom as all parts of one gigantic movement to break up their ancient government. It is not strange, then, that there should be a widespread uprising against the "foreign devils," and, moved by fear and hatred and guided largely by superstition, it is not surprising that hideous outrages should follow.

The nations must of necessity take steps to restore order and demand indemnity for the attacks upon the persons of their official representatives in order to insure hereafter more orderly conduct on the part of China; but history shows that cruelty is not confined to heathendom, and this makes the more inconsistent the clamors for vengeance.—Union Gospel News.

THE HOPE OF IMMORTALITY.

The trend of the age is in the direction of a larger, a wider, and a firmer belief in immortality. The more we know of this world, the more we feel the need of another. We have not done with God when we have done with our earthly life. A quiet conviction has stolen into the universal consciousness that there are other rooms in the Father's mansion which we shall some time occupy, and that they who have gone are simply a day's march ahead of us in the soul's journey.

This thought is so prevalent that we can feel its presence everywhere. It has changed our mental attitude toward sorrow and bereavement. The desolate churchyard of other days, with its moss-covered stones and its atmosphere of loneliness and hopelessness, has no place in the spiritual economy of these days. A brighter outlook has forced us to change all that. Our cemeteries are no longer neglected, but their broad acres are covered with flowers, as with a sad kind of good cheer.

This change in the outward is proof of a change in the inward. The heart of man is not as the heart of our fathers, and the faith of man is deeper. The other world is no longer a dream, but a mist-covered reality. In time to come the mists will roll away, because the sun will grow brighter, and the future will be as clear to us as the present. Possibility has given way to probability, and probability is slowly surrendering to demonstration.

A light fills the eyes, a joy fills the heart, and separation is no longer the equivalent of despair. God has spoken often, but we are just now learning to hear what he has been saying ever since death first brought its shadows into the household. Religion has a larger element of rejoicing in it. We have heretofore stood at the door of the tomb and tearfully wondered who had taken the body of Christ away, but now we have heard angel voices say, "He is risen, as he said," and our graves have become resting places, a mere bivouac on the road to heaven.—George H. Hepworth, in New York Herald.

Home Reading.

WHAT IS LOVE?

For others' sake to longer wear
The garments old, that they more bare
May feel the warmth of robe you give,
And have a braver heart to live;
Nor show that you yourself deny
By any half-regretful sigh—
Herein, I think, is love.

For others' sake to seek to bear
The heaviest part of all life's care;
For others' sake to dry your tears,
And keep unspoken all your fears;
For others' sake to be heart strong
When sore beset by foe and wrong—
Herein, I think, is love.

For others' sake to make life sweet,
Though thorns may pierce your weary feet;
For others' sake to walk each day
As if joy helped you all the way,
While in the heart may be a grave
That makes it hard to be so brave—
Herein, I think, is love.

"For others' sake"—this brought to earth
The benediction of Christ's birth;
For others' sake to suffer all
That into human life can fall,
For others flowed the crimson tide,
For others He was crucified.
Herein, I think, is love. —Selected.

A CAMPING EXPERIENCE.

When Harry, Ben., and Fred. decided to go camping, they fixed on the shore of the State Reservoir as combining all the features of an ideal camp ground. The spot selected was a point of land extending into the water—a grassy hillock sloping down to a sandy beach—the best of bathing places. A few large trees on the point gave the needful shade without making the place damp and dark. The fishing was excellent, and all the necessary supplies would be obtained from the white farmhouse across the water. So the boys packed up in great glee and moved to "Point Goshang," as they named their camp.

The State Reservoir in Northern Ohio is an artificial body of water introduced from several of the lakes with which the region abounds into a long, deep, winding valley. It is fed by channels from the lakes, and is probably four or five miles long, winding almost around a large extent of farm lands and woods on the higher levels. It follows the natural shape of the valley, and in some places is almost a mile across, while quite narrow in others. The water was turned in so long ago that it now has all the features of a natural lake. It abounds with fish and, in their season, wild fowl. Great stretches of our beautiful white water lilies dot its surface; in other spots the action of the water has formed smooth, gravelly beaches. The reservoir is State property, maintained by public funds. At the lower end it is shut in with dams, and the overflow runs into Turkeyfoot Lake, a large, secluded body of water and a favorite hunting and fishing place for such sportsmen as come under the ban of the law. The game warden had his hands full attending to the lakes nearer the city, and lonely Turkeyfoot seemed quite a secure place.

The boys settled down in camp, and went through the usual delights and tribulations of campers' life. Of course they had forgotten some of the most necessary things. Indeed, on the second day Ben. had to ride to the city on his bicycle to buy candles, for they had forgotten to bring a lamp. The cooking took on new and wonderful features in spite of the fact that every boy had tried to master the make-up of his favorite dish before he left home. Harry's pancakes were perhaps the most startling innovation. His mother had taught him how to mix them, but after they were poured on the griddle he executed a war dance and an Indian song before turning them. He declared that this was a charm to make them "flop" properly. Fred. accepted this statement, practiced the war dance and chant, and was soon able to rival Harry in cooking the favorite breakfast dainty. Ben. was skeptical about the incantation, and for this reason, or some other, always made dismal wrecks of his pancakes. Sometimes parties of friends from the city visited them, making them-

selves doubly welcome by means of well-stocked picnic baskets. Besides this, all sorts of supplies were to be bought of the good-natured farmer's wife, so the boys lived like princes. The fishing was good. Ben. bore the sportsman's reputation, for he captured a four-pound bass. Fred. and Harry haunted that part of the reservoir during the remainder of their stay, but never caught anything better than fine blue gills.

One afternoon, when the boys were lazily swinging in hammocks, Pete Segar sauntered into the camp. He was the son of a country tavern keeper. The entire Segar family was suspected of being in league with the gill netters and other sportsmen who took their fish and game in defiance of the State game laws.

"I say," said Pete, after the usual preliminary "Halloo!" "you fellers orter be fishin' to-day."

"O, we have enough fish to last till to-morrow, and this is such a good, lazy day," said Ben., easily.

"Well, you won't ketch any fish to-morrow," said Pete, screwing up his mouth and nodding energetically.

"Why not?" cried the boys.

"'Cause they won't be anywhere to ketch 'em," said Pete, still more mysteriously.

The boys were struck dumb, and simply stared.

"What on earth do you mean?" demanded Fred., at last.

"They won't be no reservoir here by to-morrow," repeated Pete. He was enjoying the sensation he had made.

"Likely you've had private warning of an earthquake, or the end of the world, or something," said Harry, scornfully.

"Honest, true, it won't be here to-morrow," said Pete.

The boys gazed incredulously at the broad sheet of water. Pete read incredulity in their faces, and struggled with a desire to establish his truth.

"The gill netters—they're right mad, they are," he said.

"What's that got to do with the reservoir?" demanded Fred.

"The game warden—he's been showin' off smart, arrestin' fellers, but they'll get even," Pete went on.

"If they're going to do any mischief, why don't you send word to the warden?" asked Ben.

"Humph! Jest watch me a-go'n'," said Pete, in infinite scorn; "besides, no one round here would dare go, or they'd have the gill netters on their backs. Haystacks and barns might burn down, you know."

"What are they going to do to the reservoir?" asked Harry, curiously.

But Pete evidently thought he had told too much already, and nothing more was to be got out of him, save such vague speeches as "You'll see," and "Jest wait till mornin'."

After he was gone, and they had puzzled over it for some time, it dawned upon the boys that the vengeful gill netters might be planning to cut the dams that held the water at the lower end of the reservoir. This would drain the water off into Turkeyfoot Lake and leave the valley a stagnant, marshy place.

Harry arose and began looking over his bicycle. "What are you going to do?" the others questioned.

"I'm going to the city to find the warden, so he can get some officers out here to look after this affair."

The two boys watched anxiously as he rode away. To their excited imaginations the gill netters had become a set of hardened desperadoes who would think nothing of waylaying and murdering an informer; and, in truth, some grave crimes were laid to their charge, for they were a set of idle, drinking men who made a precarious livelihood by catching fish illegally and selling them to hotels or taverns.

The boys calculated that Harry ought to be back at camp by 3 o'clock, but that hour came and passed without him. Night at last fell on two anxious, unsettled boys. Some accident might have befallen Harry, or he would have returned. Could they do anything, or must they sit inactive and allow the reservoir to be drained in mere spite?

"I'll tell you what we might do," said Ben., at last. "We can row down to the dam and tell them that the officers are on their way here, and warn them off. It will be a big risk, though."

"Come on," said Fred., starting to the boat. "Anything is better than sitting here; and if any one wants to catch us on the water, they'll have some work to do."

This was true, for the boys had a light canoe, while the fishermen's boats were large and heavy.

When they approached the dam, they saw three lights indicating the whereabouts of as many boats. The night was very dark, and, as the boys carried no light, they were able to draw near without being observed. Then Fred. was so unlucky as to splash with his oar.

"Is that you, Negal?" cried a man from one of the boats.

The boys were near enough to see their faces plainly, but they kept silent.

"Who is there?" cried the man again, evidently alarmed. "You'd better answer, or take the consequences."

Then Ben., with his heart beating rather faster than usual, spoke: "It doesn't matter who is here, but you fellows had better scatter. The officers are sent for to spoil your little scheme, and we can identify every one of you if there is any mischief done to-night."

Fred. bent to the oars, and they were speeding away when the last words were spoken. Some one fired a random shot in their direction, and a storm of oaths assailed their ears. When at a safe distance, they paused for a while and had the satisfaction of seeing the boats move away. Shortly after the lights were extinguished, and, as there was nothing more to do, the boys rowed back to camp.

The reservoir was still spread out before them in the morning, and they were jubilant over the success of their venture. Harry arrived about noon that day. He had had a breakdown when about halfway to the city, and was obliged to walk the remainder of the distance. When he finally found the warden, he had much difficulty in persuading him of the truth of the story, but in the morning they had set out together. Some cautious inquiries revealed the fact that such a design had been entertained, and, in fact, that the attempt had been made.

The reservoir remained in its place during the boys' month of camping, but two weeks after their return home the dams were cut one night, and the beautiful sheet of water was drained into the lake.—Zelia M. Walters, in Christian Standard.

AN EGYPTIAN PROBLEM.

"I wish I'd been born in the days when they didn't know anything about arithmetic," sighed Bessie, who was so certain that she could learn nothing of figures that she would not even try to understand them.

"Then you would have lived a long time ago," replied Uncle Joe, looking up from his paper, as the petulant child threw her schoolbook upon the table. "In fact," he continued, "you would have been dead before Moses was born; for arithmetic is nothing new, dear child, but very, very old. They have lately discovered in Egypt a very old copy book for arithmetic, which was probably written over three thousand years ago. Of course it was not made of paper, for they knew nothing of it in those days; but it was made of papyrus plant. This was a plant that grew in Egypt, and was used by its inhabitants for writing. The stem of the plant was about an inch thick, and was cut into slices lengthwise. These slices were then gummed together and pressed, when they could be written upon. It is from this we get our wood 'paper.'"

"O, yes, I know!" cried Bessie, eagerly. "We had that in our geography the other day."

"Very well, then," said Uncle Joe, "I will tell you more about this old arithmetic. These Egyptians knew how to add and multiply both whole numbers and fractions. They did not subtract and divide just as we do; but they reached results, nevertheless. Let me see, do you read in the second reader yet?"

"Of course, Uncle Joe," said Bessie, reproachfully. "I am eight years old; I am in the third reader; and Miss Julia says she could put me farther if it was not for arithmetic." A long-drawn sigh followed the last words.

"Well," said Uncle Joe, drawing a newspaper slip from his pocket, "I am going to see if an American girl, eight years old, can solve a problem given to some Egyptian one hundred years before Moses was probably born. Here it is: 'There are seven men; each one has seven cats, each cat has eaten seven mice, each mouse has eaten seven grains of barley. Each grain of barley would, if cultivated, have yielded seven measures of barley. How much barley has been lost in that way?'"

Then the little American girl, who had no head for figures, worked it without the slightest mistake.—Exchange.

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Editorial.

HAS THE KINGDOM OF GOD BEEN SET UP ON EARTH?

Brother Lipscomb: In an editorial in the Gospel Advocate of August 9 you give your answers to three questions pertaining to prophecies recorded in Dan. 2 and 7. I wish to protest, as a Christian and brother, against the general accuracy of your answers. I state, to begin with, that I am not defending any sect or school of interpretation, but only insisting that the word of God shall be interpreted fairly, and that a Christian should not be intimidated into a denial of true and logical interpretations for fear of being called by denominational names. Now, my brother, I wish to say that I believe that the reason for your misapplication of these prophecies may be found in the fact that you fail to note the difference between the present, or militant, and the final, or triumphant, condition of the kingdom. You ignore that statement of the apostle Peter addressed to the church: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (2 Pet. 1: 10, 11.) You also ignore that other statement of the same apostle when he says: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3: 13.) Many other passages could be quoted on this line, but these ought to suffice, for I cannot understand how a Christian familiar with the Bible can doubt this distinction.

In regard to the present condition, it ought to be clear to every Bible student and observer that it is not everlasting, but transient. It is entirely premature to boast of nineteen hundred years proving its eternity, for this exceeds by only about five centuries the space allotted to the antediluvian world. It is also entirely unscriptural to claim that the world will be converted to true Christianity, for the Bible says: "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." (2 Tim. 3: 13.) Again: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4: 3, 4.)

At the threshold of man's first united, world-wide dominion over the earth, at a time when the first great and proud monarch of this dominion was filled with solicitude as to its stability and duration, God condescends to reveal to him, at this opportune moment and for the benefit of mankind, the whole cycle of human ambition and greatness. An image of the human form was fitly chosen for this purpose—not only for the simplicity of its interpretation, but as an object lesson; and I submit that it does not in any way, directly or indirectly, refer to the church, and most properly so, because the purpose for which and the monarch to whom the revelations were made were unsuited to such a purpose.

No candid or well-informed Christian can doubt that you give a correct interpretation when you say that the empires of Babylon, Medo-Persia, Greece, and Rome are represented in succession; but great confusion and difficulty immediately arise when you seek to thrust in the everlasting kingdom of God at a point not designated by him. It is distinctly said of this image (Dan. 2: 33) that its legs were of iron, but that its feet were part of iron and part of clay; and in the interpretation (verse 40) it is also quite as distinctly stated that the legs of iron represent the fourth kingdom, or, as you correctly state, Rome; but verse 41 says quite as clearly that the feet and toes of iron and clay together signify that this fourth kingdom shall be divided, and verse 42 adds that this also means the weakening of the empire, while verse 43 gives the third signification: that the divided fragments shall not cleave or adhere one to the other—that is, to make one united empire again—but shall be mingled or scattered among the seeds of men or many nationalities. Now, what is the testimony of history in regard to these matters? Has not the Roman Empire been parceled out among the nations of Europe? Have not these European nations sought to perpetuate the imperial power of the old empire? Have not many of their kings and emperors gone to Rome to be crowned as emperors of the holy Roman Empire? Have they not perpetuated the language, as well as the laws, of the old empire? Volumes of history have been written proving that every jot and tittle of these verses have thus been fulfilled. Is this making history to suit the interpretation? I assert, in the name of every candid historian, that no other interpretation is in accord

with either reason or the facts, and that he who would assert otherwise is himself guilty of manufacturing history to supply his own demands.

Now as to the contact of the stone with the image, verse 34 distinctly states that the stone smote the image on its feet of iron and clay. I call your especial attention to the fact that it did not smite it upon the legs of iron, but later—that is, upon the feet and toes. This means after the Roman Empire should be divided. Now the division of the empire produced logically, even necessarily, a plurality of kings, or kingdoms, as we all can bear witness to this day; but what transpires at some time during the existence of these kings? Verse 44 explains: "In the days of these kings [marginal rendering, "their days"] shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." I call your especial attention to the fact that when this great event shall transpire it will leave no place whatever for human empires to exist as they have existed and will continue to exist as long as the gospel dispensation shall last. This is indicated more plainly, if possible, in verse 35, which records the vision itself. When the image was smitten upon its feet, "then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer thrashing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." This is in perfect accord with the declaration of our Master: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations [both ancient and modern]; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25: 31-34.) Again, in the parable of the tares, he says the wicked shall be punished at the end of the world, and "then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." (Matt. 13: 43.) Have you ears to hear? Do you believe that, according to the prophecy revealed to Nebuchadnezzar in Dan. 2, the world is now not far distant from that great and consummating event, the appearing of our Lord, who shall come in flaming fire, taking vengeance on them that know not God and obey not his gospel? But if your faith falls short of this ("nevertheless when the Son of man cometh, shall he find faith on the earth?"), do not seek to cover a paucity of faith with a cloak woven of distorted history and prophecy.

To prove to you that this is not a novel interpretation and that you slur others besides our "Advent friends." I quote the language of Dr. Guinness, an English student of prophecy, a man of high reputation among Bible students, and also D. L. Moody, whom we all knew.

Says Dr. Guinness: "By the universal consent of the church of all ages and of all sections, the first four are allowed to be the Babylonian, the Persian, the Grecian, the Roman empires; and the last, the still future kingdom of the Son of man. The internal scriptural and historical evidence in favor of this interpretation is so overwhelming and the agreement of all students and commentators of the early church, of the Greek and Roman Catholic churches, and of all the Protestant churches, so complete, that the few who have of late years ventured to call it in question must be regarded as rash, unsafe, presumptuous guides, who would destroy the very basis of all sound and solid interpretation of scripture prophecy. . . . Beginning with Nebuchadnezzar, the golden head, all the other parts were, consecutively, the Medo-Persian dominion, the Greco-Macedonian dominion, and the Roman dominion, the latter dividing out into numerous fragments and varying kingdoms, extending down to the present time. In the present form, modified with the element of the sovereignty of the people—the miry clay of government—this Roman dominion still continues. . . . The kingdom is divided and intermingled with the clay and clamor of the popular will, but the metal which stays all existing governments, the solid material of their laws and administrations, is the iron of old Rome, which thus perpetuates itself in spite of the uprisings, changes, revolutions, marches, and countermarches in the political affairs of mankind. What next? 'In the days of these kings [these democratic-monarchic divisions of the Roman Empire] shall the God of heaven set up a kingdom, which shall never be destroyed.'"

Says D. L. Moody: "At the present day we have got down to the toes, and even to the extremities of these. Soon, very soon, the collision may occur, and then will come the end. The stone cut out without hands is surely coming, and it may be very soon."

You say that the expression, "The stone was cut out of the mountain without hands," shows it originated with small beginnings, without the display of power usual in the establishment of kingdoms. I say that the very opposite of this is meant, and that it is not by human hands or instrumentality that the everlasting kingdom of God shall be built up, but by the miraculous power and manifestation of the Son of God. Surely the words "without hands" (marginal rendering, "not in hands") cannot mean with or in hands. Human instrumentality

is used to build up the church, or kingdom, militant during the gospel dispensation, but not so in the everlasting kingdom yet to come.

As to the passage you quote from Luke 17: 20, "The kingdom of God cometh not with observation," I will only say that if you apply this to the gospel dispensation, then it can have no connection with the passage from Daniel, which certainly cannot refer to the gospel age.

Dan. 7 is, I submit, a manifest corroboration of the correct interpretation of chapter 2. We readily agree that the four beasts represent the four great empires symbolized in chapter 2. We will agree, then, that the fourth beast—"dreadful and terrible, and strong exceedingly; and it had great iron teeth"—was Rome. This fourth beast had ten horns, and later another horn arose and overthrew three of the ten. (Verses 7, 8.) In the interpretation (verses 23, 24) it is said: "The fourth beast shall be the fourth kingdom upon earth. . . . And the ten horns out of this kingdom are ten kings [or kingdoms] that shall arise: and another shall rise after them; and he shall . . . subdue three kings [or kingdoms]." I use "kings" and "kingdoms" as synonymous, because the angel interpreter does, for in verse 17 he says, "These great beasts, which are four, are four kings, which shall arise out of the earth;" and in verse 23 he says: "The fourth beast shall be the fourth kingdom upon earth." I call your especial attention to the fact that this plurality of kingdoms is to arise out of the fourth great empire—that is, Rome—and that this is in agreement with the second chapter, which says that this empire should be divided. It ought to be unnecessary for me to state that the division of the Roman Empire into a plurality of kingdoms occurred many centuries after the beginning of the Christian era, and that the nations carved out of the great provinces of Britannia, Gallia, Hispania, Germania, Italia, Dacia, etc., are with us to this day, and that the church, or kingdom, militant was subjected to grievous persecution for centuries by the eleventh, or papal, kingdom, which possessed a mouth that spoke great and blasphemous words.

From verses 9 to 14, inclusive, we are told that the thrones of these worldly kingdoms were cast down; that the judgment sat; that to the Son of man were given "dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him;" that this should be "an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." In the angelic interpretation (verses 23-26) we are told that out of the fourth, or Roman, empire eleven kingdoms should arise; that one of them should overthrow three of the others, and then persecute the church for 1,260 years, after which its power should be utterly destroyed at the judgment, and then (please notice that it is not until then) "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

In closing, I earnestly desire to call your attention again to the fact that there are two states, or conditions, of the kingdom of heaven—the present, which is transient; and the future, which is eternal. If we do the will of God here, we shall have, according to the statement of the apostle, an abundant entrance administered unto us into the everlasting kingdom; and, heeding his example, "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," which new heavens and new earth evidently refer to the everlasting kingdom. Dan. 2 teaches that after the fourth, or Roman, empire, her dominion over the earth should be divided among the nations carved out of that empire, as we witness in the modern nations of Europe to-day, and that at some time during their existence the stone, Jesus Christ, shall smite the nations of the earth together in judgment and grind them to dust, for "on whomsoever it shall fall, it will grind him to powder" (Matt. 21: 44), after which he, augmented by the hosts of the redeemed, shall fill the whole earth, constituting what is there called "a kingdom, which shall never be destroyed," a kingdom that "shall stand forever." Dan. 7 also teaches that the fourth, or Roman, empire should be divided into a plurality of kingdoms, represented by the different nationalities of Europe to-day; that their struggles among themselves would lessen their number; but that some time during the existence of the remainder God would sit in judgment, overturn their thrones, judge the earth, after which he would establish what in this chapter is called "an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed," a kingdom "given to the people of the saints of the most High, . . . an everlasting kingdom."

Thus have I given you what I believe to be the teaching of the word of God on this very important subject, and I beg to admonish you as a brother that you join not with vandal hands in defacing the sacred monuments. It is my prayer that we may all heed the admonition of the apostle, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts" (2 Pet. 1: 19); for I am sure that the day-star of that hope which heralds the light of the "perfect day" cannot animate our lives, hearts, and intelligences unless we give heed to the prophecies.

J. D. AMBROSE.

Corsicana, Tex.

Our brother is mistaken when he says we lost sight of the future and higher state of the kingdom of God. It is exactly what we did not lose sight of, but which our brother ignores, whether he loses sight of it or not. I said: "There are two periods, or stages, of the kingdom foretold by Daniel and confirmed by Jesus—(1) when it is represented by a little stone cut out of the mountain without hands; (2) when it became a great mountain, breaking in pieces and destroying all the kingdoms of the world." I showed that Daniel told of the setting up of the church, and then of the disasters and apparent destruction that would come upon that kingdom before its days of triumph and prosperity. The opposing power would think to change the laws and seasons, and it would be given into his hands for a time. Jesus tells the same: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." This implies that all other kingdoms shall be engulfed in the vortex of eternal ruin, and this kingdom will be brought to the verge of ruin, but will finally prevail over the opposition. The Holy Spirit says before the final, complete, triumph of this kingdom the falling away will first come "and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God. . . . Then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to naught by the manifestation of his coming." (2 Thess. 2: 3-9, R. V.) This power was to arise in the kingdom of God, and these disasters were to befall the little stone cut out of the mountain without hands, or the kingdom of God that cometh without observation. This prepares for the coming of the Son of God and the second stage of the kingdom, when Jesus will destroy this, his enemy, with "the breath of his mouth" and "the manifestation of his coming." If this kingdom begins with the second coming of Christ, all these disasters must then befall it, and it must then pass again through the stage of corruption it is now passing through, for these prophecies concerning the kingdom cannot fail. The kingdom has been, and is, in the condition God said it should be. If our brother should live then, he would have the same reason to deny it was the kingdom as he does now. He despises the day of small things, fails to recognize that God disciplines and tries and proves his spiritual body as he did Israel and Jesus himself by leading them through trials and sorrows and sufferings before he bestowed on them the rewards and honors that pertain to the days of triumph.

That God calls the institution set up on Pentecost his "kingdom" is proven by Matt. 16: 18, 19: "Upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." The same institution is here called "my church" that is called "the kingdom of heaven." The church was to be built on the truth confessed by Peter and proved by the resurrection that Jesus is the Son of God. Peter was to bear and use the keys to this kingdom of heaven. This settles beyond the possibility of a doubt that the kingdom was set up in the lifetime of Peter. To use the keys was to open the door or give the terms of entrance into the kingdom of God. Did he give the keys of the kingdom to Peter thousands of years before it was set up? When did Peter open the door of the kingdom of heaven and direct men into it? Persons who followed the direction of Peter when he told them what to do to be saved were introduced into the kingdom of heaven, or Jesus was mistaken. Does our brother think that after the second coming of the Savior Peter will return to use these keys of the kingdom of heaven and direct men into it? There is nothing surer than that he did this on Pentecost under the direction of the Spirit of God, and whoever follows that direction is led by the Spirit of God into "the kingdom of heaven," as called by Jesus, or "the kingdom which the God of heaven shall set up," as foretold in the little stone by Daniel. I would not give a fig for the interpretation of prophecy made by men where inspired men have not interpreted it, but they have settled this question beyond doubt that the kingdom was set up in the days of Peter and he directed men into it. I again refer to Matt. 12: 28; 21: 31, 43; Mark 9: 1; 15: 43; Luke 6: 20; 7: 28; 9: 27; 10: 9-11; 12: 32; 16: 16; 17: 21; 1 Thess. 2: 12; Heb. 12: 23; Rev. 1: 9; and many others that could not be true unless the church opened on

Pentecost is the kingdom of heaven or of God.

Many of the scriptures quoted by our brother he has misapplied. I say this because he directly contradicts many plain declarations of the Bible. I only mention the last one he quotes. If he will read the Revision, he will see, in speaking of the voice that came from heaven, saying, "This is my beloved Son, in whom I am well pleased," 1 Pet. 1: 18, 19 says: "And this voice we ourselves heard come out of heaven, when we were with him in the holy mount. And we have the word of prophecy made more sure. [that is, the voice that spoke from heaven made the prophecies that had gone before concerning him as the Christ more sure]; whereunto ye do well that ye take heed." The church, or kingdom, built or set up on Pentecost is the same one that will survive all the opposition and persecution that will come upon it, and will, as a bride adorned for her husband, receive Jesus when he shall come again. Jesus is waiting until she shall purge herself of the stains of adultery and clothe herself in the pure and white linen of righteousness. When he comes, he will receive her as his own chosen bride and will destroy her enemies. The recognition of the two stages of the one kingdom is all that is needed to harmonize all the scriptures quoted with all the statements of the Bible.

The position of our brother perverts the teachings of the Bible, destroys respect and reverence for the church of God as the kingdom set up by the God of heaven, which inherits immortality from its immortal founder. The evil result on men is, it destroys their sense of responsibility to God by holding out the idea that God does not through them work out his ends, but that they can do nothing; so they are encouraged to sit still and wait the coming of the Son of God, who, by miraculous power, will bring about desired results. This is a wrong conception of what is required of his servants here and of how Jesus will work when he comes. He will destroy the enemies with "the breath of his mouth," the word of God. It will be done through his church, which then will be pure and holy, and he will in and through it work effectually "to will and to do of his good pleasure." Now his will is imperfectly obeyed; then it will be done on earth as it is in heaven, and that will make a heaven upon earth. God's church and kingdom and power are all here on earth awaiting man's exhausting his own wisdom and proving the futility of his own inventions, when, with a sense of his own poverty of spirit, he will meekly receive and obey the will of God. D. L.

CHRISTIANS MUST BE FRUIT BEARERS.

(Continued from page 564.)

the other hand, it is awful to think of being in Christ as a branch for a while and dwelling with and in him, and then be pruned off as an unfruitful branch and wither and perish.

The church of God furnishes a grand relationship for man, if he will only make himself worthy of it. Paul says to some of these branches, these sanctified ones: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3: 16, 17.) The church of God is truly a grand temple, since in it the Holy Spirit dwells; and this same Holy Spirit is the medium through which God dwells with the saints. No wonder, then, that after a member and branch in the vine (Christ) defiles this holy temple he should be taken away and should wither and die and be gathered and burned, destroyed. The apostle says: "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10: 28, 29.) This is just the condition in which a man places himself when he deliberately disregards the word of God and refuses to obey it. All such as these defile the temple of God, and to all such there is but one end, and that is destruction. All that sin thus or in any way fail to bear fruit after entering Christ, the vine, will be taken away. No one can remain so unholy and still enjoy such a holy relationship as to dwell in Christ. He will endure no such unholiness as that, and any man will deceive himself that supposes Christ will allow him to lead an unholy life and yet continue to dwell with and in one so pure and holy as Jesus.

Surely the people of this age who are so worldly-

minded and so indifferent to the work of the Lord do not realize the sanctity and holiness of the relationship of being in Christ or the awful danger of bearing no fruit and of defiling the temple of God. If all the disciples of Christ realized these things, they certainly would be more deeply in earnest and more attentive to the Lord's will. No thought can be sadder than the thought of being taken away from Christ and left in this dark world of sin without any chance of nourishment from the living vine.

"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." (John 15: 6.) From this statement there is no appeal. Let all beware and see to it that they bear fruit, and let it be noted especially that all the support and strength of the branch comes from the vine; and as we are branches in Christ, the true vine, all our growth must come through him, through his teaching. Therefore we cannot grow as Christians except by the nourishment we draw from the living vine. A branch in a literal vine cannot draw nourishment from an oak tree, and no more can disciples of Christ derive spiritual nourishment from human wisdom and human institutions. If a branch in the true vine derives nourishment from human wisdom and grows and bears fruit on that, the fruit will be human, and not divine; and no matter how many nice things a man may do in the sight of men when guided by human wisdom, he will get no credit from the Lord, because it will be human works, and not the Lord's work. The Lord's work is by divine wisdom, while human work is only by human wisdom. God's wisdom is pure, gentle, and easy to be entreated. Human wisdom is of the earth, partakes of worldly wisdom, and cannot possibly promote spiritual growth or make any one spiritually-minded. All the conventions ever held to devise ways and means for doing the Lord's work were actuated by the spirit of worldly wisdom, and not by the Spirit of God. Every humanly-devised society that was ever formed to do the work of the church was formed and carried on by human wisdom. The church of God, built by Christ, was built by divine wisdom and by the Spirit of the living God; and so long as the work and worship of the church are carried on by the teaching of the Holy Spirit, then all is spiritual growth and spiritual development, and God is honored thereby and genuine spiritual growth is promoted and spiritual fruit is borne. So long as the branches of the living vine live and act upon the teaching of the Holy Spirit, and not by the impulses of the flesh, they are living to the honor and glory of God; but when Christians live and act upon the impulses of the flesh, are fleshly-minded, walk after the lust of the flesh, the lust of the eyes, and the pride of life, they derive no nourishment from Christ, are not spiritually-minded, but earthly, sensual, fleshly, and are soon separated from the vine. Neither human wisdom nor human impulses can guide men along the narrow way. Anger, wrath, malice, and such like, only drag men downward, and cannot possibly benefit them. If, therefore, Christians would be ennobled, would be pure and holy, they must feast upon the word of God and derive their growth from it. This is indeed the only way that any branch in Christ can derive strength from him.

When men undertake to serve God by their own inventions, they cut loose from Christ and he cuts loose from them, and their whole life is by human wisdom. God never compromises with men. They must accept all of God's will, without change, or none. When men begin to make changes on the word of God, drop out certain parts and substitute something of their own, it all becomes human, and God will not recognize them as serving him at all, although they may do some things as God commanded. Nadab and Abihu did all God commanded in burning their incense except as to one item, and yet God slew them as presumptive rebels in his sight for making that one change. In making that one change, they manifested a disposition that would have changed every item in the command if the temptation had been present to do so. Moses and King Saul, in the cases that brought their rejection, did some of the things God required, just as he commanded; but Moses changed one item, and Saul changed more than one, and Moses was shut out of the promised land and Saul was abandoned of God and rejected from being king. There can, therefore, be no compromise with the word of God. We must take it all, or just as well take none. The figure of the vine and the branches signifies we must get our nourishment from the vine, from Christ, through his word, or we will be rejected also.

E. G. S.

Women in the Public Worship.

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church." (1 Cor. 14: 34, 35.)

Brother I. O. Alexander requests that I give an explanation of the above scripture, which I will do and make it as plain as I can. Had it not been for the late custom of women taking the stage, the rostrum, and the pulpit, there would have been no trouble in understanding this teaching; and while women continue to push themselves upon the public and claim divine authority for so doing, this very emphatic restriction of an inspired man will need to be explained and enforced.

Let us go back to the circumstances under which this scripture was given. At that time there was nothing of the New Testament written, and the church had to depend upon the living voice for instruction, and the teachers were inspired. The apostles, who had been immersed in the Holy Spirit, received their inspiration direct, and by this power they went and preached the gospel; and when churches were formed, as the apostles could not long remain with these infant bodies, but must push on into new fields, and since there was yet no instruction written, the apostles by the laying on of their hands gave to certain brethren miraculous gifts which enabled the churches to defend themselves against heathen philosophy and infidelity, and also enabled the members to conduct the worship. To one man was given the gift of tongues; to another, the interpretation of tongues; to another, the gifts of healing, etc. These might speak one at a time in the public worship, but there must be perfect order in the assembly.

Now, women were not chosen public ministers, and were therefore not intrusted with those gifts; and they were not only forbidden to teach in the public assembly, but they must not interrupt others by asking questions. In case they failed to understand the interpreter, they must ask their husbands at home the meaning of this inspired lesson.

Some have found a difficulty here wherein the woman might have a husband who was an unbeliever and would know nothing of the lesson. But this supposed case need not be in the way. The woman must be in subjection to her own husband. This is the law. Ask him at home. There would not likely be any one else there to ask. But if an inspired man came to their home, or any other man of understanding, she might ask him.

Let us notice the strong terms used here in this prohibition. Paul does not say, "It would be better for women to keep silent in the church," nor, "Women ought not to teach in the public worship;" nor yet, "Women must not teach;" but he declares in the clearest and most emphatic terms: "I suffer not a woman to teach." (1 Tim. 2: 12.) So that, whatever may be allowed the woman in other duties, she is positively forbidden to teach in the public assembly.

Some have said this prohibition was restricted to the Corinthian church, but the privilege to teach publicly was granted the women in other churches; but the language is: "Let your women keep silence in the churches."

But we know that women are often better qualified to teach than some men, and this privilege is granted the women in the private circle. Priscilla, with her husband, taught Apollos the way of the Lord more perfectly. (Acts 18: 26.) "The aged women . . . teachers of good things: that they may teach the young women." (Tit. 2: 4.) Often mothers are better teachers in the home circle than fathers.

But is there nothing that a woman may do in the public worship? Yes; she may sing. How do we know she is permitted to sing? The church is commanded to sing, and women are a part of the church, and women are nowhere forbidden to sing. Women, for the same reason, may contribute of their means and may commune. The church is commanded to do these things, women are a part of the church, and there is no law forbidding them to observe these things.

But may a woman pray in public? Here we are treading upon a narrow path. We read, in 1 Cor. 11: 5: "Every woman that prayeth or prophesieth with her head uncovered dishonoreth her head"—her husband. Well, this is equivalent to saying: If she will cover her head, she may pray. Now, as there were many private meetings held—sometimes in

the home, sometimes on the river bank, sometimes in the sick room, and once a private prayer meeting was held at night for the liberation of Peter (Acts 12), and there were women in that prayer meeting—I think it safe to say that godly women, whose lives commend them at home, may pray, with heads veiled, in the private prayer meeting. She is told to veil herself in prayer; and this could mean nothing if she were shut up in the closet where no eye could see her. I would like to hear our very best counsel upon this point, as to whether a woman may pray in a private circle. Will Brother Krutinger and Brother O. A. Carr give us their mature thoughts here?

In justification of women preaching, I have heard persons quote Rom. 16: 1, 2: "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succorer of many, and of myself also." But this is far-fetched. There is nothing in the passage about preaching, but it was some kind of business. She had assisted many, and among the rest, Paul; and women can assist a preacher in many ways, and not preach. They can cook his bread: wash, make, and mend his clothes; they may furnish him conveyance and give him of their means to help him on his way. I have heard many women try to preach, but I never heard one for whom I did not feel ashamed. Evil reports and bad results follow where people transgress divine law.—A. E., in Gospel Echo.

Brother Elmore was in the office last week, and called our attention to the foregoing article and asked our judgment of the positions taken. We heartily indorse the article, save in one point—that is, in reference to the woman praying with her head covered. He seems to think this covering with long hair or a veil is necessary only when others are present, and the rule is only to regulate public prayer and prophesying; hence when she is veiled, she is at liberty to pray in a private prayer meeting. This makes the "praying" mean leading in prayer, hence the conclusion that she may lead in prayer in the private prayer meeting.

The apostle said: "The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." "Every man praying or prophesying, having his head covered, dishonoreth his head." Therefore, God cannot permit man to approach him in prayer or otherwise unless he comes as the servant of Christ; and the uncovered head is the token of his subjection to Christ, his head. This is regulating man's approach to God and his appearance before God. The presence of others has nothing to do with this order. It is as much a sin for man to approach God without the token of his subjection to Christ in private as it is for him to do it in public. We must come in the name of Christ—that is, by his authority—and we must acknowledge it in our approach to God, whether in private or public. The uncovered head is the token of man's subjection to Christ.

"The head of the woman is the man," and she must approach God with the token of her submission to her head, man, as the man must approach God with the token of submission to his head, Christ. That token of subjection to man is the long hair; in its absence, the veil. This applies to all conditions of woman's approach to God, whether in public or private. She can no more approach God acceptably without the token of submission to her head than man can approach him without the token of submission to his head. There is no indication that it is a greater sin to approach God in public than in private prayer. He tells the woman should have the token of her being under authority because of the angels. (1 Cor. 11: 10.) This seems to show it was private prayer, where angels only would behold, and God would not in the presence of angels accept service not according to his law.

Women did prophesy and pray, but they did it not as leaders in the assembly, but in private, helping as well as the leader, but not to himself. Women

in public assemblies pray, but they do it privately, or to themselves. They must not lead in it and so take the place of men. I think where only women are gathered together women may lead in prayer, since there were only women gathered at the place where prayer was accustomed to be made at Philippi. (Acts 16: 13.) In this condition, women must lead in prayer, if prayer be made. Then this speaking or teaching in public was condemned, because it was equivalent to assuming authority as teachers and leaders of men. When no men are present, for woman to lead in prayer or even teach is not assuming authority over man. The sin is in assuming the position of leaders of men, not in teaching the Scriptures. The point is, God would accept service from neither man nor woman unless each recognized the head God appointed for them.

D. L.

Queries.

Brother Lipscomb: Please explain 1 Cor. 16: 1, 2. Does it teach that we should lay by at home or at church? Some say that we have no scripture for giving on the first day of the week. Who are the ones the Lord will raise up? (James 5: 14-16.) I teach that if a person sins and brings on sickness through sin, if he will confess his sins and be prayed for, God will raise him up. If not, why not?

Lisbon, Tex.

D. E. PHILLIPS.

The first of these questions is presented in the Gospel Advocate of June 28, 1900, page 409, which see. The other has also been frequently presented in the Gospel Advocate, but not of so late date. There are some things that seem to me clear. First, the rule was not given as a universal one—that is, it did not mean this would save every one who sickened. Had this been so, none would have died; all would have been immortalized on whom the hands of elders were laid, as here directed. Why should anybody die, if disease could have been so readily cured or if life could have been perpetuated so certainly and easily? I think it only means that those who could be cured would, by this treatment, be cured. This much seems to me clear. If so, there was no miracle in it. Anointing with oil in that time and country was a general curative agent. Whether the Holy Spirit intended to teach that the agent thus used would cure all that could be cured or whether he meant we should connect the prayer of the elders with whatever curative agent used has been a matter of doubt with me.



Brother Lipscomb: Is it not wrong for one who is trying to be nothing but a Christian to help the denominations build churches and give his money to aid in their mission work? Please answer through the Gospel Advocate, and oblige. A BROTHER. Laguardo, Tenn.

A Christian ought to do everything with a good conscience toward God. He ought to do all he does in the name of Jesus Christ. If he thinks denominations and denominationalism right before God, he ought to help them. If he can help them in one thing, he can help them in another and another; if they are right, he ought to help them in all things, and to do this he ought to unite with them and be one of them. If I could help build up a denomination, I could join it and work with them. To do all that we do in the name of the Lord Jesus is to do it for his cause, to build up his kingdom. I do not think a greater curse affects Christendom than sects and denominations. If this be so, to build them up and strengthen them is to commit the greatest sin against God and man that is possible.

Thoughtlessness of the rights of others is the direct result of selfish eagerness in the pursuit of our own aims.—Selected.

To worry over what you can help is only less foolish than to worry over what you cannot help.—Ex.

The Preacher and His Connection with the Congregation.

Brother Lipscomb says: "We would be glad to have a full investigation of the subject. I think all will agree that the activity and zeal of the different members should be conspired and put to work." If the people could get rid of the idea that the church is divided into classes, it would help to remedy the evil. As it is nowadays, there is one class called "preachers;" another, "elders;" another, "deacons;" and another, the "laity." No such division into classes is known in the New Testament. The church is a body composed of members and a member's work is regulated by his talent and opportunities. "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation." (Rom. 12: 4-8.) "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body." (1 Cor. 12: 12, 13.)

A preacher is one who preaches the word. Paul was a preacher (Acts 20: 7); Philip, the evangelist, was a preacher (Acts 8: 35); and all the members of the Jerusalem church were preachers (Acts 8: 4). It is clearly the duty of all Christians to live right and to teach the word of God for the purpose of converting the world to Christ and edifying the body. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." (Rom. 14: 19.) "Let every one of us please his neighbor for his good to edification." (Rom. 15: 2.) "Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church." (1 Cor. 14: 12.) "Wherefore comfort yourselves together, and edify one another, even as also ye do." (1 Thess. 5: 11.) "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." (Heb. 5: 12.) Acting upon the principle, "Whatsoever thy hand findeth to do, do it with all thy might," both Stephen and Philip developed into efficient church workers. They began as table servers and were soon doing the work of an evangelist—preaching the word.

Churches of Christ should be brought up to the point that when "the whole church comes together into one place" the members can go forward with the work and worship, preacher or no preacher, unto the edifying of the body in love. "When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. . . . For ye may all prophesy one by one, that all may learn, and all may be comforted." (1 Cor. 14: 26-31.) These scriptures teach that all the members should take an active part in the work and worship of the church. Let first one and then another read, pray, teach, admonish, and exhort, and the entire body will be a working body of Christians.

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A WRONG USE MADE OF THE PREACHER.

Brother Harding says: "I am just as much persuaded as I ever was that the pastor system—that is, the employment of one person to devote his time to one church, to 'take charge of it,' to do the teaching and preaching, and to take the general superintendence of all the work—is one of the most radical departures from the apostolic order and one of the greatest hindrances to the success of the gospel." He says, further, that "about a year ago three brethren were selected for elders [in the South Spruce Street church of Christ]. They determined to do away with the Sunday morning sermon and to have instead several shorter speeches, with the meeting under the direction of the eldership. This rule has been followed, except that Brother Lipscomb preaches once a month on Lord's day morning, seeing that his age prevents him from coming in at night." On the same line of thought Brother Lipscomb says: "The teaching that is done wholly by set speeches is imperfectly done, and does not call out the attention and talent of the learners. The teaching of preachers or elders is too much sermonizing. The tendency of the age is that way, and it does not promote the development of the members. Christ and his apostles 'made speeches,' as we call it; but they made speeches because they had something to say, not because a certain time had come or because they had an appointment." Here is a line of work clearly outlined by these brethren that is not scriptural. There are many city and town churches, and some country churches, in this country that have adopted the custom of employing preachers to do the work here outlined. To many preachers such positions are inviting because the work is

easy and pleasant. It pays well and offers one a good opportunity to become popular. It does not help the situation to call a preacher occupying such a position an "evangelist." To call him an "evangelist" is to do so against the facts. No preacher, evangelist, apostle, or any one else in the age when the New Testament was written held any such position with the churches. Preachers to-day occupying such positions are called "pastors" (not scriptural pastors); they are called "pastor" by the members where they "pastorate;" they are called "pastor" by the denominations, by the world, by the secular press; and, so far as I hear, no objection is urged by the preacher himself. But suppose he did object, his objection could not be sustained by the facts. The sin consists in calling a man by a name the facts will not warrant. Why do we call a man a "Mason," a "Methodist," a "Christian," a "lawyer," or a "doctor?" Simply because he becomes such and accepts the name. We have the word "pastor" in general use. The name is almost universally given to preachers who take charge of churches. It is neither "decrying" the work of the true gospel preacher nor using an "ugly" name to call the above-named class "pastors." The churches and members generally call such "pastor." The Standard, the Evangelist—in fact, all the society papers and the press generally—call such preachers "pastors." The preachers doing the work rarely object, and I have not yet learned that such use of the word "pastor" is offensive. Let us not impugn one another's motives. "What man knoweth the things of a man, save the spirit of man which is in him?" "Love thinketh no evil." We should all teach the truth in the spirit of our Master. "Preach

the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." None of us should apologize for an evil practice of our brethren. If we love them, we should seek to point out to them the danger. A good man will not become offended when you call his attention to his wrong.

"How much teaching shall the preacher do?" "Where shall we draw the line?" Let me ask: What course did the apostles and evangelists of the New Testament pursue? What was the result of their teaching in the churches? These questions can be answered by studying the scriptures that record the work of New Testament preachers and the effect of their work. "Then departed Barnabus to Tarsus, for to seek Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people." (Acts 11: 25, 26.) What was the result? The poor were cared for (Acts 11: 29, 30), teachers were developed (Acts 13: 1), missionaries were sent out (verses 2-4), and "the word of God grew and multiplied" (Acts 12: 24). At Ephesus Paul "went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God." He was "disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." (Acts 19: 9, 10.) Again, Paul says: "That by the space of three years I ceased not to warn every one night and day with tears." While doing this work he supported himself. "Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me." (Acts 20: 34.) This tells us how the church was established at Ephesus and the course Paul pursued. What was the result? All who dwelt in Asia heard the word, both Jews and Greeks. Elders were developed who were to oversee and feed the flock; the church was shown how to teach publicly and from house to house; he showed them all things—how to labor to support the weak, that it was more blessed to give than to receive—and when he left them, he commended them to God and to the word of his grace, which is able to build up and to give an inheritance among all them which are sanctified. Four years afterwards Paul wrote these brethren and made mention of having heard of their "faith in the Lord Jesus, and love unto all the saints." (Eph. 1: 15.)

Churches established by the preachers of the New Testament as they carried out the teaching were self-edifying bodies. They met on the first day of the week to break bread, the Scriptures were read in the churches. They sung spiritual songs; taught, admonished, and exhorted one another; and the poor were cared for. They sounded out the word of the Lord; they supported those who labored in word and doctrine, preachers were developed, and the word of the Lord grew and multiplied. In New Testament times preachers were workers in the churches along with the other members of the body. As they carried out the will of God, each member did what he could to convert the world and edify the body. Let us go on and do likewise.

JOHN E. DUNN.

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Church News.

ALABAMA.

Erwin, August 21.—Our meeting closed, with seven additions to the one body—six by confession and baptism and one prodigal returned. We are a small, infant band, but we are trying to serve the Lord after the apostolic order. We are hindered some now in our Lord's day school on account of sickness in our community, but hope to do better when the sickness subsides. J. S. KELLY.

Cane, August 21.—I closed a splendid meeting at this place, with three baptisms, at 9 o'clock this morning. The visible results were twelve persons baptized and one restored. Of those baptized there were three Missionary Baptists, two Freewill Baptists, two Primitive Baptists, one Methodist, and four sinners. This is the home of Brother J. B. Barnes, who has stood the storm of persecution for a number of years; also Brother J. D. Dobbs, Brother Dock Hydes, Brother J. H. Barnes, and several others. Brother V. E. Randolph, Brother J. S. Woods, and others have labored in this field, sowing seed for the harvest. May the Lord bless them and multiply their usefulness. P.

East Florence, August 27.—Brother J. J. Castleberry began a series of meetings at this place on the third Lord's day in July and closed on Monday night after the second Lord's day in August, preaching at night only, except three Lord's days. He attended the Mars' Hill meeting on two Lord's days during this time. I do not think I ever saw more interest manifested than was in this meeting. Up to the very last discourse, the attendance was very large, and, from the very polite attention and the two hundred and nine additions during the meeting, I would say that the people were very much interested, so much so that the general talk on the streets and street corners was about the meeting and the different subjects under consideration. Searching the Scriptures daily to see if these things be so, quite a number of questions were handed in and politely answered during the meeting, the preacher always giving a "thus saith the Lord." Brother Castleberry is a young man, but did his work well, contending earnestly for the old apostolic doctrine, without addition or subtraction. He is indeed an earnest, forcible, and logical speaker, and gives promise of much usefulness in the Master's cause, in which he delights to labor. One hundred and fifteen of the additions were by confession and baptism and ninety-four from other sources—some restored, some taking membership, while quite a number of

them decided to be Christians only, nothing more, nothing less. The meeting closed in the midst of a good interest, as eight persons came forward when the invitation was given at the close of the last discourse; but Brother Castleberry had already stayed two weeks over the time he had allotted to this place, disappointing the Waterloo congregation entirely at present, with the promise of being with them some time in the near future. May he live long for the good he may do. J. A. HILL.

ARKANSAS.

Hope, August 28.—I have held meetings at the following places since July 1, 1900: Green Plains, Nathan, Blue Bayou, and Bills. At Bills five persons were added to the one body; at Blue Bayou, seven; at Nathan, seven; and at Green Plains, eighteen—in all, thirty-seven. Brother J. P. Shofner and Brother T. W. Champion assisted me in the meeting at Blue Bayou. They are good men and are sound gospel preachers. Brother R. W. Officer held a two-weeks' meeting at Saratoga, with four additions to the church. Brother Officer is in a good meeting at Center Point. Brother T. R. Burnett, of Dallas, Tex., held a meeting at Corinth, with six additions. The congregation at Corinth is one of the oldest and best-known congregations in the State. The best talent of this nation has filled the pulpit at old Corinth, and the brethren have missed only a few first-day meetings in forty years. Brother W. H. George, of Barren Fork, has held meetings at various points in Pike County. I am booked for three more meetings this fall. G. W. SPURLOCK.

KENTUCKY.

Ebenezer, August 27.—Brother John A. Klingman and the writer conducted a meeting at this place, beginning on the third Monday night in August and continuing one week. The results were six confessions. Brother W. T. May and the writer conducted a meeting at Hopewell, Mercer County, continuing ten days. There were six confessions and very large audiences attended toward the latter part of the meeting. S. H. JONES.

State Line, July 30.—"A splendid meeting!" "The best meeting ever held at Mount Hermon!" were the exclamations of all the members at the close of our two-weeks' meeting, which was held by Brother Hardeman, of Henderson, Tenn. The meeting closed on July 27, 1900. Eleven persons were added to the one body. Our congregation has had trouble for several years over those untaught questions that have divided our churches all over the country. We now have eighty-five true, devoted members who speak the same things and are satisfied with "what is written." Elder Hardeman is certainly one of the ablest teachers to whom we ever listened, and is as firm as the everlasting hills in his opposition to the seductive and destructive teaching of men, which our Savior said was "vain worship," and Paul told us to "taste not; handle not; which all are to perish with the using." M. A. M'DANIEL.

The Gospel Advocate to new trial subscribers from the time the subscription is received to the close of 1900 for 25 cents.

TENNESSEE.

Lanton, August 28.—Brother J. E. B. Ridley held an eight-days' meeting for us at this place, embracing the second and third Sundays in July, preaching the pure and undefiled word of the Lord in a clear and forcible manner to large and appreciative audiences. As an immediate result of the meeting, one young man and two young ladies just entering into manhood and womanhood nobly confessed their Savior, and were buried with him in baptism. Brother Ridley will hold a meeting for us again next year, all things being favorable. W. L. GREEN.

Glass, August 26.—Our meeting at Refuge, three miles southwest of Glass, began on Saturday night before the third Lord's day in August. In daytime the audiences were small, but larger at night. The attention was good, as was also the preaching. Brother W. T. Boaz did the preaching and answering questions, using the Bible only as his authority. The visible results were nine additions to the one body—eight by baptism and one restored. Brother Boaz is a good preacher, presenting to the world only the word of God and showing to people, by the Bible, that they must obey God in order to be saved. Brother Boaz appears to be a good Christian. His sermons in daytime were largely to the brethren and sisters, pointing out their duties to them and telling them that they should live as the Bible directs in order to be a New Testament church. S. C. WALL.

Tom's Creek, August 22.—On the first Lord's day in August I began a meeting at the Crooked Creek Meetinghouse, in Perry County. This was my fourth meeting at that place. I have always had good meetings there, and no doubt would have had a fine meeting this time, as the crowds and interest were growing all the time; but on Wednesday night of the meeting, just as we were getting under headway, news came that my wife was very ill. I dismissed the audience, even before prayer, and hurried home. I found her very ill, but she is now improving and, I hope, will soon be all right again. On the second Lord's day in August I began a meeting at Tom's Creek, my home, and continued, day and night, until the night of the third Lord's day in August, making in all eight days and eight nights. This was also my fourth meeting here; and, while they have all been good ones, the last is always the best. This meeting was not only the best one in the history of our place and congregation, but was also the best, in many respects, that I have ever held. The interest and excitement grew from the first, and I am sure I have never yet seen interest grow so fast or excitement run so high; neither have I ever seen the brethren and sisters rejoice so much over the result of a meeting. I labored very hard and did all in my power to preach the gospel and then induce people to obey it. The immediate result of this meeting was twenty-five additions to the church, twenty-four of whom made the good confession and were baptized into Christ and one was reclaimed. While I labored with some disadvantages, as my companion was sick all the time, yet this was one of the most pleasant meetings to me I have ever held, and the brethren and friends all pronounce it the grandest and best meeting they have ever had. I hope the good seed sown may fall into good and honest

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hearts and bring forth more fruit yet. The brethren seemed greatly strengthened. To the Lord be all the praise. Let us preach the word. May God bless the faithful. J. H. HILL.

TEXAS.

Greenwood, August 27.—Our meeting at Bolivar closed to-day. Six persons became obedient to the faith. Brother A. Alsup did most of the preaching. I go next to Claremore, I. T. To God be all the praise. May God bless you. W. P. SKAGGS.

Sulphur Springs, August 21.—I am in a good meeting at this place. Large crowds listen to the truth and much interest is being manifested in the search of the truth. The meeting is two days old, with two persons reclaimed. We hope and pray the Lord of hosts for a multitude of souls. I will remain in Texas a few days after this meeting closes before returning to Indian Territory. My meeting I was forced to leave in Indian Territory is being carried on by Brother J. Rose, of Eros, Ark. He baptized several on Sunday, the 20th inst. The meeting was still in progress at that time. Pray for me. J. B. ASKEW.

Texarkana, August 23.—After our meeting at Mars' Hill I preached six sermons at Austin, Ark. We have no congregation "set in order" at Austin, but there are two congregations a few miles out. The brethren prepared

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a splendid room for the meetings, and our attendance was large. The subjects which I preached on were: "The Importance of Studying the Bible," "Rightly Dividing the Word of Truth," "What Must I Do to Be Saved?" and then I preached three times on "Pure Religion." (James 1: 27.) There were no additions. A good interest was aroused, and a prominent Methodist said: "I wish the meetings could continue longer; I want to learn more; we Methodists may be wrong." The work that I have undertaken at Texarkana demanded that I close the meeting and come home. Our East Texas Orphans' Home and Industrial School promises well. Several persons near El Paso and Austin promised support to the institution. A nurseryman near Austin promised a very liberal donation of fruit trees and berry vines for the orphans' farm. T. E. TATUM.

Greenwood, August 28.—On June 16, 1900, I went to Shawnee, O. T., to hold a meeting for the loyal brethren at that place. The digressives refused me the use of their house. The brethren secured the college building for me to preach in; but, after using it two days, objection was raised to using the college building as a church house, so the brethren rented an empty storehouse, and we continued in that the rest of the week. There were no visible results. I then preached three days near Sacred Heart, O. T. Four persons were baptized at this place. This is the home of Brother O. K. Posey. He is a true gospel preacher and able to defend the gospel against its enemies. I next went to Cook, O. T. This is a new place. The gospel had never been preached there. This meeting continued twelve days. Six persons were baptized and between forty and fifty members were gathered together to keep house for the Lord. From there I went home, and, after spending two days with my wife and loved ones, I went to Wilson, Prairie to hold a meeting. I preached there thirteen days. Eleven persons were baptized and one restored. I am now at Dicey. I will go from here to Bolivar, then to Claremore, I. T., and then back to Sacred Heart, O. T. W. P. SKAGGS.

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Obituaries.

[Obituaries are limited to 250 words and signature. Poetry cannot be printed. Obituaries exceeding 250 words will be reduced to the limit, unless accompanied by one cent per word for the excess.—Editors.]

CARTWRIGHT.

The news of the illness, followed in a few days by the message of the death, of Mrs. Theodosia Cartwright, came as a severe shock to all who knew her. She, with her husband, Mr. George E. Cartwright, and son, James, united with the Central congregation, of this city, several months ago. They had been steadfast members in Tennessee, having seen a church built up near their home largely through their own personal efforts. Mrs. Cartwright was sick for only ten days, dying at St. Anthony's Hospital at 12:30 A.M., on Thursday, July 19, 1900. The services were conducted at the family residence on Friday at 3:30 P.M. A large concourse of friends was present and the floral tributes were very beautiful. In her death there passes from our midst a transparently beautiful Christian character. She was loved in the home and in the church, the two circles of her greatest influence. To the bereaved husband and two sons we extend our heartfelt sympathy.—Christian Messenger, Denver, Col.

SHORES.

Rufus B. son of Luther and Lennie Shores, was born on May 28, 1895, and died on July 28, 1900, aged five years and two months. Rufus was a child of an exceptionally strong mind; his actions and conversation were such that one was led to believe him much older than he was. He was the joy and light of his home, was the constant companion of his grandfather (Brother P. J. Shores, who lost his wife some time ago), and was always cheerful and happy. But the little fellow has gone from us. The love of father, mother, grandfather, and dear relatives could not hold him here; death claimed him as a victim, and he had to go. He belongs to Him who said: "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Loving parents and relatives, dry your tears; little Rufus cannot come to you, but you can go to him. Then there will be no more death. Blessed thought!

JOHN R. WILLIAMS.

Hornbeak, Tenn.

ROUNTREE.

Lillie Olivia, daughter of Brother Charles W. and Sister Lou Rountree, was born on August 28, 1872, and died on July 29, 1900, being nearly twenty-eight years of age. In 1887 she obeyed the Lord's call during a series of meetings conducted by Brother J. A. Harding, at Beech Grove, Tenn. Sister Lillie's death was quite sudden; it came as a shock to the whole community. She was as well as usual until late Saturday evening, when she became ill and died early on Sunday morning. The verdict of all who knew her was: She was a good girl, self-sacrificing, consecrated to her duty as she knew it. She was always at her post of duty and was the light and comfort of her family. She leaves a heartbroken mother, father, half-sister, relatives, and the entire church to mourn her taking away. The family take the bereavement as Christians should, sorrowing not as those who have no hope. This

is another reminder that life is uncertain and that all should give diligence to make their calling and election sure. That the bereaved ones may be soothed and sustained by the exceeding great and precious promises and finally be ready to meet the righteous on the shores of deliverance is my prayer.

W. ANDERSON.

Jameson, Tenn.

GALLOWAY.

Sister Susan Galloway was born on November 14, 1817, and died at the home of her son, near Carter's Creek, Tenn., on May 28, 1900; aged eighty-two years, six months, and fourteen days. In 1837 she was married to Matthew J. Galloway, with whom she lived happily for fifty-two years. Brother and Sister Galloway reared a family of six children—five boys and one girl. Two of the boys died several years ago. Early in life Sister Galloway united with the Presbyterian Church. After her marriage she severed her connection with the Presbyterian Church and connected herself with the Baptist Church, going with her husband. Later in life she and her husband became convinced that God's people were neither Presbyterians nor Baptists, but simply Christians. So, discarding every name and practice of human origin, they both took their stand with the church of God. They both remained consistent and useful members of that body until called away, Brother Galloway preceding her several years. Aunt Susan was one of the good old mothers in Israel. Full of years, ready for the summons, she was called home to rest. May her children who remain and all of us follow her good example and be ready to depart in peace when called to go. "Blessed are the dead which die in the Lord."

W. ANDERSON.

Jameson, Tenn.

MACKKEY.

These lines are written in loving remembrance of Oliver P. Mackey, who departed this life on June 23, 1900, at Cartagena, South America, at the age of twenty-six years, seven months, and twenty-three days. He was the youngest son of James H. and Nancy J. Mackey. On May 17, 1900, he left his Kentucky home to assume the responsibility of a government position in South America. Only four days previous to his illness he wrote his brother in regard to his good health, but death had claimed him many days before his last message was received. He had served three years in the United States Army and was known as the model soldier at Fort Morgan. Although deprived of an opportunity to attend church regularly, he never forgot to search for the divine truth. Immediately after reaching his new home, he wrote for his books, the first mentioned being his Bible. He united with the Christian Church at Beech Grove, Ky., on May 5, 1889, and was baptized by W. T. Dillehay. Oliver was loved and esteemed by all. His kind and generous disposition had won him a host of friends, who mourn their loss. How sad to know he was called away while in a strange land, so far from home and loved ones—no familiar voice to cheer him, no gentle hand to soothe his aching brow! But we have the blessed assurance that Christ was with him and saw fit to pluck one of earth's choicest flowers to be transplanted in God's garden above. By his death a father has lost an obedient son; a brother and two sisters, a kind and affectionate brother; and Kentucky, one of her noblest young men.

May God bless the bereaved family and sorrowing friends. By their loss heaven has gained a precious jewel.

V. S.

SISCO.

I am so sad and lonely this morning. Memory, fond memory, paints the scenes of the past. Dark is the picture. Just six years ago I left my wife, whom I had just wedded, to go and plead with sinners to repent. I went away happy and light-hearted. But little did I think on that beautiful morn, as I bade her "good-by," that ere we lived together six years I would have to say: "Farewell forever." But I had it to do. On May 16, 1900, at 1 P.M., she bade earth adieu, while in my arms. What changes those few years have brought! This morning, instead of starting to proclaim the "sweet message, salvation," with a heart overflowing with joy, I went to the sacred spot where dear Ella's body lies, and there mourned my loss, not hers. I carried the Book she loved so well—the Bible. While standing by her grave and gazing on the little mound, I was impressed, as never before, with the sweetness of this: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Isn't that soothing to a poor, broken heart? Isn't it grand to have such a blessed assurance of our loved ones? How could I live any longer were it not for the precious promises of Jesus? But when I can roll back this "tear-dimmed vision" that hangs so heavily around my heart and think of the sweetness, the joys that Ella is in possession of this morning, then there is "sunshine in my soul," instead of sadness. Then I thank the Lord and take courage, for I am sure that "he doeth all things well." While I will never know in this world why she was taken from me and our three little children, yet when I pass through the "curtain of death," then I believe I will know. May the dear Lord spare and help me to rear the children in the "nurture and admonition of the Lord," so that we may all meet at home, "sweet home"—heaven—where we shall have to say no more, "Good-by, farewell;" where sickness, pain, and death are no more; where peace, joy, happiness, and love will reign uninterruptedly for evermore.

Palestine, Tenn. R. T. SISCO.

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Length of Creative Days.

Moses uses different language in regard to the flood to what he does when speaking of creation. Of the flood he says: "And the rain was upon the earth forty days and forty nights." (Gen. 7: 12.) This makes it plain enough as to what is meant. It is the common way of expressing the natural day of twenty-four hours. But the days of creation are not thus spoken of. If the expression, "And there was evening and there was morning, one day," was the common way of expressing a period of twenty-four hours at that time, why does Moses change the phraseology when he comes to speak of the flood? Why did he not say: "And the rain was upon the earth forty evenings and mornings?" For, in the language of my beloved brother, "the two statements are by the same writer, in the same book, to the same people, in the same age." If the language of creative days in Genesis is the common way of expressing a period of twenty-four hours, we may expect also to find it not only in speaking of the days of the flood, but of frequent occurrences throughout the Scriptures. Is this the case? Similar language is not found again in all the Scriptures, with one exception (Dan. 8: 14, 26), and here it is explained to mean a long period of time. So if Moses means periods of twenty-four hours in Genesis, it is the one case in all the Scriptures where such language is used to express our natural day. This meaning also appears the more unlikely by its being explained to mean "many days to come," by Daniel.

Does the seventh day of creation continue? "Because that in it he rested from all his work which God had created and made." (Gen. 2: 3, R. V.) It says here God "rested," not "had rested"—the past tense simply, and not the past perfect tense. On this point Paul, in Hebrews, comments as follows: "They shall not enter into my [God's] rest: although the works were finished from the foundation of the world." God's rest, then, was continuing at the time Paul wrote. How would it be possible for people to enter into God's rest now, "for we which have believed do enter into that rest," if it ended in twenty-four hours from creation? "For he that is entered into his rest hath himself also rested from his works, as God did from his. Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience." The language here shows

(1) the Sabbath began at creation; (2) it remains till now.

"Suppose I were to tell you in the first part of this letter that I did so and so on the first day of my arrival in California, and add that that day was composed of light, called 'day,' and darkness, called 'night.' How long would that be if I have seen trouble in my day?" Evidently it would mean a period of twenty-four hours; but, unfortunately for our beloved brother's argument, no such language as he here uses can be found to describe any one of the six "days" of creation.

"In the day that the Lord God made earth and heaven" (Gen. 2: 4, R. V.) does not mean a succession of days, but a period of time including the entire six "days" of creation, showing that in the account of creation itself the word "day" may mean more than twenty-four hours.

If a day of twenty-four hours can be completed before the following day begins, the same is true of a day of any one length. The seventh "day," in which God rested, did not begin till the other six had been completed, each in the order indicated. Here the six days are no more "getting longer all the time" because the seventh is not yet completed than yesterday is because to-day is unfinished.

But "how did the grass grow six thousand years without the sun?" I do not know that it grew just that long without the sun; but is it not as difficult to see how the grass could grow twenty-four hours preceding the sun as six thousand years? According to our brother's own view of it, the earth put forth grass and fruit trees at least twenty-four hours before there was ever a sun. Since vegetation seems to be entirely dependent on the sun now, how can this be? For then it must have been independent of the sun and either by some other natural cause or miracle, which, in either case, could have been as easily performed by the Creator for six thousand years as twenty-four hours. Light existed before the sun, so could have made the grass to grow independently of it.

I quite agree with Professor Stuart that "the Hebrew word 'yom' does not signify an indefinite period." But a "day" of a thousand years may be just as definite as one of twenty-four hours. Davidson's Hebrew and Chaldean Lexicon defines the word thus: "A day;" "by day, in the daytime;" "day by day, every day, daily;" "this day, to-day;" "on the day that or when;" "in the daytime;" "on this day, immediately;" "about this day, this time, now;" "at that time, then;" "from the time that, since;" "days, some days or time;" "after many days, some time after;" "time, duration generally;" "at all times, always;" "as long as thou livest;" "advanced in age;" "a definite time, as a year;" "day, time, period."

The word itself points to one period of time as much as another. We must determine what is meant by the context. The context in the account of creation shows at least five distinct meanings for the word. Why, then, the necessity to feel that "one day" must mean just twenty-four hours?

A literal rendering of "there was evening and there was morning" would not mean twenty-four hours, but only about two hours. "Evening" means the close of the day; "morning," the beginning; and no one can get twenty-four hours out of the expressions except by lengthening their meaning beyond what they ordinarily signify. If this must be done

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to make twenty-four hours, the same rule permits for any other period just as well.

There is a difference between "a day with the Lord" and a day with man; and these are days with the Lord, marking his work of creation. The context indicates that they are periods of more than twenty-four hours: (1) They are "days" independent of the sun, existing before it did; (2) the work done in them indicates a longer period. For example, on the third "day" God gathered the waters together and the dry land appeared. When this was done a second time at the flood it required more than twenty-four hours. (See Gen. 8; compare also 2 Pet. 3: 7.) And, further, on this same third "day" the earth "put forth" grass and trees. The indications are that all these grew naturally as they do now, the creative act being the formation of the life germ, and not the full growth. But trees do not grow in twenty-four hours. The language shows that the earth was clothed with vegetation by natural forces. It is just such language as has always been used when speaking of the growth of plants and trees. It is not a question as to whether the Creator could have brought forth the earth from the womb of waters and clotted it with trees and plants all in twenty-four hours; but, according to the language used, did he? We know also that it is characteristic of the Creator to take long periods of time to accomplish his purposes.

Jesus, by whom the first world was created, told his disciples he was going away to prepare a new world for them. (John 14.) It seems he has been preparing that new world already, nearly two thousand years, and it is not yet completed. This points to long periods of time in the creation of the first world, since by him both are made. It is hardly reasonable to suppose he built worlds faster than than now.

J. M. M'CALEB.

Virginia Jottings.

On Saturday evening before the fifth Lord's day in July the writer took the train at East Radford for Ripplemead, a station on the Norfolk and Western Railway, and preached Saturday night, Sunday at 11 o'clock, and also in the afternoon. One young woman confessed faith in the Lord Jesus Christ at the 11 o'clock meeting and was baptized in New River at the afternoon service.

On the afternoon of the second Lord's day in August, at an appointment on Clapboard Branch, I heard the good confession of faith made by a recently married young woman, and

that same afternoon, in the waters of New River, I baptized her into Christ, as I trust, and into the one body. A Methodist circuit rider was at the baptizing. In conversation with him, he told me that he had baptized some in New River, lower down the stream. I said to him: "You baptize, then, as well as 'rantize.'" He answered that he did. Then I asked him if he thought the apostles sometimes sprinkled and at other times immersed. He said he did not, and added: "I do not wish to discuss the subject; but you see I do not regard the mode as essential." What a predicament in which to be placed as a preacher! Doing what he admits, or rather claims, the apostles never did, and then justifying the course by saying that he does not regard it as essential. What a state of affairs in which so-called "religion" is found!

Death visited the home of Brother Henry Linkous about 4 o'clock on Saturday morning, July 28, 1900, and took away the father and husband, leaving a wife and twelve children. The children are, for the most part, small. I had an appointment away, so my son, E. T. Showalter, made a talk at the burial. Death is always attended with sadness, but it seems that this is more than an ordinary case.

At near 5 P.M., on August 16, 1900, Mr. Jefferson G. Ridpath and Miss Caldora F. Buckner were united in holy matrimony by the writer.

J. T. SHOWALTER.

Snowville, Va.

HEART-SICK.

There are a great many people who have heart sickness, who have no chronic derangement of the heart. When the stomach is diseased it may affect many other organs, and produce all the evidences of diseased heart, diseased liver or kidneys, or disease in some other organ. The inexperienced practitioner treats the wrong disease, and hence the constant statement of Dr. Pierce's correspondents: "Doctors could not help me."

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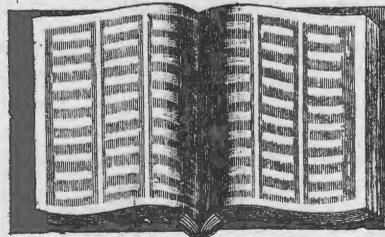
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Nashville, Tenn.

General News.

The bubonic plague has appeared in Glasgow, Scotland. One person has died, and at the latest report eleven others were ill.

The British troops now occupy Machadodorp, President Kruger's most recent capital. The Boers evacuated the place with great precipitation.

According to official statements, the Philippine Islands have, up to the present date, cost the United States 2,394 American lives and \$186,678,000 in money.

The Viceroy of India, Lord Curzon, of Kedleston, telegraphs that good rains continue to fall, but that cholera still prevails in many districts of that country.

There are three hundred and seventy thousand teachers in America and nineteen million youth of school age. Of these thirteen million are actually under instruction.

The American Nail and Rod Mills, at Anderson, Ind., have shut down. Nine hundred and eighty men are thrown out of work. The mills belong to the nail trust, and it is stated that the closure will be permanent.

Before starting on his vacation recently, Judge Oliver H. Horton, of Chicago, sent to the Bureau of Charities twelve thousand street car tickets and one thousand steamboat tickets to be used in giving poor children of the city a day's pleasure.

Dr. Hidezo Ikeda, of Tokyo, Japan, who has been sent to America by his government to study the agriculture of this country, is looking into the cultivation of tobacco in Virginia. Later he will familiarize himself with the growth of cotton.

An agent of the Department of Agriculture has just returned from the Desert of Sahara, where he went to secure varieties of date palms for use in Arizona. It is believed that the date industry of this country will some time become important.

The Department of State has been notified by Minister Buck, at Tokyo, that the Japanese Government has given permission to the United States Government to establish a United States hospital on Japanese territory wherever the United States Government may select a site.

The population of Boston, Mass., just announced by the Census Bureau, is 560,893, against 448,478 in 1890. This is an increase of 112,415, or 25.07 per cent. The population of San Francisco, as just announced in a bulletin by the Census Bureau, is 342,782, against 298,997 in 1890. This is an increase of 43,785, or 14.64 per cent.

The steamship Ohio has arrived from Nome with 332 passengers and treasure estimated at two million dollars. About one-third of the gold came from Nome; the Klondike contributed the balance. The steamer South Portland also arrived from Nome with forty thousand dollars in gold and 113 steerage passengers.

The census upon the Osage and Kaw reservations, just completed, shows the following: Total Osages in

THE GOSPEL ADVOCATE TO NEW TRIAL SUBSCRIBERS FROM THE TIME THE SUBSCRIPTION IS RECEIVED TO THE CLOSE OF 1900 FOR 25 CENTS.

1900, 1,783; total in 1899, 1,768; increase, 15; number of full bloods, 866; mixed bloods, 917; number of females, 889. Total Kaws in 1900, 217; total in 1899, 208; increase, 9; number of full bloods, 97; mixed bloods, 128; females, 89.

"The present epidemic of cholera," says the Simla correspondent of the Daily Mail, "is one of the worst on record. The bubonic plague is child's play compared with it. The natives are dying like flies, at the rate of three thousand a week. The epidemic is undoubtedly due to the pollution of the scanty water supply during the famine."

So far as census reports have been made, the lake cities lead the list in growth. Chicago, Buffalo, Milwaukee, Toledo, and Cleveland all show heavy gains as compared with the rest of the country. There is none of these which does not show larger proportionate growth than even New York, Buffalo being a fraction ahead of the metropolis.

The Director of the Mint now estimates the gold in the United States at a trifle over a thousand million dollars. Of this six hundred and twenty-two million dollars is in the government treasuries and the vaults of national banks, where it can be readily counted. The remainder is the estimated amount in the vaults of private banks and in the hands of the people.

Direct telegraphic communication between the United States and Germany was opened recently through the new German cable, and the German Emperor and President McKinley exchanged congratulatory messages. This is the first cable to be laid between the United States and Germany, and is in connection with the Mackay-Bennett Commercial Cable Company and the Postal Telegraph Company.

The cottonwood of the South, long condemned as a worthless tree, has at length found a market in Germany, where its cheapness recommends it to lumber merchants. A firm at Druesburg has contracted, it is said, for millions of sawed cottonwood to be delivered during the next year or two. It is to be used in making crates and light packing cases. Rotterdam has already taken two million feet. Cottonwood is light, soft, and close-grained, difficult to season and liable to warp. Some varieties have been used in making wood pulp, as well as for barrels, wooden ware, packing cases, etc. Cross sections of the common Eastern species are used as polishing wheels in glass grinding.

Dr. William R. Capehart, of the North Carolina State Board of Agriculture, who has arrived from Bertie County, says the enormous fire in Hyde County continues and is destroying the trees and soil. The soil is peaty and burns like tinder. One farm valued at ten thousand dollars is so badly burned away that its owner says it is not now worth one hundred dollars. The fire is burning far underneath the surface in many places. Dr. Capehart was informed that as a farmer was driving along a highway the fire-undermined soil gave way under him, and he and his horse, falling into the fiery pit, were burned to death. The smoke extends many miles at sea, and by obscuring the light at Oregon Inlet has caused two wrecks in a fortnight.

Matters seem to be quieting in China. The allied forces hold possession of the city of Peking. The trouble is in finding a government with which to negotiate. The emperor and the

empress dowager fled from Peking at the approach of the armies, and their whereabouts are not certainly known. Fears are entertained that disagreements will arise between the allied forces as to the course to be pursued toward China in the settlement of the trouble. Some of them will likely wish to hold possession of portions of it as indemnity for the past and security for the future. Others desire only the peace and integrity of the empire, security to the lives and property of their citizens in China, and an open door for trade in the future. In this settlement the peace of the world is involved.

Seeking a Location.

Having sold out my business in Franklin, Tenn., and wishing to get to a drier climate, I take this method of seeking information. I desire to locate somewhere in the mountains of East Tennessee or Western North Carolina, where there is plenty of free stone and sulphur water. A small town of a few hundred inhabitants, with a small congregation of Christians or a few scattered disciples, who are satisfied with the Book and are willing to walk in its teaching, without addition or subtraction, is the kind of place sought. I wish to teach and be taught the word of the Lord and make my own living either by selling family groceries or by conducting a poultry yard or the two combined. Will the brethren in the sections named please correspond with me, either through the Gospel Advocate or privately, at Franklin, Tenn.?
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On account of the annual session of the Sovereign Grand Lodge, I. O. O. F., at Richmond, Va., on September 17-22, 1900, the Southern Railway will sell tickets from all points on its line to Richmond and return at rate of one fare for round trip. Tickets will be sold on September 15, 16, and 17, 1900, with final limit to return on September 25, 1900. For further information, call on Southern Railway ticket agents.

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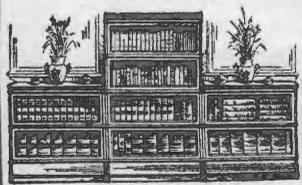
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As our citizenship is on high, it is correctly argued by some that the missionaries should depend less upon human governments for protection. The Union Gospel News says: "The speech of Lord Salisbury continues to furnish the text for discussing missionary movements and governments. A writer in the Guardian, speaking more especially of British missionaries, suggests that they renounce their British citizenship, giving up all claim to protection by the military when they settle in heathen lands, relying only upon divine care. The Christian World says that such has practically been the attitude of all pioneer missionaries, and that the success of Livingstone and others has been due largely to this independence of all home protection." The source of our help is from above. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variability, neither shadow of turning." (James 1: 17.) Paul admonishes: "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee." (Heb. 13: 5.) "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you." (1 Pet. 5: 6, 7.) "And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled." (1 Pet. 3: 13, 14.) "If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." (Rom. 12: 18-21.) It is a fact that the man who is relying on the Lord for sole protection is not nearly so liable to stir up strife as one who depends on his government for protection. Even in our own country the man who carries a pistol is much more likely to lose his life than one who does not. A strong trust in and reliance on the Lord place a man in that frame of mind that he is not likely to stir up strife and contention. However, as there is a ceaseless conflict between right and wrong, truth

and falsehood, virtue and vice, so a man will sometimes suffer for right doing. This was true in the case of Stephen, the first Christian martyr. "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." (Matt. 5: 10.)



A letter from a missionary in India, who is not in the famine district, says: "The tales that come from the central provinces and Rajputana are harrowing: Four missionaries have died of cholera in the past six weeks in adjoining missions, all at the same work for the starving people gathered in camps and fed from mission kitchens. The cholera has been bad in many of these camps. A missionary from there writes that no pictures and no descriptions can exaggerate the horrors which they have to witness. The failure of the wells has been the last straw." The rains that have been looked for so far have not been very abundant, so that the end of the terrible suffering is not yet. The church needs to contribute liberally for the support of the missionaries and that the horrors of the famine may cease. "What doth it profit, my brethren, though a man say he hath faith, and have not works? Faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" (James 2: 14-16.)



From different sources the cry is heard that there is not that sympathy existing between the pastor and the members of the flock that should characterize their union. A brother said to me of his pastor: "We were pained and grieved to learn he cared nothing for us; that he was ready to leave us whenever he could get more money." After all, the pastor is no more to be blamed than the churches. They look the country over to find the very best preacher they can secure for the salary they can afford to pay. When a church employs a preacher as a clerk is employed, it need not be surprised to find the preacher looking upon his employment very much in the same light. Instead of entering into any such relations, the church should encourage the preacher to labor where he can do the most good, and should hold up his hands while engaged in the blessed work of saving souls. When churches lower the standard of the gospel and the value of a soul by employing a preacher in the same manner that a lawyer is engaged, it will not be long till they find that shekels constitute the only tie that holds them together. Will you hear an exchange testify along the same line? "Writing to a religious publication, a German layman expresses his doubt as to the present need of more church buildings in Berlin, it being proposed to increase the churches at the German capital. The need, he declares, is ministers with sympathy and who will visit the people. He speaks of a pastor who, upon being asked by a mother to conduct the funeral of her daughter, refused, saying he was off duty that week. How much love for a pastorate can the people have if its representatives conduct themselves in such a way? On the other hand, it is the testimony of many of our most successful ministers that they learned the needs, the joys and sorrows of their people by their visiting among them, and were thus better prepared to preach the word to suit special conditions. Every tactful pastor recognizes the difference between social calls and prayerful, sympathetic visits that tell for good, and there

can hardly be too many of these. It is natural for the members of the church to turn for sympathy and help to the pastor—moreover, to look to him for advice—and a timely visit may tide a family over some spiritual crisis." It is the duty of all the members of the body to visit the sick and afflicted as well as other Christians. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1: 27.) It is made obligatory upon every child of God to visit the sick, to feed the hungry, and to clothe the naked. This duty is enjoined upon all alike. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was ahungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee ahungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25: 34-40.)



The following special dispatch from Hopkinsville, Ky., clipped from the American, of this city, will be read with interest by our readers. We do not conclude, because the elements seem to be against the churches of Fairview, Ky., that, therefore, the displeasure of the Lord is upon her people; "for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." "During a violent thunderstorm that passed over this section late yesterday afternoon the Bethel Baptist Church, at Fairview, ten miles east of Hopkinsville, was struck by lightning, and despite the heroic efforts made to save it, it was burned to the ground. It was three hours in burning, and several times it was thought the flames were extinguished, but they broke out in fresh places. The church was a handsome brick structure and stood on the spot where Jefferson Davis was born. It was bought by Mr Davis' comrades and presented to him; he in turn presented to the Baptist Church the lot on which Bethel Church was erected in 1886. The church cost ten thousand dollars, and Mr. Davis himself was present at its dedication. C. H. Strickland, of Nashville, preached the dedicatory sermon. This is the third church burned in Fairview in less than three years. The Methodist Church was struck by lightning and burned to the ground in November, 1897, and the colored Baptist Church burned last year. The organ and memorial windows were saved yesterday. There is five thousand dollars insurance, and steps will at once be taken to rebuild the Bethel Church. J. A. Bennett is pastor of the church."



Riots are sweeping like a fierce tornado over the country. Following on the heels of the New Orleans outbreak was the awful riot in New York City. A policeman, in the discharge of his duty, was murdered by a negro. An excitable woman, coming out of the chamber in which the dead man lay, cried out for vengeance. Almost quicker than one can tell it, a great mob collected. In an astonishingly short time thousands of people were assailing every negro

in sight. It appears that the police were powerless to quell the riot. And now comes the rioting in Akron, O., caused by the assault of a negro upon a little girl. These two riots go to show that the race prejudice is just as strong in the North as in the South. The frenzy of the people in the North seems even greater than that of the Southern people, for they are usually satisfied with wreaking vengeance upon the criminal, but in Akron and New York the rabble seemed to be moved by a spirit of utter recklessness. Mob law is to be deplored in any part of the country, but it is not fair for Northern journals to labor to make it appear that the South is any more culpable than the North. It is needless to censure any part of the country for wreaking vengeance on such criminals, for the whole country is alike indignant at such conduct. All law-abiding citizens would be glad to see these criminals dealt with as they deserve by law, but still every man is filled with indignation at such a deed.



Since the entrance of the allied forces into China, the situation remains unchanged. As the foreign legations in Peking have been relieved, Russia has proposed the withdrawal of all troops from Peking, stating that she has no intention of acquiring new territory. The United States has also signified a willingness to withdraw. While the other powers have not signified as yet their willingness, it is generally thought that they will do so, all the powers reserving to themselves the right to see that order is restored and that full satisfaction is given for the damage already done by China. It is hoped that the whole affair will now be amicably settled and that God will overrule this disturbance to his own glory. It would be too bad for the Christian nations to allow their greed to get the better of their judgment and to permit themselves to fight over the division of China.

Our Contributors.

"Guarding the Cross with Krupp Guns."

The reason assigned by Jesus for commanding Peter to put up his sword (Matt. 26: 52) unquestionably shows that he meant to prohibit his followers from attempting to enforce the right by the slaughter of human beings. That reason is expressed in the following words: "All they that take the sword shall perish with the sword." He does not say that "some that take the sword," nor yet that "many that take the sword," but that "all they that take the sword shall perish with the sword." The language is universal, and it contains a prohibition of his followers from engaging in the slaughter of their fellow-beings with the sword and a prediction of what will be the consequences to those who engage in such slaughter. The history of all nations is a verification of this fact; for, while it is true that some nations are still standing that were established by the sword, yet the history of all their predecessors may be accepted as an infallible guarantee of the inevitable destiny that awaits even the greatest and most powerful of them. They are all doomed to disintegration, and will ultimately perish from the face of the earth. All history proclaims this truth. From the mighty empire that grew up in the pathway of the ambitious and bloodthirsty Tiglath-pileser to the proud dominion over which the Roman eagle spread its wings, there is a long and bloody chapter that tells how nation after nation which came into existence by the wholesale slaughter of human beings went down before the devouring sword of another. Where are the governments of Sennacherib, Nebuchadnezzar, Alexander, and the Roman Caesars? Gone, utterly gone, "like the chaff of the summer thrashing floors," while other nations that feed and fatten on the blood of men have come to take their places. But, as surely as the night follows the day or history repeats itself, they, too, sooner or later, will perish with the sword.

If it be contended that, under some circumstances, the military power is the only arm the State has with which to suppress evil, I reply, I know it is, but I

am not speaking from the point of view of the State. I am speaking from the point of view occupied by Jesus, which is certainly the one which should be occupied by his followers. If not, why not? But some one observes: "As long as the State exists as it now is, it will be compelled to wield the sword or suffer itself to be destroyed." This, too, is granted. But who knows, in the first place, that the State ought to exist "as it now is," and, in the second place, that it would be wrong to suffer even death, if need be, rather than inflict it upon others? Did not the Master so teach? See Matt. 26: 25; Luke 17: 33; John 12: 25; and then note the fact that he suffered himself put to death rather than resist his enemies with the sword, and that an inspired apostle (1 Pet. 2: 20, 21) has placed on record the admonition that we should follow his steps.

But, without continuing the argument myself at this time, I here introduce an extract from an article quoted from Charles H. Parkhurst in the Literary Digest of July 21, 1900, in which he speaks with no uncertain sound on the same subject, and I trust the reader will give it a careful perusal. It is from a pamphlet with the title placed at the head of this article, and is as follows:

"The point that I want to press, and upon which I venture to hope I shall have your cordial sympathy, is this: that the idea of carrying the gospel to the Philippines with the aid of shot and shell is not only no quotation from the gospel, but it distinctly antagonizes the divine utterances which the gospel records and the divine spirit with which, from beginning to end, that gospel is inspired; and that bringing to them the story of the cross under the cover of our gunboats—redemption in one hand and shot in the other—is an infidel method of accomplishing evangelical results.

"Now, there are a great many questions clustering about this into which, as Christian ministers, we have no business to enter. For example, in our capacity as Christ's ambassadors we have, as it seems to me, nothing whatever to do with the possible commercial advantages that may accrue to our country by the reduction of the Philippines. Whether there will be money in it for us is not our concern; whether we shall ever be reimbursed for the tremendous charges to which our government is now putting itself is an unanswered question; but even granting that the most ambitious anticipations are going to be more than fulfilled, that does not touch the particular nerve of the matter that is our ministerial responsibility. The one solitary question that we have to consider before our congregations is this: Is it in keeping with the expressed mind of Jesus Christ that his adherents should seek to extend his kingdom by the use of swords and guns? Can we conceive of his enlisting in the Philippine war or encouraging or even allowing his disciples to do so? How would Jesus and John and Paul have looked pleading the love of God one moment and alternating by puncturing the impenitent pagans with a bayonet thrust the next?

"Of course it can be claimed that the gospel, like Washington's farewell address, is a back number, but it is not to that class of mind that this appeal is addressed. I am speaking only to one whom I believe to be standing unwaveringly upon the gospel as being still true to the mind and heart of God, and therefore absolutely binding upon the affections, consciences, and utterances of every one who presumes to stand before the world in Christ's stead as a divine ambassador. With that understanding, how, in the name of all that is sincere and unswervingly loyal, can you or I look with anything but grief and shame upon any blood-shedding scheme of gathering heathen Filipinos into the ranks of the redeemed? Is there any recorded word of Jesus Christ that can be construed into accord with such policy or any example left us by any of his apostles that can by any honest style of hermeneutics be interpreted as indorsement of such policy?

"Another question into which we need not inquire too curiously is whether heathen cannot be shelled into the kingdom of heaven more rapidly than they can be preached in. That is a feature of the case that has no fascination for me and probably would not have for you. Perhaps, if in the wilderness Jesus had yielded to the devil, and had made a 'deal' with him by which all the kingdoms of the earth should have become subject to Jesus if Jesus would engage to become subject to Satan, it would have expedited matters, without very materially helping them. To trade with the devil for the sake of glorifying the Lord is a policy repugnant to sense and still more so to piety.

Another point that has frequently been made is that even if it is not quite Christian to try to save men's souls by driving them up into a corner with a shotgun, yet that that is the way in which a great deal of Christian civilization has been effected, notably by the English, and that God has uniformly overruled to his own glory the questionable methods by which it has been attempted to promote his glory. There is nothing, doubtless, that God cannot overrule to his own glory and to the spread of the gospel, even the denials of Peter and the betrayal of Judas Iscariot. But to allow our pulpits to encourage 'the wrath of man' because 'God can make the wrath of man to praise him' is a detestable way of going about the Lord's business, and to apologize (as I have recently seen done) for the Mohammedan way in which we are jamming Christian civilization upon the poor pagans of the Pacific by saying that, although it is bad business, yet the Almighty will have no difficulty in making it the means of hastening the millennium, is both hypocrisy and sacrilege."

It is delightful to contemplate the day when the rising sun of civilization and Christianity shall shed its bright beams over all the dark places of the heathen world and to think of the scattered and lost sheep of every nation flocking to the fold of the one Shepherd; but he who has all authority in heaven and on earth and who is himself the good Shepherd of all the sheep, whose gentle voice would woo and win them with words of everlasting love, has made no provision for gathering them in with shot and shell. Under the gracious and benign influences of his mild scepter, all enmity between man and man is to be banished, and "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11: 6-9.)

Louisville, Ky.

M. C. KURFEES.

Breaking Bread. No. 3.

Who came together to break bread? The word of God answers this question clearly: "The disciples came together to break bread." (Acts 20: 7.) This is the answer of the New Testament to the question. It would be vain to search for any other answer in God's word, for only disciples could come together to break bread. Others might come together, but not to break bread. Where people have no part in the work, or service, to be performed in a meeting, they have no business in that meeting, and for that very reason stay out of it. A meeting to do a certain thing excludes all those who can have no part or interest in the thing to be done, but all those who are interested in doing the thing will attend.

So the design of the meeting to break bread shuts out all who cannot break bread; and as to whether people not disciples ever attended the meetings in which bread was broken must depend in part on whether those meetings had other designs than the breaking of bread to accomplish, designs that would interest unbelievers and outsiders, something in which they might have part. If at the same meeting they set forth some brother to discourse on the plan of salvation with a view to converting and baptizing sinners, then all who had any interest in that, whether disciples or not, would have reason to attend; if at the same meeting they engaged in singing songs, playing instruments for the entertainment and edification of all, then anybody and everybody who had any interest in such exercises would have reason to attend; if at the same meeting they ran a Sunday school, dividing men, women, and children into classes under many teachers, then all who wanted the instruction of the Sunday school would have reason to attend. In this way the meeting would be for many things, and some would be present for one thing; some, another.

There is nothing in the typical passover that points to this. Nobody gathered in the room where the passover was eaten but keepers of the feast; nor was this memorial feast cumbered with a variety of exercises designed to draw and entertain persons who had no right to the table. Neither do I find anything in the example of Christ and his apostles in confirmation of a catch-all meeting where bread

was broken. "The disciples came together to break bread" is all there is of it. When they met together for other things; they did other things, and did not break bread.

In Matthew, Mark, and Luke we have account of the institution of the Supper. Was it set up in the presence of the multitude? Nay, verily. It was set up in the last passover, where were only the twelve with our Lord. None but disciples were present. The next account we have of it is in Acts 2, where "they that gladly received his word were baptized. . . . And they continued steadfastly in . . . breaking of bread." (Verses 41, 42.) Four verses below Luke says, "They, continuing daily with one accord in the temple;" and, lest we should take for granted the bread breaking and eating were carried on in the presence of the great throng of people in the temple court, he adds in the same verse: "And breaking bread from house to house, did eat their meat with gladness and singleness of heart." They taught constantly in the temple, but they broke bread at home. Some think the breaking bread and eating of this verse refer solely to the common meal. It would be remarkable indeed that they would have to be informed that common meals were eaten at home. Where else had they ever been eaten? But we must not lose sight of the fact that they had "all things common" under the new fellowship. They were one body, and support went to all members alike. No one suffered the need of anything possessed by others. They ministered to each other and supplied each other's wants. To have described them as "continuing daily with one accord in the temple," without any reference to what was done elsewhere, might have left us to believe that the breaking of bread in the Lord's Supper and the eating of meals where rich and poor had all things common were in the presence of the multitude in the temple court; but there was no such display of charity nor such profanation of the Lord's Supper as a temple court observance would have involved. The words, "Breaking bread from house to house, did eat their meat with gladness and singleness of heart," refer to all their eating. It was all at home, none of it in the public throngs of believers and unbelievers in the temple. It was baptized believers—disciples, only disciples—that from house to house broke bread. They ate the Lord's Supper in such loving little bands as had been wont to eat the passover in private homes.

Only one other reference is made to the Lord's Supper in the book of Acts, and that in chapter 20, which I have already quoted and explained. So a few passages from First Corinthians must complete the testimony on whether any but believers ever formed part of the assemblies where bread was broken. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread." (1 Cor. 10: 16, 17.) "Wherefore, my brethren, when ye come together to eat, tarry one for another." (1 Cor. 11: 33.) The brethren came together to eat the Lord's Supper. If others came into the same meeting with them, it must have been for something else.

I find no evidence in the New Testament that unbelievers made up part of the assembly where the Lord's Supper was kept. Much less do I find that such a meeting was made the occasion of preaching to sinners for their conversion, and the evidence that its exercises were such as to draw and please people whose tastes called for fine music of some sort is totally wanting on the pages of the New Testament. The modern church meeting where bread is broken has little resemblance to a New Testament meeting to break bread. It is more like a crowd of friends and strangers at an inn, thrown together haphazard under the influence of many interests, than like the members of one family keeping a feast in remembrance of an absent brother. A variety of interests now lead people to the assembly where bread is broken rather than the single design to break bread in remembrance of Christ. Some meet to hear preaching; some, to attend Sunday school; some, to collect money; some, to be in a crowd at a public place and catch anything that may come; some for one thing and some another; and "the more part know not wherefore they are come together." Few meet now with the singleness of design that characterized the meeting to eat the passover or that was prominent in the observance of the Lord's Supper in the apostolic age. This catch-all character of

meeting greatly clouds the beauty of the divine institution.

The hour of the day of a modern church meeting is itself sufficient evidence that breaking bread is not the controlling design in the meeting; for if the design of the meeting was to break bread, who would ever have thought of 11 A.M. as the time for taking the Lord's Supper? That might do for the Lord's dinner, but supper is the last meal of the day. Not only the title given, but the time indicated by New Testament example, is supper time. But how came 11 A.M. to be the time for eating the Lord's Supper? It is all plain enough when we remember that the controlling object in meeting is to have preaching, and 11 A.M. is the preaching hour of the first day of the week, and all denominations meet at that hour for services, of which breaking of bread is generally no part. So, instead of meeting to eat the Lord's Supper, the fashion is to meet to have preaching and other religious services common among modern denominations, and the Supper is sometimes by some people wedged in among the other services of the hour to be hurried through with about dinner time.

W. L. BUTLER.

Shelbyville, Tenn.

Missionary Notes.

Just now most of the missionaries have gone to the mountain or seaside resorts for rest and recreation. It is quite hot in the city, and only a few of us remain in Tokyo.

The Kanda Ward school closed with a good attendance. A small number of children and young men still attend Sunday school.

On August 7, 1900, I baptized one of the little Sunday school girls. She is twelve years of age and has a fair knowledge of the Bible. Her mother and father are members of the Kanda church of Christ. She lived for a while in the home of Brother F. A. Wagner, who has established a Christian colony in Shimousa, Japan. Miss Wirick took the little girl into her home for a few days to specially instruct and question her previous to her baptism. What is most needed in Japan is families whose children will become Christians. Now, most of the Christians are odd members of different families, and many of these are persecuted by their own blood relations. But it seems that prejudice is gradually and surely breaking down. Some day we will have Christian families in every community, whose members, as they come to years of accountability, will take up the cross, and whose influence will be much felt by heathen neighbors.

I expect my printing press in this month, when I will begin to issue leaflets, tracts, etc. I now have a teacher who is giving me lessons in Japanese writing—it is too hot to study much—and he is translating various leaflets for me. We will translate my first tract, "How to Study the Bible," in which I give a proper division of the word of God. This is to be followed by eleven others, one each month, fully developing God's plan for saving sinners. The second series of twelve numbers will particularly instruct young Christians in their various duties, older Christians as well.

Brethren, I ask for your constant prayers. You have sent to me once and again of your money. I appreciate your liberality and try to wisely use all I receive. But remember this scripture: "Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf." (2 Cor. 1: 11.)

My health continues good. Ushigome, the ward in which I live, seems to be a healthful one. In other wards much sickness is reported.

Many missionaries have had to come to Japan for refuge, because of the present troubles in China. Japan has taken a stand for modern civilization. May she next stand for Christianity against heathenism. A hundred years ago she killed Christians, now she sends her soldiers to protect them in China and gives them a welcome on her shores.

WILLIAM J. BISHOP.

27 Nakazato Machi, Ushigome Ku, Tokyo, Japan.

When a man has no resources of character within himself, you cannot permanently prop him up from the outside.—Exchange.

The self-satisfied and self-righteous man cuts off all his best opportunities for growth and improvement.—Christian Advocate.

Our Exchanges.

PICAYUNISHNESS.

It is not uncommon for a minister in this section of the country, when he goes any distance to fill a pulpit, to be asked what are his expenses. As a general thing, nobody dreams of compensating him for his services. It seems to be a fixed rule that the laborer in religious fields is not worthy of his hire. But we have never, till very recently, known a case in which he was required to furnish a written memorandum of his expenses before receiving back the amount of his railroad fare, and we did not believe that picayunishness could go that far. The next step, we suppose, will be to demand an affidavit, with the seal of a notary public attached.—Christian Advocate.

THE VICTORIOUS LIFE.

We have no sort of hesitation in declaring with positiveness a deep and deepening conviction that the first need of this our day is a personal, pure, vital, and victorious life. Altruism is all right in its place; personalism comes first in its place. The kingdom of God that we seek is to be within ourselves. They who have a true, real life at home do not need to run about telling of it, exaggerating it, professing what it is not because it ought to be that; they have only to be rightly and grandly alive within themselves, and the light will shine abroad. Set a candle in your window, and you need not go abroad to lead the rays; they make their own glory paths through the dark. It is the tendency to profess much and to have little, to take much from other lives and have little of one's own, that is weakening character, diluting sentiment, hollowing out principle, and shattering the whole fabric of manhood in its religious values.—New York Evangelist.

SPURGEON'S ESTIMATE OF THE BIBLE.

The Bible is the writing of the living God. Each letter was penned with an Almighty finger; each word in it dropped from the everlasting lips; each sentence was dictated by the Holy Spirit. Albeit that Moses was employed to write the histories with his fiery pen, God guided that pen. It may be that David touched his harp and let sweet psalms of melody drop from his fingers, but God moved his hands over the living strings of his golden harp. Solomon sung canticles of love and gave forth words of consummate wisdom, but God directed his lips and made the preacher eloquent. If I follow the thundering Nahum, when the horses plow the water, or Habakkuk, when he sees the tents of Cushan in affliction; if I read Malachi, when the earth is burning like an oven; if I turn to the smooth page of John, who tells of love, or the rugged chapters of Peter, who speaks of fire devouring God's enemies; if I turn to Jude, who launches forth anathemas upon the foes of God—everywhere I find God speaking. It is God's voice, not man's; the words are God's—the words of the Eternal, the Invisible, the Almighty, the Jehovah of ages. This Bible is God's Bible; and when I see it, I seem to hear a voice springing up from it, saying: "I am the book of God: man, read me: I am God's writing: study my page, for I was penned by God; love me, for he is my Author, and you will see him visible and manifest everywhere."

WHAT WILL YOU DO WITH JESUS?

"Jesus of Nazareth passeth by." What shall we do with him? This was the dilemma of the hesitating Pilate. Jesus is before every one of us at this moment. He is within calling and hearing distance. What answer will you make? Who can tell the momentous character of the decisions that will be made to-day? Will you accept him? Will you call aloud as he is passing by? The poor blind man by the wayside did not wait. So soon as he knew it was Jesus, he cried mightily; and when he was told by the careless populace to hold his peace, he cried yet the more.

It is your privilege to-day to accept Christ to your everlasting salvation. O, to be able to say, with St. Paul: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there

is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." This is worth years of struggle, lingering periods of misfortune.

But to reject Christ, to spurn the offers of salvation, to trample under foot every sacred privilege, to see Christ pass by to no lasting benefit to ourselves, and to go into the unseen world with no lively hope of a participation in the employments and enjoyments of heaven, is sad indeed, and a condition most deplorable.

I suppose that the first thought that shall flash across the mind of an unrepented man upon arriving at the bar of God will be the conviction, "All is lost." Time, probation, infinite mercy, neglected and despised. Too late! Christ has passed. Lost opportunities return no more.

I apprehend that the ultimatum of Christ drawn from the average answer of this world to the pleadings of his love will be, at his judgment seat, to those who finally reject him: "Depart from me; I never knew you."

Nothing is more clearly taught in the Scriptures than that there are two classes who will appear at the general judgment. "These shall go away into everlasting punishment, but the righteous into life eternal." Will you make the wiser choice to-day? Jesus of Nazareth passeth by to-day.—The Preachers' Magazine.



GLOSSARY OF CHINESE TERMS.

In these days when so much space in the daily papers is taken up with matters relating to the Chinese, and so many Chinese words are met whose meaning is not always clear, the following glossary of Chinese terms, published by the London Daily News, may be found useful to those who are interested in the development of events in that venerable and now disturbed country:

Chifu, a prefect.

Chih tai, a governor general, usually intrusted with the affairs of two provinces.

Chun Chi, the Grand Council of State.

Chung T'ang, a Grand Secretary of State, six in all.
Comprador, the chief Chinese employee in a foreign firm. He acts as intermediary between the foreigner and the native.

Fan-Kwei, the Chinese name for foreigner; literally, "foreign devil."

Fu, a prefecture.

Futai, governor of a province.

Ho, a river.

Hsiang, a village.

Hsien, a district.

Hu, a lake.

Kiang, a river.

Kiao, a sect.

Kotow, an act of prostration demanded in former times of foreign envoys.

Li, a Chinese mile, equal to a third of an English mile.

Shan, a mountain.

Sheng, a province.

Tael, one and one-third ounces of silver in weight—the general standard of value throughout the empire.

Tao, a group of departments.

Taotai, an intendant of such a group of departments.

Tsung-li-Yamen, the Chinese Foreign Office, founded in 1861 after the treaty of Tien-tsin.

Yamen, an official residence.

Ye Ho Chuan, the secret society generally known as the "Boxers;" literally, "Righteousness, Harmony, and Fists."



LANTERN SERMONS NOT BEST.

Dr. Maclaren, of England, is quoted as telling young ministers not to preach "from the newspapers;" not to deal with commonplace, everyday topics, to catch the popular ear. Few will dare to dispute the great preacher, but not a few who read his words will go right on doing what he counsels against. A brother is justifying his own use of pictures in illustration of his sermon. He says: "A gentleman entered my study early one Sunday night, and said: 'I have traveled well-nigh around the world, and have always attended church; but for the first time in my life I was persuaded to live a better life when I attended the lantern sermon in your church.'" And he wrote the words in a little book which the pastor cherishes. But go back and analyze that sentence, and see what it involves. The man does not say that he was led to Christ by that

lantern sermon. He was simply "persuaded to live a better life." There is the fatal mistake. If the man was not a Christian, his living a better life, rather than at once accepting Christ, is of no consequence. If he was a Christian, can what he said be true, that for the first time in his life he "was persuaded to live a better life?" Evidently there is something wrong there. We cannot accept the statement of the man himself. The probability is that there was a great moral defect in his life, and that it was not corrected by the "lantern sermon." But if we are to accept the testimony of the pastor referred to as to the value of the lantern sermon, what shall we say of the methods of instruction pursued in our theological schools? If it is true that the picture sermon is the most effective in the winning of souls to Christ, then we must change our methods. Then every theological school ought to have a professorship of lanterns and pictures. The young men ought to be taught how to manipulate lanterns and slides. Each one should be compelled to provide himself with a great assortment of photographs, and a laboratory should be provided for their copying and their preparation for the exhibition. Then every church should be provided with a lantern and a screen, and the picture sermon should become a regular part of the minister's equipment. One of the questions asked with regard to a candidate for a pastorate should be as to his ability to handle the lantern. Has he a large supply of pictures, and can he make more when his present supply has run out? Has he associated with him a good manipulator of the slides, so that they will always come in the right order and just at the right time; that they may remain on the screen just long enough, and follow each other so fittingly that the line of thought may not be broken and the impression may not be marred? If we are going into the picture business, let us do it thoroughly well. If pictures are so much more effective than are discussions of the great truths of the gospel—an oral setting forth of Christ, and him crucified—then let us have the best possible facilities for that kind of work, and let our young ministers be prepared to make and exhibit pictures rather than to write or otherwise prepare sermons.—Journal and Messenger.



Owing to the increased losses by fire, the insurance companies in New York have ordered an advance in rates ranging from 50 to 100 per cent. The losses by fire in this country from the first of this year up to July 19 are \$106,142,200, as compared to \$79,196,657 for the same period last year, and as compared to \$150,537,865 for the whole of the year 1899. There have already been nine fires this year aggregating a total loss of \$21,000,000. Last year during the same period there were but seven fires where the loss was over \$1,000,000.—Exchange.

F. D. Srygley.

F. D. Srygley is dead. Since this sad, sad intelligence was received, not a single day has passed that I have not thought of this great, good man and of the great and lasting work he has accomplished. As a writer in his particular line, there were but few that could equal him, and there were no superiors. He had no theory of his own, but was satisfied with God's theory; he had no doctrine of his own, but was satisfied with God's doctrine; he had no plan of salvation of his own, but was satisfied with God's plan. He loved God and the Son of God, and, with great zeal and love, he presented only them, and them only, to a dying world; he answered all inquiries in God's own words. These things constituted the secret of the man's power.

Although I never met him, I owe much to him for assisting me out of Babylon, where I had been for thirty years.

Of him and his all has been so well said by his and our own beloved Brother Larimore that I shall attempt no eulogy. I do regret, however, that the Gospel Advocate saw fit to reproduce what was said of him by one who, without a single expression of sympathy for his loved ones and without a single intimation that he believed him to be a Christian, treads upon his grave, like a ghoul, and calls him a "Campbellite."

The muffled drum's sad roll has beat
This soldier's last tattoo;
No more on life's parade we'll meet
This soldier, brave and true.
On fame's eternal camping ground
His silent tent is spread,
And glory guards, with solemn round,
The bivouac of the dead.

Rest on, embalmed and sainted dead,
Dear as the love ye gave;
No impious footstep here shall tread
The herbage of your grave;
Nor shall your glory be forgot,
While fame her record keeps
Or honor points the hallowed spot
Where valor proudly sleeps.

You marble minstrel's voiceless stone
In deathless song shall tell,
When many a vanished year hath flown,
The story how ye fell.
Nor wreck, nor change, nor winter's blight,
Nor time's remorseless doom,
Can dim one ray of holy light
That gilds your glorious tomb.

—O'Hara.

Calhoun, Ky.

WILLIAM B. NOE.

A Celestial Prospect.

When I shall cross the mystic river,
And feel its strange, mysterious breath,
With faith in Him who can deliver
And save my soul from power of death,
Whom should I first desire to see,
If such selection come to me?

The first should be the gentle Savior,
Who led me o'er life's thorny road,
And, blotting out my ill behavior,
Took on himself my weary load—
Who rescued me from sin's despair
And gave my soul the wings of prayer.

And next would come my faithful mother,
Who ever loved truth's holy flame,
And then my father, sisters, brother,
Who all on earth confessed his name—
Sustained by hope that could not fail,
Faith anchored firm within the veil.

And then that man of rare devotion,
That matchless champion of the Lord,
Who braved the wrath of earth and ocean
And to the nations preached the word—
Whose voice, which Satan could not drown,
Shook all the pagan temples down.

And next that ardent son of thunder,
Who leaned upon the Savior's breast,
And never made but that one blunder—
When he preferred his rash request;
Who lived in contemplation sweet
And learned the truth at Jesus' feet;

Who talked with Jesus' special angel
In Patmos Isle and heaven above,
And wrote that wondrous sweet evangel
Which tells of Christ's eternal love,
Of living branches in the Vine
Receiving light and life divine;

Who rode on wings of inspiration
Through all the starry depths of space,
And drank the waters of salvation
That flowed from living wells of grace;
Who pictured on the walls of time
Such shadows dark and lights sublime.

Then all earth's ransomed souls made glorious,
God's jewels rare from ev'ry land,
Who fought the fight and proved victorious,
Obedient to the Lord's command;
Who came through flame and fire and flood,
With robes made white in Jesus' blood.

Then view the mansions bright, ethereal,
And see that great seraphic throng,
Who bow before the Prince imperial
And sing, with saints, redemption's song,
And hear the harpist sweep the strings,
Praise ye the Lord, the King of kings.

TOM E. FULGHAM.

All treasures of wisdom and knowledge are hidden in Him. It must grieve Him to see us filling our minds with passing things, worthless things, dying after the fashion of the world, while Christ is crowded away into some bare and paltry place in our lives.—Robert E. Spear.

Begin by denying yourself, and by and by you forget yourself. The kindness which was at first just a duty becomes a pleasure and a joy. Self-denial becomes glorified into self-forgetfulness.—Brooke Herford.

Miscellany.

PERSONAL.

Brother E. G. Sewell is at Liberty, Tenn., in a meeting.

Brother W. L. Butler has just closed a meeting at Owen's Chapel, Tenn.

The address of Brother W. J. Brown is changed from Coal City, Ind., to Cloverdale, Ind.

Brother C. M. Pullias closed an eight-days' meeting at Commerce, Wilson County, Tenn., last Sunday night, with one addition.

Brother M. C. Kurfes began a tent meeting with the church at Twenty-fifth street and Portland avenue, Louisville, Ky., on the 3d inst. Announcements were made for eighteen days.

Brother J. W. Shepherd's meeting at Triune, Tenn., resulted in one baptism. At Pattersons, Tenn., the church agreed to begin meeting on the first day of the week for worship.

Brother S. R. Logue recently had a good meeting at Wier, Tenn. He is now in a meeting at Enon College, in Trousdale County, Tenn. Brother Logue is a sound and an earnest gospel preacher, and is giving his whole time to evangelistic work.

Brother F. B. Srygley's meeting at Huntland, Franklin County, Tenn., continued five days, with two baptized. At New Hermon, Bedford County, Tenn., there were eleven additions, two of them from the Baptists and one from the Methodists.

I closed an eight-days' meeting at Old Torrent, Tex., on August 16, 1900, with eight additions. I began a meeting at Corinth, Tex., on August 17, 1900, and closed on August 26, 1900, with two additions. I began a meeting at Mud Branch, Tex., on August 31, 1900. May God bless the faithful.—R. F. Duckworth, Ravenna, Tex.

Brother L. S. White began a meeting at Bethany, Wilson County, about four miles east of Lebanon, Tenn., on the fourth Lord's day in August and closed on Tuesday night after the first Lord's day in September. The church was ready for the meeting, and was faithful in attending the same. The immediate result was twenty additions.



EDITORIAL.

Worldly aims are unwise.

The more riches, the more cares.

Life is character, not possession.

There is no greater folly than self-seeking.

The Bible is the rule of faith and practice.

Complaining never made life's burdens less.

A millionaire is usually a pauper before God.

How easy to resolve, but how hard to perform!

The widow's meal increased only as she used it.

Selfishness and godliness are not handmaidens.

Compassion is worthless unless embodied in action.

Many people have right views with a wrong practice.

When we love God truly, we also love our neighbor.

It is vain to call Jesus "Master" unless we obey him.

Don't worry about to-morrow; you may die before night.

Every man should model his life after the divine pattern.

Orthodoxy of opinion will not atone for an unrighteous life.

Convictions that are not expressed in action are worthless.

How poorly we understand the necessities of our friends!

If you cannot preach, hold up the hands of the preacher.

Good apples can be told by the number of sticks in the trees.

God's blessings even reach to the possessions of the ungodly.

Anxiety is wicked. "Sufficient unto the day is the evil thereof."

Not every one who shares in the Christian service is Christlike.

When a man has the truth, what is he to do with it but to obey it?

The man who loves the applause of the world is not fit for a leader.

It is hard for us not to be guilty of the very things that we condemn in others.

Many a man lowers himself in the estimation of other people by singing his own praises.

When you have really done a good deed, then the right thing is to say nothing about it.

If you have a disagreeable task, the best way is to perform it without making a great noise about it.

No good man whispers over the goodness of other people while he shouts over his own righteousness.

All decline in the vigor of religious life is likely to be gradual. A man does not fall at once from the heights of holiness into the depths of sin. In the eyes of the world he may appear to do so, but the fact is otherwise. Always there is an inner decay of conviction and principle before there is an outward lapse from righteousness. Overt wrongdoing is the legitimate product of a lowered spiritual tone. When fellowship with God begins to be spasmodic and uncertain, then it is time to look out for wide departures from the requirements of the moral law.—Christian Advocate.

One thing in being happy is to train oneself to see the good things in life. There are some people who can see nothing but disagreeable things. To them no cloud ever has a lining of light. Instead of finding any of the smooth places in their pathway, they find only the hard, rough places. They magnify every little cloud into a thunderstorm. They forget all the joyful experiences of life in remembering the sad ones. Written indelibly on Memory's tablet are all of the heartaches of life, all the vanished joys and faded hopes. In living in the dead past they lose all the sunshine of the present.

We cannot learn the lesson of happiness without having Jesus in our hearts. When he is in our hearts, he will be in our lives. The world cannot give us peace. O how bitter are the joys of this world! Christ promises his followers peace, a peace and joy that the world can never give. This perfect peace we can never enjoy until we rest in him. It does not come to us by compromising with error or by seeking to please the world. His

joy comes to his followers whenever they submit themselves completely to his will, confidently placing their hands in the Lord's, saying: "Lead me all the way." This is the happiness that the followers of Christ should have.

God made us to be happy, and fitted up this world for our enjoyment. There are far more sightly than unsightly objects. The fact is, there are in an ordinary life a thousand pleasant things—favors, joys, and comforts—to one unpleasant thing, one bit of unhappiness. Why should one great sorrow blight all the remainder of life that should be spent in happiness and in doing good? If we do not find happiness in life, it is because we turn the blessings of God into curses. Shall we nurse the few griefs of life, refusing to look up and let the beautiful sunshine in? God would not have it so. We should learn the lesson of finding the comfort and happiness of life, and not the misery and unrest.

It is not customary to think of happiness as a duty, yet it is the duty of every one to be happy. We ought to be happy not only in the bright days, but also in the dark days, if they come. The Bible abounds in exhortations to gladness. We are to live bright, cheerful lives. One of the fruits of the Spirit is joy. We are always to have a sunshiny nature. Our lives should be full of song, yet not all professed Christians are always happy. Happiness is one thing that has to be learned; it does not come naturally to any one. Happiness is more than natural cheerfulness. Christian joy is not set into our lives as we might hang a picture on the wall; it is something into which we must be trained, which comes to us through experience. The blessed Master invites us to come unto him and to learn of him. All the noble, good things in the Christian life must be learned. The highest culture and Christian refinement do not come to us without cultivation. We are told that even the blessed Master was made perfect through suffering. That grand man of God, the apostle Paul, informs us when old that he had learned in whatsoever state he was, therein to be content. Contentment had not come to him as a gift, but as a lesson. Even so every one must learn the lesson of beautiful living. We must learn to be happy, just as we learn to be patient, to be courteous and thoughtful.

Two people living in the same house, enjoying the same blessings, looking out at the same window on the same things, will see these things in such different ways that one is made unhappy, while the other is made to rejoice and praise God. A story has been told of two boys who each received an apple. Each apple was one-half rotten. One could not enjoy the good on account of the bad half, while the other scarcely thought of the bad, being so thankful for the good. Another story goes that a Christian woman moved into a new flat. It was not conspicuous for its cheerful surroundings. The average person would have found there a very commonplace shelter from the snows of winter and the rains of summer, but she was very happy in her home. One day a friend called and was asked to note the cheerful outlook from her window. "Yes," said the visitor, rather sarcastically, "I see a remarkably fine lot of chimneys." "Chimneys!" exclaimed the hostess. "Why, I never

saw them before. I looked over the chimneys and saw those fine trees yonder, which form such a picturesque line on the horizon, and I thought only of the trees and the glorious sunsets." The hostess had learned one of the secrets of happiness. She had trained herself when looking out of her window to look beyond the dingy roofs, the black chimney tops, and the unsightly back buildings to the beautiful skies and golden sunsets. This habit made the whole world beautiful to her.



PUBLISHERS' ITEMS.

We want new subscribers on our trial offer.

The Gospel Advocate from the time the subscription is received to the end of 1900 for 25 cents.

"Gospel Praise" is giving almost universal satisfaction. The more people examine it, the better they like it. If you want a good music book, you should by all means give this book a trial. It will please you.

The Gospel Advocate Publishing Company will accept my thanks for the sample copy of "Gospel Praise." It is the best new book I have seen for several years. The words are sound in thought and full of feeling; the tunes are well fitted to the words and easy to learn.—G. A. Kuykendall, Spencer, Tenn.

I have examined your new song book, "Gospel Praise," and regard it an excellent book. It has the best selection of songs, old and new, I have ever yet seen. The arrangement, or grouping, of hymns bearing upon the same subject is an admirable feature of the book. The mechanical execution is very good, and the price moderate. All in all, it is the book we need.—S. R. Logue.

Dear Brother Sewell: Accept thanks for a copy of "Gospel Praise." Acting upon the assumption that the sentiment of the songs is in harmony with the teachings of the word of God, and knowing you, one of the editors, as I do, I have gone through the entire book, giving special reference to the music, and will say that I am not only well pleased, but delighted, with the music. There are a good many grand old hymns that had been dropped from the "Christian Hymns," besides many excellent pieces new to me, in the book. I shall take pleasure in recommending its adoption by our congregation the next time we have to place an order for books.—W. J. Moss, Leiper's Fork, Tenn.

Some are wondering how we can afford to sell a number of our books at such a low price. While these are all first-class books and are in good condition, yet they have been on our shelves for a long time. These books are all printed from the plates, so that the second edition cost us less than the first edition. However, we are offering these books at a great sacrifice, much less than we could have sold the first edition without a great loss. As it is, we are just about getting cost of producing the books after the plates have been made. Plate making is the expensive part of book manufacturing. Still, we think it best to have them read by the people. We would also rather have cost on the books than to permit them to stay on our shelves. We need the money and room for other books. Quite a number have already taken advantage of this liberal offer. Order at once.

Queries.

Brother Lipscomb: You will no doubt be surprised to hear from me, but I write to ask you to please explain a few passages through the Gospel Advocate. These were given to me to explain by the Conner brethren, but I could not do it to my satisfaction. I was down to preach for them last Lord's day, and I find them to be good Christians, endeavoring to walk in the steps of Jesus Christ. The passages are these: 1 Cor. 5: 3-5; James 5: 14, 15; Isa. 53: 8.

Ocala, Fla.

EDWIN P. PITTMAN.

The first passage, 1 Cor. 5: 3-5, is the instruction Paul gives to the church at Corinth as to how they should deal with the man who had taken his father's wife. He told them that, though absent in body, his spirit was with them; and he judged the matter as though he was present, and commanded them "to deliver such a one unto Satan for the destruction of the flesh [the fleshly rule], that the spirit may be saved in the day of the Lord Jesus." This last clause is the one that gives trouble, I suppose. This is put in the place of withdrawing from him and refusing to acknowledge and associate with him as a brother until he realized the sinfulness of his course and repented. It is understood that the instruction given in 2 Cor. 2: 6, 7 refers to the restoration of the same person after he repented. You will find James 5: 14, 15 commented on elsewhere. "He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken." (Isa. 53: 8.) The prophet was telling how he would be condemned by his enemies and forsaken of his friends, and he asked, "Who shall declare his generation," or maintain his cause when thus forsaken? This question was asked to impress how forsaken he was and how seemingly hopeless the condition of his cause, yet God would be with him; and in verses 10, 11 he answers the question: "He [the Lord] shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."



A brother asks for an explanation of 2 Pet. 2: 4: "For if God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment," (Revision.) Three words are translated "hell" in the Bible—"Hades," "Gehenna," and "Tartarus." "Hades" refers to the unseen state generally. This unseen state was supposed to contain two apartments, or conditions—the good and the bad. Paradise was supposed to represent the good state; Tartarus, the evil. The good spirits were supposed to go into paradise; the evil, into Tartarus to await the final sentence; then the good went to heaven; the evil, to hell—the final abode of the two classes. The word "Tartarus" is used in this passage in 2 Pet. This would indicate the fallen angels occupy the condition of the evil spirits until the final separation. Bloomfield says: "Tartarus being a part of Hades, in which criminals were supposed to be confined till the day of judgment. Now they are not represented as being in actual torments, but only adjudged to them, and in the meantime committed to the security of chains of darkness—i. e., to places where utter darkness holds them, as it were, enchained." The idea seems to be that some angels in heaven sinned. They were cast down from heaven to earth. (See Rev. 12.) They are as disembodied spirits in this world, which is the state of the dead. Many think these angels cast down from heaven constitute the demons of the time of Jesus. While adjudged unworthy of heaven and cast out into the outer darkness, they have not yet been assigned to the last final punishment of the wicked. At the

judgment they will enter into the final state of woe. This accords with the language of the demons to Jesus: "Art thou come hither to torment us before the time?" (Matt. 8: 29.) They knew the day of torment would be in the day of judgment; and when Jesus cast them out, they seemed to think he would torment them before that time. Jude (verse 6) states the same truth: "And angels which kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day." (Revision.) Heaven was their own principality. They sinned, and did not keep it; so they are kept in bonds under darkness, the darkness of the unseen world, unto the last, final judgment, when they, with the spirits of the finally impenitent, will enter the final state of the lost. There was rebellion in heaven, as there now is on earth. The rebellion was suppressed. The devil and his angels were cast out. They came to earth, and will be cast out from it and find their home in the place prepared for the devil and his angels.



Brother Lipscomb: Please give us all the light you possibly can on Heb. 12, beginning with verse 22; also Ps. 87. We had that scripture read in our hearing on Sunday morning and commented on in support of instrumental music in the church. The preacher put great stress on the last verse of Ps. 87. He also made the statement that he had as much authority for instrumental music in the church as he had for baptism. Does "Zion" in the scripture referred to have reference to the church of Christ? We have a few sisters in the congregation that have the organ craze to such extent as to put one in the church without the voice of the congregation. Two-thirds or more of the financial support of the church is opposed to the organ. One elder says he is neutral; the balance of the officers are opposed to the organ. What course should we pursue to get the organ out of the church? If we cannot remove the organ, should we unite with another congregation?

Richardson, Tex.

G. W. ASHBY.

Your elder is mistaken. He is not neutral. "He that is not for me is against me." No man is neutral where a truth is involved. If he is not for the truth, he is against it. Every man that does not stand firmly for the truth is against that truth, and all these cowardly, noncommittal men end on the wrong side of every question involving truth. A man that is noncommittal on questions that involve any truth of God or the peace and harmony of the church is no scriptural elder. The preacher that could say there is as much authority for instrumental music in the church as for baptism shows he is both ignorant and lacking in principle. If there is as much authority for the one as the other, it is as great sin to worship without the one as it is to refuse to obey the command to do the other, and he sins every time he neglects it. He is ignorant of the order of God to make such a claim; for if he knows anything of the truth, he knows Christ and the apostles did not use instruments and they were not introduced into the church for nearly a thousand years after Christ, then first into the Catholic Churches against the protest of the more godly portion. It has been introduced into one after another of the denominations as they lost their fidelity and zeal for their principles. It was opposed by Luther, Calvin, Knox, Wesley, Clarke, Campbell, and all the leading and earnest reformers of the church. The talk is foolish and sinful. In Heb. 12 the church is called "Zion" because fleshly Israel, with its worship in Zion, was a type of spiritual Israel. Ps. 87 is a rhapsody of praise to Jerusalem as the head of the kingdom of Israel. The temple was set upon the mountain, and the Lord met them there and loved the gates of the entrance to his temple more than all the dwellings of Jacob elsewhere. This was spoken directly of literal Mount Zion and Jerusalem. These were earthly types of spiritual Israel, but this does not imply that all things that existed in fleshly Israel must exist in spiritual Israel. Many things in that service would

be sinful now. Incense, the daily sacrifice of the lamb, polygamy, infant church membership, and circumcision were all recognized by God more fully than instrumental music was. If you will examine the accounts of the use of instrumental music in the Old Testament, you will find it is always referred to as commended and ordained by David in contrast with the things commanded by God through Moses. (See 1 Chron. 23: 5; 25: 1-6; 2 Chron. 23: 28; 29: 25-27; 35: 10; Neh. 12: 36; then Amos 6: 5.) David is condemned for introducing them. While God tolerated them, they are attributed to David in contrast with what God appointed. This much of the matter as it stands in the Common Version, but the Revision gives to Ps. 87: 7 an entirely different meaning. The Revision translates it: "They that sing as well as they that dance shall say, All my fountains are in thee." This doubtless is correct, and says nothing about instrumental music, but that the singers and dancers shall say: All the fountains whence flow blessings are in Zion. The Septuagint, the copy from which Jesus quoted, says nothing of instruments there. These far-fetched and strained constructions, as a rule, may be held as misleading. There is not a shadow of ground for the use of instrumental music in the churches of God. How shall they get rid of it? It is a betrayal of the sacred trust committed to the elders and the brethren to permit a number of the women to usurp the rule of the church and put it in. It is just as much a betrayal of the order of God for the women to rule the congregation and direct the church as it is to set aside baptism. The idea that this order of God can be neglected is ruinous to the church. The elders betrayed the trust committed to them in surrendering the rule to the women. The way to get right is to get up and confess your sin in surrendering this trust, and say the organ must not be used, and direct the worship as God directs the elders should do. If those who wish to use it desire to go elsewhere, they have the right to do so, with none to hinder or molest them; but they place themselves in rebellion against God in so doing.

A Lot of Weaklings.

If we are to believe the Universalist Leader, "the evangelical ministry," so-called, of the Pacific coast is made up of a lot of weaklings, timeservers, insincere in their profession, weak in their utterances, weak-kneed, and weak in faith. Seeking to account for the small number of Universalist churches in that section, it attributes it to the want of faithfulness on the part of the evangelical ministry, which preaches so much Universalism that the people do not feel the need of anything else more positive and aggressive. "It is the literal truth," says the Universalist Leader, "that if the Presbyterian, Methodist, Congregational, and Baptist Churches in California would be perfectly frank and candid in proclaiming their doctrines, there would be a stampede from their pews, and many who are now endeavoring to live on half a loaf would establish altars from which the true bread of life would be dispensed." That is something for our California brethren to think about. If it is true that they have been and are remiss, it becomes a question whether they have been preaching Christ as a Savior from sin and death, or have been preaching the value of churches and social settlements for the protection of temporal interests. We hear loud complaints of the lack of cohesiveness and genuine Christian life among the churches of "the coast," and may not the lack be the result of an effort to increase church membership and pastoral support rather than the honor of Christ and the eternal salvation of the lost?—Journal and Messenger.

A man must be a poor creature when you can measure his worth to the world in dollars and cents.—Selected.

The use of doubtful methods to get around a difficulty is sure to cause more trouble than it cures.—Christian Advocate.

Home Reading.

HOW NED BARRED OUT ALCOHOL.

In his own words this is how Ned kept out alcohol: "If you won't invite it in as a guest, I've heard Uncle Tom say, alcohol will try to sneak into your blood like a thief, so I've gone around and barred all the doors.

"First, I've ordered tobacco to keep out, because tobacco slips the door open for alcohol before you know it.

"Then I locked the cider door tight. It didn't look very dangerous, but a taste for alcohol will creep in through a cat-hole.

"I put a strong padlock on the pudding-sauce door, and when Aunt Marie told me that my plum pudding would taste flat without wine sauce, I told her I'd rather it should taste flat than that I should some day lie flat like a drunkard.

"I slammed the wine-drop candy door shut the first time the boy offered me some. I won't even let a drop in.

"I've got the treating door double locked and bolted already, if any one offers me beer or cordial, or even soda water or lemonade that has been 'doctored.'

"I've propped my pledge against all these doors, I've bolted them with prayers, and I believe Jesus will help me to keep alcohol forever out of my body."



HOW HE ROSE FROM THE RANKS.

"Ah, Mr. Chauncey M. Depew!" exclaimed Professor Morris, head of the Mechanical Department of Cornell University, as an unexpected visitor entered. "I'm very glad to see you, for I claim you as an old acquaintance."

"How's that?" asked Mr. Depew.

"I used to work for the New York Central Railroad," was the Professor's answer.

"Indeed! In what department?"

"O, just in the ranks."

"How did you get on there?" asked Depew.

"I was first a fireman on an engine. That was a tough job, but it led up to the position of engineer. I made up my mind to get an education. I studied at night and fitted myself for Union College, running all the time with my locomotive; I procured books and attended, as far as possible, the lectures and recitations; I kept up with my class; and on the day of graduation I left my locomotive, washed up, put on the gown and cap, delivered my thesis, and received my diploma; then I put the gown and cap in the closet, put on my working shirt, got on my engine, and made my usual run that day."

"Then," said Depew, "I knew how he became Professor Morris. It was simply by doing each duty faithfully as he came to it, and preparing for the next."—Selected.



AT THE TELEPHONE.

"Halloo! Central?"
 "What number, please?"
 "One thousand two hundred and sixty-four."
 "I don't catch that."
 "One thousand two hundred and sixty-four."
 "Try it once more, please."
 "Twelve hundred and sixty-four."
 "Seven hundred and sixty-four?"
 "No; twelve hundred and sixty-four—one thousand two hundred and sixty-four."
 "I can't give you two numbers at once. Which do you want first?"
 "I was giving you the same number two different ways."
 "A little louder, please. I can't quite make you out."
 "I said I was giving you the same number two different ways."
 "O, yes; well, what number do you want?"
 "Twelve hundred and sixty-four."
 "Suppose you give me each figure separately—as one, two, three, for instance."
 "All right. One, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve. Got that?"
 "Yes."
 "One, two, three, four, five, six. Got that?"
 "Yes."
 "One, two, three, four. Got that?"
 "Yes. You want twelve, six, four, do you?"

"Yes, twelve hundred and sixty-four. Do you understand now?"

"Yes, I understand. Twelve sixty-four is busy now. Ring off, please."—Epworth Herald.



HOW SELF WAS BLOWN AWAY.

"I'm tired of everything, mamma. Do tell me what to do," said Beth Lincoln, coming into the room where her mother was sitting.

"Why not play basket ball with me?"

"With you, mamma? I didn't know you could play basket ball."

"Why not? I have balls in the basket, and I am going to weave the yarn in and out over this ball," said Mrs. Lincoln, smiling, and holding up a wooden ball, over which she stretched the heel of Madge's little stocking.

"O, that kind? I don't call that play," said Beth.

"You and your friend, Nellie, had a nice time yesterday playing you were a sewing society; and why may I not play that my real work is play—basket ball, for instance? I will toss a ball to you."

Beth caught the ball and said, as she came close to her mother: "But, mamma, without joking, what can I do? I am tired of everything and everybody. Please tell me what I can do."

"Is my daughter really tired of herself?" asked Mrs. Lincoln, with a slight emphasis on "herself."

"Why, yes. Didn't I say so, mamma?"

"How would it do to stop trying to please self, of which you are so tired?"

"Mamma, what do you mean?"

Just then dear little Madge came toddling into the room, and said, wistfully: "I haven't any one to play with."

Mrs. Lincoln gave Beth a meaning look, and said: "How would it do for my big girl to get away from self and amuse my little girl?"

Mrs. Lincoln was called from the room, and she found two happy children when she returned half an hour later. What were they doing? Beth was blowing soap bubbles, and Madge was trying to catch them. Mrs. Lincoln stood a moment in silence, thinking: "What a beautiful picture!"

Beth looked up and saw her mother, and said: "Aren't the bubbles beautiful, mamma, and isn't Madge a dear?"

"I have two dears now; but what has become of that tired self?"

"Blown away, mamma, with the bubbles," laughed Beth.—Selected.



THE ART OF PLEASING.

Once upon a time a certain continental town was in an uproar as to the watering of the streets, one-half the town insisting that the streets should be watered every day, and the other half being just as determined that they should not be watered. The mayor graciously settled the difficulty by ordering the water carts to parade the streets, but to carry no water with them; thus did he try to please both sides.

There are few men so wonderfully gifted as that mayor; few can please everybody. You meet with one here and there who has everybody's good word; and very likely, when you do meet them, you do not envy them; for one gets sick of good words when there are so many of them, and really appreciates a good, hearty kick now and then. Every man needs kicks as well as half-pence; they give "tone" to the system; but of course the man who "gets more kicks than half-pence" is to be pitied indeed.

Then there are those who go in for pleasing the majority. And, by the way, majorities are terrible things—always the more terrible the bigger they are; and the most to be feared, as far as you are concerned, when you are one of them. "There is nothing more odious than the majority; it consists of a few powerful men to lead the way, of accommodating rascals and submissive weaklings, and of a mass of men who trot after them without in the least knowing their own mind." Always dread a majority, if you are on its side; shun it as you would the plague, for you will be in peril of losing your independence, your manhood. Majorities are generally tyrannical and often wrong.

But now here is the chief thing, "the greatest happiness of the greatest number;" and there can be no doubt that the greatest number is Number One. If, therefore, I can only please myself, I shall do well. Why should not every one take that good old advice:

"Never retract, never explain; get it done, and let them howl?" It is a grand thing, when once a man is persuaded that he is right, to go straight ahead, heedless of the world's applause or blame. There is no more exhilarating spectacle than to see a man stalking forward on his own feet, regardless of everything, when he knows he is right. That is the man to whom the world belongs. Whether or not he has a roof over his head or a coat to his back, that is of little moment; he owns the planet, and with good claim, too.

How passing strange it is that, from the beginning of our human story, the real man has been crowned with thorns, spit upon, and crucified! There is such a thing as the everlasting crucifixion of the Christ. The Christ in man, all that is worthiest and greatest in humanity, has from the first been despised and rejected. Indeed, "it does not seem within the reach of human possibility that any man who gives himself to the work of regenerating his country or his class should come to any but a tragic ending." This is what makes the study of the evolution of humanity so unutterably saddening. The world has ever "made a point of killing or otherwise persecuting all those who first try to get it to move on; and then when it has moved a step farther, it foolishly confers post-mortem deification on its victims." One out of the thousand rejected was Rembrandt, who at the age of fifty-eight was declared bankrupt, and had to begin life anew. He died at sixty-two, leaving, as the fruits of his life work, his clothes and the tools of his trade. "He was not a timeserver, and his generation could not forgive him. The greater his art became, the less the people liked it. Their own stupid faces, and not the loveliness of the painter's harmonies, they wanted to see on the canvas for which they paid."

Such is the sad tale, repeated with sickening iteration—Mozart, Savonarola, Dante, Paul, Christ—rejection without end. Heaven's anointed is earth's rejected in faith, music, art, and morals. So much for popularity, of which in these times we are in mortal peril. It may be well to remember that success at its greatest is generally unpopularity.

The world is well lost when the world is wrong,
 No matter how men deride you;
 For if you are patient and firm and strong,
 You will find in time, though the time be long,
 That the world wheels round beside you.

If you dare to sail o'er a new-thought track,
 For a while it will scourge and score you;
 Then, coming abreast with a skillful tack,
 It will clasp your hand and slap your back,
 And vow it was there before you.

That is the world all over—the coward, selfish, blind-headed world. But never you mind the world; "get it done, and let them howl," for perhaps their howling is of more value than their hurrahs. Please yourself, and you will make sure that somebody is pleased—aye, and the chief body, too.

The most detestable thing on the face of the earth is the disagreeable man, who pleases neither himself nor anybody else, and who simply glories in being disagreeable, eaten up with irredeemable sourness, the pockmark on the face of life. The man who is hard to please and the man who does not care to please are two most pitiful fellows indeed.

Let each man be ready and willing to put himself out of his way to please others—that is to say, let him be prepared to forego his little dainties of ease and selfish luxuries for the sake of others; let him be willing to go out of his way to do a good turn to any living thing. But there is one way no man must ever go out of to please anybody, and that is the way of honor, self-respect, righteousness. No one is ever called to forsake that way to help or please a single living soul. If you cannot please your neighbor and retain your self-respect at the same time, then never hesitate about it; let your neighbor go, and keep your self-respect, because that is of more value to you and to the world than many neighbors. You can afford to lose a neighbor or two, for there are plenty more waiting to be your neighbor if you are a true man; but you cannot afford to lose your self-respect, your soul of honor, for it is all you have that is of any account.

This above all, to thine own self be true,
 And it must follow, as the night the day,
 Thou canst not then be false to any man.

—W. A. L. Taylor, in Wesleyan Methodist Magazine.



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Editorial.

EXTREMES IN RELIGION.

The human race seems prone to extremes, and to extremes they will go. On all subjects extremes are found. On the matter of the Holy Spirit there are many extremes. On the one hand, the claim is made that nothing but an abstract, immediate operation of the Spirit can convict and convert the soul. Hence some are always praying for this direct power of the Spirit of God to be poured out upon sinners to convert them; and although Jesus said of the Spirit, "Whom the world cannot receive," yet men are continually praying for God to do what Jesus said could not be done. Wherever this is relied upon, the gospel as preached by the apostles, and which is said to be "the power of God unto salvation," is utterly ignored as the means of converting sinners. The preaching of the gospel as recorded in the New Testament is derisively spoken of as "the mere word of God," as "a dead letter," and such like expressions, not realizing that the preaching of the apostles was in the very words of the Holy Spirit. In the last address of Jesus to the apostles he bade them tarry at Jerusalem till they should be endued with power from on high; and when this endowment came, which was the Holy Spirit, as recorded in Acts 2, it is said: "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Thus the Spirit of God gave utterance to, and was the author of, the words spoken by the apostles; and it is the next thing to blasphemy to call the words of the Holy Spirit "the mere word of God," "a dead letter." It would be hard to tell which of these extremes is the worst. Both of them will bring ruin to those that rely upon them.

The words of the Holy Spirit, as spoken through the apostles and recorded in the New Testament, is God's power to convert and save souls. Hence Jesus said, "Preach the gospel to every creature. He that believeth and is baptized shall be saved"—that is, he that believeth the gospel as preached by the apostles. No other gospel will do. If even an angel from heaven should preach any other gospel than that preached by the apostles, he is to be "accursed," as the inspired apostle Paul says. No other gospel comes from God than that preached by the Holy Spirit through the apostles of Christ. Any perversion of that gospel, therefore, will be ruinous to all that have anything to do with it. To preach the abstract work of the Holy Spirit is another gospel, is an awful perversion of the gospel of Christ, and turns

the people away from that which is God's only power to save; and to say that the New Testament is "the mere word" or that it is "a dead letter" robs the word of all its power among those that accept it. All who accept the gospel as preached by the Holy Spirit through the apostles as recorded in the New Testament are certain of salvation. Every man that believes and obeys the gospel as thus recorded is converted and led by the Holy Spirit; none others are. Let none, therefore, become alarmed at one of these extremes and run to another. Both are ruinous.

There are also many extremes on the ordinance of baptism—as to its design, its action, and its subject. One extreme on the design of baptism is that it really has no design; that it is simply a nonessential; that souls can be saved as well without it as with it. This idea is ruinous, in that it dishonors one of God's positive commands. Every one that knows anything of the New Testament knows that God commands people to be baptized; therefore to make this a nonessential is to set aside God's authority and set up in its stead the authority, the wisdom, the opinions of uninspired men. Then others have become alarmed at this extreme, and have run to other extremes about as bad. One of these extremes is in regard to infant baptism, the idea that baptism will bring remission of sins without faith, without repentance, without any knowledge of salvation in any sense. Both these extremes are also ruinous, since in both of them the word and authority of God are set at naught, while the doctrines and commandments of men take their places. Then another extreme comes in when men take the position, as many do, that unless the sinner realizes that baptism is for the remission of sins and is baptized with that intent he is not baptized at all; and the wonder to me is that these men do not also claim that faith is vain unless a man realizes when he believes that faith is for the remission of sins and believes with that purpose that his faith is for that special end, and that repentance is vain unless done in special view of the fact that repentance is for remission of sins. Both faith and repentance are as much for remission of sins as baptism. Why should they single baptism out as being for remission and say nothing about faith and repentance, when both the others are as necessary for salvation as baptism? The truth of the matter is that, in regard to both repentance and baptism, the expression, "for the remission of sins," is only a promise of what the Lord will do in the case of those who obey these commands. God, and he only, can forgive sins, and he promises the believer to do this when he repents and is baptized. What God promises to do is no part of man's duty. It is something he cannot obey, however much he may try. The promise, "for the remission of sins," simply tells believers what God will do for them when they obey the preceding commands, and in it they have the fullest assurance that God will do his part when they do theirs. They should do these things for the sake of obeying God and for the sake of entering into a relationship in which pardon is promised.

By baptism, preceded by faith and repentance, we enter into Christ. "In whom we have redemption through his blood, even the forgiveness of sins." Making this promise a part of the command to the sinner makes him associate pardon so thoroughly with his own act and as a part of his own act that he scarcely thinks of God and of his pardoning love. It is to exalt what man does above what God does, and makes man feel as if he had purchased his own salvation by what he does. Man can obey, but God only can pardon, and he pardons only those who do obey. Obedience to the commands of God is the thing to urge upon the sinner; especially should we emphasize what God promises to do when man obeys. To say that the sinner must realize in his baptism

that it is for the remission of sins and must have that view of it when baptized is a creed, and a very dangerous one. Let us urge the sinner's duty upon him, reiterate God's promise to the obedient, and let each one fill its own place. Then sinners will be saved, and God will be honored in their salvation.

There are also many extremes in the matter of teaching the word of the Lord. On the one hand, the people have formed the habit of organizing Sunday schools, often calling them "Sabbath schools." These are separate organizations from the church, having an unscriptural name as well as an unscriptural organization; and it has been the case in many instances that these unscriptural organizations have side tracked the churches where they existed, and have done a world of mischief. The purpose they had in view at the outset was a good one—that of teaching the word of God to the young; but they went into rebellion when they organized a Sabbath school, or Sunday school. Then some became alarmed at this departure, and have gone to such an extreme the other way as to condemn all sorts of efforts on the part of Christians to get the young together, classify them according to capacity, and then teach them the word of God. They also repudiate all sorts of helps to the study of the Scriptures prepared for the purpose. Now if God had laid down any particular method of teaching his word, then it would be binding upon all to conform to that method; but the truth of the matter is that God has given his word to his people and required them to teach it to others, and has not said whether it shall be done in classes, to individuals, or to all who are assembled at once. The Lord's people are required to be instant in season and out of season in teaching and impressing the word of the Lord, and this involves the first day of the week and any other time that we can have access to the people and have the opportunity to teach them the way of salvation and lead them to the Lamb of God.

If Christians, therefore, will avoid all these extremes and teach and impress the word of the Lord as the disciples of Christ and as opportunity affords, the people will learn the way of salvation, and immense good will be the result; but if we run to extremes and devise rules where the Lord has made no rules, confusion and hindrance to the work will be the result. Christians do not need any more organizations of Sunday schools, or anything else, to enable them to teach God's word to the people. Let them as Christians utilize such opportunities as they have to teach the people, and God will be honored, people saved, and the church edified. It is quite as dangerous for men to enact laws where God has enacted none as it is for them to disobey those laws he has enacted. When the Pharisees enacted the washing of hands and cups and such like into a law and made a new law in regard to children obeying, honoring their parents, Jesus told them that their worship was vain, and that they were making void the word of God by their traditions.

The way of right is never extreme, but any departure from the right is an extreme that ought to be avoided by all who wish to honor the Lord. The plain truth of God's word is so hindered by extremes of one sort and another that it does not have half the power and influence it ought to have upon the hearts and lives of men. The truth is so often blighted and hindered by extremes that all should be constantly looking out for them and studiously and prayerfully avoid them and adhere only to the plain truth of the Lord's word as it stands on record. E. G. S.

Discipleship to Christ is not a long labor, or a long pathway, at the end of which we secure a reward in payment for what we have done. It is a life which has its inheritance, as its birthright, at the outset, and moves forward in the conscious possession of it. —Timothy Dwight.

AN EXCELLENT BOOK.

The little volume, "The Relations of God to the World," we especially commend to our studious and thoughtful readers. It is an effort to show there is nothing in the workings or phenomena of nature to preclude or antagonize the idea of revelation or the great facts presented in the Bible. It discusses these questions under three heads: (1) "Immanency;" or, the evidence of the presence of God in all works of the material world, or that spirit precedes and regulates matter. (2) "Intervention;" or, miracle; for the ruling power to intervene in the established order of the material world is miracle. Hence, whenever there is the introduction of a new species or any interference with the established order, there is miracle. If science is at all reliable, this has occurred frequently, and on extensive scales, in reaching the present condition of the material world. Hence, science proclaims the working of miracle as fully as the Bible does. (3) "Incarnation;" or, God in the flesh or the person of Jesus the Christ. The author says: "The person of Jesus presents the most difficult problem in all the range of human thought in the fact that he was, in some way, both human and divine in his being." After discussing the question as it relates to the lives of the material universe, he says: "There are no more nor greater difficulties environing the incarnation of the divine Logos than there are that beset the creation of matter and all that has grown out of it."

The Bible and science have hitherto been arrayed against each other. This is because the Bible statements have been misunderstood and the science of the material universe has been imperfect and faulty. The statements of the Bible on the subject of creation have been interpreted in the light of theories of creation prevailing, and have been misconstrued.

Whatever is true in the one must harmonize with what of truth there is in the other. The Bible is the foster mother of science and of all truth. True science is the child and handmaid of the Bible, and does at once elucidate and confirm all the statements of the Bible. It elucidates the statements of the Bible in practically demonstrating what the Bible says and in correcting prevailing misconceptions of these statements of the Bible. When both the Bible and science are properly understood, it will be seen that the Bible so anticipated the discoveries of science that only infinite wisdom could have dictated them.

This work is to show there is nothing in nature to contradict, but rather to confirm, the statements of the Bible in its fundamental and leading facts. These questions ought to be studied in the interests both of science and the Bible. While it will require some thought and study to take in the reasoning of this book and to understand some technical words and phrases, those who give the time and thought will be amply repaid for both. We hope the book will be read and studied by many. D. L.

BAPTISM OF THE SPIRIT.

"The Gospel Advocate says: 'Baptists pray for the baptism of the Holy Spirit.' We cannot say what some Baptists do, for some of them act strangely, but we respectfully inform the Advocate that many Baptists do nothing of the kind. We believe the baptism of the Holy Spirit ended with the apostles. Christians to-day have the Spirit to renew, guide, and sanctify them, but that is a very different thing from the baptism of the Spirit, which was always accompanied by miracle-working power." (Western Recorder.)

We gladly give the Western Recorder credit for stating the truth on this subject. Because many disciples maintained this truth they were charged by many Baptists and others with denying the work of the Spirit. The Baptist and Reflector now charges them with denying the witness of the Spirit because they deny there is a miraculous manifestation of the Spirit to testify a person is accepted by God as his child. It also misrepresents them in saying there is an utter absence of emotion in their religion. He never knew or heard of a disciple in his life that ignored or believed that acceptable faith or hope or a Christian life could be lived without deep emotion. A man that could so believe is ignorant of both human nature and the teaching of the Bible. Many disciples do deny that mere emotion of the feelings that do not spring from an understanding of, and obedience to, the will of God is or can be an evidence

of forgiveness of sins or of the presence of the Spirit of God; but they do not believe a man can be a Christian without having his whole emotional nature stirred and regulated by the will of God. I am not sure the Recorder sees the full truth as to the manner of the Spirit's guidance, but it has taken a step in the right direction that we commend to Dr. Lofton and Editor Folk. I doubt if either of them will indorse the Recorder on the above. D. L.

MEETING AT FLYNN'S LICK, TENN.

The meeting at Flynn's Lick began on the last Lord's day in August and closed on the first Lord's day night in September, continuing eight days and eight nights. Three persons were baptized during the meeting and two reclaimed. The congregation has not been established there very long; but they seem to be very deeply in earnest. They use a house that was built for a meetinghouse and schoolhouse combined, and is used by different religious people; but the brethren expect to build a house before a great while. We had large attendance and splendid attention throughout the meeting, and apparently much good was done beyond the immediate results. The brethren meet every Lord's day, and turnout well. This is the way to strengthen their own lives and to win their neighbors and friends, and thus enlarge the number of the saved. It takes earnestness and faithfulness on the part of Christians to increase the number of the called out ones. I do not remember to have seen more earnest attention to the word of the Lord than was given in that meeting, and I hope the brethren will be instrumental in saving many souls in the regions round about them. E. G. S.

Did You Tell the Devil?

In all wars of all nations there have been great leaders on both sides, and one of the strongest points of all great generals has been to keep all operations secret from the enemy until the advantage was gained. If the enemy knows where the weakest point is when he lays siege to a town, he will assail that point. Again, all enemies are very careful to draw out from the unsuspecting one all the knowledge they can of the power of the other side. When a soldier under one command spends much of his time in informing the enemy of the weakness of his own commander, it not only gives the enemy advantage in knowing these things, but it also makes him suspicious of the informer, knowing he is not true to his own side, else he would never give the enemy information of the weak place among his own comrades.

Such being true, how many of us prove traitors to the Master's cause by giving out to the world our own mistakes and the mistakes of our brethren to inform the enemy so he can attack him there! I have known some grand meetings ruined just because we revealed our plans of operation to some enemy, and he erected his battery and occupied the ground when we laid siege to the city. I have known many men, and preachers in particular, when making mistakes, to be talked about publicly before the enemy by their own brethren; and these mistakes, when repainted by the enemy in glowing colors, would look much worse than even the informer intended them to be understood. Again, I find many jealous preachers who preach much on "preacher-anity," often publicly condemning the method or way their brethren preach. This is always gladly taken by the enemy to hurt the influence of the other brother. Preachers, like all other men, make mistakes and often do wrong; and many members, when they hear of said wrong, notwithstanding said preacher may have done all in his power to correct the wrong, instead of keeping silent and praying for said preacher, at once feel called upon to run to the enemy with their information and set the devils to working far and near to do him all the harm they can. So, brother, when you start to talk about a brother or some poor sister, do you ever think what you are about to say is for their good, or is it to inform the devil of their weak point to give him the advantage in the day of battle? I readily confess I have made many sad mistakes along that line in giving the devil information about my brothers and sisters that not only had a tendency to weaken them in the conflict, but also to arouse the devil in them; and they could readily tell of all the mistakes and failures I had ever made, and in so doing our influence for good has been weakened.

We frequently strengthen the devil's ranks and weaken our influence for good in giving out information that does not elevate, or build up the informer, neither the one concerning whom the information is given. I know I have done much harm and many wrongs along that line; and as I grow older, I am continually struggling harder to be careful what I say and not inform the devil of my brother's weak points for fear he may do him harm in the day of battle.

All men have an influence; and if it is for good, notwithstanding we may think the man is not good, we should not try to injure his influence for good, as said influence may lead some man to the city of our God. Let us learn to speak kindly of all, exercise patience for our brother's weakness, pray for his success, and not try to inform the devil of all his weak points, but keep our hearts with all diligence and be careful when we are talking to the devil's friends. J. D. TANT.

Joint Heirs with Christ.

The declaration in Rom. 8: 17 that we are heirs of God is most wonderful; but when the apostle adds, "joint heirs with Christ," we stop and ask: What does he mean? What can he mean? Christ is God's eternal Son, "the brightness of his glory, and the express image of his person," "whom he hath appointed heir of all things." (Heb. 1: 2, 3.) Our Savior himself said: "The Father loveth the Son, and hath given all things into his hand." (John 3: 35.) Again he said: "All power is given unto me in heaven and in earth." (Matt. 28: 18.) In the parable recorded in Matt. 21: 33-41 he represents himself as "the heir"—not one of many, but the only one; and now, after all these statements of the necessary relation of Christ to the Father, we are asked to believe that we, sinners redeemed by the sufferings and death of this heir of all things, are exalted to an equality with him, and that we are united with him in his inheritance of power and glory. The statement of Paul is indorsed by what John heard on Patmos: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3: 21.) Yes, Christ is enthroned with the Father, and we, if faithful unto death, will reign with them in glory.

Estates on the earth are divided among the heirs. The more numerous they are, the less is the portion of each, and hence they are tempted to mutual envy and to try to minify each other's claims; but in the inheritance that Paul refers to there is union, and not division. The power and glory of the eternal Son cannot be limited or minified. They must be as vast as the universe and as enduring as the eternity of his being. How amazing the thought of being joined with him in such an inheritance! There is only one earthly illustration that can help us to understand it. When a prince royal marries, his bride becomes his joint heir to the kingdom; when he is crowned as king, she is crowned as queen. The kingdom is not divided between. They enjoy together, as two in one, the royal palaces. She sits down with him on his throne. The bride may not be an heiress in her own right. She may be of lowly birth, like the bride in Canticles (see chapter 1: 6), but the choice of the prince exalts her to the throne.

This illustration the Holy Spirit uses in Rev. 19: 7, 8. We will be welcomed to our heavenly inheritance because of our union with Christ. We give him our hearts, and he makes us sit down with him on his throne. Yes, it is love that solves this mystery. From those whom we truly love we can withhold nothing. We must share with them all that we have. The bridegroom, in the Episcopal service, says: "With all my worldly goods I thee endow." The glorified Lamb, in the midst of the throne, says: "All my power and glory I must share with you, because you are mine. I have chosen you. I have died for you."

How the study of this inspired statement ought to quicken our love for Christ and our faith in Christ! If all things are ours because we are his (see 1 Cor. 3: 21-23), then it should be the great object of our thoughts, of our efforts, and of our prayers, to perfect our union with Christ; and we should rejoice in suffering for him, "that we may be also glorified together." (Rom. 8: 17.)—C. E. B., in Herald and Presbyter.

Contentment is happiness. A quiet mind makes one richer than a crown.—Thomas Nelson Page.

GOD'S PROVIDENCE.

"Another evidence of divine favor resting upon our Baptist missions is found in the fact that, thus far, no one of our missionaries has been killed, and none has been in imminent peril of life, though others have suffered many things, some even death. It is reported, and accepted as true, that several Presbyterian missionaries, besides at least three of the American Board (Congregational), have suffered death at Pao-tung-fu, a station about a hundred miles from Peking. Others have been obliged to flee for their lives, leaving everything behind them, and escaping only amid the greatest dangers."

This is from the Journal and Messenger, the Baptist paper published in Cincinnati. God's dealing with his people and the nations of the earth is an interesting question for study. The assumption in the extract is that the escape of a missionary in China is a work of divine favor. This means, then, the death of one is a mark of his displeasure, and hence the persecution that comes upon the missionaries is a mark of God's displeasure upon them all. This must be true if the principle laid down in the extract be true. But do the dealings of God with his people as set forth in the Scriptures of both the Old and New Testaments justify this conclusion? Did the death of Stephen as the first martyr indicate God's displeasure toward him? Did the death of the apostle James and the escape of the other apostles show the favor of God toward them above James and Stephen, or did the persecutions that came upon the apostles show God's displeasure toward them? I heartily maintain that all the sufferings, afflictions, and trials that come upon the people of God, if received in the right spirit, will bring good to them, will lead them through a discipline that will fit them for richer blessings from God, and that he will bless according to the fitness to receive and use the blessings. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." (Heb. 12: 6.) "The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come." (Isa. 57: 1.) In the light of the teaching of the Bible, we cannot say because a man is slain or suffers he is under the displeasure of the Lord or because one escapes he enjoys the favor of the Lord. What comes upon a true servant of God is best for him in his circumstances; and if he receives it as a child should receive the discipline of a loving Father, it will bring the greatest good he is capable of receiving.

Another question comes up in these times of trouble: Is it right for a missionary to escape punishment or save his life by flight? Going to the Scriptures for instruction, we find Paul was let down in a basket from the walls of Damascus and escaped the fury of his persecutors. Again, Jesus told his apostles: "When they persecute you in this city, flee ye into another." (Matt. 10: 23.) Yet Paul, when warned by the Holy Spirit that bonds and afflictions awaited him at Jerusalem, said: "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." (Acts 21: 13.) Exactly what rule prompted Jesus, Paul, and the apostles sometimes to avoid the persecution of their enemies and at others to face and bear it unto death it is difficult to determine. The Holy Spirit directly guided them, but the rule on which he acted is not sufficiently clear to enable us to lay down a rule to guide us at all times. It seems not according to the spirit of Christ for missionaries to leave their native converts to suffer persecution and death without the exhortation and companionship of their teachers.

In China and such places I think these heathen refuse to hear the truth, and God stirs them up, as he did Pharaoh and other wicked people, to wickedness that will bring on war; and though the missionaries now suffer, and even die, the result will be that China will be opened to civilizing influences and to the preaching of the gospel as it never has been before. Whether that gospel will lift them up or result in their deeper degradation and enslavement and final destruction depends entirely on whether they receive or reject that gospel. "The nation and kingdom that will not serve thee shall perish." (Isa. 60: 12.) Their opposition now leads them into a war that will bring the gospel more directly and fully before them. If they then reject that gospel, they will perish. This is sure as to the effect on them; but this does not mean that the nations who make the war that results in opening China to the gospel are approved of God. God frequently uses the wicked to open the way for his children to enter in

and do his work. The wicked are the sword of the Lord, and he uses one wicked nation to overthrow another or open it to gospel influences, and he frequently overrules the lust of conquest and the greed of gain to open the way for the entrance of the child of God with the gospel that saves.

Then, again, the influence of this persecution will bear good to every child of God who accepts the persecution as discipline from the Lord and in the true spirit of a child of God. The missionary that asks his home government to avenge the wrongs he suffers has not learned the most prominent truth taught by Christ. The spirit of Christ was to return good for evil; and while enduring the sufferings of the cross, he prayed: "Forgive them; for they know not what they do."

It is said the missionaries sometimes used the authority of their government to wrong the heathen; sometimes they used their position to stir up dissatisfaction against the government and rulers. This was all contrary to the spirit of Christ and the apostles as manifested both in their precepts and examples. These sufferings ought to teach the lesson of nonreliance upon, noninterference with, the political authorities. The Christian religion will change and mollify these governments as it permeates the masses; but it should come as the indirect influence of the religion of Christ on the people, not as the result of the servants of God teaching politics.

To those who accept these evils in a proper spirit it will teach a firmer reliance upon God. It will drive all influenced by the gospel into a closer union with God and with one another and purge out the evil and purify the religion of Christ. The same affliction that punishes the enemies purifies and blesses the children of God. Sometimes the martyrdom of the child of God is needed to properly impress the religion of Christ. When this is true, God brings about that martyrdom as he did the death of his Son. As he chose his best beloved then to shed his blood at once to open the way for man and to lead him to turn and come to him, so now he may choose the best beloved to martyrdom, that as the blood of the martyrs is the seed of the church, the best seed may be sown in these heathen lands. The man that endures martyrdom for the sake of Christ will, with him, wear the brighter crown in the home of God. "If we suffer, we shall also reign with him."

It is well to study all these questions in the light of Bible teaching and learn the true lessons of God's dealings with both his own children and those of the world. God's infinite wisdom and unerring hand guide the affairs of the universe so that the greatest good is brought to his faithful servants and destruction to his obdurate enemies. "All things work together for good to them that love God." D. L.

PROTRACTED MEETINGS.

This is the season of the year that preachers in the South usually have more calls to hold meetings than they can fill. Throughout the winter and spring the evangelist usually has no meetings to hold. If he has any meetings to conduct, they are in the cities. Those who devote their time to evangelizing should be able to labor in meetings the year round. There is no good reason why they should work about one-third of the year and starve the remaining two-thirds. The man engaged in the glorious work of preaching the gospel has no time to spend in idleness. Souls are too precious, life is too uncertain, and death is too sure. People are dying out of Christ during all seasons of the year. During the winter months they have no guarantee that their lives will be spared until the summer rolls round.

In view of these facts, the sinner should be encouraged to obey the gospel at all times and wherever he may be. A Christian should be ready to preach the gospel to sinners on the streets, in the stores, in the shops, or wherever they may be. He should be able to tell the sinner what to do to be saved, to warn him to flee the wrath to come. In the days of the early Christians they did not wait for a crowd to gather in a meetinghouse or anywhere else, but they taught the word of God to all who would receive it, wherever they found them. So soon as Andrew found the Lord, he straightway went for Simon Peter, his brother, and led him to Jesus. Also "Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." Jesus appeared to Saul as he journeyed to Damascus, and said to him: "But rise, and stand upon thy feet: for I have appeared unto

thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." (Acts 26: 16-18.) "Therefore they that were scattered abroad went everywhere preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them." (Acts 8: 4, 5.) "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." (Acts 8: 35.) Paul and Silas preached Jesus to the Philippian jailer and his household. "And they spake unto him the word of the Lord, and to all that were in his house." (Acts 16: 32.) Aquila and Priscilla expounded unto Apollos the way of God more perfectly. Thus it will be seen that the apostles preached the gospel to single individuals wherever they found them. While they also preached to crowds in the synagogue, in the market place, and in the cities, still whenever and wherever they found an individual whom they could influence to come to Christ, they did so gladly and without waiting to get a large crowd together. We must reach the aggregate by reaching the individuals. It is not in harmony with the spirit and genius of the Christian religion to wait to collect a crowd before we preach the gospel. Since the Holy Spirit has come and guided the apostles into all truth, there is no command to wait, but to go—go to "every creature," go to "all the world." In the parable of the great supper we have the same thought: "And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled." (Luke 14: 23.)

The church will never accomplish its work so long as its members wait to collect large crowds together. At all times, and under unfavorable as well as favorable conditions, every Christian should be ready to go out into the highways and the hedges and make known to single individuals the plan of salvation. Jesus taught some of the greatest truths he ever announced to the world to single individuals. Individual effort and consecration are needed far more than money in the conversion of the world.

If each member of the body of Christ would thus keep actively engaged, there would be a continual increase to the church the whole year round. Additions would be made steadily and constantly. The evangelist could labor with the church almost as advantageously in one season of the year as another. On reaching the church, he would not find it necessary to wear himself out trying to arouse the church to that spiritual condition in which God's people should be all the time. Every member would be ready to help him. All would be helps, and not weights, in carrying forward the work of the Lord.

The effort of the church should be constant, and not spasmodic. Too many churches do nothing, comparatively, throughout the year, and then expect to be revived during the protracted meeting. They grow very cold, but seem to imagine that the big evangelist will be a perfect cure for all their ills. None but the most talented preacher can hold them a meeting. The preacher comes; the church is so cold that it is impossible to keep warm spiritually in such a temperature; the meeting is a failure; the church grows from bad to worse; the members grow more indifferent, and seem to become more lifeless as the years pass by. Spasmodic effort and growth are never best. It is "the continual dropping that wears the stone." The light to be relied on is the one that burns steadily all the time.

We raise no objection to protracted effort, for Paul remained at Ephesus three years and at Corinth eighteen months; but we do insist that nearly all, if not all, the churches depend too much on protracted meetings. Our object is to rather encourage protracted effort by each individual Christian the whole year round from year to year as long as life lasts. Such effort is needed, and badly needed, among all the churches. J. C. McQUIDDY.

"What's your name?" said the new school-teacher, addressing the first boy on the bench. "Julie Simpson," replied the lad. "Not Julie—Julius," said the teacher. He addressed the next one. "What is your name?" "Billious Simpson, I suppose," said the boy. And the new teacher had to rap for order.—Selected.

The Modern Pastor System.

Much has already been said and much remains to be said if this subject is ever properly developed. As a slight digression, I will say that Brother David Lipscomb has some of the most timely and solid information on this subject in the Gospel Advocate of August 23, 1900, under the head, "Preaching and Teaching." But what does it matter what head it is under? It is the practical thought we want rather than the name. We will never get rid of the evils of the pastor system by refusing the word "pastor" and accepting the word "evangelist" or any other. It is the method of teaching that must be sought after, and the method of teaching can be accepted only when it gives satisfactory results.

The essence of the "modern pastor system" is that one man does all the teaching and public work, unless it be to lead the music. This evidently fails to give the result contemplated in the "apostolic pastor system"—that is, the edifying or building up of the body of Christ.

What would be thought of a teacher in a common school who would spend all his time with a reading class in reading for them and detailing to them the proper inflections and modulations of voice? What would be thought of a father on the farm who would spend all his time hoeing and showing his boys how to handle the hoe and never put them to trying to handle the hoe? Evidently he can hoe much better than the boys can, and so can the teacher read better than his pupils, but his aim should be to teach them to read. Nor will his teaching be considered a success, it matters not how fluently it may be executed, till they have learned to read. Just so with the churches. "When for the time ye ought to be teachers, ye have need that one teach you again." (Heb. 5: 12.)

Most, if not all, of the writers who are assailing the "modern pastor system" are giving all their attention to the pastor, or preacher. When troubles are found to exist, it is very rare that the evil is all found with one party, or on one side. I have no defense to make for the pastor. He is evidently a failure in God's work. But suppose he be exchanged for two or three good elders who take his place and do all he is doing, how much better will matters be? The particular plan, or method, of teaching is not the aim or end in view, but the development of the body. So if we ever get good elders in most of our churches, it will have to be in the same way we get our pastors, by importing them. There is nothing at home to make them of, because there has been little or no development. It is a lamentable truth that one great reason the churches are no better developed is because they do not want to be. I have known some of these "pastors" to make efforts to build up the congregations they were preaching for; I have known them to try to talk brethren into leading in prayer, who would say it was the preacher's place to do the praying; I have known brethren to want the preacher to do all the public work till they could get started up a little better, and then insist there was no occasion for their reading or praying in public while there was some one there who could do it better. The great trouble is, they do not want to be trained to public work. No doubt pupils in a reading class would all rather hear the teacher read than to read any themselves. He can certainly read better. The "pastor

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system" now has such deep root in the minds of people generally that they do not want to be built up into self-sustaining bodies. They have been accustomed to hiring all the public work done till it seems to them that this is the full extent of their duty; they still prefer to pay a man to do the work rather than do any of it themselves. The thought rarely occurs that it is in order for any one to read in public or pray in public, unless he expects to become a preacher. This is the condition we have to face.

Our first work, then, in getting rid of the modern pastor system is to get the churches willing to be developed. Depend upon it, we will never have local elders who can teach and edify the members till there is a more healthful growth, unless we import them like we do the pastors. Of course there are exceptions, but I speak of churches in general. It is rash to talk about dispensing with all the preachers laboring with churches and depend on men who have never taught in public and are unwilling to do so. If we could get the membership to see to what extent they are depending on the preacher to study the Bible and tell it to them, the extent to which their faith is necessarily in the preacher instead of in the word of God, they could probably be aroused. When they can be made to take an interest in asking questions and studying the Bible to get the correct answers, they will be getting in a condition to do some work without a preacher. Our first work is to get the churches willing to work. Who can suggest the solution to the problem?

It is painful to see the lethargy in which so many churches are dragging along, while the few interested members are looking anxiously to the protracted meeting season to get the church stirred up.

Brethren, how can we induce these cold, indifferent, and worldly-minded Christians to go to work? It is a stupendous undertaking; but if it can be done, the pastor system will cease to trouble us. Let us work to that end.
Mineola, Tex. L. M. OWEN.

Fraternal Societies.

When we acquaint ourselves with the principles of Pythianism, Masonry, etc., through their external workings, and observe the friendly practices which engage these and similar societies, we can scarcely do otherwise than pronounce them "very good," as far as they go; yet because these do not extend beyond their membership, in view of the world's crying need for loyal brotherhood, the benevolent side of our nature must be touched with the sincere wish that not only these limited bodies of men might meet one another in considerate sympathy, but every single unit of the whole human race might similarly give and receive. All fraternal associations within their limits, then, can scarcely fall under condemnation; but the fact that they do erect limits to their benevolence is the important point.

To rightly discover the place of such societies it is scarcely out of order to consider for a moment the evolution of man as he struggles to

free himself from the shackles of selfishness with which Nature, true to her first law of self-preservation, at birth encircles him. Enlarging his horizon by degrees, it is not long before he discovers the intimate connection between his own well-being and that of the members of his own house, parents, and closest relatives, whose cause he finds and makes his own. Every child of ordinary intelligence may arrive at this position coeval with the earliest germination of thought.

Now, what but a single step beyond this puerility is the association of a few choice spirits whose social and business interests may be identified with evident pleasure and profit? Surely man, as he wrestles toward the fight of perfect freedom and the land of Altruria, must realize his relation to or dependence upon every other man—past, present, and future.

Christianity alone implies, sustains, and establishes perfect human relationship—the law of love, both active and passive, in that it worketh no ill to its neighbor, but, even more, by the Golden Rule worketh kindness. It favors, accepts, or rejects the person of no one; it is for all, as Christ is all in all. Therefore, it is sufficient; nothing less is.

On the other hand, such organizations as simply promote the best interests of their own membership must perforce be exclusive, and, by their devotion to the interests of a few, tend to establish arbitrary metes and bounds to philanthropy and ignore the responsibility of all Christians to the whole world around them—each for each.

As with mercy, "the quality of" genuine charity "is not strained;" and, since the Father distributes his benefits impartially to the just and unjust, so we, endeavoring to follow in his footsteps, must likewise bestow all our gifts and abilities, as opportunity offers, without prejudice or policy.

There are organizations noticeably less popular than the class mentioned whose aims are to promote universal good along distinctive lines, whose existence may be defended on the ground that they utilize the best public sentiment for the blessing of mankind, since they enlist non-Christians to unite in practical benevolence. This seems perfectly legitimate, because we should not withhold our influence from any cause whose motive is no other than the uplifting of all humanity, nor scorn to avail ourselves of the assistance volunteered by any of God's creation in any good work, provided—of course—we may engage in it without alienation from what seems to be our chief God-given mission, or without dissipation of forces which are essential to its vitality.

In fine, whatever narrows benevolence or tends to fix limits to our social duties by emphasizing their activity toward only a favored, definite portion of mankind is certainly antagonistic to the cause of Christ, whose justice and love are equally boundless and free and who measures our treatment of him by our attitude toward the very least of these our brethren; hence, to be Godlike, a Christian cannot afford to stand upon any platform less broad than that of universal good will, and, in part, interpret the exhortation: Keep thyself "unspotted from the world" by holding aloof from all tendencies toward partyism,
A. T.

Neglect is a sure sign that the soul is sick,

General News.

Arthur Sewall, Democratic Vice Presidential candidate in 1896, died at Bath, Me.

The largest orchard in South Dakota is in Turner County. It covers an area of one hundred and fifty acres.

The Boers are fighting with renewed activity in the Leydenberg Mountains, which are impracticable for cavalry.

A new volcano has broken forth about thirty miles southeast of the old Colima volcano, near Gaudalajara, Mexico.

The riots against native Christians in Chang Chow and Lung Chi, provinces of China, have assumed serious proportions.

A return shows that during 1899 41,232 natives emigrated from Ireland, nearly nine thousand more than the preceding year.

Advices from Guatemala show restlessness and paralysis of business on account of an expected breaking out of a revolution.

Lord Roberts' annexation of the Transvaal is regarded by British military authorities as proof that the war is practically ended.

The proposed cable from Copenhagen to Iceland will be four hundred and four miles long and will cost eight hundred and fifty thousand dollars.

For the first time in twelve years cotton sold in Americus, Ga., on the 6th inst., at ten cents a pound. Several hundred bales were purchased at that price.

Dr. E. M. Cravath, president of Fisk University, died at St. Charles, Minn. He was the chief founder of the school, and had been its president for twenty-two years.

The new electric underground railway is called the "two-penny tube." Although it has been open for service but a short time, it is carrying ninety thousand passengers daily.

About twenty-five thousand idle tin plate workers of the American Tin Plate Company throughout the country have resumed work, as the result of the scale conference at Pittsburg, Pa.

By a compromise between the two factions of the Republican party in Tennessee, W. F. Poston, candidate for Governor, withdraws, leaving John E. McCall pitted against Governor McMillin.

At a recent commemoration service in Gloucester Cathedral, one of the speakers said that the great building had stood eight hundred years, and there was not a crack, not a settling, in the whole building.

One hundred and eighty thousand tons of coal were sold at Birmingham, Ala., to New Orleans agencies to supply the demand in that city, which has heretofore been supplied by the Pennsylvania product.

The boundary dispute between Colombia and Venezuela has been settled and accepted. The decision of the commission gives to Colombia a slice of Venezuela, which reduces the size of the latter nearly one-eighth.

Governor Allen, of Puerto Rico, after a week's tour through the mountainous regions of the island, declares his conviction that if properly encouraged those portions of the island are capable of wonderful development.

Director General of the Census Merriam says that the completed count of the United States will show a population of eighty million souls. This is exclusive of the population of the Philippines, Puerto Rico, and Hawaii.

The population of Birmingham, Ala., as announced by the Census Bureau, is 38,415 in 1900, as compared with 26,178 in 1890. These figures show for the city as a whole an increase in population of 12,237, or 46.75 per cent, from 1890 to 1900.

Official returns show that there were 7,969 deaths from cholera in the native and British States during the week ending on August 25, 1900. The number of relief works is decreasing and the number receiving gratuitous relief is increasing.

The steamer Umatilla has arrived at San Francisco, bringing about one million five hundred thousand dollars in treasure from the Klondike and Douglas Island and a few nuggets from Nome. The passengers from Nome all tell stories of hard luck.

The powers have all been slow to act on Russia's proposition to withdraw from Peking. Germany is opposed to the proposition, and Italy and Austria agree with her. It is believed that General Chaffee has no moral right to withdraw without giving due notice to other powers.

As showing what there is in an apple orchard in California, a Watsonville paper states that a Mr. Bird sold his apple crop for \$2,457. The orchard contains less than three thousand trees, mainly Newtown Pippins, seven years old. The fruit was sold to the best bidder. Eight sealed bids were received.

Former President Cleveland has conditionally agreed to accept the appointment on The Hague peace commission tendered him by President McKinley. Former President Harrison has accepted, unconditionally, and it is expected that former Secretaries of State, Olney and Day, will be named as the other two American representatives.

An earthquake at Buluaya Bay on August 11, 1900, according to information brought out by the steamer Bertha, did a vast amount of damage. Five Indians are known to have been killed. Two heavy shocks were felt, according to the Indians. The five Indians reported to have been killed were on a small island situated about a mile from the face of one of the glaciers. They were in a cave and were drowned by the great rush of water which swept over the island when five great glaciers crashed down into the bay. Chief George, one of the best-known characters in the North, was one of the drowned Indians.

Among the more important of the new industries reported by the Tradesman during the week ending on September 1, 1900, are a three-hundred-thousand-dollar brewery at Charlotte, N. C.; a brick works in Kentucky; cotton mills in Georgia and Kentucky; coal mines in Alabama, Kentucky, and West Virginia; cotton seed oil mills in North Carolina and Virginia; a fifty-thousand-dollar electric power plant in West Virginia; foundry and machine shops in North Carolina; flouring mills in Alabama and West Virginia; gold mines in Georgia; a sixty-ton ice factory at Charleston, S. C.; iron works in South Carolina and Tennessee; lumber mills in Alabama, Florida, and Tennessee; a mat-weaving and spring bed factory in Mis-

issippi; pulp and paper mills in North Carolina and West Virginia; a pearl button factory in Middle Tennessee; a peanut factory in North Carolina; quarries in Arkansas and North Carolina; a stove factory in Florida; telephone systems in Kentucky, South Carolina, Texas, and West Virginia; a table factory in North Carolina; a twenty-five-thousand-dollar woolen mill at Winchester, Va.; and water-works at Southern Pines, N. C., and Aiken, S. C.

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Church News.

ALABAMA.

Berry, September 3.—I closed a meeting, eight miles from this place, last night, with three baptisms at the water the same hour of the night. The total immediate results of the meeting were nineteen baptisms—four Methodists, four Missionary Baptists, and eleven sinners—and one reclaimed. P.

Mooreville, September 5.—After closing my meeting at Oneonto, Blount County, I went to Tillery, Cullman County, and began a meeting on the fourth Lord's day in August, preaching twice every week day and three times on Lord's day. The visible results were five persons added to the one body by obedience, the saints strengthened, and much prejudice removed. The brethren expressed their willingness to aid me in the work of an evangelist, and as soon as I move my family to Athens—on October 1, 1900—I will then be prepared to remain at work all the time in the Master's cause. There is much work needed in North Alabama, and there are so few who are willing to fellowship one in the work. My purpose is to preach the word, and when my brethren fail to fellowship me in the work, I am willing to do other work to support my family, and preach as I am able. I had much rather, though, remain at work preaching the word all the time. My next meeting will be in Lawrence County. JOHN HAYES.

ARKANSAS.

Center Point, August 29.—Our meeting at this place is like the old man's prayer: we cannot quit. Still they come. One dear old man, seventy-two years old, is now overanxious to redeem, or make up, lost time. I cannot tell when the meeting here will close. Storm and rain cannot stop it. Then let it go on. Pray for us, brethren. I have spent some weeks in South Arkansas, among the rocks and hills, with the common people, who are possessed with common sense—the best people and the best sense. I am sorry I have not kept the number baptized, but all seem to be satisfied with the results of this meeting. This leaves me at the home of Brother Floyd. I hope to meet Brother Spurlock here this evening. He will begin a meeting near here to-night. I will spend Lord's day with the brethren at Nashville, this county, and leave on Monday for Indian Territory. Remember that field, brethren, in your prayers and fellowship. R. W. OFFICER.

INDIANA.

Ellettsville, September 3.—At my last appointment at Belle Union I stayed with the church of Christ one week, preaching each night. We had one confession and baptism. W. M. DAVIS.

MISSISSIPPI.

Oakland, September 2.—Brother E. C. Fuqua spent about eight days in this (Yalobusha) county, beginning about August 1, and preached four days at Lawson Schoolhouse, near Oakland, a place where a few Methodists met occasionally to worship. All the Methodists were baptized by Brother Fuqua, except one, and it is said the one left is about convinced that there is nothing in Methodism that is pleasing to God. Brother Fu-

qua also held a few-days' meeting at Cypress Schoolhouse, near Coffeeville. One fine old gentleman, nearly seventy years of age, who had never belonged to any religious institution, was baptized. This old gentleman is the father of ten living children, several of them being members of the church of Christ. Some belong to the different sectarian bodies. What a consolation it would be to the Christian members of this family if all the members would be Christians, and Christians only! The mother of this family is a devoted and a most excellent old Christian lady. I hope and pray that the erring members of this good family may yet learn the way of the Lord more perfectly. On account of other engagements, but more especially on account of the illness of Sister Fuqua, Brother Fuqua had to leave us rather hurriedly. Sister Fuqua is now in Nashville, and we are glad to hear she is much improved in health. I pray God that this young and useful couple may always remain true to the Master's cause, and that they may be spared for many years of usefulness. A. T. PRITCHARD.

TENNESSEE.

Rucker, August 31.—Brother F. W. Smith held a meeting for us at Bellbuckle, beginning on the second Lord's day in August. Brother Smith was sick while with us, but preached day and night. He is a bold and correct proclaimer of the gospel. While there were no additions to the congregation during this meeting, I think it the most successful meeting I have attended in years. Brother Smith did as fine teaching as I ever heard. There is no organ, neither are there any societies, in our congregation, and I think our future is bright for good, ~~and~~ Christian work in a scriptural way. E. L. CAMBRON.

Jasper, August 30.—I began a meeting with the Berea congregation, in Warren County, on the first Lord's day in August and continued until Saturday night before the second Lord's day. The results were four additions to the one body. I then went to Salem congregation, same county, on the second Lord's day in August and continued preaching over the third Lord's day in August, with nine additions by primary obedience and one by letter. These were both good meetings, largely attended, and much good was done in sowing the good seed, removing prejudice, and encouraging the churches. E. H. BOYD.

Cottage Grove, August 28.—We have just closed our annual meeting with the church of God worshipping at Knob Creek. This congregation is an old one, located on the State line road, just two miles above Dukedom. This meeting lasted only eight days and eight nights. Brother Joseph Ratcliffe, of Bardwell, Ky., did most of the preaching. Brother Ratcliffe is a good, sound, gospel preacher and is satisfied with what is written, and does not desire to turn aside from the one body, but earnestly contends "for the faith which was once for all delivered unto the saints." We baptized fifteen persons, ten others taking

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membership who had been scripturally baptized. The brethren were well pleased with this meeting, and the church in general seemed to be very much strengthened. A. O. COLLEY.

Oglesby, August 31.—Brother John E. Dunn, of Murfreesboro, began a meeting at Woodson's Chapel on the second Lord's day in August, closing on the night of August 22, 1900. While there was only one person who took a stand on the Lord's side, we think that much and lasting good was accomplished during the meeting. We have long since learned that it is not always the visible results that make a good meeting, but it is the soul-inspiring words of the Lord that cause a weak brother to do his duty more faithfully in the vineyard. As to Brother Dunn, we found him to be a bold and fearless defender of the truth, ever relying upon the word for the foundation of his arguments, seeking to become popular only with his Lord by declaring his "whole counsel." Our hearts' desire and prayer to God is that Brother Dunn may spend a long and useful life laboring for his Master. JAMES G. RAINS.

Bellbuckle, August 31.—On Wednesday, Thursday, and Friday nights before the third Lord's day in August I preached at Morton's Gap, Ky., with no visible results, so far as confessions were concerned. I went from there to White Plains, Ky., seven miles distant, near which place I preached under an arbor for eight days and eight nights. There were four confessions, all of whom were baptized. This is a good field for a preacher who wants to do missionary work. Great numbers of the people have never heard the old gospel, but he who carries it must do so at other expense than theirs, for which cause many are sickly among us, and many sleep. I will begin a meeting near home on the first Lord's day in September in a schoolhouse, which I will report when closed. On the second Lord's day in September I will begin a meeting at Dilton, Rutherford County. F. F. DEARING.

TEXAS.

Berclair, September 2.—The meeting at Colony, Fayette County, began on Friday before the third Lord's day in August and continued over the fourth Lord's day in August. This made my fourth protracted meeting at Colony during the past four years. With the first of these meetings, in September, 1897, the little band began meeting regularly on the first day of the week. Soon after my second meeting, in 1898, the congregation built a neat house of worship. Again, within a few months of the third meeting, in 1899, the brethren and sisters, including two preachers, got very cross at each other, and this last effort was more to restore peace than to convert sinners. Brother W. T. Copeland, a young preacher of promise, assisted in the meeting throughout. We preached the word, reproved, rebuked, and exhorted, both privately and publicly, in an effort to help the church through her troubles. I think good was done and trust that the congregation may yet live and accomplish much good in the Master's name. G. W. BONHAM.

Argo, September 2.—I closed the meeting at Center Grove, Titus County (where we had eighty-one additions), and commenced a meeting on the next night at Cookville, on the

Cotton Belt Railroad. The church of Christ at this place has a very good house of worship, but, on account of the excessively hot weather, it was thought best to build an arbor, which was located in the center of the town. This was a wise move, and gave satisfaction to everybody. The arbor was well seated and well lighted, and was a pleasant place to both preacher and audience, and there was room for the large night audiences. It is said we had the best attendance that has been given a Christian meeting in five years. Much good was done that was not directly visible. There were twenty-three additions to the church—thirteen persons baptized, six Baptists and immersed Methodists, and four restored. I am now at the little town of Argo, with good interest and one confession to date. I have had over one hundred and seventy additions in seven weeks, and have several more meetings to hold. When I reach the two hundred mark, I aim to take a furlough and go home to Dallas to see the folks. T. R. BURNETT.

Charleston, September 1.—On July 8 I started for Bowie County, and, after driving one hundred and thirty miles, arrived at the home of Brother J. W. Lollar, where I was to begin a meeting on the following night. The meeting continued eight days and eight nights, with four additions to the one body as the visible result. Brother Norman E. Hearn was with me and preached some fine sermons. I next started to Haganport, Franklin County, and, after a drive of about fifty miles, arrived safely at the above-named place, finding there two brethren and two sisters. I began by asking God to bless my efforts to teach those people the plain, simple gospel. This meeting lasted sixteen days. Forty-two persons were added to the body of Christ, and the brethren near Eureka were stirred up to a sense of their duty and are now keeping house for the Lord. From there I went to (or near) New Boston, Bowie County, for a few-days' meeting. There I found the brethren going off after the doctrines of men. I preached for them seven times and persuaded them to quit all their ungodliness and worship God in his own appointed way. One noble soul confessed Christ and was baptized. To God be all the praise. From this place I started home, with my wife and babe in the buggy with me, and, after a drive of one hundred and thirty miles, we are again at home. I found my cotton eaten up by bollworms; will make only about three bales on twenty-five acres of fine black land. I will begin a meeting at home to-night. This is a destitute place, where the sects have full control, I hope God will bless our labors here also. I am going to give my entire time next year to the ministry. If you are not satisfied with what is written in the Bible, do not send for me. G. CALHOUN ISABELL.

Pray to God and pay no attention to the devil listening at the keyhole of your closet.

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Arizona.

This is a mining country and great effort is made in places to get gold. Very large machinery is used, both steam and electric. I saw one smoke-stack to what the miners call a "smelter" that looked to be not less than ten feet in diameter, and another was said to be over one hundred and fifty feet high. At times one and a half million dollars' worth of metal is shipped from some of these large mines in a year. Gold and copper are the principal metals mined. Silver is here, too, but they say it is of so little value it is let alone now, as if they expect to work it in the future. These rich mines are owned and worked by rich men. The poor—even Indians; I heard of a squaw owning a mine—sometimes get something out of them at first, but not often. The trouble is, it costs so much to find the vein and then get it. I heard of mountains being washed down by machinery and rivers turned. A squaw would not and could not do much of this.

The farmer complains of having a hard time in getting his money out of the earth through his crop, but to look at the mines and the men working them we see and hear somebody else complaining. This mining business is very dangerous to health, life, and wealth. I saw one man hopping around and he told me how near he came to death and what saved his life—that he cut his fuse a little longer that time, and that saved his life. Another poor man told me how his employers, the rich mine owners, broke and how much money he lost. Mining seems to be very dangerous in another particular: the soul is in danger of being lost.

The mining is mostly in the mountains. There is some farming and stock raising on the plains and in the valleys. This, like the mining, is expensive. There are no fences or rain to depend on. The main trouble is the water supply. Water is hauled, pumped, and conducted through ditches from rivers; that is depended on, but some comes from springs and wells. A great deal of fine land is useless for the want of water. To con-

duct the water from the rivers in ditches is very costly, so is pumping by steam.

People coming from Eastern and Northern States are very often disappointed in making money here. The climate is very fine in most parts, though not suitable to every one. It is a land of sunshine, and the air is dry.

Brother Dr. E. B. Ketcherside, who has been living here some years, expects to be in Tennessee and some adjoining States in September; he can give reliable information about this country. Years ago the United States built houses and had a standing army in one of these valleys to keep the Indians in check; but when they ceased to be troublesome, the army was moved and the land and houses sold to white people to live in and use as they pleased. Dr. Ketcherside bought some of these houses and fixed one to live in, one for a barn, and another to have the gospel preached in and to worship in. This was commenced at his own expense, and as yet he has had but little outside help. He has put on a good, new roof; put in new benches; and made other repairs that were needed to convert the house from an army house to a church house. Brother Ketcherside, his family, and a few other brethren are doing a good work here and ought to be encouraged. This is not an effort of these few to get gold, like many that come to this country, but an effort to save themselves and others. If brethren or churches wish to help in this far West mission work, they can do so by seeing Brother Ketcherside when he is traveling or can come or send to him at his home, Camp Verde, Ariz. The people seem now willing to hear the gospel at this place. I noticed many young people and children willing to hear. Some Indians and Mexicans are benefited, though they do not speak or understand English much.

The brethren here express astonishment and sorrow at hearing of Brother Srygley's death. L. H. WILSON.

The Child's Resolve.

My heart is God's little garden,
And the fruits I shall bear each day
Are the things he shall see me doing
And the words he shall hear me say.
St. Louis, Mo. J. W. ATKISSON.

How a Woman Holds a Man's Affections.

A wise and observing person stated the other day that many a wife complains that her husband does not take her out, that she sees him only at meals, or that he makes friendships in which she has no part; further, that she blames him for neglecting her, and thinks herself ill used. Yet he is only following the natural instinct of humanity; the fault is really hers. The easiest way a wife can hold her husband's affection and sympathy is by beauty, which is possessed by using the great Dr. T. Felix Gouraud's Oriental Cream, or Magical Beautifier; it will render your skin a soft, pearly whiteness; free from tan, pimples, freckles, moth patches, and all blemishes of the skin; at the same time defies detection. The Oriental Cream has stood the test of public approval for fifty years, and is still gaining more. Gouraud's Poudre Subtile, or Depilatory Powder, will remove superfluous hair without pain or injury to the skin. Try it. For sale by all druggists or fancy goods dealers, or direct from proprietor, 37 Great Jones street, New York City.

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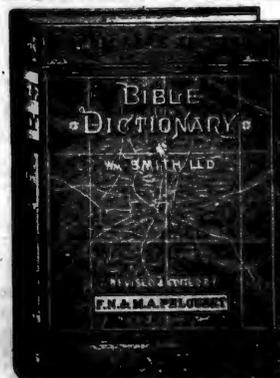
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A Call for a Meeting.

We are ready for our meeting;
But we will not selfish be,
For perhaps there're many others
Need one even more than we.

We are waiting for our teacher,
How we long to see his face!
In this world there is no other
That could ever take his place.

Yes, we love our gentle teacher;
Love him more than words can tell;
And our hearts are full of sadness
When to him we say farewell.

When he's with us in a meeting,
We are loath to let him go;
We are sure there is no other
The good seed so well can sow.

Many of us, too, have loved ones—
O, to us they are so dear!—
Who are not safe in Christ's kingdom,
And we want them him to hear—

Hear him preach the precious gospel,
Which is God's power to save;
Hear him tell, with wondrous pathos,
God so loved us that he gave—

Gave his only Son a ransom
For poor, fallen, sinful man;
Furnished him with free salvation,
Freed him from the merited ban.

He makes the plan of salvation
Appear so very clear and plain
That the honest, earnest seeker
In doubt no longer may remain.

He takes the precious Bible
As an all-sufficient rule;
It is the only text-book
That we use in our school.

We make it our daily study,
And each time we read it o'er
On its pages we find beauties
We have never seen before.

He daily proves, beyond a doubt,
As every child of God should do,
By his perfect, Christlike life,
The Christian religion is true.

When with us in our last meeting,
Just before he went away,
He promised, "the Lord willing,"
He would return "some sweet day."

We, with joy, are looking forward
To the time when him we'll greet,
From our dear old gray-haired elder
To the little children sweet.

When our lessons all are ended,
When our work on earth is done,
When our pilgrimage is over,
When eternal life we've won,

We will meet our gentle teacher
On the bright eternal shore;
We will dwell with Christ forever;
We will say farewell no more.
"SISTER MAGGIE."

["Sister Maggie" is a little Christian, not yet nine years old. We publish this just exactly as we received the copy, making no corrections what-

Eating Unworthily.

Brother Atkisson: Your criticism is thankfully received. There can be no doubt as to the part of speech to which "unworthily" belongs. It is an adverb and describes the manner of eating and drinking. But I fail to see why that should lead us to think it has no reference "to the understanding of the design nor to the condition of the participant." The condition of being worthy is everything to eating worthily. A man unworthy to eat must eat unworthily, if he eats at all; a man worthy to eat cannot eat unworthily. People who are out of Christ are not worthy to eat; those called "brethren" who are idolaters, fornicators, covetous, etc., are not worthy to eat; and if they eat, they eat unworthily. Christians who eat without showing the Lord's death, without discerning the Lord's body, eat unworthily, because one who does not accept the design expressed to him is not worthy to do what is commanded. So "unworthily" as an adverb points to the condition of the participants. Those who eat gluttonously are gluttons; those who eat riotously are guilty of riot; those who eat rowdily are rowdies; and so on. Those who eat unworthily are, for the same reason, unworthy to eat; those who do not discern the Lord's body in the Lord's Supper are not worthy to eat it, and, eating, eat unworthily. "For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body." (1 Cor. 11: 29, R. V.)

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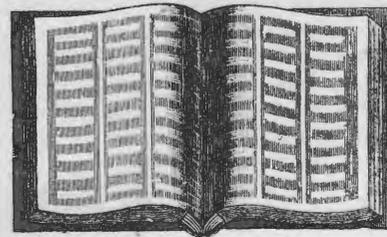
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Obituaries.

[Obituaries are limited to 250 words and signature. Poetry cannot be printed. Obituaries exceeding 250 words will be reduced to the limit, unless accompanied by one cent per word for the excess.—Editors.]

WARREN.

Clifford Vernon Warren was born in Huntingdon, Tenn., on June 15, 1879, and died in Paris, Tenn., on July 16, 1900; aged twenty-one years, one month, and one day. He obeyed the gospel under the preaching of Brother H. L. Calhoun on June 3, 1894. He was tall and stately, like King Saul, as handsome as Absalom, and as noble as Jonathan. He was an affectionate and obedient son. His parents were never uneasy about his conduct; he gave them no trouble. His employer said of him: "I am looking for just such young men to work in my employ." One of his young men friends said: "He was better prepared to die than any of us." A few months ago he took membership with the church of Christ at Paris, Tenn., and since then he had shown his interest in religious matters by attending the meetings of the church as regularly as he could, sat well to the front, and took part in the singing. He was taken ill on Friday night, and died on the following Monday at 5 P.M. of paralysis of the brain. He was high up toward a model young man in business and in social and religious life. We deeply deplore our loss. May the memory of his life be an incentive to all who knew him and loved him to strive earnestly to meet him in "the sweet by and by" is the prayer of the writer. The deceased was the eldest son of W. T. and Nannie Warren. We laid his remains to rest in the Maplewood Cemetery, at Paris, Tenn.

R. M. GIDDENS.

JOHNSTON.

Little Mamie Johnston, daughter of Sister Willie and the late Dr. J. B. Johnston, of Shop Spring, Tenn., was born on December 9, 1891, and died of typhoid fever on August 17, 1900, being several months past eight years of age. She survived her father only a few months and was buried beside him in the family burying ground of her grandfather, Brother B. C. Forbis, near Greenwood, Tenn. It was an agreement between Mamie and another little one of the family that whoever died first should be buried by their father. Sister Johnston, in her widowhood and in the loss of this beloved child, has the deep sympathy of her many friends and her brothers and sisters in the Lord. We weep with those who weep; so we sympathize with the remaining children, and especially with Miss Callie, Dr. Johnston's sister, and therefore the children's aunt, who loved so dearly little Mamie and who cares so tenderly for all the children. It is sad to see the beautiful rosebud of life droop and die ere it blooms into womanhood, but it is joyous to know the flower has been transplanted only to grow and to bloom in the garden of God on high. "And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted ["turn," Revised Version], and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18: 2, 3.) Again, he says: "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." (Matt. 19: 14.) So far as

possible, we should not grieve over the death of children, because such are safe with God. When David's child died, he "arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshiped: then he came to his own house; and when he required, they set bread before him, and he did eat." As an explanation of this conduct, he said: "While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me." (2 Sam. 12: 20-23.) So may the dear ones left behind and friends all go to Mamie in the realms of the blessed, if they fear and obey God. May the Lord bless these sad ones and help them and help us all to reach this blessed and happy home.

E. A. ELAM.

Kansas Notes.

Brother C. M. Johnson preached at Palestine on the first Lord's day in this month; he was at Peck on the second Lord's day.

Brother Rhodes is now in a meeting at Shelby, Mo.

Brother C. C. Houston was at Peck on the first Lord's day in this month.

Brother W. F. Parmiter was with the brethren at Hoyle, O. T., on the second Lord's day in this month.

Brother J. E. Cain will go to Oklahoma the latter part of this month to spend a week or two at different points.

The brethren at Palestine are now in a protracted meeting. May the Lord bless the effort put forth for the strengthening of saints and conversion of sinners.

The Lancaster (Ky.) Record recently contained a clipping from the Memphis (Tenn.) Scimitar, a part of which I here copy: "The congregation of the Christian Church on Mississippi avenue is about to lose its esteemed pastor, Allen R. Moore, who has sent in his resignation, to take effect on September 15, 1900. Mr. Moore goes to Lancaster, Ky., where he has been called to a pulpit. . . . Mr. Moore, since his residence in Memphis, has accomplished what few pastors undertake: he has held successful revivals in his own church. As a general proposition, ministers import talent to conduct prolonged meetings, but Mr. Moore has, on several occasions, unaided, preached daily, week in and week out, with splendid results. On one occasion there were twenty-two additions to the church, and a great many professed religion who united with other churches." I do not copy this to criticize the sectarian idea of "pastor," "called to pulpit," etc. The man who wrote it did it honestly. I do not copy it to make any special criticism on Brother Moore. I presume that Brother Moore is a good and eloquent preacher; but the circumstances existing in Memphis are so peculiar that I desire to contrast them with some other places. The writer thinks a rare thing for a preacher to conduct protracted meetings in the congregation where he

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is located, and thinks it an extraordinary work for him to have as many as twenty-two additions. Allow me to modestly suggest that in many places here such work is done, and nobody regards it as an extraordinary work. I know places where men have preached for eight or ten years and conducted almost all the protracted meetings—have them once a year—and have as many as fifty additions to the church. I do not doubt Brother Moore's ability as a preacher; I speak only of the difference in places and the estimate the writer places upon it. Another thing impressed me, and it is out of the usual order, I will admit. Besides the twenty-two added to the church, "a great many professed religion who united with other churches." I read of a preacher who once preached a great sermon, and about three thousand persons were converted to Christ; but nothing was said about many others professing religion and uniting with other churches. I read where the same preacher, on another occasion, was the instrument in the hands of the Lord in bringing hundreds to Christ, and nothing was said about others professing religion who united with other churches. Another preacher I read of preached the things concerning the kingdom of God and his Son, Jesus Christ, and many were obedient to the gospel, but not a word was said about others professing religion who united with other churches. So this Memphis case is not like any of these that I have mentioned. Brother Moore may have preached the same thing that Peter and Philip did, but he found the people under different circumstances, and it had a different effect upon them. I simply call attention to these matters as impressing me on account of their peculiarity. I feel an especial interest in the work where Brother Moore is going, and hope that he may accomplish much. My father in the flesh lives in Lancaster, as does also a sister, whose husband is one of the deacons of the congregation. I pray that much may be accomplished—that the gospel may be preached in its purity and simplicity, as preached by Peter and Paul, and that the people may be led to the Savior.

D. T. BRADUS.

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D. LIPSCOMB. E. G. SEWELL. F. D. SRYGLEY.

J. C. M'QUIDDY, Office Editor.

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J. M. T. White, of Thick, Tenn., in writing to Brother J. H. Hooper, of Linton, Tenn., says of Brother Srygley's death: "I have been so sad since his death. I feel that not only I have lost a brother, but the cause of Christ in Tennessee has had to give up one than whom there is not a greater. Many of the brethren are saying there is no one that can fill his place. That is so. No one has to fill it. He filled his own place and filled it full. Just so every man has to fill his own place." Brother White states a truth well which should be emphasized. Every man must do his own work. "For every man shall bear his own burden." Each must breathe for himself, eat for himself, sleep for himself, trust for himself, pray for himself, and glorify God for himself. A man could as easily live for Brother Srygley as take his place. He filled his place while living and now has none in this world to fill. Hence, it is very important that each fill his own place and fill it now. If we do not do our duty to-day, to-morrow will be too late. We must fill our own place now, or it never can be filled—never. We need have no fears of the world going wrong as long as every man does his own work. God does not ask us to take care of the world, but to take care of our duty. The God who created all and controls all will take care of us all as long as we are faithful and true to him. We need have no fears as long as we fill our own places in this life.

Suppressing names, place, and date, we take the liberty of publishing the following private letter furnished us by a brother, because we think it will do good in showing the needs of the field:

"My Dear Brother: When I read of the good work you are doing, I love you more and more, and how I wish you could come into our midst and preach for us! How I long to have the gospel preached in its purity here! We are shut out from all houses, and, as we are few in number, we are almost powerless to do anything. We live in a small village where there is only one church building, and that belongs to the Baptists. Of course they will not allow us to use it; neither will they allow us to use the district schoolhouse. We have lived here almost six years, and, during that time, we have had one week's meeting, and that was held in a blacksmith shop. Prejudice runs so high the people would not come out to hear us. However, we had five additions—two young men, two young girls, and one married man.

The two young men have moved away, also one of the girls, leaving in our village myself, my husband and two daughters, one other member, one young lady, and one other member in the country—in all seven members. We have only two male members in our band. We are not able nor strong enough to build a house. You may wonder why I am telling you all this; it is because I feel your great heart will sympathize with us, and, if you can, you will come and help us. It seems like asking a great deal of one whose time is always in such demand, but I beg of you to come to our village, a place where the pure gospel needs to be preached as much as any place on earth. There are two old men in our midst, standing on the verge of the grave, out of Christ because they are disgusted with denominationalism, and I have a sweet little girl, just budding into womanhood, who I know is ready to be grafted into His dear body, but we have no shepherd to bring the little ones in. It does seem that these three souls ought to cause some soul-loving preacher to come and help us. Now for my request: Can you come in September and preach for us a few weeks, if we can get a tent for you to preach in? Now, I cannot offer you any money, but will say this: We will pay your expenses to ———, which is ten miles from here. We will meet you there and bring you to our home, where we will treat you as well as we can. I have been begging for some of our brethren to come for over a year. If some of the wealthy congregations want to do some mission work, there is surely an opening here. If you can come, do so; if you cannot come, try to get Brother ——— or some one of our strong brethren. But I am so anxious to have you come. Let me hear from you immediately as to what you can do. May God bless you always, and I pray you can come."

The brother to whom the letter was written says of it: "The inclosed is certainly a strong appeal. I shall try to go. Some one should certainly go. It will be joy to me to preach in that sister's house, yard, or barn, if I can. She deserves to be encouraged." This is but one example, out of many, emphasizing the truth of the Savior's teaching: "The harvest is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." It is marvelously strange that, with the wide, wide world as our field, any earnest gospel preacher would be seeking places to preach. The truth is, no gospel preacher, filled with a consuming love for the salvation of souls, ever finds it necessary to advertise for a place at which to preach. Such advertisements are for shekels more than for souls. It should be now as it was during Christ's personal ministry. The poor had the gospel preached to them. Christ bowed the heavens in love and came down on the wings of mercy that the hungry might be fed, the naked clothed, and the poor have the gospel preached unto them. He was cradled in a manger, reared in the midst of infantile privations, and learned early in life to be about his Father's business. His whole life was one of toil and self-denial, spent in blessing and elevating a sinful race. His days were not spent in a palace, "faring sumptuously every day," but he was a homeless wanderer. The preacher of the gospel who goes out in the highways and hedges, who goes to the poor as well as to the rich, declaring the gospel of Christ, cannot claim that he fares worse than did the blessed Master. If there be a poor, discouraged, and complaining disciple, he should look up, finding encouragement in the thought: "The disciple is not above his master, nor the servant above his lord." The man who is not willing to endure hardness, as a good soldier, is not fit to preach the gospel of Christ. The earnest, approved preacher will labor, if necessary, with his own hands for support and then preach the gospel of Christ whenever he can. The preacher who loves God with all his heart is ready to make any sacri-

fice within his power for the salvation of souls. This is not only true of the preacher, but of every member of the body of Christ. The churches should go with the faithful preacher and hold up his hands while he preaches Jesus. The Philippians sent aid once and again to Paul while in the field leading sinners to Christ. It pleased the brethren of Macedonia and Achaia to make a certain contribution for the poor saints at Jerusalem. The churches need fruit to abound to their account. A stingy, penurious church, with all its fountains of liberality dried up, will never be worth much in the salvation of souls. It is already spiritually dead; if not, it will not be long in dying. The churches should have fellowship with earnest, self-sacrificing gospel preachers as they go into these destitute fields. For the encouragement of our dear sister, it should be said that no opposition can hold out long before an earnest, godly life as hers seems to be. "The continual dropping wears the stone." While the progress the truth is making may be imperceptible, yet it is mighty and will prevail. Persistent, untiring, and unyielding love will melt stones out of the way. Furthermore, it is not necessary to wait for a preacher to baptize those who are ready to be baptized. The husband of the sister should be able to do this. It is not necessary to wait. Why should it be? Now is the time; to-morrow never comes.

The command is: "Go ye into all the world, and preach the gospel to every creature." This means the negro as well as the white man. A negro preacher came into our office a few days ago and asked me to preach for his people, stating, at the same time, that the white people had looked after the education of the negroes, but that they had neglected their moral condition. This is a true statement. We have the negroes here among us and know better what to do for them than anybody else, but we make a great blunder when we do not seek to purify their morals. We have done much for them, but cannot claim that we have done our full duty. The best way to stop the terrible crimes that so shock the enlightened sensibilities of refined, Christian people is to look after the spiritual welfare of the negroes. What are the white preachers doing to lead them into the full light of truth? They should visit their churches, preach to them, and seek in every scriptural way to lift them up. This duty devolves upon us. We can do this work far better than others, and if we fail to do our duty, God will not hold us guiltless.

Some people who are opposed to the church doing any foreign mission work are disposed to hold the missionaries responsible for the present disturbance in China. We are sure the accusation does the missionaries great injustice, and, for the enlightenment of those who oppose the missionaries going to foreign lands, publish a good and true word from the Sun, in vindication of their manner of living. It is absurd to intimate that the missionaries are responsible for the Boxer uprising. The ignorance and the superstition of the people of China, along with the greed, immorality, and vices of the civilized nations, doubtless had much to do with bringing about the present trouble, but we will allow another to speak: "We have received from Shanghai a copy of a letter addressed to an English newspaper of that town, in which the writer, speaking from 'a purely commercial point of view,' combats sensibly and very successfully the notion that the Chinese hostility to foreigners is due to the labors of Christian missionaries

He makes the strong point that it is those missionaries more particularly who exemplify in their lives the high morality and the true dignity of Western civilization. In the treaty ports the lives of 'a certain minority among the foreign residents . . . are an outrage on the best ideas of the natives and a libel on Western civilization,' and they 'do more to prepare the way for corrupt officials, bent on stirring up the ignorant people of China, than all the mistakes of all the missionaries put together.' Throughout the country, however, 'where the foreigner is otherwise unknown, he is first introduced in the person of a missionary who lives quietly a moral life, so that all his immediate neighbors on close acquaintance acquire a favorable knowledge of an individual foreigner, and from that particular knowledge argue favorably in general of the foreigners.' Unquestionably this is a deserved tribute to the missionaries. It is the missionary rather than the soldier or the man of commerce who represents the moral elevation of Western civilization. Where missionaries live in the interior, away from all foreign civilians or officials, there are no houses of ill fame kept for or by foreigners; in such places there are no lotteries licensed and supported by foreigners; there no natives are cuffed and kicked, for there are no rowdy young foreign 'drunks' to drag their nation's character in the mire. The vices of our civilization go with the trader rather than the missionary. The evil reputation foreigners have in Chinese eyes is not made by the missionaries, but by 'the man or woman of foreign birth who lives an immoral life; the foreigner who illtreats a cooly, as he would not dare for an instant to treat a London cabman; the Westerner, be he an ordinary private individual or a city father, who encourages, establishes, or patronizes lotteries—in fact, any among the foreign communities of China who in any way lower the standard of life they have in the home lands been taught to respect and aim at.' Moreover, the valuable assistance to trade rendered by the missionaries is recognized by this commercial writer; for 'such centers of enlightenment as to what foreigners are, and have to give the Chinese, open up the country ready for trade, and again and again can the demand for foreign goods, be traced directly to the influence of missionaries in the interior. If trade follows the flag,' he continues, 'it is because the flag is usually made known by a good introduction on the part of missionaries. Withdraw your missionaries, and send into the interior your young, rowdy, riotous liver, with his drunkenness and bullying conduct, and see how much worse your trade and reputation will be.' This is a view of the Chinese situation at which everybody must look in fairness, whether he is favorable or unfavorable to Christian proselytism in China. Nor, on the side of the Chinese, must we forget that in degraded examples of Western civilization they have reason for prejudice against it. We regret to hear, privately, that in the drunkenness among the Western troops now in China a shameful exhibition is made to the Chinese. The conduct of the Japanese troops, however, with respect to sobriety and good discipline generally, is described as provoking and deserving the admiration of natives and foreigners alike. 'The behavior of the Japanese,' a correspondent at Tien-tsin writes to us, 'is a continual astonishment. No other force here has the beginning of such discipline, except the Germans.'

"The Standard," a regular contributor to the Western Recorder, says:

"Let me say again, as I have said often before, the Recorder is not responsible for my utterances, my contract being that I am free to say what I please, so that I do not contradict the Philadelphia Confession of Faith and Boyce's Theology."

So in the Recorder office the Bible may be contradicted, but the Philadelphia Confession of Faith and Boyce's Theology are infallible. D. L.

Our Contributors.

An Indorsement.

Brother Lipscomb's articles on teaching and edifying the church are quite timely and very instructive. They show a comprehensive view of what the Bible teaches on the subject. An honest heart and sincere purpose to do the whole will of God and to preach the whole counsel of God are necessary in order to build up New Testament churches. "Then Samuel answered, Speak; for thy servant heareth." (1 Sam. 3: 10.) This is the principle which made Samuel the grand, pure man of God that he was. This is the first thing necessary now in order to become a Christian and to serve God acceptably. "What shall I do, Lord?" is the one question and prayer which made Saul of Tarsus a faithful and loyal apostle to the Gentiles. All who would please God desire to know and to do his entire will. "Narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it;" but a man of God and friend of sinners does not desire to make it narrower and more difficult than the mercy of God has made it. "What does God teach?" is the great question. To please God is the one thing needful. If we please him, all is well. Jesus did always the things which pleased God. (John 8: 29.) "For even Christ pleased not himself." (Rom. 15: 3.) We should be sure that we desire the will of God, and not our will, to prevail; we should pray for this and work for this.

The church of the New Testament can never be restored until New Testament practices are restored. The theory may be correct, but the practice must be maintained before we have a New Testament church. Brother J. M. Kidwill told of a man given to strong drink who said he was strong in the faith, but weak in the practice; he accepted the faith as the correct theory, but not as a life. Many churches fail right here. They do not fully practice the principles of the New Testament; they are inactive, and not zealous and aggressive, in doing the will of the Lord. Some churches get their growth too soon—that is, they soon stop growing. This is a fruitful field for admonition and instruction, and Brother Lipscomb, ripe in years, in wisdom, in experience, and, above all, in the knowledge of the word, is competent to give them. To work and to live as God directs is the most potent and the only successful argument against error and sin. The Laodiceans were condemned because they were "neither cold nor hot," but lukewarm and self-satisfied. They were pleased with themselves and thought they had need of nothing; but they were "wretched, and miserable, and poor, and blind, and naked." (Rev. 3: 14-18.) How sad is such a state! Are there any churches now like the Laodiceans?

Some churches do not have much preaching done at home or elsewhere, and they have no edifying teaching done, not because they think such is unscriptural, but because they seem not to have sufficient life to realize their need. Others never have any preaching, except eight or ten days' protracted meeting during the most leisure time of summer. During this meeting the preacher usually discusses "the first principles of the oracles of God," and the church is not stimulated much to earnestness, piety, and zeal. Such churches have but little or no preaching done elsewhere. It must be understood that by "preaching" is meant preaching the gospel, preaching "the word." Such churches, too, have but little intelligent, scriptural edification and teaching during the year. It is proper to have meetings and to have them when most people can attend, but during the whole year the church should be actively engaged in the service of God and busy doing good, and the elders should be live men, earnest and zealous, qualified to teach and edify the church and to lead it on in aggressive work for the Master. God desires that elders should "rule well" and intends that some should "labor in the word and in teaching." This laboring in the word and in teaching was not all done away from home. God here provides, then, that in every church there should be some who "labor in the word and in teaching," and that the church shall support them, or look after their wants and the needs of their family. (See 1 Tim. 5: 17, 18.) Then is a church modeled after the New Testament until it has such laborers? I trust Brother Lipscomb will give this some attention, too. There are elders, but they should labor and should be supported as God directs before the church will be what God intends

it to be. So Peter says an elder must not serve for the consideration of "filthy lucre"—that is, the support offered him must not be the inducement to serve. He must serve for Christ's sake, must prove himself worthy of the support, must "labor in the word and in teaching," must work, and continue to work, for the greatest good and edification of the church. How far short do many elders and many churches fall of this! For a yearly meeting of one or two weeks most churches will contribute from twenty-five cents to fifty dollars, and this is about all the money they use for the Lord during the year. Some will raise small amounts for some other purposes, but not many support an elder who labors in the word and in the teaching; yet nearly all could, if they would. While this subject is up, I join Brother Lipscomb in saying that it should have a most thorough investigation.

E. A. ELAM.

Sowing and Reaping.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Ps. 126: 6.)

We here have presented two very impressive pictures—one, a man going forth to sow seed; the other, the same man, after the harvest, surrounded by the fruits of his labors. Let us examine each of the pictures and see what instruction and encouragement we may derive from them.

First, the sower is clad in the plain garb of a laborer, because he is a laborer in his Master's field. He has every appearance of a servant, because he is a servant of the Most High God. No costly diamonds sparkle upon his white shirt front; no gold rings, broad belts, or tan-colored slippers are to be seen. In fact, it is not the picture of one who is trying to attract attention to himself, but of one whose great object is to attract people to his Master. His course often—yea, usually—leads through rough places; but he does not seem to care for that, but presses onward, scattering seeds as he goes "by the wayside," "upon the rock," "among thorns," and "on good ground" alike, for he knows that the Master has given the soil the capacity to cause the seed to grow. So onward he goes, leaving the result to his Master. He has been very careful in the selection of his seed, and further than this he is careful of nothing, only lest he should "stumble and fall." He may not be very skillful in sowing, but what is the difference? The virtue is not in the sower, but in the seed. He is weeping. Perhaps he is weeping because the seed-time is so near spent and the laborers are so few, or it may be he is weeping because there is so little good ground and the fruit is so long in coming to perfection. His countenance certainly shows an intense interest in the work he is doing and in its result. It is the picture of a humble servant of God proclaiming the news and the terms of salvation to a dying world.

Before passing to the other picture, let us examine the seed this man is sowing. He had many and various kinds of seed from which to select, but only one "precious seed," and that the Master recommended him to sow. Knowing that his reward should be the fruit of his labors and that "whatsoever a man soweth, that shall he also reap," he is very careful lest some foreign seed might become mixed with the good seed and to some extent mar the harvest. This is a peculiar seed. Other seed grow old and lose the power to germinate, but this "liveth and abideth forever." It is a "precious seed"—more precious than the gold of Ophir—and yet the poorest may have it freely and abundantly. The fruit of this seed is a peculiar fruit. The fruit produced by other seed is only temporary, soon passes away, but this springs up into everlasting life. This "seed is the word of God," and, as fruit, it bears children of God.

Let us take a glance at the other picture. What an encouraging sight it presents! The seedtime is over, the harvest is past, and the laborer has returned to his Master. What a change! The form once bent with the weight of care and labor is now straight; the soiled garb has been put aside, and he is now clothed in robes of spotless white in his hand is a harp and upon his head is a crown; he is no longer poor, for he now has an "inheritance incorruptible, and undefiled, and that fadeth not away;" he is not weeping now, for his countenance shines "as the brightness of the firmament;" all tears have been wiped from his eyes, and thenceforth there is "no more sorrow nor crying." But he is not alone; he is surrounded by his "sheaves." These he gathered here, there, yonder—from nearly every part of the field

where he sowed the seed. Some of the brightest and richest of them were gathered from the very places where he expected little or no fruit. How glad he now is that he did not stop while sowing to try to find out which was the good soil and which the thorny ground! This is truly an encouraging picture.
W. H. HOSKINSON.

Breaking Bread. No. 4.

Not only is the evidence of a mixed assembly of believers and unbelievers convened to break bread wanting in the history of New Testament practice, but Christians in New Testament times were instructed to purge the assemblies in which they kept the feast of wicked brethren. "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. I wrote unto you in an epistle not to company with fornicators: yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person." (1 Cor. 5.)

The association of devout believers around the Lord's table is most intimate. As the Jews of old were required to put away leaven from their homes before eating the passover, so Christians are required to purge their assemblies where they keep their feast of "old leaven," wicked persons. Every brother who is a fornicator, a covetous man, an idolater, a railer, a drunkard, or an extortioner must be put from among them, kept out of the assembly where they eat the Lord's memorial feast. The faithful must neither keep company nor eat with him. Such union at such sacred feast would profane the whole gathering. "A little leaven leaveneth the whole lump."

If it be urged that "the feast" of this text is not the Lord's Supper, I must say that I know of no other feast that Christians are required to assemble as an "unleavened mass" to keep; nor can I think of any other feast that is within something that wicked brethren should be kept out of. If "the feast" here referred to is a common meal and the accompanying and eating nothing more than gathering around the table of a common repast, then I cannot see how "the leaven of malice and wickedness" can be a bar to eating it, or "sincerity and truth" a condition of eating it.

But if the prohibition contemplates eating a common meal with these wicked brethren, how much less should we think of eating the Lord's Supper with them! But I confess I do not see how a common meal can here be referred to.

This feast is clearly the antitype of the memorial passover. Christ is our passover lamb. The Lord's Supper is kept in remembrance of Christ. The charge to "purge out the old leaven" is fulfilled in "putting away from among you that wicked person." So the scriptures referring to the manner of keeping the feast of the Lord's table give no encouragement to mixed assemblies to break bread. Those early gatherings were lovely groups, made up purely of devout, faithful disciples, from which unworthy and disorderly brethren were excluded, as was leaven by the Jews at the passover.

In the apostolic age Christians did not turn brethren out of the church for anything—they were not

told to do that—but they kept impenitent, proud-hearted, money-loving oppressors out of the assembly, where was their feast of love. Idolaters, drunkards, revilers, and fornicators were by no means admitted where Christ's word was respected.

But it is urged that the failure to admit in the meeting any who might decide to come would make it necessary to judge people in order to decide who is worthy to eat, and that would violate the injunction: "Judge not, that ye be not judged." (Matt. 7: 1.) But there is a duty to judge laid down in 1 Cor. 5: "Do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person." (Verses 12, 13.) "If we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." (1 Cor. 11: 31, 32.) The judgment here required cannot be in violation of the judgment forbidden in Matt. 7: 1, and to construe that language so as to cause brethren to make no effort to keep out of their festal assembly wicked brethren would clearly be a misconstruction. The Jews could not keep leaven out without knowing leaven, nor could they know without judging; neither can Christians keep out the old leaven of wicked brethren from their assemblies when the feast is to be spread without exercising some judgment. In Matt. 7, where we have certain judgment prohibited in verse 1, the Master says, in verses 15, 16: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" If a man may know a false teacher by his fruits, and take warning by the judgment thus formed, surely he cannot violate Matt. 7: 1 when he "judges them that are within," called "brethren," when, by their fruits, he sees they are fornicators, covetous, idolaters, revilers, drunkards, or extortioners, and refuses to associate and eat with them at the feast of the Lord. He has done what his Lord told him to do when he told him not to eat or keep company with such persons. To obey Christ here cannot be in conflict with what he has said elsewhere.

Let us look at the prohibitory words: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." (Matt. 7: 1-5.) The language teaches Christians not to leave undiscerned and uncorrected their own faults and engage in correcting others; for in so doing they expose themselves to heavy judgment. It is all right to see the mote in our brother's eye and pull it out, but not till the beam is cast out of our own eye. We should judge ourselves patiently and faithfully first; then, with clearer discernment and deeper love, we can judge our brother by his fruits. This is in perfect accord with the duty to "judge them that are within." (1 Cor. 5: 12.) It is also the same thing which we find in 1 Cor. 11: 28, 31, 32. In verse 28 the charge is, "Let a man examine himself;" and in verse 31 he says: "If we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." Proper self-examination and conviction would save us from the judgment of good brethren who refuse to keep company with us and keep the feast with us. But this is a kindly judgment made for the good of erring brethren; it is for their correction, to keep them from a much greater condemnation—condemnation with the world.

Shelbyville, Tenn.

W. L. BUTLER.

Beside the Cradle.

Here life begins, but who can know its ending
Or trace the journey of these little feet?
Our prayers, like incense toward the throne ascending,
Are ever incomplete.

Lord, grant me courage here to ask the highest—
Not for his happiness or fame to pray,
But that, how'er this soul in life thou tryest,
His way may be thy way. —Mabel S. Ford.

Oax Exchanges.

A HAPPY FEATURE.

There are now nine presidential candidates appealing for the suffrages of American citizens this fall, and they represent well-nigh all the political creeds of any importance. Whatever the value of their ideas, or, to put it more strongly, however much the safety of their various platforms may be questioned, there is one thing that we are to be congratulated upon. According to a responsible writer's statement, every candidate is morally clean. If the American home is the foundation of the American State, it is a hopeful sign when the political parties select pure men as their representatives.—Union Gospel News.



THE GOSPEL DEALS WITH THE INDIVIDUAL.

Certain modern social theories make bold claims. They profess to be able to elevate the masses and reform social evils by dealing with people in the mass. Hence, they propose educational, economic, and literary schemes with this end in view. These theories are very excellent in their place, but they overlook, in large measure, the fact that much of the evil which needs to be cured is moral in its nature and at its deepest root. This being the case, it must be treated in the individual, and not in the mass; and from within, and not merely from without. It is here that the gospel of Christ meets the case and cures the evils. It deals with the individual and it reaches the heart. When the individual is made right, the remedy of all social wrongs is at hand.—Christian Observer.



A CERTIFICATE OF CHARACTER FROM MARK TWAIN.

During the campaign of 1880, Mark Twain, for the first and only time in his life, took an active part in politics. While visiting in Elmira, N. Y., in the fall of that year, he made a short speech one Saturday night, introducing to a Republican meeting General Hawley, of Connecticut. In the course of his remarks, Mr. Clemens said:

"General Hawley is a member of my church, at Hartford, and the author of 'Beautiful Snow.' Maybe he will deny that; but I am only here to give him a character from his last place.

"As a pure citizen, I respect him; as a personal friend of years, I have the warmest regard for him; as a neighbor, whose vegetable garden adjoins mine, why—why, I watch him; as the author of 'Beautiful Snow,' he has added a new pang to winter.

"He is a square, true man in honest politics, and I must say he occupies a mighty lonely position. So broad, so bountiful is his character that he never turned a tramp empty-handed from his door, but always gave him a letter of introduction to me. Pure, honest, incorruptible—that is Joe Hawley. Such a man in politics is like a bottle of perfumery in a glue factory: it may moderate the stench, but it doesn't destroy it. I haven't said any more of him than I would say of myself. Ladies and gentlemen, this is General Hawley."—Chicago Chronicle.



WHISKY AGAIN.

When we visited the ancient prison at Newcastle, Del., the other day, we noticed a young fellow whose appearance was in striking contrast to the rough men about him.

"That is a sad case," said a friend at our elbow. "Young ——— came from a Methodist home in Canada to attend a medical college at Philadelphia. He fell in with young men who had formed the drinking habit, and soon learned to tipple himself. He soon became dissipated. In one of his debauches, he came to Wilmington in company with a young man. A quarrel arose over an abandoned woman, and the young Canadian clubbed his friend to death. He was arrested while still too stupefied with drink to realize what he had done, and is now waiting trial for murder. He says he has no recollection whatever of the crime, and most persons believe that this is true. His friends at home are said to be nearly distracted with grief over the young man's downfall; and well they may be."

Whisky again—yes, the same old and terrible story! Every prison in every State contains the br

talized victims of rum. Every little while a poor fellow is swung into eternity at the end of a rope—the penalty of some horrible crime committed after he had been transformed by drink into a fiend incarnate.

How long will this Christian nation go on making legal and respectable this diabolical traffic in the bodies and souls of men?—*Epworth Herald*.



AN UNWARRANTED TEST.

During the present perilous state of affairs in China, the godless outside of the church and the faithless inside are wagging their heads at the missionaries, and saying: "Where is now thy God?" Some even make the insolent and wicked charge that if the Lord had sent them to China, he would preserve them from all bodily harm and mischief. When our Lord was hanging upon the cross, the chief priests, and scribes uttered the same diabolical sort of railing against him, saying: "If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him."

To assume that God will in every instance deliver his true servants from physical danger and death is utterly contrary to experience and holy writ. While God causes "all things to work together for good to them that love him," and while he holds his servants, as it were, in the hollow of his hand, nowhere has he promised that any of them shall be entirely exempt from peril and persecution. The Master taught his disciples to look for persecution, saying unto them: "Remember the word that I said unto you. The servant is not greater than his lord. If they have persecuted me, they will also persecute you."

That our Heavenly Father does often wondrously deliver his children out of danger now, as in days of old, is true beyond all question; but to assert that if evil or death overtakes the righteous, they are not in the path of duty, is to make a monstrous charge, and, in short, subjects his followers to a test nowhere warranted in God's word.

If the justice of such a test be admitted, then inevitably follows that Christ was an impostor, that the apostle Paul was either fearfully deceived or an infamous deceiver, and that every disciple who has ever suffered martyrdom for the sake of the truth was God forsaken and cruelly—yea, devilishly—dehuded.

It is not physical pain and death that we are to dread most. Says the Master: "Be not afraid of them that kill the body, and after that have no more that they can do. Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him."—*New Orleans Christian Advocate*.

GOD'S CARE.

Brother J. A. Harding copies the following item from us in the *Gospel Advocate* into the August number of *The Way*: "The child of God that is faithfully honest and industrious in seeking food and raiment, and trusts in God's promises and prays earnestly to him for the blessings, will find them. A wicked man may strive and yet not find them; but God's children are promised all these things, if they diligently seek for them."

He then comments, in part, as follows: "The foregoing quotation is from an article by Brother E. G. Sewell in a recent number of the *Gospel Advocate*. A most delightful article, too, it is, as one may expect every one from Brother Sewell's pen to be; but, it seems to me, in this quotation we find the one spot where Homer nodded. Brother Sewell teaches that the child of God must be 'faithfully honest and industrious in seeking food and raiment; that God's children are promised all these things, if they diligently seek for them; that the child of God who thus seeks and works, prays and trusts for food and raiment will get them, though the man of the world may not, no matter how diligently he may strive. Now, if I understand the matter correctly, the child of God does not have to seek and work for food and raiment; this is the very thing Christ tells him not to do. Hear the Lord on this point: 'Seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. Howbeit seek ye his kingdom, and these things shall be added to you.' Then he adds: 'Sell that ye have and give alms; make for yourselves purses which wax not

old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where your treasure is, there will your heart be also.' (Luke 12: 29-34; read Luke 12: 13-48 and Matt. 6: 19-34.)"

The word of God is a unit, and no plain passage in the word of God in any dispensation contradicts or contravenes another in that dispensation. From the garden of Eden, the decree of God to man was that "in the sweat of thy face shalt thou eat bread, till thou return unto the ground," and this decree has never been repealed; in every age and dispensation it has held good. In the Jewish dispensation God promised the Jewish people that if they would do his will, he would prosper the work of their hands; he would send the rains in their season, that their fields and fruit trees might produce bountifully, and thus afford them an abundant support. But he let them know at the same time that if they would not do his will, they should sow their seed in vain; that their enemies should eat it; that the heaven should not give its rain upon the land, and their bread should fail; that their fruit would be blighted; that wars, famines, and pestilences should prevail; and that if they did not repent from these chastisements, they should be destroyed.

All this shows that their food and raiment came through certain channels and laws and that they had to comply with these conditions then to secure their daily bread; and if they had failed to prepare their soil, sow or plant their seed, cultivate, and gather, they would not have had their daily bread, no matter how earnest they were about other matters of service. Cultivating the soil or some sort of earnest, faithful labor is God's law for food and raiment, and nothing else can take its place. This principle is as true under Christianity as it was under the Jews' religion. Christians are to be diligent, not slothful, in business and such like; they must labor, working with their hands, that they may have to give to him that needeth; and if any will not work, neither shall he eat, and such like.

While the Lord has ordained that they that preach the gospel shall live of the gospel, yet Paul made tents, when necessary, to bear his own expenses and the expenses of those dependent upon him. Paul never understood that food and raiment would come to Christians otherwise than through the channel God ordained for them to come. So when he ran out of these things, he did not stop and trust to prayer alone to bring them, but went to making tents, and no doubt at the same time prayed for his daily bread, prayed the Lord to prosper the work of his hands that he might secure it. He taught all Christians to do likewise, and his teaching on these matters was by the Holy Spirit, and, therefore, from God.

When Jesus said, "Take no thought, saying, What shall we eat? or, . . . Wherewithal shall we be clothed?" he did not mean that his followers should cease to labor for these things at all, or that these things should come without such labor, but that they were not to seek these things to the exclusion of the matter of salvation. They were not to make the affairs of this life first in importance, but salvation first, and not secondary—that they should make food and raiment and everything else secondary to salvation. But that does not mean that they were to cease to labor, and expect God to feed and clothe them through some other channel. Even Jesus himself was subject to his parents till he was thirty years of age, and that included labor and everything else that they required of him. All the indications are that he worked with his father at the carpenter's trade till he began his public ministry. When Jesus says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," he does not mean that they shall be added outside of God's laws and appointments, through which these things come, but that through these appointments they will come, if they will be faithful to the Lord in the matters of his kingdom. Those who thus industriously labor in some laudable pursuit in life are serving God as surely as others who are competent to preach the gospel and are at that work. Only a few out of the masses can proclaim the gospel of Christ publicly with success, but all can labor at something by which they can make an honest living. God has provided that his people may till the soil, and that they may buy and sell and get gain, and thus make an honest living. All these callings, if faithfully followed, are in full harmony with the kingdom of God and his righteousness, and are not in the way of seeking the kingdom of God and his righteousness,

if all make these things secondary and the kingdom first in importance. A Christian might just as reasonably pray God to forgive sinners without their obeying the requirements of the gospel as to pray God to give him food and raiment without complying with the laws, the appointments through which these things come. If a man can preach the gospel or follow any other laudable work for the advancement of the kingdom, and that work will yield him a living, then he ought to do it; but if he cannot, and can plow or work in the shop or can buy and sell and get gain, he ought to do that; but he should do it honestly and faithfully, and pray God to prosper the work of his hands.

Brother Harding certainly lays down a very wide gap when he says: "Now, if I understand the matter correctly, the child of God does not have to seek and work for food and raiment; this is the very thing Christ tells him not to do." Paul does not contradict Christ, and yet he admonishes Christians not to be slothful in business; to labor, working with their hands, that they may have to give to him that needs; and that he that does not provide for his own house has denied the faith and is worse than an infidel, and such like things. The only way to reconcile these matters is to so apply what Paul and Christ said as to reconcile them, which we have endeavored to do in this article. A man that is diligent in his business that yields a living for himself and family, and deals truly and honestly with his fellow-men in his business, and has no other means of supporting his family, is doing God's will, is actually serving God in so doing. Every man should do all he can for the upbuilding of the Redeemer's kingdom at the same time, and never put these things in front of the kingdom of God and his righteousness; for all efforts to lay up earthly treasures simply for the sake of having them are condemned.

E. G. S.

Disrespect to Parents.

Who has not heard children speak of their father as "the old man," and of their mother as "the old woman?" Is there any manifestation of reverence in such language? Some speak of their father as "the governor." We do not doubt that some use such terms who do not wish to be irreverent or disrespectful toward their parents; they have simply fallen into an ugly habit of following the example of others. Those of whom what we have just said is true are not beyond the reach of wholesome admonition. They will put forth efforts to rid themselves of the unseemly habit when their attention is called to it in the proper way. Next to God, we are to honor no one more than our father and our mother. This honoring will show itself in our words as well as in our deeds. We should, therefore, scrupulously avoid everything that savors of levity when we speak of our parents. "Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth."—*Lutheran Standard*.

The Arabs have a saying about the palm tree, that it stands with its feet in salt water and its head in the sun. They often cannot drink of the brackish water found in the oasis where the palm grows, but they tap the tree and drink the sweet palm wine. The palm tree, by the magic of its inner life, can so change the elements found in the unkindly soil around it that they minister to its growth and strength and fruit bearing. So you and I, in our earthly life, must often have our feet in the mire and bitterness of sin around us, and upon our heads will often beat the fierce heat of temptation; but in spite of these things, we shall be able to grow, and grow strong, rejecting the evil and assimilating the good, if within us there is the laboratory of a new life through Jesus Christ our Lord.—*J. Bell Johnston*.

Heretofore there has been a rule in the Chicago post office forbidding cigarette smoking during working hours. In view, however, of the demoralizing effects of the cigarette, the authorities of that office have decided hereafter to employ no boy who smokes cigarettes or is known to have once been addicted to the habit.

Whatever the Bible says God says, and whatever God says is true; and all the "ifs" in the world cannot change it.—*Western Recorder*.

Miscellany.

PERSONAL.

Brother James E. Scobey was in the office last Saturday.

Brother Larimore is at Dixon Spring, Tenn., in a meeting.

Brother F. W. Smith's health, we are glad to learn, is some better. We hope he will soon be entirely well again.

Brother M. H. Northcross will begin a meeting at Lafayette, Tenn., on Saturday night before the fifth Sunday in this month.

Brother E. A. Elam's meeting at Thompson's Station, Tenn., resulted in six additions. He is now in a meeting at his home, Bellwood, Tenn.

Brother W. H. Sutton, of Sparta, Tenn., held a splendid meeting at Cold Spring, Cannon County, Tenn., thirty persons being added to the church during the meeting.

Brother J. T. Harris, of Godwin, Tenn., was in the city last Saturday. He recently closed a good meeting at Odd Fellows' Hall, in Office County, Tenn., with six additions.

Like a true hero of the cross, Brother J. M. Dennis passed through our town some days ago, with his grip in his hand, going afoot to his appointment: While it is sad in this prosperous age to see a preacher have to walk to his appointment, we thank God for the energy and zeal that cause him to go. It is no disgrace to walk. Our Savior walked and the apostles walked; we should thank God that we can walk.—Highland Preacher.

I have from now till next March that I wish to spend among the churches of Christ in America. In October, the Lord willing, I will start on an extended trip North, reaching as far as Canada, going up through Ohio and returning through Indiana. This will take about till the end of November. I would like to have other trips laid out East and South. Any brother who will help me to make out a programme among the churches of his acquaintance will do me a favor and help forward the missionary cause considerably. I would also be glad if brethren will go around with me to fill the appointments.—J. M. McCaleb.

EDITORIAL.

A clear conscience is of great value. Watchfulness is the believer's security.

There are no pitfalls in the narrow way.

Love that blesses not another soon dies.

Life's sweetest joys are in the narrow way.

The happiest life is lived in the narrow way.

Bitter feelings will soon make a sour face.

Hypocrisy sometimes hides in the Amen corner.

We should live every day as though it were our last.

The man of God has no leisure for the devil's work.

The broadest life may be lived in the narrow way.

The love of God could not make the narrow way wider.

The last day is hidden that every day may be heeded.

The preacher who preaches for pay never earns his salary.

No power can injure the soul whom God delights to honor.

Hard work is a splendid substitute for hereditary capital.

No life can be a success that is spent wholly in helping self.

The most fragrant flowers blossom along the narrow way.

The closer we get to God, the easier do we see our own faults.

As we do not know the last day, we should be ready every day.

One of the joys of the narrow way is congenial companionship.

The narrow way is broad enough for all men to journey in it.

Proper work now, is a preparation for an eternal praise service.

A consecrated life is always and everywhere a good preacher.

Prayer and fasting are good recreation for overworked Christians.

Those who travel the narrow way are helpful to their companions.

Men who set their sails to catch the popular breeze are not fit for leaders.

Vice does not travel in single harness; it yokes itself up with other sins.

A boy never gets far from the Lord while he stays close to a praying mother.

Christ always has new joys in store for the Christian; his supply is inexhaustible.

The Lord has created us so that we are constantly looking forward, and not backward.

God does not judge us by the position we fill, but by the manner in which we fill it.

The narrow way becomes more pleasant, while the broad way grows more disagreeable.

The man who is afraid he will waste work in the vineyard of the Lord rarely ever saves a soul.

No credit belongs to the person who travels the broad way. His desires and the evil one help him while he journeys in that way.

The best possible gift that any one can give to the world is a noble life. More no one can give. The world's greatest needs are lives that will enable and lift it up out of its selfishness and sin—lives that are strong, brave, and true. We are a great blessing to humanity when we cultivate an individuality marked by helpfulness and sincerity. Being true to our highest self is the surest way of being true to our time.

If for a time some loved one goes away,

And leaves us our appointed work to do,

Can we to him or to ourselves be true

In mourning his departure, day by day,

And so our work delay?

Nay, if we love and honor, we shall make

The absence brief by doing well our task—

Not for ourselves, but for the dear one's sake,

And at his coming only of him ask

Approval of the work which most was done,

Not for ourselves, but our beloved one.

—Selected.

Professor Herkimer's aged father, who lives with him in his splendid home at Bushney, used to model clay in his early life. He has recently taken it again, but his fear is that soon his hands will lose their skill, and his work will show the marks of imperfection. It is his one sorrow. At night he goes to his early rest, and when he has gone his talented son goes into his studio, takes up his father's feeble attempts, and makes the work as beautiful as art can make it. When the old man comes down in the morning, he takes up the work, looks at it, rubs his hands, and says: "He, I can do as well as I ever did!" May we not believe that the hands of divine love will thus make over our feeble work for God till it shall bear the light of day and be perfect to all eternity?—Selected.

A certain elderly gentleman suffered much from absent-mindedness, and was frequently compelled to seek the assistance of his servant. "Thomas," he would constantly say, "I have just been looking for something, and now I cannot remember what it is," whereupon the obliging Thomas invariably made suggestions—"Was it your purse, or spectacles, or check book, sir?" and so on—till he hit on the right object. One night, after the old gentleman had retired, the bell rang for Thomas, and, on reaching the bedroom, he found his master rambling restlessly about his room. "Thomas, Thomas," he said, "I came up here for something, and now I've forgotten what." "Was it to go to bed, sir?" suggested the faithful retainer. "Ah, the very thing, the very thing! Thank you, Thomas. Good night."—Pittsburg Chronicle.

It is only doubtful things that need to be labeled. We carefully mark the packet of seeds we put away, but when they have been put in the ground, and have blossomed into sweet peas and morning-glories, we do not need to tie a name to them; they show what they are. The same is true of the moral garden plot; it is only the virtues which have not blossomed into action that are constantly needing to be labeled. If we find it necessary to assure and reassure our friends that we can be depended upon to keep an appointment, that we will not forget a promise, that we will do as we have said, we may be sure that our reliability has attained but very doubtful growth. The honesty that requires expatiating upon has not reached the point where it can be known by its deeds, and the goodness that is always asserting itself to be "as good as anybody else" has failed to make itself recognizable by its life. Honesty, reliability, and goodness, that have blossomed into daily living, into habit, need no labeling; everybody knows them.—For ward.

We are exceedingly anxious that our readers and friends avail themselves of the opportunity to buy good books at the low prices we are now disposing of some of our best books. After the plates on which these books have been printed are paid for we are just about realizing the cost of manufacture at the present prices; but we desire that the people read these books, even if we must dispose of them at a great sacrifice. Books unread do no good. The Christian who is so disposed now has a fine opportunity to buy a number of these books at cost and distribute where they will do good. Many people are very greatly benefited by the reading of good books. We are offering

only first-class books. Of books Petrarch says: "I have friends whose society is extremely agreeable to me; they are of all ages and of every country; they have distinguished themselves both in the cabinet and in the field and obtained high honors for their knowledge of the sciences. It is easy to gain access to them, for they are always at my service, and I admit them to my company and dismiss them from it whenever I please. They are never troublesome, but immediately answer every question I ask them. Some relate to me the events of past ages, while others reveal to me the secrets of nature; some teach me how to live, and others teach me how to die; some, by their vivacity, drive away my cares and exhilarate my spirits, while others give fortitude to my mind and teach me the important lesson how to restrain my desires and to depend wholly on myself. They open to me, in short, the various avenues of all the arts and sciences, and upon their information I may safely rely in all emergencies. In return for all their services, they only ask me to accommodate them with a convenient chamber in some corner of my humble habitation, where they may repose in peace; for these friends are more delighted by the tranquillity of retirement than with the tumults of society." Carlyle has very wisely said that a collection of books is a real university. Read our advertisement elsewhere in this paper and send at once your order for a number of choice books.

PUBLISHERS' ITEMS.

Read the list of good books elsewhere in this paper that we are offering at reduced prices. You cannot afford to miss this opportunity of placing these books in your library.

We are receiving a number of long lists of new subscribers to the Gospel Advocate. One list received this week contained twenty-two new names; another, twelve new names. Who will be the next to send in a large list of new subscribers? At this rate, we can soon add ten thousand new names.

Our orders are increasing for "Gospel Praise." We hear only cheering words in regard to the merits of the book. The music is the best, the sentiment is scriptural, and the songs are such as stir the soul. If you are contemplating buying new music books, you should by all means examine this book.

We wish again to call the attention of our friends and readers to the offer to send the Gospel Advocate from now to the close of 1909 for twenty-five cents. Our friends should add several thousand new names to our list. We are counting on them to call the attention of their friends and neighbors to this liberal offer. We believe that the Gospel Advocate will do any one good who will read it. We would be glad to add ten thousand new readers in the next few months. Many of our friends and contributors have promised to labor to increase the list of the Gospel Advocate. The churches are getting tired of innovations. Those who were not satisfied to worship according as "it is written" promised great things when they began work in this State. Their work has been a failure, and the churches where they have had full sway are discouraged and dying. Even the church that took to itself the credit of starting the work is having hard work to hold its own. We earnestly insist that all who love the Bible way help us to circulate the Gospel Advocate. Help now will be doubly appreciated.

Queries.

Brother Sewell: We have a young brother, unmarried, in our congregation who is somewhat troubled on the subject of marriage. He wants to know if a person in Christ may marry one out of Christ without violating the Scriptures. He asked me in regard to the matter, and I answered: "He cannot." However, he wants your understanding of it. Make it as strong as possible in the next issue of the Gospel Advocate.

X.
This is a subject upon which we do not propose to dogmatize. Yet we regard it out of harmony with the will of God, and often detrimental to happiness. God did not allow the Jews to marry Gentiles, lest they should thereby be turned into idolatry or other sins; and the figurative bearing of the old covenant upon the new would indicate that Christians should not marry those not Christians. As unholy alliances are liable to lead to wrong then, similar alliances are required to abstain from all appearance of evil. The principle of improper alliances has never changed. Paul says: "Be ye not unequally yoked together with unbelievers." While I am not at all certain that expression, there is a principle in it that would include the entire matter of marrying out of the Lord. When a Christian marries out of the Lord, he is unequally yoked, and thus violates the principle expressed by Paul, whether he was speaking of such marriages or not. The expression of Paul regarding a widow, when he says, "She is at liberty to be married to whom she will; only in the Lord," certainly presents a principle that is applicable to all Christians regarding marriage, and no Christian has the right to disregard it. In choosing a companion for life, every child of God should seek one that will in nowise be a hindrance to him in living the Christian life; but, on the other hand, one that will help on in the work, so that the two may throw their efforts together in living the Christian. The Christian is to lay aside every weight and besetting sin. To marry out of the Lord is liable to add a temptation or tendency to sin which would be wrong. Besides, when a child of God marries out of the Lord, he is liable to take on a hindrance to his religious happiness the rest of his life. Very often those who marry thus take a thorn into their sides that they never get rid of. For all these considerations, and others that might be mentioned, it is certainly an improper thing for a Christian to marry out of the Lord.

Brother Sewell: Will you please explain, through the Gospel Advocate, 1 Cor. 14: 34, 35 and 1 Tim. 2: 11, 12?
M. P. CARTER.

The passage from 1 Cor. is: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church." The one from 1 Tim. 2: 11, 12 is: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." These passages are just as plain as the matter can be made, and I do not know of any other passages that modify their application. Any one can understand them; but the trouble is, many are not satisfied with what they teach, and do not want to submit to it. There are many women that are not satisfied with the word of the Lord in the silent, modest position that it assigns them, and plenty of rash men to encourage them to step over the line. This is where the trouble comes in. These people to-day are just like Balaam was when Balak sent for him to curse Israel for him. When he went to the Lord as to what he

should do, the Lord said: "Thou shalt not go with them; thou shalt not curse the people: for they are blessed." This language was plain, and at first Balaam was willing to go by it, and sent the messengers back, telling them the Lord refused to let him go with them. But Balak sent other messengers, more honorable than the first, and proposed to promote him to great honors and to do anything for him that he might say do. This proposal was a great temptation to Balaam, and so he said to these messengers: "Tarry ye also here this night, that I may know what the Lord will say unto me more." (You will find these sayings in Num. 22.) Thus Balaam, knowing exactly what the Lord said, and not satisfied with it, sought for something more that would justify him to go. So the Lord let him go, as he always lets people go their own way when they are not willing to go his way. But he forced Balaam to speak his word. Yet Balaam still tried to curse Israel; but the Lord forced him to bless them every time, and so Balaam was not permitted to earn the reward from Balak. But Balaam still tried to help Balak against Israel, and lost his life in his wicked effort. So the Lord to-day will let women and men go their own way when they are not willing to go his way, but he will hold them to a strict account for it in the end. The women that preach and speak in public, in the church, are guilty of the same sort of sin that cost Balaam his life, while the men that encourage them in it are equally guilty. Let all, therefore, that reverence the word of God fear and tremble at the thought of such flagrant disregard of God's word. The language of Paul is plain enough for all that tremble at his word, and we need not try to make it plainer. The question simply is: Will we obey it?

Brother Lipscomb: I am now located at Plant City, Fla. This is a nice little place, with two railroads, but the disciples have no place in the town to meet and break bread and be protected from bad weather. Besides all of this, the gospel, unmixed with human error, needs to be preached at Plant City. Now, I know that the disciples are able to buy a lot and build a neat little house on it. Brother Lipscomb, this is your business as much as mine and it will be your house as much as mine, and I have determined, God being my helper, to do what I can in getting a lot and a good little house on it in a good location in Plant City. Now, if our brotherhood will send me—all that are able to do so—ten cents apiece, I will buy the lot and get the lumber and see that the house is built. Now, Brother Lipscomb, you can, I know, write an article to the brotherhood at large and soon get up this little bit of money. Lumber is very cheap here. I will take care of all preaching brethren passing this way as best I can and do what I can to get people to worship God according to the teaching of the New Testament. May God help you and me in his work. You may answer through the Gospel Advocate or by letter. I refer you to L. L. Sutton, Christian preacher, Bushnell, Fla., and W. E. Daugherty, Hampton, Fla.
H. M. MOBLEY,
Plant City, Fla.

Brother Lipscomb: Our brother in Christ, R. S. Lyons, of Russellville, Ky., who has just left us after preaching for this community for eight or ten days, requested me to write you and tell you of the need of this community of a building in which to serve God. Brother Lyons is the first Christian preacher who ever came in our midst, and he astonished the people. I myself, individually, had hoped and intended building a church house without asking any assistance, but circumstances decreed otherwise. My son, W. P. Hahn, proposes to give fifty dollars and the ground; he will also supervise the construction of the house. Now, cannot you lay the matter before your readers and see if they will not assist us? The Baptists and Methodists both have church houses here; surely we ought to be as zealous as they are. The Baptists refused to let Brother Lyons preach in their church house, hence he preached in my son's tobacco barn. The Baptist church house cost six hundred dollars. I am satisfied we can build one just as good for five hundred dollars. Now, we want to build our house this fall

or winter, and I want it fully paid for before we dedicate it to God's service. As to reliability and integrity, I refer you to the First National Bank of Greenville, Ky.; as to my son's character, just ask regarding W. P. Hahn; besides, I can refer you to the best of people in Owensboro and Louisville, Ky. Situated as I am, I cannot commune, as the Baptists adhere to close communion. Brother Lyons said he would write to you and you can write him and make all necessary inquiries. MATILDA C. HAHN, McNary, Ky.

We publish these two letters and would like for these congregations to have houses in which to meet to worship, but there are some things in both letters to which we call attention. The house in which a church meets is not the house of God in a sense in which any house that a Christian uses is not a house of God. The house of God is a spiritual temple, built of lively and living stones, of which Jesus Christ is the chief corner stone. In the fleshly, temporal kingdom this spiritual house was typified by the material temple in Jerusalem; but under the spiritual dispensation the only house God has instructed to be built for him is a spiritual temple, the church of the true and living God. The house Christians meet in is for their convenience, built of their own will and volition; for God has nowhere required it, and it is as much their own as the houses in which they live, only they make a more public use of it. It is built for their convenience and comfort and frequently to gratify their pride as much as the houses in which they live are. I think it is just as legitimate to build houses in which to meet and worship as it is to buy clothes to wear to church. These are questions God has left to the judgment and surroundings of Christians. Worship to him would be just as acceptable out of doors or in private houses as in meetinghouses. It is right to make provisions for a place where worship can be rendered in comfort and without distraction from discomfort or danger to health, but too much importance is given to the meetinghouse and often too much money is spent on it; at other times it is too much neglected and too filthy and uncomfortable. God loves things neat and orderly wherever we are. It is a mistake, then, that the house would belong as much to those at a distance as to those who use it. If others contribute to build it, it is for those who use it, and it is theirs. This does not mean that others should not help build it. I wish to say that after nearly fifty years' experience in the work, I believe a tobacco barn or a blacksmith shop or a tent or an arbor in the woods or a shady street corner is a better place for preaching the gospel to sinners than church houses. Sinners have become shy of church houses and have become disgusted with church members and their doings in many places, and an independent work in seeking them in other places will be much more effective and will be more in accordance with the examples set by the Master and his apostles. We must quit relying on church houses and formal services of professional preachers. We must go to the people in their own homes or in places where the common people will congregate; we must, as individuals, appeal personally and earnestly to individuals, or our work will be a failure. We are not opposed to meetinghouses, but we wish to see a zeal and earnestness and devotion that will not wait for nor depend upon meetinghouses or any other external appurtenances and comforts to spread the religion of Christ. A shade of a tree or a bush arbor is an excellent place for preaching in the summer and autumn. Do not let us wait for meetinghouses to preach to the people, when they can be reached without them better than with the houses.

Yield to the Lord with simple heart
All that thou hast and all thou art;
Renounce all strength but strength divine,
And peace shall be forever thine;
Behold the paths the saints have trod,
The paths which led them home to God.

Home Reading.

A TRIBUTE TO JOHN BURROUGHS.

A seer, unspoilt by musty lore,
A scientist aglow with art,
A millionaire in flowers and birds,
An almoner of magic words,
To lure as close to Nature's heart,
May he live sixty summers more!
—Ernest Neal Lyon, in September Success.

ON DUTY.

Uncle Alex. came out on the piazza, with his newspaper, and was just going to seat himself in one of the armchairs, when a very large spider, weaving its web among the vines, attracted his attention.

He went closer to look at it, and presently called to Neddie, who was playing in the yard: "Neddie, come and see this huge spider."

"I cannot come now, Uncle Alex.," replied Neddie, "I'm on duty."

Uncle Alex. stopped looking at the spider, and looked at Neddie. He had a paper soldier cap on, and, carrying his toy gun, was gravely pacing up and down before his tent, which was pitched on the grass under a big cherry tree. Will. Ramsey and two or three other boys were in the adjoining meadow, galloping along on sticks and flourishing wooden swords. There was probably a battle going on, though the cows, chewing their cuds under the trees, did not seem to be frightened.

"What are you doing?" asked Uncle Alex.

"I'm a sentinel on guard," said Neddie.

"Can't you come over here just a minute, if I watch the tent?"

"No, indeed!" answered Neddie, decidedly. "Soldiers must not go away a second when they are on duty."

"Well, well," said Uncle Alex., seeming quite amused, as he sat down to his paper.

Toward the close of the afternoon, when the tent was deserted and the boys were playing something else at the other side of the house, Neddie's mother came out on the porch from the kitchen, carrying a small basket.

She looked hastily around, and then called: "Neddie, Neddie, where are you?"

"Here, mamma!" he shouted, bounding around the side of the house and up the steps.

"I want you to go over to the store and get me two pounds of sugar and half a pound of raisins," said his mother, adding, as she gave him the basket and some money: "Now, don't be gone long. I am making something good for supper, and I want those things as soon as possible."

About ten minutes after Neddie had gone, Uncle Alex. started to the post office. When he reached the little brook which had to be crossed to get to the village, he saw Neddie standing on the bridge throwing pebbles into the water.

"Halloo, Neddie," he said. "I thought you were on duty."

"No, sir," replied the boy, looking in surprise. "We're not playing soldier now. Mamma sent me on an errand."

"Did she send you here to throw pebbles in the brook?"

"No, sir; she sent me to the store."

"I thought I heard her giving you a commission which was to be executed with promptness and dispatch; and, knowing you to be such a soldierly fellow, who could not be tempted away from duty a moment, I wonder, rather, to see you standing here."

Then Uncle Alex. stroked his whiskers meditatively and knit his brow, as though he were trying to study the matter out.

Neddie, with a puzzled expression, looked stendly into his uncle's face for a moment or two, and then, turning his steps toward the village, was off like a flash.

Uncle Alex. was standing on the post office steps, reading a letter, when he happened to see Neddie come out of the grocery store with his basket and walk rapidly homeward. Some little boys on the other side of the street also spied him, and, running over, surrounded him, evidently wanting him to stop with them a little while. But he, though in a very good-natured way, declined their invitation and kept on his way; he realized he was on duty.—Sunday School Evangelist.

NOT FOR PRACTICAL RESULTS.

I regret one tendency in our country, admirable as her institutions are. It is almost heresy to say it, but I do not mind taking the responsibility, for that is one of the things I am used to. I refer to the increase of higher education for the masses. The Anglo-Saxon has easily outstripped all his competitors in those things which make for the commercial growth and success of nations, because he has been, above all others, practical. While the preparation for professional life requires advanced knowledge, it seems to me that the vast majority of our young people spend too many of their vigorous years, inside the schoolroom, and not enough in the practical work of life. The years from fifteen to twenty-one are especially valuable, for they are years of keen observation, individuality, and confidence. In many cases—quite too many—they are spent in cramming the mind with knowledge that is not likely to help a young man in the work he is best fitted to do. How many young men with college educations are standing about waiting for something that will never come, because the work that lies nearest at hand is not to their liking? Somehow or other, our schools which teach young people how to talk do not teach them how to live. People need little, but want much. Since I first went to California, one-third of my mail has been made up of appeals for help, and these calls are equally divided between requests for contributions to help to pay off debts and mortgages which should not have been contracted; applications of young men out of work, who always have my sympathy; and cries for succor from the sick and suffering poor, who must be cared for, whatever may be the cause of their sickness or their poverty—and the poor we have always with us. The sons of farmers are forsaking the fields because the cities are more attractive to them. It seems to me that slowly, but surely, there is growing up a stronger and stronger wall of caste, with good, honest labor on one side and frivolous gentility on the other. We seem to be fast outgrowing those things which, when our fathers lived, were called "sterling qualities," but now are called "follies," or "work that a gentleman should not do," as if all honest work were not honorable work.

It would be one of the most unfortunate things in the world if the present generation of young people should widen that wall or build it higher, for so to do would be to render a return to old-fashioned principles more difficult. Americans have become what they are by sticking to the right side of that line of demarcation.—Collis P. Huntington, in September Success.

BABY FOXES AT PLAY.

One of the most fascinating bits of animal study is to begin at the very beginning of fox education—i. e., to find a fox den, and go there some afternoon in early June and hide at a distance where you can watch the entrance through your field glass. Every afternoon the young foxes come out to play in the sunshine, like so many kittens. Bright little bundles of yellow fur they seem, full of tricks and whims, with pointed faces that change only from exclamation to interrogation points, and back again. For hours at a stretch, they roll about and chase tails, and pounce upon the quiet old mother with fierce little barks.

One climbs laboriously up the rock behind the den, and sits on his tail, gravely surveying the great landscape, with a comical little air of importance, as if he owned it all. When called to come down, he is afraid, and makes a great to-do about it. Another has been crouching for five minutes behind a tuft of grass, watching, like a cat at a rat hole, for some one to come by and be pounced upon. Another is worrying something on the ground—a cricket, perhaps, or a "doodle bug"—and the fourth never ceases to worry the patient old mother till she moves away and lies down by herself in the shadow of a ground cedar.

As the afternoon wears away and long shadows come creeping up the hillside, the mother rises suddenly, and goes back to the den. The little ones stop their play, and gather about her. You strain your ears for the slightest sound, but hear nothing. Yet there she is, plainly talking to them; and they are listening. She turns her head, and the cubs scamper into the den's mouth.

A moment she stands listening, looking; while, just within the dark entrance, you get glimpses of four pointed black noses and a cluster of bright little eyes, wide open for a last look. Then she trots away, planning her hunt, till she disappears down by the

brook. When she is gone, eyes and noses draw back. Only a dark, silent hole in the bank is left. You will not see them again—not unless you stay to watch by moonlight till mother fox comes back, with a fringe of field mice hanging from her lips or a young turkey thrown across her shoulders.—William J. Long.

THE WALL OF PEKING.

Writing on the city of Peking, the London Engineer says that the walls of the Tartar city are of an average height of fifty feet, but portions of the north wall reach the height of sixty-one feet. Their average width is about forty feet, but they have been built so irregularly that in places a width of fifty-seven feet is found; in others, a width of only twenty-two feet. The outer face of the wall is perpendicular, while its inner face slopes, in some places very considerably. Parapets are erected on both inner and outer faces of the wall, that on the latter being loop-holed and crenelated. At intervals of about fifty or sixty yards are large buttresses, every six being of much larger size than the others; the smaller ones are from fifteen feet to twenty feet square. Part of the inner brick lining having fallen away from the north wall, an opportunity was afforded of observing its construction. Near the gates the walls are occasionally faced with stone, but in other parts by immense bricks which bear a strong resemblance to stone. The space between the facings is filled up, first, by a solid foundation of concrete of some ten feet in depth, then by a layer of well-rammed earth; another layer of concrete and another of earth succeed, the latter being paved with large blocks of granite, which form the terreplein. The earth to fill in the wall was taken from the ditch which surrounds the city. The concrete resisted all the efforts of our sappers to form a trench on the terreplein during the last war. Each of the gates has a buttress on either side, connected with a semicircular wall, which thus forms an enceinte. That of the central south gate is larger than any of the others, and is the only one with three entrances, the central gate being for the use of the emperor or his family alone. The arches of the gateways are well built.

KEEP ONE IRON HOT.

I have in mind two girls, writes Marguerite Brooks, in Success for September, who, although not college-trained, had unusual opportunities for culture and home study. One of them had learned, or rather acquired, a superficial knowledge of shorthand, typewriting, bookkeeping, drawing, and painting on China, but had not really possessed herself, so to speak, of any one of those things. She is intelligent and widely read, and yet for nearly a year she has been trying in vain to get a position, even at six dollars a week, while she has the mortification of seeing others younger and less intelligent accepted in offices where she has been refused employment. They could say, with some measure of confidence, that they could do at least one thing well, while she, when questioned, gave timid, hesitating replies, and was obliged to confess that she was not master of any one of her crafts.

The other girl had studied telegraphy, penmanship, two or three foreign languages; had attended current literature classes and debating societies; and was broadly intelligent along general lines. But her penmanship was not good enough to recommend her as a copyist; her knowledge of telegraphy was not sufficiently thorough to get her work in an office; she could neither speak nor write any one of the three languages she had studied, nor could she conduct a debate or instruct a class in current literature.

You do not wonder, do you, that this young woman found no place among the world's busy, practical workers?

What I wish to impress upon you, girls, is not to go out in life with the idea that you have so many irons in the fire that one or more will surely succeed. You must be certain that at least one of your irons is at white heat, or your high hope and ambition will end in disappointment and failure.

There are numbers of men that are not willing to do anything for Christ, because they cannot do some great thing. Now, you will find that the men that have accomplished a great work in this world have always begun by doing some little thing; they have been willing to bring forth some little fruit.—D. L. Moody.

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Editorial.

COVETOUSNESS.

When Christ was in this world, he did not entangle himself with worldly affairs, but devoted himself wholly to doing the will of his Father who sent him. His kingdom was not of this world. He says: "For I came down from heaven, not to do mine own will, but the will of him that sent me." He has left us an example that we should walk in his steps. Even so the Christian should be dead to the world, and should never be in love with money, which is a root of all evil. Paul says of the Christian: "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3: 3, 4.) Again to Timothy he states this important truth: "For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." (1 Tim. 6: 7-10.) The beloved John shows us why we should not be covetous: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." (1 John 2: 16, 17.)

"Covetousness" may be defined as overbearing avarice, a strong and eager desire of possessing something without giving a fair and just equivalent. It is a fearful sin and one to be shunned as a deadly viper. Achan is a striking example of covetousness. He describes as follows his own wrongdoing: "Indeed I have sinned against the Lord God of Israel, and thus and thus have I done: when I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and behold, they are hid in the earth in the midst of my tent, and the silver under it." (Josh. 7: 20, 21.) Another noted example of covetousness is that of Ahab coveting Naboth's vineyard: "And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house; and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money. And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee." (1 Kings 21: 1-3.) All Bible readers are aware that Ahab was displeased with the answer of Naboth and that he lay upon his bed and would eat nothing. Jezebel, the cruel and heartless queen, hired two wicked men to slay Naboth, so that Ahab could secure the vineyard.

Covetousness is classed with the vilest of sins. Many people, and even professed Christians, are guilty of this heinous sin who would be insulted if it should be intimated to them that they were not respectable. This sin is as black as any other. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." (1 Cor. 6: 9, 10.) Covetousness is as black before God as theft, adultery, and drunkenness.

The danger to those who have great riches is that they grow to trust in their riches instead of in the true and living God. They learn to love them, lay up treasure on earth, instead of laying up treasure in heaven. How hard to get rich men to realize that treasures placed in the bank of heaven can never fail! They forget that God is able to give them more and more if they will use their means to his glory. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." (1 Tim. 6: 17-19.) Jesus commanded the rich young ruler, who came to him asking what to do to inherit eternal life, to keep the commandments. When he learned he had kept these from his youth, Jesus said unto him: "Yet lackest thou one thing; sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me. And when he heard this, he was very sorrowful: for he was very rich." He was sorrowful, not willing to part with his riches in order to inherit eternal life. How vain, how deceptive are riches! When God blesses us abundantly, we go to pulling down our barns to build greater. We lose sight of everybody but self. Self crowds even Christ out of the heart. We say: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." It is so easy to imagine that wealth is all that it is a panacea for all our ills. We never made a greater mistake, "for a man's life consisteth not in the abundance of the things which he possesseth." Life is character, and not possession, for the millionaire is often a pauper before God. The man is wise who builds a character that will outlive the wreck of ages. Building character is a slow process; it is the work of a life. The passions are not all subdued in a day. The desire to use riches to advance our own selfish ends is not overcome without a severe conflict. God will help us if we put our trust in him. To gain the whole world and lose our own soul would be eternal bankruptcy. How fearful for God to say to us at life's close: "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" The danger is in not using our riches as God directs. Beware of covetousness. J. C. M'QUIDDY.

THE HOLY SPIRIT—HIS OFFICE.

Brother Lipscomb: I want to ask you a question through the Gospel Advocate, and I want it answered as plainly as possible. Are the Holy Ghost and the Holy Spirit the same, and what part does he take in the conversion of a sinner? I want this answered for the benefit of some of the sects in this neighborhood. A SISTER.

Mansfield, Tex.

The Holy Ghost and the Holy Spirit are one and the same. "Holy Spirit" is the better expression, as a ghost is the disembodied spirit of a dead person, so understood generally. But the Holy Spirit is not the ghost of a dead or departed being; he is a living spirit, a Person of the Godhead. Hence, it is not well to call him a "ghost," even a "Holy Ghost." In the revision of the Scriptures, many revisers were in favor of always translating the word "Spirit," save those of the Church of England. The "Holy Ghost" was so used in their book of prayer, and they were unwilling to drop it out. Out of deference to that feeling, "Ghost" was transferred to the Revised Version, which seems to me to show more respect to their habits and prejudices than to the Spirit of God.

The Spirit performed the same office in the material world that he performs in the spiritual world.

In the material world God the Father provided all things; Jesus, the Word, created all things. (John 1: 1-3; Heb. 1: 2; Col. 1: 16.) Then when all things had been created, the Spirit moved upon the face of the waters and organized and put in working order that which had been created by the Word. (Gen. 1: 2.) So all the six days' work recorded in Gen. 1 was performed by the Spirit, who organized and gave laws to this matter, and in and through these laws guides matter forward in the work it was created to accomplish. "By his spirit he hath garnished the heavens." (Job 26: 13.) "Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth." (Ps. 104: 30.) This refers to the putting forth of vegetation in the spring season of the year. Again, Isa. 40: 7 says: "The grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it." These seem to teach that the Spirit of God organized matter, gave it laws to govern its operations, and he dwells in and through these laws and directs matter forward to the end for which it was created.

So in the spiritual world. God the Father provided, Jesus the Son came and created, the matter and beginning of the spiritual world, and the Holy Spirit, on the day of Pentecost, came to that new creation, organized it, gave it laws, and took up his abode in these laws and is guiding it forward to the accomplishment of the work it was created to accomplish.

On the day of Pentecost (Acts 2) the Holy Spirit came down from heaven; he took up his abode in the new creation, and, through the apostles, the Holy Spirit taught the sinners they must believe that Jesus the Christ is the Lord, must repent of their sins and be baptized unto the remission of their sins. This was the miraculous beginning; but the work of the Holy Spirit is clearly manifested. He, through the disciples, preached Christ to the sinners; told them to believe, repent, and be baptized, that their sins might be forgiven, and they should then receive the Holy Spirit as the abiding guest to dwell with them. But as Adam and Eve were miraculously created and after them no life has been imparted directly and no child has come into existence, save through the laws given by the Spirit for procreation, so no one since the first age of the church has received the Spirit miraculously or directly from God, but through the laws the Spirit gave to impart and develop spiritual life.

When the Holy Spirit came on Pentecost, he, through the apostles, told the people what to do; they did it. In doing what the Spirit commanded them, they were led by the Spirit unto the remission of their sins and into the church of God. The Spirit led them through the words he spoke. Every one who received those words into the heart and obeyed them was led by the Spirit into the church of God. These words were not only spoken, but they were written down and perpetuated for all people for all time. The Holy Spirit does not come down directly from heaven as he did then and put words into the minds of disciples to teach others. The words spoken then and written down and perpetuated are as much the direction of the Spirit now as they were then. If one hears those words, believes them, and obeys them, he as much follows the directions of the Spirit as did those people on Pentecost.

Again, the Spirit preached the gospel to the world through the disciples. He still does this. When the disciples hear the words spoken by the Holy Spirit on Pentecost, receive them into their hearts, mold their lives according to these words, and teach these same things to sinners, the Spirit of God is teaching sinners through the disciples as much as he did on Pentecost, because the words written are as much the words of the Spirit as the same words spoken are. So spiritual life is transmitted and perpetuated through the laws the Spirit gave in the spiritual world just as it is in the material world. The Spirit takes up his abode in the laws of the spiritual world just as he did in the laws of the material world. "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." (John 6: 63.) A clearer and more connected statement would be: "The Spirit gives life, the flesh assists nothing. The words that I speak unto you are spirit and living." The Spirit gives life, and the words are spiritual and life-giving, are the points that correspond and are explanatory of each other. To receive spiritual life, the words that are spirit and living must be received into the heart. To this agrees the parable of the sower: "The word of God is the seed of the kingdom." In the seed dwells the principle that is to be quickened into life. Many other passages teach the same thing. The Spirit, when he came direct from heaven, took

up his abode in the hearts of Christians and through them spoke to, pierced the hearts, and taught sinners the way of life. The Spirit of God dwells in that word and through that word received into the heart molds the feelings of the heart, directs the lives, and makes their characters like to the character of the Son of God.

Every word of the Scriptures was written by the Holy Spirit. The things taught in the Scriptures are the teaching of the Holy Spirit. The Bible is the teaching of the Holy Spirit to the world. There is not a spiritual truth or thought among men that is not revealed and does not come through the Bible. The Bible is the teaching of the Spirit to the world; it is the only teaching the Spirit has ever given the world. The office of the Spirit was to give the Bible to the world, then in and through that Bible to guide the world and to fit all who will receive that word into the heart for heaven. Without the word of God, no one would know there is a Holy Spirit or a Christ, the Savior of the world; nor would any one know God as he is.

D. L.

WHEN A MAN IS FREE FROM SIN, AGAIN.

Brother Lipscomb: I thank you for the courtesy shown in giving my article a place, with your comments, etc. Let me ask that you give me this one more hearing through the Gospel Advocate, with your sober, serious comments. I am sure you have never grasped the thought in the query in your comment on my question. You say that you cannot see the point in these hairsplitting arguments, as it would require to know when the fetus became a child to answer the question, and the Lord has given no information along this line. This, I think, is misleading and fails to touch the question, as the information sought is not when the fetus becomes a child, etc., but if a man who believes with all his heart that Christ is the Son of God, repents, and confesses Christ, is a sinner while doing the above. If he is a sinner when he is baptized, is not a sinner baptized into Christ, seeing that remission is promised upon his being baptized? In order for any one to be baptized he must be buried and raised up from the burial. (Rom. 6: 4, 5.) If this is true, then the one baptized is not born of water till he is raised up. A child is not born so long as its mother's womb retains it. The child must be taken from the womb before there is a birth. So when one is buried in water and raised up from the water he is born of God if he has believed upon the Christ, repented of his past sins, confessed the Christ, and submitted to baptism in order to obey God. Is he not? (John 1: 12, 13; Gal. 4: 6; Tit. 3: 5.) Paul says: "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." We note the fact that remission of sins comes between the birth and sending of the Spirit into their hearts. (Acts 2: 38.) So it is plain that God remits the sins of his child which were committed before he was a child.

Now to the question: Is a man who believes, repents, and confesses Christ a sinner or a servant of God while he is yielding the above-mentioned obedience to God? If he is a sinner when he yields himself to obey baptism, is not a sinner baptized into Christ? I think Paul settles the question forever: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" etc. (Rom. 6: 16.) The man who believes, repents, and confesses Christ is obeying God. So is a servant of God. Hence when he obeys baptism, a servant of God is baptized into Christ, and not a sinner, as in this service, or obedience, he becomes a child of God; and to a child parental mercy is extended in remitting all past sins.

So it appears that Brother Cawthon is altogether correct, and has solved the problem over which Brother Burnett and others have been contending. So, Brother Lipscomb, I think good—yea, much good—will come of the solution, as when those who have been fighting each other over the issue as to whether God will or will not hear sinners study the solution of Brother Cawthon they will see their mistake in classing the believing penitent with sinners and understand the blind man that God would hear those doing his will.

I think that our dear brother, F. D. Srygley, accepted the exegesis of Brother Cawthon as true when he submitted it to the Gospel Advocate without comment. Our hearts go out to his loved ones in sympathy, and I pray that the strong arm of his God will bear them safely over all the billows of life's tem-

pestuous sea and at last land them safely on the shore of sweet deliverance, where they will meet him and clasp hands in an eternal greeting.

Eunola, Ala.

J. R. HAND.

I think all was said on this subject that need to be said by Brother Cawthon and in my response of August 30. If a child is not a child until it is born in the natural world, one is not a child of God until it is brought forth, or been baptized. If it is not a child of God before that time, it is because it was not freed from sin. So one is not freed from sin until the sins have been forgiven and he has been born of the water and of the Spirit in baptism. That agrees exactly with the teaching of the Bible. Our brother complained that I referred to the sins of Christians after they have been baptized; but when he quotes the blind man's language, "We know that God heareth not sinners," he goes to the same class, because this passage refers to those who claim to be his servants, yet who sin against him, as do all the passages bearing on the same subject in Proverbs. The passage, "Because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. So that thou art no longer a bondservant, but a son; and if a son, then an heir through God" (Gal. 4: 6, 7, R. V.), has not the most remote reference to when or how the Spirit was received or when he became a son. He was presenting the difference between the Jews who under Moses were regarded as servants. Under Christ they are sons; and when they became sons, God bestowed on them the Spirit of his Son, not the spirit of a servant. Read the connection, embracing chapter 3.

It is sometimes argued that faith changes the heart; repentance, the life; and baptism, the state. This is true in a modified sense, but it is a distinction not needful for the understanding and obedience of the gospel, for it is not made in the Scriptures. Peter says: "Ye have purified your souls in obeying the truth." Distinctions not made by the Holy Spirit are not necessary, and are almost certain to lead to confusion and strife.

All this theory is to meet an imaginary difficulty, and does not then meet it. The truth alone meets the difficulties. The truth is, a man who has been a sinner has had the germ of life implanted in his heart through receiving the word of God into his heart, or through belief of the truth, and desires to be freed from sin. He, with the "old man," is buried, and in the act the sins are forgiven, and he arises a forgiven and purified soul. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." A grain with the germinal principle of life within it is planted, the old grain perishes, and a new plant comes forth. To accept these things as the Bible is the part of faith and wisdom. To introduce other theories and speculations is to introduce confusion and do harm.

I repeat again: Ceasing to sin does not purge or purify the soul from sin. It is a necessary step to it, but until past sins are forgiven, blotted out, purged away, washed away by God, the person is a sinner. The same act that puts him into Christ frees him from sin, and this removes all the imaginary difficulty. Some of the old writers that the Baptists quote as their ancestors put it this way: "We go down into the water full of sin and pollutions, but come up again bringing forth fruit." This is attributed to Barnabas, Paul's companion, and is quoted by all Baptist historians in tracing their descent from the apostles. It is not the writing, I think, of Barnabas, but it is a strong expression of an early writer. Professor Stifler, in getting out the Baptist Sunday school papers, gave expression to a similar thought that created quite a commotion. But the idea aimed at is a scriptural one: that God forgives sins in baptism; hence Ananias told Saul: "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Hackett, the eminent Baptist commentator, presents the true idea: "And wash away thy sins." This clause states a result of the baptism in language derived from the nature of the ordinance. It answers, too, for the remission of sins in Acts 2: 38—i. e., submit to the rite in order to be forgiven."

The truth is, God forgives sins when the persons express or show their faith by being baptized; and there is no promise of freedom from sin until this is done. All efforts to evade this truth involve in greater difficulties. Let it stand just as God presents it.

D. L.

THAT DISCUSSION.

Editor Folk, in the Baptist and Reflector of September 13, 1900, complains that I did not publish any of his last article. Yes, and we did not reply to his article. We commented on his style of discussion, and declined discussions in which one makes scraps of his opponent's article and presents to his readers only what he wishes them to see. I made the general statement that while failing to correct former misrepresentations, he made additional ones in this. He proposes now to discuss the question: "The plan of salvation includes only repentance toward God and faith in the Lord Jesus Christ." It is a new position for Baptists that anything more than faith is required. I presume that he intends to deny that the obedience of faith is requisite to salvation. If so, I of course deny his position; but I think the question can be stated to bring out the points of difference more clearly, for there is a sense in which I believe his proposition true. But there must be agreement as to the space occupied, when to begin, and when to end. That, I would suggest, could be better settled by private correspondence or conference.

D. L.

A Tired Woman's Refuge.

"By all means use sometimes to be alone." If George Herbert meant his wise sayings for both men and women, he could not have known how difficult a thing it is for a woman ever to be alone. A man who had many cares and much anxious thought for an invalid at home said: "When I get to my office, I sit down in the big chair and put my feet up and take my paper and draw a long breath and feel how good it is to be quiet." True, he may be interrupted, but the chances are that a quiet hour may be his at the beginning of the day.

In the home it is different. The mother goes to her room and closes the door. Some one knocks. "The man is here with the eggs." The doorbell rings; there is another tap at the door. "Mrs. M. is down stairs and would like to see you a minute." The minute proves to be more than an hour and for nothing, except that the good lady who came wanted to talk to somebody. That was well enough, but sometimes one needs to be alone with the restfulness of being sure that no one can disturb the next five minutes, or fifteen, or more. It would mean more than nerve tonics and sage advice from the doctor, but how is one to get it? It cannot be found in the home, for the "man with the eggs" will come; it cannot be found in a long, free walk over the mountain or through the woods, for there one must not go alone.

"My corner" has solved the problem for me. Its greatest charm is that it is mine, and when I am there I am not to be found any more than if I had gone out of town for the day. It is not in the house, but near enough to be quickly reached. It is shut in by three high walls of a building of stone, with red, sloping roofs. Just a bit of blue sky can be seen overhead and the clouds appear and disappear. It is for the time a little world by itself. The birds come and sit on the ridgepole and talk to each other. A tiny tree grows close by my seat, which is only a narrow step by an unused door—a seat of stone, hard and very narrow, but I would not have it different. It is high, too, so that I can reach it only by the help of an old box.

Every leaf and twig and blade of grass in my corner has something to say to me. It was my refuge in the scarlet fever time, when duty to others took the father away to some uninfected home, and in the hours for rest I found friends in the birds and the sky and my tree in the corner. Sometimes on the way home from market, when the amount of money to be spent and the number of household needs have not been in accord, my corner has been a refuge, and in the light of the blue sky above, the perplexing questions have vanished and the right proportion of things has been found. Better than any rest cure has been my restful corner. Would it were possible for every busy and tired woman to find one!—Mrs. A. H. Bradford, in Congregationalist.

The science of the Bible, like other sciences, is useless unless used. It will do the farmer no good to know how plowing should be done, unless he plows; it will not benefit the architect to understand architecture, unless he builds. So the world's Light will not aid us, unless we walk in it.—Exchange.

Needs of the Hour.

Last month (August) marks one year since my return from Japan. Much of this time has been spent among the churches. As a rule, I have been given a welcome and have been listened to with interest. For this I thank God and take courage. There are some things, however, that seem to me to be lacking.

There is, in the first place, a lack of harmony in the churches. David says: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" There are not many churches, however, thus dwelling together; and, as an opposite thought to that of David's, we must say: "Behold, how bad and how unpleasant it is for brethren to dwell separately in discord!"

Much of the responsibility for this divided condition lies with those who most lament it. It is a chastisement from God for inactivity and lack of duty. The truth is not to be sought simply to have it; it is not to be argued simply to gain a point. "Unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath." If a man puts to good use that which he has obtained, the Lord will allow him to keep it, and will add more to it; if he fails, there will be taken from him that which he has. The Lord wants workers, not talkers; he wants those who will act, not argue. In passing the road one day, a brother came out to the front gate and stopped me. He had a question: "Where is it found that if a man says he has no sin, he is a liar and the truth is not in him? The sanctified folks have been around in the neighborhood, and I want to down 'em next time they come around." Now, if this dear brother had been living up to the law of sanctification, which the Bible clearly teaches, he would have been more familiar with the Book; he would not have been seeking a passage nowhere to be found; and, instead of arguing a man down, he would have been seeking to lift him up by the purity of his own life. This thing of downing folks is not the Bible idea, anyway.

Many people seem to have the idea that the gospel of our Lord Jesus Christ is a knock-down gospel; they feel that their special mission is to knock folks down and leave them there. This does not seem to me to be the right view of it. It seems to be the conviction of many that the tares must be rooted up, even if the wheat is destroyed. A certain good brother, for example, was visiting a church monthly. That church had decided that it would keep a man in the field for a year preaching in destitute places. They conferred among themselves and sounded the brethren as to how much they thought they could do. When the brother came to his next appointment, they asked him to help them forward in the matter. In his remarks, he criticised the way they had raised the money; that it ought not to be by subscription, but by the weekly contribution. The brethren thought he had rather thrown a damper on their efforts, and asked him, on his next round, to explain to the church. His explanation at the next meeting was that if what he said killed the effort, it ought to have been killed. Here he left it, and here the church dropped the undertaking and has been at a dead standstill ever since. Now, it is wrong to lead a church out in the wrong

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to do the right thing, but I believe it equally bad to give a church a death-blow and say: "Lie there till you can get up and come to my idea of it." There is more hope for people that are acting even in the wrong way than for those who are not acting at all. I would rather see a man pleading for sanctification, even to the extreme, and be doing all he can to live up to his profession, than one who wants to down him, while at the same time tobacco is oozing out at both corners of his mouth, with spatters of spittle clear down his shirt front; and there is far more hope for a church that is alive to activity in doing good, even by some methods that are questionable, than for the church that is balked and has become a kind of negative interrogation point.

J. M. M'CALEB.

Dallas (Tex.) Notes.

Our sixth missionary meeting was held at Alma, Tex. It began on August 6, 1900, and lasted two weeks. Many churches hold a meeting at their home church each year, and when they have done this they act as if they have done their duty in spreading the gospel.

I know some churches now that hold about one meeting each year, at their home church, and they are strong financially. Churches should be taught not to do this way. Sometimes I think the preachers are to be blamed for the lukewarmness and covetousness of the churches.

The gospel should be preached where there are no churches. I have not been able, so far in life, to find where Peter, John, or Paul had a "circuit among the churches." Go around among the churches each year and hold meetings for them.

Some of our brethren teach against and condemn preachers for locating with a church. Now, what is the difference between locating with one church and locating with several

churches? Preachers should teach the churches not to be so covetous and selfish. Think of it—just hold one meeting at home and then feel at ease!

Elders should do as the elders of the church of Christ at Dallas do. They have selected and told me to select destitute places where we may preach the gospel. How many churches are doing this to-day? This church tries to send the gospel to people who know it not. They want to do missionary work, because the Book teaches it, and they want God to bless and save them.

Not long since I went to Alma (a destitute place) for a meeting. I found Dr. Lacy (my old school-teacher) and Brother George Miller (my old Tennessee neighbor) living there. These brethren had not been living there long. Just as soon as these two good men, with their families, moved into this neighborhood and found no church of Christ, they began at once to plant the cause at their new home. So many members of the church of Christ are scattered all over Texas, not meeting at any place and not worshipping God on the first day of the week. I hope those who may read this will do as these brethren (Dr. Lacy and Brother Miller) did at Alma. Go to work yourself to plant the cause. In the judgment, when we meet Christ, will we say: "Why, Jesus, we had no place to go, no place to meet?" Brother, wherever you live, have a place to worship God, and there do it with all your heart. Many brethren try to justify self by saying: "We have no house." Listen! Last November I went to a place near Lancaster, in the country, preached a few days and had several additions. These young Christians met in the schoolhouse until they were refused the use of the house. When they could meet no longer in the schoolhouse, they then met in their homes, from house to house, to break bread and do God's will. When the cause was planted by Peter, James, and

Paul, in the happy long ago, the Christians met from house to house, and did their duty. It was the greatest "doing-good age" I have ever read of. So you, brethren, who live where there is no congregation, begin at once, to plant one, and, if you have no church house, meet from house to house, as the first Christians did, on the first day of the week.

In our meeting at Alma we had sixteen baptisms and got the old members around there to go to work in the way of teaching and living the gospel.

I am in a nice tent meeting here in the city now. J. S. DUNN.
Dallas, Tex.

Brother Srygley's Death Caused Sorrow in Louisiana.

Writing Brother Larimore from New Orleans, La., Misses Lovie and Dovie Freeman say:

"We sincerely sympathize with you in the loss of Brother Srygley, your dear friend—we were about to say your dearest friend, but we do know he did not, for he could not, love you more devotedly than we do. You have lost a faithful friend, but you still have tens of thousands of as devoted friends as ever loved a child of God wearing his very life away in the service of humanity and the Lord. Your wealth of love and friendship is more than all the gold and gems of earth. Not only you, but the church and the world, have sustained a loss the human race can never estimate. Yes, the untimely death of Brother Srygley is a loss to the race that Jesus died to save that can never be estimated. We thank and praise the Lord that Brother Srygley lived to prepare a volume of your letters and sermons for the press; but it fills our hearts with sorrow, our souls with sadness, and our eyes with tears to know this precious volume would have been but a sample of many volumes of your letters and sermons that would have blessed the world forever, if our beloved brother had lived. All the material—letters, pictures, selections, etc.—collected and preserved by him during his thirty years' correspondence with you should be turned over to some competent brother or sister who loved him, who loves you, who loves the Lord, his people and his cause; you should preach for some congregation or evangelize in some city where all your surroundings would be most favorable; you should begin at the beginning and preach to the end of all you have ever preached; an expert stenographer, in fullest accord and sympathy with you, should be employed by publishers to 'take down' all you might say—having nothing else to think of, to care for, or to do—and volume after volume of 'Letters and Sermons' should be published till all have been given to the world. With sorrow and sadness, with joy and gladness, we are feasting on 'Letters and Sermons of T. B. Larimore.' If we could, we would send a copy to every home on earth. We do not wonder that no one has criticised it adversely. No one who loves purity, truth, and righteousness can fail to love this wonderful, helpful, beautiful book. We hope and pray a million copies may be sold, to purify, encourage, and save."

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Influences—Their Extent.

I have never had the time that others had to study books, hence have been forced to depend upon observation for my knowledge of many things. This has led me to look into the working of influences in their earlier operations and to forecast the ultimate result, while others would think I was unduly alarmed. Years ago, in a certain community, evil tendencies began to show themselves, and on my raising a note of warning I was ridiculed for my fears. One good brother applied this familiar anecdote to me: A person who was passing along a road came upon a man holding a calf by the tail and hallooing, "Help, help!" "What is the trouble?" asked the traveler. "Trouble enough," the man replied, all out of breath. "Don't you see that hill away across yonder?" "Yes." "Well, about a half mile beyond that there is a sink hole, and I am afraid this calf will fall into it." The danger was a long way off. So it was said of the danger I was warning against. No adequate efforts were made to counteract these influences and every one now sees my predictions were true.

It is a fault with the people to-day, as it was in ancient times, that they do not consider. "My people doth not consider." It is easier to prevent the breaking of the levee than to stop the flood of water after it is broken. In this connection I wish to call the reader's attention to "Sin and Righteousness," a sermon by Larimore in "Letters and Sermons of T. B. Larimore." While I have noted the far-reaching extent of evil influences, I have noted also that the same is true of good work and good influences. Lately this truth has been brought forcibly to my attention. Fifty years or more ago there were a stand and seats in sight of my father's house, where Calvin Curlee, and other pioneer preachers like himself, at great personal sacrifice, preached the simple gospel of Christ. That work had no effect on my life then, for neither myself nor my people attended. While this is true, influences were then put in operation that recently carried me a distance of over seven hundred miles, to the Indian Territory, and gave me one of the most enjoyable trips of my life. At that stand in the woods my cousin, Anthony Floyd, and his wife learned the truth, and, notwithstanding family opposition was great, had the moral courage to obey it. Accepting Christ sincerely, his religion became the

controlling principle of their lives. They "ordered their house before them." The three sons—all the children—in early life became Christians. One of these and a number of grandchildren and great-grandchildren now have membership in the church of Christ at Allen, I. T., and through their influence I recently had a very enjoyable meeting at that place.

How strangely and mysteriously the silent forces work that control our steps in this life! Much of my labor in the gospel has been pioneer work, and I have often felt discouraged at the sparseness of present fruits; but, as I grow older, I try more and more to heed the advice of Solomon: "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that." J. D. FLOYD.

Southwest Texas.

For some time I have said but little in the Gospel Advocate concerning our plans, prospects, and necessities in this field of labor. Up to the present, so far, the cause has not prospered this year, as the world would count prosperity. In this immediate field, known as Southwest Texas in my correspondence, there have been nine protracted meetings held, averaging something like ten days each, the number of additions being fifteen, all told—that is, if the information I have be correct. The preachers were Caleb and Rice Sewell, T. F. Young, G. W. Harvey, John Strode, and the writer. Those who know the Sewells, Young, Harvey, and Strode will know it was no fault of the preaching that results in the way of additions were so meager. So far as this immediate field is concerned, my attention has been given almost exclusively to the work right at my own door, my own active work in the field being, so to speak, rather in the "regions beyond." But all this goes to prove what I have been asserting in my correspondence—namely, that this is a mission field, and that the preachers must either do the work largely at their own expense or be supported in part by contributions from other sources. Experience teaches us to exercise patience in such work as this, teaches us to plant and water and trust God to give the increase by and by.

Later on I purpose writing more concerning matters here. For the present I wish merely to say I shall remain and continue to exercise myself as opportunity offers for the advancement of the Master's kingdom. I will do what I can toward our own support, but will need help. For some months I have received nothing from abroad, and hence have no report to make. In April "A Sister," Nashville, Tenn., contributed \$1 for my benefit through the Advocate office. My life and efforts here are an open book, and the reader is at liberty to make inquiry of any one who knows the facts. I commend the matter afresh to the many readers of the Advocate, especially to those who have already sent once to our necessity. There are both a money order office and an express office in our village.

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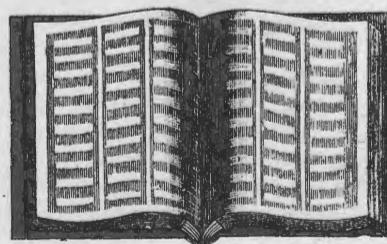
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Church News.

ALABAMA.

Garth, September 11.—Brother E. H. Boyd, of Jasper, Tenn., closed a meeting at this place last night which resulted in seventeen additions. All made the good confession and were baptized and the meeting closed with good interest. Success to all who are preaching the gospel of Christ.

LUTHER B. JONES.

ARKANSAS.

Chickalah, September 10.—During the past summer I have held a number of protracted meetings. One of these was at old Mount George, where there is an old, established congregation. There were seven additions to the one body. This is a place where a great many of the disciples have preached, and although it is not in the best condition, yet since my labors began there, on January 1, 1900, I note considerable improvement in general interest and fidelity. Thirteen persons have been added to the one body. At Hobart, which is a destitute place, I labored very hard to establish primitive Christianity for ten days; but there were no visible results, except the removal of a good deal of prejudice. Riley's Creek, (Manning post office) is also a destitute place, the only members being Brother C. M. Smith and family, who lately came to Arkansas from Missouri. Here I put forth the greatest effort of my life to teach the truth to the people, who came to hear me more and more all the time, notwithstanding the dust and dry weather. I think a great deal of good was done in sowing the seed which I calculate to go back and reap in the future. There were no additions at that place. From there I went to Red Hill Schoolhouse, near Gravelly, where I spent one week with the disciples, contending for the ancient order of things, but most of the people there were sick and unable to attend the meeting. Although there were no additions, there is not a more loyal, God-fearing little band of true followers of Christ in Arkansas. Promising them to come again and hold another meeting for them when their health is better, I went to Rover, where I am now in a meeting, having good audiences and one baptism to date. I will continue another week, having already preached ten days. Brother P. S. Taylor, in whose home I have been enjoying the hospitalities of a most excellent family during my stay at this place, is the preacher and elder here. Brother Taylor is a good gospel preacher, and was the office editor for Brother R. H. Howard when the Gospel Echo was published at Dardanelle. He was with me at Riley's Creek and at Red Hill. He went away, a short distance from home, one Saturday to preach the word and came back on the following Monday and reported one confession and baptism. Brother Taylor is an old Tennessean, but has been in Arkansas a number of years, and is one of the best men to be found anywhere. I will go from here to Centerville, where I will, for two weeks, endeavor to plant the truth. Centerville is also a destitute place. All of the above-named places are in Yell County. I was so sorry to learn of Brother F. D. Srygley's death, which I did through his father, at Coal Hill. I am trying to make arrangements to enter the Nashville Bible School by the first of next January. My tract which has recently

been published is a treatise on the kingdom question, a pamphlet of some thirty-five pages, entitled, "Dan. 2: 44," which gives the subject careful investigation and which is an entire refutation of Adventism and Christadelphianism and brings out the facts in this all-important subject with all possible plainness. This tract costs ten cents a copy or three copies for twenty-five cents. My home office is Chickalah, to which you may send, or order from Brother W. J. Rice, of Covington, Ind. JAMES ARNOLD.

KENTUCKY.

Mackville, September 8.—Our meeting at this place is one week old. There have been nine additions by confession and baptism and two by statement. I will go from here to Willisburg. W. Y. ALLEN.

Flanagan, September 11.—I have held two meetings since my last report—one at Chestnut Grove; the other, at Smithfield. There were sixteen additions in the first meeting and six additions in the other meeting. I am at the home of my father-in-law, Philip Rutledge, for a few days' rest. I expect to be in Nashville, Tenn., God willing, by October 2, 1900. T. Q. MARTIN.

LOUISIANA.

Amite City, September 8.—I began a series of meetings at Sumac, in Giles County, Tenn., on Saturday night before the fourth Lord's day in July, speaking to very attentive audiences, day and night, for ten days. Twelve persons were baptized into the one body and one prodigal renewed her vows to the Lord. After baptizing two persons, after the night meeting, I drove about eight miles in order to catch the early train next morning for Lovettville, Maury County, Tenn., where I began a meeting on the same day and continued eight days, with one baptism. From thence I went to Belk, DeKalb County, Tenn., where I had a very interesting meeting. Six persons were buried with their Lord in baptism, and, I trust, arose with him to walk in newness of life. I have now been laboring in Louisiana, near Amite City, for two weeks, but have not been able as yet to persuade any alien sinners to obey God; but I have persuaded the church to promise to meet to worship God on the first day of the week—a work which they had neglected for perhaps two years. The churches of Christ at Sumac and Belk, Tenn., were also persuaded to do the same. May the Lord bless all and help them to be faithful to the end; and may all preachers of the truth impress more and more upon the minds of Christians everywhere that we must serve the Lord, if we would enjoy his promises hereafter. It will do sinners no good to come into the vineyard and then live in continued rejection of God's law to them as Christians. J. A. CRAIG.

TENNESSEE.

Clarksburg, September 9.—On last Lord's day Brother W. T. Boaz, of Fulton, Ky., who has been assisting the church of Christ at Roans Creek and the church of Christ at Poplar Springs in teaching and proclaiming the Scriptures, preached his "farewell sermons" at these two places. During his two years' labor some forty or fifty persons have proposed to forsake sin and be simply Christians. Brother Boaz proved himself a bold and able advocate of the truth, and, upon his

departure, the brethren and sisters extended to him a hearty right hand of fellowship. W. N. ABERNATHY.

Bethel, September 1.—Elder William Spivy, of Maury County, who fails not to declare the whole counsel of God to the church and the world, pleading the authority and completeness of God's will as the only safe path amid the multiplied humanisms and schisms through which God is being robbed to-day of time, talent, and honor, was with us at this place, which is in Hickman County, from August 19, 1900, to August 26, 1900. He faithfully admonished the church and taught the world the will and wisdom of God. The church was strengthened, four persons were baptized, two returned, one came from the Baptists, and much good seed was sown to bring forth fruit at other seasons. S. T. ANDERSON.

Milan, August 12.—Brother J. H. O'Guinne, of Edmondson, recently closed a very interesting and successful meeting with the Fairview congregation, near Milan. Brother O'Guinne is an old soldier of the cross and delivers to the people the message which Christ left to this dying world nineteen hundred years ago in the plain and simple teaching in which it is written, so that even a child may understand. The meeting continued nine days and the results were: Eight souls obeyed the Lord by confession and baptism, and fourteen who had previously obeyed the Lord through gospel preaching united with the brethren at this place. Everything seemed in readiness for the meeting. The weather was fine, the attendance was good, and the behavior was excellent until the close. A SISTER.

Ethridge, September 10.—We lately enjoyed a very successful meeting of eight days' duration, held by our beloved brother, James H. Morton, of Berlin. The immediate results were: Seventeen persons were baptized, three were restored, and six Christians took membership with the congregation, making twenty-six in all; much prejudice was removed; and the church was edified, encouraged, and strengthened by the earnest and logical presentation of the truth by Brother Morton. His favorite title for the Bible is, "Our Father's Book, the Book of Time and the Book of Eternity." There was a good attendance throughout the meeting, and there were three confessions at the close of his last discourse. He will doubtless visit us again in a few weeks. LUCAS NORTH.

Malesus, September 11.—On the fourth Lord's day in August Brother A. B. Barret began a meeting at this place, continuing till the night of the second Lord's day in September. On account of extreme prejudice in the community, the congregations were small, only the brethren attending regularly. But some of the brethren have withstood the storms of persecution for many years, and I trust all will stand fast, remembering the promise: "Be thou faithful unto death, and I will give thee a crown of life." The visible results were two additions to the one body by confession and baptism. The brethren were made stronger in the faith and more zealous workers for the cause of Christ. Brother Barret has shown himself to be "a workman that needeth not to be ashamed." He is a faithful, earnest minister of the gospel—one who shuns not to "declare

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the whole counsel of God." We believe much good has been done and trust that the good seed sown will bring forth an abundant harvest. CLAUDIA GILLIKIN.

Manchester, September 10.—I have just closed a good meeting of thirteen days' duration with the church of Christ at Prairie Plains, in Coffee County. As a result of the meeting, twelve persons were baptized. Large audiences attended both morning and evening services, and the order and attention were simply perfect. Several of those added came from the Baptists, but, being dissatisfied with their former baptism, were, upon a confession of faith, baptized "for the remission of sins." Last fall I preached three weeks at that point, under a tent, when twenty-three persons were added to the one body and a congregation established. Since that time the brethren have built and seated a neat, comfortable meetinghouse, in which they have been meeting regularly each Lord's day during this year. They now have a membership of fifty or more and are working nicely. I have rarely met such an earnest little band, and I sincerely trust they may ever remain loyal to the will of the Master and stand firm in the old paths. I will begin a tent meeting at Noah, a point nine miles from this place, on Saturday night, next, to continue indefinitely. JAMES K. HILL.

Tom's Creek, September 11.—On the fourth Lord's day in August I began a meeting at the old Primitive Baptist church house on Coon Creek, in Perry County, and continued, day and night, until the following Thursday night. This was purely a Baptist place and community and this was the first meeting I have ever held there. I labored very hard to preach the gospel and then induce the people to obey it. There was considerable interest and excitement shown during the meeting. The people were discussing and talking about the Scriptures on all sides, and one day we had a regular discussion brought about by a sermon that I was requested to preach on feet washing. While there were no additions, I am sure that much good was done by removing prejudice and sowing the seed in good and honest hearts. On the first Lord's day in September I began a meeting at the schoolhouse on Crooked Creek and continued until the following Sunday, closing early in the morning at the water. During this meeting twelve persons made the good confession and were baptized into the Lord. This meeting should have continued longer, but I had to close in order to reach

another appointment. I trust and hope, however, that the seed sown may yet bring forth other fruit. Let us preach the gospel, God's power to save.
J. H. HILL.

Thick, September 11.—Our meeting at Cedar Dell, conducted by Brother F. C. Sowell, began on the first Sunday in this month and closed on the following Sunday night. On the second day of the meeting a little afflicted girl made the good confession and was baptized on the next day. Then a lady in the prime of life, an aged lady, and a man in the prime of life made the good confession and were baptized, and so "the Lord added daily to the church such as should be saved." On the day before the meeting closed another little girl made the good confession and obeyed from the heart the form of doctrine delivered. Being then made free from sin, she became the servant of righteousness and was transplanted in the vineyard of the Lord to walk in newness of life. One brother who had wandered from the path of duty also came back and confessed his faults, requesting the prayers of the church and promising to be more faithful in the future. While I think this the substance of visible results to the church, I think a good impression was made generally, and I do not hesitate to commend Brother Sowell as a faithful gospel preacher, perfectly satisfied to preach and practice what is written. We all love and appreciate him not only for his works' sake, but because he is a dutiful son, a loving brother, a true husband, an affectionate father, a good neighbor, and a true friend.
J. M. T. WHITE.

Delphia, September 9.—Brother G. W. McQuiddy began a protracted meeting at this place on August 28, 1900, and continued, day and night, for six days. Brother McQuiddy is a most excellent speaker, a splendid reasoner, and employs choicest language in presenting the truth. With the prejudice he had to meet, no one could have drawn a larger or more attentive hearing. In a mild, gentle, and effective way he preached Christ, and him crucified, and exhorted the people to accept the conditions of salvation while they had time and opportunity; that the present alone was ours. Brother McQuiddy has sown good seed, which we pray will eventually yield a rich reward for his labors. One honest, deep thinker from the Methodist Church yielded obedience, and desired to be just a Christian—only this, and nothing more. Brother McQuiddy cannot fail to do good wherever he goes; for, although a young man, he is a tower of strength to the church and one of its most promising defenders. There was once a flourishing church of Christ at this place, but our house became too much impaired to worship in, and the leading members have, most of them, died or scattered abroad, and for the past twenty years the church has been dead spiritually, until about two years ago, when the few who remained made an effort to unite in the one cause to build a house in which to meet, and, by great exertion and much sacrifice, we have, as the fruits of our labor, a neat little house, and we meet each Lord's day. Our membership numbers forty-three. I feel sure the church has been greatly strengthened by Brother McQuiddy's labors, and much prejudice has been removed. We ask an interest in the prayers of all Christians.
A SISTER.

Gainesboro, September 9.—I began a meeting at Hall Schoolhouse, in Jackson County, on the first Lord's day in August and continued till the following Thursday. Two persons were baptized—one from the world and one from the Presbyterians—and two renewed their covenant. On the second Lord's day in August I began a meeting at Philomath, Jackson County, and continued until the following Thursday. Thirteen persons were baptized, all of whom came from the world. Brother Marion Harris and the writer began a meeting at Hardy's Chapel, in Overton County, on the third Lord's day in August and continued until the following Wednesday, large crowds attending the meeting. We had no additions, and there are very few members there. On the fourth Lord's day in August I began a meeting at Hilham, in Overton County, and continued till the next Lord's day. One person was baptized from the world, one renewed her covenant, and one came from the Methodists who claimed to have been baptized to be saved and denied an experimental abstract Spirit operation in conversion, in the sense of being saved before baptism. I go to-day to Whitleyville, in Jackson County, to engage in a meeting. A debate will be held at Gainesboro on November 12-15, 1900, between the writer and Fount. Smith. Two propositions will be discussed: "(1) That the Scriptures teach that upon whom water baptism is enjoined it is for (in order to) the remission of his or her past sins;" the writer affirms and Fount. Smith denies. "(2) That penitents are justified by faith without water baptism, upon whom, when justified, water baptism is enjoined;" Fount. Smith affirms and the writer denies. Two days will be devoted to each proposition and speeches will be limited to sixty minutes; rejoinders, thirty minutes.
H. PHARRIS.

Bellwood, September 10.—Beginning on the fifth Lord's day in July, I spent five days preaching the gospel at Pleasant Union Schoolhouse, in Williamson County, a destitute field. After Lord's day I preached only at night. The attendance, most of the time, was good and some interest was manifested. On Thursday night before the first Lord's day in August I began preaching the gospel at Theta Meetinghouse, in Maury County, and continued until the following Thursday night, preaching at night only after Lord's day, with an increasing interest and having better attention at the close of the meeting than at any time before. Thanks to the Beach Grove congregation for their fellowship in these two meetings. On the second Lord's day in August I began a meeting at Lebanon, Wilson County, and continued, preaching at night only after the second Lord's day, until Wednesday night after the third Lord's day in August, with growing interest and attendance encouraging. One person was added to the one body by baptism, two reclaimed, and, I think, much good done. Thanks to the Lebanon congregation for their fellowship in this meeting. On Thursday night before the fourth Lord's day in August I began preaching the gospel in a blacksmith shop in the Glade, in Wilson County, and continued until the following Thursday night, and I think some good impressions were made. These are the people to whom Sister Chambers and Brother B. M. Mace and wife, with the little congregation at Maple Hill, are interested in

having the gospel preached. This house belongs to a Methodist sister, but Brother Mace and Brother Jones had it fixed up, and we use it. Brother Mace is a man that shows his faith by his works. I took my meals at his table and had free access to his office while I was there, and he made me feel that I was perfectly welcome. Brother Mace is doing much good work teaching the gospel to his farm hands. Brother Harris, of Couchville, was with me and did some good preaching. On the first Lord's day in September I began preaching at Rockhill Schoolhouse, in Putnam County, and continued until the following Friday night, preaching day and night, with a splendid attendance. Two persons were reclaimed and we had a good meeting. Many thanks to all who are aiding me in this work. All of these meetings were held in destitute fields, except the last one, where we have a membership of about twenty-five. May the Lord help and bless them in their efforts to do work for him. S. W. WOMACK.

TEXAS.

Littig, September 6.—I have been laboring hard for two months, with a small measure of success, in destitute places in Travis, Caldwell, and Hays Counties. We have had congregations in the cities of these counties for years, but outside, in the country, there has been very little of the true gospel preached, and the people know very little of the true gospel. On this trip there were four additions to the one body.

H. H. TURNER.

Baptist Associations.

"The New Testament knows nothing of what are known among Baptists to-day as 'associations.' We get no intimation that the church in Jerusalem was in the same association with the church at Samaria, at Caesarea, at Damascus, or any other churches; and the polity of the New Testament churches did not admit of anything further than fraternity between the churches in the several cities, or the several churches of any one city (provided there were more than one in a single city). We do not hear that the churches of Asia Minor were associated together in the modern method. When the Alpha and Omega would send messages to the churches, he did not send them through the association, but sent each directly to the church for which it was intended. So it may be said he is doing to-day. At the same time, there is nothing in the New Testament and nothing in the nature of the case to forbid mutual recognition on the part of the churches, and the such intercommunion as is effected by what we now call an 'association.' True, when 'the brethren' at Antioch were troubled about the matter of circumcision, they (the brethren, not the church) sent Paul and Barnabas and certain other brethren to Jerusalem for counsel, and 'it pleased the apostles and elders and brethren' of Jerusalem to send letters to 'the brethren which are of the Gentiles.' Only they of one church asked for the opinion of the Jerusalem saints, and the latter sent their message not simply to the Antioch brethren, but to 'the brethren which are of the Gentiles in Antioch and Syria and Cilicia.' In any case, the church was only a convenience; it afforded a medium through which the saints could be reached. So to-day there is no set

rule as to how certain desirable things shall be brought about, except that there is no power in either the individual church or in an association of members of the churches, except over the qualifications of their own members."

This is from the Journal and Messenger, the Baptist paper published in Cincinnati. It is a truthful statement that the polity of the churches of Christ in primitive times allowed no room for associations such as now exist among Baptists. The associations among Baptists now take supervision of the faith and practice of the churches, and exclude or reject them as they approve or disapprove of their faith and practice. It is adding a controlling factor to the polity given by God and is a violation of the rule the Baptists claim to walk by—the word of God. The case referred to, the sending of Paul and Barnabas to Jerusalem, was an appeal to the apostles, the primarily inspired men of God, to settle a question of authority. It was not an appeal to sister churches or to brethren uninspired to settle a point of doubt.
D. L.

There are a number of good preachers who, without attracting much attention, are doing a glorious work in the cause of Christ. They are doing this work largely at their own charges. The churches where they live, while recognizing them as good men, never seem to realize that they should have fellowship with them in this most noble work. They will send far away from home for a preacher and pay him for doing no better work than the home preacher has been doing for a long time. This is not right. It offers preachers a premium to neglect the work at home and go abroad. Brethren, think about this.



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Brother Cawthon's Articles.

I desire to notice Brother Cawthon's two articles briefly, as he seems not to understand me. In his first article he says: "The raising up of the baptized is the act that brings them into the church." In his second article he says: "Brother Walling's trouble seems to be that there is a difference between the birth and the time of entrance into the kingdom, or church." Here is Brother Walling's statement, which appeared in both of his articles: "The Bible plainly teaches that whoever enters the body of Christ enters by a birth, yet the Bible plainly teaches that no unclean person can enter the church; then the cleansing must take place before the birth." Brother Walling's trouble is not "that there is a difference between the birth and the time of entrance into the kingdom, or church," but that there is a difference in the cleansing and "the time of entrance into the kingdom, or church."

My contention has been that "none but the cleansed can enter the kingdom of God." All who are born into the kingdom receive the Spirit of God the Father, because they are sons. "God's Holy Spirit will not take up his abode in an unclean heart. No unclean or unsaved man can be built into God's building." What do you say to this, Brother Cawthon? Salvation from past sins, cleansing, pardon, and remission of sins—all take place before one can enter God's kingdom. What do you say, Brother Cawthon? You say: "We all understand that when a man is born of water and of the Spirit, he does enter the church." The Bible teaches that. Now, when does the cleansing take place, since it is the blood of Christ that cleanses from all sin? You say: "There are three considerations—(1) adoption, (2) forgiveness of past sins, and (3) gift of the Spirit." Then a man born of the Spirit does not receive the Spirit until some time after his birth; as the body without the spirit is dead, you have a dead body in the church; as you have the pardon to take place after the birth, you have an unpardoned man in the church. This will not do. Ananias said to Saul: "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22: 16.) Was Saul baptized, adopted into the family of God, and his sins then washed away? This would necessarily be true, if your position is true, but this is at war with the truth. Saul's sins were washed away in the baptismal tomb by the blood of Christ. Are there not two considerations—faith and obedience and the attendant blessings, forgiveness of sins and the gift of the Holy Spirit?

I desire now to call attention to Brother Cawthon's objections to my first article; he has them numbered one, two, and three: "(1) I cannot find where the Book says that the blood of Christ makes us alive." I used this in the sense that the blood cleanses from sin, and so stated in my first article. Read Lev. 17: 11, and you have this: "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." "(2) That an unbaptized man dies to sin." "We who died to sin, how shall we any longer live therein?" (Rom. 6: 2, 3, R. V.) Death means separation. I understand that the sinner is separated from an unholy love or impure motives by faith, that he is separated from unholy acts by repentance, that he is separated from the skeptical world by a confession of Christ, that he is separated from his past sins by a burial into the baptismal tomb, where he comes in contact with the blood of Christ. Now, made free from sin, he is raised up into the family of God and receives the Spirit. "(3) That we baptize a sinner." As every man is a debtor until his debts are paid, so I understand that every man is a sinner until his sins are forgiven. Rom. 6: 17, 18, R. V., says: "But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness." Brother Cawthon says: "Our differences arise mainly from not making ourselves clearly understood." Please allow me to suggest that another reason is that people do not always give what you do say a careful consideration.

JESSE D. WALLING.

Brother M'Caleb's Report for August.

From July 28, 1900, to August 25, 1900, I have received the following amounts for India: J. G. E. and wife, McComb, Miss., \$1; Forty Thicket, Tenn., \$1.05; Mrs. John C. R., Foster-ville, Tenn., \$2; Stephens Chapel, by C. E. P., \$4.40; church of Christ at Sylvan, Tex., \$6; church of Christ at Tracy City, Tenn., \$6; people of Union City, Tenn., \$12.39. Whole amount, \$30.38. I forwarded the same on August 25, 1900, to C. C. Drummond, Hurda, C. P., India.

For my own use I received the following amounts during August: Church of Christ at Salem, Tenn., \$24.15; second church of Christ at Union City, Tenn., \$10.50; Brother M., \$2; Sister A., Dickson, Tenn., \$10; A sister, 50 cents; Brother N., \$1.25. Whole amount, \$48.30.

The distress continues in India. We ought not to become weary in well-doing. The people cannot possibly get on their feet again and be able to go on and make their own living without help. I shall be glad to continue to forward, free of charge, all offerings sent for that purpose.

J. M. M'CALEB.

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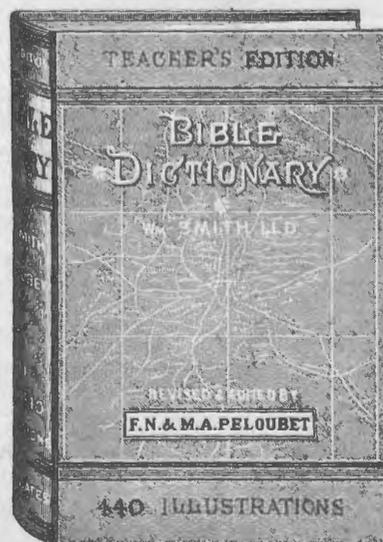
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Gospel Advocate Publish-
ing Co.,

NASHVILLE, TENN.

"The Relations of God to the World."

I have recently received a copy of a book published by the Gospel Advocate Publishing Company, entitled, "The Relations of God to the World," by H. Christopher, A.M., M.D., of St. Joseph, Mo. I have now read it more than once; have read it with interest and with that careful attention necessary to a fair and critical opinion of the work. While the author does not claim to have discovered new facts, yet in the conduct of the one main argument it is evident on almost every page that the use of facts is made to serve a new purpose by the character of the argument pursued; and this gives an originality to which he may justly lay claim and which others must accord.

The immanency of God in his work has been heretofore suggested, but never before, so far as known to me, have the facts and phenomena of nature been so arranged and combined in an argument of this kind as to make the conclusion a demonstration. The thought that force is God here finds a new dress, with a cogency of reasoning that compels assent. There seems, the premises being admitted, to be no way of escaping the conclusion that all kinds of force are a unit, and that unit the simple exertion of omnipotent will. From force in the movement of plants and suns and all cosmic bodies to force binding atoms together and thence to the phenomena of the vital and physical force of animals, there appear in the argument points of connection and transference that oblige the conclusion that force is a unit, and physical in nature or essence and source and origin. The demonstration establishes the immanency of God in matter, whether organic or inorganic. This solves many difficulties; this solves the nature of the vital force in a clear and convincing manner.

The line of demarcation between the animal and man, though attempted by many, has not been so clearly made out before. That man is the incarnation of a finite spirit being in a living animal organism is so forcibly presented that it cannot escape the attention of an interested reader. Many disputed questions of so-called "science" and "religion" are satisfactorily settled. The consequences of these demonstrations are very far-reaching.

The question of divine intervention in the affairs of the race, argued in the second part of the book, is a second and logical step in the demonstration. It finds a strong presumptive argument in God's immanency in matter. The reasoning proves that miracles have no connection, relation, or dependence on any fact or law of the material world. In the will of the Creator must be found their only cause—a source wholly outside the field of the so-called "physical laws of nature." The argument of God's intervention is conclusive. Here the Christian will feel that a bulwark unassailable strengthens and defends his faith.

The mysterious connection of force with matter, as well as its power and control over matter, as shown in Part I., and in the power of the divine will over man, as shown by the miracle of the flood, the cure of leprosy, and the resurrection of Lazarus, paves the way for the climax—argument for God's personal intervention for the salvation of man from all the consequences of sin. The use to which some facts are put in discussing the incarnation of the Logos is intensely interesting.

The unbeliever is forced upon one of the horns of a dilemma; he must become an atheist or a Christian.

The Christian will have his views of God's intervention enlarged, and his faith, consequently, strengthened. The humiliation of the Divine Logos, or the nature and extent of his Kenosis, as here portrayed, may excite discussion, but only to fortify truth and one's faith. To the argument as a whole; I offer no objection; with me, it is sufficient. I can but express the wish that this excellent thought-awakening and faith-inspiring work may find many appreciative readers, and enjoy it as I have.

JOHN W. ELLIS, A.M., Ph.D.,
President of Central Christian College,
Albany, Mo.

Jottings.

"Nonprogressive," when applied to religion, represents the character of a certain class of people who are not progressing in the practice of changing God's rules.

The least thing done, if it is all one can do, is more than any one else is doing. The widow who cast in the mite cast in more than they all.

Some people complain because they are not able to do a good part by their children. Poverty is favorable to Christianity, and does not interfere with bringing a child up in the nurture and admonition of the Lord.

What does an easy time here amount to after one is dead?

Probably of all the souls that are lost one-half is the result of parents not planting the word of God in the hearts of their children while they are young and tender.

Generally speaking, a mean man was a bad child.

It is not a good example to set for children for one to leave a spiritually-neglected place and move to where there is a strong congregation and a

Symbols of Success

A vacant chair and a portrait on the wall—strange symbols of success! Yet, in many a home these are the symbols of the success of the man who did not find time to care for his health, or neglected the increasing warnings of disease which Nature gave him. When the stomach is "weak" and food is imperfectly digested and assimilated, it is only a question of time until the break-down comes. The stomach is the very center of vital power and must be kept in health if sickness is to be avoided. Doctor Pierce's Golden Medical Discovery cures diseases of the stomach and other organs of digestion and nutrition. It increases the supply of pure, rich blood, and gives the body strength to withstand the strain put upon it by the struggle for success.

"I was a sufferer from what the doctors called indigestion, but after trying several eminent physicians failed to get a cure," writes Mr. Frank Mericle, of Independence, Jackson Co., Mo., Box 473. "Some of my symptoms were soreness in pit of stomach, fullness, tired feeling, constipation; sometimes soreness would extend to bowels. Some one recommended me to take Dr. Pierce's Golden Medical Discovery, which I did, and after taking only a few bottles of 'Discovery' and your 'Pleasant Pellets' can say I derived more benefit from them than any other medicine I ever tried. I began to gain flesh from the start. Have recommended it to others and will continue to do so."

The sluggish liver made active by Dr. Pierce's Pleasant Pellets.



fine preacher to do the drudgery for him. It is too much like the Levite who shied around the wounded man on the Jericho road. What this wounded and half-dead man was physically nearly all neighbors are spiritually.

People never get too poor or too few to worship God.

A man's soul who follows sin will be as black as night by the time he is old enough to die.

Too much "cheek" keeps one from being meek.

When some of us get sick, nigh unto death, we act like we had not been living right. Paul says the crown is laid up for those who love the appearing of Jesus Christ.

Who is anxious for the passage to the great beyond? J. G. ORSBURN.

My Purpose.

Omitting name and place, I ask permission to publish the following letter for the purpose of correcting a very common error. In all the churches I have visited thus far not one have I asked for a contribution. There is a greater need in missionary work. Churches frequently write as this brother has, but I hope that henceforth no congregation will discourage my coming because they do not feel disposed to give me something. What I ask is a hearty reception and a good hearing. The money question will take care of itself, if all go forward and do their duty. I am anxious to visit every church possible before I return to Japan and get before them more prominently the missionary question. "Lift up your eyes, and look on the fields, that they are white already unto harvest." Here is the letter: "Brother McCaleb: Your card was handed me a few days ago and I reply now—as soon as I got time. I am ready to say you may have the church house; but I hardly think it would pay you, as our people attend only regular appointments, and on Monday night they sleep to make up the loss of sleep on Lord's day night, and more: our people have had many calls recently for money for so many purposes that they are tired and are seeking rest for a short time. Our church is short of money and has some few little debts owing; so, if you come, come as a missionary, with money to pay your expenses." J. M. M'CALEB.

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General News.

Underclothing and stockings are made of pine needles by a German firm.

Altman, Col., is said to be the highest incorporated town in the country, being 12,000 feet above the sea level.

Up to date there have been sixteen cases of plague in Glasgow, Scotland, with 112 persons under observation.

Delaware's magnificent display of twenty-four varieties of apples took the first prize at the Paris Exposition.

The new power station for the street railways of Sydney, Australia, will be equipped by American manufacturers.

A party of more than 100 deaf mutes (students) passed through Nashville last week en route to the State school in Knoxville.

The penal code of the Chinese Empire is at least 2,000 years old, and under its provisions about 12,000 persons are annually executed.

South Dakota has an aggregate of 11,500,000 acres of vacant government land which is now subject to entry by qualified applicants.

Gen. Joseph Wheeler has been placed on the retired list, having reached the age limit of sixty-four years. General Wheeler, after a visit to his home in Alabama, will go abroad with his daughters.

Some idea of the extent of walnut culture in California, says Meehan's Monthly, may be formed from the fact that a single large association in Southern California advertised for bids for 70,000 sacks to be used in the shipping of the coming crop.

The Department of Agriculture is procuring good supplies of the best varieties of foreign wheat used in the manufacture of macaroni, with the expectation that the use of them in this country will stimulate the macaroni manufacturing industry.

John D. Rockefeller has given to Spellman Seminary, of Georgia, a college for negroes, the sum of \$180,000. The money has been paid into the treasury of the American Baptist Home Mission Society, of New York, which institution has charge of the college.

The Crow Indians, of Montana, are emulating the whites in enterprise and industry. They are large growers of wheat, and are rich in flocks and herds. They have recently entered into a contract with the United States Government to supply the Cheyenne Indians with flour.

A high official says that eighteen months ago in Puerto Rico there were

known to be 3,000 cases of smallpox. During the past eight months not a single death from the disease is recorded. This is due to the general vaccination of the inhabitants. Nearly 800,000 have been vaccinated.

The flight of President Kruger from what is now designated as the "Vaal River Colony" and his arrival on September 13 at Lourenzo Marques is regarded as indicative of an early end of the hostilities in South Africa. It is reported that Kruger will sail for Europe on September 24 on the German steamer Herzog.

In Austria there has been quite a move away from the Roman Catholic Church. The Reichspost, the leading church organ, acknowledges fully 10,000 have severed their connection with the church and become Protestant, but that this has in turn excited the zeal and activity of those remaining faithful. So there are activity and zeal on both sides.

Prince Luigi Amedeo, of Savoy-Aosta, Duke of the Abruzzi and nephew of the late King Humbert, of Italy, has gained a place nearer the North Pole than was ever reached before. A telegram from Tromsø, Norway, announced last week that the Duke's party reached a point in latitude 86 degrees 33 minutes north, while Nansen's record was latitude 86 degrees and 14 minutes.

The appalling loss of life at Galveston and other coast towns of Texas in the storm of last week marks this as one of the greatest disasters that has ever visited the United States. The number of the dead is estimated at from 2,000 to 5,000. Thousands of homes were swept entirely away. A number of persons have been shot who were caught mutilating and robbing the dead. The city of Galveston is now under military rule.

According to reports of a French geological exploring expedition in Western Algeria, that country possesses a petroleum-bearing basin rich in oil and resembling in its geological structure the petroleum beds of Galicia and Baku. Our Consul at Marseilles, Mr. Skinner, reports that several companies have already made application to the French Government for permission to drive wells in this newly-discovered petroleum district.

By the new Pollak and Virag system of rapid telegraphy, a message of 220 words was recently transmitted between Berlin and Pest, in Hungary, in nine seconds, or at the rate of 8,800 words per hour. The message is written by a point of light reflected from a swinging mirror at the receiving end upon a roll of sensitized paper. A modification of the Morse alphabet is used, and the message is put upon the wire by means of a strip of perforated paper running over a wheel and controlling the electric contacts.

Shipments of iron for export from Alabama furnaces last month were heavier than they were any previous month this year. They aggregated 20,000 tons, an increase over August, 1899, of 6,000 tons. Domestic shipments show a heavy decrease, and pig iron shipments from Alabama and Tennessee furnaces were 78,000 tons, a decrease as compared to August, 1899, of 50,000 tons. Pipe shipments were 7,000 tons, a decrease of 5,000 tons. From the Birmingham District alone iron shipments were 44,000 tons, a decrease of 30,000 tons; and pipe shipments were 2,200 tons. Exported pipe amounted to 250 tons. Domestic ship-

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ments were very little over half what they were in August, 1899. The export business is very active, but is limited by the limited amount of ship room offered.

A strike of the anthracite coal miners has been ordered, and 142,000 men are expected to stop work. The following statement of the grievances of the miners is given: "The average wages of the anthracite miner for many years has been less than \$250 annually. During that period of time the cost of many of the necessaries of life has been increased over twenty per cent. An increase in the cost of living without a corresponding increase of wages is equivalent to a reduction in wages. The laws of the State of Pennsylvania make 2,400 pounds a ton of anthracite coal, yet anthracite miners are compelled to mine from 2,700 to 4,000 pounds for a ton, and, in addition to that, are docked exorbitant amounts, often reaching twelve per cent of their daily earnings, for any impurities which may be sent out with their coal. Where they are paid by the car, instead of being required to furnish a well-rounded heap on the car at the breakers, as was originally agreed to, they have gradually been compelled to increase the amount of coal in each car by building the same perpendicularly from six inches to eighteen inches above the edge. They are compelled to purchase the powder used in mining from their employers, paying \$2.75 per keg for a grade of powder that they can get elsewhere for \$1.50 per keg and which sells at wholesale for about \$1 per keg. They are required by many of the companies to deal in 'pluck-me' stores or leave their employment. They must pay to the company \$1 per month for a doctor, whether they need him or not, and have no voice in saying who the doctor shall be. The smallness of their earnings, together with the great cost of living, has compelled them to take their children from school before they reached the age prescribed by law and place them at work in the breakers, in order to keep the family from starvation."

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The man who has not decided convictions is a very weak character. This thought is tersely expressed by the Louisville Evening Post: "No man can serve two masters, nor a single master with two minds, neither of which he himself knows."



Supreme love for God begets love for our neighbor. If one loves God with all his heart, nothing that any human being can do can make him unhappy. Sinners are unhappy, but never the man who loves God supremely. "This is the love of God, that we keep his commandments; and his commandments are not grievous."



Holy souls love retirement. It will do us good to be often left alone; and if we have the art of improving solitude, we shall find that we are never less alone than when alone.—Matthew Henry.



Preachers are not accomplishing the good they should, because many of them are failing to declare all the counsel of God. The man who earnestly and clearly preaches the word is sure to do much good. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. 4: 12.) John Scott, in the Commonwealth, quotes from a judge of the United States Supreme Court: "You ministers are making a fatal mistake in not holding forth before men, as prominently as the previous generation did, the retributive justice of God. You have fallen into a sentimental style of rhapsodizing over the love of God, and you are not appealing to that fear of future punishment which your Lord and Master made such a prominent element in his preaching; and we are seeing the effects of it in the widespread demoralization of private virtue and corruption of public conscience throughout the land." Preachers should talk about everlasting punishment as the Bible does. "And these shall go away into everlasting punishment: but the righteous into life eternal." "And the smoke of their torment ascendeth up forever and ever." (Rev. 14: 11.) God is a God of justice and vengeance as well as of love and mercy. The good of humanity demands that sin be punished. "And to

you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thess. 1: 7-9.) "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." The same God that made heaven made hell, and it is not possible for preachers to get rid of it. The wise thing for ministers and all other men to do is to make their arrangements to go to heaven, and not perdition. Smoothing over the rough places will not make the plan of salvation easier for one single soul, while it will endanger the salvation of many. With Paul, "knowing therefore the terror of the Lord, we persuade men." (2 Cor. 5: 11.)



"When George K. Morris, now pastor of the Mt. Lookout Church, had ceased speaking at the meeting of the Methodist ministers at the Book Concern on a recent morning, the silence was so eloquent that one could hear a pin-drop. The popular young pastor, who two weeks ago had one of the richest pulpits in the city, and who is now relegated to the backwoods of Mt. Lookout, to a church young and struggling, with not a few bumps in its financial road, thought that he had, to use a vulgar phrase, 'a kick coming' over the actions of the last conference, and said so in no measured terms. He severely arraigned Methodist methods of transferring pastors in conferences and districts. The welfare of churches, he alleged, is often sacrificed to that of pastors. There is a dangerous tendency among presiding elders to keep ministers in their district from being transferred, and also a disposition to classify pastors and keep young men from rising; in short, Mr. Morris was very 'hot under the collar,' with justice, some seem to think, and 'roasted' things generally in unmistakable language. The trouble all comes out of the fact that when the last conference at Hillsboro had appointed Dr. Davis W. Clark, of Columbia, to succeed Dr. R. S. Rust, the then presiding elder of the Cincinnati District, they found themselves with a duty on their hands. Something must be done for Dr. Rust, for the Methodist conferences are obliged to take care of their pastors. The bishop looked about and decided that George Morris, of Clifton, would have to be led to the altar. He was accordingly transferred to Mt. Lookout and Dr. Rust given the plum. The affair caused considerable comment after the meeting. In view of the fact that several other pulpits are to be filled by Presiding Elder Clark this week, more developments of a lively nature are to be expected." (Cincinnati Enquirer.) The difficulty would be avoided if ministers would preach by divine, instead of human, authority. The Lord Jesus Christ has said: "Go." Men should go in obedience to this command, and not wait for some human organization to say: "Go." They should live and labor under "the perfect law of liberty," enjoying the freedom that this gives. Those who are content to "preach the word" shall be blessed in this most glorious work. Human systems of religion, substitutes for Christianity, are systems of slavery, and those who support them should neither murmur nor complain when bosses apply the lash. Only the divine is free. To be free we must accept the truth and continue in it, come to the light and walk in it. "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and

the truth shall make you free." (John 8: 31, 32.) "The truth" is the word of God. "Sanctify them through thy truth: thy word is truth." (John 17: 17.) "Preach the word" and fear not what man can do unto you. "Not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." (Eph. 6: 6-8.) The Lord always rewards a man, and never disappoints him; but often, how sadly are those disappointed who work for men!



Of the notice that J. N. Hall made on the death of Brother Srygley, Brother William B. Noe says of its reproduction in the Gospel Advocate: "I do regret, however, that the Gospel Advocate saw fit to reproduce what was said of him by one who, without a single expression of sympathy for his loved ones and without a single intimation that he believed him to be a Christian, treads upon his grave, like a ghoul, and calls him a 'Campbellite.'" Doubtless we would not have reproduced the notice from the American Baptist Flag had we expected any better from its editor. He has been lacking in courtesy so long that we had come to look on his bad manners as second nature with him; besides, because he says a thing it does not follow that it is so. But we are frank to admit that the insulting notice to which Brother Noe refers should not have been published in the Gospel Advocate or anywhere else. The result was not for the dead, but for the living. It was for the bereaved wife, the fatherless children, and a million other men, women, and children who dare to do the right.



Whenever a man comes to Christ, the first desire of the converted soul is to lead some one else to him. When one learns how precious Jesus is to the soul, he seeks others to share that enjoyment with him. When Andrew had found the Lord, he went straight for Peter, his brother, and brought him to Jesus. Philip finds Nathanael and induces him to go to Jesus. You should doubt your conversion if you are not hungering and thirsting to lead others to Christ. Forward gives us this interesting incident bearing on this point: "An eminent minister and teacher has thus told the story of his first convert. He was a mere lad himself when he gave his heart to Christ. Then he looked about for some one, in the little community where he lived, whom he might win for the gospel. It was a discouraging search. Everybody seemed to be beyond the reach of such a young evangelist. At length he bethought himself of a poor, half-witted boy, whom everybody seemed to pass by. Day after day he sat down to talk to this feeble intellect, and at length the light seemed to dawn. Feeble as he was, his poor wit did not prevent him from becoming a useful Christian. Ever afterwards when he would meet his young instructor on the street or elsewhere, he greeted him with the same words: 'Thanky, Johnny; thanky, Johnny.' In after years the minister was accustomed to say: 'When I get to heaven, the first greeting I expect to hear will be the unforgotten gratitude of my first convert: "Thanky, Johnny."'"



John Wesley was a man of one book. He loved the Bible. Men who would influence others to be good must make the Bible their daily companion. The preacher who reveres the word of God, who studies it daily and seeks to profit thereby, is a power

for good in any community. "To candid, reasonable men I am not afraid to lay open what have been the inmost thoughts of my heart. I have thought, I am a creature of a day, passing through life as an arrow through the air; I am a spirit come from God and returning to God—just hovering over the great gulf, till, a few moments hence, I am no more seen; I drop into an unchangeable eternity. I want to know one thing, the way to heaven; how to land safe on that happy shore. God himself has condescended to teach the way; for this very end he came from heaven. He hath written it down in a book. O, give me that book! At any price, give me the Book of God. I have it: here is knowledge enough for me. Let me be homo unius libri (a man of one book). Here, then, I am, far from the busy ways of men. I sit down alone: only God is here. In his presence I open, I read this book; for this end, to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does anything appear dark or intricate? I lift up my heart to the Father of lights, Lord, is it not thy word, 'If any of you lack wisdom, let him ask of God?' Thou 'givest liberally and upbraidest not.' Thou hast said: 'If any man will do his will, he shall know.' I am willing to do; let me know thy will. I then search after and consider parallel passages of scripture, 'comparing spiritual things with spiritual.' I meditate thereon with all the attention and earnestness of which my mind is capable. . . . And what I thus learn, that I teach."

tidings from Brother Paul.

Brother Lipscomb: I received a letter from my father recently, and, translating it, I send it to you, Here it is:

"My work here is getting along well day by day. People are interested in Christianity more than ever. They search the Scriptures earnestly and honestly. I preach and persuade them in season and out of season, guided by the Spirit. Harpoot is a fertile field. The only thing we need is more laborers, and I think we are obliged to raise new shepherds, for many denominational wolves, calling themselves missionaries, have entered the field and are killing the innocent lambs. Let us pray to the Lord of the harvest, that he may raise shepherds as soon as possible. Recently I baptized one person, and there are many who are almost persuaded to be Christians. Give my regards to the household of faith. I hope that you will not forget this field.

"ASADOOR PAUL."

I think what the dream at Troas was to Paul this letter is to the American brethren. In these days God does not reveal his will in dreams, but through the letters of such men. We must hear this call, for there are many households at Harpoot who are ready, like Lydia, to hear the word. I will be glad to hear about the arrangements of the Bible School.

West Pullman, Ill.

G. PAUL.

The Scriptures speak of the various relations which men may sustain to Jesus Christ. They may be out of Christ, in Christ, like Christ, or with Christ. The first describes the natural condition of all men, the second expresses the believer's standing in Christ, the third indicates the ideal of life and character for the Christian, and the last forecasts the happy destiny of the people of God. To be out of Christ is to be without hope and lost; to be in Christ is to be accepted and saved; to be like Christ is to have the image of God restored; to be with Christ is to be forever with the Lord.—Exchange.

Dr. A. K. Fuller asks in the Examiner: "May we not be in danger from our clever devices? Is it not possible for a church to become so entangled in its own machinery as to lose its power for good? One has recently well said: 'Many a man who has in him the elements of imagination and of insight may lose all these out of himself by going over at once and thoughtlessly to the general vogue of organization, machinery, and the various ingenuities of religious service.'"—Western Recorder.

Our Contributors.

For and Against.

"He that is not with me is against me; and he that gathereth not with me scattereth abroad."

This passage needs no explanation; it needs only to be impressed. How many are serving God on the halfway plan? How many are halting between two opinions? How many are neither hot nor cold? Let them consider this. You are either his soldier or his enemy. If you are not flying his banner, you are against him; if you do not serve him with all your soul, you are serving the powers of darkness. Christ will not go into partnership with the world and the devil in the possession of a heart. Either it belongs all to God or all to Satan. You cannot be devoted to both, and anything else but complete devotion is not accepted. If Christ and his kingdom are your primary considerations, it is well; if he comes in the second place, he doesn't come at all. "Seek ye first the kingdom of God, and his righteousness;" he will then add everything else you need. "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." It is not simply inconvenient or difficult, but it simply cannot be done.

A Christian has turned his back upon the world; he has no abiding city here; he is a stranger and a pilgrim; he is no longer of the world. He works—digs up stumps, perhaps; splits rails, plows, merchandises, teaches, preaches—but not for himself, for the Lord; and he looks for support, not to his work and its result, although he does it well and faithfully, but to his Lord whom he serves day by day. He says: "Give us this day our daily bread." If he is Christ's, he has crucified the flesh, with all the affections and lusts thereof. In faith that the Almighty has some better thing in store for him, he forsakes the world, with all its inducements and advantages and its glory, and reaches after the unseen things within the veil. He walks by faith, not by sight.

Such service is impossible if the man does not first cleanse his heart and make Christianity the business of his life. But the half-hearted, weak, wavering, lukewarm man that professes to serve God, but keeps his eye on earthly glory and pleasure and riches, may gain to himself among men a name that he lives, but in the sight of God he is dead. A man that comes to Christ, in effect forsakes all he has. If there is anybody or anything he holds above Christ, he cannot be his disciple; and if he takes hold on the plow and looks back, he is not fit for the kingdom of God. Remember Lot's wife.

In the light of these truths, the big iceberg of much so-called "Christianity" must melt away; and although the number of the professed spiritual Israel is like the sand of the sea, a remnant only may be found to be "with Christ." What becomes of the others? Ask Christ. "He that is not with me is against me; and he that gathereth not with me scattereth abroad." There will be only friends and enemies, lovers and haters, subjects and rebels, children and aliens.

It is preposterous how so many say, "Lord, Lord," and do not follow him. The words "religion" and "Christianity" cover a world of absurdities. There are Noahs that are afraid to build the ark, lest it should prove a bad investment and they could not get their money back on it; Abrahams that have no faith, that are afraid to leave their home and their kindred on uncertainties, or "mindful of the country from whence they came out; Moseses that esteem the treasures of Egypt greater riches than the reproach of Christ, and are rather willing to enjoy the pleasures of sin for a season than to suffer affliction with the people of God. There are religious people like the man who said he had been a Christian "off and on for ten years." But they are not with him. Brethren, let us watch our hearts and consecrate them wholly to the service of Christ. Of all men most abominable is he who lingers between Christ and the devil. Let us work for Christ in all things. Then will our daily labor, whatever it may be, be laid to our credit in heaven. Whether the man splits wood or the woman burdened with the household duties that come daily upon her toils, bending over the hot stove, watching by the bedside of a sick child, or bearing whatever load there may be for her, if it is done in the name of Christ, God takes account of it. Then we can justly claim to

be with him, for our whole life becomes a continual service, and everything we do, we do it with a reference to our Lord and Savior Jesus Christ. (Col. 3: 17.) We then grow more and more out of imperfection into that resplendence of heroism, self-denial, meekness, obedience, and righteousness which the Lord has, for we shall be like him.

But this passage (Matt. 12: 30) is not only applicable to the Christian life, but equally strong does it refer to the teaching—that is, Christ's doctrine. Even here he that is not with Christ is against him. Zeal, honesty, good conscience, and good intentions can never become substitutes for the true doctrine. "Ye shall know the truth, and the truth shall make you free," said Jesus to his disciples. No error can make the man that believes it free from sin, no matter how firmly he may believe it. But to them that received not the love of the truth, that they might be saved, "God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thess. 2: 11, 12.) Jesus had unbounded respect for the word of God. He did not presume to add to that word, nor to take from it. His own ideas of expediency, his own opinions on unrevealed things, were never set forth. He believed that the Father's commandment, just as it stood, was life everlasting, and he did not undertake to improve on it. "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." (John 12: 49, 50.) Now, brother, are you with Christ there? Does your religious teaching confine itself to the revealed word of God? If not, you are not with Christ, you are against him. I read the other day where a great man said: "The religion of Christ has probably suffered more from them that misunderstood it than from its enemies." Well said; and every false doctrine is a blow at the cross of Christ, whether we so intend it or not. How careful we ought to be, how we ought to tremble, lest we go outside of the oracles of God and teach the baneful wisdom of men! "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son." (2 John 9, 10, R. V.) "But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15: 9.)

The above two passages will brand a multitude of religious people as "against Christ." But is this so very strange? Who persecuted the prophets? Religious people. Who withstood the Son of God? Religious people. Who sought to entrap him and kill him? Who hunted him unto death? Religious people. Who nailed him to the cross? Religious people, by the hand of wicked men. Who persecuted his apostles, beat them, imprisoned them, and killed them? Religious people. Would it be an unprecedented thing if some of the bitterest enemies of the cross of Christ were found among the religious people of to-day? "Ah, but they would not persecute Christ if he walked here now, or if they lived in his time," you say. That is what the Pharisees said. They built the tombs of the prophets and garnished the sepulchers of the righteous, and said: "If we had been in the days of the fathers, we would not have been partakers with them in the blood of the prophets." Then they went and filled up the measure of their fathers in killing the greatest of all, Jesus the Lord. And religious people would persecute Christ now. His doctrine of the narrow way would be hated by the disciples of the sweet, spooney school of latitudinarianism. He would be narrow, cranky, an enthusiast, a literalist, a fanatic, and what not; for so they call them that are now trying to follow him. Be not deceived; he that is not with Christ is against him, whether he be present or absent in person.

This calls for an old, well-worn objection, or excuse, whatever you may call it. "Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." This passage has been held out as excuse and pretext by people who departed and went beyond the teaching of Christ. "We are doing a great work," they say. "We are fighting for the spread of the gospel; we are marching under the banner of the cross. What right have you to stop us?" Then they quote the above passage. For good works we would condemn no one; but for forsaking God's plan and pattern, God will condemn.

But let us look carefully at that quotation (Mark 9: 38-40). Does it excuse any departure from God's word?

1. The man was doing a good thing; he was casting out devils. Nothing in the record implies that he did not cast them out by God's approbation, or in God's way.

2. The disciples blamed him only because he did not follow with them. Let us not apply that figuratively to "following with the disciples" at the present day. The fact was simply, he did not stay in the immediate vicinity of Jesus. This does not say that in point of doctrine or faith he differed in the least from those who were continually in Christ's presence, or that he disregarded the teaching of the Lord in any way. All the disciples of the Lord were not walking around with him; in fact, we have an instance where a man, anxious to follow with Christ, received commission to stay at home and tell his people of the Lord's power. (Mark 5: 18-20.)

3. Supposing, for argument's sake, that the man who followed not with them had departed from the Lord and from his teaching, would his casting out devils guarantee his salvation? Perhaps people who live in error and teach it have been able to do mighty, wonderful works in his name, and Christ may have been glorified by their deeds, for he can overrule. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

What support and what hope can be found, then, in that passage—viz., Mark 9: 38-40—for those who have left the teaching of Christ and are serving and worshiping him after their own wisdom, who are ignorant of God's righteousness and in going about to establish their own righteousness have not submitted themselves to the righteousness of God? None, none.

Let us with meekness follow God's word, and be with Christ in doctrine and in doing, lest in the end we may be found against. "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

ROBERT H. BOLL.

Breaking Bread. No. 5.

The duty of worthy disciples to meet on the first day of the week and eat the Lord's Supper at supper time is sufficiently plain for all practical purposes, and is not difficult to carry out. The duty of these disciples to dissociate themselves from unworthy disciples in such a way as to at least not unite with them in eating the Lord's Supper is equally clear in God's revelation on the subject, but more difficult of practical observance. Especially is this true from the point of view of the modern method of observance which universally prevails. In these times the appointment and management of the meeting to keep the feast are in special hands, which was not the case in the apostolic age. It is now kept at a fixed place in the bounds of a church, at the place, or the house of worship, for that church. Of this there is no trace in the New Testament. It is now kept in an assembly where are all sorts of people and all sorts of Christians. The New Testament in its examples and statements on the subject points to the contrary of this, as we have seen. It is now observed in an assembly where many other things are carried on which in the popular mind are more attractive, if not actually considered more important. Of this God's word presents no account.

Let us suppose a complete return to the New Testament on the subject. Then every Christian will have the right to get up a meeting to break bread, and of course to provide a place. The special religious house, founded and kept up at great expense, will give place to the original "house-to-house" observance. The multiplicity of designs, the medley of operations, as well as the mixed multitude of attendants interested in the various performances of the hour, characteristic of a modern assembly when the Lord's Supper is kept, will give place to a singleness of design which will in itself tend to shut out all not interested in the one thing to be done.

To separate from odious characters in the formation of the assembly to which the guests have been exhorted to come is difficult enough to try the patience, courage, loyalty, and diligence of the most devout saints; but to separate from them after the assembly, to which all stood equally invited, is formed, is something people rarely think of doing. Especially is this difficulty increased when the meeting abounds in exercises in which the worst may claim

an interest. How can you put them "away from among yourselves" when you are carrying on exercises that they need to attend and which you have invited them to attend?

It only strengthens the force of the prohibition to eat with unworthy brethren to assume that eating a common meal is referred to by Paul in 1 Cor. 5: 11. That assumption sets up an insurmountable a fortiori against eating the Lord's Supper with them; for if forbidden to eat even a common meal with them, we are doubly forbidden to join them in eating the body of our Lord, the most sacred eating in which God's children ever engaged.

The common, eleven-o'clock meeting at a meetinghouse appears to me to be unfavorable for the carrying out of the prohibition couched in 1 Cor. 5: 11, and the purging of the assembly enjoined in other parts of that chapter. Candor and conviction require me to say that I have difficulties in eating in such a meeting. Often I do not know all there and do not know whether they are of the "old leaven," which should be purged out; or of the "new lump," which should be kept in. I am placed in unfavorable position to "judge them that are within" when I do not know them. In some places I see some who are accused of drunkenness; others, of covetousness; others, of extortion; others, of fornication or some other sin made a bar to eating; and no effort is made to put them away, but all go on and eat. With many I want to eat; with some I feel prohibited to eat.

Some brethren, to whom I have named these difficulties, have kindly labored to show me how I could eat in the mixed, self-judged assembly, convened in the house of worship, the advertised place of meeting for almost every church work and worship, without violating the teaching of Paul above presented. I am exhorted by them to disavow all connection, or part, or fellowship with these characters, and thus eating do not eat with them. I am told to examine myself—only myself—and leave others to do the same for themselves; not to judge others at all. But if eating of the same loaf and drinking of the same cup in the same meeting is not eating with them, I do not see how I could eat with them. Nor can I see how judging myself alone, and not others, can meet the divine requirements. Self-examination is enjoined, but that is not all that is enjoined. "Let a man examine himself." (1 Cor. 11: 28.) "For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." (Verses 31, 32.) "Do not ye judge them that are within?" (1 Cor. 5: 12.) "Purge out therefore the old leaven, that ye may be a new lump." (Verse 7.)

How can I "judge them that are within" without judging anybody but myself? How can I judge myself to keep from being judged in a kindly way by others to save me from being condemned with the world, if every one can only judge himself, and nobody else? How can I "purge out . . . the old leaven," if not allowed to judge leaven and decide which is old and which is not? How can I refuse to eat with "a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner," if not allowed to judge and decide who is that character? So it seems to me self-examination is necessary to keep me from the judgment of others; but if I fail to keep myself right, it is their duty to see my error and admonish me; and if I go on in wickedness till not worthy to mix and eat with the saints, their duty is to put me away from among themselves, and not eat with me. This is judgment of me, because I failed to judge myself. So the effort to show how I can scripturally eat in the meetinghouse where all sorts are mixed together and any who decide to eat can do so is not satisfactory to me.

In the meetinghouse observance of the Lord's memorial feast I do not see a carrying out of the duty to "judge them that are within," "put away from among yourselves wicked persons," "purge out . . . the old leaven, that ye may be a new lump," "keep the feast not with old leaven," and not keep company or eat with a brother who is covetous, etc.; nor do I see how this duty can be observed properly under the meetinghouse dispensation. Let it be borne in mind that in the apostolic age Christians had no such fixed centers as meetinghouses, nor were there special administrators of the Lord's Supper from whose hands the sacred emblems were ministered. Any Christian could make ready the feast at a place of his choosing, and "where two or three are gathered together" in the name of the Lord the feast might be kept. Where any number too great for them to know and judge and purge out the old leaven came together the assembly was unfit to observe the feast. They tarried for one

another; they judged one another; they were not strangers to each other. As it was in the passover, so in this antitypical feast.

Meetinghouse observance, indeed! Christ set it up in a private house in the city of Jerusalem, where were four hundred and eighty synagogues and the greatest temple of history. If the meetinghouse is the best place for keeping it, then either Jesus Christ did not know that to be true, or, knowing it, deliberately refused to show us what is best. The meetinghouse was never adopted in Christian service until the man of sin had established his reign over the saints and usurped the administration of affairs. The meetinghouse and the dispensation peculiar to it never got a flourishing start until the emperor became episcopus toon hexo tæs ecclesias, which, being interpreted, means bishop of the externals of the church. The thing ran to externals so rapidly that the emperor soon had the lion's share of ecclesiastical affairs. From then till now the externals of religion have with most people held the balance of power. The bishop of externals suppressed the house-to-house meeting by decree, and all service was made more magnificent by reason of its externals. It is no great wonder that many of these externals are handed down to our time. The meetinghouse was the threshold of the dark ages, and will be, perhaps, the last stronghold of the man of sin to fall under the light of truth. Some people pay thousands of dollars to rear a "splendid church," which they use on an average about one hour in a week, and let Jesus Christ sit under a leaky roof and by a smoky chimney one hundred and sixty-seven hours in a week. How? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Do not fear to turn from human works. Those who have the "finest churches" are farthest from the New Testament.

Shelbyville, Tenn.

W. L. BUTLER.

Needs of the Hour. No. 2.

I believe in people reasoning together on any point of difference that is of importance. If it is done for the right motive and in the right spirit, good will come of it; but there is great danger of allowing such reasoning together to degenerate into a mere wrangle, generating prejudice and ill feeling—a mere "talk back" at each other with cutting remarks, witty sayings, and traps laid to ensnare the other party. The result is that the two debaters go away with each his constituency more firmly attached to him than ever, because they remember what a "good 'un" he got off on the other fellow. I met some brethren on the crowded street not long ago. "Have you heard that Brother B— was eaten up alive up the country here the other day?" they asked. They had just attended the debate. The next thing was to show that really it was the other fellow that got swallowed alive. Then they proceeded to tell me what a "good 'un" Brother B— got off on him as proof of it, and there was not in the "good 'un" got off even the spice of a story first told, as it was only an old saw that had been "got off" perhaps a hundred times before. Brethren who leave such debates filled with only a few anecdotes not always of the highest order, to repeat in the churchyard while Sunday school is going on and on all other occasions when politics does not wholly absorb the mind, with no effort at a holier life and more Christian activity, need not be disappointed if they find an element in the church that wants to be "progressive."

There is a crisis upon the churches. Their only safety is to awake to righteousness and sin not. The most effective way to impress a truth and lead people in the right is to set the example. People read our faith by our walk. If they do not see us practicing what we argue, the argument has but little effect. The only way to show that you believe a thing is to do it. The churches will never be induced to maintain the integrity of the faith by the hedge-in, shut-off, and throw-on-the-brakes methods. The deficiency of the first covenant was that it said with too much emphasis, "Thou shalt not," with not enough emphasis on the motives for "Thou shalt." The gospel is positive rather than negative. We are to abstain from the wrong by doing the right. The best way to show a wrong is to do the right. Just here the churches, as a rule, break down and their argument fails. They point out the right way, but fail to walk in it themselves. It is hard for people to see a church believes its own teaching when it makes no effort to put it into practice. It is a waste of time to show up the wrong while no effort is made at the right. "If ye continue in my word, then are

ye my disciples indeed." Many by their lives have made Jesus say: "If you show up the wrong, then are you loyal."

I fear many simply assent to missionary work, and they do this with a kind of "mental reservation." We are living in an age when the very air is permeated with missionary activity. When there is so much talk about it, we feel some hesitancy in lifting our voices against it; but really there is an undercurrent away deep down in our hearts that is running very strongly in the other direction. This makes us go on in silence. We look on in distrust and without sympathy. We say nothing in "meetin'." I go home with you, however, for dinner. When the dinner is ended and a few commonplace remarks have been gone over and we bring up the subject again, you feel obliged to explain. The sentiments of the "meetin'" were not your sentiments. You do not want to be held responsible for anything that was said or done. It was not by your consent; you never did believe in it. We have plenty of heathen at home if we would help them. A man must provide for his own house, and charity begins at home. Yet, my brother, you feel aggrieved that the church does not listen to you; that you have lost your influence, especially over the young; and that all seem to be going to the bad.

He who opposes or even discourages the preaching of the gospel to all the nations puts himself squarely in the road with a drawn sword against the Lord. If the Bible teaches any one truth very clearly, it teaches that the gospel must be preached to all nations, without reference to race or color.

J. M. M'CALEB.

As to the Origin of Baptists.

Brother Lipscomb: I have recently been to hear a Primitive Baptist preach. He said all the religious orders—Methodists, Cumberland Presbyterians, Missionary Baptists, and Campbellites—sprang from the Primitive Baptists; that the Primitive Baptists had been ever since the apostolic time, and the so-called "Christians" were once all Primitive Baptists. He said he could give the history—page and chapter—from which he learned it, that the Primitive Baptist Church is the church of Christ. He also said if any one would show him where there was any "Christian Church," so-called, before Alexander Campbell, he would quit his church and join the Christian Church. He said Alexander Campbell was its author. Please answer these questions through the Gospel Advocate, for the benefit of myself and others: When did we split off from the Primitive Baptists? Where was the church of Christ before Brother Campbell? When was the first Primitive Baptist Church set up—in what year? In what year before Brother Campbell was the church of Christ set up? MARTHA BILLS.

Our Primitive Baptist friends frequently pride themselves on lack of learning; they show this in the history of their church. They learn of what has occurred within the last one hundred or two hundred years, and they think because they existed then they had so existed from the beginning. But a people that called themselves "Baptists" are entirely unknown to history before the year 1600. Then almost all had come to practice sprinkling and infant baptism. Some held to immersion, and they called themselves "the baptized Christians, of churches," to distinguish themselves from the sprinkled, whom they denied had been baptized. But in all ages of the church, from the days of the apostles to the present time, churches and Christians have existed who practiced immersion and held to believer's baptism. When either the Primitive Baptists or the Missionary Baptists undertake to trace their lineage back to the beginning, they claim these people as Baptists, although they refuse to own now as Christians those who teach and practice the same things. In giving account of them in the first century, they are thus described: "As proof of their sincerity and the submissive state of their minds to his commands, they arose, were baptized, and washed away their sins, and the same day were added unto the church." (Orchard's "History of Baptists," page 6.) "This Christian assembly, as it was the first, so it is the mother church in the Christian dispensation." (Page 7.) This he says of the church at Jerusalem.

On page 12 he tells of division in the churches, but says: "Each party tenaciously held the name 'Christian,' and had strong aversion to any other." On the same page he says: "This worthy minister says on baptism: 'Consider how he hath joined both the cross and the water together, for thus he saith, 'Blessed are they who, putting their trust in the cross, descend into the water.' . . . Again, we go down into the water, full of sin and pollutions, but come up again bringing forth fruit.'" On page 13 he says in the year 195 Hermes said: "Before a man receives the name of the Son of God, he is ordained to death, but when he receives the seal, he is freed from death and delivered unto life. Now that seal is water, into which men descend under an obligation to death, but ascend out of it, being appointed unto life." On page 24 he quotes from Justin Martyr: "We bring them to some place where there is water, and they are regenerated by the same way of regeneration by which we were regenerated, for they are washed in the name of the Father." On the same page we read: "Only such as are true believers and have been baptized in the laver of regeneration for the remission of sins and live according to the precepts of Christ." On page 34 he gives the teachings of Tertullian and Origen, who lived in the first half of the third century. The former says: "The eunuch whom Philip dipped in the water obtained more or less of salvation." The latter says: "They are rightly baptized who are washed unto salvation."

The historian follows this down, showing that in all the centuries up to the seventeenth century, while there was a great falling away, in almost every country there were persons holding such faith and practice as this.

On page 167 he is giving account of these same people, A.D. 500, and says: "These Baptists of France and Spain called themselves 'Christians,' and censured the fraud of those who imposed on the world by calling themselves 'Catholics.' . . . They took the New Testament for their rule of faith." On page 132, A.D. 680, he says: "They called themselves 'Christians,' but the Catholics they called 'Romans,' as if they had been leaders." On page 135 he says: "The great instrument of this people's multiplication was the alone use of the New Testament." On page 142 he says: "A church had no power to frame any constitutions—i. e., to make laws."

"They constantly avowed the sufficiency of the Scriptures." (Page 156.) "In conformity with their declaration of the sufficiency of the Scriptures to regulate a Christian church, they had," etc. (Page 157.) "They owned the Scriptures as a rule of conduct and administered the ordinance of baptism to believers by one immersion." (Page 160.) "They admitted of nothing in the affairs of religion but the Bible." (Page 239.) I could multiply quotations almost indefinitely from this and other histories that these ancient Christians taught baptism as the act of faith in which sins were forgiven and they were received as children of God. They rejected all creeds and confessions of faith, save the Bible; they refused to be called by any name, save "Christians," or a scriptural name. Such people existed. Were they Baptists? Do Baptists of this day, Primitive or Missionary, teach such things? What do they think of those who now hold these truths? These persons existed for fifteen hundred years in different countries, holding these positions with a greater or less degree of purity.

In England there existed persons who dissented from the Church of Rome, and held the doctrines of Augustine and Calvin, that God from eternity had elected a specified number of angels and men to salvation and the remainder he had ordained to eternal ruin. Generally these believed in infant baptism and affusion. During the earlier years of the seventeenth century some of these dissenters from the established church came to believe the Bible taught believer's

baptism and that only immersion is baptism. They formed themselves into a church in England. The beginning of this was a book translated in 1618 from the Dutch language and published, entitled "A Plain and Well-grounded Treatise Concerning Baptism." In 1633 they sent some of their members to Holland to get a regular baptism. Those in England holding to believer's immersion had increased in 1643 to seven congregations in London and forty-seven congregations in the country. Contention had grown up among them on the questions of Calvinism and these churches adopted a Calvinistic creed that afterwards, with slight changes, was readopted as the "Philadelphia Confession of Faith," and is still regarded as defining the Baptist faith, especially in the Southern States. These churches and people first called themselves "the baptized" to distinguish themselves from others who were sprinkled. Then it was contracted to "Baptists." Before the formation of these churches, there were no people called "Baptists" in the world, nor before about this time were there churches that held believer's baptism who had a Calvinistic or any human creed. There were people called by their enemies "Anabaptists," or rebaptizers, because they insisted those sprinkled or baptized in infancy had not been baptized scripturally, and must be baptized again. But while in different countries these people ran into greater or less degrees of error, they called themselves "Christians."

This is a fair and true statement of the origin of the Baptists, as they publish themselves. I have quoted from Orchard's "History of the Baptists," because I had these points all marked years ago. All Baptist historians state the same facts. Orchard was an English Baptist, and wrote his history. It was republished in this country by J. R. Graves. After he saw the use disciples could make of it, its publication was discontinued. But Armitage's history, more recent, presents the same facts. D. L.

Singing Away the Pain.

A party of tourists were driving along the country road leading to Killarney, that fine old town among the Irish lakes. As they came within sight of a cottage standing back from the road, with a lovely garden of flowers in front, there reached them the sound of singing.

The voice was full of sweetness, rich and strong, now and then rising into such lofty strains it seemed like an angel's song, then dropping to the mellow softness of a mother soothing her babe to sleep.

The little company was entranced. What genius in obscurity was here? Some one, surely, born to win fame and fortune when brought forward and trained by suitable teachers.

"If I could ever hope to sing like that!" exclaimed the young man who was driving, himself a student of music. Then, stopping his horses, he said, "Let us find who he is; perhaps I might be of help;" but here he paused as a young girl came out of the garden gate toward them. She had a basket on her arm, as if going to market. As she was passing, dropping a slight courtesy as she did so, he asked: "Will you please tell me who is singing so sweetly in the cottage?"

"Yes, indeed," said the girl, turning a bright face toward them. "It is only my Uncle Tim., sir; he's after having a bad turn with his leg, and so he's just singing the pain away the while."

For an instant the company was speechless; then the young man asked: "Is he young? Can he ever get over the trouble? Tell these ladies about it, please."

"O, he is getting a bit old now," was the answer. "No; the doctors say he will never be the better of it in this world, but"—and her voice dropped into tender pathos—"he's that heavenly good, it would come nigh to making you cry sometimes to see him, with the tears running down his cheeks with the pain, and then it is that he sings the loudest."

"Amen!" said the young man, reverently; and with a "Thank you, dear," from the ladies, they drove slowly on.

"And God shall wipe away all tears from their eyes; and there shall be no more . . . pain," said Aunt Myra, softly.—Christian Life.

Miscellany.

PERSONAL.

Brother F. B. Srygley is engaged in a meeting at Lewisburg, Tenn.

Brother R. W. Officer is in a meeting at Marlow, on the west border of the Chickasaw Nation, I. T.

Brother L. M. Jackson's meeting at Sycamore, in Cheatham County, Tenn., resulted in fifteen additions.

A number of students of the Nashville Bible School have been in the office during the past few days. The school opened on the 25th inst.

Brother Paul Slayden, of Columbia, Tenn., closed a good meeting at McBurg, Tenn., on the 13th inst., resulting in nineteen baptisms, one of whom came from the Cumberland Presbyterians.

Brother P. H. Hooten recently closed a twelve-days' meeting at Berea, Tenn., resulting in three additions; at Petway, Tenn., he preached six nights, baptizing seven persons; at Paradise Ridge, Tenn., he preached one week, with three additions.

We are advised that the George Robertson Christian College, of Henderson, Tenn., of which Brother A. G. Freed is president, has opened with the best attendance ever known, about three hundred pupils having already been enrolled, with many more to come. The students now represent twelve States.

On the 5th inst., at 5 P.M., Brother S. Keffer officiating, Miss Ida Culp, of Beamsville, Canada, was married to Brother S. M. Jones. It is as true now as when God said so in the beginning: "It is not good that man should be alone," and to Brother Jones we offer our congratulations, wishing for him and his bride many years of happiness and usefulness in the service of the Lord.

On the 10th inst., at 4 o'clock P.M., at the residence of the bride's brother-in-law, J. B. McCanless, in this city, Sister Mamie Gentry was married to Brother A. Foster; Brother Lipscomb officiating. Brother Foster and his bride left at once for their home at Carmen, Canada, where he has, with the help of brethren there, established a Bible school. We wish them bon voyage over life's sea, with a happy and peaceful entrance into the haven of rest at its close.

I began mission work for the church of Christ at Spencer, Tenn., on the fourth Sunday in August at Cave Ridge Schoolhouse, near Rocky River, Tenn., and continued there and at the Moxee Schoolhouse until the second Sunday in September. The results were twenty-one persons were added to the one body and arrangements were made to build a house of worship and to go to work for the Lord. I will begin a meeting at Spencer, Tenn., after taking a few days' needed rest.—L. R. Sewell.

Mr. Clyde Potter and Miss Matilda Gillentine were married on Wednesday, September 5, 1900, at the home of the bride's father, at Spencer, Tenn. Both are members of the church of Christ and are the children of preachers. Young Brother Potter is the son of Brother Potter, of Dibrell, Tenn.; the bride is the daughter of Brother Richard Gillentine, of Spencer, Tenn. These young people have the confidence of all who know them and their

to have seen a couple married that seemed to be more perfectly suited to each other than were these. May the richest blessings of Heaven rest upon and abide with them.—T. W. Brents.

Brother L. S. White was in the office last week. He had just closed a good meeting at Burnett's Chapel, near Lavergne, Tenn., resulting in ten additions. He is now in a meeting at Berea, Warren County, Ky. Beginning on Thursday, December 6, 1900, Brother White will engage in six-days' debate with A. Malone (Baptist), of Franklin, Ky. The debate will be held at Hebron, Tenn., which is about eight miles from this city, on the Murfreesboro pike. Brother White will for three days affirm: "The church of God, of which I, L. S. White, am a member, is apostolic in origin, doctrine, and practice." Brother Malone will then for three days affirm: "The church of which I, A. Malone, am a member is evangelical in origin, doctrine, and practice."

EDITORIAL.

The church is the light of the world, and it is by earnest, consecrated living that the mass of the people must be won to Christ.

No one is converted until he is saved from selfishness. When thus saved, he goes to work to save others. No one can go to heaven alone; he must take as many as possible along with him.

A shanty does not need a foundation; a palace does. Education is, to life what a foundation is to a building. The greater the building, the deeper and wider and stronger must be the foundation. If you mean to be a man of great usefulness and influence, you must lay well the foundation. A season of comparative obscurity, of self-denial, and of serious meditation is needed as a preparation to life's work.

We cannot afford to have any but the best associates, for the standard of our best friends inevitably becomes our standard, too. Just as some birds assume the color of their surroundings, so the life of a young person is tinged by the lives of those with whom he closely associates. It is said that husband and wife become like each other by long association. No one can be too careful in selecting his companions.

He is the Head of the body, the church. Jesus and his church are represented as constituting one person: Jesus, the Head; the church, the body. The head thinks and directs; the body acts and works. The head works through the body; the body does nothing, save as directed by the head. Jesus, as the Head, designs and directs; he has work to do here on earth; he works through the church as his body. The church, as the body of Christ, must recognize him as her Head, and must work only as her Head directs—must do his work, not that of another; for the church must do the work of Christ, must do it as he wishes it done.

The manner in which we treat those who are poor and have no way of repaying us for our kindness shows the true condition of our heart. It is said that Gen. Robert E. Lee was in the car going to Richmond, and was seated at the end of the coach the farthest from the door. The other seats were filled with officers and soldiers. An

seat. There was plenty of room then; all were ready to give him a seat, but he would not take it from one who would not give it to the old lady. Soon the General and the aged woman had the whole coach to themselves. The little acts of life show our real characters.

We have been told that two artists were once called upon, in competition, each to paint a picture illustrating rest. The first one portrayed on the canvas a placid lake, whose unruffled surface was surrounded by peaceful meadows and everything suggestive of quiet and solitude. That was his conception of rest. The other produced a picture of a roaring, foaming cataract. By its side he placed a firmly-rooted, sturdy oak, which sent out a strong bough until it hung over the very center of the noisy cataract. On the end of that branch he placed a nest, with a bird calmly brooding over her young. That was his idea of rest. Surely this, rather than the other, represents the true rest of the soul. God's abounding grace has provided a Savior, who stretches out his hands and says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He places underneath us the everlasting arms, and, right in the midst of the rush of this world's difficulties and trials and temptations, we enter into this true soul rest which hath been provided for the people of God, whose sustaining grace is given, "without prescribing how much."

The woman of Canaan who came to Jesus had very great faith. She came to a stranger. Her early training was not to believe in the true God, Jesus belonged to a nation that thought there was nothing good in the Gentiles. This woman surmounted all these obstacles, came to Jesus, and pleaded for mercy for her daughter, who was badly demonized. At this point another barrier must be overcome. Jesus, seemingly, treated her with indifference. "He answered her not a word." Her faith is such as will take no denial. She does not appear in the least discouraged. A faith like she had would remove mountains of difficulty out of the way. She goes right forward and "worshiped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs." How many would have given up in despair! But she snared the Lord in his own words. She admitted the truth of his statement, but, in humility, would gladly receive the crumbs of blessings. She did not plead for the best. Her faith was, indeed, great. Such faith and humility as she exhibited are worthy of the highest admiration. We are ready to laud intellect and deeds of daring, but such beautiful humility and sublime trust as were displayed by her are worthy of the imitation of all ages.

PUBLISHERS' ITEMS.

Of course every one who uses office stationery wants it to be neat and attractive. This is just the kind we make. Write to us for prices and samples.

Persons sending remittances intended for the house should always have their checks, money orders, or express orders made payable to Gospel Advocate Publishing Company and address their letters to Gospel Advocate Publishing Company. Frequently letters containing remittances are addressed to some member of the firm, and

We have for a limited time reduced the price of "Sweeney's Sermons;" "Sewell's Sermons;" "Gospel Sermons," by Brents; "Civil Government" and "Commentary on Acts," by D. Lipscomb; "Live Religious Issues of the Day," by Carroll Kendrick; and "The Jerusalem Tragedy," by Stout. See advertisement on another page of this issue. These are all splendid books, and, while the price is reduced, you should place them in your library. Let us have your order for the whole list or any part of it.

If you have not yet bought "Letters and Sermons of T. B. Larimore," Brother Srygley's last book, you should by all means have a copy. "It is a precious treasure;" "A rich legacy to bequeath to your children;" "We especially commend it to the young;" "Every home in the land should possess one;" "The Bible excepted, I believe it is the best book I have ever seen;" "His private letters and intercourse always inculcate purity and fidelity to truth and right and a constant desire to benefit others;" "The letters are gems that reflect the light of the pure spirit of the incomparable preacher so tenderly loved by all who truly know him"—these are only a few of the many complimentary things said of "Letters and Sermons." Sent by mail, postpaid, on receipt of \$1.50.

We have decided to send the Gospel Advocate to new subscribers from the time the subscription is received to the close of this century for twenty-five cents. We do not propose to make any cut in the price of the paper, for this we cannot afford to do. We make this trial offer simply to bring the merits of the paper before the people. We believe that if any one will read the Gospel Advocate carefully for a time, he will soon desire to read it all the time. We sincerely hope that all our readers will call the attention of their friends to this liberal offer and seek to induce them to give us a trial subscription. Our friends and readers can help us very much and can be of great service to their acquaintances by getting them to read the Gospel Advocate. We hope to add several thousand new names to our list in the next thirty days. Who will help us do it?

"Christian Hymns," "Words of Truth," "Voice of Praise," and "Gospel Praise" are the names of our hymn books, catalogue of which will be sent on application. "Gospel Praise" is our new book, copyrighted this year and edited by A. J. Shwaller and E. G. Sewell. It is a book of 320 pages, containing 322 songs arranged by subjects. All who have examined it pronounce it good. We will be glad to send sample sheets of this book to any address on application for same. Referring to "Gospel Praise," we quote the following taken from letters written to us: "I am very much pleased with it;" "All congregations should bountifully supply themselves with this elegant production;" "I am more than pleased with it;" "The price is within reach of all;" "The sentiment of the hymns is scriptural and soul-stirring;" "I can heartily recommend it to all;" "The price is within reach of all, and the book should have a circulation second to none extant;" "It is an all-purpose book;" "I consider the arrangement of subjects a good feature, the music excellent, and feel quite confident it

Queries.

Brother Lipscomb: I have read with interest your and Brother Ambrose's discussion on the kingdom. It appears to me that the following scriptures show plainly that the kingdom began, or was set up, on Pentecost—viz.: Luke 1: 32, 33; Acts 2: 29-36; 15: 13-17. Now, Brother Lipscomb, I hope you will examine these passages and answer through the Gospel Advocate, as I have never noticed their being used by any of the brethren to prove the above.

Scott's Hill, Tenn.

W. A. AUSTIN.

These passages all have a bearing on the subject, and, in connection with the others quoted, make it certain; indeed, there is no question, it seems to me, more fully settled in the Bible than this question, that Jesus came to build up his church, and that his church was recognized by the Holy Spirit as his kingdom upon earth, which was to pass through the vicissitudes of weakness and almost destruction, to end in final and everlasting triumph.

Brother Lipscomb: I ask this question for information. I am a member of a congregation of disciples where we meet on the first day of the week to break bread. We use blackberry wine, and, according to the way I understand the Bible, the brier or thorn represents sin, and I do not think it is right to use blackberry wine. Please give me all the information on this subject you can.

Atlanta, Ga.

J. L. THOMASON.

The Bible says "the fruit of the vine"—i. e., grape juice—was what was used. I do not think blackberry wine or anything else than what was ordained by God should be used. The grape is in the reach of all, and there is no kind of excuse for not using what God ordained. This tendency to make substitutes for the appointments of God has been the besetting sin of humanity, and should be guarded against. It seems to me there was a special appointing of the fruit of the vine as the memorial of the blood of Jesus. If so, it is a sin to substitute anything in lieu of it.

Brother Lipscomb: I would like to have you explain, through the Gospel Advocate, James 5: 14-16. The point I want explained is as to confessing faults; when and where should we confess our faults? I would have written an article myself, but think it would do more good for you to write on the subject. I find a great deal of comment on this subject among the churches.

R. F. DUCKWORTH.

A man ought to be ready to confess his sin anywhere and everywhere it comes up. David and Paul confessed their sins before the world and for all time. Their name and example were to last for all time and to be known everywhere; so it was right their confession should go everywhere. Wherever a man is known, his confession of his sin should be known. For a man to draw back and refuse to confess his sin is a sign he has not repented from a godly sorrow. It is not well to tell it in a boastful style and spirit, as some preachers do, for the remembrance of the sin will always be a matter of sorrow and humiliation, but in a humble spirit he should be ready to confess his sins everywhere and always.

Brother Lipscomb: I propound the following for your consideration and solution, if your time and space in the Gospel Advocate will admit, for the benefit of all that may be interested. A member of the church of Christ, a lady of good standing and good graces, intelligent and reputable, taking part in the protracted services held here, contributing to the expenses of that meeting, and participating in all of its appointments, has since signified her willingness to abandon her first love and enter into fellowship with the Baptists for the sake of conciliating her husband in his bias toward that denomination. I understand they will shortly take that step. Will you please show this resolution of hers up in the States

probably a combination of weaknesses pointed out by Jesus. It means the person is lacking in depth and strength of character and conviction. In the parable of the sower, Jesus pointed out some who were very zealous and ran well for a while, but when opposition and difficulties came, they walked with God no more. This is a very common character now, as it was in the days of Jesus. Thousands started out to follow him, but when trials came, they turned back and followed him no more. The opposition of the husband here overcame the love for God and truth. It is an example, too, of one loving husband or wife better than God. She obeys her husband rather than God. We know what God says of such. Or it may be a case of zeal without knowledge. When one is thrown or reared with disciples, the emotional feelings are easily excited, but they do not understand the truth. They have a zeal, but not according to knowledge. Knowledge ought to precede and guide emotion, else the emotions will lead them in any direction in which they may be excited. All of these may enter more or less into the case. There is another side of it, too. A husband's love of authority may be gratified for a time at the wife's yielding to his wishes, but when he comes to think of her giving up her convictions of right and duty to God to comply with his wishes, he cannot respect her. He must regard her as a weak child, instead of an earnest, true woman that respects her own convictions of right and truth. This respect is the basis of all true and abiding love: A true man does not want a wife that is without convictions, or, having them, is ready to yield them to please him or any one else. A true woman so situated will honor and respect her husband's preferences and convictions, so that she will not interfere with them, but she will respect and honor her own. Unless she does this, she cannot command the respect of her husband or any one else. The Holy Spirit says love is the fulfilling of the law—that is, if we fulfill what the law requires, we do to all what true love requires. A wife shows her true love for her husband by doing what the law of God requires. The law of God requires she should love God first, be true to his teaching, and so please him rather than her husband. In doing this, she brings to bear on her husband the truths of God in her own life. This is to do him the greatest good. If anything will save him, this will. The more firmly she stands for the truth, while showing all kindness and respect for her husband, the more he will respect and honor and love her, and the more apt she will be to save him. We should love God first and highest, be true to him in all things; then God will use us to help and bless those near to us.

Brother Lipscomb: Please comment on Rom. 14 for the benefit of the brotherhood at Corinth. Our elder commented on this scripture some two weeks past, and said Paul spoke this over eighteen hundred years ago and that it was not applicable to this progressive age; that we must conform to the world and do in our worship as the majority do. He stated that if Paul were here now and dressed as he did then, he would be put in jail in less than three days. Please comment on Eph. 5: 19. Our elder said Paul's language was not applicable in Paul's day at all, as it has not been long over two hundred years since the notes and hymn books were introduced; before that it was a chant. He said Paul meant to use any means—the organ or anything—to make the music more enticing. He said it would make melody in your heart. May the editors of the Gospel Advocate live long to sound the word. J. S. NEWMAN.

I do not see what comment is needed on Rom. 14 or why the teaching should be applicable to one age above another. All the scripture we have was written eighteen hundred years ago, and if one portion is set aside on account of age, all must go. The lesson taught in this chapter is that the Christian

It means we are not to look to or seek our own selfish interests, but the good of others. Christ pleased not himself. That principle was taught under the Mosaic law, when men were required to help the helpless and the needy. It is under a multiplicity of forms and precepts taught in the New Testament. All scriptures that teach self-denial for the good of others teach this. The example of Christ, who pleased not himself, but gave himself to die for others, teaches the same principle. When we are admonished to cherish the spirit that was in Christ, to follow his example, and do good to others, the same principle is taught that is presented in Rom. 14. This is one application of a principle that pervades the whole teaching of God to the world. 1 Cor. 5 gives the same application of this principle. It runs through the whole Bible. The verse from Ephesians has often been commented on. This scripture tells the purpose of singing is to speak "to yourselves in psalms and hymns and spiritual songs." Speaking is what is to be done in this service. Instruments cannot speak. Col. 3: 16 says: "Let the word of Christ dwell in you richly." As a means of this world's dwelling richly, they were to teach and admonish "one another in psalms and hymns and spiritual songs." Words were to be spoken in the psalms and hymns and songs by which the hearts were to be filled richly, or abundantly, with the word of God. Then in these psalms they were to exhort and admonish one another. Instrumental music does not speak words, nor does it teach, exhort, or admonish one another. It hinders all these; it prevents the hearing the words spoken in song, so subverts scriptural ends of singing; it prevents many from singing; it hinders the hearing of what is sung. To make melody in the heart is certainly not to make it on an instrument; to bring the heart into sympathy with the sentiment sung is to make melody in the hearts. The idea that Paul dressed so that he would be imprisoned in this or any country is absurd. He did not dress as we do, but it was no more offensive to good taste than the dress of the Chinese or Japanese that come among us. They are not imprisoned for their dress. Nor do the Scriptures teach that Christians are to conform to the customs of the world where they go in any other sense than Jesus conformed to the conditions of men in coming to the earth that he might save souls. We are to put ourselves in their surroundings, that we may appreciate their trials and temptations, that we may be touched with a sense of their trials, and may lead them out, just as Jesus took our infirmities, and was tempted in all things as we are, that he might lead us out of our sins. God gave us an order of worship; Jesus sealed this order with his blood. If we turn from that order to follow the ways of the world, we forsake and trample under foot the Lord Jesus, and count his blood an unholy thing. We are to follow Christ, and not conform to the world. These things are true; but these questions have been often discussed at length and fully in tracts. Professor McGarvey published an excellent tract on this subject that I presume is yet in print. Dr. Herndon and Dr. Rufus have each published tracts on this subject that can be had for a nickel or two. It is better to get these fuller discussions than to depend upon short items, as they must be in the query columns of the paper.

When Christ was dying on the cross, he made a will. Perhaps you have thought that no one ever remembered you in a will. If you are in the kingdom, Christ did, for it was to his disciples he said: "Peace I leave with you, my peace I give unto you." They say a man cannot make a will now that lawyers cannot break and drive a four-in-hand straight through. I challenge them to break this one. Let them try it. No judge or jury can set Christ's will aside, for he rose to execute it himself. If he had

Miscellany.

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Brother Paul Slayden, of Columbia, Tenn., closed a good meeting at McBurg, Tenn., on the 13th inst., resulting in nineteen baptisms, one of whom came from the Cumberland Presbyterians.

Brother P. H. Hooten recently closed a twelve-days' meeting at Berea, Tenn., resulting in three additions; at Petway, Tenn., he preached six nights, baptizing seven persons; at Paradise Ridge, Tenn., he preached one week, with three additions.

We are advised that the Georgie Robertson Christian College, of Henderson, Tenn., of which Brother A. G. Freed is president, has opened with the best attendance ever known, about three hundred pupils having already been enrolled, with many more to come. The students now represent twelve States.

On the 5th inst., at 5 P.M., Brother S. Keffer officiating, Miss Ida Culp, of Beamsville, Canada, was married to Brother S. M. Jones. It is as true now as when God said so in the beginning: "It is not good that man should be alone," and to Brother Jones we offer our congratulation, wishing for him and his bride many years of happiness and usefulness in the service of the Lord.

On the 10th inst., at 4 o'clock P.M., at the residence of the bride's brother-in-law, J. B. McCanness, in this city, Sister Mamie Gentry was married to Brother A. Foster, Brother Lipscomb officiating. Brother Foster and his bride left at once for their home at Carmen, Canada, where he has, with the help of brethren there, established a Bible school. We wish them bon voyage over life's sea, with a happy and peaceful entrance into the haven of rest at its close.

I began mission work for the church of Christ at Spencer, Tenn., on the fourth Sunday in August at Cave Ridge Schoolhouse, near Rocky River, Tenn., and continued there and at the Mozee Schoolhouse until the second Sunday in September. The results were twenty-one persons were added to the one body and arrangements were made to build a house of worship and to go to work for the Lord. I will begin a meeting at Spencer, Tenn., after taking a few days' needed rest.—L. R. Sewell.

Mr. Clyde Potter and Miss Matilda Gillentine were married on Wednesday, September 5, 1900, at the home of the bride's father, at Spencer, Tenn. Both are members of the church of Christ and are the children of preachers. Young Brother Potter is the son of Brother Potter, of Dibrell, Tenn.; the bride is the daughter of Brother Richard Gillentine, of Spencer, Tenn. These young people have the confidence of all who know them, and their friends predict for them a happy future. I officiated at the marriage, and I do not remember ever

to have seen a couple married that seemed to be more perfectly suited to each other than were these. May the richest blessings of Heaven rest upon and abide with them.—T. W. Brents.

Brother L. S. White was in the office last week. He had just closed a good meeting at Burnett's Chapel, near Lavergne, Tenn., resulting in ten additions. He is now in a meeting at Berea, Warren County, Ky. Beginning on Thursday, December 6, 1900, Brother White will engage in a six-days' debate with A. Malone (Baptist), of Franklin, Ky. The debate will be held at Hebron, Tenn., which is about eight miles from this city, on the Murfreesboro' pike. Brother White will for three days affirm: "The church of God, of which I, L. S. White, am a member, is apostolic in origin, doctrine, and practice." Brother Malone will then for three days affirm: "The church of which I, A. Malone, am a member is evangelical in origin, doctrine, and practice."



EDITORIAL.

The church is the light of the world, and it is by earnest, consecrated living that the mass of the people must be won to Christ.

No one is converted until he is saved from selfishness. When thus saved, he goes to work to save others. No one can go to heaven alone; he must take as many as possible along with him.

A shanty does not need a foundation; a palace does. Education is to life what a foundation is to a building. The greater the building, the deeper and wider and stronger must be the foundation. If you mean to be a man of great usefulness and influence, you must lay well the foundation. A season of comparative obscurity, of self-denial, and of serious meditation is needed as a preparation to life's work.

We cannot afford to have any but the best associates, for the standard of our best friends inevitably becomes our standard, too. Just as some birds assume the color of their surroundings, so the life of a young person is tinged by the lives of those with whom he closely associates. It is said that husband and wife become like each other by long association. No one can be too careful in selecting his companions.

He is the Head of the body, the church. Jesus and his church are represented as constituting one person: Jesus, the Head; the church, the body. The head thinks and directs; the body acts and works. The head works through the body; the body does nothing, save as directed by the head. Jesus, as the Head, designs and directs; he has work to do here on earth; he works through the church as his body. The church, as the body of Christ, must recognize him as her Head, and must work only as her Head directs—must do his work, not that of another; for the church must do the work of Christ, must do it as he wishes it done.

The manner in which we treat those who are poor and have no way of repaying us for our kindness shows the true condition of our heart. It is said that Gen. Robert E. Lee was in the car going to Richmond, and was seated at the end of the coach the farthest from the door. The other seats were filled with officers and soldiers. An old lady entered, being poorly dressed, and walked to the rear end of the coach, when General Lee gave her his

seat. There was plenty of room then; all were ready to give him a seat, but he would not take it from one who would not give it to the old lady. Soon the General and the aged woman had the whole coach to themselves. The little acts of life show our real characters.

We have been told that two artists were once called upon, in competition, each to paint a picture illustrating rest. The first one portrayed on the canvas a placid lake, whose unruffled surface was surrounded by peaceful meadows and everything suggestive of quiet and solitude. That was his conception of rest. The other produced a picture of a roaring, foaming cataract. By its side he placed a firmly-rooted, sturdy oak, which sent out a strong bough until it hung over the very center of the noisy cataract. On the end of that branch he placed a nest, with a bird calmly sitting on her young. That was his conception of rest. Surely this, rather than the first, represents the true rest of the soul. The abounding grace has prepared the laborer, who stretches out his hands and says: "Come unto me, and I will give you rest." He placed us the everlasting arms, in the midst of the rush of difficulties and trials and we enter into this true rest which hath been provided for us by God, whose sustaining grace is "without prescribing his law."

The woman of Canaan who followed Jesus had very great faith. She did not believe in the truth until she belonged to a nation where there was nothing good. This woman surmounting all obstacles, came to Jesus for mercy for her daughter who was badly demonized. Another barrier must be broken down. Jesus, seemingly, treated her with no difference. "He answered her not a word." Her faith is such as will take no denial. She does not appear in the least discouraged. A faith like she had would remove mountains of difficulty out of the way. She goes right forward and "worshiped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs." How many would have given up in despair! But she snared the Lord in his own words. She admitted the truth of his statement, but, in humility, would gladly receive the crumbs of blessings. She did not plead for the best. Her faith was, indeed, great. Such faith and humility as she exhibited are worthy of the highest admiration. We are ready to laud intellect and deeds of daring, but such beautiful humility and sublime trust as were displayed by her are worthy of the imitation of all ages.



PUBLISHERS' ITEMS.

Of course every one who uses office stationery wants it to be neat and attractive. This is just the kind we make. Write to us for prices and samples.

Persons sending remittances intended for the house should always have their checks, money orders, or express orders made payable to Gospel Advocate Publishing Company and address their letters to Gospel Advocate Publishing Company. Frequently letters containing remittances are addressed to some member of the firm, and, being out of the city when it is received, the order is delayed and the house is censured for being tardy.

We have for a limited time reduced the price of "Sweeney's Sermons;" "Sewell's Sermons;" "Gospel Sermons," by Brents; "Civil Government" and "Commentary on Acts," by D. Lipscomb; "Live Religious Issues of the Day," by Carroll Kendrick; and "The Jerusalem Tragedy," by Stout. See advertisement on another page of this issue. These are all splendid books, and, while the price is reduced, you should place them in your library. Let us have your order for the whole list or any part of it.

If you have not yet bought "Letters and Sermons of T. B. Larimore," Brother Srygley's last book, you should by all means have a copy. "It is a precious treasure;" "A rich legacy to bequeath to your children;" "We especially commend it to the young;" "Every home in the land should have it;" "The Bible..."

readers will call the attention of their friends to this liberal offer and seek to induce them to give us a trial subscription. Our friends and readers can help us very much and can be of great service to their acquaintances by getting them to read the Gospel Advocate. We hope to add several thousand new names to our list in the next thirty days. Who will help us do it?

"Christian Hymns," "Words of Truth," "Voice of Praise," and "Gospel Praise" are the names of our hymn books, catalogue of which will be sent on application. "Gospel Praise" is our new book, copyrighted this year and edited by A. J. Showalter and E. G. Sewell. It is a book of 320 pages, containing 322 songs arranged by subjects. All who have examined it pronounce it good. We will be glad to send sample sheets of this book to any address on application for same. Referring to "Gospel Praise," we quote the following taken from letters written to us: "I am very much pleased with it;" "All congregations should bountifully supply themselves with this elegant production;" "I am more than pleased with it;" "The price is within reach of all;" "The sentiment of the hymns is scriptural and soul-stirring;" "I can heartily recommend it to all;" "The price is within reach of all, and the book should have a circulation second to none extant;" "It is an all-purpose book;" "I consider the arrangement of subjects a good feature, the music excellent, and feel quite confident it will be heartily received." Send for sample sheets and give them a careful and impartial examination.

Queries.

Brother Lipscomb: I have read with interest your and Brother Ambrose's discussion on the kingdom. It appears to me that the following scriptures show plainly that the kingdom began, or was set up, on Pentecost—viz.: Luke 1: 32, 33; Acts 2: 29-36; 15: 13-17. Now, Brother Lipscomb, I hope you will examine these passages and answer through the Gospel Advocate, as I have never noticed their being used by any of the brethren to prove the above.

Scott's Hill, Tenn.

W. A. AUSTIN.

These passages all have a bearing on the subject, and, in connection with the others quoted, make it certain; indeed, there is no question, it seems to me, more fully settled in the Bible than this question, that Jesus came to build up his church, and that his church was recognized by the Holy Spirit as his kingdom upon earth, which was to pass through the vicissitudes of weakness and almost dest

in zeal and overlooking the

probably a combination of weaknesses pointed out by Jesus. It means the person is lacking in depth and strength of character and conviction. In the parable of the sower, Jesus pointed out some who were very zealous and ran well for a while, but when opposition and difficulties came, they walked with God no more. This is a very common character now, as it was in the days of Jesus. Thousands started out to follow him, but when trials came, they turned back and followed him no more. The opposition of the husband here overcame the love for God and truth. It is an example, too, of one loving husband or wife better than God. She obeys her husband rather than God. We know what God says of such. Or it may be a case of zeal without knowledge. When one is thrown or reared with disciples, the emotional feelings are easily excited, but they do not understand the truth. They have a zeal, but not according to knowledge. Knowledge ought to pre-empt and guide emotion, else the emotions will lead them in any direction in which they may be excited. All of these may enter more or less into the case. There is another side of it, too. A husband's love of authority may be gratified for a time at the wife's yielding to his wishes, but when he comes to think of her giving up her convictions of right and duty to God to comply with his wishes, he cannot respect her. He must regard her as a weak child, instead of an earnest, true woman that respects her own convictions of right and truth. This respect is the basis of all true and abiding love. A true man does not want a wife that is without convictions, or, having them, is ready to yield them to please him or any one else. A true woman so situated will honor and respect her husband's preferences and convictions, so that she will not interfere with them, but she will respect and honor her own. Unless she does this, he cannot command the respect of her husband or any one else. The Holy Spirit says love is the fulfilling of the law—that is, if we fulfill what the law requires, we do to all what true love requires.

A wife shows her true love for her husband by doing what the law of God requires. The law of God requires she should love God first, be true to his teaching, and so please him rather than her husband. In doing this, she brings to bear on her husband the truths of God in her own life. This is to do him the greatest good. If anything will save him, this will. The more firmly she stands for the truth, while showing all kindness and respect for her husband, the more he will respect and honor and love her, and the more apt she will be to save him. We should love God first and highest, be true to him in all things; then God will use us to help and bless those near to us.



Brother Lipscomb: Please comment on Rom. 14 for the benefit of the brotherhood at Corinth. Our elder commented on this scripture some two weeks past, and said Paul spoke this over eighteen hundred years ago and that it was not applicable to this progressive age; that we must conform to the world and do in our worship as the majority do. He stated that if Paul were here now and dressed as he did then, he would be put in jail in less than three days. Please comment on Eph. 5: 19. Our elder said Paul's language was not applicable in Paul's day at all, as it has not been long over two hundred years since the notes and hymn books were introduced; before that it was a chant. He said Paul meant to use any means—the organ or anything—to make the music more enticing. He said it would make melody in your heart. May the editors of the Gospel Advocate live long to sound the word. J. S. NEWMAN.

I do not see what comment is needed on Rom. 14 or why the teaching should be applicable to one age above another. All the scripture we have was written eighteen hundred years ago, and if one portion is set aside on account of age, all must go. The lesson taught in this chapter is that the Christian must forego his rights and privileges when to use them would lead others into sin. That principle is taught all through the Bible under various forms.

It means we are not to look to or seek our own selfish interests, but the good of others. Christ pleased not himself. That principle was taught under the Mosaic law, when men were required to help the helpless and the needy. It is under a multiplicity of forms and precepts taught in the New Testament. All scriptures that teach self-denial for the good of others teach this. The example of Christ, who pleased not himself, but gave himself to die for others, teaches the same principle. When we are admonished to cherish the spirit that was in Christ, to follow his example, and do good to others, the same principle is taught that is presented in Rom. 14. This is one application of a principle that pervades the whole teaching of God to the world. 1 Cor. 5 gives the same application of this principle. It runs through the whole Bible. The verse from Ephesians has often been commented on. This scripture tells the purpose of singing is to speak "to yourselves in psalms and hymns and spiritual songs." Speaking is what is to be done in this service. Instruments cannot speak. Col. 3: 16 says: "Let the word of Christ dwell in you richly." As a means of this word's dwelling richly, they were to teach and admonish "one another in psalms and hymns and spiritual songs." Words were to be spoken in the psalms and hymns and songs by which the hearts were to be filled richly, or abundantly, with the word of God. Then in these psalms they were to exhort and admonish one another. Instrumental music does not speak words, nor does it teach, exhort, or admonish one another. It hinders all these; it prevents the hearing the words spoken in song, so subverts scriptural ends of singing; it prevents many from singing; it hinders the hearing of what is sung. To make melody in the heart is certainly not to make it on an instrument; to bring the heart into sympathy with the sentiment sung is to make melody in the hearts. The idea that Paul dressed so that he would be imprisoned in this or any country is absurd. He did not dress as we do, but it was no more offensive to good taste than the dress of the Chinese or Japanese that come among us. They are not imprisoned for their dress. Nor do the Scriptures teach that Christians are to conform to the customs of the world where they go in any other sense than Jesus conformed to the conditions of men in coming to the earth that he might save souls. We are to put ourselves in their surroundings, that we may appreciate their trials and temptations, that we may be touched with a sense of their trials, and may lead them out, just as Jesus took our infirmities and was tempted in all things as we are, that he might lead us out of our sins. God gave us an order of worship; Jesus sealed this order with his blood. If we turn from that order to follow the ways of the world, we forsake and trample under foot the Lord Jesus, and count his blood an unholy thing. We are to follow Christ, and not conform to the world. These things are true; but these questions have been often discussed at length and fully in tracts. Professor McGarvey published an excellent tract on this subject that I presume is yet in print. Dr. Hurdon and Dr. Rufus have each published tracts on this subject that can be had for a nickel or two. It is better to get these fuller discussions than to depend upon short items, as they must be in the query columns of the paper.

When Christ was dying on the cross, he made a will. Perhaps you have thought that no one ever remembered you in a will. If you are in the kingdom, Christ did, for it was to his disciples he said: "Peace I leave with you, my peace I give unto you." They say a man cannot make a will now that lawyers cannot break and drive a four-in-hand straight through. I challenge them to break this one. Let them try it. No judge or jury can set Christ's will aside, for he rose to execute it himself. If he had left us a lot of gold, we should never have got it, for thieves would have stolen it in the first century. But he left his peace and his joy for every true believer.—D. L. Moody.

Brother Lipscomb: I would like to have you explain, through the Gospel Advocate, James 5: 14-16. The point I want explained is as to confessing faults; when and where should we confess our faults? I would have written an article myself, but think it would do more good for you to write on the subject. I find a great deal of comment on this subject among the churches.

R. F. DUCKWORTH.

A man ought to be ready to confess his sin anywhere and everywhere it comes up. David and Paul confessed their sins before the world and for all time. Their name and example were to last for all time and to be known everywhere; so it was right their confession should go everywhere. Wherever a man is known, his confession of his sin should be known. For a man to draw back and refuse to confess his sin is a sign he has not repented from a godly sorrow. It is not well to tell it in a boastful style and spirit, as some preachers do, for the remembrance of the sin will always be a matter of sorrow and humiliation, but in a humble spirit he should be ready to confess his sins everywhere and always.



Brother Lipscomb: I propound the following for your consideration and solution, if your time and space in the Gospel Advocate will admit, for the benefit of all that may be interested. A member of the church of Christ, a lady of good standing and good graces, intelligent and reputable, taking part in the protracted services held here, contributing to the expenses of that meeting, and participating in all of its appointments, has since signified her willingness to abandon her first love and enter into fellowship with the Baptists for the sake of conciliating her husband in his bias toward that denomination. I understand they will shortly take that step. Will you please show this resolution of hers up in the light of the truth, that it may be a warning to her as well as to others?

A BROTHER.

This is not an uncommon character that involves

Home Reading.

"SHE."

She is away—absent. When a man says "she," he is understood. To every "he" there is but one "she," or should be. And "she" is away, leaving us to thought and good resolutions. Like Hawthorne, we have been washing dishes. Says he:

"The washing of dishes does seem to me the most absurd and unsatisfactory business that I ever undertook. If, when once washed, they would remain clean forever and ever (which they ought in all reason to do, considering how much trouble it is), there would be less occasion to grumble, but no sooner is it done than it requires to be done again. On the whole, I have come to the resolution not to use more than one dish at each meal."

The quiet fidelity with which "she" will dish-wash her life away for "him" is a marvel of endurance and grace. Just here is the servitude of woman heaviest: no sooner is her work done than it requires to be done again. Man works up jobs, ends them, and takes his pay. The pay can be translated into something else desirable. A man works all day and draws pay for his day's work. This pay allures him, as oats allure a ho se homeward bound. Thus men work by terms and jobs, and, although the work is endless as to quantity, yet, when cut up thus into terms and jobs, we men go heartily on our journey, and count the milestones.

Not so with our mate. "She" mends our socks, and we put our irrepressible toe through the darned spot, and she darns it again; "she" washes for the family, and the family makes haste to send back the same garments to be washed again; "she" puts the room in order, and we get it ready to be "rid up" again—the same socks, the same washing, the same room every time. She has no successive jobs, no terms, no pay day, no tally stick of life. She washes the same dish three hundred and sixty-five—yes, three times three hundred and sixty-five—times every year. No wonder she breaks it and is glad of it. What a relief to say: "I've done that dish!"

Not only have we, like Hawthorne, washed dishes, but also we cooked and served and helped eat a meal (with bated appetite because of cooking), and now we are astonished at the number of thoughts, and steps, and acts, and processes involved in a very plain supper. There were only two of us, jolly cronies, caring nothing for style, and needing only a very plain supper; and we had it, and with it came wisdom.

Gentlemen, all! We go into a room and see a table ready set. It seems to us one thing—a supper. It is, in fact, from fifty to two hundred separate things, taken down one by one for us to use, and for "her" to wash and put back whence they came. There is a plate of biscuits. To that plate of simplicity we, with our own hands and feet, brought together a new, quick fire for baking—viz., kindling wood, raking out stove, and hod of coal; flour from the bin, shortening from the gravy-dip down cellar, salt from one box, sugar from another, soda from the jar, acid (tartaric) from a bottle, a spoon, a pitcher of water, a dripping pan, and a tin pan for mixing up these ingredients, and, after all, happening to forget the things for ten minutes, we burned the biscuits half through in a way which we men reckon quite unparadonable in a cook. Meanwhile that one plate of biscuits added to the eternal dish wash two spoons, two pans, one plate, and a little cup; just a little piece of steak contributed eight pieces to the dish wash; a few strawberries sent in six pieces to be got ready to soil again; four eggs impressed themselves on six separate articles.

Gentlemen, we began at ten minutes of six o'clock and at a quarter to eight o'clock we found ourselves triumphant—everything cleared away except the dishcloth. You see, we washed up the bread pan, the dish pan, and the sink, scalding them all (and our fingers, too), and dried them off with the dishcloth. Now, where on earth can we go to wash out that dish rag? Not in the clean pan; not over the clean, dry sink. We stood aghast for five minutes, and then wadded up the rag, round like a snowball, and tucked it into the far corner of the sink, and shut down the cover. Our sink has a cover. But that rag, though hidden, was heavy on our conscience. "She" never would have done so. We have seen clean dishcloths, but how they wash them passes our skill.

And so, as we said, "she" is away, leaving us to thought and good resolutions. We shall be a wiser and a better man for at least two days after her

return; and, whenever we stop to think, shall rank a successful housekeeper and home maker as a worker second to none on the scale of achievement and deserving. Her services are—like the air, the rain, and the sunshine—indispensable, yet too often enjoyed without thanksgiving.—Thomas K. Beecher, reprinted in Boston Transcript.



HOW FRANK WON.

A prize of one hundred dollars, to be used for educational purposes, was offered in a school for boys. Among the contestants was a boy of seventeen years, named Frank Harlow. He did not succeed in winning the prize money. A day or two later one of his schoolmates, named Harry Murks, said to him: "Didn't get the prize, did you, Frank?"

"No, I did not," replied Frank, cheerfully.

"Feel kind of cut up over it, don't you?"

"No, not particularly."

"Well, I'd hate to make as hard a fight as you made to win that prize, and then fail."

"I don't think that I have failed, Harry."

"Well, I'd like to know why you haven't failed. Didn't George Dayton win the prize?"

"Yes, I know that he won the money; but I won just as much as George in that which comes from hard study. But you know, Harry, if you will excuse me for saying it, your failure has been most marked."

"My failure! Why, what do you mean? I didn't go in for the prize at all. I made no attempt to win it."

"I know it," replied Frank, and then he added: "They fail, and they alone, who have not striven."

"O, I see what you mean!" replied Harry, rather soberly. "I suppose that there is something in that."

"There is a good deal in it," replied Frank. "It is so true that not one of the eighteen boys who competed for the prize may be said to have failed. All of us won the prize that comes from honest effort, and it was a pretty big prize for most of us. I thought at first that I would not compete for the money, for I felt quite confident that some of the other boys were so much further advanced than I was that I had very little chance of winning in the contest. But one day I came across this verse:

"Straight from the mighty bow this truth is driven:

They fail, and they alone, who have not striven.

"That's a fact," I said to myself, and I went straight to work and did my very best."

"You stood next to George Dayton at the examination, too," said Harry. "No, Frank, you did not fail, after all."

Harry was right. How could Frank fail to be a winner, after the honest effort he had put forth?

High heaven's evangel be, gospel God given:

They fail, and they alone, who have not striven.

—J. L. Harbour, in Christian Observer.



SHUT UP WITH A BIBLE.

When Nicholas I. became emperor of Russia, his first task was to put down a formidable sedition among the aristocracy of his realm. Many nobles, detected in guilt, and many who were simply suspected, were thrown into prison. One, who was innocent, was by nature a man of fiery temper; his wrongful arrest infuriated him, and he raved like a wild animal. Day after day, brooding over his treatment, he would stamp, shrieking, through his cell, and curse the emperor and curse God. Why did not he prevent this injustice?

No quiet came to him, save in the intervals of exhaustion that followed his fits of rage. A visit from a venerable clergyman, on the ninth day of his confinement; produced no softening effect. The good man's prayer was heard with sullen contempt. The divine words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," sounded like mockery to the embittered prisoner. The aged minister went away, leaving a Bible in the cell, which he begged the prisoner to read.

As soon as his visitor was gone, the angry nobleman kicked the Bible into a corner. What to him was the word of a God who let tyrants abuse him?

But when the terrible loneliness of succeeding days had nearly crazed him, he caught up the volume and opened it, and his first glance fell on the middle of Ps. 50: "Call upon me in the day of trouble: I will deliver thee." The text surprised and touched him, but his pride resented the feeling, and he dropped the book.

The next day desperation drove him again to the only companion of his solitude, and from that time

he read the Bible constantly. Then he began to study, and commit whole chapters to memory. The story of the Savior's life and death totally changed him. He saw himself a fellow-sufferer with the Christ who was unjustly accused and slain.

Revengeful rage gave way, and the spirit of a martyr took its place. Like the persecuted Christians shut up in the Roman Catacombs, he forgave his enemies. An unworldly joy took up the time he had once spent in harsh thoughts and words. The shadows of wrong and death vanished in the new light that shone upon him from beyond.

The company of a book—the one Book in all the world that could have done it—had given the proud noble another heart.

Madame Dubois, once a beloved prison missionary in New York, from whose writings this story is taken, was in Russia when the condemned man's aunt and sister, with whom she was visiting, received a letter which was believed to be his last. It was the outpouring of an exalted soul superior to fate.

He had undergone his trial, and, unable to prove his innocence, had been sentenced to death. On the day set for his execution, while the ladies of his mansion walked in tears through the crape-hung parlors, suddenly the sight of their doomed kinsman himself astonished them at the door.

It was an unhopèd-for deliverance at the last moment. When the jailer's key unlocked the prisoner's cell, instead of the messenger of death, the czar of Russia stood before him. A conspirator's intercepted letter had placed the innocence of the suspected nobleman beyond question, and the czar made what amends he could by bestowing on him a splendid castle and a general's commission.

Seventy-five years have passed since then, and with them the life of the almost-martyred Russian, but the fruits of his devout fidelity and kindness among his fellowmen, the hospital he built for the sick and friendless, and the very Bible he was shut up with in his own distress still bear witness to a consecration that was worth all its personal cost.—Youth's Companion.



POULTICES.

The application of heat is often extremely useful in the relief of pain and of inflammation, or in hastening the maturing of a boil or felon.

The most usual way of making such an application is by means of poultices. These retain the heat much longer than hot cloths, and have an advantage over a hot-water bag when moist heat is required.

The making of poultices is an art which can be learned only by practice, and unfortunately for many poor sufferers few persons ever master the art.

A good poultice should be perfectly smooth, moist, but not dripping, as light as possible, and as hot as it can be made without burning the patient.

A poultice of flaxseed is perhaps the most common, but poultices may be made of ground slippery elm, corn meal, bread, starch, or any other material that will make a smooth paste with hot water, and will not dry too rapidly and become caked and hard.

In making a flaxseed poultice, the flaxseed meal, the bowl, and the spoon for stirring should be previously warmed, and everything should be ready to the hand before a start is made. Boiling water is poured into the bowl, and then the meal is added gradually, with constant stirring. This is better than adding the water to the meal, for then it is very difficult to prevent lumping.

As soon as the paste is of the proper consistency—two parts of meal to five parts of water being about the right proportion—it should be spread an inch or so thick upon a piece of muslin, leaving an uncovered margin of two inches. Then on the face of the poultice is placed a piece of flannel of the same size as the muslin. The edges are now quickly turned over and fastened with safety pins or basted, and the poultice is ready.

The flannel side goes against the skin, a layer of cotton is placed over the poultice, and the whole is covered with rubber tissue or oil silk.

If it is necessary to repeat the poultice often, it is well to make bags of the right size, sewed on three sides and with two-inch flaps on the end, which can be rapidly pinned after the bag is filled.

If applied to a commencing boil, it should be only a little larger than the inflamed part.

Generally it makes little difference what material is used, the virtue being in the heat and moisture; but sometimes flaxseed irritates a very tender skin, and then starch or bread should be substituted.—Youth's Companion.

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Editorial.

WHAT IF IT IS SO?

Some charge the presence of the missionaries in China is the cause of the war; others deny it and seek to disprove it, as though it would be a crime. Of course missionaries may be guilty of wrongs that needlessly stir up opposition to them and to all foreigners. This course would be wrong and sinful, whether it stirred up strife and excited war or not. I think it is true that the preaching of the gospel, introducing the Christian religion, exciting new habits of thought, and converting some of the people from the idolatry of their fathers have had much to do in stirring up the people to make war on foreigners; it would be strange if it did not; but if it is true, what shall be done about it? Shall the missionaries cease to go and preach among them because it arouses their animosity and causes them to persecute, kill, and drive the missionaries and their countrymen away?

This is usually the effect of preaching the gospel among idolaters. The preaching of Jesus stirred up opposition and persecution that resulted in his crucifixion. Did he cease to preach on this account? He told his disciples that his mission and their preaching would stir up strife, excite bitterness, and kindle a fire upon earth. He told his disciples: "I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. . . . The brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another. . . . Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." (Matt. 10: 16-36.)

The preaching both of Christ and his apostles, although he was meek and unresisting as a lamb, did stir up opposition and persecution; but they did not cease to preach in his name on this account, although they sometimes fled from one city to another to avoid persecution. Sometimes they refused

to flee, but when imprisoned and beaten, they counted it all joy and rejoiced that they were counted worthy to suffer shame for his name. None have the right to expect the gospel will have other effect when preached to those in the valley and the shadow of death, and none should desist from preaching because of persecution. The Christian religion has enjoyed so long a season of peace and popularity that it has become effeminate and we think we should not suffer for it. It would doubtless give a robust vigor and renewed life and energy to the religion of Christ if it were brought face to face with more and greater difficulties and trials.

The only fear about the missionaries in China is that they have more of the characteristics of the wolf than the lamb, or that they were in too close fellowship and too ready to call upon the wolves of evil governments to avenge their persecutions. In the days of Jesus and the apostles there was no human government to avenge their wrongs or to demand restitution for the destruction of their property or lives. These things really weaken, instead of strengthen, the cause of God in China and other heathen lands. Absolute trust in God, with the meekness of the lamb and harmlessness of the dove, not reliance upon the arm of the civil power, is what will give spiritual power to the work of converting the world. Christians in this land need the same trust and reliance. Christians in our day rely much more upon the arm of the civil law to correct evils and banish wrong and sin from among men than they do upon the spiritual weapons God has furnished his children to use. So long as this is true the efforts to reform men will be weak and futile. A closer walk with God, a more earnest trust of him, and reliance upon the weapons of his warfare, which are not carnal, but spiritual and mighty, alone can convert and save the world or the church. D. L.

CHRISTIAN LIFE AND ACTIVITY.

It ought to be kept before the people and impressed on their minds that the end of church service is to make every member an efficient worker in the church of God—an efficient or an active participant in both the worship and the work of the church. There is no such thing as proxy service either in the work or worship of Christians. Each must cultivate his own talents and use them in the service of the Lord. A man cannot pay a man to do his praying for him. No; God will not accept the prayers of another in lieu of mine. While the reflex influence of prayer is not its chief influence or end, it is an important one. Praying molds the heart that prays into the likeness of God and fits it to receive the blessings of God. Others may pray for us, but unless we pray ourselves, we are not fitted and prepared, and cannot receive and use the blessings if bestowed in answer to another's prayer. God cannot accept another's prayer as mine. The great burden of prayer is, and must ever be, in secret; but the heart that prays in secret, as it should, will express itself openly at times, and generally we may safely conclude that one who never will pray in the congregation or lead others in prayer does not pray much in secret. There may be exceptions to this. A Christian cannot maintain his character and even his life as a Christian without constant and devout prayer to God for blessings and help from God. One who does not pray is not prepared to appropriate or use the blessings if they were bestowed. One cannot teach or preach by proxy. This does not mean that a man cannot aid others by his means in preaching. He can and must do this as he is able. But this does not in any measure relieve him from the responsibility of using his talent and opportunities for teaching others the way of truth. He must do this that he may understand and appreciate the truth himself and that it may have its influence on his heart and character.

Knowing a truth never helps unless it is taken

into the heart, practiced in the life, and molds the character. Let us not deceive ourselves. Unless we use our knowledge faithfully and earnestly to teach, help, and save others, we will lose it ourselves and we will be barren and unfruitful in the knowledge of the truth, will forget that we were purged from our old sins, and will fail of an entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. There is some person, or there may be many, that each one can reach and teach better than any one else. He should seek all such as he can reach and humbly, but earnestly, strive to save them. Without this there is no growth or life to the Christian. The man that seeks to work by proxy will die spiritually. I am sure this is one cause of the lifelessness of the churches at this time. We pay some one else to do the praying and working for us and give ourselves to business and pleasure and die to all true spiritual interests.

As necessary to keep alive and active this interest in the churches and among Christians, the worship of the churches was ordained as a place and time of mutual edification, exhortation, and training. To keep this properly alive and active has been found a difficult matter in practice. The elders should be the leaders and directors in all these services of the church. As a rule, they fail to study and are incompetent to lead or interest others in this work. No man can interest others who is not earnestly and intensely interested himself. Uninterested leaders and members cannot make an interesting meeting. Bringing frozen sticks together cannot produce warmth. Every Christian ought to daily study the word of God, think over its teachings, ponder its lessons in the heart, until they become part and parcel of his feelings and his life. Without this persons cannot be fitted for heaven, and they cannot interest others. We are fitted for heaven by having our feelings, life, and whole character permeated and molded by the word of God. A cold and lifeless meeting means cold and lifeless members composing the meeting. The same meeting is often warm and enjoyable and stimulating and improving to one member, but cold, lifeless, and uninteresting to another. The one is warm and earnest himself; the other is cold and indifferent and lifeless, and closes his heart against the good influences. Generally we can tell a man's spiritual state by his failure to enjoy the meeting, whether it be preaching or mutual prayer and exhortation. One anxious to receive truth and be benefited can always find some inspiration and help from any and every meeting of Christians. Placing cold sticks together will not produce warmth or heat, but rubbing them together will. If all are cold, each may warm himself trying to warm another. We receive spiritual life by imparting of what we have to others. The more we give of spirituality, the more we have. Spiritual life and warmth are increased and multiplied by division. The way to increase our own is to divide with others. If we undertake to save all to ourselves, we lose all. He that will save his life will lose it. Give and it shall be given.

Spirituality and life must be diffused through the members. The teacher, elder, or preacher must have it, but the church can have no life unless it can be diffused through the members; but they must themselves work and worship to maintain this. Paying others, whether it be elder or preacher, will not accomplish this. Good teachers must exist in every congregation, but a man is a good teacher only as he teaches others how to teach and work in the vineyard of the Lord. The whole body active workers, every member doing his part under the supervision of the head, is the model of the true congregation of Christ that ought to be aimed at. Unless this be diligently and faithfully aimed at, all orders or methods will fail, and this spirit pervading the body would go far toward correcting any violations or perversions of the order of God. D. L.

THE POOR IN SPIRIT TREMBLE AT GOD'S WORD.

The greatest trouble with humanity in all ages of the world has been a disposition to disregard the word of God and go their own way in his service. This disposition began in the garden of Eden and has been in the world from then till now; there has never been a period when all were willing to accept the word of God just as he gave it, and follow it. Disregard of God and his word was what brought confusion of tongues and dispersion upon the Babel builders soon after the flood. They said: "Go to, let us" do so and so. These consulted only their own wisdom, not the wisdom of God, and defeat and ruin was the result. The Jewish people grew tired of the government of God in the days of the judges, and said: "Make us a king to judge us like all the nations." They had been under the government of God through judges until they had grown tired of it and had become disobedient and were so infatuated by the governments of the heathen around them that they preferred the way of the heathen in these matters to the righteous government of God. He allowed them to make their own experiments along this line; but instead of doing better and living nearer to God, they went farther and farther from him and grew worse and worse, till they brought ruin and captivity upon themselves.

In the time of Isaiah and near the close of his prophetic life, at the time of the iniquity, the Jews were ripening for the power of God's anger to burst upon them. God, through this old prophet, in view of their rebellious practices and their own inventions, said: "Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." (Isa. 66: 1, 2.) In view of the many inventions and departures from the word of God these Jews had made, he challenges them along this line, telling them that the heaven is his throne and the earth is his footstool. What can you add to all this? What sort of addition can you make to what I already have? For he says: "All those things hath mine hand made." I have already created all these things, and now what can you add to them? Thus he shows them their weakness and their inability to add one single thing to God's great work, that they could add nothing to his greatness and glory in all the universe he had made. Man may pervert and destroy the good things God has provided for him on this earth, but he can add nothing to them. Man that will use this material world as not abusing it can find all the blessings he needs to help him through life; but when he begins to pervert and misapply the things God has given him here, he only brings his own ruin. If man perverts the use of food, fire, water, air, or any other of the great blessings God has provided for him in this life, he turns them to his ruin, instead of a blessing.

Then, in the next place, the Lord shows the Jews, through this prophet, the utter ruin they were bringing upon themselves in the perversions they were making of his word, of his divine requisitions; for he says to them in verse 3: "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol." This verse pictures a fearful condition of those Jewish people. They had so perverted and misapplied the word of God that even when they did some things that God commanded, it was of no service to him, did not in any sense honor him, and only amounted to rebellion on their part. "He that killeth an ox

is as if he slew a man." This indicates a terrible condition. Killing oxen was a part of the law of Moses, and, when done as God directed, was an item of acceptable service to him. But those Jews had so far perverted the law and had made so many additions to and subtractions from it—had made so many inventions of their own—that nothing they could do was honoring to God. James says: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Whenever men reject one point in God's law and set up something else in its place that they like better, they at once show a disposition to make themselves wiser than God, to set his authority at naught and set up for themselves. When men put themselves in this attitude, as those Jewish people had done, it is but an insult to God; for it is an insult to God to pretend to do anything he says do. It amounts to saying to God: "You have ordained some things that we like, and these we will do; on the other hand, you have ordained some things that are not the right things, and these we will not do." I do not know what could be a higher insult to God than such a course as this. It is really setting God's wisdom and authority aside and going by their own wisdom and their own authority. In this view of the subject, we cannot wonder that he should say: "He that killeth an ox is as if he slew a man." This was an awful attitude to be in; and, as it put the Jews in that attitude to do that way then, will it not put us in the same attitude to act upon that same principle now? If not, why not? It is a matter of certainty that men are to-day doing the very same things those Jewish people did. They are both adding to and taking from the word of God; they also still do some things just as the word of God says do, but they will get no credit for this while they are making so many changes in God's divine arrangements. Killing, sacrificing, oxen was part of God's law to the Jews, while killing a man has always been an awful crime, ever since Cain killed Abel; and willful, premeditated murder has never admitted of pardon. Even human governments have no law to forgive such murder.

The condition of those Jews, therefore, was awful. That they had put themselves into that condition by the way they had interfered with and changed the work of God is evident from what he says to them in the concluding part of verse 3: "Yea, they have chosen their own ways, and their soul delighteth in their abominations." That is just what put those Jews in the awful condition described in the first part of verse 3. They had chosen their ways and delighted in their own inventions and ways, which are abominations in the sight of the Lord.

Storms and dark clouds of ruin were already gathering around those doomed people. Hence, God says next to them: "I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not." When people, therefore, begin to mangle and change the word of God—add to or diminish from it to get it in shape to suit them—they are choosing their own ways in which to serve him. They want to be religious, for they want to be saved, but they will not do the Lord's way. The Pharisees were very religious in the days of the Savior, and ready to compass sea and land to make one disciple to their way of thinking; they were willing to do and dare anything for their cause. But the Savior told them that when they made a disciple, he was twofold more the child of hell than themselves. Such is precisely the trouble with religious parties and denominations to-day. When they make converts at all, they generally make them to all their peculiar views and ways; and then these new converts generally add more of these human ways, and thus become even more corrupt in the sight of the Lord than those that converted them. So these things grow worse and worse.

Shall we learn nothing from the example of the Jews, and shall we go right on and repeat their sins and bring ruin also upon ourselves as they did? If we do the same way they did, our end is certain to be no better than theirs. Let us be warned of the awful danger of perverting the gospel of Christ by the terrible fate that befell the Jews. In less than a hundred years from the time of this prophecy the things foretold began to be fulfilled; and there was no let-up till Jerusalem was destroyed, the people slain and carried into captivity, and that once lovely country laid in ruins. But there is much encouragement to those who will do the will of God in faithfulness. In the passage quoted is this beautiful expression: "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." A man that is poor in a scriptural sense knows that he has no resources of wisdom or power from which he can draw that will aid him in his soul's salvation, and that he is entirely dependent upon the Lord for everything pertaining to salvation. All such as these tremble at God's word. They believe, approve, obey, and trust the word and promises of God, and in so doing have every assurance that God will tenderly regard and bless all that do that way.

It is a fact that very much of the religion of this world to-day is made up of the inventions, innovations, and changes that have been made upon the word of God, while the pure word of God, as he gave it, has very little to do in the matter at all. Creeds, confessions of faith, the action of synods, councils, conventions, conferences, and associations of men are devising the religion of this age. Societies and human inventions of one sort and another are supplanting the church, and so far as anything is being done these are doing it, and not the church of God. If the religious world is not in about as bad a condition to-day spiritually as the Jews were in the days of Isaiah, it will certainly be hard for one to tell wherein it lacks. It is high time for all to awake out of their slumbers, take their bearings, see their danger, and get out of it before it shall be too late and their ruin is brought upon them. There is the most perfect safety for all those that will be poor in spirit and tremble at God's word, and just simply do what the word of God requires, no more and no less, and trust God for the outcome. It may cause persecution, unpopularity with the masses, with all those following human wisdom, and all that; but why care for that, if the eyes of the Lord are over us and his ears are open unto our prayers? "And who is he that will harm you, if ye be followers of that which is good?" Those have nothing to fear that will learn and follow the word of the Lord while they live, and the Lord will take care of them when they die.

E. G. S.

Jesus is the brightness of the Father's glory, the light that shows us God. He was the Angel of the ancient covenant. The voice that promised to fallen Adam in the garden of Eden that the seed of his wife should bruise the serpent's head revealed God's mercy; the angel that visited Abram told that God answers prayer; the "I am" that spoke in the burning bush to Moses said that God sympathizes with the oppressed; and the pillar of cloud and fire told that his sympathy is effective. All his dealings with Israel showed God's hatred of sin and his compassion toward penitent sinners; but in Immanuel, God incarnate, the Nazarene, is the clearest revelation of God. Jesus reveals God as a child, as a teacher of men, as a healer, as a persecuted and reviled man, as a sacrificial victim. He displays God when blessing the children, when weeping at the grave of Lazarus, when condemning the Pharisees, when helping all who ever asked his help. As he fed the hungry multitude, so God feeds all; as he brought the dead to life, so God gives life to all the living; as he healed the sick, so God gives health and strength; as he denounced the hypocrites, so will God punish the wicked.—Christian Observer.

He who obeys with modesty appears worthy of some day or other being allowed to command.—Selected.

Old Favorites Recalled.

It has long been a custom peculiar to German schools to make lessons in morality a part of the regular course where pupils are required to perform definite acts illustrative of desirable moral qualities and habits; but, since it is possible for this object-lesson work to awaken the understanding only, by way of fixing definitions or giving fuller content to mere words, and yet not move the heart to the adoption of right principles, the influence of good literature, through all the formative periods of a child's tastes and habits, must continue to rank with environment as one of the two most potent factors in the establishment of correct modes of thought and feeling.

That the New Testament embraces the highest and best motives for inculcating active knowledge of man's obligations to God and society is an almost universal concession, and it is pleasant to note the extent to which the Bible is steadily and rapidly gaining ground as a text-book in private and State institutions. Now, while this book must stand preëminent, all other books which young people so indefatigably devour should be examined carefully and deliberately before permitting them to tincture the life and trend of the prospective heirs of the realm.

While I have no desire to declare against the large preponderance of modern writers which so absorb the attention of the children of to-day, because they do tend toward raising continually the mental status of successive generations by keeping our youth in touch with the latest and best human achievements, I do plead for a restoration to favor of some of the old standard works whose influence may be seen, if not measured, in the sturdy, forceful, upright character of our English ancestors whose mental pabulum they were. In the survival of the fittest, for the children's sake, I hope that such books as "Pilgrim's Progress," "Telemaque," "Paul and Virginia," Miss Edgeworth's works, "Elizabeth of Siberia," "Æsop's Fables," and "Rasselas" will never know the shades of oblivion; and I—who am prejudiced, perhaps, in favor of my own youthful diet—may be pardoned if, on comparing the old with the new, I pronounce the old as the better.

Doubtless there is no more efficient manner to revert attention to these old favorites than by short reviews, and, therefore, I would consider here, first of all, "Pilgrim's Progress," the selection being based upon its intimate connection with the holy Scriptures and its corresponding high value.

If there is not, there should be a modern edition brought out, with notes and comments of a technical and critical character, the former calling attention to the grammatical inaccuracies resulting from Bunyan's educational deficiencies; the latter, corrective of doctrine wherever the full light of interpretation seems obscure or perverted.

The book is divided into two parts, and, of these, the second is wanting in some of the strong features which distinguish the first, it being neither so original, well conceived, or executed. Doubtless the nature of the situation precludes any great range of originality, and his standpoint as a man distorts, to some extent, his perspective. It might seem that he himself scarcely realized that there is but one path to heaven for both men and women, and that Christiana must needs go the same way as her husband.



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He appears to imagine that the path is infinitely smoother for the gentler sex, for whom conductors and guides are always ready to offer stout arms and great hearts to vanquish foes, ease difficulties, and protect from besetting sins. Yet what woman in reading does not recognize in Christian's progress the clearer counterpart of her own life as a disciple than in that of Christiana?

Nevertheless, all sympathetic readers of Part I. need scarcely restrain their desire to follow the pilgrimage of Christiana, and should feel repaid by the many excellent touches it contains.

The book is throughout marked by deep piety, strong, reasonable common sense, thorough knowledge of the Scriptures, and large views. Its simplicity of style opens a wide avenue for effectiveness with even the minds of young children; yet it is subtle enough in wisdom to win the admiration and excite the curiosity of those who delight to delve in the mysteries of an extended allegory, if the very vivacity of its movement did not win and sustain the interest.

To those who have even the least feeling toward the good it acts as magnet upon steel, not only charming unto its own appreciation, but assimilating unto its own sensitive condition. Therefore is its fitness proven to rank among the leading classics for children, closely akin to the Bible in its forceful power to develop character, establish right-mindedness, inculcate true religion by elevating God and his Son above all, by emphasizing the attainment of pardon and acceptance of God as the greatest goal

for humanity's striving, and by putting forward the best motives as a basis for moral rectitude, with a merited scorn for hypocrisy prompted by worldly policy. In short, it reflects naught but purity, strength, nobility, honor, and gratitude toward God; charity, faithfulness, sincerity, and good will toward all mankind; a bold, uncompromising hatred toward sin and everything inimical to unsullied Christianity. Its faults are rather those of omission than commission.

There is either a powerful element of selfishness or a great poverty of religious conviction in the life of any one whose whole energies seem to be required to work out his own salvation without the missionary spirit being strongly in evidence for the salvation of those around him; hence, we are forced to conclude from his silence upon this subject that the parting admonition of Christ, to go preach, baptize, and teach the nations, did not make very much impression upon Bunyan.

If there is any expressed feature to criticize or at least that demands us to stand and consider ere we approve and appropriate, it is the aggressive attitude, the laissez-faire policy with which it proposes to deal with and handle sin at all points of contact. Cowardice and present ease find no place in the contest, and war is unhesitatingly and relentlessly carried into the enemy's camp whenever he shrinks from drawing up his forces in battle array, since it is impossible that righteousness and unrighteousness should dwell together in unity.

Finally, "Pilgrim's Progress," as a literary composition, both in its con-

tents and history—the product of a student of just one book—remains to the present day with a long lease in the future, highly desirable, and of deep interest to study; above all, as an invaluable aid to the religious instruction and growth of the young, it can scarcely meet with adequate appreciation or claim less than its right to rank along with the most important text-books in common school curricula. As a reader, I believe it might be most advantageously placed in the lower grades to be taken up and carefully examined later on.

A. T.

Announcements.

Please make the following announcements, and greatly oblige: Broadway church of Christ, Lexington, Ky., October 14, 7:30 P.M.; Camp Washington church of Christ, Cincinnati, O., October 16, 7:30 P.M.; Wilmington, O., October 18, 7:30 P.M.; Dayton, O., October 19, 7:30 P.M.; Troy, O., October 20, 7:30 P.M.; Springfield, O., October 21, 11 A.M. and 7:30 P.M.; Columbus, O., October 22, 7:30 P.M.; Cleveland, O., October 23, 7:30 P.M.; Buffalo, N. Y., October 25, 7:30 P.M.; Niagara Falls, N. Y., October 26, 7:30 P.M. From Niagara I will go to Toronto, Canada, preaching there on October 27, at 7:30 P.M., and on October 28, at 11 A.M. and 7:30 P.M., and will then visit the following other points in Canada: Aurora, October 29, 7:30 P.M.; Omagh, October 30, 7:30 P.M.; Hamilton, October 31, 7:30 P.M.; Jordan Station, November 1, 7:30 P.M.; Tintern, November 2, 7:30 P.M.; Smithville, November 3, 7:30 P.M.; Beamsville, November 4, 11 A.M. and 7:30 P.M.; Selkirk, November 5, 7:30 P.M.; Rodney, November 6, 7:30 P.M. Leaving Canada, I will go to Detroit, Mich., where I will be from November 7 to November 11. I will then visit the following points in Indiana: Kokomo, November 13, 7:30 P.M.; Muncie, November 14, 7:30 P.M.; Indianapolis, November 15-18; Crawfordsville, November 19, 7:30 P.M.; Covington, November 20, 7:30 P.M.; Merom, November 21, 7:30 P.M.; Cyntiana, November 23, 7:30 P.M.; Evansville, November 24, 7:30 P.M.

I wish to repeat that I am not traveling to collect money, and I hope no church, in giving me an invitation to visit them, will stop to consider whether it will be financially worth while for me to come. All I ask is an invitation and a cordial reception. The missionary spirit needs awakening. We need to enlarge our borders for larger fields of usefulness. "Lift up your eyes, and look on the fields."

J. M. M'CALEB.



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New Truth.

Do not understand me to mean by the above caption that the truth which I shall present is new or just revealed, for, if it is true, it is as old as the New Testament. I simply mean it is new to this generation. I know it is hard to yield what we have taught for years and acknowledge that we were wrong and taught error, especially if we stand in the front rank as one wise in God's word. How manly, honest, pure, and Christlike to admit error and give honor to whom honor is due! This with me is not such a trial, as I am isolated and poor and have never won any distinction. So when I see an error in my teaching, I correct it at once, tell the people of the mistake, and strive to grow in grace and a knowledge of the truth, and I am fully persuaded that in order for us to ask acceptably for wisdom from above, we must fully overcome egotism, and be perfectly willing and anxious to accept the truth from the humblest source, and correct previous error and give honor to whom honor is due.

What I wish to present to the reader for study is 1 John 3: 9: "Whoever is born of God doth not commit sin; for his seed [God's word] remaineth in him: and he cannot sin, because he is born of God." I have read with interest many explanations of the above, only to be confused and not get one single ray of light. Not a single exegetist has ever attempted to quote scripture to sustain his exposition, but simply draws upon his imagination and leaves the field with the scripture contradicting itself, if his idea be correct. I have made it a rule for several years to teach nothing that did not harmonize and agree with the word of God. The first ray of light that I received upon 1 John 3: 9 was given to me by Brother Robert Turner; he caught it from a Methodist preacher. Brother Turner has passed over the river and rests under the shade of the tree of life.

1 John is one letter, and when we read the letter carefully, we notice that he starts out affirming a proposition to the close of verse 5. That is the sonship of Christ. Why should he make this affirmation and so strongly urge its truthfulness? Only because it had been denied to those to whom he is writing. Then he begins to deny three propositions. (1 John 1: 5-10.) Why? Because some one had affirmed them. Now read 1 John 2: 3; 18-26. In verse 26 he says some one had seduced them. How? By denying the things that he affirmed and affirming the things that he denied. To my way of understanding, this is plain. In the three last verses of chapter 2 and throughout chapter 3

he assures, strengthens, and encourages them, and in verses 9 and 10 of the latter chapter he makes an explanation and refutes the seducer.

Baptism was a new law. It required more than the law of Moses; hence, the Jew could say with force that a Jew who would submit to it sinned, for there was nothing to be added to and nothing taken away from the law. (Deut. 4: 2.) To do either you could not serve God. Hence, for a Jew to be born of water was a sin. John meets this by telling them that they could not sin doing what God required of them, for they were taught the word of God, and the word (seed) demanded it, and they had the word in their hearts. In verse 10 he explains what this birth was for. It drew the line between God's family and the devil's family. Be it remembered that John is the only apostle that represents baptism as a birth. (John 1: 12, 13; 3: 3-5.) This view explains 1 John 1: 8-10. The seducers claimed that they had no sin that was not provided for by Moses, and consequently they had not sinned, and demanded this birth. For them to say they had not sinned made Christ a liar. In chapter 4 he cautions them not to receive the teaching of any one without trying him, and gives the rule how they were to try teachers or seducers. (Verse 6.) Then on to the close of chapter 5 he exhorts them to abide in what he had taught them. This is the way I see it. S. I. S. CAWTHON.

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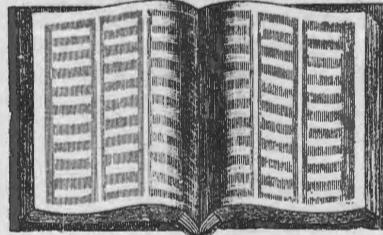
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Church News.

ALABAMA.

Valhermoso Springs, September 11.—First, thanking Brother D. Lipscomb for being instrumental in sending our brother, G. W. Riggs, to the church of Christ at this place, I wish to state that he is doing a good work both for saints and sinners. Upon his arrival here, on the first Lord's day in July, he commenced to meet with the brethren and found many of them lukewarm and indifferent, having neglected for many months their Lord's day duty of partaking of the memorial supper. By Brother Riggs' exhortations and appeals, forty persons pledged themselves to commence anew and be more faithful and consecrated. Brother Riggs commenced a meeting at this place on the second Lord's day in August and during the week's services there were seventeen additions—nine reclaimed, three from the sects, and five by baptism. He is at present holding a meeting near Hartsells, which I hope to be able to report favorably.

M. L. GIERS.

INDIAN TERRITORY.

Rush, Springs, September 12.—My meeting at this place has just come to a close, after two weeks' duration. As a result of the meeting, there were forty-two additions to the church. I will begin a meeting at Clipper, Tex., on September 22, and hope to have a glorious meeting. My health is better than it was this time last year.

J. M. AUSTIN.

Marietta, September 18.—I am at the mines in a very interesting meeting. Brother Gilbert Sawyers, an old war horse, is with me. Since his voice has failed him he has been unable to do any public speaking, but he is strong in the one faith of God's word. Brother Sawyers is very old and poor, comparatively speaking, in this world's goods, and is dependent on his own efforts for a livelihood. He would be pleased to take subscriptions for a good paper, canvass, and sell Bibles and New Testaments for a reliable book concern, and I judge him quite capable of making a success in that line of business. He would be much pleased to have any books, tracts, or leaflets the brethren at large may have to offer. He can no doubt distribute them in a better way than not a few of us can. Send them to him, brethren, at Ardmore. My meeting at Sulphur Springs, Hopkins County, Tex., was in some measure a success. Our efforts put forth there resulted in establishing a congregation of about twenty-five lively, working members to keep house for the Lord. I am ready now to accept calls from Northern Texas. Who wants my service? Write at once.

J. B. ASKEW.

KENTUCKY.

Delaware, September 20.—Brother I. H. Teel, of Paducah, held a ten-days' meeting at Shady Grove Schoolhouse, in McLean County. He was rained out two nights. The results of his strong effort to do good were two additions by baptism and one reclaimed. Brother Teel did not fail to declare the whole counsel of God.

J. H. MACKEY.

Tompkinsville, September 19.—I began a meeting at Vernon on the second Lord's day in July and closed on the third Lord's day in July, I

was assisted by Brother Luther Moore. The results of the meeting were sixty-four additions to the church—forty-five by immersion and nineteen reclaimed. I began a meeting at Beech Bethany, Tenn., on the fifth Lord's day in July and continued four days. There were nineteen additions to the church—fifteen by immersion and four reclaimed. I assisted Brother J. E. Lyon in a meeting which he began at Philippi on the fourth Sunday in August and continued eight days. There were five additions and the church much encouraged. I also held a meeting at Germany, beginning on the first Lord's day in September and continuing over the second Lord's day in September. There were nine persons added to the church. At each of the above-named places the crowds were large and attentive. I also found at each church a number of earnest workers for Christ.

SAM. J. WHITE.

TENNESSEE.

Palmer'sville, September 20.—Our meeting at this place began on the fourth Lord's day in July and continued twelve days, resulting in eight additions—seven obeyed the gospel and one prodigal returned. Brother A. P. Johnson did all the preaching, and he did it well. This was a splendid meeting. Brother Johnson is quite a young man, but he knows how to wield the gospel sword.

J. W. WESCOAT.

Bluff City, September 9.—Brother Bynum Black, of Ravenden Springs, Ark., commenced a meeting at this place on Saturday night before the first Lord's day in September. Brother Black is a good, sound, gospel preacher and an able defender of the truth. We had the pleasure of hearing him preach sixteen gospel sermons and witnessed the baptism of eleven persons into the one body.

WARREN STARNES.

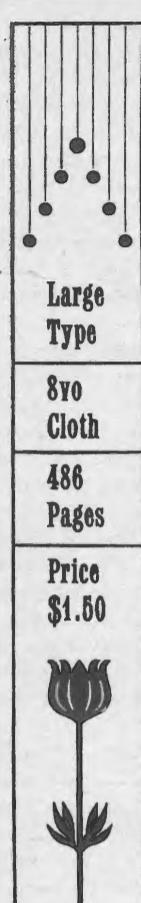
Jasper, September 14.—I am just home from a meeting at Garth, Ala., where I preached sixteen sermons and baptized seventeen persons upon a confession of their faith in Christ. Our young brother, Luther Jones, was with me all the time (this being his home), and he, in connection with others, led the song service. The meeting was regarded as one of the best in the history of this congregation, and the good that it will accomplish eternity alone can reveal.

E. H. BOYD.

McMinnville, September 18.—I began a meeting at West Riverside, one mile from McMinnville, on the first Lord's day in September and continued fifteen days. The crowds increased from the beginning and the visible results were: Twenty-six persons were added to the saved. These brethren are going to build a house to worship in, located one mile from McMinnville, on the Winchester road. They have subscribed over one hundred dollars already toward this house. Brother F. W. Smith was with us at several of our day meetings and kindly assisted us in song and prayer; also Brother Stubblefield, of Viola, was with us.

S. F. HARRIS.

Bellbuckle, September 17.—I began a meeting at a schoolhouse four miles north of this place on the first Sunday in September and continued until the following Friday night, during which time there were four additions. The little congregation there is meet-



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ing regularly and the members seem to be in the narrow way. I went from there to Dillton, in Rutherford County, and began a meeting on the second Lord's day in September and continued eight days, in which time there were eight additions. That is the place where Brother H. G. Fleming and J. N. Hall held a discussion several years ago. The church is not very strong numerically, but the brethren are faithful. I am to go next to a destitute place in Coffee County to preach several days. I will report when the meeting closes.

F. F. DEARING.

Prairie Plains, September 8.—Brother J. R. Hill, of Lebanon, began a meeting at this place on the fourth Lord's day in August and closed on September 7, 1900. The meeting was a glorious one, the visible results being twelve persons added to the one body by baptism into death, two of whom were Baptists and one a Presbyterian. Brother Hill came to this place last summer and found two or three brethren and a community filled with prejudice; but after a three-weeks' meeting, the results were twenty additions to the one body, many of whom were heads of families. The brethren at once erected a nice house of worship and are continuing in apostolic practice. Prejudice has been broken down, and the glorious light of the truth so ably taught by Brother Hill is now beginning to dawn upon the community in general. Such are the fruits of his labors wherever he goes. Brother Hill is a young man of extraordinary ability. His heart and mind are filled with "the seed of the kingdom," even the word of truth, and so eloquent, powerful, and logical are his efforts in the proclamation of the same that he has become a leader of the souls of men from the power of darkness into the marvelous light of the Son of God.

CLYDE GLEAVES.

Milan, September 14.—I will now send in a short report of my work for this year. The meeting at Blood River began on Saturday before the fourth Sunday in July and continued

over the fifth Sunday in July, resulting in eleven additions to the church by confession and baptism, one of whom was from the Methodists. I next began a meeting at Union Grove, Ky., on Saturday evening before the first Sunday in August and continued until the next Saturday night—one week. At that place there were four additions by primary obedience. I had no help in that meeting, except the cooperation of the brethren, which was cordially given. On the second Sunday in August I began a meeting at Green Plains, Ky., and continued until the following Sunday. I was assisted in this meeting by Brother Gus. Brown and Brother J. R. Hill. Brother Brown preached once and Brother Hill preached three times. I closed the meeting with nine additions to the church, eight of whom were by confession and baptism and one came from the Methodists. I began a meeting at Conyersville on the third Sunday night in August and continued till Monday night after the fourth Sunday in August, closing with twenty-one additions by confession and baptism. Brother Gus. Brown assisted me at nights in this meeting. He is teaching school two miles from Conyersville. He preached four times. This was a good and victorious meeting, the church being greatly strengthened. I commenced a meeting at Buena Vista on the first Sunday in September and continued over the following Sunday, closing with one baptism. This was a good and enjoyable meeting; the Christians were much strengthened and encouraged by it. I give the Lord all praise and glory for these meetings.

E. C. L. DENTON.

TEXAS.

Gindale, September 18.—Our meeting at this place began on Friday night before the first Lord's day in September and continued until Saturday night before the following Lord's day, with six additions. Brother Spivey did the preaching. This is a new place and there is a great deal of opposition here. There are about twenty members here and we meet

every Lord's day, but have preaching only once or twice a month.

S. Z. FOX.

Little Elm, September 11.—The Cottonwood church of Christ, at this place, has just closed a week's grand and glorious meeting. The preaching was done by Brother E. H. Rogers, of Collinsville, and Brother Ben. Taughtner, of Wiley. The song service was conducted by Brother H. H. Thomason. The preaching and singing were splendid. The visible results were twenty-eight persons added to the one body. Brother Rogers and Brother Taughtner are both able gospel preachers. The brethren and sisters were greatly strengthened. May the Lord bless those brethren in the grand work for the Master.

R. H. CLARK.

Saralva, September 11.—The meeting at Patrick Chapel resulted in five baptisms and one restoration. The brethren generally were strengthened. Brother J. A. Harding did the preaching. The meeting began on the night of August 4, 1900, and continued ten days. I was present during the greater part of the meeting, but left before the close to begin a meeting with the Sylvona church of Christ. This meeting lasted fifteen days and resulted in six baptisms. The Sylvona church of Christ is an old congregation, having continued since 1859, and it is a good church. Brother H. G. Orr, one of the elders, said to me: "There is not an unkind feeling between any of the members of this church." This was a very pleasant meeting. During the first week in this month I preached at nights at Gertie. There are a few members there, but that was the first meeting ever held at that place, I think. There were no additions, but the few scattered brethren promised to meet as taught in the Scriptures. The Lord willing, I will help them more in the future.

ROBERTSON WHITESIDE.

Greenville, September 10.—I closed a two-weeks' meeting in West Dallas yesterday. There were four confessions during the meeting. I have labored with these brethren in four protracted meetings. They have the elements of strength in their midst—able men as teachers and counselors, young men for enthusiastic work, and noble women, not a few, to give sympathy and encouragement to all. Brother Barcus and Brother Grasty, able preachers of the word, are members of this congregation; also Brother Campbell Carnes, a teacher of experience and able in the Scriptures, lives and labors with these people. I spent one day with Brother J. S. Dunn, who labors with the First Church. If Brother Dunn is not doing the work of the Lord in the Lord's way, I am very much mistaken. What Paul did at Antioch and other places where he labored so long, Brother Dunn is trying to do in Dallas. He is developing the church, so they will not use the food masticated by a modern pastor. Brother Dunn does not stop here, but, every night in the week, under a tent owned by the church, he preaches the gospel to those who would never enter a meetinghouse. Would to God that all faithful preachers would do more of this kind of work! It solves the problem of how to reach the masses. F. L. YOUNG.

Mineola, September 18.—I wish to say to the brethren in East Texas

that I am now a fixture in their beloved country. I have exchanged my little property in Mineola for a fifty-acre farm which belonged to Brother Ben. Reed. It is located five miles west of Mineola and two miles south of Golden. This is the best poor man's country I ever saw. Good homes can be had for from five to ten dollars per acre, but they will not be this cheap long. We come nearer having a good, general fruit crop here than any place. My purpose in locating in this country is to preach the gospel to the poor and those who are without it. In preaching to the poor who have not heard the truth, I will use every opportunity to edify the churches and exhort them to cooperate in the work. We have but few churches in this (Wood) county and adjoining counties. Do not take up the idea that I need your personal or financial aid, or that you need my help, or that the Lord needs the help of any of us, but that we need to do the work, that the Lord may help us, and that a united effort gives strength. Then let us continue our moral, mental, physical, and financial labors in order to extend the kingdom of Christ in this field. "The kingdom of God cometh not with observation," but it "is within you." (Luke 17: 20, 21.) Hence, the quiet life we live and the unassuming work that we do by God's authority is the best way to extend his kingdom. I have been here nearly a year this time and have been preaching as opportunity afforded.

E. V. MILLS.

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Kansas Notes.

Brother C. M. Johnson preached at Peck on the second Lord's day in this month. He will soon be busy in the field; he makes a good impression as an earnest young man. Earnestness is a very necessary qualification for a preacher; he cannot succeed without it.

Brother B. F. Martin, of Winfield, has recently assisted the brethren in a good meeting at Eatonville.

A letter from Brother B. S. Wright, of Douglass, tells of his labors in the vineyard. He is doing a good work in Butler County. He recently baptized three ladies at one of his regular appointments. I am glad to hear of such good work. May the Lord bless his labors wherever he goes.

Brother J. E. Cain is now in Oklahoma Territory, and will remain there for some time, at different points.

Brother B. F. Rhodes had a successful meeting at Shelby, Mo.; nine persons became obedient to the gospel. His next meeting will be near Galatin, Mo.

Brother O. M. Thomason was at Clements the last report I had from him. He was in a good meeting. He will probably go to Strong City next.

A letter from Brother W. W. Carter, formerly of Orangeville, Tex., informs me that he is now a citizen of Hepler. I am glad to hear from him. He does not give a very favorable report of the spiritual condition in that part of the State. I will be glad to meet Brother Carter, as his letter has the right "sound" to it.

Brother W. F. Parmiter, editor of the Primitive Christian, is putting in

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some time preaching. Whatever he does in the line of Christian work is well done. He is careful and considerate, and there is nothing unstable in his dealings with questions that he must meet.

The meeting at Palestine closed on the second Lord's day in September. They have some faithful brethren and more faithful sisters. They have had much to discourage them; many removals from the community and the lukewarm condition of some have hindered the work. It will require strong faith and perseverance to keep the work moving and advancing there, but there is hope of much improvement soon. May the Lord bless them in their noble efforts. Trust in the Lord and do the right, and all will be well; success will crown your efforts.

How many count the cost before they begin their work? How many professed Christians have sufficient faith to lead them to do all the Lord requires? How many have sufficient faith to perform their whole duty under all circumstances? How many talk to your face exactly as they talk to your back? How many act in your absence as they do in your presence? What will become of Christians who preach against backbiting and then follow it between sermons? What will the Lord do with the man who claims to be your friend and is your enemy? How many of us realize that our responsibilities are largely of an individual nature? We look for too much to grow out of our labors immediately that show what we have done. If we cannot have a large congregation with which to worship, we feel as though we are doing nothing. We forget individual responsibility and duty. It is commendable in us to greatly desire the salvation of others, and we must labor to that end; but we must not lay the armor down because we are few in a place, but buckle it the closer, and, as individuals, go into the field to win. The battle is the Lord's, and we will win if we trust him, instead of self or other men. It requires steadfastness to the end. When Columbus made up his mind to sail to the new world, he let nothing daunt him. Because he did not have an "Atlantic liner," he did not say, "I will not go," but he launched the crude old vessel available and got here. We must determine to sail to the new world, Holy of holies, and if our surroundings do not appear as encouraging as we think they ought, we must not give up, but continue the line of march, though it leads through marshes and over stony places. The surroundings may present a somber hue, the circumstances may appear unfavorable, the prospect may seem gloomy; notwithstanding all this, we

must set sail, unfurl our banner, buckle on the armor, unsheathe the sword, observe the orders of the Captain, keep step to the music, face the foe, and move on to victory. Jesus never lost a battle; he is our Captain. Do we trust him or self? Have we our armor or the Lord's? Is our sword man made or God made? Is our help within self or the Lord? Are we listening for man's eulogy or the Lord's approval? Are we giving the glory to the Lord or to self? Is vanity or humility on the throne of our hearts? Are we boastful or meek, like the Lord? Are we destined to ride over the men and surroundings, or is it the Lord to whom the Christian's success belongs? Is it "big I," any way you take me, or do we give ourselves wholly to the Lord? It is best to exercise a little care here.

D. T. BROADUS.

Belle Plaine, Kan.

The New England Conservatory of Music is about to take another forward step in its development. Nearly an acre of land has already been bought on Huntington Avenue, in the aristocratic Back Bay district of Boston, and only one block from the new music hall which is in process of erection. Within a year the trustees hope to be able to make the transfer from the old home on Washington street to the new home. Instead of one large building, two, and possibly three, will be constructed, one containing class rooms and a large hall for the concerts and recitals, which are of almost daily occurrence in such an institution, and the other for the Conservatory Home. More structures will be built as needed on the ample grounds. In its new home it will be in the center of the most interesting section of Greater Boston. Amid these surroundings and in the closest relations with Music Hall, the Art Museum, and the various musical and art societies with which Back Bay abounds, the New England Conservatory gives promise of a future which may well eclipse the splendor of its past history, and make it in the truest sense a University of Music to which the lesser schools all over the country may send their graduates to receive the training and advantages which only a great university in a great musical center can bestow.

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Field Findings.

At this writing I am at Cuthbert, Mitchell County, Tex., in a few-days' meeting. I have had very good audiences and fine attention for this Western country. There have been two confessions to date and I look for others. I will remain here only a short time, when I shall return home and join Brother J. S. Dunn in a meeting with my home congregation.

The meeting at Dunn, Scurry County, Tex., is now a thing of the past, and the results were far better than any one expected. The attendance was very large all the time, especially for Western Texas, and the attention was all that could be asked for. There were sixteen additions to the church of Christ there, and among the number baptized was a Baptist preacher by the name of Jordan. Many brethren and friends say he is one of the best men in all the country. Dunn is the home of Brother R. H. Howard, formerly of Arkansas, and to his work there we attribute much of the success of the meeting. Brother Howard is a true man of God and a man of fine ability. One year ago he met J. J. F. Lockhart in a fourteen-days' debate at Dunn, and, during the debate, crippled the Baptist preacher that I baptized. Brother Howard is just such a man as is badly needed in West Texas and will surely do much good, unless he entangles himself too much with the affairs of this life. I have been intimately acquainted with Brother Howard and his work for eight years and I know him to be true to the word of God and a friend to gospel preachers. The members of the church of Christ at Dunn contemplate a camp meeting next year, and if they decide to have it, they will make a success of it. They paid me well for my labor among them.

At Bluff Creek, Tex., twelve miles west of Dunn, there is a congregation of loyal Christians, and by invitation of the church of Christ there Brother Howard and the writer agreed to hold a short meeting for them. Brother Howard began the meeting on Saturday night and I joined him on Monday and preached three sermons, with thirteen additions. There were two additions before I arrived, making fifteen additions to the time I left, and others were almost persuaded. Brother Howard has the confidence of these brethren and had prepared material, hence the success.

Thirty-one additions have been the results of my twelve-days' labor in Scurry and Mitchell Counties. This Western country is peculiar in many respects, but the people are as honest and upright as can be found anywhere. Many of them live in "dug-outs," but the latchstring hangs on the outside and a hearty welcome is extended. The young ladies will catch up a broncho, mount it, and run cattle or horses about as well as the men. Many are excellent riders, and there are but few horses that can buck them off. Large herds of cattle and

horses are to be found all over this West Texas country, and many say the worst curse of the country is the cow man. I shall ever remember this trip with gladness and pray that much good has been done that will be gathered up many days hence.

My heart was filled with sadness when I read of the death of Brother Srygley. I had met Brother Srygley several years ago, while he was visiting his parents at Coal Hill, Ark., and was impressed with him as a gospel preacher. His writings I consider among the very best, and while his body is now in the grave, truly can it be said: "His works do follow him." Brother Srygley will continue to live in the hearts of God's people for many years to come, and his books be read when those who now live on the earth will be numbered with the dead. May the Lord bless and comfort his bereaved family.

Denton, Tex. J. H. LAWSON.

Virginia Jottings.

On the afternoon of the fourth Lord's day in August, I preached at Laurel Hill, took the confession of two little girls (aged ten years and thirteen years, respectively), and baptized them the same hour of the afternoon in the creek near the meetinghouse. The younger was my granddaughter. May the Lord bless them both.

On the morning of August 19, 1900, about 5 o'clock, Mrs. Sallie P. Hawley, wife of Mr. Frank Hawley, departed this life. Mrs. Hawley was born on December 30, 1875. She came into the church when young, and remained a member of the church at New Salem till the time of her death. She left a boy babe, about six months old; also a husband, father, mother, one sister, and five brothers are left to mourn her early demise. Such is the condition of affairs in this world. Those that we least think of being called away are frequently taken hence. The funeral services were conducted by the writer (her uncle) at her father's house, assisted by a Mr. Mitchell, in the presence of a large company of friends and relatives. May God comfort the living ones.

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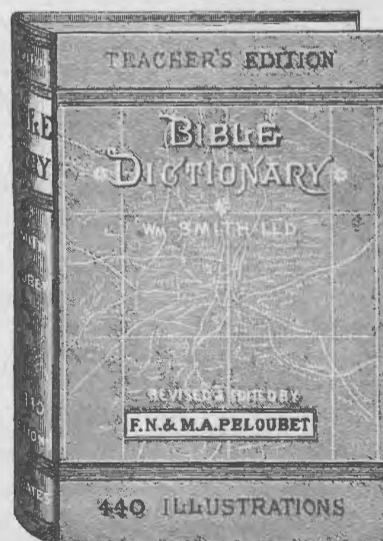
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MEETING AT LIBERTY, TENN.

There are a few members living at or near Liberty, Tenn., and some time since they set to work to build a house of worship at this place, having some preaching done in the meantime; but when they had got their house well under way, a storm came along and blew it down. This upset their arrangements for a time, but they went to work again with renewed energy, and put up their house, and now they have a very neat and comfortable house that will comfortably seat a good-sized audience. They received assistance from neighboring brethren and congregations, and have their house paid for. They have done well in this matter, and now have a house into which they can invite their neighbors and friends to hear the gospel and make them comfortable.

Our meeting began on the second Lord's day in September and closed on the third Lord's day night in September, continuing day and night, except one daytime appointment was rained out. For the first few days a Baptist revival was in progress, and we had small audiences; but after they closed, we had very good and attentive audiences to the close of our meeting. There were no additions, but the seed of the kingdom was liberally sown, and we are confident good will result from it. The brethren seemed much strengthened and encouraged through the truth, and more than ever determined to persevere in the good work of the Lord. I am sure the truth will have its effect in that community in process of time. The meeting was a very pleasant and enjoyable one, both to myself and the brethren, and it is hoped much good may flow out from it. E. G. S.

Boaz-Mayo Debate.

I have a card, found in Middle Tennessee, on which I find this statement: "Tell Boaz to hush about the Old Baptists, or else, meet Elder G. T. Mayo and defend the doctrine he advocated at Palmersville, Tenn." In justice to myself and the cause, I will give the history of this "talked-of debate."

On the fourth Sunday in July, 1898, I began a meeting at Palmersville, Tenn., and preached about ten days. While there I preached on the church question, showing it to be "the body of Christ," "the house of the Lord," and that the "Spirit dwells in the body;" also that "all Christians are in the body," but that no one can "join this body, or church."

After leaving Palmersville, Mr. G. T. Mayo, of Dresden, Tenn., belonging to the new wing of the Old Baptist Church, came to Palmersville and preached a sermon, trying to reply to what had been preached, and made many reckless statements. I was told that he made a challenge for a debate. I at once wrote him that I would accept. He replied by saying that he made no challenge, but if I challenged him, he would then meet me. Time passed on, and the talk got out that I would not meet Mr. Mayo. I then sent a challenge to him in order to stop such talk. He replied, sending me two proposi-

tions, neither of which expressed the issue. The one he wanted me to affirm was: "The Bible teaches that the unregenerate sinner must join the church and be baptized in order to obtain eternal salvation." I replied at once, stating that I did not believe the proposition, therefore I would not defend it. I sent to him this proposition, "The Bible teaches that the eternal salvation of the sinner is dependent upon conditions with which he is able to comply," offering to affirm the same. This he has never offered to deny. The one I asked him to affirm was: "The Bible teaches that the heirs of eternal salvation were chosen in Christ personally and unconditionally before the foundation of the world, and that these, and these only, will be finally saved." Mr. Mayo has never said whether he believes or disbelieves the proposition, and I predict he never will. I have offered everything that is fair and reasonable, and yet he continues saying that I will not meet him.

I repeat the challenge and defy Mr. Mayo to meet me on the propositions offered above, or I will meet him on these propositions: "(1) The Bible teaches that Christ Jesus died on the cross for all of Adam's posterity;" this I will affirm. "(2) The Bible teaches that the Holy Spirit operates on the sinner's heart in conviction and conversion immediately;" this I will deny. I hope the next time Mr. Mayo speaks of my "backing out" that he will read this article—not part, but all.

I positively deny ever having taught that "man has to join the church and be baptized in order to obtain eternal salvation." Neither have I at any time taught that man can join the church of God. I remain ever ready to meet Mr. Mayo on the propositions presented in this article.

Fulton, Ky. W. T. BOAZ.



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"Gospel Praise" is a new book of song, edited by A. J. Showalter and E. G. Sewell and published by the Gospel Advocate Publishing Company. It is a book of 320 pages, containing 322 songs. While I am no judge of the music, this book commends itself very strongly to me in the hymns, psalms, and spiritual songs it presents. It contains more hymns of earnest and true praise to God than any recent book I have seen. There has been in the modern books of song a tendency to neglect hymns of praise to God and to run into light and flippant songs of what we will and want to be. This latter is right in a measure, and this book does not neglect admonitions and exhortations to activity and zeal in the Master's work; but the foundation of all true service is reverence for God. This is encouraged and increased by singing hymns of solid and earnest praise to him, by which we magnify and exalt him in our hearts. The worship of modern times has had a tendency to neglect the magnifying, the reverencing and hallowing of his name in our hearts and lives. Yet that we may do this is the first and foundation prayer taught by Christ to his disciples. We must exalt and honor God and his holy name or we can never serve him acceptably or enjoy his favor. We

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General News.

The coast line of the Chinese Empire exceeds two thousand miles and the land frontier is four thousand four hundred miles.

There were forty-nine deaths from yellow fever and sixty-five deaths from tuberculosis in Havana, Cuba, during the month of August.

Judge N. K. Homan, who was offered the nomination for Governor by the Prohibition Convention of Texas, declined the honor.

The first heavy frost of the season along the Mississippi valley is reported from Lacrosse, Wis. The temperature fell from 80 degrees to 40 degrees in two days.

Miss Clara Barton, president of the Red Cross Society, who went to Galveston, Tex., to distribute relief supplies, became seriously ill and returned to Washington.

The Merchants and Planters' Oil Mills, at Houston, Tex., one of the largest cotton seed oil manufacturing and refining concerns in the South, was totally destroyed by fire.

James Ellis Tucker has sailed for Honolulu to revise the customs law and service of the Hawaiian Islands. He was appointed to the customs department by President Cleveland.

The government of the Netherlands has been notified of Mr. Kruger's acceptance of its offer to place a warship at his disposal to convey him from Lourenzo Marques to Holland.

The Philippine Commission is discussing the question of appropriating one-third of the six million dollars in the treasury for the construction of roads and bridges throughout the archipelago.

The insurgents in Luzon have shown increased activity in the last two weeks, particularly near Manila, along the railroad, and in the provinces of Laguna, Morong, Bulacan, Nueva Ecija, and Pampanga.

The war seems to have come to an end in South Africa, save guerrilla operations, which, it is thought, will continue for some time. Kruger has left the country and the bulk of the army have laid down their arms.

Henry Solomon, a prominent merchant in Cape Town, South Africa, who died recently in his eighty-fifth year, was born in St. Helena in 1816, and was present as a child at the funeral of Napoleon in St. Helena in May, 1821.

A recent report on the statistics of railways in the United States estimates that the mines of the country furnished, during the year covered by the report, 51.47 per cent of the aggregate tonnage carried by the railroads.

Professor Roberts, of the Cornell Experiment Station, says he has dehorned one thousand head of cattle, and it is not cruel; that cows herd better, they do not fight, and the operation is not as painful as pulling a tooth.

The London Daily Graphic asserts that all the powers have accepted Li Hung Chang and will probably accept Prince Ching as negotiators. It says also that the powers have agreed to insist that a central government, satisfactory to the powers, shall be established in China and that full retribution shall be exacted for the attacks upon the legations.

Affairs in China are in a state of uncertainty. It is now probable that

the armies of the nations will remain in or near Peking for some time. As yet there seems to be a failure on the part of the foreign powers as to the course to be pursued toward China. Reports are numerous, but contradictory and uncertain.

Ginseng has advanced to four dollars per pound. This brings the market back to the point where it was before the troubles in China. It was not generally expected that the price would go back to this point until after the troubles in the Orient were settled; nevertheless, prices are there, and dealers are paying that figure.

Miss Sarah M. Burks is probably the only woman mail carrier in the West, and her route is one of the most desolate conceivable. From St. John's to Jimtown, Ariz., she travels twice a week, covering a distance of two hundred and eight miles, as the towns are fifty-two miles apart. The intervening country is practically a wilderness, the settlers being few and far between.

A civil service examination will be held at the customhouse in this city on October 23, 1900, for the following positions: Lithographer; interpreter of Bohemian and Polish languages; copyist, with qualifications of assistant attorney; architectural draughtsman and engineer; land office clerks and messengers. Application blanks are to be secured from the United States Civil Service Commissioner, Washington.

During the first week in November Prof. Marshall H. Saville, of the American Museum of Natural History, will leave New York at the head of an exploring expedition which will investigate the ruins of the prehistoric cities, temples, and tombs of the Maya people in Mexico. The party expects to be gone six months and to explore ruins in the vicinity of Monte Alvan, Cuilapa, Tectipac, and other places in the State of Oaxaca.

Alexander Ramsey, first Territorial Governor of Minnesota, is eighty-five years old, and is as hale and hearty as many men a score of years his junior. Mr. Ramsey ranks as one of the oldest statesmen in Minnesota. He served first as Mayor of St. Paul, then as Governor of Minnesota Territory, was second Governor of the State, served as United States Senator, was Secretary of War under President Hayes, and has filled other offices of distinction.

The United States Census Supervisor for the Indian Territory gives the total population of the Indian Territory as four hundred thousand, divided into tribes, as follows: Cherokee, 30,000; Cherokee freedmen, 4,000; Creeks, 10,000; Creek freedmen, 5,000; Choctaws, 15,000; Choctaw freedmen, 4,150; Chickasaws, 6,000; Chickasaw freedmen, 4,500; Seminoles, 2,000; Senecas, Wyandottes, Shawnees, Peorias, and other smaller tribes, 2,500; white citizens and negroes, not citizens of any Indian nation, 314,000.

A number of mills in South Carolina have declared that they cannot run on full time with cotton at its present price. These mills all manufacture almost exclusively for foreign consumption, and their trade has been crippled by high prices. However, the majority of the mills in the State manufacture for home consumption, and they are running on full time. Although the crop in South Carolina is only a little more than half, the price is proportionately advanced, and farmers are trying to hold for still better prices.

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Maj. H. C. Bate has the following to say of conditions of crops in Tennessee: "Warm, dry weather prevailed during the early part of the week, followed by generous rains, which fell from September 13, 1900, to September 15, 1900, in various sections. Many of the rains were very local in character, but in the eastern division they were heaviest and more of a general nature. These rains, while they came rather late to be of material benefit to late corn and other maturing crops, were greatly reviving to late planted crops and pastures, also facilitating the work of plowing for the fall seedings. In many sections, however, mostly in the middle and western divisions, the rains, if any, were light and insufficient, and reports from these districts are not at all encouraging as to the condition of crops, except that the work of saving hay and fodder and peas; also of making sorghum, progressed favorably. Early corn is drying rapidly; the late crop has been greatly shortened by the severe drought. Cotton is opening fast, and picking is now in full progress; the crop promises to be quite short.

Tobacco is about all cut, and the condition of the crop, both as to quality and quantity, is reported excellent; the latter cuttings were damaged to some extent by worms. Pastures dried up rapidly until the rains fell, and stock began to show the effects of the drought. In Coffee County there is considerable excitement regarding the Texas tick, and cattle are being quarantined, which will, of course, necessitate more or less feeding. Sweet potatoes are doing fairly well; second crop Irish potatoes and late sown turnips are generally failures. Fruit prospects remain about the same: apples mostly dropped off, and but few are fit to pick up; peaches are mostly inferior in quality."

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THE RED HAND.

A RED HAND STAMPED HERE IS TO CALL YOUR ATTENTION TO THE DATE ON YOUR LABEL. YOUR TIME HAS EXPIRED. PLEASE RE-NEW.

"Dr. E. E. Hoss, editor of the Christian Advocate, says: 'If the Methodists should ever put us out of the synagogue—which God forbid!—we shall be compelled to seek for shelter in a quiet corner of some good old Presbyterian congregation.' Why not in the Baptist Church, Doctor? You came of good old Baptist stock, anyhow, did you not? It would be a great pleasure to us to baptize you in the Cumberland River." (Baptist and Reflector.) If the Doctor should ever be put out of "the synagogue," for him "to seek for shelter in a quiet corner of some good old Presbyterian congregation," or to accept Mr. Folk's suggestion and become a Baptist, would be akin to "jumping out of the frying pan into the fire." Why not become and be simply and only a member of the body of Christ, which is "the church of the living God, the pillar and ground of the truth?" Certainly there can be no objection to this, either in reason or revelation. But why should Mr. Folk take pleasure in immersing any one, since he repudiates the design and makes the action an initiatory rite into an institution for which there is no divine warrant?



"'Confession of Faith,' Chapter 10, Section 3, says: 'Elect infants dying in infancy are saved by Christ, through the Spirit.' The last Assembly said: 'This language cannot by fair interpretation be construed to teach that any who die in infancy are lost.' It has always seemed to me that a fair and necessary inference from the language of the 'Confession of Faith' is that 'nonelect infants dying in infancy' are lost. The matter at issue here and now is a fair interpretation of the language of the 'Confession of Faith.' Mr. Smith went into his orchard and gathered the ripe apples; it is a fair interpretation of this language that some of his apples were not ripe. Mr. Smith went into his flock and removed the fat sheep; then some of his sheep were not fat. Mr. Smith sold his choice wheat at a fair price; then he had some wheat that was not choice. The language of the

'Confession of Faith' is justly liable to the interpretation so uniformly placed upon it, and will be so construed so long as it remains. The true remedy is not to insert a footnote which is not true in itself, but to strike out the word 'elect.' If the Assembly really believed that the 'Confession of Faith' teaches that all infants dying in infancy are elect and saved, it had a perfect right so to enter on its minutes; but it had no right to amend the 'Confession of Faith' itself by the addition of a footnote as an authoritative interpretation of said 'Confession of Faith.' If the Assembly of 1900 is allowed this right, then any and all subsequent Assemblies may add footnotes at will, and it will not be long before there is more footnote than 'Confession of Faith.' The statement of this footnote is not true in fact, and if it were true, it has no right to a place in the 'Confession of Faith.'" (A. W. Pitzer, in Christian Observer.) We agree with Mr. Pitzer that "the language of the 'Confession of Faith' is justly liable to the interpretation so uniformly placed upon it, and will be so construed so long as it remains." If language has any meaning at all, then certainly this section means that some infants dying in infancy are "nonelect," and hence are lost. Revisions of "Confessions of Faith" and footnotes explaining certain sections, which frequently do not explain, but contradict, the plain language of the same, appear to be becoming quite popular. If all the "Confessions of Faith" were revised out of existence, perhaps those who have followed them so long could see "the way of the Lord more perfectly" and would stand therein and walk thereby, and thus help to promote that perfect unity for which the Savior prayed and which would cause the world to believe that God had sent him to redeem it from sin and iniquity.



Replying to a querist who claimed to be "antagonized" with "Campbellism," and wanted the editor to give "some short, concise defense" in his columns "against their most popular quotations on water regeneration," the Baptist and Reflector answers: "As we have already announced, we expect to begin a series of articles in the Baptist and Reflector some time soon on 'The Plan of Salvation.' In these articles we do not know that we shall call the name 'Campbellite' a single time, but we shall try to show as plainly and strongly as possible what is the gospel plan of salvation, and in doing so we shall have to run counter to Campbellism at every turn." A series of articles on "Physics" by one who knows practically nothing of the laws and properties of matter would not be very instructive to the student of natural philosophy, and we presume to say that with his knowledge of the plan of salvation, Editor Folk will not very "plainly and strongly" show "what is the gospel plan of salvation," even though he should "try" ever so hard. What Mr. Folk means to say, however, is he will write a series of articles on Baptistism, and, judging from some of his recent utterances, he will not likely very clearly present even Baptistism. If he does, he "shall have to run counter" to the New Testament "at every turn"—a more serious thing than running "counter to Campbellism." Of course Baptists teach some things taught in the New Testament, but these doctrines do not in whole or in part constitute Baptistism. The distinct marks of Baptistism, "Campbellism," and all other "isms" are the speculations, the conceits, and the doctrines of men, all of which the Lord severely condemns, and which can never make "the comers thereunto perfect."

Slowly the once beautiful city of Galveston is recovering from the terrible shock of her recent appalling disaster. There was perhaps no more beautiful city in the United States. With a beach that rivaled any in the world, a salubrious climate; her orange trees and lofty palms; her broad avenues, handsome residences, and magnificent public buildings; the "Island City" was withal more beautiful than brush could paint or words describe. But the fury of the great storm that swept over her has marred her beauty and brought grief, that has aroused the sympathy of the civilized world, to hundreds of happy homes. The horrors of that afternoon and night of death and destruction will never be effaced from the memory of the survivors. With the wind blowing more than seventy-five miles an hour, and a part of the time the city wrapped in blackest black, men and women fought wind and wave endeavoring to save themselves and those they loved. When the storm had spent its fury, wreckage and the dead were seen on every side. Frantic mothers sought everywhere for their children, and sought in vain; little children wept for parents forever lost to them; and in some instances whole families were swept away. Overcome with her sorrow, the great city wept, and the world wept with her. The bread of sympathy and help that Galveston had so often cast upon the world's sea of sorrow and disaster began to return, and—lo!—it had increased manifold! To add to the horror of the situation, ghouls began to rob the wrecked homes and the bodies of the dead of everything of value. The city was at once placed under martial law and order was soon restored. Hundreds of bodies were carried out to sea and sunk beneath the waves, and hundreds more were buried with the wreckage, but for which an epidemic might have resulted. It is estimated that not less than five thousand lives were lost, but a complete count can never be made. The loss of property is estimated to be about twenty million dollars. The wharves, warehouses, grain elevators, and factories on the bay shore were completely demolished. Nor did the flood stop here. Even in the heart of the city great, strong buildings went down, burying beneath their ruins the unfortunate victims who had fled thither for safety. It is said there is hardly a building on the whole island but sustained some damage. Galveston has one of the finest harbors in the world, on which the government has in the past few years expended over six million dollars. Temporary wharves are being erected, and the immense bulk of business is being forwarded as fast as facilities will allow. Many people have left the city, but there is no danger that Galveston will be depopulated. Homes, factories, and public buildings will be rebuilt, and while the memory and the marks of her awful scourging will linger, her citizens will eventually put off their sackcloth and ashes, and will raise their brave and beautiful city to stand, as she has stood, the peer of any in the land.

There is no mystery whatever about happiness. Put in the right ingredients and it must come out. "He that abideth in me . . . bringeth forth much fruit;" and bringing forth much fruit is happiness. The infallible recipe for happiness, then, is to do good; and the infallible recipe for doing good is to abide in Christ.—Drummond.

A great deal depends upon a man's courage when he is slandered and traduced. Weak men are crushed by detraction, but the brave hold on and succeed.—H. S. Stevens.

Oax Contributors.

Breaking Bread. No. 6.

Let any Christian be free to call together any number of neighboring Christians whom he knows to be living in the love and peace of divine fellowship; let it be recognized as the duty of all to judge, exhort, and call one another to the meeting for this feast, and leave uninvited all with whom eating is forbidden; let no place become the place sacredly fixed for the feast, either by dedication or custom, but let one Christian be as free as another to provide a place at which all of the faithful who have been exhorted to attend may be received and treated with impartiality (James 2: 1-4); let them sit at the table whereon are the bread and wine and wait on each other without deacons or any special ministers; let them at supper time on the first day of the week keep the feast, the meanwhile discoursing with one another on the one theme of the occasion—the death of Christ; let them eat it as a memorial of the Lord's loving sacrifice, not a feast to satisfy hunger; let them tarry for the invited guests, and not eat it in anticipation of the arrival of any of the expected number (1 Cor. 11: 33); let each Christian examine himself before he attempts to judge, exhort, and call others to the supper at his chosen place, or before he dare approach the table to which others have invited him; and the statements of the Bible on the subject will be fully met.

Objections to this must arise in the minds of those who are accustomed to breaking bread at the house of worship under the management of special administrators. I will here mention and briefly answer a few of the objections:

Objection 1: "In the above house-to-house observance, many will be left uninvited and will fail to commune for the want of a place and a table prepared."

Answer: This objection rests on the assumption that it is the duty of some to prepare and run the feast for others, but the assumption is groundless. Keeping it is the duty of all alike. I shall hold this objection to be invalid till the objector shows that the institution and management of the feast are in the hands of special ministers. So if my meeting provides only for those I invite, that is no excuse for others' nonobservance who are remote from me, since they all have the same right I have to call themselves together to keep the feast. This objection disappears with people when they learn that keeping the Lord's Supper, like keeping the passover, places each family on equal footing as to duty to observe it. In the two accounts of how it was kept, it was in meetings like passover meetings.

Objection 2: "This will leave the Christians of a town with no certain place of worship and put them at a disadvantage in going to church or attending service."

Answer: In the New Testament we find nothing of Christians going to church or attending service. They were all in the church, and could not go to a thing they were already in and formed part of. The church to which people go is a meetinghouse, which is not in the New Testament. They served the Lord and they came together. There were no special agents to run service for them to attend. I feel that it is superfluous to answer the above objection—farther than to emphasize the fact that going to church, attending the services run by the few for the many, is not in the Bible, and hence is not a duty to provide for.

Objection 3: "To do away with the church house, going to church, and attending services run in the house would ruin our churches; for out of a hundred that will attend church there are not ten that would meet without 'a church' to which to go."

Answer: Do not be alarmed. The truth on New Testament practice is not the cause of the spiritual death in the churches. It is sadly true that if it were not for human institutions in religion, the great majority of religious professors would have nothing to belong to, nothing to draw them with attractive service. A complete return of the faithful to the New Testament will leave them with nothing to hang on to; but that will not hurt them. The fresh air which caused instant decomposition of a corpse which had been interred many years in an air-tight metallic case did not cause its death. With its naturalness of appearance and well-preserved features, it was a corpse nevertheless. A Christian who has not the life to get up a meeting to keep the memorial of Christ or to cooperate with his neighbor in doing so cannot be

saved by a gospel proof case in the shape of a fine meetinghouse with its attractive service run for him. The Jews tried to save the cause by human institutions, and Jesus Christ named the whole enterprise "hypocrisy." Beware of hypocrisy.

Objection 4: "But New Testament Christians met in houses, and hence it is right for Christians to build and own church houses."

Answer: The premise is correct, but the conclusion totally unnecessary. The "hence" is a gross non sequitur. They rode to their places of preaching in ships, but it does not follow hence that it is right for us to build church ships and own and use them solely for the benefit of preachers. People may meet in houses without building "church houses," and that is what New Testament Christians did; Christians may ride to a place of meeting in buggies without the necessity of building church buggies. From a biblical point of view, there is just as much authority for special church conveyance to meeting as for special church houses in which to meet. They used the methods of travel in going to meeting which they used in going anywhere else. The houses they met in were used for other things, and were not church houses, built and set apart for church services. The special house for worship originated with man about the beginning of the fourth century. It always has been of great importance to the power and glory of the clergy, but is totally unnecessary to the performance of anything Christ has appointed. His worship, unlike that of the Jews, is set free from special mountain, place, or temple, and may be performed wherever there is "spirit and truth." It is as well suited to the poor man's cabin as to the clergyman's temple, if not better.

Objection 5: "But the church at Corinth had one certain place at which to meet, which must have been prepared for the protection and comfort of the attendants."

Answer: The fact that a church came together "into one place" (1 Cor. 11: 20; 14: 23) by no means warrants the conclusion that they had any such fixed place as a house of worship. The one place of one meeting might be another place the next meeting. But the revisers very correctly leave out "one place," and the text says they assembled themselves together. Now, where is the prepared, fixed meetinghouse of this text? They assembled together is all there is of it. The Jews did that to keep the passover without any special house, and why should the antitypical feast require more?

The arguments for the meetinghouse are no better than those used for any other institution that men set up and spend money on without Christ's authority; in fact, all outside things are alike in the fact of being faithless, worthless, dead works of men; and they are alike in calling to their support the same sort of groundless, inferential reasoning in which human leaders in religion are wont to indulge. To argue in defense of one human institution in religion is to argue in defense of all. If the meetinghouse is right, the confessional is right; if one thing not in the New Testament is right in Christ's service, then every outside thing is right in his service, and the New Testament is of no account. Christ's word either settles everything or nothing. If one thing is wrong in religion because it is not authorized in the New Testament, then everything not in the New Testament is wrong in religion for the same reason.

"Holding fast the faithful word as he hath been taught." (Tit. 1: 9.) "Continue thou in the things which thou hast learned and hast been assured of." (2 Tim. 3: 14.) "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." (1 Tim. 4: 16.) "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." (Heb. 2: 1.) "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." (2 John 9.) "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22: 18, 19.)
Shelbyville, Tenn. W. L. BUTLER.

I think that religious people do not read the Bible enough. Books about religion may be useful, but they will not do instead of the simple truth of the Bible.—William Wilberforce.

The Lord's Supper.

In my last article I promised to notice some important questions concerning the Lord's Supper. We have seen that this is among the "good works" to be observed on a particular day, spoken of in Heb. 10.

Question 1: What is it? Jesus says of the loaf, "This is my body;" and of the cup: "This is my blood." The Catholic says that the loaf is the actual body of Christ and the wine is changed to his actual blood, but when put to the test, he does not have faith in his own teaching. Jesus gives us a representative of his body and of his blood in the bread and the wine. The institution is simple—just a loaf and cup—the loaf that represents the precious body of our Savior and the cup that represents his blood "shed for many for the remission of sins." He has not forbidden anything else. Why not, then, place peach pie, too, upon the table? You say the Lord has not required it. Apply this answer, my brother, to every question that has ever disturbed the peace of Zion and bleeding, broken hearts in Israel will be healed.

Question 2: Who should partake? God has settled this question as plainly as the first. It is not my table; it is not your table; but it is the Lord's table for his children. If it were my table, I could invite others to partake of its bounty; if it were your table, you could do the same. Since it is neither yours nor mine, we will give no invitation. God says: "But let a man examine himself, and so let him eat of that bread, and drink of that cup." (1 Cor. 11: 28.) If a child does not eat at its father's table, there is something wrong somewhere. I have no right to say who shall or who shall not eat at the Lord's table; neither have you. We are his children, and the Father says: "Let a man examine himself." But some one says: "The rules of my church will permit me to partake with only those of like faith and order." "The rules of my church" lead many a poor soul to do things contrary to the will of God. Why not say the rule of the church of God is: "Let a man examine himself?"

Question 3: When should God's children observe this institution? The Bible is still explicit: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." (Acts 20: 7.) The Bible student observes that the principal thing for which the disciples came together was not to hear preaching, but "to break bread." What is it that calls many disciples out to-day? This is answered by noticing who are present "when the preacher comes" and who are present when he does not come. A great many Christians act as if the scripture reads: "And when the disciples came together to hear preaching." If "the pastor" should not be there, they hurry through the formality of breaking bread in order to go somewhere else. "When ye come together to eat, tarry one for another." (1 Cor. 11: 33.) Sometimes we have seen Christians (?) very much disappointed because there would be no preaching, and leave the house of worship for a sectarian sermon, without commemorating the sufferings of Jesus in the emblematic loaf and cup. The time, then, is "the first day of the week." It is not Tuesday nor Wednesday, neither is it the Sabbath. Yes; the glorious "first day," the best of all days! Brother, its duties are not those by which we end a week's labors and cares, but those by which we begin a new one. Will not the memories of the toils, sufferings, and death of a blessed Savior, pictured to us in the Lord's Supper, make us stronger and better prepared for the duties of the coming week? Here the true Christian lingers near the foot of the cross. By faith he sees the body of Jesus bruised and his blood shed; he hears him, in agony, say, "It is finished;" he eats of his Savior's body and drinks of his blood. At last, the worship closing, he sings a hymn and goes out armed for the battles of the coming week. I do not believe one word of the old saying that "the prayer meeting is the spiritual thermometer of the church." We cannot measure the pulse of a divine institution by an appointment of man. If we desire to see the amount of "zeal according to knowledge" any church may have, let us notice the faithful around the Lord's table "upon the first day" of the week, pastor or no pastor. This is an appointment of God. We might stay away from prayer meeting services on "Wednesday evening" without committing sin, but we cannot forsake the assembling of ourselves together on the first day of the week without sinning willfully.

Question 4: Where is the loaf to be broken? The holy volume is still plain: "First of all, when ye come together in the church." Again: "When ye

come together therefore into one place." (1 Cor. 11: 18-20.) It is plain that all Christians of a community in the days of the apostles had a certain place for assembling.

Question 5: How are we to observe this institution? We are not left in doubt here. "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." (1 Cor. 11: 29.) Yes; "damnation to himself," not to you nor to me. "Unworthily" is an adverb of manner, having reference to the manner of eating and drinking, and not to the condition of those partaking. Sometimes we see a brother shake his head when the emblems are passed. His answer is: "I am not worthy." Brother, can you not by faith "discern the Lord's body" in that loaf and see his blood in that cup? Happy hour! A body broken! The blood of the King of kings! A crown of thorns! The cold tomb! The glad tidings of a risen and exalted Savior! All for you and me!

Question 6: Why should we observe the Lord's Supper? The Book still guides us: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." (1 Cor. 11: 26.) We are all made better by partaking of the loaf and cup, "discerning the Lord's body." But the good to ourselves alone is not the object. "Ye do show the Lord's death till he come." To whom? Evidently not to ourselves. Hence Paul says: "If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." (Heb. 10: 26.) Again: "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." (Eph. 3: 10.) The church is God's missionary organization. It "shows the Lord's death till he come" in the sacred institution by holding before the world the great sacrifice represented by that loaf and that cup. My brother, in what other way can we show the Lord's death? Hence, "if we sin willfully," "forsake the assembling of ourselves," and fail to show to the world the great "sacrifice for sins," "there remaineth no more." The truth of this is seen in every congregation faithful in the appointments of the Lord. It is easy, then, to persuade sinners to become Christians. But how is it in that community where the church is cold and indifferent? The great work of the preacher in a series of meetings is to the church.

Question 7: What will be the result? Jesus says: "Be thou faithful unto death, and I will give thee a crown of life."

The Lord's Supper to me is the sweetest part of the worship. How a brother can stay away is more than I can understand. We will meet some day around the table of the Master for the last time. I would be afraid to die if I had neglected to assemble to break the loaf on the first day of the week before the summons comes. The Lord will help us to be faithful.

A. G. FREED.

Henderson, Tenn.

"The Disciple whom Jesus Loved."

Human nature likes a compliment; and, when well deserved, a good name is better than great riches. No line in the Bible is to be more coveted as a biography or as an epitaph than this one: "the disciple whom Jesus loved." The original wearer of this enviable title was John, the converted fisherman; John, the apostle; John, the seer of Patmos; and the inspired writer of five wonderful books of the New Testament.

Why did our blessed Master draw so closely to this Galilean fisherman and give him the post of honor at this last paschal supper? Perhaps one reason was that he was one of Christ's earliest converts, was faithful to his Master to the last, and possessed some traits that were especially attractive. Instead of being the mild and effeminate creature that sacred art has painted, he was peculiarly bold and energetic—one of the "sons of thunder"—the most outspoken defender of his Master's divine attributes, and red-hot both in his blazing zeal and in his hatred of falsehood and iniquity. He never conceals and never compromises. With all these splendid, heroic qualities was combined that marvelous sweetness that made him the author of those three love epistles that bear his name.

Is it right that any of us humble followers of Jesus Christ should aspire to the honor which the Master put on John as "the disciple whom Jesus loved?" Most assuredly it is; and a careful study of the characteristics of the favorite apostle may be of vast service to us. John, as I have just said, was no com-

promiser. He had the courage of his conviction; he never lowered his colors; he never concealed an unpopular truth. His banishment to Patmos is one of the strongest evidences of his heroic fidelity to the Master. Satan has no stripes or stakes or scaffolds for cowards.

Now, just here is the sad mistake of some Christians who are continually nursing what they call their "influence." To be popular is their darling ambition; and they fancy that the surest way to obtain their end is to cross nobody's wishes, oppose nobody's opinions, and censure nobody's sins. They may fancy that they are winning affection, when they are winning only secret contempt. My friend, if you desire to be heartily loved by those whose love is worth possessing, you must be willing to be denounced by every enemy of truth and right and Jesus Christ. He whom nobody opposes nobody loves. Positive, outspoken Christians, who rise high enough to be visible must expect to be sometimes a target for the enemy. The tree that catches the most sunshine is struck by the most storms; but whether sun or storm be your lot, your only duty is to tower straight upward into Christ and for Christ.

Some may hate thee, some may love thee;
Some may flatter, some may smite.
Cease from man and look above thee,
Trust in God and do the right.

A lovable Christian is one who hits the golden mean between easy laxity of conscience, on the one hand, and a morose censoriousness, on the other. Like the Master, he can hate sin without hating sinners. He never incurs contempt by compromising with wrong, nor does he incur the antipathy of others by doing right in a bitter and bigoted way.

Jesus did not love the brave fisherman of Bethesda only on account of his fearless fidelity and loyalty. There was an inner sympathy between the Master and the leal-hearted disciple. John seems to have penetrated more deeply into Christ's divine mission, to have understood more of Christ's character and teachings, and to have partaken more of Christ's Spirit than any other of the twelve. He was the planet that rode nearest to the sun. When the darkness drew on, he reflected more of the light of his divine Savior, as the evening star gleams the most brightly after the king of day is below the horizon. John sought intimacy with his Master, and Jesus loves to be courted. It was not by accident that John's gospel embodies a richer revelation of Christ's inmost heart than any other book in the sacred canon, nor was it accidental that his three epistles are so saturated with the word "love." The author of those fragrant love letters had gone deeply into heart communion with his Lord. He knew the meaning of that profound truth, "He that abideth in me bringeth forth much fruit," and also that other truth: "God is love, and he that dwelleth in love, dwelleth in God." That recline on the breast of Jesus at the supper had a meaning; it meant that the heart of the disciple was so close to the heart of the Master that the embrace came as naturally as the warm kiss of wedlock when two hearts are one.

Ah, my fellow-Christians, if we covet John's place in our Savior's affection, we must copy John's conduct; we must imitate him who forsook his earthly all for Jesus' sake, who stood loyal to his Master beside the cross, who could not sleep on that Sabbath dawn in his eager desire to be first at the sepulcher, who consecrated his whole outer life to Christ, because his inner life was hid with Christ in God. It is a glorious thing to have Christ love us, but the price we must pay for it is to bar his rivals out of our hearts. Do not be singing, "I am so glad that Jesus loves me," unless you are sure that you can "stand fire" for him. The crucial test is: "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

After all, the one decisive conflict in which the beloved disciple came off conqueror is that battle with the "house devil" in every man's bosom—self. Selfishness is the besetting sin in some form with all of us. The first step in conversion is self-surrender; the noblest grace in Christian character is self-denial for Christ's sake and the welfare of others. "What things were gain to me I counted loss for Christ"—that is the topmost stone of the "higher life." Pure unselfishness is the sweetest and perhaps the rarest of all Christlike qualities. Nothing wins love like that. Love is the only loan for love; the truest love "seeketh not her own." Sir Phillip Sidney's unselfishness on the battlefield, when he refused the drink of water, is immortal; but it is not nobler than

that of the brave lad in the coal mine, when, after a fatal accident, a man was sent down on a rope to relieve the sufferers. "Don't mind me," said the lad; "Joe Brown, who is a little lower down, is almost gone. Save him first." He was saved first, but the boy who came up last was the hero. There are always some "Joe Browns" who are lower down than we are, and if we would be Christ's beloved disciples, we must make it our first duty to save them.

Paul tells us that even Christ pleased not himself. That crowns unselfishness as the king of graces. John echoes this truth when he exclaims: "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. . . . And this commandment have we from him, That he who loveth God love his brother also."—Dr. Theodore L. Cuyler, in Christian Observer.

Christ the Typical Man.

Our Lord was the typical man. He was our Savior; he was also our Brother. In him we see not only God in manifestation, but also man in perfection. Looking on the human side, what are we taught? That Jesus was the type of the race. In him was revealed what the race was intended to be, and what it will be when creation is complete. The church has thought so much of the divine Christ that it has not grasped the full and glorious significance of the human Christ. He is the goal toward which humanity is tending; he is the crowning race. In him is seen the divine plan for each individual. What he was, humanity is to be. In him what is seen? A being with the animal in subservience to the spiritual; a being who had all knowledge and the wealth of the universe, whose supreme ideal was the service of humanity. A harlot went to draw water; the Son of man sat by her side and told her of the living water. A poor woman crept up behind to touch his coat, and his sympathy healed her. He was in the wilderness where there were many people without food, and he fed them, although he would not work a miracle to feed himself; he was lied about, persecuted, followed from town to town, but he never spoke an unkind or an ungenerous word. He was the friend of publicans and sinners—their friend to uplift, not the companion of their sins. He never thought or planned for self. When he found that men were thinking too much of him, he told them that it was time for him to go away. He never had an enemy and never resented an insult; he never turned from people because they were poor or disagreeable; he laid himself down and said: "Walk over me toward the Father's house and the Father's love." He died to save men who did not understand and would not appreciate. "He went about doing good." This man, who could command the universe, and yet who used all his powers to benefit and uplift humanity, is the goal of the creation. He is the one toward whom all things tend; in him is revealed the perfect race. No more inheritance of vice, disease, crime; no more the trail of the serpent staining the generations and leaving marks of sin and shame on the bodily organism. The brute inheritance eliminated; the physical universe, with her myriads of forces now unknown, waiting to do the bidding of man, and all living not to be ministered unto, but to minister—that is what the Master tells us is coming, not in some far-away heaven, but on this earth, among men who will look up into the same great and wide sky into which we look.—Dr. Armory H. Bradford, in Christian Advocate.

Go forth to meet the solemnities and to conquer the trials of existence, believing in a Shepherd of your souls. Then faith in Him will support you in your duty, and duty firmly done will strengthen faith.—Stafford S. Brooke.

Never let us be discouraged with ourselves. It is not when we are conscious of our faults that we are most wicked; on the contrary, we are less so. We see by a brighter light, and let us remember, for our consolation, that we never perceive our sins till we begin to cure them.—Fenelon.

Little obediences lead into great. The daily round of duty is full of probation and of discipline. It trains the will, heart, and conscience. We need not to be prophets or apostles. The commonest life may be full of perfection. The duties of home are a discipline for the ministries of heaven.—H. E. Manning.

Our Exchanges.

MANLINESS AND WOMANLINESS.

A man's strength is in his manliness; a woman's strength is in her womanliness. It is a right instinct which looks with aversion on an effeminate man or a masculine woman. Such unwholesome creatures seem to be ashamed of their sex, and do all that lies in their power to wipe out the limitations which it imposes. Of course they can never quite succeed, for Nature has a stern hand; but in the effort to become what they were never designed to be, they can both render themselves ridiculous and introduce vast elements of confusion and disorder into the social system. The statement of St. Paul that "in Christ Jesus there is neither male nor female" means only this: that both alike have access to God, the pardon of their sins, and the renewal of their hearts on the same conditions. In the matter of salvation, men and women occupy a common standing ground. But men are still men, and women are still women. Not one of the natural lines of distinction between them is obliterated or even obscured.—Christian Advocate.

DIG DEEP.

Dig deep into the word of God. Do not be content with the surface; sink deep your shafts into its treasure vaults.

Every spot, when properly searched, will yield fruitful results. Wheresoever the surface of God's word doth not laugh and sing with corn, the heart within is rich with mines.

It is said of some of the mines of Cornwall that the deeper they sunk, the richer they proved. Some lodes have been followed over fifteen hundred feet, and yet they came to no end. The Bible is a mine of wealth which can never be exhausted. The deeper we sink into it, the richer it becomes; the more we study the Scriptures, the more we see to learn.

A piece of glass becomes a lens by which unseen worlds are revealed. Bits of the Bible put properly together become a telescope to reveal millions of orbs of truth which revolve in God's moral and spiritual universe.

Go to the heart of a scripture. In the olden times a duke craved from a king his daughter's hand in marriage. The king answered by handing him a rough iron ball. Indignant, the duke threw it to the ground, when—lo!—a spring struck, the ball opened and displayed a silver shell; this, a golden egg; this, a marriage ring, complete and gorgeous, set with precious gems. So the Bible contains much hidden treasure. The more we study, the more we have command of these blessed treasures.

Search each flower of scripture, and go as deep as possible. Be like the honeybee which makes a point of alighting everywhere, and, wherever he alights, on the surface or deep below, finds honey. If the flower cup be deep, he goes down to the bottom; if its dragon mouth be shut, he thrusts its lips asunder; and if the nectar be recondite, he explores until, singing his way down to the luscious recesses, he discovers it. Thus going deep we may lay by of fragrant store of nectar from the flowers of God's truth to support us during days of sorrow and nights of adversity.—Earnest Worker.

STARVING INDIA.

"I was ahungered, and ye gave me meat."

Nothing in recent times has appealed to human sympathy with more thrilling effect than the present condition of the people of India. The famine which has prevailed for many months has been one of the most widespread in the history of human suffering. A population almost as large as that of our own nation at the last census has been and is still involved in this unspeakable calamity. In the present state of Indian affairs, it is impossible to ascertain just how many have perished, but there can be no doubt that the victims of hunger and the consequent diseases have run up into the millions; and still the famine sweeps on. Parents are compelled to stand for month after month and face the inevitable—to see their children slowly, but surely, sink into death for the want of the common food which their very lifeblood could not obtain. While Great Britain has by reason of the South African War been somewhat hindered in the work of helping her In-

dian subjects, it is fortunate that these times of scarcity in India are times of special abundance with us. Our fields everywhere have been burdened with golden harvests, while our trees are actually bending and breaking under the weight of delicious fruits. The waste from our households and granaries would make sumptuous the desolated regions of India.

Such calamities in heathen lands bring to Christian countries such opportunities as cannot otherwise be furnished for illustrating the divine doctrine of human brotherhood. The opportunity is a positively precious one which cannot be disregarded without great detriment to the cause of pure religion. Indifference to such suffering is criminal, and the disregard of such an opportunity is the height of un wisdom. Our people have already exhibited some generosity in responding to calls for help, but much yet remains to be done, and the opportunity still presses itself upon every one who is willing to save a human life at a cost of only two cents a day until the calamity be overpast.—Sunday School Magazine.

THE LUXURY OF BEING RESTED.

Have you ever had every nerve a-quiver from days and weeks of strain? Have you been to that dangerous limit of physical and mental endurance, where every breath of opposition, or criticism, or questioning, topples over your patience and paralyzes your purpose? Have you ever felt conscious that you were not yourself, but another, and that other bidding defiance to all the dictates of your intelligent will and normal self-control, being instead annoyed to the point of distraction by incidents most trivial or remarks totally unimportant? Did you ever know what it meant to grow despondent about just nothing at all, and to feel deserted and friendless in the midst of a host of sympathetic friends? Have you ever become habitually doubtful of yourself and fearful, lest your prayers might not be heard by the loving Heavenly Father? Yes?

Then you merely need rest. That is all. Do you feel so now? Go away somewhere, as far as possible away from the treadmill, and stay away until your mind is clear and your heart has laid down its imaginary burdens. Rest. Do not merely change your work; do not work at all, and resolutely quit thinking. You are not master of yourself until you can bid your mind lie down as you do your body. You can force your brain to work; surely it ought not to be harder to make it rest, and it needs rest as much as your nerves and muscles ever do. All work, and no play, makes Jack a dull boy mentally, no matter how old or wise Jack may have become. Try the simple prescription, and the result will be the luxury of being rested. If you were never tired in the way above described, you will not understand all this. There is no rest for the unwearied. Only the terribly tired can rest luxuriously, hilariously, gloriously. To the thus wearied worker real rest insures the return of proper self-appreciation and a consciousness that life is not only duty, but delightful duty, even beauty, and that labor is a privilege, and by no means the least of the gifts of God. The luxury of being rested gives the exultant consciousness that the hardest tasks are none too burdensome, and the difficulties which erstwhile hindered are now an inspiration. What in weariness seemed mountains are at last properly recognized as mere stepping-stones. To pass up and over them is an exhilarating exercise now, one to be welcomed, not dreaded. The curl of friendly lips, which seemed like scorn, is now seen to be merely a smile; and the words the fatigued intellect distorted into coldness and cruelty now assume their real forms, they are not unfriendly words at all. Then, too, you will suddenly discover that God has been listening to your prayers all the while. It was only in your disordered imagination that the all-hearing Ear was deaf.

The luxury of being rested will have but one unpleasant effect. You will be much ashamed of yourself that you were ever so weak as in your weariness, you were. Your first impulse will be to throw yourself at the Master's feet and beg him to pardon your lack of faith and courage. Yield at once to that impulse, and when you have obtained the comforting sense of the Lord's forgiveness, do you forthwith forgive yourself, and go out to a larger, worthier service than you have ever known, being careful the while that there shall be not overmuch work, and not a bit of worry.

Thank God for the luxury of being rested!—Cumberland Presbyterian.

"Take Therefore No Thought for the Morrow."

I think Brother Sewell and Brother Harding are both in a tangle about "God's care" for his people, for the reason that they both miss the application of the language of scripture; and I cannot help saying they ought to look well to that point. When Christ said to his apostles—his ambassadors—"Take therefore no thought for the morrow," and "All these things shall be added unto you," he meant the apostles, and none others. I think these scriptures cannot apply to any but ambassadors. JOHN T. POE.

It is very easy for men to say things are a certain way, but to show them to be so by the word of God is a very different thing. It is easy enough for Brother Poe to say that only the apostles—the ambassadors of Christ—were included in the language, "Take therefore no thought." This is only an opinion of Brother Poe, at best, and not a matter of revelation, so far as has ever been shown. There is no evidence that all the apostles that had been chosen up to that time were present. Matthew had not been chosen then, and it may be others were not. Neither is there any evidence that there were no other disciples besides the apostles present at that time. It is quite evident that the things taught in the Sermon on the Mount were given to all the disciples present, without distinction, and were just as applicable to one as another. Therefore, unless Brother Poe can show that no disciples except apostles were present, he cannot confine the language to the apostles. Besides, the very same things are required of Christians in the letters of the apostles to churches that were required in the above language by the Savior.

Paul said: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. 4: 6.) This passage applies to all Christians, and in the expression, "Be careful for nothing," the words "be careful" are from the same Greek word that the words "take therefore no thought" are from in Matt. 6: 34. The Greek word means "to be anxious, to be troubled with cares." The word "careful" is said to have meant, when it began to be used, "full of care." Hence, "careful" very correctly translates the Greek word rendered "take therefore no thought," in the Sermon on the Mount, and shows that the very same things are required of other Christians that were required in the Sermon on the Mount, even if the language was addressed to the apostles only. In both cases it means that the Lord's people shall not be so anxious, so full of the cares of this life, that they have no time or strength left to attend to the Lord's service. No man can attend acceptably to the Lord's service when his whole mind is overburdened with the exciting cares and anxieties of this life. Hence, with all, whether apostles or not, the "kingdom of God and his righteousness" must be first—first in point of time, of importance, and in every consideration that can come. The service and work of the Lord must be first, and these worldly considerations secondary.

The promise is, if Christians will do this and pray earnestly together with the use of the means through which temporal blessings come, then they will come; but they must make service to God first, if they would enjoy these promises. Paul was an apostle and an ambassador, and so far as temporal blessings were concerned, he had his trials and troubles about temporal things the same as other Christians. He made tents, suffered hunger and all sorts of privations that other Christians did, and doubtless all the apostles experienced similar troubles. Hence, I can see no reason for giving any such strained and special interpretation to such passages. E. G. S.

The blessedness of God's house is that there men praise him. This it was that made the house so precious to the psalmist; and what Christian man can climb higher than this—to find in the praise of God the greatest joy of his life?—Exchange.

Miscellany.

PERSONAL.

Brother L. R. Sewell closed a good meeting last week, near Spencer, Tenn. There were twenty-three additions.

Brother Larimore began a meeting at Winchester, Tenn., on September 29, 1900. His meeting at Dixon Spring, Tenn., closed on September 27, 1900.

Brother J. W. Shepherd's meeting at Science Hill, Rutherford County, Tenn., resulted in seven baptisms. He is in a good meeting now at Cedar Grove, near this city.

Brother John E. Dunn had a splendid meeting at Boston, Tenn., with twenty-six additions. When last heard from, he was at Stayton, Tenn., with prospects for a good meeting there.

Brother L. M. Jackson closed a meeting at Sycamore Chapel, in Cheatham County, Tenn., on September 26, 1900, with fifteen baptisms and three brethren reclaimed. He is at present at Bethany, Ky.

Brother J. A. Harding says that the opening of the Nashville Bible School, on September 25, 1900, was the best in the history of the school, and the faculty are enthusiastic over the prospects for a splendid term.

In the Gospel Advocate of September 6, 1900, I noticed the following sentence in a report of a meeting held by Brother J. J. Castleberry, at Florence, Ala.: "Brother Castleberry is a young man, but did his work well, contending earnestly for the old apostolic doctrine, without addition or subtraction." While it is far from my intention to detract anything from Brother Castleberry, yet I happen to know that he was employed by the State Board last year, and is yet in full sympathy with it, if not actually engaged by it. I do not know that he is not engaged by it again this year. I write this that some may know how he stands. Several persons have called my attention to the article and said he was not "sound." It is but fair to us who contend for the faith once delivered to the saints and to the church of Christ that the positions of preachers be known. If you could, it would be well to always state the attitude of preachers on these questions which gender strife.—A. P. Johnson, Huntingdon, Tenn.



EDITORIAL.

Goodness needs no advertisement.

Thoughtless words may cause anxious hearts.

The approval of God is better than the praise of men.

One never loses the treasures he lays up in heaven.

Close your ears to evil and open your heart to truth.

The secret of success lies in worthy aim and continued effort.

There is but one road to heaven, and that is strait and narrow.

The man who fails to do right is guilty of the worst failure.

Men who are ready for opportunities are those who win victories.

When men begin to fear men, they begin to be disloyal to God.

The man who deliberately walks into temptation invites his own fall.

Under the flag of Christ and on board his ship there is nothing to fear.

The prosperity of the cause of Christ should be first in every Christian heart.

Men grow strong spiritually as they begin to distrust themselves and to trust God.

Never fear the reproach of the world as long as you are doing the will of God.

God's treasury would always be running over, if we would only pay him what we owe him.

What we really are is more powerful than what we say. We influence people most when we are off guard.

The illustrious witnesses of the Old Testament testify that God will never forsake those who put their trust in him.

When we have decided a course of action to be right, we should be brave enough to live up to it, regardless of public opinion.

The man who is afraid to do right because somebody will disapprove his course is a moral coward and of little consequence, anyway.

"We ought to obey God rather than men," because he tells us to do so and because in doing so we need entertain no fears as to results.

It makes no difference whether God's plan seems to be adequate to accomplish the end in view; the question is: Is it his plan? If so, it must be followed.

Rector: "I never in my life touched a congregation as I did this morning. Every eye was on me." Wife: "No wonder. When you took your hat off, your gloves remained on the top of your head."

It is a mistake to attach overmuch importance to what "they" say. This mistake has brought much sorrow into many a life. Least joy comes to him who regards most the opinions of his neighbors.

When Queen Victoria ascended the throne, more than forty per cent of the people of Great Britain could not write their names. At the present time only seven per cent of the population is illiterate.

Even in fun one should never use a doubtful expression or drop into slang. Unconsciously we fall into habits. Preachers too frequently fall into the habit of jesting and using slang. The salvation of a soul is no jesting matter. An otherwise excellent sermon is sometimes marred by slang. Entire purity of speech is a duty we owe to our mother tongue.

Why should we say, "Christian church," when God says, "church of God" and "church of Christ?" and why should we call a church house "the church," when God has not so called it? Paul wrote to Timothy, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus;" and this is just as applicable to us as it was to Timothy.

Activity is essential to spiritual growth and development; inactivity weakens physical strength, and the same is true of spiritual strength. Peter calls us "lively stones" in the "spiritual house," in contrast, no doubt, with the dead stones in the temple at Jerusalem. Paul tells us to present our bodies "a living sacrifice." We are capable of action, of service, and this God requires at our hands.

If we do not use the faculties and opportunities that God has given us, they will be withdrawn, and there will be a consequent withdrawal of spiritual strength. Strength is in our reach. We have only to appropriate it by service to God.

There is a man who owns houses and acres by the score. **Unthinking** neighbors envy him because he has money, but in truth he is as poor as the poorest of them, so far as capacity to live goes. He has no friends; he has no real pleasures; he does no good. All the happiness he is able to extract out of existence is a weekly spree. That was his only pleasure when he was a day laborer; it is his only pleasure at present. He has not the ability to enjoy anything else. All his wealth cannot purchase him anything better. Now, who could call that man aught but a starveling, deserving sincere pity? He is a pauper in soul, and his gold cannot make him anything else.—Forward.

We should always be ready to recognize good in any one. When we see anything to approve in those we love, we should speak of it. Honest effort, even if it fails to bring success, is worthy of our commendation. To strive hard and get no response is likely to produce a deadly reaction in spirit. Christ was ever ready to encourage all right thought and effort, and he was ever ready to tenderly seek out and magnify the least good in a person. He sought the good rather than the bad, and, knowing the stimulating and encouraging power of recognition, was always ready to speak a helpful word. He never gave a discouraging word or cold look to one struggling upward after a noble life. Would that all we, his followers, had more of that loving insight and charity which enabled him to put the strength of hope into so many disconsolate hearts!

No one is a true friend who pampers us and relieves us of all trials and hardships. A god who in our own way would answer our every cry for help and who would take away from us all pains and aches would not be a merciful and loving god. Our God loves us too well not to allow our feet at times to pass over the burning lava, our bodies to be racked with pains and aches, and our journey through life to have some thorns and thistles along the way. If he were to free us from all trouble, to move all roughness and sorrow out of the way, he would not be the wise Father that he is. He wants us at times to carry burdens, travel over rough roads, and endure great trials, that we may be strong. Jesus did not have an easy way; he was made perfect through suffering. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."



PUBLISHERS' ITEMS.

Our orders are increasing for "Gospel Praise." We hear only cheering words in regard to the merits of the book. The music is the best, the sentiment is scriptural, and the songs are such as stir the soul. If you are contemplating buying new music books, you should by all means examine this book.

We have for a limited time reduced the price of "Sweeney's Sermons;" "Sewell's Sermons;" "Gospel Sermons," by Brents; "Civil Government" and "Commentary on Acts," by D. Lipscomb; "Live Religious Issues of the Day," by Carroll Ken-

drick; and "The Jerusalem Tragedy," by Stout. See advertisement on another page of this issue. These are all splendid books, and, while the price is reduced, you should place them in your library. Let us have your order for the whole list or any part of it.

If you have not yet bought "Letters and Sermons of T. B. Larimore," Brother Srygley's last book, you should by all means have a copy. "It is a precious treasure;" "A rich legacy to bequeath to your children;" "We especially commend it to the young;" "Every home in the land should possess one;" "The Bible excepted, I believe it is the best book I have ever seen;" "His private letters and intercourse always inculcate purity and fidelity to truth and right and a constant desire to benefit others;" "The letters are gems that reflect the light of the pure spirit of the incomparable preacher so tenderly loved by all who truly know him"—these are only a few of the many complimentary things said of "Letters and Sermons." Sent by mail, postpaid, on receipt of \$1.50.

We wish again to call the attention of our friends and readers to the offer to send the Gospel Advocate from now to the close of 1900 for twenty-five cents. Our friends should add several thousand new names to our list. We are counting on them to call the attention of their friends and neighbors to this liberal offer. We believe that the Gospel Advocate will do any one good who will read it. We would be glad to add ten thousand new readers in the next few months. Many of our friends and contributors have promised to labor to increase the list of the Gospel Advocate. The churches are getting tired of innovations. Those who were not satisfied to worship according as "it is written" promised great things when they began work in this State. Their work has been a failure, and the churches where they have had full sway are discouraged and dying. Even the church that took to itself the credit of starting the work is having hard work to hold its own. We earnestly insist that all who love the Bible way help us to circulate the Gospel Advocate. Help now will be doubly appreciated.

"Christian Hymns," "Words of Truth," "Voice of Praise," and "Gospel Praise" are the names of our hymn books, catalogue of which will be sent on application. "Gospel Praise" is our new book, copyrighted this year and edited by A. J. Showalter and E. G. Sewell. It is a book of 320 pages, containing 322 songs arranged by subjects. All who have examined it pronounce it good. We will be glad to send sample sheets of this book to any address on application for same. Referring to "Gospel Praise," we quote the following taken from letters written to us: "I am very much pleased with it;" "All congregations should bountifully supply themselves with this elegant production;" "I am more than pleased with it;" "The price is within reach of all;" "The sentiment of the hymns is scriptural and soul-stirring;" "I can heartily recommend it to all;" "The price is within reach of all, and the book should have a circulation second to none extant;" "It is an all-purpose book;" "I consider the arrangement of subjects a good feature, the music excellent, and feel quite confident it will be heartily received." Send for sample sheets and give them a careful and impartial examination,

Attitude in Prayer.

From the earliest period of the Old Testament to the end of the New Testament, examples on this subject abound; and biblical examples, divinely approved, are a law to us. Another important fact is the wonderful harmony of example over this long period, embracing almost two thousand years and covering the institutions of both the Old Testament and the New Testament; it is the same with Hebrew and Christian. Now, what is so often repeated and so enduring and uniform in the life of piety, in the most solemn act of worship, of the soul's communion with God, illustrated in the lives of patriarchs, of the greatest of divinely chosen kings, of prophets and of apostles, and, above all, of the Son of God himself, must not be regarded and treated by us with indifference, as a matter of little value. It must teach us that there is a positive, real connection between the outward and the inner spirit, between the motions of the body and the emotions of the soul.

What, then, does the Bible teach us is the proper attitude of prayer? Let us trace its examples. At the conclusion of the prayer of King Solomon at the dedication of the temple, we read: "And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven. And he stood, and blessed all the congregation," etc. (1 Kings 8: 54, 55.) An account of this same act is given in 2 Chron. 6: 13: "For Solomon had made a brazen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and knelt down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven." This is a very circumstantial account. Solomon first ascended the scaffold or platform and stood before the people, and then knelt down to pray. He remained on his knees till the end of his prayer, which was long and fervent; and then he rose up to bless the people, for which act the attitude of standing, as described, is a proper one. Kneeling, we implore; standing, we bless. The spreading forth of his hands was very significant, and was usual among the ancients, as the hand stretched out and upturned to heaven indicated asking for a blessing which the hands were open to receive. The manus supinæ, the hands opened upward, the "palms turned toward heaven," is often referred to by the ancients in describing prayer. In blessings the hands were reversed—opened downward, as giving to others. In the description of Ezra's prayer (Ez. 9: 5), it is said: "And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God." Daniel "knelt upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." (Dan. 6: 10.) The Lord said to Elijah: "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal." (1 Kings 19: 18.) Here the bowing of the knees is made synonymous with, and representative of, prayer, so entirely, in the Old Testament idea, did praying and kneeling coincide. The words of David, in Ps. 95: 6, are very expressive and instructive: "O come, let us worship and bow down: let us kneel before the Lord our Maker." In the parallelism in this passage, "kneeling before the Lord our Maker" is but a repetition and modification of "worshiping and bowing down." Note that this is David's full common picture of prayer, this was the image before his mind when he thought of prayer. Observe, moreover, the strength and poetic beauty of the language. "Kneeling before the Lord" is the embodiment of this solemn act of worship, and its full representative and synonym, again, as in the words of God to Elijah, so completely was the idea of kneeling interwoven with that of prayer and worship.

The passages we have thus quoted give us a true idea of the common practice of the Hebrews in this respect. The above instances represent both public and private prayer. This practice of Jewish piety and devotion is in harmony with the general custom of the Orient, from the oldest period to this day. Bowing down, kneeling, prostrating the body, before the Lord, were among the Jews always connected with the idea of prayer. The position of the outward body indicated the state of the soul, not by constraint, but the body readily, almost irresistibly, obeyed the strong dictates of the soul. This attitude is a true one, and one that the spirit desires and enjoys. It is not a mere arbitrary, constrained formality; it is a beautiful, necessary harmony, to break which is to disturb the natural motions and currents of devotion

and to constrain and restrain the soul. How often did the adoring or contrite Israelite throw himself with his whole body prostrate before God! That, too, was in just obedience to the strong emotions of the soul; to have resisted it would have been violence to these emotions, and disturbed and weakened the tide of devotion. These attitudes of the body are sanctioned and sanctified in the Old Testament by the highest and most uniform examples of piety, and by the divine acceptance; nay, they stand before us as a command in the words of the psalmist: "O come, let us worship and bow down: let us kneel before the Lord our Maker."

It may, perhaps, be urged that there is one memorable instance of sitting, and not kneeling, in worship before God: "And David the king came and sat before the Lord," etc. (1 Chron. 17: 16.) If this were to represent the common, modern mode of sitting, it would be in singular discord with all that the Old Testament teaches of Jewish devotion. The mode of sitting, however, here referred to, and which has even to this day been very common in the East, is to sit kneeling. It is referred to in 1 Kings 17: 42: "And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees." It was the attitude of kneeling when the person had to maintain the same position for a long time, and was for the sake of relief. It is a strong argument in behalf of kneeling as essential to the Hebrew idea of waiting before God in prayer, when even in the case of long-protracted worship it was not omitted.

Between the Old Testament and the New Testament there were no changes in the simple modes of worship, in the outward forms of devotion, that belonged naturally, as a beautiful harmony, to the emotions and impulses of true piety. As the fathers prayed to God; as Moses, David, the prophets, and the pious Jews; so Jesus and his disciples, before the full organization of the church of Christ, and so the Christians in the church, also prayed. Had there been any needless, merely Jewish, formality in these forms that were so restrained, they would not have been by the Lord permitted to pass from the dispensation of the letter to that of the spirit. According to the very law of the kingdom of Christ, nothing could be permitted by its Founder to enter into its constitution, in precept or practice, that is a mere useless ceremony; all in its worship and ordinances has a positive meaning and use; and whether the pride of human wisdom can understand and accept any of these forms or not is no argument against their true legitimacy and essential necessity.

We will now cite the New Testament examples. In the history of the solemn scenes of our Savior's agony in the garden, read: "And he was withdrawn from them about a stone's cast, and knelt down, and prayed." (Luke 22: 41.) This example, in such beautiful harmony with the practice of the Old Testament and so fully expressive of the state of the soul, alone is sufficient for a perpetual law to us. Will any one suppose that if this bodily act had been a mere outward formality, our Savior in this most solemn moment of his life that distanced from him all that is not most real and most true, would have conformed to it? Let all these who treat this position of the body in prayer with neglectful indifference, in the midst of the church, look upon the Savior in the agony of the garden, and repent.

Another very remarkable instance is given us in Acts 7. In the dreadful agonies of martyrdom, when the infuriated Jews were stoning him to death, Stephen, the man "full of the Holy Spirit," whose "face shone as that of an angel," "knelt down, and cried with a loud voice, Lord, lay not this sin to their charge," and then yielded up his spirit to God. Was this a moment of unmeaning, needless formality? In Acts 9: 40, we read: "But Peter put them all forth, and knelt down, and prayed." The example of Paul is also given: "And when he had thus spoken, he knelt down, and prayed with them all." (Acts 20: 36.) "And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we knelt down on the shore, and prayed." (Acts 21: 5.)

Here is as clear teaching from the New Testament practice as any man can desire. It is uniform and without controversy. In addition to all this, how very expressive are the words of Paul in Eph. 3: 13-19: "Wherefore I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened

with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God!" Here, again, as in cases above cited from the Old Testament, "bowing the knees" is an equivalent for prayer, the greatest expounder of Christian doctrine and life showing that the outward and inward acts were so intimately allied that the former, in speech, represented the latter. This is a most noteworthy fact, that the greatest representatives and exponents of the piety of the Old Testament and the New Testament—the sweet psalmist of Israel, King David, and the apostle Paul—speak alike on this subject.

"O come, let us worship and bow down:

Let us kneel before the Lord our Maker!"

sings David; and so also Paul, as above: "For this cause I bow my knees unto the Father of our Lord Jesus Christ." The emotions and manifestations of a true piety are the same in every age. There is, moreover, a peculiar force to us in the question before us in the language of Paul. The earnest, fervent, prayerful desires of Paul's soul for the spiritual joys and the salvation of his brethren were to him a cause for "bowing the knees." Make these words as symbolic as you please, they mean the same still. Why, then, is not a prayerful spirit a cause to all those who claim to imitate Paul "also to bow the knees to the Lord?" With hundreds of Christians whose special aim and pretense are to follow the "apostolic order of things in example and precept," as we have often observed in the public worship of the church, there is no cause for "bowing the knees to the Father of our Lord Jesus Christ;" a very wide difference must subsist between them and the great man of God—Paul the aged.

From the premises before us, in the precepts and examples of the Bible, so fully and beautifully illustrative of the piety of the Bible, it seems scarcely necessary to urge the question with one word more. Could the earnest, conscientious Christian, whose great desire is to follow the letter and the spirit of the divine word in all things, ask anything more?

And yet, in this respect, too, what an abandonment of the form—and we doubt not of the spirit, too—of true piety and prayer! The church is beginning shamefully to yield to the spirit of the world. Fashion and respectability are here also triumphing over the church. It is no longer "respectable" and "in good taste" for Christian people in good society to "worship and bow down," to "kneel before the Lord our Maker," to "bow the knees unto the Father of our Lord Jesus Christ." A slight elegant bowing of the head is all that fashion now allows. To kneel before God in the church is subject to too many inconveniences. It is not in good tone; would look too pious for elegant, refined people; and, above all, would greatly damage the splendid, fashionable garments of pious men and women. David, the king, could do it; Daniel, the prime minister of a mighty empire, could do it; the apostle Paul could even "kneel down on the seashore" with them all; but Christians of good tone, of these days, cannot do it. It is well that there is now no Paul here to ask so unreasonable, unrespectable a thing of our intelligent, higher-developed, fashionably-attired Christians of to-day, as to kneel down on the bare ground. What would these have done had they, unfortunately, been with Paul on that memorable occasion? It is a bitter grief to see this shameful—and, we fear, too willing—succumbing to the dictates of a carnal respectability in so many of our churches. Often has our heart sunk within us, when rising from prayer, to see the whole congregation irreverently sitting in their seats, respecting this sublime act of devotion only with an idle resting of the head on the back of the pew before them. We always feel outraged to the mournful scenes of abandonment of the beautiful and blessed form of Bible piety to the spirit of the world. Why preachers permit such things to exist without stern rebuke we cannot understand. Let others who do not feel themselves bound by Bible practice, and who think that they can change Bible usage "somewhat," do this; but they who claim, par excellence, to adopt apostolic Christianity, in spirit and form, cannot do it without a plain abandonment of their principles.—C. L. Loos, in "Millennial Harbinger."

There is always a best way of doing everything, if it be only to boil an egg. Manners are the happy ways of doing things—each one a stroke of genius or of love, now repeated and hardened into usage.—Emerson.

Home Reading.

HEAVEN'S ARITHMETIC.

Count the mercies! Count the mercies!
 Number all the gifts of love;
 Keep the daily, faithful record
 Of the comforts from above.
 Look at all the lovely green spots
 In life's weary desert way;
 Think how many cooling fountains
 Cheer our fainting hearts each day.
 Count the mercies! Count the mercies!
 See them strewn along the way!
 —Selected.



ENTHUSIASM AND PERSEVERANCE.

Two long words, promising a didactic article; yet do not turn away from them until you have given them a little thought. Most young people have a large share of the first quality; it belongs to the beautiful period through which their life is passing. They begin a new study, a new enterprise, a new journey, with a sort of joyous rush of keen appreciation, with zest, with eagerness, because their minds are full of enthusiasm, a real gift from God. The word carries in it that lovely suggestion. There may be difficulties at the outset, but they are not regarded as barriers; the clever and ambitious girl or the determined and earnest boy makes very light of them, and is even likely to be a wee bit impatient if older heads are shaken and older voices caution against a too rash onset. So it comes to pass that many of the world's great victories, many of the world's pioneer movements, have been gained or have been made by impetuous and fearless young people, who scorned danger and were filled with an irrepressible enthusiasm.

I was talking with a distinguished teacher one day about two of her pupils, one extremely brilliant and evidently aspiring, the other of heavier and slower make of mind, a born plodder. "Emily," said the lady, "has the greater quickness and facility; she is strong in attack, and nothing quenches her first enthusiasm, but toward the middle of a term she tires; she has little staying power. Phoebe, who is apparently dull and never showy, is so thorough, so disciplined, so persevering, that in the end she will surely surpass Emily."

"Perseverance," with its traditions of the noble Roman race from whom our English language derives its splendid Latin strain, is a word to write upon the doorways of our hearts, a word to live by. Perseverance does not disdain drudgery; perseverance keeps straight on, through the quagmire and the ditch, over the deep stretch of the mountain, down through the gloomy valley; perseverance is aware, to come to a very practical phase of the question and drop metaphor, that French and German verbs require of the student a stern and invincible courage and the grappling hooks of inflexible attention; perseverance impels one to forego outside attractions of reading and of pleasant company, which may divert one from the main issue; perseverance makes stepping-stones of its failures, and is not unduly elated by its successes.

In Christian work these two characteristics, when combined, as they often are, enable the youthful disciple to win souls for the Master. Without enthusiasm his or her efforts are cold and lack the magnetism of sympathy. Without perseverance they are soon relinquished. Inasmuch as our dear Lord encourages us to come to him and ask for whatever we need, and since we are sure of receiving it richly from his bountiful hand, we all may have enthusiasm in our toil for him and for the building up of his kingdom. The ability to persevere we may gain by seeking it as a divine gift. In those beautiful chapters of Revelation, one word recurs like the motive in music—the word "overcome." Every promise made to him that overcometh is accompanied by the mention of some beautiful reward.

Young women—perhaps more than young men—need to be advised about persevering when once they have undertaken any good work; for it is part of the feminine nature. I think, to be enthusiastic, to grasp the possibilities of a situation, and to see a lofty edifice with turrets and spires rising in the air while men are still digging the cellar to lay the foundations. We women have to guard ourselves against undue enthusiasm, to look out for our balance, lest we become too buoyant. Perseverance,

hand in hand with enthusiasm, will lead us, if not swiftly, yet very surely, to whatever goal we have placed before our eyes. "Ye did run well." Let this be said of us by and by; and also let us run with patience. The figure here is very striking, combining the swift motion with the stern endurance which at last wins the race set before us by Christ.—Forward.



A MOTHER-MADE MAN.

At a large public meeting in America one of the most distinguished men of the new world was introduced as a "self-made man." Instead of appearing gratified at the tribute, it seemed to throw him for a few moments into a "brown study." Afterwards he was asked the reason for the way in which he received the announcement.

"Well," said the great man, "it set me to thinking that I was not really a self-made man."

"Why," they replied, "did you not begin to work in a store when you were ten or twelve years old?"

"Yes," said he, "but it was because my mother thought I ought early to have the educating touch of business."

"But, then," they urged, "you were always such a great reader, devouring books when a boy."

"Yes," he replied; "but it was because my mother led me to do it, and at her knee she had me give an account of the book after I had read it. I do not know about being a self-made man. I think my mother had a great deal to do with it."

"But, then," they urged again, "your integrity was your own."

"Well, I do not know about that. One day a barrel of apples had come to me to sell out by the peck, and, after the manner of some storekeepers, I put the imperfect ones at the bottom and the best ones at the top. My mother called me and asked me what I was doing. I told her, and she said: 'Tom, if you do that, you will be a cheat.' I did not do it. I think my mother had something to do with my integrity, and, on the whole, I doubt whether I am a self-made man. I think my mother had something to do with making me anything I am of any character or usefulness."—British Workman.



HAND-TO-HAND COMBAT.

On a cold winter evening, said Dr. T. L. Cuyler, recently, I made my first call on a rich merchant in New York. As I left the door and the piercing gale swept in, I said: "What an awful night for the poor!"

He went back, and, bringing to me a roll of bank bills, said: "Please hand these for me to the poorest people you know."

After a few days, I wrote to him the grateful thanks of the poor whom his bounty had relieved, and added: "How is it that a man so kind to his fellow-creatures has always been so unkind to his Savior as to refuse him his heart?"

That sentence touched him to the core. He sent for me to come and talk with him, and speedily gave himself to Christ. He has been a most useful Christian ever since. But he told me I was the first person who had talked to him about his soul in twenty years. One hour of pastoral work did more for that man than the pulpit effort of a lifetime.

Christians, do not neglect the hand-to-hand and face-to-face combat. Be diligent seekers of individual souls. Watch your opportunities.—Midland Methodist.



WHERE ARE THE YOUNG MEN?

Our cities are the fortresses of the saloons, and the young men of the cities are the food on which the monstrous system fattens. The young men of the cities in America are hopelessly beyond the church's reach. The most of them never darken the doors of any house of worship. The following statistics, gathered in several small cities, serve to illustrate the actual conditions. These figures are from a creditable exchange:

A city of 19,000 population, containing 3,500 young men; 85, or one-fortieth, are members of Protestant churches; not one received into a church during a year; 300 convicted of crime that same year.

A city of 20,000 population, 4,000 young men; 236 are church members; 39 received into churches during 1883; 1,069, over one fourth, convicted of crime that year.

A city of 32,000 population, 5,000 young men; 21 Protestant churches; 105 saloons; last year 105 young men were received into 21 churches and 222 into jail and workhouse.

A city of 38,000 population, 6,000 young men; 17 Protestant churches; 128 liquor saloons; on a pleasant Sunday morning 5 per cent of young men attended half the churches, including all the larger ones; on the previous Saturday evening, during two hours, 10 per cent of the young men were in seven out of the 128 of the saloons—6 per cent, or one-eighteenth, of the saloons.

A city of 12,000 population, 2,500 young men; on a pleasant Sunday evening in all the churches 6 per cent of the young men; in 3 per cent of the saloons 4 per cent of the young men.

These are only small cities. If we find these things in the green tree, what may we not expect in the dry?—Cumberland Presbyterian.



RICH, BUT FRUITFUL.

If a young man would contemplate an ideal of useful living, we commend to him the address delivered by Carl Schurz at the funeral of William Steinway, the head of the great house of piano manufacturers. After referring to the fact that the dead man began his active life as a simple workman, and in his success remained the ideal knight of labor, Mr. Schurz said:

"He was a pattern as a rich man. I wish I could call the millionaires of the land to this bier and say to them: 'Those among you who lament that at times poverty looks with mutterings on riches, learn from this dead man.'

"His millions were never begrudged him. The dark glance of envy never fell upon him. Covetousness itself passed him by disarmed and reconciled. Yes, every one would have rejoiced to see him still richer, for every one knew that everything he got contributed to the welfare of all.

"No one fulfilled better than he the duties of wealth. There was no puffed-up pride of possession, no extravagant prank of display. Simple as ever remained his being, modest his mode of life. But he knew one luxury, and he practiced it: that was the luxury of the liberal hand—a princely luxury that few of the world's greatest have indulged in more richly than he.

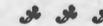
"It was not money alone that he gave; it was the hearty joy of the genuine benefactor with which he bade the worthy welcome, and often anticipated their wants; it was the bright cheerfulness of the willing giver who could conceive no abuse of his generosity.

"I have seen many men in my day; never a bigger heart. . . . Is it too much to say that in this man every human being has lost a brother?"—Selected.



OBEDIENCE.

Yield to the Lord with simple heart
 All that thou hast and all thou art;
 Renounce all strength but strength divine,
 And peace shall be forever thine;
 Behold the paths the saints have trod,
 The paths which led them home to God.
 —Selected.



It is one of the fine sayings of Dr. South that "though idleness be a sin which the devil loves to tempt men to, yet he is never guilty of it himself."



Whatever will make us better and happier, God has placed either openly before us or very close to us.—Seneca.



True courage is a combination of moral and physical qualities so united as to secure the noblest character. A pure conscience, a clear, intelligent mind, and a strong body are necessary to the highest forms of courageous manhood.

The bravest are the tenderest,
 The loving are the daring.
 It is moral courage that characterizes the highest order of manhood and womanhood—the courage to seek and to speak the truth; the courage to be just; the courage to be honest; the courage to resist temptation; the courage to do one's duty. If men and women do not possess this virtue, they have no security whatever for the preservation of any other.—Dr. Northrop.

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Editorial.

DR. LIPSCOMB, AGAIN.

The Baptist and Reflector, under the above heading, says:

"Dr. David Lipscomb had nearly two columns in the Gospel Advocate last week in reply to us. Almost the whole of the article was taken up with complaining that we did not publish his previous article in full, but only 'scraps' from it. On this we have to say:

"1. As we stated at the time, we published about two-thirds of the article, and, in fact, nearly all of it relating to ourself. That relating to Dr. Lofton we did not think it necessary to publish.

"2. We published and answered each paragraph separately as a matter of convenience to our readers, so that they might have before them the paragraph to which we were replying and so as to save the necessity of repetition. This is frequently done.

"3. It seemed to us that each paragraph was complete in itself and contained all that was essential to express Dr. Lipscomb's meaning on that point. One of them was quite lengthy.

"4. Dr. Lipscomb, in his reply, does not quote a single paragraph from us, except the correspondence between him and ourself several years ago, and so does not give the reader the least idea of what we said. Which is fairer, to publish the article of your opponent by paragraphs and reply to each paragraph separately or to reply to him without publishing a single thing he says? It seems to us fairer to let him state his position in his own language than that you should attempt to state it for him.

"5. But if Dr. Lipscomb still wishes his article published in full, we will do so, notwithstanding the fact that we have published most of it already, if he will agree to publish our reply in full, none of which he has published. Is not this fair?

"Dr. Lipscomb says that he will accept our proposition—which was made in response to his virtual challenge—to discuss 'some questions wherein each thinks the other wrong,' and he suggests 'some points growing out of the questions he propounded to me years ago.' All right. Suppose we take this proposition: 'The plan of salvation includes only repentance toward God and faith in the Lord Jesus Christ.' We will affirm. We presume Dr. Lipscomb will deny. Let him then formulate a proposition as to what the plan of salvation embraces, and which he is willing to affirm. If it is different from the above, we will deny it. These propositions will bring in the points growing out of the questions we asked Dr. Lipscomb several years ago, besides other points.

"As to the length and number of the articles, we will leave that for Dr. Lipscomb to suggest.

"Dr. Lipscomb says that he will 'treat him [us] courteously.' That is more than he has done in either of his other articles. But we will let that pass, and will treat him with all possible courtesy."

Two weeks ago, just as we were going to press, the Baptist and Reflector came to hand with its article in response to our comment on its course. We wrote a few sentences of reply, but now publish the

article and comment on the subject of courtesy. We again say he did not reply to a sentence we wrote.

The foundation of all genuine courtesy is the royal rule: "Do unto others as ye will they should do unto you." That does not mean that we should do or wink at wrong in others or let go uncorrected errors or wrongs that affect truth and the well-being of men. Jesus carried out this principle perfectly and he corrected error and exposed those who sought to pervert truth or mislead men. I have violated no rule of true courtesy, as exemplified by the Master. Folk said I used direct, and not diplomatic, language in doing this. The Master did the same. I dislike to speak of Editor Folk in a manner that is unpleasant to him, but I have always found it difficult to correct a man in language that to him is pleasant. It is difficult to say unpleasant things in pleasant language. And Folk more habitually mistakes the teachings of those he opposes than any man of intelligence I know; yet I think personally he does not intend to tell things not true. But he is a partisan and looks at everything from the party standpoint. This will not allow him to see the truth not favorable to the party. A man to be just and fair to his opponent must try to see things from his standpoint. He must take a judicial view of all questions; he must view it from all sides, not simply as an attorney for one party.

Folk justifies himself in giving Dr. Lofton's bitter denunciations of the disciples and his replies, while refusing a word of response. The Doctor is no novice in vituperative denunciation. He has native talent and is well trained in that work. But the courage and fairness of that course are equalled by two men armed attacking an unarmed man, one holding while the other beats and abuses. It is on a par with armed soldiers abusing an unarmed prisoner. So far as the readers of the Baptist and Reflector are concerned, the disciples are unarmed, their hands are tied, and Folk and Lofton show their courage and magnanimity by abusing, denouncing, misrepresenting them, and refusing an opportunity to reply. This kind of courage would abuse prisoners. Politicians, with all the corruptions of politics, scorn this kind of unfairness. The following extracts are from an article quoted into the Nashville American recently. It is headed: "Partisanship Run Mad." It says: "The public will excuse a paper for printing editorials of a partisan nature; that is to be expected; but when the editors of reputable newspapers become so prejudiced in their opinions that they print but one side of all questions, they cease to perform their duty to the public. . . . There are a great many Republican papers in this country that will not print a speech delivered by Mr. Bryan, while there are others that will print parts of his speech, but only such parts as in the opinion of the editor are the least hurtful to the Republican party. There are also Democratic papers no worse, but just as bad, whose editors regard it as their duty to suppress everything that Republican speakers may say." That is exactly how the Baptist and Reflector treats the disciples. The American works for the success of the Democratic principles and party, but it gives President McKinley's speeches as fully as Mr. Bryan's, Mr. McCall's as fully as Governor McMillin's; it reports Mr. Hanna's speeches, and, when he claims he is misrepresented, gives his corrections in his own words. The political paper that is not thus fair is regarded as run mad—a disreputable paper. They leave that kind of work to the partisan religious papers. I can make no concessions to induce Folk to do what he was in honor bound to do. When he challenged or asked me to do a thing, his honor was pledged to give the reply to those before whom he made the challenge.

No one objects to his writing as strong articles as he can against the position of the disciples, but to refuse to give a fair statement of their position, as they make it, is unfair and unjust.

As to his reply, which he complains we did not publish, we did not reply to a word of it. Had he published our article fairly, we would have published his response, as I would have expected him to publish my reply. I am entitled to close in responding to his queries. My reply to his article would have been only to correct his mistakes and evasions. I give a sample of this. I said: "God is Spirit, not material." His response is: "We suppose that, like the Mormons, he would claim that God has a body of flesh and bones, without blood." Why should he suppose this? Does he think a spirit has flesh and bones? Jesus, after his resurrection, too, said: "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Does he think flesh and bones are not matter? This shows, too, that Jesus

between the resurrection and ascension had not assumed the spirit body.

Were he to find a thousand other points of agreement, it would not make his statement that they agreed in all but one point—laying on of hands—true. His charge means that the disciples agree with the Mormons in the belief in Joe Smith as a prophet, in continuous revelations, and in the belief in polygamy. As kindly as I knew how, I suggested that the statement had been made thoughtlessly; but he fails now to correct, and this excuse cannot be made for him. Now, will he tell me how that charge can be properly spoken of in language that he would regard courteous? Can he give diplomatic language in which it can be expressed courteously? In his further points of agreement, he generally misrepresents the position of disciples, sometimes that of Mormons, and in the article that of Baptists, if the "Philadelphia Confession" is a settled standard of Baptist faith.

This habit of calling persons or people offensive names, making odious comparisons, and charging scurrilous associations was never regarded as a mark of courtesy among any well-bred people with whom I ever associated. In the discussions between disciples and other religious people, the question of applying such names as "Campbellite" and others offensive to either party has been frequently referred to the moderators, and, so far as I know, they have always decided it was a violation of the rules of courteous discussion. Calling offensive names and making odious comparisons outside of the religious circle is called "blackguarding." It is certainly a violation of the Golden Rule to call people by names offensive to them. I think epithets merely complimentary or offensive violate true courtesy. I have no right to the title "Doctor." To bestow it so is meaningless and an injustice to those entitled to it. To call me either is unjust to me and others. All injustice is discourtesy. Judged by any correct rules of courtesy, Editor Folk is the discourteous man, and what he calls my "discourtesy" is a correction of his discourtesy.

First, and above all other things, true courtesy is just and fair. While in the discussion I shall try to be courteous; I shall expect the same of Mr. Folk in the true and best sense of that word. D. L.

WHEN IS MAN CONVERTED?

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might."

Man is recognized as being composed of heart, soul (or mind), and body. The heart is the inner spiritual nature, the soul represents here the intellectual faculties, and the might is the strength of the body. To love the Lord with all the heart, soul, and might is to devote the heart, the mind, and the body all to the service of God, as the supreme end of life. The heart, the inner man, or spiritual nature, is willing to serve God. The carnal passions and lusts abide in the body, and they are all contrary to the spirit and to all service to God. "For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not. . . . For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. O wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord [this deliverance comes]." (Rom. 7: 18-24, R. V.)

"God sending his own Son in the likeness of sinful flesh, and as an offering for sin, condemned [overcame] sin in the flesh." Conversion to God consists in bringing heart, mind, and the flesh under subjection to the Spirit and the submission of all to the will of God. Faith is the medium through which the spirit is strengthened to overcome the flesh. The work of faith is to so strengthen the spirit that it can control the body. Until it does this it fails of its end. God requires faith shall show its power to control the body before he will accept it. Hence, in all the blessings bestowed in response to faith among the patriarchs and the Jews, during the personal ministry of Christ, and under the dispensation of the Spirit, the blessing in response to faith was bestowed when that faith was embodied and manifested in a bodily act. Thus it showed its strength to rule. Baptism is the expressive and significant act in which the body surrenders to God. So God has promised to forgive sins when faith declares itself in baptism.

D. L.

FORMING ALLIANCES WITH SIN.

People who read the Bible but little are liable to form alliances with things that are sinful in the sight of God without realizing what they are doing—the evils they help and encourage or the extent to which they become parties to sin. The Jewish people were forbidden to form any sort of alliances with the wicked nations of Canaan, lest they should be led into the sinful ways of those wicked people and themselves be led to ruin by them. Jehoshaphat, one of the kings of Judah, formed many alliances with the wicked kings of the ten tribes of the children of Israel. The first alliance he entered into was with Ahab, one of the most corrupt men that ever reigned over the ten tribes. All the kings of the ten tribes were wicked, but Ahab was one of the worst among them. Under the pressure of Jezebel, his heathen wife, he had caused the prophets of the Lord to be slain, and had established the worship of Baal among the people of his kingdom, while the worship of God was almost put down among the ten tribes. At the time this alliance was formed, Ahab had about reached the climax of sin, and his cup of iniquity was about full, and the time for his destruction was near at hand. God had already determined upon his downfall by the king of Syria. Jehoshaphat went with Ahab to battle, the very battle in which the latter was doomed to be slain.

Up to the time of this alliance, no particular fault is mentioned against Jehoshaphat; but he had been increasing rapidly in wealth and power, and these things were having their effect upon him. He was becoming infatuated by these things, and doubtless had an eye to increasing them by this alliance. But the formation of such an alliance with such a wicked, idolatrous man as Ahab was very displeasing to God, and Jehoshaphat came near losing his life in this battle, and would have done so but for the mercies of God toward him. The Lord sent a prophet to rebuke him for his wicked course when the battle was over and Ahab had been slain. "And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, 'Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord.'" (2 Chron. 19: 1, 2.) Thus he had deliberately engaged to help an ungodly man, one that hated the Lord; and the Lord shows him that he is not to be mocked in his requirements and that he had greatly endangered himself by so doing. But the prophet added: "Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God." While Jehoshaphat was weak and easily tempted and led astray, he had been very zealous to put down idolatry among his people, and had striven very earnestly to do so. He was not wholly corrupt in heart as yet, but had made a very bad compact with an exceedingly wicked and corrupt man. After being rebuked by the prophet, he set to work in great zeal to bring all his people back into the service of God. "And he set judges in the land throughout all the fenced cities of Judah, city by city, and said to the judges, 'Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment.'" He also charged the Levites especially about the judgments of the Lord, and to act in the fear of the Lord faithfully. Thus it seemed he was very zealous again in the Lord's service; but his faithfulness did not last very long. Jehoram, son of Ahab, became king over the ten tribes after the death of his father, and he became involved in war with the Moabites and asked Jehoshaphat to help him in the war. Jehoshaphat at once consented, and went. While Jehoram was not so wicked as Ahab was, yet he was a very corrupt man, and Jehoshaphat did himself no honor in going in with him. Yet Jehoram was not so bad as to be destroyed, and so the Lord used him as a means of destroying the wicked Moabites and their country. But all this did not excuse Jehoshaphat for this unholy alliance.

One good trait of Jehoshaphat was that when he got wrong, he was very ready to get right again; and when right, he was very zealous in doing the Lord's will. On this account the Lord bore with him, and blessed him in many ways, and prospered him much as king of Judah. Yet, after all this, he formed an alliance with Ahaziah, king of Israel, who was also a very wicked man. The purpose of this alliance was to build ships together to go to Tarshish. Another prophet was sent to re-

buke him for this unholy alliance also. "Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, 'Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.'" (2 Chron. 20: 37.) Yet, after all this, it appears that Jehoshaphat was not entirely rejected; for, after these ships were destroyed, there is mention made of Jehoshaphat having ships to go to Ophir, and that Ahaziah wanted him to allow his servants to go with those of Jehoshaphat; but Jehoshaphat refused. Immediately after this we have an account of the death of Jehoshaphat.

From the history of Jehoshaphat, it appears that his trouble was not a purpose to do wrong, but a great weakness that he did not strive sufficiently to overcome; for the Lord showed him plainly his displeasure at his course in these evil alliances. The command of God to men in all such relationships was: "Be strong, and of a good courage." These things were said to Joshua, and were on record, and Jehoshaphat should have profited by them; but he did not. If he had read and studied such instructions, he might have avoided these sins and the troubles into which they placed him. This shows the danger of being ignorant of what the will of God is and of carelessness in regard to doing that will. Jehoshaphat was not purposely a bad man, but was very weak in the matter of yielding to temptation. If Jehoshaphat had been careful on this point and had resisted these temptations and had stood firmly aloof from all such sins, he would have left a very beautiful character on record as a heritage for future generations. As it is, he leaves a character awfully stained with mistakes and wrongdoing.

All along through the Bible are warnings against evil associations and sinful alliances. No man can participate in such things and leave an unspotted character to his posterity. These principles are no less true under Christianity than they were under the Jewish age. Christians are commanded to "abstain from all appearance of evil." "Evil communications corrupt good manners." Evil associations and wicked alliances are dangerous to any man, besides the fact that he commits actual evil to go into them. It is dangerous for any man to in any wise dally with evil in any shape or form. When a man goes into bad associations or forms evil alliances, he makes a long stride into sin; and when he has once gone into these things and becomes a party to them, he is then a party to the evil influences these associations or alliances may exert. If the alliance of which he forms a part does evil, though he may not be present, yet he shares in the responsibility of the evil done. If a young man in the church forms bad associates, enters into bad company, and runs with them, he is soon counted with them and as one of them, and whatever wrongs are done by the crowd are imputed to him, and he has to bear his share of the blame, whether he personally participated in the evil deeds or not. A man that associates with evil doers encourages them in their evil doings and aids and abets in the depredations committed by them.

There are certain human societies and human organizations, planned and run by uninspired men, connected with the church, and claimed and infended to do the work of the church, that are producing endless discord, divisions, disturbances, troubles, and heartaches among brethren. Every man that goes into these things and advocates and encourages them becomes a party to them, and is therefore a party to whatever of evil they do, whether or not he is personally present when the evil is done. When Jehoshaphat had formed alliances with Ahab, the son of Jehoshaphat married a daughter of Ahab, which resulted in immense evil long after Jehoshaphat had gone to the grave. As to the number of persons that were influenced to do evil by the fact that Jehoshaphat went into this alliance with Ahab, the world will never know this side the judgment seat of Christ. A man may live in Tennessee, and may never see Texas in his life, and may go into and aid or assist in building these societies in Tennessee, while a friend of his in Texas may hear of it and be emboldened to go into just such things in Texas, and may be instrumental in doing a world of mischief by it that would not have been thought of if he had not heard that his old friend in Tennessee was into them. So the man who lives here, and never saw Texas, becomes a party to the mischief done there. There is no such thing as placing a boundary line to the evils brought about in this way. Then when you put all these things together—the evil that a man does in forming alliances with things that are evil and the evils others are led into thereby,

and remember that the tide of evil that he starts may run on indefinitely—there is scarcely a possibility to estimate the extent of the evil that results from that one man's example.

How careful should men be, therefore, to avoid every possible step into anything that is wrong and that can have an evil influence upon others! If a man will carefully and rigidly follow the word of the Lord and be always engaged in the things that are written in the word of God, he need have no uneasiness about his influence upon others; it will always be good. But if a man turns aside from the word of God to go into or build up anything not required in the Bible, he may know that his step is into evil, and that all the influence he exerts along that line is evil. Anything introduced as service to God that he has not ordained is evil, and tends to ruin, and that continually. The word of the Lord—and that, too, in its proper division and application—is the only road of safety there is for man on this earth. This is safe, and no believer in the Bible can doubt it for a moment.

E. G. S.

SOUND CAUTION.

"Every teacher of religion, in whatever capacity he labors, is honor bound to teach what he believes, but he is under no obligation to ridicule and misrepresent those who do not agree with him in doctrine and practice. The man who does so, whether editor or preacher, misunderstands the purpose of his call, else he has received 'another gospel, which is not another,' but a perversion of the truth. The thought of facing the bar of judgment and answering for such a waste of time and misuse of talent, to say nothing of the number of souls that have been misled, that will be charged to the account of some, ought to deter them and cause them to change their course. Possibly they think they are 'doing God service.' But we have not so learned Christ."

"To read through a church paper of sixteen pages and fail to find a single paragraph from editor or correspondents commending religion, or in any wise adapted to edify believers in love, but everything to strengthen prejudice and gratify denominational hobbyists, is evidence not only of a lack of knowledge and appreciation of the true mission of a religious journal, but of that charity that 'vaunteth not itself,' and is 'not puffed up.' We are bound to think that a paper destitute of brotherly love, and that never exhorts to the cultivation of the fruits of the Spirit, will, sooner or later, drive all piety from the heart of the editor and taint every family into which it enters with its degenerate spirit. The church paper ought to be an exponent of the gospel. It ought to be the cleanest periodical that finds a place in the family circle."

These two paragraphs, from the Christian Advocate, of this city, are the solemn warnings of Dr. Hess to some of his religious papers—I take it, to his neighbors. The Doctor leaves us to make the application. This is well. Each should examine himself. The admonitions are good and sound. A writer or preacher must be faithful and true to his own convictions, that God may accept him. There is no alternative. No just man ever thought less of another for being true and faithful to his convictions or for maintaining them with earnestness and devotion, even when this leads him to vigorously oppose error. But a true man cannot misrepresent the faith and teachings of others, even to make opposition to error successful. To do this is to wrong the other and to make himself a liar, and all liars shall have their part in the lake that burns. Particular election and effectual call cannot nullify this sentence of the Almighty. Many very religious people make themselves great liars by misrepresenting what they oppose. They work their own ruin by this.

Then it is true that no religious people can grow in grace, even if this grace is free and sovereign, by dwelling upon, ridiculing, and opposing the errors of others. Many disciples have been injured spiritually by this. Ridicule to expose error has the divine stamp upon it, but it must be used sparingly and with caution. It will be well for the Cumberland Presbyterian and the Christian Advocate to examine themselves and see whether they be guilty in these matters; and even though the Baptist and Reflector be sure it is the favored child of nineteenth centuries of the unbroken succession of churches, impeccable as to mortal sin, it would not make its calling and election less sure by pondering well this good advice.

D. L.

Letter from India.

Brother McCaleb: I wish to acknowledge the receipt of your letter containing forty-nine dollars and forty-nine cents (\$49.49) for the starving of India. I assure you that it came at a time when the need was very great. The government is doing much to relieve the suffering, and the missionaries are giving out food and clothing and giving employment as far as the money sent them will permit. Recently a ship load of corn for famine relief reached Bombay. This will supply food for a time for thousands.

In spite of all that is being done, many are dying. You doubtless read in the papers accounts of the great amount of suffering, but words cannot express the actual condition; it must be seen to be understood. It is stated on good authority that forty million people are actually famine stricken, while twenty million more are suffering to a greater or less degree from scarcity of food. The famine district embraces an area of three hundred thousand square miles.

In some cases people are trying to live on berries, roots, and even grass. As a result, their digestion in many cases is so badly impaired that if proper food is given to them, they cannot digest it. We have had cases of this character in the hospital. When they would come, we would give them food and medicine and perhaps for a short time they would improve, then all at once they would get worse and in a few days die. This has been the experience in many hospitals in India.

Not long since an old woman came to the hospital for medicine and was too weak to get away. We kept her in the hospital and gave her medicine and food, but, in spite of all we could do, she died in a short time. Sometimes parents bring their children and offer to sell them to us. One day a man offered us a girl about eight years old for eight annas (about sixteen cents). Some ask an amount equal to fifty cents or one dollar. Of course we tell them we cannot buy them, but that we will take them and give them a home and educate them. They cannot support the children, and unless something is done for them, they will likely become beggars. We have taken a number of children and sent them to orphanages, where they are clothed, fed, and educated, and of course a part of their education consists of instruction in the Bible.

From three to four cents a day will supply food enough to sustain the life of an adult. A native blanket can be purchased for about thirty-five cents and other necessary garments can be purchased for about forty or fifty cents. You may wonder why a blanket is necessary in such a warm country. The sunshine is very hot all the year around. In the cold season the nights are very cool, and in the rainy season, while the nights are not so cool, yet the change from the heat of the day is such that covering is necessary. Unless these people, who are so weak from not having sufficient food, are supplied with clothing, many will die. At Hurda we are supplying cheap grain to the people, giving out clothing, and in some cases giving work to those who want work. In the hospital many are treated for diseases caused by the famine.

The money you have sent will be used to supply food and clothing to the people. I received the amount (\$49.49) in rupees, and had no trouble in drawing it. The rate of exchange varies a little, but at the present rate the amount you sent equals just one hundred and fifty

one rupees and fourteen annas. The best way to send money to India is through the Hongkong and Shanghai Banking Corporation. They have a bank in New York and one in Bombay, so by buying a draft of them in New York it can be cashed at their bank in Bombay.

You asked for the name of a missionary who is not connected with any mission board and is not receiving a stipulated salary. Miss Jane Wakefield Adam, of Deogarh Bhágalpur, Bengal, India, is such. Miss Adam is a very consecrated woman, and, I believe, is doing a good work. Any money sent to her will be properly used. Just at present I do not know the address of any others working in this way, but if you desire, I will inquire into the matter more fully. There are others here who are working that way—members of different denominations. To support them means, of course, supporting denominationalism. However, Miss Adam is a member of the Christian Church.

How would you like to support a native evangelist? There are plenty of villages and towns near Hurda where no one is working where he could work. These evangelists usually locate in some village, and not only preach in the village where they live, but in the surrounding villages, and in that way reach hundreds and thousands with the gospel. If you would think favorably of this, I could give you more particulars about the work. He could be independent of the mission. We could receive the money for his salary and pay it to him and see that he did the work and made reports as would be desired. A good native evangelist receives from eight dollars to ten dollars per month. Let me hear from you.

C. C. DRUMMOND.

Hurda, C. P., India.

The "Shirt-waist Man."

"A lady passenger on a Southern Railway train has protested against riding in a coach with a 'shirt-waist man,' and has made complaint to the railroad officials. Superintendent Ewing has deemed it necessary to issue an order to conductors respecting the 'shirt-waist' habit, cautioning restriction of the habit to such bounds as are proper and becoming. The conductors are to be the connoisseurs on shirt waists and are at a loss to establish a standard." (Knoxville Dispatch, August 30, to Nashville American.)

Now, if all other good women will join this one in an earnest, brave, determined, fight-to-a-finish warfare against the grog habit, the tobacco habit, the profanity habit, the smutty-yarn habit, the obscene-language habit, the slang habit, the hugging-set-to-music habit, "and such like," the horrid shirt waist will need less washing, men will be cleaner, women will be better, homes will be purer, the world will be brighter, and heaven will have more inhabitants. Let the good work go on.

We cannot escape the consequences of our deeds; the brand of unforgiven sins remains forever.

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Letter from Brother Bishop.

I hope this letter will be read before the churches, especially before the Owen's Chapel Church, and that they will not forget Brother Bishop, but remember him with a liberal offering and a good letter. J. M. McCALEB.

"Brother McCaleb: Your good letters came to hand in due time. I rejoice that you are doing good among the churches. I hope your wife and children are well. Give my regards to them all. Thanks for the two dollars for Brother Snodgrass and myself; I sent him two yen. Also accept my thanks for the five yen for myself. Please do not feel that you ought to send money to me because I am in your work here, for I am glad to keep up your work to the best of my ability till you wish me to cease; also I am glad to attend to your business with no thought of desire for compensation. Please call upon me freely in any matter. You, of course, know that the school is closed for the summer. Mrs. Yoko, the teacher, was faithful to the end, and the attendance averaged about thirty-two. On August 15, 1900, a son was born to Mrs. Yoko. They are proud of him. So the mission now has a baby. On August 7, 1900, I baptized the daughter (twelve years old) of Brother Tsukata, whom I suppose you know. The little girl shows much intelligence, studies her Bible, prays in the evenings, and attends services regularly. I sent you a report to date of my last letter. I will now give you a full report from beginning to date. I will write it separately on the typewriter. I think it is correct. It has been very warm and dry here, though we have had occasional showers. I feel I must get out of Tokyo for a few days. The weather depresses me. I have much to do this fall and winter and must be prepared for it. I thank you for urging the brethren at Owen's Chapel to fellowship with me; I have had no word from them. I hope you will be enabled to start for Japan early next spring and reach here safely. I will continue to do what I can in Kanda Ward, though it will necessarily be small. We have weekly meetings on Sunday mornings, but only a few attend. Miss Wirick teaches the children on Sundays, as Mrs. Yoko cannot attend now. Our day school opened on September 10, 1900. I paid Mrs. Yoko salary for August. She said you do that way—do not suspend her salary during vacation. If you disapprove my action, I am willing to pay it myself. Mrs. Yoko has been very kind, patient, and faithful. I have written a good deal to the papers since my wife's death. I do not get the papers, hence I do not know

whether all my items appeared. I prefer not to publish reports of money received in papers. My little paper was mailed to all of those who have helped me whose addresses I knew. I mean to reach the people through this medium. My articles to the papers will be mainly reports of results of work here, interesting incidents, etc., and articles on various subjects not directly related to foreign work. I found I could influence the churches much while in America by articles, etc. Jesse P. Sewell found the same to result from his articles. You can reach the people better now that you are among them. During my vacation, which I am to spend in Kamiyawa, I hope to write several articles. I cannot write much here this warm weather. I have written my first tract and have had it translated, and I hope to begin publishing it next month. I will write another immediately. My press will arrive in September. I will have Chinese characters to print anything I can issue in a small office. I need about fifty dollars for additional materials. I am putting most of my funds into my own work of issuing literature, etc., for teachers, and am not earning anything. I have nothing ahead, except what must be paid on my press when it comes, but I have no fears for the future. I take no anxious thought, and pray for more laborers. WILLIAM J. BISHOP.

"Tokyo, Japan."



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Obituaries.

[Obituaries are limited to 250 words and signature. Poetry cannot be printed. Obituaries exceeding 250 words will be reduced to the limit, unless accompanied by one cent per word for the excess.—Editors.]

RIDLEY.

On April 4, 1900, death visited the home of Brother and Sister W. B. Ridley and took from them their infant son, Henry Beasley Ridley, aged nine months. Christ said: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." We say to the sorrowing family: Weep not, for we know Beasley was without sin; therefore he is safe in the arms of Jesus. May the bereaved parents, sisters, and brother strive to live so that they may meet Beasley in heaven, where there are no more partings, sorrows, or death. Donelson, Tenn. **LYDIA BAKER.**

SMITH.

Rachel E. Richardson was born on September 7, 1866. At the age of fifteen years she entered Burritt College, where she remained for several terms, cultivating and training those excellent powers of mind and heart that fitted her for the duties of wife and mother and neighbor, which she performed so faithfully and nobly in after life. While at school she was noted for her gentle manners, her obedient spirit, her bright mind, and her loving heart, which made her popular with the teachers and pupils. During the first term, at the age of fifteen years, she confessed the Lord and was baptized by Professor J. R. Hoover. To her splendid natural endowments were soon added the beauty and charm of the Christ life, which made her a power for good in all the circle of her acquaintance. She was married to James A. Smith on December 19, 1889, and became the mother of two interesting children—a son and a daughter. She lost her health in early life and suffered a great deal, but manifested in it all a sweet spirit of Christian resignation and fortitude, thus demonstrating the power of the Christian faith and hope to pierce the clouds and dispel the gloom that would otherwise overwhelm us in earth's pilgrimage. On April 8, 1900, the summons came, and found her ready to lay aside the frail earthly tabernacle, that she might find sweet rest in the presence of the dear Lord whom she trusted and loved so well. May her precious life and character ever remain fresh and green in the hearts of her loved ones as an inspiration to faithfulness in all life's duties, preparing them to meet her in the sweet by and by. **W. H. SUTTON.**

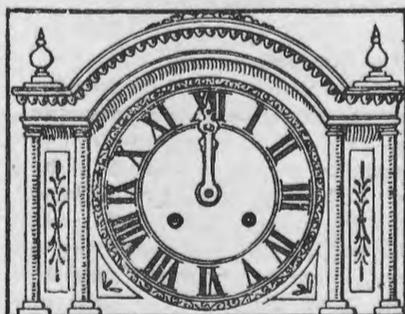
VAUGHAN.

Little David Lee Vaughan, son of Dr. and Kittle Vaughan, of Foster-ville, Tenn., was born on March 15, 1896, and died on August 2, 1900. The tender, loving Savior, who was once a child on earth, said: "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." (Matt. 19: 14.) There is nothing more beautiful and attractive than sweet, innocent, and harmless childhood, and nothing which so fitly represents the condition of heart necessary in order to enter heaven. All children dying in infancy are certainly gathered into the heavenly fold, like tender lambs, and saved from the

trials and storms of this life; or, like budding flowers, they are transplanted from the home garden on earth to grow and blossom in the garden of God on high. Little David Vaughan was sweet and attractive, obedient to his parents, and a bright child. He was taken ill during our protracted meeting at Foster-ville. We all loved him because he was my niece's son, because of his happy disposition and sunny face, and because he was an innocent child. David was a regular attendant at Sunday school, and knew his lessons. It was sad indeed to see him die. We sympathize with his parents, his grandmother (who tenderly nursed him during his illness), and all his relatives. In the loss of his property and all his children, Job said: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God with foolishness." (Job 1: 21, 22, R. V.) His parents can say, with David of old: "I shall go to him, but he shall not return to me." (2 Sam. 12: 23.) We are sure the child is safe with God and also that all things work together for good to those who love God.

E. A. ELAM.

Many of the best preachers have promised to take more interest in circulating the Gospel Advocate among the people. All speak in very complimentary terms of the work the paper is doing in advocating apostolic Christianity. With such preachers helping us in the work as Brother W. H. Sutton, Brother John R. Williams, Brother L. S. White, Brother W. M. Oldfield, Brother R. H. Boll, Brother A. G. Freed, Brother Paul Slayden, Brother F. W. Smith, Brother Dan. Gunn, Brother John Dunn, and a host of other tried and true men, we shall be disappointed if we do not do a noble work in advancing the gospel of Christ.



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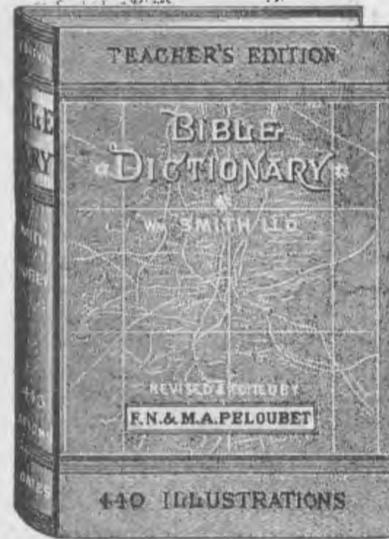
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Church News.

TENNESSEE.

Bogota, September 24.—Brother A. P. Johnson recently closed an interesting and successful meeting with the Mitchell Schoolhouse congregation. Twenty-seven persons were added to the one body by confession and baptism. Brother Johnson does not fail to declare the whole counsel of God. May he live long to preach the gospel to a sinful world. J. H. WILLIS.

Stayton, September 26.—A meeting was begun at Rock Hill, Rutherford County, Tenn., on the fourth Lord's day in August, which continued ten days. The attendance was good, there was splendid attention, and two persons were baptized. Both the church and the preacher enjoyed the meeting. The meeting at Boston, Tenn., commenced on the second Lord's day in September and continued fifteen days. This was a very enthusiastic meeting. Every one took an interest and worked for the meeting. Twenty-six persons obeyed the gospel. I am now in what promises to be a good meeting here.

JOHN E. DUNN.

Lillamay, September 23.—Brother William Anderson, of Jameson, Maury County, Tenn., began a meeting for the congregation at Sam's Creek, in Cheatham County, on September 9, and continued till September 17, with three persons added by confession and baptism. His teaching was mainly to the church and was of the very best. It was such as the church needs, and it is hoped that it will result in much good; for the indifferent and careless members, as well as the more faithful ones, expressed themselves as never better pleased, though the blows fell fast and hard, the old Jerusalem blade being in skillful hands. There were large audiences all the time, the house being filled at night.

G. F. CULLOM.

Coxburg, September 23.—Brother R. T. Sisco, of Palestine, Tenn., began a meeting at Green Hill on Thursday night before the first Lord's day in August. While only fourteen persons took a stand on the Lord's side, we think much and lasting good was accomplished during the meeting. We have long since learned that it is not always the visible results that make a good meeting, but it is the soul-inspiring word of the Lord that causes a weak brother to do his duty more faithfully in the vineyard. As to Brother Sisco, we found him to be a bold and fearless defender of the truth, ever relying upon the Word for the foundation of his arguments, seeking to become popular only with his Lord by declaring his "whole counsel." Our hearts' desire and prayer to God is that Brother Sisco may spend a long and useful life laboring for his Master.

ENOS E HATLEY.

Delina, September 24.—Brother A. B. Barret began a meeting here on the first Lord's day in August, and preached both morning and evening till Wednesday evening, August 15. Twenty-two persons were added to the church, twenty-one of whom Brother Barret baptized. One came saying she wished to lay aside all human names, to be identified with the church of Christ and be simply a Christian. Another made the confession, but has not yet been baptized. Brother Barret is an earnest preacher and fears not to preach the truth. We feel that we have been greatly helped by hearing

him. He made many friends among us, and has promised to hold another meeting for us in August, 1901. The church has been strengthened and encouraged, and we hope for still greater things in the future. The church has been established here only one year, and within that time there have been over thirty additions.

REBECCA PIGG.

TEXAS.

Dallas, September 26.—Since my last report I have held two good meetings. I preached a week at Cookville, Titus County, Texas, with twenty-three additions to the congregation—thirteen baptized, six Baptists and Methodists who had been baptized, and four restored. The second meeting was at Argo, Titus County—a missionary point, where we had only one brother. This was the first Christian meeting ever held at this place, and there was considerable opposition, but we received twenty from all sources—thirteen baptized, two from the denominations who had been baptized, and five restored. Thus far I have held six meetings in eight weeks, with nearly two hundred additions from all sources—viz.: At Corinth, six; at Bethel, thirty-three; at Rocky Branch, twenty-nine; at Center Grove, eighty-one; at Cookville, twenty-three; at Argo, twenty. I have preached every night and nearly every day for two months, and have several more meetings to hold. A good deal of this work is missionary—at places where there are few brethren and the pay is small—but nearly all the brethren in this part of the country are contributing something to my support.

T. R. BURNETT.

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Dr. J. B. Alexander, Charlotte, N. C., says: "It is pleasant to the taste, and ranks among the best of nerve tonics for nervous females."

The extraordinary rainfall in Northern India has not ceased for four days. Half the city of Calcutta is submerged, and even in the northern part the streets are flooded to a depth of three feet. Three houses have collapsed. Thus far there has been little loss of life, but, as the rain continues very heavy, there is considerable apprehension. It is estimated that thirty-five inches of rain have fallen in Calcutta.

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The Great Northern Railway tunnel under the Cascade Mountains, in Oregon, has been completed. So perfect was the engineering work and so accurate the preliminary plans and surveys that the two forces working from opposite ends in the big tunnel brought the two ends together with scarcely the variation of an inch. The length of the great bore is more than two miles, and 1,000 men have been employed on it for three years.

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Annual Reunion of the Army of the Cumberland, Confederate Veterans, and Spanish War Veterans.

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On account of the annual reunion of the Society of the Army of the Cumberland and Confederate Veterans, also on account of the annual meeting of the Spanish War Veterans, which will be held at Chattanooga, Tenn., on October 9-11, 1900, the Southern Railway will sell tickets from all points on its lines to Chattanooga and return, at rate of one fare for the round trip. Tickets will be sold on October 8 and 9, 1900, with final limit to return on October 13, 1900.

For further information, call on Southern Railway ticket agent.

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General News.

A German loan of \$20,000,000 has been taken in the United States.

San Francisco has, since the taking of the census in 1890, added more than 40,000 to its population.

The great estate of the late Collis P. Huntington will pay an inheritance tax of more than \$200,000.

The Pennsylvania Railroad proposes to police its system west of Pittsburg to abate the tramp nuisance.

Snow to the depth of five inches fell over the country between Granger and Evanston, Wyo., on September 25.

The Newfoundland sealing season has been the best for the past twenty-five years, 375,000 seals having been captured.

The German Colonial Society will send an expedition to Togo, West Africa, to experiment in growing cotton in that region.

California celebrated, during the second week in September, the fiftieth anniversary of the admission of the State into the Union.

Floods in the Colorado River, Brazos River, and Trinity River, and their tributaries, have caused great damage to crops, buildings, and bridges.

Forty years ago Japan had only coasting vessels. Now it has several steamship companies, the largest of which runs thirty-three vessels.

The census of 1900 gives Memphis a population of 102,320, thus making it the largest city in Tennessee. The increase over the census of 1890 is 37,825, or 58.65 per cent.

The United States Government has ordered a reduction of the forces in China. A small force will remain as a legation guard. The remainder has been ordered to Manila.

George d'Vys the last surviving member of the government relief expedition which rescued Dr. Kane, the American Arctic explorer, in 1855, died at Worcester, Mass., recently.

The British Government is the owner of over 25,000 camels. Several thousand are used in India to carry stores and equipments when the regiments are changing quarters.

The oil excitement in Fentress County, Tenn., has been renewed by the finding of oil about ten miles from Jamestown. The well is estimated by experts to flow 250 barrels a day.

James B. Howard, who has been on trial at Frankfort, Ky., charged with being a principal in the assassination of William Goebel, was found guilty by the jury, which fixed his punishment at death.

Consul General Goodnow reports the number of British and American missionaries probably murdered in China during the recent troubles as 93, with 170 others unaccounted for. Of those known to be killed, 22 were Americans.

Dr. Lazear, one of the three medical experts who went to Havana to study yellow fever, has died of the disease. Of the other two, Dr. Carroll contracted the fever, but has recovered, and Dr. Reed has returned to the United States.

In consequence of the strike in the anthracite coal regions, the shipment of coal over the Philadelphia and Reading Railroad has fallen off three-fourths of its usual run. This will necessitate the laying off of a large number of railway employees.

The plan to erect homes for those who lost everything by the storm on the Texas coast, so earnestly advo-

cated by Miss Barton, of the Red Cross Society, is meeting with much encouragement. A large fund is to be raised for this purpose, to be disbursed by direction of Miss Barton.

Alaska has seventeen mountains which tower more than 10,000 feet above the level of the sea. One of them, Mount St. Elias, was until recently supposed to be the highest peak in the country. Mount McKinley has been proven to be about half a mile higher, reaching an altitude of 20,400 feet.

Lieutenant Hobson says, in speaking of the repairs made on the battle ship Oregon, they repaired the damage at a Japanese port, the work being done by native workmen. All foreigners have been done away with in the Japanese shipyards, though they utilize foreign design and tools altogether.

A cloud-burst in the valley of the Nueces River, in Texas, on September 23, did much damage to property, and also resulted in loss of life on the ranches in that vicinity. The Nueces River at Uvalde rose twenty-five feet in two hours and broke telegraphic communication. A number of ranches were inundated.

Morris K. Jessup, of New York, has presented to Yale University the valuable collection of Arabic manuscripts made by Count Lundberg, a distinguished Swedish traveler. The collection embraces about 800 manuscripts. They cover the whole range of Arabic history and literature, and many of them date back to the twelfth and thirteenth centuries. Law, philosophy, poetry, and theology are particularly well represented.

A dispatch from Suffolk, Va., says: "Fifteen thousand acres of timber land were burned over by a fire which has been raging in the Dismal Swamp. The fact was brought out by an investigation by William H. Gay, who inspected the burned district at the instance of William N. Camp, of Albion, Fla., the principal owner. The fire is not yet out, but is now confined to small areas and its onward course is seemingly checked."

The Interstate Association of Live Stock Sanitary Boards convened in annual session at Louisville, Ky., on Tuesday of this week. At this meeting many important matters concerning quarantine in the suppression of Texas fever among cattle were discussed, and the association recommended to the United States Department of Agriculture important changes in what is known as the national quarantine line for the season of 1901.

A furious storm at Nome City, Alaska, raged for nearly two days and strewed the beach with the wrecks of barges and lighters. All along the beach for miles, both east and west of Nome, the wind and water created havoc with tents and mining machinery. Fully 500 people are homeless, while the loss to property and supplies is over a half million dollars. There is not an alley leading to the beach that is not filled with debris.

A question which is agitating Florida and Alabama at present is whether the capitol of Florida shall be removed from its present location, Tallahassee. The question has been submitted to the people, and will be decided at the State primary on November 6. The cities of Jacksonville, Ocala, and St. Augustine are candidates for the proposed removal, and Jacksonville has arranged for orators to take the stump in a few days to present the advantages of that city as a proper place for the capitol.

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But they are also of wonderful efficacy in the building of **weak systems**, in purifying the blood, **making flesh**, and restoring to weak, sallow people rich and healthy constitutions and complexions.

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To obtain these four **FREE** invaluable preparations, illustrated above, all you have to do is to write, mentioning the Gospel Advocate, in which you read this article, to **DR. T. A. SLOCUM, 98 Pine Street, New York**, giving your name and full address. The free medicine will then be sent you, in the hope that if it does you good you will recommend it to your friends.



Why We Repudiate the Name "Campbellite."

Sermon recently delivered by G. W. McQuiddy.

I have been requested to speak to-night upon the subject: "Why We Repudiate the Name 'Campbellite.'" The remarkable disposition on the part of the people who dissent from us in their religious views to call us "Campbellites" demands the exposition of this subject. You have heard me dubbed "the Campbellite preacher" and you have heard this church spoken of as the "Campbellite Church." The discourtesy to us in the use of the name "Campbellite" by those who seek to designate us from other religious bodies, in some instances, is the outgrowth of ignorance. There are those who have been taught from infancy that "Campbellite" is the name by which to designate us. In this teaching, they have grown up into manhood and womanhood, believing they manifest no discourtesy in the employment of the term "Campbellite" to designate us from their religious neighbors. In such cases the parties are less culpable for the use of the term as applied to us, and it is these cases that are benefited by the exposition of our subject. In other instances the word "Campbellite" grows out of spite. When it originates from this cause, it shows an unchristian spirit, to say the least of it. The soul cannot give birth to the spirit of spite and nourish this spirit there and retain the peaceful spirit of Christianity in its sanctuary. Therefore, we are divinely required to lay aside all malice and all guile and hypocrisies and envies and all evil speaking. This spirit of spite arose, perchance, from our then peculiar preaching, which was widely antagonistic to the prevailing religious dogmas of the day. We held that the conditions by which people were made Christians were also the conditions by which they were added to the church. We saw no intervening condition between salvation and addition to the church. This teaching, so entirely at variance with that of the then different religious bodies, brought upon us the hatred of some of the bodies, and out of this hatred there came such expressions as "Stoneites," "Campbellites," and "Water Salvationists." It is gratifying to perceive that as civilization advances and enlightenment increases the employment of this nickname is on the decrease, and there may yet dawn a day when all the world will speak of us as "Christians," and not as "Camp-

bellites." Just here let me say that we do not claim the word "Christian" as our particular heritage; it is the common possession of every individual who follows in the footsteps of the world's Redeemer, and nothing would rejoice us more than to see all the churches of Christendom lay aside the names that are of human origin and be simply Christians, be nothing more or nothing less in Christianity.

Now, I wish to say that we do not repudiate the name "Campbellite" on the ground that we are ashamed of Mr. Campbell. We are not ashamed of him nor the grand and brilliant record he left to the world for example. We are proud that God gave to the world such a noble, intelligent, and courageous life. In biblical knowledge this man towered like a Colossus above men, and in classical attainments he was not one whit behind the scholars of his day. The stores of his erudition were vast, his research into the difficult questions of life was immense, and his abilities have been universally spoken of. His defense of the divinity of the Son of God, which was assailed by Mr. Robert Owen, of the materialistic school of England, places him in the foremost ranks of earth's greatest sages. This event is too recent to have become blotted from the tablet of your memory. You remember how Mr. Owen first challenged the clergy of New Orleans to defend the claims of the Christ whom they preached and how they quailed before this materialistic monarch and dared not meet him in discussion; you remember how, emboldened by the failure of the clergy of New Orleans to defend the divinity of their Lord and Christ, he then issued a challenge to the clergy of the world; you remember that of all only one responded, and that was Mr. Campbell, at whose hands Mr. Owen met his Waterloo, and from the defeat of which, the saying has gone forth, he shortly after his return to England died. Whether his death was the result of his brooding over his defeat by Mr. Campbell, I cannot tell, but history bears me out that his death was rather premature, taking place shortly after his return from America to England's shores. Bishop Purcell, of Cincinnati, O., with whom Mr. Campbell once held a religious discussion, now archbishop of the Roman Catholic Church, speaks of his intellectual powers, his wonderful logical abilities in the most glowing terms, in the highest praise; and, in addition to the name of Bishop Purcell, I might add the names of others, equally as famous, who have spoken eulogistically of his abilities both as a pulpit and polemic orator. His power to hold an audience beneath the sway of his thoughts and their logical sequence was something remarkable. On one occasion a gentleman who had ridden twenty-five miles to hear him preach, and who had sat on a seat without a back to it during the discourse, declared at the end of the sermon that he had preached only thirty minutes, and was not convinced otherwise until, upon looking at his watch, he discovered he had preached three hours.

No, my friends, we are not ashamed of Mr. Campbell; we are proud of him, but do not wish to wear his name; and while you may call us after his name, we have the pleasure of knowing that no amount of nicknaming can make us that which we do not make ourselves to be. You may call a man a "sot," but your calling him a sot does not make him one. He makes himself one by the doing of those things that make sots. So you

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may call me a "Campbellite," but that act on your part does not and cannot make me one. The only way that I can be made one is by doing the things by which "Campbellites" are made, and I am frank to admit that I do not know the things by which Campbellites are made. If you know them, I shall be pleased to learn them of you, for it might be that such knowledge would aid me in the presentation of this subject.

Having shown the ground on which we do not repudiate the name "Campbellite," I wish now to show you the ground on which we do repudiate it. First, we have obeyed from the heart that form of the truth created in the council chamber of heaven for the release of the soul from the slavery of sin, and obedience to that law does not, has not, and will not make an individual a "Campbellite." It is designed to make Christians. Therefore, as this law does not make "Campbellites," but Christians, and as we strive to follow this law to the letter, we must and do repudiate the name "Campbellite." Now, while this law does not make "Campbellites," it should be understood it makes no parties or sects in religion. It makes every man the same thing—a Christian. Men have made other things religiously, not by virtue of their obedience to creeds and confessions of faith, which distinguish one denomination from another, and it is the belief in and obedience to these different creeds and confessions of faith that puts the religious element of the world into different religious organizations. Destroy the creeds and confessions of faith which form the distinctive features of the various religious bodies, and you remove the foundation upon which denominationalism is built; but out of this destruction the unity of the church for which Christ prayed will arise. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

Secondly, we have never become the bride of Mr. Campbell, and having never entered with him into the marriage state, we have no right to claim his name, and therefore when people seek to place upon us a name to which we are not in the least entitled, we kindly decline it. Were Mr. Campbell the groom of whom we are the bride, we would have every right to his name, and we would expect to be called "Mrs. Campbellite." If we sought to wear any other name than that of the groom—it matters not how intensely we may love or how closely we shall cling to him—the act would dishonor him; yea, it would disgrace him; and there is not an individual that would hold him guilty if he should forsake us, and there is not a court in the land that would not grant him a writing of divorcement. But Mr. Campbell is not our groom, to him we have never been wedded. Like the Roman brethren, we have become married to Jesus Christ, and hence he is our groom. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." As Christ, therefore, is our groom, we have purposed to wear his name, and we shall repudiate any name not his or of divine authority, and we shall do this on the ground that to wear any other name, save his or of divine authority, would be to practice disloyalty to Christ. Just as it would disgrace Mr. Campbell for us not to wear his name if we were his bride, so does it disgrace Christ for any Christian to wear a name of human origin in preference to his. Surely, then, you will not find fault with us because we refuse to wear the name "Campbellite," since such an act would disgrace the one to whom we are wedded. If a young lady of this town should marry a Mr. Smith, and, after marriage, should say to him and to his friends, "Mr. Smith, I love you intensely, and I shall strive to do my duties of wifeness as I see them; but I do not like your name, it is too common. I like better the name 'Jones,' so I will be your wife, but will be known as 'Mrs. Jones;'"

you would find fault with her and censure her because she does not wear Mr. Smith's name. But in matters of religion you reverse it. You find fault with us because we do not wear some other name, save the name of our groom. It seems to me that you ought to be consistent and get after those fellows that would rather wear the name of Mr. Smith or Mr. Jones in preference to the name of Christ, and not all the time be trying to force upon us a man's name to whom we have never been wedded.

Thirdly, it was not the work of Mr. Campbell to found a church; that, man could not do. Such work belonged to Jesus Christ, and so it is beautifully said: "Upon this rock I [Christ] will build my church; and the gates of Hades shall not prevail against it." Mr. Campbell's work was that of restoration. He sought to restore the work and worship of God to its pristine age. In his age he found that the Christian world looked upon the word of God as a dead letter. This theory he could not harmonize with certain thoughts found in the Book of inspiration. Such thoughts as "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" and "Go ye into all the world, and preach the gospel to every creature" kept speaking unto his soul from day to day of the fallacy of the theory that the gospel was lifeless, until at last his heart opened to the truth that the gospel was teeming with life and that it was God's communication to man in language adapted to his understanding, that he might in it see the relation of the human to the divine. When he saw this truth, and others equally as great and important, he wanted others to see them, and so he went from place to place preaching these truths as the Bible revealed them. His presentation of the gospel was so simple, so lucid, and so wondrously beautiful that the result was marvelous. People who had been wont to look upon Christianity as mystified, as abstruse, who had sought its benefits, but because of their misconception of Christianity had failed to reach them, saw in his preaching the very embodiment of simplicity and clearness, and upon comparison of it with the words of heavenly conception they perceived the most beautiful harmony to exist. Hence, they readily became obedient to the faith as he preached it, and in less than a century the number of people that are content to take the Bible and to be governed exclusively by the Bible in matters that pertain to our spiritual natures has grown to one million five hundred thousand. Now, shall we call Mr. Campbell "the founder of the church" because he wrested the truths of Heaven designed for the government of man from mysticism and made them so lucid that man could understand their relation to him? Shall we call him "the founder of the Campbellite Church" because he taught the truth that Christ conceived in a plain and intelligible way, and shall we say that all who render obedience to these truths as thus taught are Campbellites? Then we make Christ a Campbellite and his apostles the exponents of Campbellism. Further, if we call Mr. Campbell "the founder of the Campbellite Church," because he preached the truths of Heaven as the Bible reveals them, the same logic would force us to call Mr. Bryan "the founder of Democracy," because he advocates the principles of Democracy as unfolded by Mr. Jefferson. Mr. Campbell, though he taught the truth upon which the church was

founded, through which it is entered, and by which it is governed, never founded the church of Christ in which we hold membership. Therefore, he not being the head of the body, which is the church, "the fullness of him that filleth all in all," we must and do repudiate the name "Campbellite," and no man will call us by this opprobrious name unless calling us "Christians" stings his conscience because he wears a name of human origin and authority to designate him as a follower of Christ. If Christ is the head or founder of the church—and this is evident from an expression couched in the letter to the Colossians (1: 18), "And he [Christ] is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preëminence"—then it were the action of sin if we desired to wear the name of Mr. Campbell. It would be substituting the name "Campbell," which is of human origin, for the name "Christ," which is of divine origin, and I would warn you that the sin of substitution is a grave and serious sin. It grows out of a feeling of presumption in the soul. No man will substitute his thoughts or actions for those of Christ until presumption reveals his thoughts and actions to be more suitable to the wants and whims of the human heart. The gravity of this sin of presumption, which gives birth to that of substitution, shows itself in some of the thoughts of the psalmist, and especially in that expression which forms the peroration of his nineteenth psalm: "Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression." Now, if it is sinful for us to wear the name of Mr. Campbell, because he is not the head of the church, does it not also follow that the sin is as great on all religious bodies that wear the name of some man or one given by the authority of man, unless the man whose name they wear or who gives the name is the head of the church in which they hold membership? If not, why not?

Fourthly, the Bible, which is the code of our faith and to which we seek to render implicit obedience, nowhere on its golden pages of inspiration makes mention of "Campbellism." It does not so much as speak of "Campbellite Christian," and, what is more, it does not make mention of "Christian" with a prefix or a preceding modifier; it designates all of its believers as "Christians," with nothing prefixed or suffixed, and on this ground we are forced to repudiate the name "Campbellite," or else prove disloyal to

the Christ whom we worship as the Son of God and his truths which we conceive as adequate to the development of the spiritual life here and its completion hereafter. Now, if disloyalty shall grow out of our failure to repudiate the name "Campbellite," because the Bible does not make mention of it, does not disloyalty to Christ and his truths rest upon others who wear names to designate their religious belief that do not appear on the leaves of holy writ? It may be said that these prefixes to the name "Christian" are used in order to distinguish one man's particular faith from another. Well, this is just what God opposes. He is not the author of sects in religion; he would have all religious bodies to be a unit in faith, and to this end our Savior prayed that the religious world might be one, even as he and his Father were one. Moreover, he would have all Christendom wear the same name, and to this end he inspired the soul of Peter with this thought: "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." But upon what basis can we reach this union? My response is that there is only one basis, and that is the Bible. Take the Bible as our creed, the standard by which all religious thought and action shall be measured, and the names which make the distinction of religious bodies will disappear; yea, they will be swallowed up in the Heaven-given name, "Christian," and the religious world, instead of preaching opposing doctrines, will become united in the great truths of Heaven and will form a brotherhood in Christ so powerful as to reach out and, through its combined efforts, convert the world.

Fifthly, and lastly, we repudiate the name "Campbellite," because the acceptance of that name would make us a denomination and thus destroy our remarkable motto: "Where the Bible speaks, we speak; and where it is silent, we are silent." The word of God recognizes no such thing as denominationalism; therefore, to accept the name "Campbellite" and by

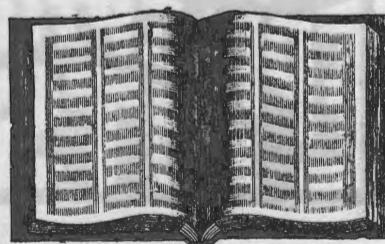
the name be distinguished from other religious bodies would place us out of harmony with the word of God. The Bible idea is that the church is the body of Christ, is known not as the Campbellite Church, but as the church of Christ, the church of God, the church of the Firstborn; that every man becomes a member of this church by virtue of obedience to the laws created for induction into it, and is known upon entrance into this church as a Christian, nothing more or nothing less. Hence, to follow the Bible completely we must reject denominationalism, and we cannot reject denominationalism unless we reject the name "Campbellite," for that name just as certainly forms us into a sect as that the name "Quaker" forms its adherents into a sect, or denomination.

Thus I have given you five reasons why we cannot wear the name "Campbellite," and so it seems to me that if we reject this name in view of the fact that the wearing of it is a violation of the Scriptures, you ought not to be so unkind, so unchristian, as to try to make us accept it. This act on your part will not in the least conduce to your social standing, and evidently will place you under the condemnation of God as one seeking to lead a soul from the truth. To destroy one's faith in the doing of that which is right by placing upon him an opprobrious name is sinning with a high hand, and this sin of a high hand is identical with the sin against the Holy Ghost, for which there is no pardon in this world or in the world to come. Be careful, lest in your constant nicknaming of Christians as "Campbellites" you stain your soul with a sin which the tears of repentance cannot wash out. How many are there in this audience tonight that want to be simply Christians, that will take the Bible, and it alone, as their creed and confession of faith? As many as thus desire, let them come, and I will read from the Bible the things that are required of each individual to become a Christian, and nothing more.

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Questions for Brother Harding and Brother Tant.

Much has been written on the question of valid baptism, but, to my mind, some phases of the subject have not been as thoroughly examined as their importance demands. Believing Brother J. A. Harding and Brother J. D. Tant to be among the ablest and most courteous writers on the subject, I submit a list of questions, asking each to answer them in the Gospel Advocate. I trust that each will give as definite and pointed answer as possible to each item of questions and follow the answer with such scriptural proof as seems necessary. The questions are as follows:

1. Is baptism "for remission of sins" a part of the gospel? If so, must it be believed before baptism (see Mark 16: 15, 16), or is it necessary to ever believe it?
2. Do those who "get religion" at the mourner's bench make the confession demanded by the Scriptures? If so, when? If not, are they scripturally baptized without making the confession?
3. Would you baptize a man upon the confession that God had already pardoned his sins? If not, is it right to accept one who has been baptized on such a confession? This question is borrowed from another writer.
4. Does not a belief that baptism is "for remission," or necessary to be saved, imply all the other purposes of baptism? Can a man understand any other purpose of baptism without understanding it to be necessary to be saved?
5. Was "for remission of sins" a part of what Peter required of the people?
6. Does Dan. 2: 44 mean that there would always be on earth a congregational existence of the church or that it would never be supplanted by another kingdom as were the kingdoms previously mentioned by Daniel? Show how the fulfillment of this prophecy affects the question of valid baptism.
7. Who are the "Lord's people in Babylon?" In what sense are they his people, and what must they do to come out of Babylon?

JOHN T. HINDS.

Fayetteville, Ark.

Ten Weeks' Labor.

I wish to report my summer's work under the above caption.

I began a meeting at Malesus, Tenn., on July 1, 1900, and continued two weeks, preaching at night only. At that place I had much opposition from several sources, still the meeting turned out pretty well, ten persons being baptized. About twenty-four members began meeting regularly, and are still at it.

After leaving Malesus, I went to Central Schoolhouse, in Shelby Coun-

ty, Tenn., and preached from the third Sunday in July till the fourth Sunday in July. I baptized one most excellent young lady into Christ. There were two meetings held at that place last year. I held one, having four additions, and Brother D. A. Parrish held the other; he also had four additions. Central Schoolhouse is a good opening for the cause to grow. The brethren there would be glad if the preachers would stop with them as they are passing. Write to W. J. Cherry or J. A. Manning, Raleigh Springs, Tenn.

I went home for a few days after closing the meeting at Central Schoolhouse, Tenn., and the fifth Lord's day in July found me at this place. I had come here to preach only a few times, and left on Tuesday after Lord's day and preached at Milan, Tenn., on Tuesday night.

From Milan I went to Henderson, Tenn., and thence to Delina, in Marshall County, Tenn. I began a meeting at Delina on the first Sunday in August and preached day and night for two weeks. The meeting closed with everything in fine order, and there were twenty-three additions. At Delina I found some noble workers who will carry the cause to success at that place. May God guide and bless them.

From Delina I went to Pittsburg Landing, in Hardin County, Tenn., at which place I preached a few days, without any visible results.

On the fourth Sunday in August I opened a meeting at Malesus, Tenn., which made my second meeting at that place during the summer, and preached over three Lord's days, closing with two persons being baptized. The sects were loaded for me that time and did everything possible to kill the meeting, but their efforts were a failure. The Baptists took a hand in the affair and did a good deal of fighting. I submitted four propositions to them for discussion, but have not heard what they will do about it.

I went to Polk, Tenn., after closing my work at Malesus and preached four sermons at that place, without any visible good being done.

I then went home for a few days and came from there to this place, which I shall make my home for a short while, preaching for the brethren here. God grant that all may go forth and sow the seed. A. B. BARRET.

Kennett, Mo.



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THE RED HAND.

A RED HAND STAMPED HERE IS TO CALL YOUR ATTENTION TO THE DATE ON YOUR LABEL. YOUR TIME HAS EXPIRED. PLEASE RE-NEW.

Not long since the editor of this page had the privilege of hearing a sermon preached by the "pastor" of the Fifty-sixth Street "Christian Church" in New York. It was a sermon showing the growth of the foreign and home missionary societies and of church extension, etc. He gave especial emphasis to the amount of money raised, and particularly to the large amount raised by the Christian Women's Board of Missions. He stated that there were one hundred and thirty different societies in the "Christian Church." The work in the State of New York consumed much of his time, and I was surprised to learn that there were less than eight thousand members of the "Christian Church" in the Empire State. In the course of his sermon he made prominent the fact that the Board had more money than men. Formerly they had more men than money, but now it is different. Even now they could get plenty of men, but they were not good men for the work. He might have added, very truthfully, that good men, strong men, and men of decided convictions would not permit the Board to direct their labors. They prefer to preach by divine, rather than by human, authority; they realize that they have a work of their own to do and that woe is unto them if they preach not the gospel of our Lord Jesus Christ. Men of this stamp are needed everywhere. With the world full of such men, all the money needed for the evangelization of the whole world would be easily obtained. It is not organization that is needed for the conversion of the world, but individual effort and consecration. Furthermore, as I listened to the sermon and heard so much about the work of the societies and of the growth of "our people," I wondered what had become of the church of the living God, which is the light of the world, the pillar and support of the truth. Occasionally, through the rubbish of the societies, I could get a glimpse of the one body which is to outlive all other institutions. I could not fail to be impressed

with the idea that the preacher was laboring to build up his denomination rather than to make people simply members of the one body. As he enumerated the number of societies in the "Christian Church" and drew a wall around that body of people, separating it from all other Christians, I could not see, if others were denominations who did these things, why this preacher and those associated with him in this movement were not also a denomination. If not, why not? I could not conceive of Paul and Peter or James and John preaching a sermon about the amount of money raised by "our people," by the Christian Women's Board of Missions, etc., and never telling sinners of the Lamb of God who died to take away the sins of the world. Not money nor human organization is God's power unto salvation, but the gospel of the Lord Jesus Christ. Paul's charge which comes down to us through the ages is: "Preach the word." Philip preached Jesus to the Ethiopian nobleman; Paul spoke the word of the Lord to the Philippian jailer and his household; the apostles fed the soul hungering and thirsting after righteousness on the sincere milk of the word, that it should grow strong in the Lord. When preachers leave out the gospel of Christ and resort to preaching about societies and the growth of "our people," it is no wonder that they lose their power with the people. The gospel story will flood the eyes with tears and melt the stony heart as nothing else can do. The love of God and the wondrous sacrifices of a bleeding, dying Savior will fully satisfy the wants of the sin-sick soul. To love and obey the word of God is to fill our soul with an unspeakable joy. In obedience to the word of God we are begotten, instructed, quickened, purified, made free from sin, kept free, sanctified, guided, and saved. How strange that any should ever desire to preach anything else! When we obey the truth, God adds us to the church, the one body, and we become simply Christians, and nothing more.

A brother sends the clipping given below, which we publish that our readers may see the different schemes resorted to to raise money to carry on church work: "Several young women, members of the Grace Methodist Episcopal Church at Crosswicks, a small hamlet near Trenton, N. J., will saw wood for a prize at a church festival to be given to-morrow. The church treasury needs replenishing, and the trustees were at a loss to find some scheme that would draw a crowd to the festival. They were opposed to wheels of fortune and lottery schemes, and were about to give up in despair, when one of the girl members of the congregation suggested that a wood-sawing contest be held. 'I have never sawed wood,' she said, 'but I have seen my brother do it, and it looks easy. I will saw a match with any girl in the church.' This wholesale challenge was more than the other girls of the congregation could wink at, and a dozen of them promptly accepted it. There was nothing objectionable in the proposed contest in the eyes of the church authorities, and they agreed to the holding of the match. The conditions are that each contestant shall be given three sticks of walnut wood four feet long. Each maiden is to have a common buck saw and a sawhorse." This match sawing or "wholesale challenge" would be considered gambling if the money raised were not to be used for church purposes. This is an old trick of Satan with which he has been deceiving the people for nearly nineteen hundred years. When tempting Jesus, he made the same argument. He said: "If thou be the Son of God, command that

these stones be made bread." If his claim were true, he could prove it and do good while establishing his sonship. He should feed himself, be hungry no more, and thus prove his divinity. He failed to deceive the Lord Jesus Christ, but has deceived thousands of his followers since with the same temptation. Christ answered: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." So the child of God should meet the wicked suggestion with "it is written." "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." The Lord is not so in need of money that he would have his people raise it by such methods. We should do our whole duty, give as the Lord prospers us, and not bring a curse on ourselves and the church by resorting to such schemes and tricks for raising money.

From an exchange we clip the following: "Three or four hundred people are suffering from the effects of ice cream eaten at a church sociable given at Evansville, Ind., the other night. Physicians had more business than they could attend to during the early hours of the morning and all of the next day. In all of the cases so far reported the victims are out of danger, but many of them had to endure severe pain. The exact trouble with the refreshments served has not been disclosed." A few more occurrences like this may lead the people not to eat ice cream at a church sociable. While it is dangerous to disobey the Lord, the evil effects were not expected in this way. While their sickness was bad and deserving of our sympathy, yet this injury is nothing in comparison to the danger done to the cause of Christ. Placing the church before the world in the attitude of a beggar is disgraceful. Every time Christians resort to festivals to raise money for the Lord's work they proclaim their lack of love for the cause of Christ to the world and say by such acts that they are too stingy to support the church by freewill offerings. How sad!

The people are growing tired of sensational preaching. Preaching on current topics does not satisfy and feed the hungry soul. There is nothing in such preaching to save the soul. Pews will be vacant as long as preachers adopt such methods. The gospel theme is the grandest in the wide, wide world. It will stir the profoundest depths of the soul; it will arouse to the sublimest thoughts and loftiest aspirations. Preachers should not be ashamed, but always ready and anxious, to preach the gospel of Christ. Touching on this point, Ella Wheeler Wilcox says some sensible things: "God must feel that principles are at low par when clergymen and bishops spend their time and force in talking to congregations of spiritually hungry people about bonnets. If any final straw were needed to break the back of reverence for orthodoxy, it has been added by this ridiculous controversy regarding the head gear of women. With the crying need of helpful, uplifting, practical truths from the pulpit to-day to aid struggling human beings to live close to divine light, how little short of disgraceful it is for a 'man of God' to wax eloquent over the necessity of women wearing bonnets to church! Did Christ ever wear a hat? We have never seen him so attired in any painting. Did his congregation

upon the Mount, when he preached his sermon, wear hats and bonnets? Did Christ's mother, or Mary, or Martha, or any of the biblical women, make bonnets a point of religion? We have no reason to think so; we have every reason to believe that if Christ came back to-day he would preach his word just as freely to bareheaded women as to those whose heads were covered. The clergyman whose heart is filled with the divine Spirit and who goes into the pulpit with the love of God and the desire of helping humanity in his heart does not notice whether women wear bonnets or not, he does not care; he only knows hungry souls are waiting for his words. This discussion is typical of the absurd material and formal fashion of much of modern orthodoxy which passes current as religion. It is no wonder that we hear a cry that church seats are empty when the pulpits are filled with men of such small mental caliber and such poor spiritual development that they must take a passing, healthful fashion for a text. I can imagine these poor, shriveled souls standing before the great Judge and hearing his query: 'What have you done in my service?' And I can hear their piping voices answer: 'We made the ladies wear bonnets to church, dear God.' And for this noble service they will expect to be seated close to the throne of glory; but after one glance of contempt from the august eyes of the Creator, these poor little souls may change their ideas of what constitutes service to God."



A faithful friend and brother sends us a little tract, entitled "Parable of the Tobacco Seed," published by Gospel Trumpet Publishing Company. We insert it here that it may speak for itself: "Then shall the kingdom of Satan be likened to a grain of tobacco seed, which, though exceedingly small, being cast into the ground, grew, and became a great plant, and spread its leaves, rank and broad, so that huge and vile worms formed a habitation thereon. And it came to pass, in the course of time, that the sons of man looked upon it, and thought it beautiful to look upon and much to be desired to make lads look big and manly. So they put forth their hands and did chew thereof. And some it made sick and others to vomit most filthily. And it further came to pass that those who chewed it became weak and unmanly, and said, We are enslaved and cannot cease from chewing it. And the mouths of all that were enslaved became foul; and they were seized with a violent spitting; and they did spit, even in the ladies' parlors, and in the house of the Lord. And the saints of the Most High were greatly plagued thereby. And in the course of time it came also to pass that others snuffed it, and they were taken suddenly with fits, and they did sneeze with a great and mighty sneeze, insomuch that their eyes were filled with tears and they did look exceedingly silly. And others cunningly wrought the leaves into rolls, and did set fire to the one end thereof, and did suck vehemently at the other end thereof and did look very grave and calflike; and the smoke of their torment ascended up like a fog. And the cultivation thereof became a great and mighty business in the earth; and the merchants waxed rich by the commerce thereof. And it came to pass that the professed saints of the Most High defiled themselves therewith; even the poor, who could not buy shoes, nor bread, nor books for their little ones, spent their money for it. And the Lord was greatly displeased therewith and said, 'Be ye clean, that bear the vessels of the Lord.' 'Let us cleanse ourselves from all filthiness of the flesh.' 'Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you.' But with one accord they exclaimed, We cannot cease from chewing, snuffing, and puffing! O ye professed followers of the Lord Jesus Christ, will ye be the slaves of a nasty, poisonous weed? 'One is your Master, even Christ.'"

Our Contributors.

The Mormon-Christian War.

The following is very timely and is thoroughly self-explaining: Sidney Rigdon, soon after his return from Palmyra, N. Y., to Kirtland, O., in some of his eloquent harangues on Mormonism, challenged the world to disprove the "Book of Mormon" and the pretensions of its supporters. Brother Thomas Campbell, of Virginia, being at Mentor, promptly picked up the gauntlet and touched Rigdon's shield with the "point of his spear," thus inviting to mortal combat. I found the text of Brother Campbell's acceptance in an old book published in 1834. I hunted for it for years before I was able to procure a copy. I doubt that it could now be duplicated. I am making arrangements to reprint it. Brother Campbell sent his letter by the hand of a trusty friend, to make sure that Rigdon received it. It is said that Rigdon read only a few lines of the letter, and then hastily committed it to the flames. This copy of the original, published in 1834, and Alexander Campbell's vigorous articles in the Millennial Harbinger of that year, show that "the Campbells led in attacks" upon the monster "ism."

"Mentor, February 4, 1831.—Mr. Sidney Rigdon—Dear Sir: It may seem strange that instead of a confidential and friendly visit, after so long an absence, I should thus address, by letter, one whom, for many years, I have considered not only as a courteous and benevolent friend, but as a beloved brother and fellow-laborer in the gospel; but—alas!—how changed, how fallen! Nevertheless, I should now have visited you as formerly could I conceive that my so doing would answer the important purpose both to ourselves, and to the public, to which we both stand pledged, from the conspicuous and important stations we occupy—you as a professed disciple and public teacher of the infernal 'Book of Mormon' and I as a professed disciple and public teacher of the supernal Book of the Old Testament and the New Testament of our Lord and Savior Jesus Christ, which you now say is superseded by the 'Book of Mormon' and has become a dead letter, so dead that the belief and obedience of it, without the reception of the latter, is no longer available to salvation; to the disproof of this assertion I understand you defy the world. I here use the epithets 'infernal' and 'supernal' in their primary and literal meaning—the former signifying 'from beneath;' the latter, 'from above'—both of which are truly applied, if the respective authors may be accredited, of the latter of which, however, I have no doubt. But, my dear sir, supposing you as sincere in your present as in your former profession (of the truth and sufficiency of which you have frequently boasted with equal confidence), neither yourself, your friends, nor the world are therefore bound to consider you as more infallible in your latter than in your former confidence any farther than you can render good and intelligible reasons for your present certainty. This, I understand from your declaration on last Lord's day, you are abundantly prepared and ready to do. I, therefore, as in duty bound, accept the challenge, and shall hold myself in readiness, if the Lord permit, to meet you publicly in any place, either in Mentor or Kirtland, or in any of the adjoining towns that may appear most eligible for the accommodation of the public.

"The sooner the investigation takes place, the better for all concerned. Therefore, it is hoped you will not protract the time beyond what may justly be deemed necessary for giving sufficient publicity to the proposed discussion—say one week after your reception of this proposal to accept the challenge you have publicly given—for the vindication and eviction of the divine authorship of Mormonism, which, if your assertion be true, there is no salvation for any that do not embrace it; and not only so, but I am credibly informed you have asserted that even those who have lived and died in the faith and obedience of the old Book, in the triumphant assurance of a glorious resurrection and a blissful immortality, may be in hell for aught you know. Therefore, I say again, the sooner this matter is publicly settled, the better. For my part, I do cordially assure you, sir, that if I were in the possession of a nostrum upon the knowledge and belief of which the salvation of every soul of man depended, I should consider myself responsible to the whole world for the speedy and effectual con-

firmation and publication of it; and if it be at all a revelation from God for the salvation of man, he must be wonderfully changed since he gave the former revelation of his will for that important purpose, if he do not require you so to do, for he was then willing that all men should come to a knowledge of his will and truth and be saved; and, therefore, he not only charged all to whom he made it known by special revelation to go into all the world and declare it to every creature, but also furnished them with such potent and evincive arguments, both prophetic and miraculous, as no candid inquirer could mistake without abandoning both his senses and his reason. If, then, the 'Book of Mormon' which you assume to vindicate as a divine revelation, upon the belief and obedience of which the salvation of all men stands suspended, be such, then surely the unchanged and unchangeable author—who, it seems, has communicated it to you and others by special revelations—has furnished you with such special, intelligible, and convincing arguments as are abundantly sufficient to convince every candid inquirer, as he did the heralds of the former dispensations. Therefore, woe is unto you if you preach not your gospel. But why should I seem to doubt the philanthropy of my former friend and brother more than I do my own or that of the apostle Paul, that I should thus appear to urge his performance of a challenge which, no doubt, the purest and most benevolent motives excited him to propose for the purpose of promoting, as fast as possible, the benign intentions of his mission? Taking this for granted, I shall further add, in relation to the manner of conducting this all-important investigation, that, seeing it is purely for the discovery and confirmation of the truth upon the belief and obedience of which depends the salvation of the world, the parties realizing the deep and awful responsibility of the undertaking and having no private and personal interest at stake, separate from the rest of mankind, will not only afford each other every facility of investigating and exhibiting the truth by all manner of fairness, both of argument and concession, but also by the mutual allowance of any assistance that can be contributed by the friends on each side, either suggesting matter to the speaker or by correcting any mistakes that may occur in quotations, references, etc., in an amicable and an obliging manner, without giving or taking offense on these accounts; that for these purposes each party shall be at liberty to select as many of his intelligent friends as he pleases to assist him as prompters; and if any difficulty occur respecting time, order, etc., it shall be referred to a competent board of moderators, equally chosen by the parties, that the whole investigation may be conducted without the least shadow of disorder or partiality.

"According to the spirit and tenor of the above proposals, on my part, for the speedy and effectual determination of the momentous question at issue, I shall candidly inform you of the course I intend to take for the confirmation and defense of my side of the question, that you may be the better prepared to meet my arguments with a solid and unanswerable refutation, if possible, as I can have no wish—nor can any man in his common senses, where the salvation of the soul is at stake—but to know and embrace the saving truth. The proposition that I have assumed and which I mean to assume and defend against Mormonism and every other ism that has been assumed since the Christian era is: The all-sufficiency and the alone-sufficiency of the Holy Scriptures of the Old Testament and the New Testament, vulgarly called the 'Bible,' to make every intelligent believer wise to salvation, thoroughly furnished for any good work. This proposition, clearly and fully established, as I believe it most certainly can be, we have no more need for Quakerism, Shakerism, Wilkinsonianism, Buchanism, Mormonism, or any other ism than we have for three eyes, three ears, three hands, or three feet in order to see, hear, work, or walk. This proposition I will illustrate and confirm by showing:

- "1. That the declarations, invitations, and promises of the gospel go to confer upon the obedient believer the greatest possible privileges, both here and hereafter, that our nature is capable of enjoying.
- "2. That there is not a virtue which can happily or adorn the human character nor a vice that can abase or dishappify, which human heart can conceive or human language can express, that is not most clearly commanded or forbidden in the Holy Scriptures.
- "3. That there are no greater motives that can possibly be expressed or conceived to enforce obe-

dience or discouragement and prevent disobedience than the Scriptures most clearly and unequivocally exhibit.

"These propositions being proved, everything is proved that can affect our happiness, either here or hereafter.

"We shall, however, if deemed necessary, next proceed to expose the blasphemous pretensions of Mormonism by examining both its external and internal evidences:

"1. By examining the character of its author and his accomplices, as far as documents for that purpose may have come to hand.

"2. Their feigned pretensions to miraculous gifts, the gift of tongues, etc. A specimen of the latter we shall afford them an opportunity of exhibiting in three or four foreign languages.

"3. We shall next proceed to expose the anti-scriptural assertion that there has been none duly authorized to administer baptism for the space of fourteen hundred years up to the present time by showing that the church, or kingdom, of Christ must have been totally extinct during that period, provided its visible administration had actually ceased during that time, is an express contradiction of the testimony of Jesus. (Matt. 16: 18.)

"4. We are prepared to show that the pretended duty of common property among Christians is anti-scriptural, being subversive of the law of Christ and inimical to the just rights of human society.

"5. We shall next proceed to show that rebaptizing believers is making void the law of Christ, and that the imposition of hands for communicating the Holy Spirit is an unscriptural intrusion upon the exclusive prerogative of the primary apostles.

"6. We shall also show that the pretensions of Mormonism, as far as it has yet been developed, are in no wise superior to the pretensions of the first Quakers, of the French prophets, of the Shakers, of Jemima Wilkinson, etc.; that all these pretended to as high degrees of inspiration, to prophesying, to visions, to as great humility, self-denial, devotion to God, moral purity, and spiritual perfection; declaimed as much against sin, denounced as heavy judgments against their neighbors, and against the professing world at large, for their corruptions of Christianity, etc., as the Mormons have done or can do; the two latter have also insisted as much upon the supposed duty of common property and have spoken as certainly of the near approach of the millennium and of their relation to that happy state as any of the Mormonite prophets, especially the Shakers, who pretend to be living subjects of that happy period and who have also given us an attested record of their miraculous operations.

"The obvious conclusion of this sixth argument is evident: that if the Mormonite prophets and teachers can show no better authority for their pretended mission and revelations than these impostors have done, we have no better authority to believe them than we have to believe their predecessors in imposition. But the dilemma is, we cannot believe all, for each was exclusively right in his day, and those of them that remain are still exclusively right to this day; and if the Shakers be right, the whole world, the Mormons themselves not excepted, are in the gall of bitterness and bonds of iniquity, quite as far from salvation as you yourself have pronounced all the sectarians on earth to be—namely, in a state of absolute damnation.

"In the last place, we shall examine the internal evidence of the 'Book of Mormon' itself, pointing out its evident contradictions, foolish absurdities, shameless pretensions to antiquity, restore it to the rightful claimant as a production beneath contempt and utterly unworthy the reception of a schoolboy.

"Thus, my dear sir, I have given you a fair and full statement of my intended method of defense and attack; of the principal topics of argument, proof and con, which I shall use, provided you stand to your proposed challenge. I have also used great plainness of speech and spoken of things just as I believe they deserve, as you yourself are in the habit of doing; and who can do otherwise upon a subject of such vast importance, if he duly realize them? Nevertheless, I would not have you think, although I consider things just as I have spoken, that I suppose myself more infallible than you do yourself; but I should blush to fall short of any one, of any sect whatever, in my expressions of confident certainty of the truth of my profession, which has stood the test of most rigorous investigation for nearly eighteen hundred years, and which I have scrupulously examined for upward of forty years, es-

pecially when the investigation is with sectarians of little more than three months' standing.

"But though I have spoken as positively as you have done, and we have both spoken positively enough, I will yet venture to assure you that you will find me as changeable as yourself, provided you afford me evidence paramount to the evidence which I have proposed to produce for the ground which I at present occupy, for it has ever been with me a fixed principle that the less should give way to the greater. But in case I should fail to convince you or that you should fail to convince me, others may be benefited, and we shall have the consolation of having discharged our duty both to each other and to the public, for no man can do more to himself.

"In the meantime I wait for your reply, which you will please to forward per bearer. I hope you will be as candid and plain with me as I have been with you. My best respects to Mrs. Rigdon, and sincerest wish for the happiness of your family.

"I remain, with grateful remembrances of the past and best wishes for the future,

"Your sincere friend and humble servant,

"THOMAS CAMPBELL."

I trust the above article will be widely copied by exchanges. It is a model now for all who would battle the advocates of the false prophet of the nineteenth century. I desire a prompt correspondence with all who desire to lend a helping hand in battling Mormonism. The Mormon elders are on the warpath everywhere. I have other rare old documents that ought to be put on the wings of the wind and proclaimed in every tongue.

Grayson, Ky.

R. B. NEAL.

Let Them Measure the Pattern.

Man cannot live without God. Aside from the fact that from God we draw our physical life and strength, that "in him we live, and move, and have our being," man's moral nature could never advance one step without God's help. Some connection must exist between us and the Father of spirits. It is essential to spiritual and moral life, to our growth and happiness in every way. He is not far from every one of us, and we may draw yet nearer to him and stand in the full sunshine of him, the source of all life, the Father of light and joy. He will be found of them that seek after him.

At all times God made an avenue of approach by which men could draw near unto him. In the old covenant it was in specially designated places that he would communicate the blessing of his presence. "In every place where I record my name I will come unto thee, and I will bless thee," he said to his people from Mount Sinai. Shortly after, under the direction of Moses, the servant of God, a strange building was begun. A call for freewill offerings went through the camp, and the people came with treasures—gold, silver, brass; blue, purple, scarlet, fine linen; goat's hair; ram's skins dyed red, seal skins, and acacia wood; oil, spices, and sweet incense; onyx stones, jewels, and gems. It was the material for the building and service of God's tabernacle—the place where he would record his name. Everything in connection with it was holy. God appointed it, and it was for his exclusive service. Neither did God consult any man in regard to its plan or the expediency of its form. In the height of Mount Sinai God showed Moses a mysterious pattern from heaven, explained to him the parts of it, and then put him under most solemn obligations to make all things according to the pattern. To insure this, God gave Moses inspired workmen—Bezaleel, of Judah, and Aholiab, of Dan, who knew how to fashion the materials according to God's will. (Ex. 35: 30; 36: 1.) Thus the tabernacle went up, a representation of the heavenly thing which Moses had seen in the mount—the court, with its sockets and pillars; the holy place and the most holy place, with their boards and curtains, with their furniture—all, even as the Lord commanded Moses.

It is remarkable what stress is laid upon the fact that it was all done "as the Lord commanded Moses." This expression is repeated about eighteen times in the last two chapters of Exodus. What significance lies in that? That Moses was faithful in carrying out God's word? Yes; but more than that. It demonstrated how necessary it was that God's house should be built as God wills it. What man could of his own wisdom have built a house acceptable to him? Could human ingenuity devise a building fit for a dwelling place of the Almighty? No. God alone could tell how his house should be made; he

alone could give directions for a service suitable and worthy of the Creator of all. The efficiency, then, of the tabernacle, its fitness for the very object for which it was built, depended on whether it was constructed "as the Lord commanded Moses." Had Moses placed doors and pillars as seemed best to him, he would have made the plan of God of none effect and brought wrath upon his own head; but Moses, meek and humble, held God's wisdom above all else, and faithfully built according to the pattern he saw in the mount. So God promised to meet with them there and commune with them from the mercy seat, between the two cherubim on the ark of the covenant, in the most holy place.

Later Solomon built a temple to Jehovah, having parts analogous to the tabernacle. "And the word of the Lord came to Solomon, saying, Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I establish my word with thee, which I spake unto David thy father. And I will dwell among the children of Israel, and will not forsake my people Israel." (1 Kings 6: 11-13, R. V.)

"Jeshurun waxed fat, and kicked." With much love God dealt with the Israelites, and when they had rest on every side, and plenty, they forgot God and committed abomination in his sight, and defiled his holy place. The prophets warned and pleaded to deaf ears. The catastrophe which unavoidably follows such a course overtook them. They were driven away from their homes and the land of promise, and by the rivers of Babylon they sat and bewailed their folly and the fate which they had brought upon themselves and their beloved city, the holy Jerusalem. It was there that Ezekiel, the prophet of the Lord, saw a vision—a house of peculiar form; a man with a line of flax and a measuring reed stood in the gate. "Son of man," said he, "behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee." Then he stepped and measured gate and porch and post and threshold. The form of the house was described most accurately, and its service and ordinances. A voice out of the house, and, behold, a man stood by him and said to him: "Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places. In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger. Now let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them forever." (Ezek. 43: 7-9.)

The great lesson in all this is yet to be learned. Were not those things written for our learning? Were not the Israelites our example? And God's dealings with them—were they not the foreshadowing of his dealings with us, who are the spiritual Israel? The tabernacle and the temple were only the shadows and copies of heavenly things, types of a temple greater than those made with hands, where God has now recorded his name. In this new temple we are built up as lively stones, a spiritual house, "upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit." We serve in a holier tabernacle than the priests "who serve that which is a copy and shadow of the heavenly things, even as Moses is warned of God when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was showed thee in the mount." Throughout all those ages God was working to prepare the people for the great thing that was to come "to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." (Eph. 3: 10, 11, R. V.)

But if the tabernacle, which was but a shadow, must be built exactly according to God's command, shall not much more the church be made as God directed? Look about you and see. Where is that simplicity? Where is that humble service portrayed in the New Testament? Whence that carnal splen-

dor in the meetinghouse? Whence that strange service, those imposing ceremonies; long robes, holy water, wax candles; that liturgy, that instrumental music; those operatic performances, drawing cards, festivals, societies; ear-tickling, eye-pleasing worship? Did the Lord order them there? Were they placed into his temple "as the Lord commanded his apostles?" Or have men put their thresholds beside the Lord's thresholds and their doorposts beside the Lord's doorposts? O, listen to the prophet: "Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them. This is the law of the house; Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house." (Ezek. 43: 10-12.)

Go measure the pattern, if you are ashamed; and begin at Jerusalem. Behold God's will and serve him as he directs—humbly, faithfully. Let the professed followers of Christ return to God's pattern and become imitators of those God-approved churches in Judea. Let them continue "steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers," as when they obeyed God; let them sound out the word in God's way; let them consecrate themselves in the holy mountain of God. Then will glory and success attend them as of yore; then will God's favor and blessing rest upon them, if they "measure the pattern" and follow it.

ROBERT H. BOLL.

CORRECTION.

We do not, as a rule, complain of or correct typographical errors in our articles. The printers are frequently not to blame for them; and when they occasionally make us say nonsensical things, we let them pass; but when they make us say things not true that affect others, we correct them. In response to Mr. Folk's article, I wrote: "We again say we did not reply to a sentence he wrote." The printers transposed that "he" and "we" in the sentence and made it read: "He did not reply to a sentence we wrote." I am quoted as saying: "Folk said I used direct, and not diplomatic, language in this." I aimed to write: "If it be said," etc. In commending the articles from the Christian Advocate, I am made to say: "It will be well for the Cumberland Presbyterian and Christian Advocate ["Advocate" meaning the Gospel Advocate] to heed the advice." While it might be well, I was not commending the Christian Advocate to take its own medicine.

Mr. Folk claims he published a long extract from my article and that it contained all that was necessary to express my meaning on the point. He so mutilated that long article that no one can see the meaning or purpose of it. He says of me: "He entered into a long and labored argument to prove the Baptists are more like the Mormons than the Campbellites are." So far from this being true, I would not give a fig to prove it, because it settles nothing. Had he given the next sentence after his extract, his readers would see my purpose, if he could not. It was: "I have not presented these agreements between Mormons and Baptists as an argument against Baptist teaching nor as a reproach to Baptists. It is neither in itself; it is no evidence of error or a reproach to hold a truth in common with Mormons or any one else. I am anxious to agree with Mormons, Romanists, infidels, or even men as bitter and ready to misrepresent as Folk and Lofton, in every truth they hold or tell. I have mentioned these agreements of Baptists with Mormons only to show Mr. Folk how reckless he is, and how curses must come home to roost. . . . Why did Mr. Folk make this comparison with Mormons? He did not think there was any agreement in it. He thought he would insult and revile disciples with odious comparisons and scurrilous epithets that excite prejudice." He suppressed this statement of my purpose and evaded the issue by presenting what he claims to be other points of agreement between the disciples and Mormons. In these he misrepresents the teaching of both as well as the point of my article. I am willing to leave the question as to who has been just and courteous in this matter to any fair-

minded and intelligent man. What do you say to this?

I am not writing these things because I am hurt or to gratify ill feelings. I would prefer not to do it. But I am trying to lift this matter of religious discussion and representation up to a plane that will not disgrace the Christian religion. I am glad to see Mr. Folk now say each should be allowed to express his own position in his own language. This is what I have been pleading for and which he has been refusing for years. It was the reason I declined answering his queries years ago and why I declined to publish and respond to his reply to my article which he had so mutilated that it was not my statement of my faith. He has published his own and Dr. Lofton's one-sided statements and denunciations of disciples and refuses responses in a way that ought to put to shame even a partisan sense of fairness and justice. I have no apologies to make for denouncing this course as a shame to all fairness and justice.

D. L.

Our Exchanges.

BLESSINGS ARE NOT APPRECIATED UNTIL GONE.

Those who have a perfect use of all their faculties are not able to appreciate them. It is only when the eyes fail that good eyesight goes for its worth in one's esteem, and it is only when the ears grow dull that a perfect sense of hearing finds just appreciation. It is so in all the interests of life. Many a husband wakes up to the love he bore his wife when she lies cold and dead and is wrapt in the ceremonies of the grave; many a wife wakes up to what her husband was to her after God has taken her husband home; and so it goes through the long catalogue of our best and sweetest blessings. We could wish that every one of us would rightly appreciate the blessings and the loved ones that are with us day by day. The time is hastening on when all of them will have gone out of our life forever.—Baptist Standard.

THE ATTITUDE OF GERMANY.

Germany has at last spoken in reply to Russia's proposal that the allied forces should withdraw from China. Her answer is a decided negative. She declines to take the proposed step until certain conditions have been met. The circular letter which she has sent to the powers is a very able one. It insists that not the common people of China, who were led or driven into committing the outrages against foreigners, but the leaders who instigated these outrages, should be punished, and demands that the chief of these agitators—a list to be furnished by the allies—be handed over for trial. From our standpoint, such proposals seem to be wholly just. To rob China of her territory would be very wrong; to impose on her an enormous money indemnity, which in the end would be paid, not by the richer classes, but by exactions from the starving millions of common people, would be utterly inhuman. The men who stirred up the agitation are the ones that ought to be punished. Unfortunately the most of them are at the very head of affairs, and it is not likely that they will be given up. The whole situation is greatly mixed.—Christian Advocate.

IT WASN'T.

A laughable, but rather embarrassing, case of mistaken identity occurred the other day in a large dry goods store, according to an exchange.

A gentleman, who is a little too fond of joking, entered the store for the purpose of meeting his wife at a certain counter.

Sure enough, there stood a lady dressed, to his eye, at least, just like the woman he was after.

Her back was turned, so he quietly approached, took her by the arm, and said in a voice of stimulated severity: "Well, here you are, spending my money, as usual, eh?"

The face turned quickly toward him was not his wife's; it was that of an acrid, angry, keen-eyed woman of about fifty years, who attracted the attention of everybody in that part of the store by saying

in a loud, shrill voice: "No; I ain't spending your money, nor no other man's money, and I will—"

"I beg your pardon, madam," cried the confused gentleman. "I supposed you were my wife, and—"

"Well, I am not your wife, nor no other man's wife, thank fortune, to be scolded at!"

The chagrined joker waited to hear no more, but made his way out of the store.

AN IMPORTANT LESSON.

The magnificent giving which the American people have been doing within the past two weeks for the relief of the stricken city of Galveston, Tex., has its lesson for the church. It reveals the fact that a great cause rightly presented always provokes a response from the human heart. There is something absolutely glorious in the spontaneous flow of benevolent sentiment which has characterized the recent contributions. Shall we not learn that if we wish for money with which to support the institutions of religion we must make our appeal to the commanding motives? We have not done this as consistently and uniformly as we ought. Very often we have left the highest considerations out of sight, and have put the emphasis on minor and trivial things. No wonder that we have succeeded so poorly. Let us learn wisdom for the future. Just in proportion as we address ourselves to what is deepest and most fundamental in human nature are we likely to get what we ask for. Any other policy belittles us and our cause, and is doomed to fail. As we have said before, it is absurd that the church, while proposing nothing less than the conquest of the world, should deliberately adopt the business methods of a junk shop or a peaput stand.—Christian Advocate.

THE REOPENING OF SCHOOL.

The month of September brings mothers and school children back to their homes, and again the girls and boys go trooping past, through city streets and along country roads.

The restraint of the schoolroom, the confinement of position, and the sudden change from outdoor life and exercise through the school hours are sure to be felt more or less by every child during the first week or so.

School days bring duties for the mother as well as the children. There are the clothes to be put in readiness and the school lunches to be prepared each day. The personal inspection of hands and finger nails, with the brushing of hair to be looked after, is something of a tax for the mother, although the hours that follow enable her to accomplish other work, uninterrupted by the children.

A little more attention might well be paid to the children's school clothes by some mothers, for the mental effect of clothes reaches far, and every mother knows she could herself appear to better advantage in a dress that is whole and tidy looking than she could with her sleeves out at elbows and her waist soiled. There is a happy medium between dress that encourages vanity and dress that encourages self-respect, and it is the latter that should clothe every child when she appears before her teachers and among her school friends.

The kind of food that is given growing children has much to do with the building of a healthy body. Stock raisers understand the importance of this for young cattle and horses sometimes better than mothers do. The school lunch may arrest digestion for the remainder of the day, causing the child to seem dull and lacking in attention, or it may stimulate the mind by supplying nourishment to brain cells that have been taxed by school work.

There is still another duty for the mothers of school children, and that is to take interest in their school life; and this does not end with the hearing of the home lessons or with encouragement to study. The school should be visited often and the teacher invited to the home. She will the better understand the requirements of the children if she knows something about their home life.

Keep your child's confidence; interest yourself in the pleasures and trials of his school life; encourage him to invite his school friends to the home, and you will have a better chance to shield him from evil associates and to strengthen the bond of sympathy between yourself and him, which too often is weakened when the child begins to mix with the world outside his home.—Household.

Miscellany.

PERSONAL.

Brother M. C. Kurfees began a meeting at Schochoh, Ky., last Monday night.

Brother W. E. Daugherty's address is changed from Hampton, Fla., to Athens, Tenn.

Brother F. W. Smith was in the office last Saturday. He preached at Lynnville, Tenn., last Lord's day.

Brother J. C. McQuiddy preached at the Foster Street church of Christ last Sunday. At the night service there was one addition from the Baptists.

Brother Gus. Dunn and Brother Jasper Dunn were in the office last Saturday. These young brethren keep busy in the Lord's service, and much of their work is in destitute fields.

Brother F. B. Srygley had a good meeting at Lewisburg, Tenn., closing last Thursday night, with eleven additions. He went to Portland, Tenn., last Saturday to hold a meeting there.

Writing from Lyles, Tenn., under date of October 3, 1900, Brother J. W. Grant says: "I am preaching here, with good attendance and interest and one confession and baptism to date. The meeting began last Saturday night."

Please announce that I will begin a meeting at Una, Miss., on Friday night before the second Lord's day in October. My post office will be McCondy, Miss., for ten days. I would be glad to hold another meeting while east, either in Mississippi or Tennessee.—J. H. Lawson, Denton, Tex.

In the last issue of the Gospel Advocate I saw a mistake in regard to my work. My entire work for the Spencer church of Christ resulted in twenty-three additions, a part of which had been reported. I have baptized two persons at this place.—L. R. Sewell, Whitwell, Tenn.

On Sunday, September 30, 1900, I saddled up Daisy, rode to "The Curve" (about six and one-half miles) of Little Sandy River, and baptized eight persons—four young men and four women. At 11 o'clock I preached at Anglin Schoolhouse. The assembly could not near all get into the house. We are building a church house near that point; it is a church-houseless neighborhood. I left young Brother Flynn there to preach at night. I took dinner about two miles from the schoolhouse. I pushed on home to the "bungalow" for supper. After supper I saddled up and went to Pope's Hollow to begin a series of meetings. A mountain preacher is kept busy.—R. B. Neal, Grayson, Ky.

EDITORIAL.

God cannot be deceived.

After weariness comes rest.

Money does not give happiness.

When money is master, the soul is lost.

To overcome temptation is to grow stronger.

Gold cannot bribe the angels on the other side.

A noble life is worth more than the gold of Klondike.

Wealth does not prolong life, but usually shortens it.

True love leaves nothing undone that should be done.

After the conflicts of life, how sweet it will be to go home!

It is a mistake to lay up all our treasures for this life.

The life that spends itself in self-sacrificing service becomes rich toward God.

The truly noble soul that has done its best is content with its surroundings.

We cannot control the conditions about us, but we can control our conduct.

Fools and knaves may be rich in coin, but only true men are rich in character.

Purity cannot be bought with gold; it must be attained by leading a life of self-denial.

Peace of mind with an empty purse is better than a full purse with a troubled conscience.

It is a mistake to believe that our surroundings can give us happiness. All the joys worth seeking are of the Spirit.

The man who fondles a serpent will be bitten, so the man who sees how far he can go into temptation is sure to fall.

The busy men are the useful men. Men who cannot find time to do the work allotted to them are usually worthless.

The way to be forgiven for a malicious piece of conduct is to confess the wrong, turn from it, and pray God's forgiveness.

The man who has never denied himself some cherished plan in order that he may bless another has as yet missed the sweetest joy of life.

The man who expects to go to heaven without overcoming difficulties will surely be disappointed. A man must agonize to enter through the gates into the city. "Strait and narrow is the way." Trials, tribulations, and persecutions must be endured; the world, the flesh, and the devil must be overcome. The Christian can never cease to fight the good fight of faith until God calls him home.

It is folly to look back; it is dangerous. "Remember Lot's wife." No grief for the past can change it. All the tears that can be shed are unavailing; they cannot undo the evil that is done. By the help of God turn from it, and never be guilty of the wrong again. Profit by the mistakes of the past. Bring forth better fruit to-day than yesterday. With Paul say: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

It is a blessed thing for the soul to realize that it can be what it will; and if it will to live nobly, all the forces of circumstances cannot deny it. No adversity can sour the sweet, contented soul; no poverty can make the generous soul small, for, though money be lacking, he can give service, time, and sympathy. Those who are anxious to have a conscience void of offense both toward God and man have no time to listen to small voices that condemn or approve; their faces are always turned toward God. So far is the one perfect example above them that they may seem to themselves to be failures, but all the time their earnestness, their loyalty, their zeal, their courage is becoming a part

of the world's life and is lifting all mankind. We fashion our lives after our own choosing. It is left to us to fill them with joy or sadness, sunshine or shade.

Life contains some bitterness for us all, but self-pity is a deadly thing. Whatever burdens life has in store for us, whatever trials and afflictions cross our pathway, we should not conclude that ours is the hardest lot of all. Our crosses, our griefs, our unwelcome tasks and burdens may be many, but we should never fall into the habit of self-commiseration. It is a habit so easily, almost unconsciously, formed; but when once formed, it grows until it crowds out courage, usefulness, and sometimes even reason itself. It is a mistake for the soul to brood over its own bitterness. It is so easy to imagine that troubles which are "the common lot of all" are unique and unbearable; it is noble and manly to face your troubles bravely, and, while the heart may be filled with sadness, give your friends a smile. Give a helping hand to others, help them fight their battles, but put forth every exertion against the luxury of self-pity.

How many of us imagine that we are our own masters, when in truth we are perfect slaves to our passions! A young man, speaking boastfully to a companion, said: "No, sir, I come and go as I please; I am my own master." How greatly mistaken was he! Doubtless a few moments' observation would have convinced any one that he was a perfect slave to his passions. He was smoking a cigarette, and when he and his friend compared notes on the subject, he confessed that he "could not get along with less than half a dozen a day." He complained of making his allowance meet his wants, and wished he had some easy way of raising funds. He was also a slave to debt, for he boasted of his skill in dodging a collector. His companion was urging him to some project or place to which he was evidently disinclined. He urged weak objections until the other grew impatient and twitted him with being "goody-goody and afraid of any fun." Then he hesitated a little and yielded; he was a slave to other people's opinions. He certainly did not control himself. The voices of appetite, vanity, passion, or cowardly fear spoke and he obeyed. Reason, conscience, and manliness were dominated by the lowest passions. While he boasted of liberty, he was a perfect slave.

"Government trains always have the right of way," said the old railroad man, as he stood looking out over the network of tracks. He was explaining the many kinds of trains, their rate of speed, time, and the rules that controlled their running. "But government business makes everything else stand aside. Freight, passengers, private interests—all have to give up if Uncle Sam needs the road. He has the right of way." We thought of the clear brain required to keep watch of all these rushing trains, to know where they should wait for others, and where go forward; of all the varied interests, important, impatient, that must sometimes be side-tracked, while a superior power-claimed precedence. A tyrannical claim? Not at all. What gives security to our roads, stability to business, protection to person and property, but the strength of the general government? It is above all individual rights for the sake of each individual's

rights; it needs must come first. Is not the truth much the same with the tangled life tracks along which our human hopes and purposes are speeding? We work, we plan, and then our projects and wishes are suddenly set aside by some unwelcome providence; yet it is the will of the Love that rules the world and in which all our power and safety lie. Can we not loyally give our King the right of way?—Forward.



PUBLISHERS' ITEMS.

Call bells are useful in many ways. We have some very neat ones that give clear and musical rings. No. 31, nickel bell, 2¼ inches, on cocoa wood base, 60 cents; No. 32, nickel bell, 2¾ inches, on cocoa wood base, 75 cents; No. 7, enameled base, 30 cents; No. 28, metal base, 45 cents. Sent, postpaid, on receipt of price.

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The second edition of "Letters and Sermons of T. B. Larimore" is now ready for delivery. Interest in this edition is enhanced because of the fact that it contains a splendid full-page, half-tone cut of Brother Srygley, editor of the book. If you have not yet bought a copy, why not order one now? On receipt of \$1.50 we will send it to your address, postpaid.

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Queries.

Brother Lipscomb: I am reading a tract on "Baptism," by S. C. Littlepage, of the Northwest Texas Conference. In this he says: "Pedobaptist churches are not disposed to boast of such things, but this foolish boast of the proselyter deserves to be rebuked, and for this reason I mention . . . the case of J. R. Collinsworth, who, for fifteen years, was the champion of Campbellism in Tennessee, but becoming convinced of the errors of the whole system, embraced pedobaptist views, published one of the most powerful books against Campbellism I have ever read, and became a leading minister in the Cumberland Presbyterian Church for about thirty years." What of this case? I would be glad for you to give what you know of Collinsworth and his conversion. It is through no idle curiosity that I ask for this information; I need it. ROBERTSON WHITESIDE.

Collinsworth has gone to his final account. I do not care to stir up the matters connected with his change, so I only say: He was excluded from the church of Christ before he ever sought membership with others, and, after he had applied for membership, sought restoration to the church of Christ, expressing preference to remain with them.



Brother Lipscomb: In answering what I wrote you with reference to the Graves-Burruss debate, you made the point that "aioon" sometimes means endless duration, but not always; but that "aionions" always means endless duration in the New Testament. Some say that "aionions" cannot mean more than "aioon," the noun from which it comes. How would you answer this position? Please answer at once in the Gospel Advocate. FLAVIL HALL.

"Aioon" alone never means endless duration; in combination or by multiplying upon itself, as "a century of centuries," it expresses the idea of endless duration or time indefinite. "Aioonas" always means time without end. I would tell the man every one familiar with language knows words do not always or hardly generally retain their etymological or derivative meaning. I could take any dictionary in English, Latin, Greek, or any other language and show this. "Edify" means to build, as a house. Its derivatives have a wholly different meaning. "Prevent" means to go before, lead the way. It, with its derivatives, has acquired almost the opposite meaning. "Candid" means pure, white, clean; "candidate" has a wholly different meaning. "Cancer" means a crab fish; "cancerous," a morbid eating sore. I would show him the dictionaries define "aioon" a period or definite space of time, a lifetime; "aioonas," "lasting, eternal." If he knows anything of such matters, he knows lexicons define words from their use by the best speakers and writers. When a lexicon defines "aioonas" eternal, but not a limited time, it is because they find the word always used to denote eternal, never to denote limited time. If he has sense and candor, this will satisfy him; if he is lacking in these, I would give up as hopeless and spend my time on a more promising subject.



Brother Lipscomb: Please explain Acts 7: 38. Who is this "that was in the church in the wilderness?" If it was Christ, did not his church exist before Pentecost, and even before John the Baptist? In what sense did the church exist at that time?

Hornbeak, Tenn.

J. V. MOULTRIE.

This says Moses was with the church in the wilderness. But Christ was with them, too, just as through Noah he preached to the spirits in prison. The word "church" did not in primitive times have as specific meaning as we give it. The word "ekklesia," which is translated "church," came nearer corresponding to the word "assembly," or "congregation." It applied to any assembly or separating of one class of people from another, no matter whether the separation was for religious purposes or not. In Acts 19: 32-41, we have an account of an unlawful assembly in Ephesus that sought to kill Paul. It is called in the original tongue "ekklesia," and is translated "as-

sembly" in English. The word "church" then meant an assembly or a body or class of people separated from others. The children of Israel, separated from all other people called out of Egypt, were an ekklesia, and it is translated "church." It would have been just as proper to have called it the "assembly," or "congregation." The translators called only those separated to the service of God "church;" others, "assemblies." It only means that the people in the wilderness, of whom Moses was the leader, were an assembly separated for the service of God. There was probably then a Jewish church, or assembly, and a Christian church. One was regulated by the law of Moses, the other was regulated by the law of Jesus Christ. One was in many respects an earthly type of the other, but a type and the thing typified are not one and the same; so while there was a church in the days of Moses and one in the days of Christ, they were not the same church. One prepared for the other and is typical of the other.

Brother Lipscomb: You do me an injustice in your comments on my article. You make me say and teach what I do not. I am sure it is unintentional, but at the same time you put me in a very bad light before the casual reader. I trust that you will bear with me and allow me to set forth what I teach and why I teach it. You know that there is a controversy over the question as to whether God will or will not hear sinners. The Book teaches in both covenants that God will not hear sinners. Then it stands to reason and logic that before God will hear a man the man must cease to be a sinner. If God hears the prayer of any one while he is a sinner, then the Book is untrue and misrepresents God. I am one that cannot accept this, for the reason that the Book furnishes the light. The position is not a theory of mine, but is of divine origin. It appears to me and many others that you have allowed your prejudices, begotten by preconceived ideas, to control you, and you enter into a denial without knowing what is claimed or affirmed.

My contention is that when a man ceases to sin and turns to God by faith, he is no longer a sinner, but a servant of God, doing God's will. (John 6: 29; Rom. 6: 16; 1 John 3: 23.) We have a case in point that ought to settle the matter forever. Were the Thessalonians idol worshipers when they ceased, or quit, worshipping idols? (1 Thess. 1: 9.) Certainly not. (1 Cor. 12: 2; Gal. 4: 8.) Paul plainly says they turned from idol worship to serve the living and true God. (Gal. 4: 8.) Here, he says, before knowing God, they served idols; but when they were taught of God, they turned from idol service to the service of God. Hence when they turned from idol service, they ceased to be idol servants. When they began to serve God by faith, they became the servants of God. (Rom. 6: 16.) They could not serve two masters. (Luke 16: 13.) You insist that I teach that when they turned from idol service to the service of God they were then made free from sin, or that when a sinner ceases to sin and turns to God by faith he is a servant of God and free from sin. I insist that you read my articles of July 12 and July 30, and you will see that I neither say nor teach such a doctrine. You will find this language in my article of July 30: "This man, though a servant of God, is not relieved of the penalty of the sins committed previous to his turning to God." Now, what I believe and teach is this: When a sinner turns from the service of sin to the service of God, he is no longer a sinner, but, instead, is the servant of God; yet the penalty due the sins of his past life is held against him till he reaches the point in his service to God that God can be just in justifying him, or remitting his past sins; and he reaches this in his obeying baptism, when he is made free from the sins committed previous to his turning to the service of God. (Rom. 3: 23-27; Eph. 1: 3.) "Justification," "redemption," "remission," and "being made free from past sins" are synonymous terms, and are only reached in, not out of, Christ. So you see that I understand it is one thing to be the servant of God and quite another thing to be made free from past sins in Christ; that a man can be the servant of God out of Christ by faith, repentance, and confession, and the justified, redeemed, sins-remitted servant in Christ when he obeys baptism. So I teach and insist that nothing short of faith, repentance (reparation), confession, and baptism can reach remission of past sins or will free a man from his past sins, but an earnest

obedience to the above statutes. I do not encourage any one in hoping for salvation through any other means, as there are none. So when we baptize a man who believes with all his heart, repents, and confesses Christ, we baptize a servant of God, but not a servant free from sin. He is made free from sin only in Christ. (Acts 2: 38; Rom. 6: 17, 18; Gal. 3: 26, 27.)

I hope you understand me. I am not theorizing, but endeavoring to teach and harmonize the word of God, and thus have brethren agreed. (1 Cor. 1: 10; 1 Pet. 4: 11.)

Your scripture quotations in reference to a Christian being a sinner when he sins do not make him a sinner, but simply a transgressor, or ungodly man; but when he corrects his error, he is neither a transgressor nor ungodly, but is again godly. Should he continue in his ungodliness, or transgressions, till his death, he will be lost—not as a sinner, but as an ungodly man. (1 Pet. 4: 18.) None but the Christian can transgress God's law. A man must first be a subject of a law before he can transgress. The sinner (alien) can only trespass, he not being a subject. (Eph. 2: 1-5.) You have a son and an orchard. You point out to your boy from which trees he may pluck fruit and from which he must not pluck. Should he pluck from the forbidden trees, he would be a transgressor, and not a trespasser. Should your neighbor's boy enter your orchard and pluck without authority, he would be a trespasser.

I hope that this will enable us to be one in Christ.

Andalusia, Ala.

S. I. S. CAWTHON.

I think yet I understood Brother Cawthon, and I think he makes distinctions that are not made in the Bible, and, in doing this, confuses and divides instead of unites. We find nothing of these distinctions in the Bible. Had they been essential to understand the way of salvation or to promote unity, they would have been given. Brother Cawthon claims that those in Christ, or in covenant with God, are not sinners. When the blind man said, "We know that God heareth not sinners," he meant that a man among the Jews, in covenant with God, that sinned or rebelled against his law, God would not hear while refusing to obey that law. The controversy was about Jesus, whence he received his power to open the eyes of the blind. They all knew he was a Jew. Some claimed he was a sinner because he had healed on the Sabbath and broken the Sabbath law. The blind man replied that if he was a sinner, breaking the law of God, as they charged, God would not hear him to enable him to open the eyes of the blind. Any who will read the context must see this. Then Solomon (Prov. 28: 9) says: "He that turneth away his ear from hearing the law, even his prayer shall be abomination." He refers to Jews, professed servants of God, who, having had or known the law, turn from it and refuse to walk by it. A dozen other passages in Proverbs all refer to the same class. The writers of the Scriptures call this class of people "sinners." I recollect no passage that teaches that God will not hear those who have not hitherto worshiped him, but turn to him and desire to serve him. Under the Mosaic dispensation Solomon prayed that "the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake; . . . if they come and pray in this house; then hear thou from the heavens, . . . and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee." (2 Chron. 6: 32, 33; see also 1 Kings 8: 42.) Under the ministration of the Spirit the prayers and alms of Cornelius were heard and came up for a memorial before God.

The trouble is, we make a mistake and try to make the Bible justify it. The better way is to correct the mistake, and then these distinctions foreign to the Bible are not needed. The Bible nowhere says on one side a line God will hear people; on the other side he will not. Men desirous of knowing and doing God's will, will be heard by him, whether in the church or out of it, whether Jews or Gentiles. He will not hear those refusing to do his will, whether in the church or out of it. The sects teach that God will forgive sins in answer to prayer without the sinner's compliance with the law he has given for pardon. In opposing this, many run to the extreme of saying God will not hear a man unless he is in covenant with him, which is not true, nor does it in any way affect the question of pardon; for God will hear and forgive neither those in nor out of the church who refuse to hear and obey him. D. L.

Home Reading.

BURYING THE HATCHET.

Rob., with a box in his arms and a spade over his shoulder, had slipped quietly around the house and into the garden. He hoped Dot would not discover him until her unfortunate chicken, which lay in the box covered with roses and clover blossoms, was safely buried. The chicken, during its brief life, had not been a source of unmixed joy to any one but Dot, for it was a motherless chick that she found and brought into the house; and as soon as it was old enough to run about it followed her everywhere with its ceaseless "chirp, chirp!" in a way that was very inconvenient. It was constantly under foot, endangering its own neck and making people uncomfortable; but, as Dot's pet, it was tolerated by everybody but the cat. Tabby failed to see any reason for treating it with respect, and so one day she pounced upon it and choked it out of existence. Dot had covered her favorite with tears and flowers, and Rob., at his mother's suggestion, had tried to spare the small maiden the grief of witnessing the burial; but the attempt was vain. A shrill voice called: "Rob., what are you doing?" In a moment Dot's inquisitive eyes were taking in the whole scene. Fortunately, she found it so interesting as to lighten in some degree its mournfulness.

"I'm glad you're making it in such a pretty place, Robby," she said. "I s'pose Chicky was a good deal in the way. Mother says so. Anyway, she'd have been a big hen pretty soon, and that wouldn't have been so nice; but I'll never like Tabby again, not one bit."

"O, see here now, sis.; Tabby didn't know any better!" said Rob., in good-natured expostulation. "She's only a cat, and she didn't know you'd made a pet of this particular bunch of feathers. Being cross at her will not bring Chicky back again. So you'd better bury the hatchet and be friends."

"What would I bury a hatchet for?" asked Dot, more impressed by that strange advice than by her brother's reasoning.

Rob. laughed. "That means to stop quarreling, not to be angry any more. When Indians have been at war with each other and are ready to be friends, they bury a hatchet. That's a sign that they're willing to stop fighting."

"Do folks always stop fussing after the hatchet is buried?" asked Dot.

"Of course; that's what it means."

Dot watched the smoothing of the ground with thoughtful face, and walked back to the house by Rob.'s side in unusual silence.

The family had finished dinner when Fred., Rob.'s senior by two years, came to the door with a sharp call: "Rob., where have you put the ax?"

"Nowhere; I haven't had it," answered Rob., promptly; but the reply did not satisfy Fred.

"Yes, you have. You must have had it, if you'd only take the trouble to think. You're always carrying things off and forgetting where you put them. Come out and hunt it up."

Fred. was in a hurry, and decidedly impatient, and Rob.'s face flushed at the order.

"Hunt it up yourself if you want it. I tell you I haven't had it, and I do not know anything about it."

"But you must have done something with it," persisted Fred.; "for it isn't in the tool house, and I know I left it there."

"You know a good many things that you aren't sure of," retorted Rob.

This sort of jarring was far from uncommon. Fred. was inclined to be dictatorial on the ground of being the elder, and Rob. was so determined not to be imposed upon that he was often irritating and disobliging by way of showing his independence.

"Boys!" interposed the mother's grieved, reproofing voice; but anything more that she might have said was drowned in a wail from Dot.

"I didn't do it. I tried, and it isn't true. Rob. said if you buried a hatchet, folks wouldn't quarrel any more. I couldn't find any hatchet; so I dragged the ax down and buried it 'side of Chicky, and you boys fuss worse'n ever."

The boys looked at each other, with a shamefaced smile gradually displacing the flush of anger.

"Where did she put it?" asked Fred., in a tone that had lost its sharpness.

"I'll show you," Rob. answered.

There was very little trouble in finding the miss-

ing implement, for Dot was not a success at digging. Then Fred. met his brother's eyes and laughed.

"I'm afraid she didn't get it deep enough for a lasting peace; but I say, Rob., we might be a little better tempered without hurting ourselves. I'll try it if you will."

"Agreed," said Rob.

And to this day, when clouds arise in the Lincoln household, some one is sure to ask: "Isn't it about time to drag the ax into the garden?"—Kate W. Hamilton, in *Uplook*.



BEAR NATURE.

A little Tam O'Shanter cap afforded the text for a discourse which interested a number of visitors to Forest Park the other afternoon. It belonged to a golden-haired little girl. With the buoyancy of childhood, she twirled the cap about her fingers, and laughed gleefully at the antics of the bears until, in her excitement, the Tam O'Shanter escaped her and went flying into the cage. A black paw was upon it the instant it struck the stone floor of the pit. Two black eyes surveyed it critically, and then the owner of the paws and eyes rolled it over, like a football player scoring a touchdown. Miss Columbia lay in a corner of the pit and let Uncle Sam have all the fun. Suddenly the little black ball of fur unfolded. One black paw grasped the cap, and Bruin advanced to the iron bars, outside of which many grown persons and children, one of them a crying little girl, stood watching him. His next move was surprising. He threw the cap through the bars at the very feet of its golden-haired owner.

"Well, that beats anything I ever saw!" exclaimed a young man, who had witnessed the whole performance.

"That observation, my boy, shows how little you know about bear nature."

It was a gray-bearded man, bent with age, and leaning on a cane, who spoke.

"If you knew bears as I do," he continued, "you would not marvel. The black bear is the best-natured fellow on earth. He is mean only when self-preservation demands it. Now if that little girl's cap had fallen in the cage of that old grizzly over there, there would not be enough of it left to cover a safe cracker's conscience. The grizzly is a confirmed pessimist. He would have taken that cap as a personal insult. He would have jumped to the conclusion that that little girl there was trying to worry him, and he'd have got even good and strong. The black bear, on the other hand, is a sunny-natured optimist. He was sorry for the little girl, and when he saw her crying, he just couldn't help handing back the cap. Now watch this."

The old man picked up a piece of paper, rolled it into a wad, and threw it into the cage containing the black bears. It was Miss Columbia who came to the front this time. She seemed delighted beyond expression, and played with the piece of paper, knocking it about from one end of the cage to the other. The gray-whiskered man had meantime prepared another paper ball. This he tossed into the grizzly's pit. The big fellow hit at it viciously as it flew past him. With grunts of rage, he pursued it and tore it into a thousand fragments. Then he leaped toward the bars, saying plainly in bear language that he could eat the fellow who had insulted him.—Selected.



THE SWORD OF DAMOCLES.

There was once a king whose name was Dionysius. He was so unjust and cruel that he won for himself the name "Tyrant." He knew that almost everybody hated him, and so he was always in dread lest somebody should take his life; but he was very rich, and he lived in a fine palace, where there were many costly and beautiful things, and he was waited on by a host of servants who were always ready to do his bidding. One day a friend of his, whose name was Damocles, said to him: "How happy you must be! You have everything that any man could wish."

"Perhaps you would like to change places with me," said the tyrant.

"No; not that, O King," said Damocles; "but I think that if I could only have your riches and your pleasures for one day—I should not want any greater happiness."

"Very well," said the tyrant; "you shall have them."

So the next day Damocles was led into the palace,

and all the servants were bidden to treat him as their master. He sat down at a table in the banquet hall, and rich foods were placed before him. Nothing was wanting that could give him pleasure. There were costly wines and beautiful flowers and rare perfumes and delightful music. He rested himself among soft cushions, and felt that he was the happiest man in all the world.

Then he chanced to raise his eyes toward the ceiling. What was it that was dangling above him, with its point almost touching his head? It was a sharp sword, and it was hung only by a single horsehair. What if the hair should break? There was danger every moment that it would do so. The smile faded from the lips of Damocles. His face became ashy pale; his hands trembled; he wanted no more food; he could drink no more wine; he took no more delight in the music; he longed to be out of the place and away, he cared not where.

"What is the matter?" said the tyrant.

"That sword, that sword!" cried Damocles.

He was so badly frightened that he dared not move.

"Yes," said Dionysius, "I know there is a sword above your head, and that it may fall at any moment; but why should that trouble you? I have a sword over my head all the time. I am every moment in dread lest something may cause me to lose my life."

"Let me go," said Damocles. "I now see that I was mistaken, and that the rich and the powerful are not so happy as they seem. Let me go back to my old home in the poor little cottage among the mountains."

And so long as he lived he never again wanted to be rich or to change places, even for a moment, with the king.—Selected.



UNANIMITY OF FATHER AND MOTHER.

Many of us have experienced a surprising sensation of relief when the fretful babe, that has become infected by our own nervousness and weariness, is soothed as if by magic in the strong arms of its father and falls asleep under the spell of his deep, magnetic tones. A little later on the naughty child becomes suddenly and refreshingly good again as a result of his mild, but prompt and effective, discipline; and the problems that have burdened and distracted us as we turned them over and over are solved by the vigorous use of a little masculine common sense. That mother is indeed to be pitied who has not the moral support of her husband just as surely as she has his financial backing, who cannot take counsel with him upon every matter of importance to the family or individual welfare, and who is not able to appreciate the tonic of his kindly criticism, and even the force of certain views which may differ from her own. This brings us to what is undoubtedly a fruitful source of family trouble, and that is a difference of opinion between parents in regard to the management of children. When this difference takes the form of a revoked command or a disputed case of discipline, it is a serious wrong to the child, who is at least entitled to a consistent and unvarying form of government. It is essential to his moral well-being not only that each parent should sustain the other outwardly in particular instances, but there should be a substantial unanimity between them in matters of principle. Let us seriously ask ourselves how this unanimity is to be attained. Only the most inexperienced of young married people expect always to think alike upon all questions that may arise. They presently learn, if they are wise, the little niceties of personal adjustment, the habit of studying one another's point of view, and the difficult art of recognizing that although we may believe ourselves in the right, that does not necessarily put another in the wrong. Right has many sides, and we should be thankful to one who has disclosed to us some phase of it which we were hindered from seeing by the limitations of our own personality. It would be a startling revelation of many parents to themselves if they could know how often they contend for a cherished opinion—not so much for the opinion's sake, but that they may have the selfish, personal satisfaction of seeing the child obedient to their own particular commands. To sacrifice one's personal preference is the most refining influence of the bond of parenthood, a bond that Felix Adler holds "is the great means of stimulating and preserving unselfishness in the world, while the love of children is the great balance wheel that counteracts the strong tendency toward egotism."—Elaine Goodale Eastman, in *Woman's Home Companion*.

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Editorial.

INFLUENCE OF THE PROMISES OF GOD.

It would be very hard to estimate the power and influence that promises have over the people of this world. The child is wonderfully influenced by the promises of its parents. There are, however, several things that greatly modify the influence of promises. When the promise is unconditional, then its fulfillment depends upon the veracity and fidelity of the one who makes the promise; if conditional, it depends also upon compliance with the conditions on the part of the one to whom the promise is made. Most of God's promises to men are conditional, but God is always certain to comply with his promises if men will comply with the conditions. Promises were made to Abraham upon certain conditions. These conditions were that he should get out from his country, from his kindred, from his father's house, and go into a land that he would show him. The promises were: "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." (Gen. 12: 2, 3.) These were very precious promises to Abraham. God would make of him a great nation, make his name great, and make him a blessing; would bless them that would bless Abraham, and curse him that would curse Abraham, and that in him all families of the earth should be blessed. These promises, coming as they did from God, were enough to thrill the very soul of Abraham; and he began compliance on his part with the conditions. He started out as God bade him do. He left his country also, but he did not leave his kindred and his father's people as the Lord had told him. His father went with him, and also Lot, his nephew. Somehow they stopped in Haran on their way to Canaan and dwelt there. They continued there until his father died. The Lord did not direct his way into Canaan till after his father's death. Then he went on into the land of Canaan, but he still had Lot with him. He was now away from his country and from his own father's house, but one of his kindred was yet with him; and so Abraham wandered about in Canaan and down into Egypt and back until Lot separated from him. When he had got into the land of Canaan, the Lord appeared to him and said to him: "Unto thy seed will I give this land." As yet Abraham had no seed; but when Lot had separated from Abraham, the Lord appeared again to Abraham and said to him: "Look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered." Thus God's promises are becoming more definite since Lot has departed and Abraham and his wife are alone. He is now getting well into the conditions God had

placed upon him, but it was still some time after Lot had departed before any promise of seed or posterity was fulfilled to Abraham. During this time Abraham and his wife began to be impatient, and sought to bring about a fulfillment of the promise through Hagar, Sarah's maid. Ishmael was born through this union; but God would not accept this as a fulfillment of his promise, and so they had to wait yet longer. Finally, however, a special promise of a son through Sarah was made, and Isaac was born. Abraham was a hundred years old when Isaac was born.

This history of Abraham shows plainly that when God makes promises to men upon certain conditions to be complied with by them they cannot reach the promises till the conditions have been complied with, also that no sort of planning or scheming or inventions of men can secure the blessing. Hence the plan of Abraham and Sarah to hasten the blessing only hindered and put the real fulfillment farther in the future. But Abraham persevered in his efforts to do God's will; and though he blundered, he never gave up. He continued to walk by faith more and more; and so soon as he himself was ready for the fulfillment, the blessing came. It is a principle always true that when men do God's will and show themselves worthy of his promised blessings they are bestowed upon them. God never fails, unless men fail on their part to get ready by faithfully doing his will; and it is equally true that when men try to reach God's blessings by doing something he has not ordained they will fail. No man can show up a better general character than did Abraham; yet when he went to work some other way than God had appointed for him, he failed. While his father and Lot were with him, the blessing could not come; and when he and Sarah sought to reach it by a device of their own, they still failed; but when Abraham fully followed God, trusting his precious promises and relying only upon the Lord's way, the blessing came in all its fullness, and Abraham was repaid a hundredfold for his faithfulness. He came to be one of the grandest and best men of his time, even to be called the "friend of God" and the "father of the faithful."

The history of Abraham is especially valuable to us, because it shows us so clearly that no sort of disobedience to God can be tolerated so as to bring the divine blessing, and that no invention or device of men can bring it. Only doing God's will can bless man. When men will do God's will and fully trust his promise, it brings a world of joy and happiness all along the line. The happiest men of this world are the men who do God's will and fully confide in his promises.

Many are the promises made to the children of God under the New Testament age. Peter says, when referring to God's revealed will: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (2 Pet. 1: 4.) These precious promises which God has made for his children accomplish a very important part in the redemption of man. They encourage men to labor on with devotion and with courage and cheer, assured all the time the blessing will be theirs in due time. Two of the promises are that "the eyes of the Lord are upon the righteous," and that "his ears are open unto their cry." These promises require conditions upon our part, being made in behalf of the righteous. The word "righteous" means those that are doing the Lord's will. None have a right to these promises that are not all the time striving to do God's will, for the same passage also says: "But the face of the Lord is against them that do evil." To reject God's will is to do evil, and the face of the Lord is against all such. Therefore none but the righteous have any right to expect the eyes of the Lord to be over them or for his ears to be open to their prayers. Very many no doubt are claiming these blessings that are not entitled to them. They may be very zealous and earnest in doing something they claim to be service to God which in reality is not. They do things he has not required and leave undone things he has required. Many that are claiming to be disciples of Christ are spending their time and energies in building up and carrying out things that God never said anything about. Hence they will get no credit from him for doing these things. The church, the kingdom of God, and its appointments are not before them. What they do that God has commanded they do through and in the name of their societies, and not in the name of Christ, and Christ is not honored. Paul says: "And whatsoever

ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." People cannot do things in the name and by the authority of Christ and in the name of these societies at the same time, cannot follow the wisdom and authority of men and follow Christ at the same time. To follow the societies and wisdom of men is to follow worldly wisdom; to follow worldly wisdom is to be in that sense a friend of the world; and to be a friend of the world is to be the enemy of God. All such are certainly deceived when they are looking for these blessings promised to the righteous, to those doing the will of God. Jesus also said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Those, therefore, that will not do the will of God are not his, not among the righteous, not in the kingdom of heaven, and have no right to promises made to those that are.

Another one of the precious promises of Jesus is: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14: 2, 3.) The Father's house to which Jesus was going means the heavenly home, where all the righteous are going and where they will dwell for evermore. Many mansions, plenty of room for all the righteous! Jesus will dwell there, and all his faithful followers will dwell with him there. I go to prepare a place for you; I will see that you all have a home there; and I will come again and receive you to myself, that you may be where I am. This is truly precious to the Lord's people. Certainly all ought to be encouraged by such a promise to hold out in faithfulness to the end. People that have such a hope, such assurance of a happy home in heaven, think about it in the daily walks of life and constantly strive to so live as to honor God and be worthy of such honors. Christians that thus strive and pray and meditate upon the glories that await them partake more and more of the spirit of Christ and of the truth. They partake more and more of the divine nature, and in this way these precious promises lead and prompt us day by day to be more spiritually-minded, to be more like Jesus, to live more like he did, to crucify the flesh more, to be less selfish, to purify the heart and life more and more every day. It is in this way that "we are saved by hope." The hope, the sweet anticipation of such a home, keeps Christians awake to their duties, that they may triumph over sin; that they may do good and be good and be worthy of such inestimable blessings. Such an assurance, such a hope as this ought to lighten all the burdens, all the disappointments, and all the sorrows of life. Surely no Christian with such divine assurance for the future can afford to go through life in gloom and sadness or allow himself to pine and give up under trials and difficulties. The child of God should so consider these things as to follow Paul when he says to Christians: "Rejoice in the Lord alway: and again I say Rejoice."

These precious promises are intended to give us courage and to keep us in the right way and to enable us at all times to rejoice in hope of the glory of God, that we may be found in him without spot or stain when Jesus comes again. E. G. S.

CHRISTIAN PURITY AND CONSECRATION.

It is not the strong church numerically, financially, or intellectually that does the most work. It all depends upon the zeal of the members. It does not require a man of great ability or learning to do good; it does not require great ability to understand the Scriptures in their practical truths. A man must understand the leading principles and be familiar with the facts and commandments of the Bible to teach them. For the teacher to make himself a child and present the truths with the simplicity and directness of a child is the method that is effective. Learning is not incompatible with simplicity of manner or language. True learning, or learning combined with wisdom, studies to make truth simple and plain to the commonest understanding. The most profound truths can be presented in simplest language and brought within the comprehension of the unlearned. The best example of this is found in the Scriptures. The most profound truths ever made known to man, the most far-reaching principles that shape the course and mold the

destiny of every human being for time and eternity, are revealed in language so simple and so common that the humblest minds may grasp them so as to be led and saved by them. True wisdom and true learning tend to simplify and make plain all truth. Learning is helpful only as it makes plain truth and brings it within the apprehension of little children. Jesus used the simplest words and brought truth down to the comprehension of the unlearned. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight."

A truly wise and godly teacher will use whatever of learning he may possess to present to the world truth in the simplest terms possible. He follows the wisdom of God in doing this. Jesus and the Holy Spirit were the most perfect models of simplicity and directness of speech found in the world.

The things needed to reach men are sincerity, purity, and earnestness of life. Man may be sinful and corrupt in his life and depraved in his own heart, but there is something in every one that responds to a sincere, pure, and earnest life. "To will is present with me; but how to perform that which is good I find not." A man, to reach others, must know the truth and then so live that others will believe he is sincere, pure in life, and earnest in seeking to save men from sin. This earnestness is not shown by emotional excitement, but by lives of consecration for the good of others. Emotional excitement is contagious, and one with strong emotions can excite corresponding excitement in others; but this is temporary and must soon pass away. The true, earnest spirit of devotion and consecration will not produce the emotional excitement, but will bear its fruits in the lives of others, and men will be influenced by the lifelong devotion and earnestness of determined men and women. Then the effective means of reaching men is by living and pleading for purity in life, unselfish efforts to save men from sin, and earnestness in doing what our hands find to do. Numbers, wealth, learning in a church or in a preacher cannot save without these other qualities. A church weak in wealth, numbers, and learning, if it seeks to be and to maintain purity, is zealous of benefiting others, and consecrated to the work, will reach and help others. The same is true of men. A man may be learned, eloquent, and occupy a high position; he may attract and entertain audiences; but he will never really move and uplift men unless he is pure in heart and clean in his life, devoted, consecrated, willing to sacrifice his own comfort, time, and labors for the good of others. One willing to do this, no matter how humble his position, how limited his learning, or how lowly his position in society, will lift up and benefit the world. Purity of life, consecration to the good of others, and zeal and earnestness in the work of saving souls will meet with success. God has chosen such churches and such persons to carry forward the work of bringing the world to God and to complete the work Jesus came to earth to do.

One earnest, consecrated man can overturn the whole fabric of society, it matters not how humble in life he be. The work of overturning must always begin at the foundation, among those in the humbler walks of life, among those that lie at the foundation of society. He is best fitted for the work that can most readily adapt himself to these people. Those raised among them can most readily do this. This all accords with the provisions of God for converting the world. It is wonderful what one man who is earnest can do. We often see a church of poor and unimportant people who are seemingly dead. An earnest man, himself like them in all, save his earnestness, goes among them, and in a little while they are a live, an earnest, aggressive church; instead of dying themselves, sending life and joy to others. A rich, learned church of influential members can seldom be so aroused from their lethargy and indifference as to become active.

Thirty years ago there were activity and zeal among the disciples. Success crowned their efforts and work. They became indifferent, cold, and mechanical in their work, and they ceased to spread the truth. Indications now point to a revival of interest. It is coming where it ought to be expected—among the weak churches, the poorer people, and by young and unknown men willing to go among all classes and labor to save souls, and who are pleading for a purity of life and consecration on the part of Christians that has been heretofore unknown.

Whenever a church or a preacher sets out to be respectable and influential by its worldly posses-

sions and surroundings, or when a preacher is intent on using his position as a preacher to gain worldly position or influence, they bid farewell to true usefulness to the world and would do well to cease to be churches or preachers of Christ. "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" (John 5: 44.) The honor of the world is incompatible with honor from God, and he who seeks the one will forfeit the other.

These things are written to plead that the revival that comes, be it much or little, may be directed along proper lines and confined to the true channels, and so continue to grow. This movement for a better life begins with the young men and with the churches that are regarded as weak. To them it must look and among them find its growth and development. We older men, who have well-nigh run our course, can do but little else than point to our own mistakes and failures as warnings and helps to the young. Our habits and surroundings are fixed, and we cannot enter as fully into the newer and better life to which God invites his children as the younger can; but the foundation of it all is purity of life, fidelity to God and his word, and zeal for the good of others.

D. L.

SILENCE, WHEN WE OUGHT TO SPEAK, IS SIN.

It is possible to sin in thought, in word, in deed, and in silence. True it is that the tongue "is an unruly evil, full of deadly poison." The tongue uncontrolled stirs up contention and strife, "defleth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." In spite of ourselves and of our noble resolves to the contrary, we find our tongues wagging, wagging, and saying hateful, hurtful things. "For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind; but the tongue can no man tame." If there is nothing impure in the heart, we can throw the bridle off the tongue and let her wag, and she will be found ever singing the praises of God and hymning those things which are sweet music in the ears of the Almighty; but, with all the mischief the tongue does in destroying the peace and concord of families, of communities, of churches, and of nations, still it is by no means self-evident that by remaining silent when we should speak out in defense of the right we do not sin as often as in speaking the wrong thing. It is so hard to antagonize people in popular errors and sins and so easy to sit silently by while they trample under their unhallowed feet the blood-bought church which Jesus died to establish.

On one occasion, when Jesus went into the house of one of the chief Pharisees to eat bread on the Sabbath day, the wicked, proud, and haughty Pharisees watched him, that they might accuse him. There was no sin in watching the Savior if their motive had not been an evil one. So the Christian will be watched everywhere; and if through cowardice he should fail to speak out for the right, he will bring reproach upon the cause of Christ. Those wicked men were condemning Jesus in their hearts for doing good on the Sabbath day—healing a man who was afflicted with the dropsy. Jesus, for the sake of popularity, did not remain silent and sneak away as a moral coward. Out of their own law he condemned them and made them blush in silence. "And Jesus answering spake unto the lawyers and Pharisees; saying, Is it lawful to heal on the Sabbath day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could not answer him again to these things."

If we are ashamed to defend the truth and practice the truth when among those who are in darkness and superstition, we sin most grievously and stab Christianity to the heart. As Christians are the light of the world, the salt of the earth, they cannot be too careful in defending the truth and in practicing as they preach. The pernicious doctrine of being a Roman in Rome is not one to be followed by Christians. A contemporary periodical gives this example, a striking proof of this:

"A Japanese Senator got hold of a Bible with expositions. Reading it attentively, he pronounced Christianity a fine thing in theory; but the question was: Could it be lived? While in this state, he took an ocean trip. On the same steamer was a lady,

pointed out to him as a Christian. He watched her closely, and was convinced she practiced her Christian faith. Returning home, he went to a missionary and made a public profession of faith. This lady did not know what was depending on her faithfulness. Had she behaved as some professed Christians do while traveling, the Japanese Senator would not have been led to the light."

We should be aggressive in contending with error. We should boldly declare all the counsel of God and oppose all adulteration of the truth, even though we should imagine, as did Elijah, that we are standing alone. With the truth, all the world cannot harm us. It is so easy to drift with the popular tide, even though the truth is sacrificed little by little. Silence! Be silent for the sake of peace! The old prophet remained silent while Jeroboam pulled down God's altars, established his own, and led the people to worship idols. It was easy, it was popular, to remain silent. To speak out for the truth and right, he would cause somebody to call him "an old foggy," "a crank." He played mum; he sold out the truth for the sake of popularity and lost his soul. Perish the hand that writes these lines and may this tongue cleave to the roof of my mouth before I ever shall thus be ashamed of God's eternal truth!

The crowd has ever drifted away from the Lord Jesus Christ. Noah was wonderfully in the minority. Money, ease, popularity, all whisper: "Go with the crowd and smother out your convictions. When you are in Rome, do as Rome does." It is not popular to contend earnestly for the action of baptism as taught in the Scriptures. While the Bible clearly teaches that in baptism they came unto the water, went down into the water, after baptism came up out of the water, and that in baptism the body is buried in and born of the water, yet many professed Christians pass by these scriptures in silence and allow people to deceive themselves with the thought that affusion is baptism. It is wicked to remain silent under such circumstances. Because somebody frowns, many are ready to say nothing about baptism as a condition of salvation, notwithstanding Jesus has said, "He that believeth and is baptized shall be saved;" and, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." They fail to speak through the apostles: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." "Baptism doth also now save us." We should always be brave enough to allow God to speak through us on this subject; we should ever be ready to boldly contend for the faith once delivered to the saints. It is a sin to remain silent when people are turning away from God's eternal truth and being turned unto fables.

J. C. M'QUIDDY.

"One of our Landmark contemporaries has received the following question, 'If a church should ordain an unbaptized man to the ministry, would his work be valid?' and its answer is, 'Yes, to this extent: when acting for the church; for instance, in baptizing'—that is to say, a Baptist Church of ten or a thousand members is able to make scriptural, and consequently valid, what would not be either scriptural or valid without the authority of such church. In other words, according to our contemporary, a church action overrides and transcends all other authority, not excepting God's word. That is Romanism pure and simple, and goes to show what is so earnestly contended—that Landmarkism and Romanism are of the same essence."

This is from the Journal and Messenger, the Baptist paper published in Cincinnati. We have said the Baptist Churches approximate in some respects in their claims a greater nearness to the Roman Catholics than any other churches. They claim a continuous and unbroken line of descent of churches from the days of the apostles; they claim that through their hands descends the official virtue and no church act is valid unless performed by their officials; they claim the members cannot apostatize from Christ; and if the members cannot, it is difficult to see how a church composed of these members can apostatize. A good orthodox Baptist paper of the same faith and order now says they claim the sanction of a Baptist Church can render that acceptable and right which God has condemned. A decision of a Baptist Church makes right what God's law makes wrong. The pope does not make much higher claims than this. D. L.

Obituaries.

[Obituaries are limited to 250 words and signature. Poetry cannot be printed. Obituaries exceeding 250 words will be reduced to the limit, unless accompanied by one cent per word for the excess.—Editors.]

COLMAN.

Brother John Wiley Colman was born in Logan County, Ark., in 1862, and died at his home, in Grayson County, Tex., on August 24, 1900, being thirty-eight years and twenty-one days old. Early in life Brother Colman professed his faith in Christ and was baptized into the one body. He was a true disciple of Christ, always contending for the truth. All who knew him know he was a kind-hearted and devoted Christian, kind to all he met in the walks of life. He leaves a wife, three children, three brothers, a sister, and an aged mother to mourn their loss. Still, their loss is his eternal gain; and though his place in the family circle will never be filled to them, yet if his family and friends will follow his example and serve the Lord faithfully and earnestly as he did, they may meet him where disappointment, sorrow, and sad farewells are no more.

ANNA WHITTINGTON.

Clinton, Tex.

YOUREE.

Brother Francis Hardeman Youree was born on August 17, 1823, and died at his residence, near Donnels, Tenn., on July 22, 1900. Brother Youree was one of the pioneers among the disciples in this community, having been a devout member of the church of Christ for fifty-three years, and during all that time he was the same faithful, loyal, and devout servant of God. His home life was exceedingly exemplary, and truly can it be said of him that he was a devoted husband and a good and loving father. He leaves a good wife and five children, besides relatives and friends, to mourn his death. A great vacancy is left in the community, especially in the congregation at the Rock Hill church of Christ, where he worshiped. Brother Youree lived to a good old age, being seventy-six years, eleven months, and five days old. As the ripened fruit is ready for the harvest, so he was ready for the judgment, having expressed himself that, let the resurrection morn be soon or late, he expected to come forth on that day. If we who are left will live as good and true as he, we can meet him in heaven.

A SISTER.

BOYD.

Leeta, our darling little sunbeam, was taken from us on April 29, 1900, leaving a home desolate that before had known no sorrow. Leeta, only daughter of Brother and Sister E. Boyd, was born at Junction City, Ore., on June 21, 1893, being six years, ten months, and eight days old at the time of her death. The cause of her death was consumption of the brain; the frail little body could no longer support the brain. She seemed to realize that she would never get well, and would express her feelings and wishes concerning her home with Jesus. Ever sacred we hold the memory of our darling, with her golden hair and laughing blue eyes. Like a pure-white broken lily, she has gone to her sweet rest. In the home where her sweet voice sung and where she was so joyous and busy, her little

form lay lifeless in the casket, and instead of the joyous song there were sighs, tears, and silence; but she lies asleep in the Father's care to await the resurrection morn. Though our tears fall fast, for we loved her so, our grief we will forbear; for we know there is a glorious dawn to this night of sorrow which seems so dark. Leeta was loved by all who knew her for her sweet and gracious ways. She leaves a father, mother, two brothers, and a host of relatives and friends to mourn their loss, who will strive to meet her in her bright and happy home.

LUCY LILES.

SMITH.

Mrs. P. W. Smith was born on December 25, 1837, and died on July 20, 1900. It was with sadness and sorrow to the family and friends that we followed the remains of the one we so loved to their last resting place at Hart's Chapel, on July 21, 1900. O how hard it is to realize that she is gone! But she has left us and gone to be with Jesus, whom she loved and served from childhood. She united with the Methodist Church when very young, and lived a devoted member of that church until 1891, when she joined the church of Christ. After that she never missed an opportunity of attending worship until the Lord saw fit to lay the hand of affliction upon her, and for five long years she was a great sufferer; but she bore her suffering with greatest patience, and would often say that it was the Lord's will for her to suffer so, and she was willing to bear it. She was always cheerful and happy, notwithstanding the great pain she endured; and when the Lord called her home, she called to her the feeble husband who had sat and watched over her for days and nights, and her loving children, and blessed them and begged them to so live on earth as to meet her in heaven. Then, lifting her smiling eyes to heaven, she said, "Lord, I am ready. Halleluia! Halleluia!" and left this sorrowful life to join loved ones in heaven. We feel the loss of wife and mother, but know it is our loss and her gain, and by God's help we will try to say, as she did: "Lord, thy will be done."

W. A. SMITH.

HUNTER.

Our precious little babe, W. T., son of W. T. and Hattie Hunter, was born on August 14, 1898, and died on August 18, 1900, being two years and four days old at the time of his death. W. T. was one of the dearest little boys, it seems to us, that was ever given to any home. He leaves one half-brother, one brother, and four sisters, who long for his precious face once more. Little W. T. had brain trouble, and his suffering was more than he could bear. He has gone to live with his little brother, Ernest, who died eleven months ago. W. T. was a pet with his papa. He was the greatest pleasure of our lives; he was the first we looked for when we came in; he was so bright and cheerful. It is so hard to give my little baby up, to have no little prattling tongue to say so many sweet things to make us happy. Our home seems desolate without our baby. God will love and bless him, I know. He was too precious to stay on earth; he has gone, and we can never see him any more in this world; but we have something more to make us live near to God, so we can meet with our dear children in heaven. We laid him in

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a little white casket in a room so cold and silent, and he was all alone. I folded his little dresses and stroked them down with a trembling hand and laid them safe in the bureau drawer, and only a mother can understand what tears were shed over the precious things; in my fancy the little straw cap he once wore still framed his dear face. Nobody but a mother knows how I will cling to the little clothes, as a million other mothers have done.

MAMMA.

Mayella, Tenn.

The Stimulus of a Cheerful Woman.

Something had gone wrong, and as far down the line as one could see stood trolley cars, waiting until the blockade would be lifted and travel resumed. The men travelers anxiously consulted their watches and one by one dropped off, with the remark, "Well, I'll walk, I believe," or, "Suppose we try Market street;" but the women, with their recollection of the fare already paid, sat and waited. Being a woman, I waited, too, and occupied the time by studying my sister passengers. Some were nervous over broken engagements, some were impatient, some were peevish, and one was absolutely cross. Then I came to the woman in the corner. She was not pretty nor stylish, in fact, but was rather shabbily genteel; but her whole countenance beamed with the cheerful determination to make the best of things and not fret herself into a nervous perspiration. Pretty mouths about her might be training themselves to unlovely droopings; bright eyes might veil their beauty in sullenness; smooth foreheads might be wrinkled with worry or creased with impatience; but the sweet, homely face in the corner looked forth with a loveliness that no mere beauty of feature could give. Then I wondered by what cunning means this woman had bottled up sunshine and was carrying its brightness into the lives of strangers. From what invisible fount is she storing up those sparkling draughts that will make her ever a joy to her friends? Is it not worth seeking—this cheerful, uncomplaining disposition?

It is by no means claimed that women alone should possess this inspiring quality, but it is such a beautiful and beautifying one that we at least should strive after it. Then, too, it is indeed a rare womanly talent.

"I never could have regained my feet if it had not been for my wife," said a man who lately passed through deep business misfortune. "She was so unceasingly cheerful that she put her heart into me when I had none left. If I had not had my home as a

haven to turn to every night, I believe I would never have lived through it all." This man had given up a well-appointed house, in which he had lived many years, and had taken a smaller one, the better suited to his reduced income; but the latter was the "haven" to which he turned—a home, because his wife was there.—The Presbyterian.

Boys are frequently driven away from home because of the scoldings received from mothers and fathers. Sometimes they are swept away. We do not mean that mothers should not be neat in their housekeeping, but we do mean that a boy will not stay long at home if his mother meets him at the gate and makes him stop and spend five minutes in trying to clean the mud off of his shoes, and then sends him around to the back door, and makes him come through the kitchen, for fear that he might get a speck of dirt on the front hall carpet. Boys are boys, and the only thing that will change them is time and proper treatment. Girls think more of their homes than boys, because their rooms are better furnished, and they are usually better treated by their parents. Anything will do for the boys' room, most people think. If we want children to love the home, we must be kind and gentle to them, and show them that we sympathize with them in their troubles and trials.—Christian Guide.



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Encourage the Preacher.

"Strengthen ye the weak hands, and confirm the feeble knees." (Isa. 35: 3.) "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." (Heb. 12: 12, 13.)

The gospel of Jesus Christ is the only complete antidote for the many troubles attendant upon the children of God, and the glorious consolation therein revealed is the most powerful factor in strengthening the weak hands, confirming the feeble knees, and dispelling the discouragements that so often arise like threatening clouds to darken our moral pathway. But this does not relieve us of the duty of encouraging one another, and it is God's expressed will that the fellowship of the saints should do its part in planting hope and encouragement among its communicants. If there be any who have acquired that degree of fortitude that enables them to feel that they do not actually need the encouragement of their brethren and sisters, I have only to say that they have ascended to a height upon which I never expect to stand in this life.

Men possess different degrees of fortitude, the same as they possess different degrees of physical strength; and why should it be thought a thing incredible to find among our preaching brethren men whose brightest thoughts are darkened and whose strongest efforts are hindered simply for want of a word of approval from those with whom and for whom they labor? Yet it is sadly true that many—yes, very many—Christians seem to think that their silent presence at the house of God is all that they can offer, or are under obligations to offer, to the poor preacher for his pains and labors of love. The love of God does not dwell very richly in the heart of the preacher who seeks the applause of men, neither does it manifest itself in the conduct of those who applaud men; but it can hardly be said that a congregation is doing its duty toward strengthening the weak hands when it never offers a word of comfort or encouragement to its preacher.

It may be that this article will fall under the eye of some well-meaning child of God who has never given this subject the consideration due it; and for the benefit and admonition of such, I shall digress and speak of some of my own personal experiences. I have in mind a congregation with which I used to labor when I was very young in the cause and also in very poor health; and to be sure, at this very time, of all times, I actually needed encouragement. God knows whether or not I performed my duty, but I have always thought that I did

the best I could. I can imagine I see the faces in the congregation now, as I stood before them in the love and fear of my Master and delivered to them as best I could the message I had from the Lord unto them. They all seemed to be attentive enough, but not one reason did I have for believing that they were keeping pace with the thoughts suggested by the sermon, or that they knew after the services what I had been talking about. Not a trace of enthusiasm marked their countenances, not an approving glance could I catch from one single eye; and then, when the service (if such could be called "service") was over, they were quite ready to ask after my health, the prospect for a crop, etc., or to invite me to dine with them; but they would not say one word about the sermon. There was not one to take me by the hand and say: "Brother, your sermon did me good." O, if they could only have realized how my very soul hungered for just one warm and brotherly word of encouragement! Is it any wonder that I always felt downhearted and sad as I rode wearily homeward? Is it any wonder I was disheartened and discouraged and almost concluded to give up the work altogether?

But this is not always the case in all communities, for many are the kind and brotherly hand shakes we have received, with many kind words of approval; and these often do more toward urging us onward than any contribution of money could do. Let us ponder this matter a little and see if we are doing our duty toward giving encouragement to our preacher. I once knew a good old sister who expressed her approval of her favorite preacher by saying: "I do so love to hear Brother H— preach. He talks so plain and simple." Surely, we could often say as much, and that is better than nothing. W. H. HOSKINSON. Weir, Ky.

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Gained from His Loss.

To many and many a man the loss of material wealth has proved the opening of the door into a life of better and fuller achievement than would otherwise have been his. Such an instance is found in the life of a celebrated architect. He had built one of the finest railroad bridges in the world, and at a dinner in Edinburgh, where they celebrated its completion, the speaker of the evening said: "This man, who is now the architect of our magnificent bridge, was one day reduced to such poverty that the father was imprisoned for debt, and the members of the family were compelled to earn their own living. The boy was employed in running errands, and the only book he had as he sat round the office waiting to be sent on errands was an old Bible, which was out of the binding. One day he opened the book and studied about the building of Solomon's temple; he asked all kinds of questions about the length of a cubit and the measurement of the temple area, and pondered over the matter. The thought which came to him that day as he studied in that book—the only book he had in the world to study—drove him into his profession."

Whether we are rich or poor, we cannot succeed in a calling unless we have in us certain qualities; but sometimes the loss of money spurs on desires and energies that would only have smothered under the weight of wealth.—Selected.

Women as Well as Men Are Made Miserable by Kidney Trouble.

Kidney trouble preys upon the mind, discourages and lessens ambition; beauty, vigor and cheerfulness soon disappear when the kidneys are out of order or diseased.

Kidney trouble has become so prevalent that it is not uncommon for a child to be born afflicted with weak kidneys. If the child urinates too often, if the urine scalds the flesh or if, when the child reaches an age when it should be able to control the passage, it is yet afflicted with bed-wetting, depend upon it, the cause of the difficulty is kidney trouble, and the first step should be towards the treatment of these important organs. This unpleasant trouble is due to a diseased condition of the kidneys and bladder and not to a habit as most people suppose.

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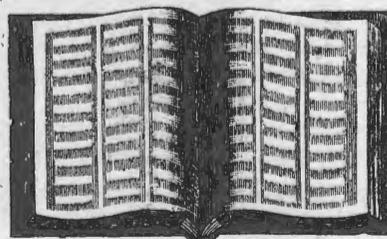
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General News.

There are in operation in Mexico one hundred and thirty-four cotton mills.

The new Oxford Dictionary, though unfinished, contains twelve million words.

The safe of the post office at Bowling Green, Ky., was blown open and robbed of five thousand dollars.

Immigration returns show that twenty-four thousand people settled in Canada in the past six months.

Anthracite coal in great quantities has been discovered in the Cascade Mountain district of Washington.

The enrollment of students at the Peabody Normal College, in this city, on the opening day, was four hundred.

The British ships Eagle Point and Biela collided at sea, the latter vessel sinking. The Eagle Point has reached Philadelphia with the Biela's crew.

An official proclamation has been made in Mexico of the election of President Diaz for the coming presidential term, which begins on December 1, 1900.

The report of Superintendent Brown shows the enrollment of pupils in the public schools of Nashville to be 6,243 white and 4,118 colored, making a grand total of 10,361.

The population of India in 1891 amounted to two hundred and eighty-eight million; at a very moderate estimate now it may be put down at three hundred million.

The manufacture of glass, it is noted, is one of the youngest industries in Germany, but it already employs four hundred factories and thirty-five thousand workmen.

Dr. Thomas Ayers Atchison, one of the most prominent physicians of the State of Tennessee, died on October 3, 1900. He had been a citizen of Nashville for more than forty years.

New Orleans is to have a steamship line to Puerto Rico. There will be monthly sailings to begin with, and as business demands the enlargement of the service other vessels will be added.

The yellow fever situation in Havana, Cuba, is not improved. During the month of September two hundred and fifty-seven cases were officially reported, with a mortality of 25 per cent.

The Supreme Court of Michigan, in a unanimous opinion, declared unconstitutional the act granting a bounty of one cent per pound on all beet sugar manufactured in the State.

Sir Redvers Buller, says the Daily Mail's correspondent at Pietermaritzburg, will return to England with Lord Roberts, and Lord Kitchener will remain in the chief command in South Africa.

Heavy storms throughout France have done much damage to property and live stock. Many of the rivers are overflowing, devastating wide tracts. The vine-growing districts are the greatest sufferers.

The largest cotton train ever sent out from St. Louis left there on September 23, 1900, for Boston. It consisted of thirty car loads. The cotton was from Texas and Oklahoma and was the first shipment of the season.

The annual report of the Union Traction Company, of Philadelphia, shows that during the past year it

carried thirty-two million passengers more than it did the year before, and earned a profit of a million dollars on its business.

Nearly one million women in Spain work in the field as day laborers; three hundred and fifty thousand women are registered as day servants—that is, they work for their food and lodging. There is no such class anywhere else.

The Board of Underwriters have been notified that the ship P. N. Blanchard, of Boston, Captain Courtney, from Baltimore, on April 6, 1900, for San Francisco, has been burned at sea and is a total loss. Her crew are safe at Falkland Islands.

The British ship Nonpareil foundered in latitude 39.50, longitude 42. She hailed from Leith, Scotland, was 1,870 tons register, and was owned by the Standard Oil Company. She was a new vessel. The British steamer Glengerl rescued the crew.

Houghton County, Mich., which is in the heart of the Lake Superior copper mining region, has the highest assessed valuation of property per capita of any county in the United States. The total valuation of the county is one hundred and twenty million dollars.

Grand Portal, the principal scenic attraction of the Pictured Rocks, on Lake Superior, has been destroyed by a northeaster. Grand Portal was one hundred feet high by one hundred and seventy feet broad on the water line. A great mass of rock fell, crushing it in.

Mr. Orton, who has for years made a special study of the cotton blight and is in the service of the Agricultural Department at Washington, says that his experiments have so far failed to fix a remedy. He finds that this form of blight is much more extended in the short staple crop of certain sections than it is on the sea island.

In England they now make paper of the common field grasses. The fiber of the paper thus obtained has remarkable suppleness and strength, which renders the paper especially suitable for writing, drawing, and tracing. It has been reckoned that two pounds of dried grass will give half a pound of paper—in other words, one-quarter of its weight.

The second week of the great Pennsylvania coal strike shows an increase in the number of miners engaged. There is a movement on the part of the operators toward conciliation. A number of the collieries have posted notices offering a ten per cent increase in wages and a reduction in the price of powder. None of the striking operatives have yet accepted the offer.

The motion for a new trial in the case of James Howard, convicted of murdering Governor Goebel, of Kentucky, was overruled by Judge Cantrell, and Howard was sentenced to hang on December 7, 1900. It was agreed that the attorneys should be allowed to file their bill of exceptions in the appeal to the Court of Appeals any time between now and the third week in October.

An attempt was made to blow up the immense dam of the Tampa Electric Company, six miles from Tampa, Fla., the unexploded dynamite being found. This work cost three hundred thousand dollars and was destroyed by people in the neighborhood two years ago. It backs water over a large territory in securing power to

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run an electric plant, and people living in the neighborhood are opposed to its maintenance.

Dr. Curry, the agent, reports that the distribution of the income of the Peabody fund since October 1, 1899, was as follows: Alabama, \$5,950; Arkansas, \$1,800; Florida, \$1,200; Georgia, \$5,600; Louisiana, \$4,200; Mississippi, \$2,500; North Carolina, \$5,050; South Carolina, \$5,400; Tennessee, \$1,200; Texas, \$3,750; Virginia, \$5,300; West Virginia, \$1,650; Peabody Normal College, \$15,100; scholarships, \$25,353.61. Total, \$84,055.61.

The census bureau has published the returns of the State of Arkansas, giving the population by counties, townships, and all incorporated towns. The population of the State in 1900 is 1,311,564, as against 1,128,179 in 1890, an increase since 1890 of 183,385, or 16.25 per cent. The total land surface of Arkansas is approximately 53,045 square miles, the average number of persons to the square mile at the censuses of 1890 and 1900 being as follows: 1890, 21.27; 1900, 24.73.

Gov. Benton McMillin, upon a request from Director General William J. Buchanan, of the Pan-American Exposition, to be held at Buffalo, N. Y., commencing in March, 1901, has appointed Maj. E. C. Lewis, of this city, as vice president of the Exposition for Tennessee. He has also appointed Mrs. John W. Thomas, of this city, and Mrs. J. Harvey Mathes, of Memphis, as members of the Woman's Board of Managers. The commissions were made out recently and mailed to the appointees. The positions are honorary.

Regarding the contributions for the Galveston flood sufferers, Governor Sayers gave out the following statement: "The amount of money received by me up to 12 o'clock noon of September 30, 1900, for the benefit of the storm sufferers on the Texas coast is \$672,476.29. This sum includes \$3,892.59 that remained in my hands of the fund contributed for the relief of the Brazos River Valley sufferers last year. It also includes all drafts and authorizations to draw and which

are in transit and are yet uncollected. This statement, it must be borne in mind, embraces only moneys and remittances that have been made to me directly and also amounts for which I have been authorized to draw."

Capt. S. Taliaferro, who was appointed by Governor Sayers to take charge of the relief work for Brazoria County and Galveston County, Tex., makes the following statement in regard to the disposition of the relief fund: "I have been furnished for that territory the sum of \$72,306.25. Of that amount about \$35,150 has been sent to the committees organized at the different points in the territory. Supplies for these same points have been purchased and shipped to the amount of about \$13,442.78, leaving a balance in my hands of about \$23,000 to pay the few remaining bills still out and to be distributed to the different points in these two counties. How these people are to live during the coming winter is more than I can tell, unless further assistance is given them. I think that the territory covered by Harris County, Galveston maintained, Brazoria County, Fort Bend County, and Waller County is the territory that stands more in need of assistance than any part of the country reached by the storm." The official reports are not complete, but they place the number of people referred to by Captain Taliaferro in excess of ten thousand.

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Church News.

ALABAMA.

Palos, September 24.—Brother McCorkle has just closed a fine meeting at Flat Creek, with fifteen additions to the one body. Brother McCorkle is doing a grand work in North Alabama. It is a treat of a lifetime to hear him preach. He is an eloquent and finished speaker, and wins the hearts of all who hear him. He is uncompromising in his plea for a "Thus saith the Lord" in all things, and sticks close to the Book.

T. ALEXANDER.

ARKANSAS.

Hackett City, September 26.—I came to this place several days ago to help my brother in a meeting. Eleven persons obeyed the gospel during the meeting. The people here have "all things common;" they are the best of people. From here I will go to Red Oak, I. T.; to preach a few sermons. I am now sick, confined to my room, but hope to be better soon.

J. W. TOWRY.

INDIAN TERRITORY.

Marlow, September 25.—This is the second week of our meeting. Only four persons have been added to the one body to date. Much rain has hindered the meeting. There are a few disciples along the line of the Kioway and Comanche reservations, hoping to get homes when the country is declared open for settlement. Along the line of the railroad there are little towns springing up. There are but few congregations able to build houses of worship who have not departed from their first love. I can say truly that with the help of the strong congregations a great work can be done here. I therefore ask that the saints remember this field in their prayers and their fellowship.

R. W. OFFICER.

KENTUCKY.

Louisville, October 1.—A little more than a month ago the members of the Campbell Street and Portland churches of Christ purchased a tent to be used in the preaching of the gospel in all parts of the city. When closed, the tent measures thirty-five by fifty-six feet; with the curtains extended, it measures fifty-one by seventy-two feet, seating from five hundred to six hundred people. It cost us one hundred and seventy-five dollars, and it is waterproof and comfortable in every way. The tent was pitched for the first time on August 31, 1900, on the lot owned by the Portland church of Christ. On September 3, 1900, Brother M. C. Kurfees joined us, and for four weeks he has been boldly and lovingly proclaiming "the truth as it is in Jesus." Those who know this godly man will say: "We know that the people heard the gospel, if Brother Kurfees did the preaching." They certainly did, and, as a result, twenty-eight persons were added to the congregation. Among the number were Roman Catholics, Presbyterians, Methodists, Baptists, United Brethren, and some from the congregations of the "Christian Church" that had introduced innovations. Seventeen persons were baptized. Last night (the closing night) the tent was crowded, and there were five confessions. The meeting had continued one week longer than the

time first announced, and we thought best to close, as opportunity had been given to all to obey the gospel and pressing duties called Brother Kurfees away. Pray for us, brethren and sisters, that we may all be "faithful unto death," that the congregation may be edified, and that many more souls may be saved. Let us thank God for such men as Brother Kurfees, who, in the spirit of Christ, fearlessly "preaches the word." May God's blessings smile upon him and his labors of love, is the sincere prayer of a congregation which has learned to know him better, and therefore to love him more, and to esteem him very highly for his work's sake. As soon as the weather is favorable we shall, the Lord willing, pitch this tent again and use it in various parts of the city, and during the summer months of next year we propose to hold meetings in it constantly. GEORGE A. KLINGMAN.

TENNESSEE.

Dibrell, September 21.—Brother A. B. Lipscomb, of Louisville, Ky., held a meeting at this place, beginning on Monday night after the first Sunday in September and continuing over the following Sunday night, with six persons added to the church and good interest throughout the meeting. There were three persons baptized last Sunday, and others may follow soon. This was a good meeting.

P. G. POTTER.

Red Boiling Springs, October 1.—I discoursed to a few disciples at this place yesterday and last night. Some say a good impression was made. I tried to have the loaf broken yesterday, but no wine could be had. The brethren have not broken bread here for some time; but one blind brother says he is going to make another effort to commence breaking bread on the first day of the week, and continue it. I called on three brethren to pray, and all begged to be excused; they had formerly led in prayer. We see by this how easy it is for brethren to get out of the habit of praying when they fail to worship on the first day of every week. This is a mission point. There are two or three small congregations within four or five miles of this place.

H. W. SMITH.

Nashville, October 4.—The meeting at Harris Chapel, Wilson County, began on the second Lord's day in September and continued over the third Lord's day night, with good interest and large, attentive crowds until the close. Four persons were added to the one body by baptism. Brother Harris, of Couchville, Rutherford County, joined me on Tuesday night after the second Lord's day, rendering me valuable assistance with his prayers and strong exhortations, and he closed the meeting. I left on Saturday before the meeting closed and went to St. John Chapel, in Wilson County. The brethren there are keeping house for the Lord, and they seemed to be much encouraged over the meeting, as the attendance was larger

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during this meeting than at any time before. The congregations have my thanks for their fellowship. To the Lord be all the glory.

S. W. WOMACK.

Godwin, September 22.—Brother J. A. Harding closed the meeting at Philippi last Wednesday night. The interest was unusually good. I think I am correct in stating that Philippi has never had a preacher who made more friends and who encouraged its members on to more persistent and zealous Christian work than Brother Harding did. This is what the church has been needing for years. It had got rather remiss concerning its duties and had grown somewhat lukewarm as pertaining to its love, but the spirit and earnestness with which Brother Harding presented the teachings and love of Christ seemed to remove from the brethren that indifference. Quite a number of persons were led to confess Christ, while some renewed their vows to his cause. So well pleased are all over Brother Harding's work that every one is anxious to have him visit the congregation once a month. May the Lord bless him in such work.

ERNEST A. TIMMONS.

TEXAS.

Longview, October 3.—Five persons were baptized during a meeting held by Brother Stirman recently, near Grand Saline. That is the mission point where I set a new congregation in order last July. There is one sectarian preacher there who is still trying to keep the people in ignorance, but their eyes are open and so are their hearts, and they are attending to what the Lord says.

JOHN T. POE.

Corsicana, September 21.—I wish to say to my friends and relatives that on the night of September 8, 1900, my home on the coast, with thousands of other homes, was swept away by the storm that prevailed along the coast; the storm did

not leave anything standing on the place, but I am glad to say none of my family were killed. I am back at Corsicana. I am doing what preaching I can in destitute places, while I am trying to get a start in life again.

T. M. SOWELL.

Dallas, September 28.—On the night of September 10, 1900, I began a meeting with the Pearl Street church of Christ, at Denton. The meeting continued sixteen days and closed with twenty-three additions to the congregation. Denton is the home of Brother J. H. Lawson, who was with me during the meeting, leading the singing and assisting in many other ways. This was a good meeting, considering the rain, shows, fair, and theaters during the time. The church was divided here long ago over untaught things. Three of the digressives came from the disloyal band to the true body. I hope to go back soon and try another meeting. Brother Lawson is doing some good work in Denton and has some good men to assist him. I think they are going to try to do some missionary work soon. It is wrong for churches to hold meetings at home and not send the gospel to others who know it not. Just before going to Denton the church of Christ at Dallas held another missionary meeting in the city and had seven additions. I am soon to begin another tent meeting, to be held under the direction of the church of Christ at the corner of Pearl and Bryan streets, Dallas. My work this year has mostly been missionary work, and I have enjoyed it, for it is the way the apostles did.

J. S. DUNN.

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Field Gleanings.

The meeting with the church of Christ at Denton, Tex., was a success. Twenty-three additions to the one body were the immediate results. We should have continued at least one week longer, but Brother Dunn was anxious to get back to Dallas, Tex., to take up the work there; so we had to close. Brother Dunn is a splendid preacher and a zealous worker for the cause of Christ. It has been reported that Brother Dunn is on the digressive order, but that is a mistake. He preaches as hard against all innovations as any one I ever heard. But, doubtless, occasion has been given for such thoughts on account of a church sign that adorns the church house at Dallas, Tex., which, in part, reads: "J. S. Dunn, Pastor." Brother Dunn says it was put there by a young brother, without his knowledge or consent, and that he thinks the elders of the church should take it down or change it, and that he has preached against the "pastor system" as hard as any one. I am sure that the sign is misleading, for Brother Dunn's work is that of an evangelist, under the direction of the elders (pastors) of the church. They have a tent for city mission work, and Brother Dunn is kept busy in that work almost all of the time. The church has also sent him out to other destitute points, and through him, as evangelist, has done a splendid work in the regions beyond. Surely the work done by the church of Christ at Dallas, Tex., through Brother Dunn is a scriptural work, and I pray God's blessings to attend the brethren in it. There are many other congregations in Texas able to do such work, and I hope the day is not far distant when they will see the great importance of such work.

While in Dallas, Tex., recently, I met Brother A. M. Shelton, a loyal preacher of the gospel of Christ, and one who has sacrificed much to preach that gospel. His summer meetings in Texas were as follows: Cedar Point, eight persons baptized; The Point, one person baptized; Cotton Plant, ten persons baptized; Able Springs, four persons baptized; Willow Springs, six persons baptized.

Brother E. H. Rogers' meeting at Little Elm, Tex., resulted in twenty-eight additions.

Brother A. Alsop, of Denton, Tex., is in Kentucky, holding meetings.

I am now watching over a sick wife, and do not know when I will be able to get out, as the doctor fears she will have typhoid fever; but we hope for the best. We have had an unusual amount of sickness in our family during the past year and the way has sometimes seemed dark, but Hope is singing: "It is better further on."

Denton, Tex. J. H. LAWSON.

There was an abbot who desired a piece of ground that lay conveniently near him. The owner refused to sell it, yet, with much persuasion, was content to let it. The abbot hired it for his rent, and covenanted to farm it with only one crop. He had his bargain and sowed it with acorns, a crop that lasted three hundred years. Thus Satan begs for the first crop. Let him sow thy youth with acorns; they will grow up with the years to sturdy oaks, so big-bulked and deep-rooted that they shall last all thy life.—Adams.

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Smithianity; or, Mormonism Refuted by Mormons.

The following is a good introduction to what I wish to say. It is from Brother A. B. Wade, of Saybrook, O.:

"Dear Brother Neal: Here is my hand, my brother, in your war against the monster, Mormonism. . . . I paid an old friend—F. E. Fervis, of Painesville, O.—a flying visit, who told me that he had sent you a rare work on Mormonism. I have forgotten the name of it, but if it is the work you wish to get republished, as per your letter in the Gospel Advocate, I would suggest that you do your 'do' speedily, as I know something of the nature of Mormonism; and I believe that if the leaders find out that you contemplate such a move, they will stop at nothing to thwart your purpose. Keep a good lookout for the book itself. Mormon emissaries have been known to follow a man hundreds of miles, break into the house of friends where he was stopping, while they were away from the house, break open all the trunks in the house, but took nothing, evidently searching, as was afterwards learned, for valuable documents which he had in his possession. . . . The trunk and contents were saved by an oversight of trainmen, who carried the trunk on by, but it was returned the next day and lay in the station a day or two."

Brother Wade's warning is not the first one I have received in regard to the extreme measures Mormons take at times to thwart or get rid of a foe. Some of these warnings have come from parties who have suffered by them. While I am posted as to what was done in the past, I think the "ism" now has its teeth pulled—cannot, and dare not, bite in that way any more. All the elders I have met—some sixteen or eighteen in all—have treated me gentlemanly. I am sure I treated them that way. Still, heeding counsel of my friends, not my own fears, I have taken prudent steps in regard to my most valuable documents. The originals of the most important are in the hands of an international man, miles away, who knows what to do in any and every event.

But these "warnings" show the need of dealing promptly with a religion whose leaders made possible such scenes as the Mountain Meadow massacre, and who, no doubt, would now, if they dared, proceed to extreme measures to obtain valuable documents, such as I have, or thwart in any way the publication of them.

BOOTH'S BOMBS.

I have before me a series of letters written in 1831 by Elder Ezra Booth to Ira Eddy, a presiding elder of the Methodist Episcopal Church. Mr. Booth was a Methodist minister, and was one of the earliest converts to Mormonism. He had opportunity "to know whereof he speaks;" and after a large experience, he was convinced that it was conceived in sin and born of deceit, and he renounced it. He gives a comprehensive, clear view of the whole iniquitous system. His letters are, perhaps, the first written exposé of the "ism." He says:

"If God be a God of consistency and wisdom, I now know Mormonism to be a delusion; and this knowledge is built upon the testimony of my senses. . . . When I embraced Mormonism, I conscientiously believed it to be of God. The impressions of my mind were deep and powerful, and my feelings were excited to a degree to which I had been a stranger."

He made "a journey of one thou-

sand miles to the West;" went to Independence, Mo., "to lay the foundations of Zion."

"Since my return, I have had several interviews with Messrs. Smith, Rigdon, and Cowdery; and the various shifts and turns to which they resorted in order to obviate objections and difficulties produced in my mind additional evidence that there was nothing else than a deeply-laid plan of craft and deception."

When he went to Independence, Mo., it was "a new town, containing a courthouse, built of brick; two or three merchants' stores; and fifteen or twenty dwelling houses, built mostly of logs hewed on both sides.

"The laying of the foundation of Zion was attended with considerable parade and an ostentatious display of talents, both by Rigdon and Cowdery. The place being designated as the site where the city was to commence, on the day appointed we repaired to the spot, not only as spectators, but each one to act the part assigned him in the great work of laying the foundation of the 'glorious city of New Jerusalem.' Rigdon consecrated the ground by an address, in the first place, to the God whom the Mormons profess to worship, and, respecting the extraordinary purpose for which we were assembled, prepared the way for administering the oath of allegiance to those who were to receive their 'everlasting inheritance' in that city. He laid them under the most solemn obligations to constantly obey all the commands of Smith. . . . A shrub oak about ten inches in diameter at the butt, the best that could be obtained near at hand, was prostrated, trimmed, and cut off at a suitable length; and twelve men, answering to the twelve apostles, by means of handspikes conveyed it to the place. Cowdery craved the privilege of laying the corner stone. He selected a small, rough stone, the best he could find, carried

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it in one hand to the spot, removed the surface of the earth to prepare a place for its reception, and then displayed his oratorical powers in delivering an address suited to the important occasion. The stone being placed, one end of the shrub oak stick was laid upon it, and there were laid down the first stone and stick which are to form an essential part of the splendid city of Zion."

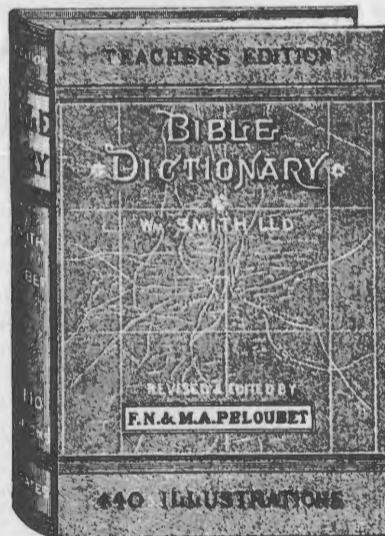
The next day the ground for the temple was consecrated, Smith himself laying the corner stone. The writer then gives directions how to find the spot destined to become famous by the infamy of these men. A sapling was selected, and they barked it on the north and east sides. He says:

"On the south side of the sapling will be found the letter 'T,' which stands for 'Temple,' and on the east side, 'ZOM,' for 'Zomas,' which Smith says is the original word for 'Zion.'"

I desire to publish these letters in tract form. Just such documents ought to be placed in the hands of the rank and file of the Mormon army. We ought to battle to win Mormons from the "ism" as well as to prevent them from winning others to it. Fifty thousand or one hundred thousand of these tracts would do a grand work. They would average about \$3 per thousand for an order like that. How many individuals, how many churches, how many Sunday schools will each pay for one thousand copies of the tract? The name of donor, individual, or church or school will be placed upon the one thousand or more printed by each. The war is on.—R. B. Neal, in Christian Leader.

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TRACTS.

Brother J. W. Atkisson, of 1326a Sarah street, St. Louis, Mo., has written and compiled some leaflet tracts for free distribution. The titles of the tracts are: "How Does God Pardon Sinners?" "Interpreting the Bible," "A Plea for Christian Union." The tracts are clear, pointed, and forcible. Brother Atkisson has published these tracts at his own charges. The brethren should take an interest in circulating these and other tracts. We publish the one on "Interpreting the Bible," so that our readers may be able to see for themselves that the tract is a good one:

"The Bible needs no interpretation, and no man has any divine right to accept any interpretation of it. God requires every man to accept the Bible itself without any interpretation. When men begin to interpret the Bible, they usually end by rejecting what the Bible plainly says. They have to do this to make room for their interpretation. I have never yet seen an interpretation of the Bible by any uninspired man that is as plain and as easy to understand as the Bible itself; and no marvel, for God can say things plainer than men. The right of each person to read the Bible for himself and follow its teaching, regardless of any man's interpretation or understanding, is freely granted and strongly emphasized; but this is quite a different thing from interpreting the Bible. If everybody will put aside all interpretations of the Bible and follow exactly what it says, all men will agree; for what it says to one it says to all. But how often people say, 'That's your interpretation,' when you are simply stating what the Bible says! 'The Bible is its own interpreter,' so far as any interpretation is needed. For example, if you want to know what faith is, Paul tells you it 'is the substance of things hoped for, the evidence of things not seen' (Heb. 11: 1); if you want to know how it comes, he says, 'So then faith cometh by hearing, and hearing by the word of God' (Rom. 10: 17); if you want to know about the importance of faith, Paul answers, 'But without faith it is impossible to please him' (Heb. 11: 6); if you want to know who should be baptized, Christ will tell you, 'He that believeth and is baptized' (Mark 16: 16); if you want to learn what element should be used, Peter will inform you, 'Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?' (Acts 10: 47); if you want to know what act should be performed, Paul answers, 'Buried with him in baptism' (Col. 2: 12); if you want to know what baptism is for, Peter will tell you, 'For the remission of sins' (Acts 2: 38); or if you want to know how to wash away your sins in the blood of the Lamb, Ananias says, 'Arise, and be baptized, and wash away thy sins, calling on the name of the Lord' (Acts 22: 16). There is nothing man must do or know in or-

der to pardon or eternal salvation that the Bible will not tell you. What people need is faith enough in God to take him at his word and do what he says. Interpretations are usually efforts to avoid doing what God says in plain terms.

"A white preacher asked a negro woman how she wished to be baptized. 'Jess de way dat de Savior was, sah,' were the words of her answer. 'Yes,' said the preacher, 'but there are three ways of being baptized—sprinkling, pouring, and immersion. Now which one do you choose?' 'I want to be baptized jess de way dat de Savior was, sah,' again came the answer. Once more the preacher tried to get her to say which way she wished to be baptized, and still she said: 'Jess de way dat de Savior was, sah.' The preacher turned to some of the leading members of the church and said: 'Brethren, I thjnk we shall have to take this woman to the creek. In other words, he was not willing to assume the responsibility of saying that our Savior had water sprinkled or poured upon him for baptism.' (See Mark 16: 16). That was right, too; for if we build on the 'Rock,' we must do the sayings of Jesus, not our interpretations of them, else we shall build on the sand. Dear reader, on what are you building? 'Some build their hopes on the ever-drifting sand; Some on their fame, or their treasure or their land; Mine, on the Rock that forever shall stand— Jesus, the Rock of ages.'"

J. C. McQUIDDY.

Commendation of a Great Book.

I have just finished an examination of Dr. H. Christopher's new book, "The Relations of God to the World," and I rise from its perusal with the impression that it is a most wholesome and timely book. The author presents the subject under the three-fold division of "Immanence," "Intervention," and "Incarnation," and his discussion shows wide research, accurate thinking, and rare skill in the collation and use of facts. The doctrine of "Immanence," or the all-pervading presence of God in the operation of the laws and forces of nature, is presented in choice and concise language, and its logic is clear and conclusive. In the admirable and charming discussion of matter and force, the reader will be delighted as he follows the lead of a scientific hand to the safe and irresistible conclusion that the only adequate and satisfactory source of the mysterious power that holds suns and systems in their courses in the material universe is to assume the existence of an omnipotent Being; and the section on psychic personality is no less interesting. Sixty-four pages are devoted to the subject of "Intervention," or the interposition of the miraculous element in connection with revealed religion, and the devout and thoughtful reader rises from their perusal with the profound conviction that the miracles of the Bible are as clearly within the limits of reason as are many of the seemingly contradictory, but demonstrated, facts of nature. Although many of the latter are beyond the power of the brightest and profoundest intellects to understand or explain, their acceptance is, nevertheless, forced upon us by indisputable testimony; and so the former may be accepted upon proper testimony. In the third division, "Incarnation," the author makes a fair,

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and conclusive argument on the most difficult problem in all the range of human thought—namely, the union of perfect divinity and perfect humanity in the person of Jesus. This part of the discussion, like all that precedes it, is fresh and attractive, and it forms a fitting conclusion to the entire argument.

I feel indebted to the author and to the publishers for their giving to the public this well-written and well-printed book; and, while a knowledge of the physical sciences is necessary to a proper appreciation of the argument in full, it may, nevertheless, be read with profit by thoughtful persons who know but little of these subjects. I pronounce it a scientific gem. Printed on good paper and bound in attractive style and form, it is worthy of a large sale. Louisville Ky. M. C. KURFEES.

Indorses Our Position.

Brother McQuiddy: I am, with the colored preacher that asked you to preach for his congregation, and I was proud to read the position you take. It is a fact that the white people and brethren of the South have done much toward educating my people, but morally and spiritually they have neglected us; but I hope, sir, you will reflect for a moment that it takes nothing but Christians in shaping a moral Christian condition pleasing in the sight of God and Christ our Savior. I am trying to preach to a little band of Christians at this place who have no place to worship; they have been closed out of every house, and there is no one to speak a word for the church of God in Christ, but many to speak against it.

I had the pleasure of hearing Brother Brygley preach when he was in Marianna, Ark., some months ago, which I enjoyed much. I loved his appearance as a preacher for Christ, and was very sorry to hear of his death. May God give to the church of Christ another great man to fill his place, for he was a battle-ax in the kingdom of Christ on earth.

We expect to build a church house here this fall; the white brethren have agreed to help us as much as they can. Three Baptists obeyed the gospel last Lord's day.

Marianna, Ark. D. D. KAIGLER.

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sun-shine in the soul, bless-ed sun-shine in the soul.

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232 North Market Street, Nashville, Tenn.

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James Fenimore Cooper, the author of "Leather-Stocking Tales," writes in the preface to one of his works as follows: "There is an uneasy desire among a vast many well-disposed persons to get the fruits of the Christian faith without troubling themselves about the faith itself. This is done under the sanction of peace societies, temperance societies, and moral reform societies, in which the end is too often mistaken for the means. When the Almighty sent his Son on earth, it was to point out the way in which all this was to be brought about by means of the church; but men have so frittered away that body of divine organization through their divisions and subdivisions, all arising from human conceit, that it is no longer regarded as the agency it was so obviously intended to be, and various contrivances are to be employed as substitutes for that which proceeded directly from the Son of God." This from an author of secular writings! Truly, men of insight, who look at matters independently, and not as religious partisans, do not fail to perceive the evil of divisions and human organizations that were designed to do work which God had intended to be accomplished by the church.

Societies are not so much disease as symptom. To do away with them we must begin at home, at our own congregation, at our own hearts. Let the church rise up in its strength and glory to do its God-appointed work, and the pernicious superfluity of human societies will soon become apparent; let each member do his part, that men may see our good works and glorify our Father in heaven, and the splendor of God's institution will so far outshine earth-born organizations that they will be forgotten. When Christians learn to understand what this means, "Ye are the salt of the earth" and "Ye are the light of the world," what use shall there be of "moral reform societies" and societies for the aid of orphans, of fallen women, of the poor, of the sick, of sinners and heathens? So, brother, if you dislike societies, begin to-day to remove the cause. Throw in your mite. Start out to do in the name of Christ the work of love which the societies are wrenching away from your hands and do your part toward the end that God may be glorified "in the church . . . throughout all ages, world without end." (Eph. 3: 21.)

As Cooper says, people endeavor vainly to obtain the fruits of the Christian faith without laying hold on the faith itself. The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, and temperance. These things cannot be obtained in any other but God's way. Take hold of the gospel of Christ, obey it, desire the sincere milk of the word for food, and work as a lively member of Christ's body, steadfastly trusting and praying; then, by the help of God's Spirit, you will attain to this fruit as you grow up into the likeness of Christ. In him you can bring it forth, but without him you can do nothing. You will not find this fruit of truth and righteousness by way of the human society.

At the request of Brother William E. Daugherty the following letter is given, and given in his own words, as we prefer to have him speak for himself. Through pressure of business matters the letter has been overlooked and delayed:

"I would be glad to hear from churches desiring my kind of service. I also will authorize you to state that, so far as State mission boards are concerned, I work in harmony with the Florida Board of Christian Missions when at home (in Florida). As to the organ, I do not care two straws about it either way. It is simply a piece of deadwood, which is no more a part of the worship of God than the notebook is; and neither ever did or ever will divide a church unless there is an unwise and an unscriptural contention made over them (the organ and notebook). I never said a word that favored the introduction of an organ into a church, but I generally say: 'If you will spend as much to have some good singing teacher teach you to sing as an organ will cost, you will not need an organ.' I simply mention these things so that if you make a notice of my being ready to do some evangelistic work, you can also state my positions as stated here. You can thus make the notice in the Gospel Advocate consistent with your convictions and the principles of the paper and at the same time do no injustice to me as a fellow-worker in the Master's service. I do not want to deceive any individual or church. I love the gospel of Christ, the Gospel Advocate and its editors, and ever expect to."

Even the casual reader of the above letter who is acquainted with the teaching of the New Testament cannot fail to be impressed with the fact that its tone is very different from anything we read in the New Testament. In the days of the apostles there was "one Lord, one faith, one baptism," and one "kind of service." Paul did not find it necessary to explain that he worked in harmony with the "Florida Board of Christian Missions," for, being guided by the Spirit of God, he knew nothing of any board, or human organization, for doing the work that God has ordained his church to do. On this point he speaks plainly when he says: "For I determined not to know anything among you, save Jesus Christ, and him crucified." He did not have any fears of deceiving anybody, for he worked in harmony with nothing, save the gospel of Christ. He made mention of the Roman brethren in his prayers that he might have a prosperous journey unto them, that he might impart unto them some spiritual gift, and that they might be comforted together by mutual faith of both. "Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also; even as among other Gentiles. I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth;

to the Jew first, and also to the Greek." He had no message for them but the gospel, had no connection with any board, and was ready to go to Rome when God willed it so. The preacher who waits for a board to send him is not fit to preach the gospel of Christ. God demands that all preachers preach "the word," and when they do this they will find it unnecessary to stop to explain "my kind of service." "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Grant that the organ is "a piece of deadwood," it is scriptural to have no deadwood in the church. The church is composed of living material; "a peculiar people; zealous of good works." "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (1 Pet. 2: 5.) Among the things God has commanded his people to do is singing. When God gave this command, he gave permission to use the things necessary to sing. No man can sing without a note. If God had commanded us to play in the worship, then we would have the privilege of playing on the harp, the fiddle, the organ, or any musical instrument. However, as we have neither command nor example for playing on an instrument, we must walk by sight (opinion), and not by faith, in doing so.

The extract below is taken from a private letter: "The meeting at Licking, Mo., was in full blast when I left, but I cannot say that it is or will be a success. They have an organ in the tent and are using it over the protest of some of the best members, and calling those who oppose it 'old butters, kickers, and soreheads.' I took no part in the meeting after they put the organ in. Brother Nichols took a back seat the first night and did not come back any more." This is the same old, sad story of brethren forcing their opinions to the disruption of the church of God. Men who are determined to "walk by faith, and not by sight," are either compelled to get out or do violence to their conscience by doing that which they believe to be wrong. "To him that esteemeth anything to be unclean, to him it is unclean." It is enough to grieve our hearts that the followers of Christ will not be content to worship as did the early Christians.

"If absolute orthodoxy of belief were a condition of salvation, then the trained theologian would have an advantage over everybody else; in fact, it is difficult to see how, under such circumstances, any one could be saved without first mastering the intricacies of systematic theology. But the case is far from being so. Mere orthodoxy, important as it is for many reasons, has little to do with the matter of personal acceptance in the sight of God. As Mr. Wesley aptly puts it, one may be almost as orthodox as the devil, and yet be lost; and, on the other hand, one may be terribly mixed and confused in his religious opinions, and yet be saved. The conditions of salvation, it cannot be too strongly asserted, are not intellectual, but moral. This is the whole meaning of our Lord's utterances in the Sermon on the Mount: 'Blessed are they which do hunger and thirst after righteousness: for they shall be filled. . . . Blessed are the pure in heart: for they shall see God.' Where the affections and the will are steadfastly set in the right direction, everything else is of secondary importance." The above is from the Christian Advo-

cate. The "intricacies of systematic theology" are, we hope, not necessary to the salvation of the sinner, else poor Paul and Peter and Timothy and Titus and all the true, devoted followers of Christ who lived and died before the "intricacies of systematic theology" were invented could never have attained to eternal life. No, no, not the systematic theology is required to be learned; but without knowing the facts of the gospel and its conditions of salvation there can be no Christianity and no well-founded hope of salvation. True, "a man may be almost as orthodox as the devil, and yet be lost." A man may know to do right, and not do it; but, on the other hand, a man may be willing and zealous, but without the true knowledge his efforts will be misdirected, and all the superabundance of zeal and enthusiasm he may possess will serve only to carry him down the wrong road at double speed. Hence, the first command of Christ to his apostles is: "Go, teach." "No man can come to me, except the Father which sent me draw him: and I will raise him up in the last day. It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me." (John 6: 44, 45, R. V.) "Ye shall know the truth, and the truth shall make you free." (John 8: 32.) "But we are bound to give thanks to God alway for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth." (2 Thess. 2: 13, R. V.) "Seeing ye have purified your souls in your obedience to the truth." (1 Pet. 1: 22, R. V.) Will anything except the truth do this?



The world is cursed with the opinion that the word of God is a variable quantity—a kind of elastic band that will accommodate itself to the various peculiarities and preferences of different individuals. "Just so the heart is right." It is a small idea of that narrow way and the inexorable word that proceeded from the mouth of God. Men would save Saul, the persecutor of the church, simply because he means well and doesn't know any better and is a good fellow in other respects. The Jews were "terribly mixed and confused in their religious opinions." "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Rom. 10: 1-3.) They were zealous, but they were not well enough up on New Testament theology—ignorant of God's way to obtain righteousness, which is revealed in the gospel (Rom. 1: 17), and for which we hunger and thirst. This theology can be learned from a five-cent New Testament, and it must be learned in order to salvation—part by the sinner to show him the way of salvation, part by the Christian to perfect him.



The Cumberland Presbyterian says in regard to infant baptism: "We have no quarrel with the immersionists because they do not follow the biblical example and injunction, by baptizing their infants. It would be neither convenient nor safe to do so. But we do insist that our own church, and others believing as our own believes, should give more heed to this divinely appointed duty than is being done. The infant children of believers have the right to Christian baptism, and all the sneers—sometimes misnamed 'arguments'—which immersionists hurl at this sacred rite should not keep our ministers from preaching and practicing the truth in this respect. There should be a denomination-wide revival of interest in infant baptism." It would interest us very much if the Cumberland Presbyterian would kindly

tell us where that "biblical example and injunction" to baptize infants is. Of course it would be inconvenient, and perhaps unsafe, to baptize an infant, but if that "biblical example and injunction" should be found, we should try very sincerely to follow it. There may be a possibility of finding "the needle in the haystack," because, to say the least, it is there; but to endeavor to find a scriptural example and injunction for the baptism of infants is an enormous, hopeless undertaking. Men who sought for it in the interest of their own creed wearily gave up the task. Albert T. Bledsoe, one of the most candid writers of the Methodist Episcopal Church, says: "It is an article of our faith that 'the baptism of young children [infants] is in any wise to be retained in the church, as most agreeable to the institution of Christ.' But yet, with all our searching, we have been unable to find, in the New Testament, a single express declaration, or word, in favor of infant baptism." Beyschlag and Bonwetsch, two German Lutheran scholars and professors of theology, failed in this enterprise; the first of whom testifies: "The New Testament contains neither command for nor example of infant baptism. The apostolic baptism in every instance requires that it be preceded by preaching and faith." Bonwetsch says: "I find no commandment for or clear example of infant baptism in the New Testament." Calvin, the real old John Calvin, says ("Harmony of the Evangelists," Vol. III., page 386): "As Christ enjoins them to teach before baptizing, and desires that none but believers shall be admitted to baptism, it would appear that baptism is not properly administered unless when preceded by faith." Thayer, author of the celebrated New Testament Lexicon, states: "I know of no explicit, indubitable precept for or example of infant baptism in the New Testament." We fear that the Cumberland Presbyterian was rhapsodizing when it called infant baptism a "divinely appointed duty." Or can it expect to do better than the candid scholars who failed to find either example or injunction in the Scriptures to baptize infants?

"And so President McKinley is an immersed Methodist. Despite that fact, however, there are few Baptist Churches in the country which would be willing to receive him into their membership without re-baptism." (Baptist and Reflector.) I am not sure that Mr. Folk is correct. The Baptists reject baptisms performed by disciples as well as those performed by Methodists. Dr. Whitsitt has been a bitter opponent of the disciples, and, to bring reproach upon them, he wrote a book to prove the Mormons sprang from them. I am not sure, but I think this book was written before the election of the late President Garfield. But when Garfield was elected, Dr. Whitsitt wrote to one of the Tylers, seeking to bring about a union between the disciples and Baptists. For the sake of a Baptist President, he was willing not only to take Garfield, with his alien baptism, but with him all of the heretical disciples, with their alien baptism. Judging from this, for the sake of a President they would take McKinley, with his Methodist baptism. When the Baptists go to trace their lineage, they claim as their ancestors those who for centuries denied that a Christian could hold a political office, but now there are no people more disposed to boast of and put forward to positions of honor in the church those who attain positions of political honor. Thus Governor Levering, and Governor Northern, and others that are honored in the political world are sure to be honored with prominent religious positions and to be bragged of in the papers. Do not be too sure you would not take President McKinley were he to offer himself for membership. Men of worldly honor now have many attractions for Baptists.

D. L.

Our Exchanges.

WE WILL FIND THAT FOR WHICH WE LOOK.

Men are likely to find in the world what they are looking for. If they go forth in search of injustice, dishonesty, falsehood, and impurity, they will not be disappointed. All these hideous things are here and easy of detection. But there are also better things in abundance for such as have the eyes to discern them. Truthfulness, uprightness, manly virtue, and brotherly kindness are displayed in every age and in every country. It is well to form the habit of expecting them to come to our notice. We do not advise any one to ignore the presence of evil in the world; that would be folly; but we do insist that it is bad policy to become blind to the good that offsets and counterbalances the works of the devil and his children.—Christian Advocate.



PUNNING ON SACRED THEMES.

Do not indulge in parody of favorite and familiar hymns; do not practice or encourage punning on texts of scripture. Punning is the cheapest kind of wit. Besides, a hymn once stained by parody can never be restored to its original whiteness; it bears ever after the wrinkle and soil of parody. If it is called up in the most sacred company or on the most solemn occasion, it will come as the clown or court fool in cap and bells. The text which came as a cup of nectar to your lips, once laden with the pun's low wit, henceforth brings but the stale beer of the wayside booth. You will not hate, but you will test your grace in forgiving the thoughtless triviality which with pun or parody has spoiled for you a verse of sacred song or holy writ. For holy use it must be pure and unsoiled. A single spot or stain on the linen ephod unfits it for temple service. The sacred word must be free from low associations. Keep temple service and sacred ritual free from earthly soil.—Zion's Herald.



CONTROL YOUR THOUGHTS.

Until you have learned to control your thoughts, you will never be able to live a godly and righteous life. As a man thinketh in his heart, so is he; and it is because the thoughts that we entertain in the hostility of the soul are such worthless and vain ones that our words and acts often bring so heavy a disgrace on the name we love.

Well might the wise man say: "Keep thy heart above all keeping, for out of it are the issues of life." When the heart is right, the ear and the eye and the mouth and the foot will necessarily obey its promptings; but when the heart is wrong, filled with tides of ink, like the cuttlefish, it will develop itself in the impurity to which it gives vent.

If you habitually permit evil things to have the right of way through you or lodging within you, remember that in God's sight you are held equally guilty with those that indulge in evil acts, because you are withheld, not by fear of him, but by your desire to maintain your position among men.—Reformed Church Messenger.



SUSPENSE.

There are few things that more severely test the philosophic temper than the strain of suspense. Many a man has reached the pitch at which he confessed to himself that he could more easily bear the news of the worst result he imagines than the continued uncertainty; and it is probably true that in such circumstances many have taken a decisive action, against their better judgment, in order to precipitate a conclusion because the suspense had become unbearable. But there are certain occasions when you cannot do that. You cannot, by any effort on your part, hasten the tidings of an overdue ship, nor the crisis of a fever when some one that you love lies at the point of death. You realize that human sagacity and skill and enterprise have reached their limit. The issue does not lie in your hands, but in forces that are beyond your control. The greatest comfort in these times of anxiety does not come from bracing the will against what is feared, but it comes from a calm faith in the goodness of God and the assurance that he will dispose the issue

of events for our good. If this seems like cant, let us reflect that the emergencies of life often elicit a faith in Providence to which we are strangers in the times when everything is going well with us.—Watchman.



LORD ROBERTS PROMOTED.

Lord Roberts has been appointed commander in chief of the British army, superseding General Wolseley, who retires on account of age. The appointment is regarded as a pledge of the Union party that the needed reforms in British army organization will be carried out, and is expected to strengthen the party at the elections held this month for the new Parliament. The difficulty with the British army organization has been that, because of custom, most of the officers come from the wealthier classes, and, in many regiments, are expected to live beyond their pay, drawing on private incomes. Command in the army has been valued as conferring social position. There are noted exceptions, but the system has not tended to make strictly military men of the officers. They have always been brave, and in India most of them have learned the trade in the field; but the larger portion of the younger officers sent out from England to South Africa have been incompetent for their duties. They were brave men, and all of them were ready to expose their lives and to obey orders, but they lacked grasp of the situation, were not used to taking the initiative, and, at the beginning, were unable to adapt themselves to the circumstances. They have learned during the year, but trained men were needed from the start. Lord Roberts is expected to reorganize the army on a military basis. The officers will be taught the science of war under all possible conditions. This reform has always been opposed by the titled classes, who wished to hold the army positions for their sons; but Lord Roberts' prestige is expected to overcome this influence.—Journal and Messenger.



PREACHERS AND PREACHING.

Speaking of a debate in this city on this subject, the Sun editorially says:

"Ministers are not a segregated class any more than lawyers or doctors. They are brought by their duties into close and confidential social relations with the people, and know more about their sentiments than other professional men do."

It then asserts that the best of them are abreast of the times, and further says:

"At public meetings and public dinners ministers are among the best of the speakers. Relieved from the restrictions of the pulpit, they surprise their hearers by wit and wisdom and a naturalness of speech usually absent from their perfunctory sermons. Oftentimes they reveal themselves thus as strong and large men of sound thought and clear and intelligent observation. Who are the great mass of the readers of the serious literature of discussion which appeals to intellectual men? They are ministers."

In closing, the Sun offers in its best style something which every minister in America should "read, mark, learn, and inwardly digest: "

"A reasonable criticism which might be made of the preaching of ministers is implied in what we have said concerning their more effective utterances on the secular platform than in the pulpit. When they speak naturally, they are engaging and powerful, but in sermons their manner may be so far artificial and restrained by pulpit conventions that the same men who had heard them with delight as orators of the platform may find it difficult even to keep awake while they are preaching."

The immature and unwise may be misled by this in endeavoring to be as natural in the pulpit as they are elsewhere they may become irreverent and rollicking. The "dignified colloquial" style in language and manner is as applicable to the expression in the pulpit of profound conceptions in philosophy and exalted thoughts upon religion as to an after-dinner speech. Were ministers to talk face to face on these themes, in private, with intelligent, devout, and outspoken laymen more than they do, the results would be of inestimable value to the style of the minister in the pulpit, to his intellectual and spiritual preparation, and to the laymen, who could no longer say, as one remarked: "How strange it is that my minister will talk with me on every subject except personal religion!"—New York Christian Advocate.

Mission of the Church.

In these days of "churchianity" it may be thought presumptuous, out of order, or behind the times to ask, "What is the mission of the church of God?" also, "What is the mission of that local assembly that meets from time to time in one place?"

Does the local congregation exist and has it a mission every day in the week, or does it cease to exist and become reabsorbed in the world after an hour or two spent in worship on the Lord's day?

I have heard it said of gospel preachers that they mark, brand, and turn loose their converts on the commons without any church or religious restraint whatever. This report is perhaps not true of the theory of any gospel preacher, but experience and observation teach that it is true of the practice of many. From the practice of others, it seems they have lost sight of the object or purpose of the local assembly in their zeal to organize something not the church to do the work of the church.

According to the divine record, Jesus used the term "church" on two occasions, and only two. On these two occasions he expresses the two meanings of the word "church" as found in the New Testament.

In Matt. 16: 18 he refers to the whole family of God resting upon the Christhood of Mary's Son. He is the foundation of all that is valuable to man in time or eternity; he is the head of the body which is the church of the firstborn, the pillar and ground of the truth.

There is almost perfect agreement among gospel preachers as to the mission of the church as a whole. All say that it is to honor God and glorify Christ by subjugating the kingdoms of this world to the will of the King of kings and Lord of lords—destroy rebellion and bring in that blissful state of "glory to God in the highest, and on earth peace, good will toward men."

How is the church as a whole to bring about that blissful state in which God's will shall be done on earth as it is done by angels in heaven?

The "how" is found in the mission of the local assembly. In Matt. 18: 15-20, Jesus speaks of the church as a local assembly, and not as the entire family of God.

The one seeking reconciliation with his offended brother is told to go alone first; if this fail, take one or two next time; if this fail also, tell it to the church—not to the whole family of God on earth, for this would be impossible; but tell it to that local assembly that meets in Corinth, Smyrna, or somewhere else. There may not be more than two or three in that assembly; but if they live seven days in the week as Christians, and meet from time to time in the name of the Lord, he is in their midst, and that assembly is the church of God in that community.

The local assembly is to the church—the whole family of God—very much what the synagogue was to the temple worship. This difference, however, is noticed: In the synagogue the presence of ten was required before it could be a worshiping assembly; while the church—the local assembly—may not have more than two or three. (Matt. 18: 20.) In this passage, when Jesus says, "Where two or three are gathered together in my name," etc., he means "by my authority," and more, too. The idea is: "When you come together in my stead to represent me, to carry on the work here begun by me."

Christian people may assemble for divers purposes, and these assemblies not be the church of God, because they are not meeting in his stead to carry on the work begun by him.

I see a number of Christians meet, sing, and pray. Is this not the church of Christ? No. Why not? Because their prime object is to advance local opinion, and thus destroy the whisky traffic. That assembly, though composed of Christians, is known as a "prohibition club." Other Christians, both men and women, meet from time to time for educational purposes; this assembly is not the church, but a board of education or a college faculty.

The purpose of that assembly that meets from time to time in Christ's stead and by his authority is threefold.

First, it is to build up every member of the assembly in the holy faith of the gospel, rear the babes in Christ to full-grown men and women in the Lord, and edify itself in love, and thus prepare every one to give an answer when asked for the reason of the Christian's hope. This is to be done by reading, exhortation, prayer, singing, admonition, etc.

Secondly, the mission of that assembly is one of beneficence—doing good first to the household of

faith, and then to all as we have opportunity. If the assemblies of the saints could only realize this Heaven-ordained purpose of their existence, it would have a revolutionizing effect upon the world. The sick need attention, the church fails to respond; the hungry cry for bread, the church heeds not; the widow and the orphan cry in their distress, but the church heeds not their piteous wail. What is to be done? Some man of the world sees the neglect of the church. He must prepare for himself and family. He organizes a benevolent institution; he takes the oath, pays his money, and consoles himself with this thought: "If I get sick, I will have attention, church or no church; if I die, my wife and children will be taken care of, church or no church." Shall I condemn the man for doing that which the church ought to do, but neglects? Let us wake up the church to fulfill its mission on this very point. Who ever heard of the various orders of knights begging outsiders for money to run their affairs? Shame on the saints—members of the church of the firstborn—when they resort to questionable means to get money for the church! They ought to hang their heads in shame when they think of drumming the world, and even going to saloon keepers, for money to support their own members. But what is to be done? Teach all to honor Christ and glorify God by giving all their time, money, and influence to the building up of the church of God, and not to the building up of worldly institutions. Let all cease to destroy the church and its mission by building rival orders to do its work.

Thirdly, the local assembly is a divine institution for doing missionary work. The world needs evangelizing. The local assembly is as a city set on a hill, enlightening the surrounding country. The church that fails to preach the gospel, that fails to carry or send the message of life to a lost world, has forfeited its right to the name "church of Christ." It is no assembly in Christ's stead, doing the work he came to do. If in the assembly they edify one another in the holy faith of the gospel, and thus grow in grace and the knowledge of the word as it is in Jesus—I say if they would only do this, their love for the lost would force them to extend the borders of Zion. But some fail here, and, because of this failure, with unbounded zeal for the conversion of the world, they establish orders, organize societies, and build strong ecclesiastical denominations to evangelize the world. Is that which they organize the church? No, no more than that sobriety organization is the church. In organizing these societies they are sapping the foundation out of the divine assembly, thus destroying its right to exist. What is to be done? Why, wake up the sleeping church. Arouse it out of its indifference, and teach it to fulfill its mission by evangelizing the world to the extent of its individual and collective ability. Organizing the members of the assembly into something else never gives them any additional power to work for God. They may have more partisan zeal, but that is all. If the members would put the same amount of time, money, and zeal in the church that is put in the various societies and conventions of societies, the world would be evangelized, strife and division would nearly cease, and the church that Christ gave himself for would shine clear as the sun, fair as the moon, and be as terrible as an army with banners.—F. L. Young, in *The Way*, August, 1900.

It is often said that it is easier to forgive the man that has injured you than the man that you have injured, and the saying is probably true. There is a valid reason, moreover, why the case should be so. In the exercise of forgiveness there is a certain feeling of magnanimity. It is the glory of a man to pass by an offense. He experiences a sense of conscious exaltation in overlooking the wrong that has been done him. But when he himself is the author of the wrong, he must either have a contempt for himself, or else force the belief in his mind that the other man is entirely deserving of such treatment. The effort to force this belief clouds the understanding, darkens the conscience, and hardens the heart. Hence it is that evil persons seem actually to hate the victims of their injustice; they must do it in self-defense.—Christian Advocate.

Every real and searching effort at self-improvement is of itself a lesson of profound humility, for we cannot move a step without learning and feeling the waywardness, the weakness, the vacillation of our movements, or without desiring to be set upon the Rock that is higher than ourselves.—William E. Gladstone.

Queries.

Brother Lipscomb: Please tell, through the Gospel Advocate, where the passage of scripture is found condemning David's introduction or use of musical instruments in the worship. I read some mention of this subject by you in the Gospel Advocate of September 13, 1900, but you did not give the passage I seek. It is in the Bible, however, and I read it quoted in the Gospel Advocate some six or eight years ago.

C. E. CAMPBELL.

Athens, Ga.

The passage you ask for, I presume, is Amos 6: 1-6.



Brother Lipscomb: Please tell, through the Gospel Advocate, whether one baptized in full faith is born of the Spirit. If not, when is he born of the Spirit?

M. S. K.

When a person truly believes in God through Christ Jesus and is baptized in obedience to that faith, he is born of water and of the Spirit. To be born of water and of the Spirit is to be born into Christ, into his spiritual body. The likeness is between the begetting and bringing forth of the child in his fleshly birth and the begetting of a child of God and its bringing forth into the spiritual kingdom of God. "The word of God is the seed of the kingdom." In it dwell the germs of spiritual life. The seed containing the germs of spiritual life is implanted in the heart of man, as the seed of the father in the natural world is planted in the womb of the mother. This seed in the heart produces faith; he is then begotten of God. Where our Authorized Version says, "Whosoever believeth . . . is born of God," the Revised Versions reads: "Whosoever believeth . . . is begotten of God." (1 John 5: 1.) One is begotten before he is born. When he is baptized, he is born, or brought forth, into the spiritual kingdom of God. As evidence of the truth of this, all who believed and were baptized are recognized in the Scriptures as in the kingdom of God. None were so recognized until they did believe and were baptized.



Brother Lipscomb: Is it wrong for a Christian to belong to a fraternal order and carry insurance on his life?

TOM H. WILSON.

It depends very much on the kind of a Christian a man proposes to be whether it is wrong for him to join the fraternal orders or not. If he intends to make an earnest, faithful, devoted Christian, he has no time, taste, or service for anything, save the church of Christ; if he intends to live the Christian life and make himself a follower of Christ and fit himself in character for heaven, he will give his talent, means, time, and love to the church of Christ, with none to bestow on any other association or brotherhood; but if he only intends to profess to be a Christian, not to make a strict member, and live a life of ease and pleasure and trust to church membership to save him, without a godly and holy life, he had as well join these brotherhoods and divide his time and means with these as to take any other course of life that will not develop the Christian character. So if a person intends to make a true and real Christian, the church is all he desires or seeks. If he intends to only profess Christianity, but not live the Christian life or develop the Christian character, there is as little harm in these fraternal bodies as in any other course he will follow. Life insurance is a business arrangement into which many enter and in which many will lose and some gain. The profits, as I understand it, arise chiefly from the failures of many. Many invest their money. Some lose all; others gain all. A fair and legitimate business brings good to all who engage in it. In life insurance the poorer, excitable, needy classes lose all; the cautious, prudent, wealthy gain all. Is a business that improv-

erishes the poor and thriftless and gives to the thrifty and rich such a business as Christians should engage in? The business for a Christian to engage in is that which brings good to all parties, but especially one that protects and helps the thriftless and poor. A Christian in business should look to the good of others as well as self.



Brother Lipscomb: I would like to have your views from a scriptural standpoint on the following case: I have a friend—one who has proven herself a true friend—who has her faults, and is not a member of the one body. A sister claims that this friend is of questionable character, while I claim that she is not. As to proving this one way or the other, you very well know that an investigation would make bad matters worse. The sister referred to is offended at me because I visit this friend, and does not wish to associate with me on that account. Shall I continue to visit my friend, over whom I believe I have some influence and might lead into a nobler life, or shall I discard her entirely because my sister is offended? Please answer through the Gospel Advocate, and oblige.

A SISTER.

The meaning of the word "offend," as used in the Bible, differs widely from its meaning as we use it. In the Bible it means to tempt or lead into sin, or cause to stumble, and is so translated in the Revised Version. Luke (17: 1, 2, R. V.) says: "It is impossible but that occasions of stumbling [offenses] should come: but woe unto him through whom they come! It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble [offend]." "It is good neither to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth [is offended]." (Rom. 14: 21.) To offend in the scriptural use is to tempt or lead into sin. As we use it, it means to wound the pride or hurt the feelings. This latter is not a sin; the other is. It is no sin for our sister to wound the pride of her sister nor to hurt her feelings, if she does it doing right or trying to do her or others good; but it is always wrong to tempt another to sin, or to stumble. If the suspected one were known to have sinned and you can help her out of that sin into a better life, it is your duty to do it. The idea that we must cast off persons because they do wrong is contrary to the teachings of Jesus. He went to the sinners to save them; it is our duty to do the same. If you have a friend that is wrongfully suspected, it is your duty to stand by her and encourage her and vindicate her, let the world say what it will. In doing this, you are to be cautious to give no ground for others to think you are partaking in sin. There are none so lost in sin that it is not our duty to seek to help them and save them. If a woman has made a mistake, her friends ought to encourage her and shield her from greater temptation. It would be wrong for you, while trying to help or save one, to so associate with her as to lead other innocent ones into temptations and sins. But to turn your back on one that is wrongly suspected or that has even done wrong, so long as there is the least possible hope of saving her, is to fail in your duty as a Christian, no matter how severely your friends condemn you.

O, do not pray for easy lives! Pray to be stronger men. Do not pray for tasks equal to your powers; pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God.—Phillips Brooks.

A man must not choose his neighbor; he must take his neighbor that God sends him. In him, whoever he be, lies hidden or revealed a beautiful brother. The neighbor is just the man who is next to you at the moment. This love of our neighbor is the only door out of the dungeons of self.—George MacDonald.

MEETING AT CASTALIAN SPRINGS.

The disciples have no meetinghouse at the above-named place, but there is a public shed, or pavilion, used for different purposes—public gatherings, picnics, dancing, and such like. The brethren got permission to use that place for their meeting. It is nicely floored, and they hung up canvas around the sides and at one end, and that made it comfortable when the weather was not too cool or too windy. They also arranged enough temporary seats to seat a good-sized audience. The brethren from Union, Antioch, and Hopewell assisted in the arrangement and in the meeting. Castalian Springs is a central location on the Hartsville pike, near the halfway ground between Gallatin and Hartsville, and in a community where there are a number of people that do not attend any of the meetinghouses above named.

The meeting began on the fifth Lord's day in September and closed on the following Lord's day night. The weather was very fine until Saturday after the meeting began, when rain set in. We had fine hearing and good attention. Even after the rain set in, the crowds were larger than we expected. Five persons were baptized and one other made the good confession, but was hindered from being baptized by her father, as we learned. We were satisfied, both by the attendance and the attention, that the brethren made a good selection in choosing that place to hold the meeting. They think they will try it again, and I hope they will. The meeting was a very pleasant one, the brethren and sisters cooperating very earnestly in conducting it. The seed of the kingdom was sown broadcast, and we hope reaping will be done from it hereafter. We would be truly glad to see the brethren of all the congregations that can do so having more meetings held on their borders around, where there are people that do not attend the meetinghouses. Great good can be done in this way.

E. G. S.

Brother Lipscomb: You can realize how hard it is for part of the congregation to have to walk out and leave the house and everything in it to those who have brought in the organ and other innovations contrary to the Scriptures. There are only a few of us and we are all very poor, so each member is to ask assistance of all the brethren he thinks will help us. I suppose you will remember me as a little girl when I tell you my name was Susan Wood. I am a daughter of W. J. Wood, of near Winchester, Tenn. This is my reason for taking the liberty of asking your help. I am almost sure you and other brethren in Nashville will take pleasure in sending us something to help us buy a church house, which we can get from the Methodists for three hundred dollars, and it will take about one hundred dollars more to have it moved and seats put in. We have about one hundred dollars or a little more on hand; so, of course, we will have to ask the brethren at other places to help us. We have been meeting at private houses for more than four years, and now is the best time for us to get the church house, if we can get the help we need so badly. Any help will be very thankfully received. You can send money to me and I will turn it over to the church and send you a receipt for same. Now, Brother Lipscomb, please do not disappoint us.

Franklin, Tex.

(Mrs.) S. C. LAMBERRY.

This was sent as a private appeal. We receive on an average one of these appeals a day, sometimes more. Of course we cannot respond to all. The churches in the city also receive constant appeals and give much more according to ability than the country churches. These brethren and sisters deserve help because they have continued to worship God under the adverse surroundings. Those who quit trying to do anything when some go wrong or go along with the wrong do not deserve help until they repent and go to work aright. Some going wrong ought to be the greater incentive to others to work more zealously for the right; and those who continue to work for the right should be encouraged and helped.

Miscellany.

PERSONAL.

Brother E. G. Sewell is at Choice, Humphreys County, Tenn., in a meeting.

Brother F. W. Smith, of McMinnville, Tenn., was in the office last Friday. He had just closed a few-days' meeting at Huntsville, Ala.

Brother J. M. McCaleb had to cancel some of his appointments on account of sickness. We hope that he will soon be fully restored to health and strength.

Brother M. H. Northercross, of Franklin, Tenn., was in the office last Friday. He was on his way home from Lafayette, Tenn., where he had just closed a good meeting, resulting in three baptisms.

Brother James E. Scobey was in the office last Saturday. He has just published a tract, the title of which is "The Eldership." The price is five cents, and orders should be addressed to him at Andrews, Tenn.

Brother L. M. Jackson's meeting at Bethany, Ky., resulted in seven confessions and baptisms. This meeting closed on the 10th inst. Brother Jackson has been busy in meetings all summer. He is now at Woodbury, Tenn.

Brother J. W. Grant closed a meeting at the water's edge at Lyle's Station, Tenn., on the morning of the 8th inst. Three persons were baptized and one restored. There was a fine attendance throughout the entire meeting.

We would be glad for some good brother to hold us a meeting. We have a church house and a few members, but we are unable to get a preacher. There is great need of workers here.—(Mrs.) M. J. Barfield, Marietta, Ga.

We are in receipt of the following funeral notice: "The friends and acquaintances of the family are invited to attend the funeral services of Mrs. Ella Berger, wife of Mr. N. D. Berger, at the family residence, at 3 P.M. today. Services by Elder T. B. Larimore; burial at Winchester Cemetery. This October 10, 1900." We extend our sympathy to the sorrowing family and friends.

What does "fellowship" mean? It means partnership in one sense of the word. The first church at Jerusalem "continued steadfastly in the apostles' doctrine and fellowship," etc. "They parted unto all men as every man had need." This is what we should do. "Whoso . . . seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Now a word to all who are able and willing to help the worthy needy. Here you have a chance. Brother W. M. Oldfield, of Warner, Tenn., broke down in health last spring, since which time he has not been able to do any work at all, and will not be before next January. He has a stomach trouble that will require ten or twelve weeks to treat. He has spent his all, even his watch, to meet expenses. He and his faithful wife both have to live. The Overby brothers, of Lyles, Tenn., paid his board and treatment for one month. This was fellowship. Who wishes to share in such a work? He that hath pity upon the poor lendeth unto the Lord; and that which he hath given

will he pay him again." Brother Oldfield has labored much during the past two years in Kentucky, Tennessee, Mississippi, Arkansas, Texas, and Missouri. All the congregations for whom he has labored would please the Lord, bless the needy, and be happier if they would each of them send him a nice contribution. This is written without his request or knowledge, but, knowing his needs and believing him worthy, I write from a sense of duty, believing that there are able brethren who would be glad to help the worthy, if they knew the circumstances. Send contributions to W. M. Oldfield, corner of Tenth street and Georgia avenue, West Nashville, Tenn., or to Mrs. W. M. Oldfield, Warner, Tenn.—R. W. Norwood.



EDITORIAL.

Our contributions are often a test of our consecration.

It is our need, and not God's, that calls for our gifts to him.

Some of us are poor because God cannot trust us with riches.

The man who is true to his duty will always be trusted more.

Though a man grow rich in sin, his life, after all, is a terrible failure.

When we do our duty in each to-day, we need have no fears of to-morrow.

The only way out of a difficulty that will bring rest to the soul is to do right.

The man of humility loses sight of self and toils to bless suffering humanity.

If other people turn from the truth, the greater the reason for our standing firm.

Parents who do not teach the Bible to their children at home rarely ever teach the Scriptures anywhere.

There is no person without sin. When you do wrong, turn away from it, and never be guilty of that sin again.

Let every Christian work faithfully for the spread of the gospel of Christ. God requires all his children to work for the salvation of souls.

Paul, the great hero of all the ages, was a man of God's word. He always "reasoned from the Scriptures." He did not hand out to men the learning of Gamaliel, but the wisdom of God. Writing to the Corinthians, he declares: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." The truly great preacher loves the word and preaches it.

A preacher noted for his dry humor said: "Some people's Christianity is like an aching head: although it is very painful to them, they are not quite willing to dispense with it." Such Christianity is worthless, and yet it is all the kind some people have. They do not feel safe without it, yet it is a burden and a distress to them all the time. It does not allow them to do many things that they would like to do and calls on them to omit many things they would be glad to do.

As a matter of policy, they hold on to Christianity. Such ought to understand that they are really lost. Their profession is a delusion, a deception. God will give no credit for such half-hearted service. He will have a whole heart or none. We can never please him with a divided heart, a divided service. How wretched such people must be! Give God a whole heart, a willing, earnest service, or none.

Brother Lipscomb: Moved with gratitude of heart, I feel a desire to write you a few lines. My wife and I left Nashville on the same day of the marriage, and were in company with Brother A. B. Lipscomb as far as Louisville. We spent two days in Chicago and arrived at Stevens Point on Friday before the meeting on Sunday. I held a ten-days' meeting near Knowlton. I am now preaching nine miles from Stevens Point, near Mill Creek. I have made preparations to leave for Canada soon. You will rejoice to know that Wilson Mallory is doing a grand work in these parts. He preaches and works hard at anything that is honorable for a living. He has been with me in these meetings, but works hard by the day. He is reaching the laboring classes, for he poses not as a priest, but works as one of the people. I write you this that your heart may be glad, for such, I feel sure, gives you joy. I shall remember you as long as life lasts, and when we stand on the eternal shore, I shall clasp your hand with joy, for you have done more for me than any other human being, living or dead. The good that you have done to me shall not stop with me, but shall be transmitted to others until thousands shall be made glad, as I have been. I have learned to live only for God. That is worth more than all silver and gold. My wife remembers you with love and prayers.—A. Foster, Stevens Point, Wis.



PUBLISHERS' ITEMS.

I prize no book I have, save the one Book, so highly as "Letters and Sermons of T. B. Larimore."—J. C. Lindley.

Our orders are increasing for "Gospel Praise." We hear only cheering words in regard to the merits of the book. The music is the best, the sentiment is scriptural, and the songs are such as stir the soul. If you are contemplating buying new music books, you should by all means examine this book.

We have for a limited time reduced the price of "Sweeney's Sermons;" "Sewell's Sermons;" "Gospel Sermons," by Brents; "Civil Government" and "Commentary on Acts," by D. Lipscomb; "Live Religious Issues of the Day," by Carroll Kendrick; and "The Jerusalem Tragedy," by Stout. See advertisement on another page of this issue. These are all splendid books, and, while the price is reduced, you should place them in your library. Let us have your order for the whole list or any part of it.

This is a special number. We present for the consideration of our readers the Gospel Advocate with some new premiums. What these premiums are and how to secure them is told on the third and fourth pages of the cover. Every housekeeper needs and knows the value of a good sewing machine, and the one we offer would cost you very much

more money if bought through a traveling agent. Every housekeeper, too, likes nice tableware. The knives, forks, and spoons offered are of the celebrated Rogers make, triple-plated. Every man knows the value of a good razor, and we believe the one we are offering will give satisfaction. Read these advertisements carefully and secure one or more of the premiums.

If you have not yet bought "Letters and Sermons of T. B. Larimore," Brother Srygley's last book, you should by all means have a copy. "It is a precious treasure;" "A rich legacy to bequeath to your children;" "We especially commend it to the young;" "Every home in the land should possess one;" "The Bible excepted, I believe it is the best book I have ever seen;" "His private letters and intercourse always inculcate purity and fidelity to truth and right and a constant desire to benefit others;" "The letters are gems that reflect the light of the pure spirit of the incomparable preacher so tenderly loved by all who truly know him"—these are only a few of the many complimentary things said of "Letters and Sermons." Sent by mail, postpaid, on receipt of \$1.50.

We wish again to call the attention of our friends and readers to the offer to send the Gospel Advocate from now to the close of 1900 for twenty-five cents. Our friends should add several thousand new names to our list. We are counting on them to call the attention of their friends and neighbors to this liberal offer. We believe that the Gospel Advocate will do any one good who will read it. We would be glad to add ten thousand new readers in the next few months. Many of our friends and contributors have promised to labor to increase the list of the Gospel Advocate. The churches are getting tired of innovations. Those who were not satisfied to worship according as "it is written" promised great things when they began work in this State. Their work has been a failure, and the churches where they have had full sway are discouraged and dying. Even the church that took to itself the credit of starting the work is having hard work to hold its own. We earnestly insist that all who love the Bible way help us to circulate the Gospel Advocate. Help now will be doubly appreciated.

Miss Ella Parrish writes: "Confidently believing every one who reads 'Letters and Sermons of T. B. Larimore' must not only enjoy the reading, but be made better and happier thereby, I, like Misses Lovie and Dovie Freeman, would, if I could, send a copy to every home on earth.' I cannot do that; but we, the sisters in Christ, can, if we will, send this precious book to thousands and tens of thousands who need, in their lives, their hearts, and their homes, the light of the lessons it teaches. Duty clearly demands that I do all I can in this way, and I shall certainly do it. While I hope and pray a million copies of this wonderful, helpful, beautiful book may be sold, to purify, encourage, and save, I shall certainly do all I can to that end. I recognize and realize that it is my duty to help evangelize, brighten, and save the world; and I know no other way to do this so well as to devote time, money, and labor to the circulation of this priceless book that stands next to the Bible—the Book of books. Every family can afford to buy it, for no home can afford to be without it."

WE MUST LOOK TO THINGS REQUIRED, NOT TO THINGS NOT FORBIDDEN.

The field of action for some religious people is exceedingly broad. They deceive themselves by what they call "liberty." By this they seem to think they can do anything not expressly forbidden as a matter of service. They regard the service of God—the work and worship of the church—in about the same light as they do the matters pertaining to this life, such as the matter of eating meat or only vegetables. A man can eat meat and not violate the word of God, or he may refrain from meat, live on a vegetable diet, and violate no precept of scripture; and so they think they can do likewise in the work and worship of the church of God. If it suits their particular taste or preference to have an organ or other instrument of music in the worship, they put it in; if they prefer to have some human society as a means of doing the Lord's work, they organize it, and feel they have a perfect right to do so, because that society is not named and condemned in the Bible. They take the wrong side of this matter altogether. The side for man to follow in all things pertaining to the work and worship of the church is simply to observe and do that which is expressly required and let alone everything not required.

Moses said: "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." (Deut. 29: 29.) This is certainly a very expressive passage. The secret things are things not revealed, not found on record in the word of God. These all belong to God, not to us, so far as the service of God is concerned. Man has no right to intrude upon the Lord's domain in these matters—has no right to introduce one single thing not expressed in his word. But whatever has been revealed, has been put to record in the word of God, is ours, belongs to us and to our children, and these things we must do. Everything required in the New Testament, the new institution, we must comply with. What is not found there we must let alone; it is not ours and we have no right to meddle with it. The reason, as given in the above, why we should not meddle with unrevealed, secret things and attend to the things revealed is: "That we may do all the words of this law." If we begin to add to and do things not revealed, not expressed, in the Book, then we are sure to leave out some things that are revealed. The Jewish people—unfortunately for them—did things not revealed, things they had no right to do, and left undone the things revealed and required, and it brought thorough and complete ruin upon them. Very much of the history of the Jewish people is a history of things they did which are not revealed; and those are the very things that destroyed those people. The New Testament teaches and enforces the very same principles.

Jesus said in the Sermon on the Mount: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. . . . And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand." The point that I wish to emphasize in these verses is that no matter what else a man does, if he does not do the sayings of Jesus, he builds upon the sand. He that hears and does the sayings of Jesus builds upon the Rock, builds upon the truth, and no sort of storms can cause such a man to fall; but the man that hears these sayings of Jesus, and does them not, builds upon the sand, even if he were to do everything human wisdom ever invented as a matter of service to God. It matters not a particle as to the earnestness and zeal with which he does these human in-

ventions; he is still building his house upon the sand, and it will fall. There can be no question about the earnestness and zeal with which many people do things that are not revealed, are not among the sayings of Jesus. All such are building upon the sand. I have never seen more earnestness and zeal manifested in anything in all the days of my life than I have seen manifested in carrying on the prayer system of conversion. They sing, they pray, they shout, they express all sorts of praise and adoration to the Lord as their mourners claim conversion. Indeed, I have never seen greater enthusiasm manifested by any people in anything under the sun than I have seen manifested in these exercises. Yet this whole matter of getting religion in such way and by such means as they use is among the secret things that belong unto the Lord our God, not a word of it having been revealed to us. All such build on the sand. People meet and hold conventions to devise ways and means for the spread of the gospel, and in these conventions the enthusiasm runs so high as to almost threaten the safety of the house where they are assembled; yet not one word of such a thing as a modern religious convention is found in the New Testament. All such procedure is building upon the sand; and, unfortunately for many of those who claim to build upon the Rock, claim to do the very things the word of God requires, they have so little earnestness and zeal or spiritual life about it and do so little of the work as they go along that it amounts to but little, has but little influence upon the world around.

The prophets of Baal had an immense amount of enthusiasm, but they built upon the sand. Elijah had deep earnestness, but was quiet and deliberate and made no great noise or ado. He was doing just as God directed, and was abundantly blessed, prevailed over the infidelity of the people and brought them back to God, and destroyed the worshipers of Baal. He indeed built upon the solid Rock of truth. But the prophets of Baal and Ahab and Jezebel built upon the sand, and their house fell, and great was the fall of it. As to zeal and earnestness, it frequently occurs that those in error manifest more zeal and enthusiasm than those who are in the right. It takes more parade and noise to carry on error than it does to carry on the truth. If those who do hold the truth would manifest a little more quiet and solid earnestness in the extension and upbuilding of truth, they would certainly accomplish a much greater amount of good. The only work that will stand in the great day of accounts is the work done along the line of the plain truth. Work on lines of error will crumble and fall as certainly as the Bible is true. Men are trying to fortify against this by claiming that those who do what they think is right will be saved, whether they do just the thing the Book requires or not; and these same persons that make this claim are constantly deriding those who claim that only a strict compliance with the record will do as legalists, literalists, mossbacks, old fogies, and such like, and in this way hinder some weak ones from standing upon the word who otherwise might do so. We are certainly living in an age that requires courage to be faithful to the Lord and his word. Jehoshaphat, in the Old Testament, is a striking example of a lack of moral courage and an inclination to drift with the popular tide, while Caleb and Joshua are examples of men who dared to do the right, no matter what had to be encountered in going the right way and doing the right thing. These are good examples for any one to follow who desires to honor God at all hazards. It always requires moral courage to stand by the truth when the popular tide all runs on the line of error; but as many have done this in years gone by, the same can be done again. Let every soul be subject to the word of God, no matter what men may say. This idea that when men do what they think is right it will be right to them is encouraging thousands to build

on the sand and be swept away by the floods of ruin.

Many very skillfully use the word "honest" in a very dangerous way along this line. They call all those "honest" that zealously do what they think is right, and claim that no honest man will be lost. Such a use of the word "honest" is very deceptive. This use of the word may be very acceptable in the sight of men, but not in the sight of God. Jesus tells who the honest man is in God's sight. In explaining the parable of the sower, he says: "But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." (Luke 8: 15.) An honest and a good heart is the heart that will always accept and keep the word when it hears it. Thousands of people to-day who are in error, but claim to be honest, will turn away their ears from the truth when presented and stick to the error. Take a man who believes in getting religion, and thus obtaining pardon before baptism, and read to him, from Acts 2: 38, what Peter said to the three thousand, and he will turn away from it with disgust. Yet men will say these are honest. In the sight of God they are not. If they were, they would keep, would obey, the word when they hear it. It is a grand thing to be honest in the sight of the Lord, to hear and obey his word always and under all circumstances, no matter what men say to the contrary.

Paul was a man of this sort. When he heard the truth, he at once obeyed it, although it led him contrary to all the convictions of his former life. Nothing could ever drive him from it. They derided him, beat him, threw him into prison, and did everything possible to deter him and drive him away from it; but he only stuck the more firmly to it, and was always bold to speak it, till, finally, they put him to death. But he never yielded one iota of the truth, and he was most triumphant in the greatest earthly danger. He boldly said, in the very face of death: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2 Tim. 4: 6-8.) This was a grand ending to a grand life, and a beautiful illustration of honesty and true courage, both in the sight of the Lord and of men. No earthly consideration could move Paul away from the truth, nor could any sort of affliction or danger deter him from standing by it. They could bind his person, throw him into prison, and put him to death; but they could never shake his convictions of truth, nor bind his tongue, nor blot out the words of his pen. His life work stands as a monument of honesty, firmness, and integrity to the truth. They might beat him, thrust him into the inner prison, and make his feet fast in the stocks; but they could not bind his courage nor his tongue. At midnight he prayed and sung praises to God; and just as soon as the opportunity afforded he preached the gospel to the very man that had treated him so rudely, and thereby brought him and his house into the church of God the same hour of the night. The Lord help us all to be firm to the truth as was Paul. E. G. S.

The world has a right to look worshipers, as they come out of church, in the face, and ask them: "What do you bring away from your altar, your psalm, your sermon, your benediction? What gifts have you to distribute in your neighborhood?"—Bishop Huntington.

There is a mighty "go" in the gospel, as well as "come." It is come, go. Go, preach and heal; go home to thy friend; go into the highways; go into all the world. Many Christians do not obey; many churches have no blessing, because they do not go.—B. F. Jacobs.

Home Reading.

SCARS OF HONOR.

There are few things more ill bred, more unkind, and more cruel than to call attention to any personal defect or disfigurement. Such an affliction is hard enough to bear through life without the added hurt of thoughtless comment, or, worse still, of heartless ridicule. Besides, we do not, in many cases, know what the blemish stands for, how or why it was gained; often, if we did, it would call not only for our sympathy, but for our respect also.

Seldom has this been more forcibly proved than in the case of the late Benjamin H. Brewster, President Arthur's attorney-general, whose face was terribly disfigured by scars, and concerning whom this story has been told:

A distinguished lawyer, he was on one occasion engaged in court as attorney in an important case for the Pennsylvania Railroad, when the opposing counsel, in the course of his closing speech to the jury, made a most brutal allusion to Mr. Brewster's misfortune in the words: "The dealings of the railroad are as tortuous and twisted as the features of the man who represents it."

As he said this, a little stir of surprise and indignation ran through the court room, and all eyes were turned to Mr. Brewster, who, however, at the moment gave no outward sign that he had heard these cruel words or felt their sting. After he had finished his own argument, he said:

"For the first time in my life the personal defect from which I suffer has been the subject of public remark. I will tell you how I came by it." With this a hush fell on all in the room, and they leaned forward to listen. "When I was five years old," he continued, "I was one day playing with a younger sister, when she fell into an open grate, where a fire was burning. I sprang to her assistance, dragged her from danger, and in doing so I fell myself, with my face upon the burning coals. When I was picked up, my face was as black"—and his finger pointed with terrible directness to the man who had made the remark—"as that man's heart."

It was a terrible rebuke, but can we say that it was undeserved? Could any one, whose heart was white, deliberately inflict such cruelty?

Men lift their hats to the veteran who marches by with empty sleeve; we say of the soldier wounded in battle that his scars are scars of honor. So of others; their loss and disfigurement may stand for some self-sacrifice, some courageous act, some endurance of suffering, some brave endeavor, which, if we knew, would change our pity into admiration. If we could see, as God does, we might find that such scars are also in truth scars of honor.—Adele E. Thompson, in *Forward*.



THE SURRENDER OF THADDEUS.

A rugged, massive frame appeared in the doorway of the immense orphan asylum schoolroom. Immediately hundreds of eyes were fixed upon him, as he made his way to the superintendent's desk.

"Well, Mr. Hanna, have you come to any decision?" asked the superintendent, pleasantly.

"Yes, I have, Mr. Merea," said David Hanna, in a low tone. "I want that boy over by the east window, that one who is so large and—"

"Ungainly," supplied Mr. Merea. "Well, I should think that you'd have taken any other one, Mr. Hanna; but there's no accounting for tastes. Thaddeus McFadden is of good stock on both sides, Scotch-American; no stain on his name. But it is only fair to tell you that his disposition is not good; he is sullen and ungrateful. The man who brought him here told the same story. 'He is sulky and unresponsive, and has no feeling,' he said, and we have found it true. Still, you can try him for a year, you know."

Two hours later David Hanna was driving from the station of Dorset, several miles on the Eastburn pike. Beside him sat the large, overgrown boy whom he had adopted on trial; while back of them, in the wagon, was a small, shabby, black trunk belonging to Thaddeus.

The boy was silent all the way to the Hanna farm, with a repellant silence, it seemed to David Hanna; but any one who knew David knew that the very obstacles which would disgust others only stimulated him the more.

"Thaddeus, do you know what I would like to do?" David Hanna asked this question the day after the boy had been settled in his new home. Thaddeus' great, dark eyes looked at him suspiciously, and he waited.

"I'd like to give you boxing and fencing lessons. I used to be quite famous at such things; you know an old fellow must brag of his youth," said David.

A flash of surprise and pleasure came into the boy's eyes. "Do you really mean it?" he asked.

"Of course I do," David replied. "You've a fine frame, Thaddeus, only you don't know what to do with it; that was my case. With shoulders back and head erect, you'd be an athlete to be proud of; you must have outdoor sports this fine weather."

"I came here to work," said Thaddeus, stubbornly. "I mean to pay for my keep. I can do it, too."

"Of course you can, and I'll give you plenty of work." David gave his hearty, genial laugh. "But I want to make the most out of you. I want you to make the man I fancy you'll make."

Thaddeus' face fell. "I can't make much of anything, and I can't be driven; you'll be sick of your bargain," he said.

David said nothing, but the lessons began in a large room adjoining the kitchen. As they progressed, Thaddeus developed unusual skill and quick strokes. Even David Hanna was surprised at the boy's improvement, not only as a pupil, but in his carriage and general appearance.

David Hanna was a childless widower, a farmer of moderate means. He ruled the farm; his housekeeper, Annette Bangs, ruled him, so far as domestic affairs went. Life went on monotonously, yet very happily, at the farm. Thaddeus worked hard, read when he wasn't too tired, and every week David insisted on taking him with him to town. But even David's sanguine temperament felt the chill of disappointment as the weeks lengthened into months, without any progress toward real friendship or more intimate relationship between the two. Thaddeus was faithful, honest, and industrious; but, except now and then during the boxing lessons, his passive unresponsiveness remained.

"Was I mistaken? I was sure there was a fine nature underneath that exterior," David thought. They were just entering Dorset. While David was buying groceries, he missed Thaddeus, and later he could hardly believe his eyes. There was the shy, awkward lad helping a bright-faced woman with her numerous packages, his face all smiles, and he was actually engaged in conversation with her.

"I didn't know you knew Mrs. Ellis, Thaddeus," David said, later.

"I never before saw her; but she looks like mother." Thaddeus' face had not yet lost its rare glow.

"Your mother must have been very attractive, then."

"O, sir, she was the brightest, kindest woman you ever saw—just happy and singing all the time; not one bit like me. After she left me, and I was bound out, I nearly died. I couldn't talk about it, and old Caleb Harsh thought I was just sulky and mean—and he—well, he was pretty hard on me. I didn't mind his thrashing me so much, though I wasn't used to it; but he never believed me, and to be always mistrusted made me ugly. I couldn't do anything but just keep still; but I made up my mind, then, that I'd try never to care for anything or anybody, because it makes folks suffer so awfully."

"Did old Harsh get tired of you?" David asked, gently.

"Well, he traded me at the asylum for a quicker, pleasanter-spoken boy; he told Mr. Meara a lot of lies about me, but I knew it wasn't any use to do anything. Mr. Meara never could bear me, and—and—O, Mr. Hanna, you're good to me, but I've got into such ways that I am mean and ugly! You'd better take me back before I'm bound to you for good. I can't bear to see you so good and kind and know that it is all wasted. Why did you ever choose me?"

"Because I took a strong liking to you, Thaddeus. You're not mean; you don't lie."

"No, because I just can't; I feel too horrid after it," said Thaddeus.

"Well, I'm going to keep you, so you'll have to put up with it," David said, in his decided voice.

In the fall Thaddeus went into Dorset to school. He studied well, although he was not unusually quick. He shunned the other boys. "They shan't have a chance to snub me; like the boys in Alden did when they jeered at me and called me 'old Harsh's lamb.' I'll never go through all that again," said Thaddeus—"never!"

But one day, on the way home—he was to meet a neighboring farmer four miles farther on, who was to give him a lift—he came upon a sight that roused him. There, near the lonely country road, stood the bully of Miss Pritchard's room, Julius Beeber, thrashing a delicate little fellow from one of the lower rooms.

"I told you I'd kill you, if you ever told on me; how dare you interfere with my doing as I please?" Julius Beeber's face was purple with passion, and, by the way he was laying on the blows, it looked as if he would do as he threatened.

Thaddeus straightened his tall form and sprang into the open woods. "Stop that!" he cried, as he grasped Beeber from behind and threw him; but in a moment Beeber was up again, and dealt Thaddeus a powerful blow.

At first it appeared to little trembling Theodore that they were too unequally matched, and he felt sure that Beeber must win, as he always did; but Thaddeus' lessons told now, and he used his knowledge with a coolness which surprised himself. In the end he left Beeber out of breath and badly beaten, picked up Theodore and took him to his aunt's, not far away, and supposed that that was the end of it all. But the next day David came to him.

"Thaddeus, Mr. Beeber says you're a bully and nearly ruined his son for life. Did you fight? Tell me about it."

"You've heard what Mr. Beeber said," Thaddeus replied, doggedly. "Isn't that enough?"

"No; I'm waiting for your side. I know that it will be the truth."

Thaddeus' face lighted up. He told his story briefly.

"You did right," said David; and, to Thaddeus' surprise, that was all that he ever said about it.

In the spring Thaddeus had a fresh surprise. "I've had a fair offer for part of my farm, Thaddeus," David said. "I'm going to sell. I want money to send you to college. I propose to pay all your expenses the first year; and when you can decide whether you care enough to work your way in part the other years. I can't afford to pay everything, but I can give you a big lift."

It was Hanna's turn to be surprised. Thaddeus grasped his hand. "You don't mean to do this for me—you don't mean to give me such a chance? Why, you're like a father! I'll serve you always. I'll do my best at college. O, if you knew how I want to be a doctor!"

"Don't 'serve me,' Thaddeus. Love me a little, if you can. My boy died when he was a little chap, and I want a son more than anything else," said David.

"I'm not a stone, if I am so horrid," Thaddeus said, his voice shaking with rare emotion. "I can't talk much, but I'll try to deserve you—father!"

Years later, when Thaddeus was slowly earning his present fine practice in the large Western city of L—, I heard one man in a street car say to another: "That is Doctor Hanna; he cured my boy, you know. That's his father with him. You never saw such devotion as there is between those two. Aren't they fine-looking men?"

Glancing in the direction indicated, I saw my old friend, David Hanna, as erect as ever, while beside him strode a young giant, talking eagerly, his face half turned toward me, and I knew that it was Dr. Thaddeus McFadden Hanna.—Rhodes Campbell, in *Forward*.



Be noble, and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own;
Then wilt thou see it gleam in many eyes,
Then will light around thy path be shed,
And thou wilt nevermore be sad and lone.

—James Russell Lowell.



Lamps do not talk, but they do shine. A light-house sounds no drum, it beats no gong, and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct.—Spurgeon.



Your souls are a picture gallery. Let their walls be hung with all things sweet and perfect—the thought of God, the image of Christ, the lives of God's saints, the aspirations of good and great men, the memories of golden deeds.—Canon Farrar.

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Editorial.

THE WAY TO SPREAD THE GOSPEL.

A church ought to know the religious conditions of every person within its range. The religious difficulties and troubles of each person within the circumference of the influence of the church should be known and the proper influences brought to bear on them to remove and overcome these. The social, pecuniary, and health conditions ought all to be noted, and a readiness to extend sympathy, comfort, and help as needed and as opportunity and ability afford should be presented. The church or the elder that will do this can reach and save those that can be saved without much or eloquent public preaching. This is the divine way of working. Paul said to the Ephesians (Acts 20: 18-21, R. V.): "Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the pots of the Jews: how that I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house, testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ." The work of Paul was a private and house-to-house work, among both Jews and Gentiles, both to those within and without the church. If this work were done by the teacher or preacher now, it would easily solve the preacher and elder question. Until this is done, it will never be solved, because this is the work needed to be done.

Paul stood as the preacher at Ephesus while he was doing this work for them and he gave it as an example for the elders to follow after he left them. The elders who gave their time to the work were to be supported by the brethren. Indeed, the broad principle is laid down that "the laborer is worthy of his hire." The apostle laid this down as a broad principle of right and justice, applying alike to the brutes and to all classes and conditions of men. So whenever a person spends time in doing work for the church of God, so as to need help, it is the duty of the church to help him, whether he sweeps the floor and keeps the house in order or preaches the gospel, looks after the weak and wayward or waits upon the sick and feeds the helpless.

Some of the elders were expected to give their time and service to teaching. "Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching." (1 Tim. 5: 17, R. V.) Elders giving time and labor to teaching others were to be sustained. There is the same necessity for this that there was in apostolic times. These were to labor among those without as well as those within. They must do it from house to house as well as publicly. The evil is not in supporting teachers to teach the members and the world; it is in wrongly directing their talent and time. Two sermons on Sunday and a mid-week talk to a prayer meeting of the formal style demand the time and labors of most men to make preparation for these, and then nine out of ten will

soon fail and tire the interest of the hearers. Very few men in any department of life can long get up two or three sermons a week that will interest an audience. He can read and comment on the Bible and talk with people, hear and meet their difficulties from year to year, and increase in interest and extend his influence through a lifetime; but to make one hundred and fifty new discourses in a year is a task that very few will meet. It is not necessary; it is not for the good of teacher or taught, for Jew or Gentile, or for the saint or the sinner. Let us direct our labors along the proper lines and to the true ends, and good will come to all. An elder working as Paul did would grow in influence from year to year down to old age. Nine preachers out of ten who sermonize three times a week lose their influence and power within a few months.

Elders or teachers should not confine their labors to one place. They should look around for fields that will accept labor. A man laboring in destitute fields always finds an ever-widening field of labor opening to him. One who does not go into these fields does not find the destitute fields. It is a new application of the rule: "He that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath." To a man that enters the destitute field new ones will continually open; to him that will not enter them, they will more and more close. I know this from experience. When I gave my time to work in these fields, there were always more open doors than I could enter. I have not been in this field of work for years. Frequently I am asked where there is an opening for one desiring this kind of work, and I am not able to point to it. I know a church that has the money and the preacher to do this kind of work that has been at a loss for places to do it. This is a bad report for both preacher and church as to their former work. I recently asked Brother Gus. Dunn, who has been doing this kind of work greatly, for places wanting preaching, and he promptly gave me a dozen places.

Now, churches ought not only to know the religious needs and wants of their neighbors, but they ought to look out places around them where work is needed and keep them before the church. This would be a very helpful incentive to Christian work among the members. If they could not go themselves, they could open the way for others to go. If the elders of each church will encourage the members to find out and report every community in which preaching is wanted and keep it before the congregation, it will help the church and the needy places greatly before the year is over. I have spoken of people wanting the gospel. Labor ought not to be confined to them. Those who do not want it need it all the more. The apostles never waited till people wanted the gospel to carry it to them; nor should we do it.

D. L.

THE LORD'S DAY SERVICE.

Brother Lipscomb: I write you in regard to your reported indorsement of Brother A. Elmore's position on the order of worship and monthly preaching. He mentions, in the Gospel Echo of recent date, a visit to your home with a view of ascertaining your views of the matter in question; and the result of the interview seems, from the report, to have been very encouraging to him. Rice, in the Gospel Missionary, has a standing quotation from you on the "divine order of worship." These men represent you as being in favor of the "divine order of worship" supposed to be taught in Acts 2: 42 and as opposed to preaching at what they call the "hour of worship" on Lord's day.

Now I do not believe that you indorse their positions in regard to these questions; I think you have been construed in a false light. They teach, with the greatest degree of pertinacity, that Acts 2: 42 teaches the divine order of public worship for Lord's day, also that preaching has no place in this order of Lord's day worship—in fine, they are opposed to all preaching to churches, except by evangelists in times of protracted meetings—and that the elders are the only authorized teachers of the church. These theories have wrought havoc in the churches in this section of country. Many think you are in favor of these hobbies. Let us have your views through the Gospel Advocate when convenient.

Cloverdale, Ind.

W. J. BROWN.

Any one that represents me as believing God has a ritualistic order of worship misunderstands me. Broth-

er Rice, as I remember, sent me a tract containing a ritual of worship, even telling where the deacons should sit, ready and convenient to hand around the bread and wine, and where the elders should sit to administer. I spoke of it and approved some things in it as good, but mentioned the fact that there was not the least intimation in the Bible that it was the business of the deacons to hand around the bread and wine. They were appointed to wait on the tables of the poor, not the Lord's table. While I believe it the duty of the elders to direct the affairs of the church in worship as in other things, it is not their special business to read, offer thanks, or do all the teaching and instruction needed at the Lord's service. It is their duty as overseers, or elders, of the congregation to see it is properly done. I do not believe in official service of any kind. Every member qualified by a godly life and scriptural knowledge should add what he can to the edification and encouragement of the church. I think for the elders to do all the talking or praying or giving thanks savors of the priestly order of Judaism, not of the brotherhood in Christ. I think all Christians should take such part in the work and worship of the church as they are capacitated to do under the teachings of the Scriptures. The work of the elders is to see they do the work in a scriptural and orderly way.

I do not believe there is anywhere a fixed order laid down to be followed. Singing is not mentioned in Acts 2: 42, yet I do not believe singing wrong. It is mentioned when the Supper was first instituted. They sung a hymn and went out. Those who contend for a ritualistic order have insisted sometimes from this that nothing must be done after the Supper but to sing a hymn, get up, and go out; objecting to a word of thanks or prayer by way of dismissal. Yet it is certain that the discourse contained in John 14, 15, and 16 was spoken after the Supper, before the separation. These errors grow out of the idea that a ritualistic order is laid down to be followed in exact order. I think it right to sing at the Lord's day meeting, yet I think it would not be sin to omit singing at this meeting or others under some circumstances. I do not believe there would be sin in beginning the services with a song or with a prayer, then reading and studying the Bible, then another prayer, another reading, or in reversing this order. There is nothing of a former ritualism presented to us in connection with the New Testament service, and to introduce it is to introduce formalism instead of a free spiritual service.

On the subject of preaching at the Lord's day meeting, I do not know why the teaching done by an elder, a deacon, or any member is not as much preaching as when done by an evangelist or regular preacher. The only thing that makes a man a preacher is, he preaches. While there is a general distinction between preaching, proclaiming the gospel, and teaching a congregation, the distinction is not always kept up in the Scriptures. When any member reads and explains a passage of scripture, he preaches just as much as when an evangelist gets up and does the same thing. To say no preaching shall be done on such an occasion is to say there shall be no reading of the Scriptures, no explaining Christian duty, no exhortation to earnestness and fidelity in the cause of God. When this is done by any member of the church, it is as much preaching as if done by any other. When one preaches constantly, he may be called a "preacher," because he makes that his regular business; but when another reads, explains, or exhorts to duty, he preaches. It is every Christian's duty to preach as he is able. Preaching in this sense is what is meant by continuing in the apostolic doctrine, or teaching. There is no more sin in the regular preacher reading, explaining, and exhorting when they meet to break bread than for any one else to do it; but it is no more his duty to do it than it is the duty of any other member, save as he is more competent. To have one set of rules for some one called a "preacher" and another for those not called "preachers" is not scriptural.

I believe, and have for thirty years believed and insisted, it is hurtful for one man, be he elder or preacher, to monopolize the time at the meeting for worship with a regular sermon, and have tried to get the churches out of it. But God has laid down no rule for this, because, I take it, no rule would suit all occasions. So he has given us examples and teachings and left us to follow these general principles as we can in the conditions in which we are placed. I sometimes doubt whether regular sermons

at set times are best. The apostles did not do this. Nothing definite is laid down in these matters, and each is left to work according to his talent and the conditions that surround him. If Brother Rice or Brother Elmore understood me to hold that there is a specific order laid down to be rigidly followed, excluding a man from talking to his brethren because he preaches regularly, they entirely misunderstood me. Yet I do not believe it is best to have regular set discourses at the hour of worship, for they, sooner or later, choke out all other teaching and displace other parts of worship as the chief design and purpose of the meeting. D. L.

DOING THE WILL OF THE LORD.

The man who expects to enter through the pearly gates into the city of our God must serve the Lord with all humility of mind. Some are disposed to ridicule keeping the commands of God and call it a "do, do religion," but I have never been able to find any promise in the Bible to the man who refuses to obey God.

James assures us that "pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Furthermore, he tells us: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." From Genesis to Revelation the Bible is full of doing the will of God. In no age of the world has man been blessed without obedience to God. When God placed Adam and Eve in the garden of Eden, he said to them: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." The command was clear, pointed, and explicit. They disobeyed and suffered the penalty. Noah obeyed God and was blessed, while the wicked antediluvians were destroyed. In obedience, the Jews were blessed, while in transgression they were cursed. While different things have constituted obedience in different ages of the world, yet in every age obedience has been and is required. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" (Heb. 2: 1-3.)

The wise man obeys God, the unwise man keeps not his commandments. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it." (Matt. 7: 21-27.)

When the rich young ruler came to Jesus and inquired what good thing he must do to inherit eternal life, Jesus did not say to him: "Salvation is of grace, therefore you can do nothing." The rather he said: "Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast; and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved; for he had great possessions." (Mark 10: 19-22.) When the Jews on Pentecost were cut to the heart and cried out to know what to do, Peter did not tell them they could do nothing, but to "repent, and be baptized every one of you in the name of Jesus Christ for the re-

mission of sins, and ye shall receive the gift of the Holy Ghost."

Take your Bible and mark the passages that bear upon doing God's will. You will be surprised to find so many. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well-doing: for in due season we shall reap, if we faint not." (Gal. 6: 7-9.) Again, Paul admonishes the Philippians: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." (Phil. 2: 12.) To the Colossians he writes: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. 3: 17.) "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thess. 1: 7-9.) Peter writes: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." (2 Pet. 1: 5-11.)

With so much clear and unmistakable teaching on this subject, it is very strange that any one would seek to belittle doing the will of the Lord. It will be useless to knock for admission at the pearly gates, if we fail to keep his commandments. If we do the will of God, those pearly gates will swing wide upon their golden hinges when we seek entrance there, and onward and upward we shall go into life everlasting. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22: 14.) "Doing the will of the Lord" is not inconsistent with salvation by grace. The grace that brings salvation teaches us to live soberly, righteously, and godly. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Tit. 2: 11-14.) Grace provides salvation on the condition that we obey the truth. Grace provides and gives salvation to godly characters, and not to the ungodly. We cannot be godly without obedience to Christ. God has ordained good works for those to walk in who are saved by grace. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2: 8-10.) J. C. M'QUIDDY.

Here is a looking-glass, brethren. "For when by reason of the time ye ought to be teachers, ye have need again that some one teach you. Rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food. For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe. But solid food is for full-grown men, even those who by reason of use have their senses exercised to discern good and evil." (Heb. 5: 12-14, R. V.) We exercise our senses by use. Do you use them? There is plenty of scope. In the first place, God intends for you to study his word. You are to learn from it and to understand it. Any one else cannot do it for you. Of course that means work; but work means exercise and exercise means development and growth to us. Look at the poor

Hebrew children. They had attained to some growth, then they stopped and dwindled down to babes again. When Paul thought they ought to be teachers, behold, they were found in need of being taught themselves again, and fed on infants' milk! How came they in such a plight? Only one answer can be construed from the passage: They did not have their senses exercised, because they used them not. As the grain given us for bread must be ground and prepared, so must the word of God be studied to yield its nourishing food to the soul. The toil involved in this and the use of our senses exercises us unto clearer perception of truth and discerning of good and evil. Listening to a sermon is all right, but it is not exercising your senses. Running to the commentary for the explanation of every difficult passage is not exercising your senses. Think, work, study, for yourself. Train your eye and your ear to see truth and hear God's voice. The proper scope of sermons and written teachings of men is to lead us to the Bible, to study it more earnestly. If they become substitutes for the study of God's word itself, they become a curse.

There is no hope of a scriptural union among the professed followers of Christ until they arrive at a better knowledge of God's word. If we could see how few there are among the vast religious multitude who have even a tolerable knowledge of the Bible, we should be astonished. How many depend on their church and their preacher, and do not search and study the word? Look around you. Does the average man know anything of the Scriptures? Jesus said to the Sadducees: "Ye do err, not knowing the Scriptures." For the same reason do people err now. How easy it is for every theorist to lead the masses astray! How is it possible that men should ever arrive at unity of sentiment until they have learned that on which they are to be united? Let the call for union be preceded by a call for faith in and study of the word of God.

Are we followers of Christ? See, then, what is said of him: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Christ was a faithful representative of the Father. In his teaching he confined himself strictly to the Father's message. He left out his own wisdom, his own opinions. At all times he acted and spoke by God's commandment, and his own ideas of expediency he did not consult. "For I spake not from myself," he said; "but the Father which sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak." (John 12: 49, 50, R. V.) In regard to his deeds, he said: "For I am come down from heaven, not to do mine own will, but the will of him that sent me." So perfect was his obedience in word and deed, so perfect his representation of God, that to believe on him was to believe on the Father and to see him was to see the Father. "And Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that beholdeth me beholdeth him that sent me." Remember, Christ is our leader. No man can follow in his steps and preach more than the word God gave us, for no one can find in Christ precedent or example of going beyond his word. Like Christ, so we also shall speak and do as we have commandment, and thus show forth in our word and deed that good and acceptable and perfect will of God. But when those who boast of being Christians teach and practice human traditions and theories and inventions, we may well ask: Where are the footprints of Christ along that road?

Remain not folded in thy pleasant joys,
Within the narrow circle of thy walls,
Content if thine are blessed. Cold is thy fire,
If on thy hearthstone only; and thy bread
Bitter, which feeds alone thy selfish blood;
Thy house a prison, if it hold thy world,
Thy heaven a fiction. —F. R. Abbe.

"The man whom the crowd will follow for the next twenty years," says Mr. Moody, "will be the man who keeps the Bible to the front;" and he added, "It is a singular fact that few men, otherwise well-educated, are acquainted with the English Bible. I can secure a hundred men who can teach Latin well where I can find one that can teach the Bible well."

Obituaries.

[Obituaries are limited to 250 words and signature. Poetry cannot be printed. Obituaries exceeding 250 words will be reduced to the limit, unless accompanied by one cent per word for the excess.—Editors.]

PULLIN.

Brother John Pullin, whose native home was in Middle Tennessee and who had been living among us for about twelve or fifteen years, departed this life at Cottage Grove on August 31, 1900. Brother Pullin was a father in the highest and holiest sense, and seemed to do all he could for the comfort of his family. He was a husband unto his companion, taking her in as a full partner in all of the pleasures of home and the enjoyments of this life; and, most of all, he was a Christian, a child of God, and relied upon God for his promises. He leaves a family of six children—three boys and three girls—and a companion to mourn their loss. He had been suffering for about two years with a cancer, but he endured it patiently until the messenger of death came and bore him to the eternal shore where pain is unknown. May the memory of his life be an incentive to all who knew him to strive to meet him on the happy golden shore.

A. O. COLLEY.

Cottage Grove, Tenn.

MORROW.

Sister Harriet Morrow, wife of Randle Morrow, was born on October 1, 1823, and died on July 7, 1900. She lived a widow thirty-seven years, and reared a family of nine children, all of whom were grown before her death and all members of the church of God. Several of them preceded her to the land of rest, but they died in the faith, and, with her, sleep in Jesus. Sister Morrow was in truth a "mother in Israel" all the time I knew her, which was the last fifteen years of her life. She began her religious life at eighteen years of age, attaching herself at that time to the Baptist Church; but later she "learned the way of the Lord more perfectly," gave up her connection with a human organization, and was content to be simply a Christian. During all her religious life she was noted for her zeal, fidelity, and devotion to the Master and his work. She fought the battles of life successfully and fell asleep in Jesus at a ripe old age. Her latter days were a continual blessing to her children, her grandchildren, and all with whom she associated, and the purity and strength of her character are a rich heritage of comfort, encouragement, and example to them. They sadly miss her presence here, but they may follow in her steps and join her in the everlasting city of God. So let them rejoice in her triumph and live in constant remembrance and imitation of her beautiful character.

J. W. GRANT.

West Nashville, Tenn.

MORROW.

Brother J. F. Morrow was born at Oakwood, Tenn., on November 22, 1849, and died at Big Rock, Tenn., on November 11, 1899. He was twice married, his wives being sisters, and daughters of Brother and Sister John Buck, deceased, of Oakwood, Tenn. Brother Morrow was baptized on November 14, 1881, and soon took an active part in the work of the congregation at Oakwood. I first met him

in 1885, and he was then a leading elder in that work. He was from then till his death one of my truest and best friends, one of the purest and best men I ever knew, and one of the most constant in his devotion to the cause of Christ. He was one of the sweetest singers in Israel, and loved the worship devotedly. After moving to Big Rock, Tenn., where he spent the last years of his life, he called together the saints in that community, led them in the study of God's word and the worship of the Lord's day, and formed a nucleus for the congregation worshipping at that place. Through his efforts meetings were held there and others brought into the fold of Christ. His first wife died in the faith, and he only living child, a daughter, is a faithful Christian woman now. His last wife, a true saint in the Lord, survives him, and she is training his orphaned children in the nurture and admonition of the Lord. Our brother rests from his labors and his works follow him. He is in the enjoyment of the blessings that are in store for the faithful, for he died in the Lord.

J. W. GRANT.

West Nashville, Tenn.

WATSON.

Sister Jane Watson, wife of Brother Joe Watson, died at her home, near Center Ridge, Ark., on September 15, 1900, after a short illness. Sister Watson was born on October 20, 1846, being almost fifty-four years old at the time of her death. Her maiden name was Prince. She was married to Brother Joe Watson on November 12, 1865. During their union there were born to them nine children—four boys and five girls—all of whom are living. Sister Watson obeyed the gospel of Christ in 1868 and lived the life of a devoted Christian almost thirty-three years. Early in their married life Brother Watson, who had just begun to preach the gospel, lost his eyesight from the explosion of a blast in a well. Brother Joe had to have a guide, so Sister Watson went with him over the hills and across the valleys in order that he might meet his appointments to preach the gospel. Though poor in this world's goods, Sister Watson never murmured nor complained. She was always ready to make any sacrifice for the cause of her Master. I have preached at their home time and again, and she was always glad to prepare for the meeting, and enjoyed the promises of God. Her hospitality was without an equal in that respect. I was called upon to make a few remarks at her interment, which I did in the midst of a host of sorrowing brethren and sisters and friends. She had a good report among them without. The bereaved husband and motherless children have our prayers, that God may bless them in their affliction. Paul says we should not sorrow as those that have no hope. Sister Watson died in the full triumph of a living faith, "which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus." F. O. STOBAUGH.

Center Ridge, Ark.

MORGAN.

George H. Morgan was born in Jackson County, Tenn., on September 5, 1841. His father, D. M. Morgan, was an able and noted minister of the gospel, who not only taught, but impressed by his own pious walk, the

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principles of a Christian life upon the heart of his son. Brother Morgan enlisted in the army in 1861, was made adjutant general in General Dibrell's brigade, and served as chief of staff throughout the war. He was a faithful and brave soldier. After the war ended, Brother Morgan entered school for a time, and then studied law with Hon. Thomas H. Butler, being admitted to the bar in 1867. He rose rapidly in his profession and was soon recognized as an able and promising young lawyer. He was elected attorney-general of the Fifth Judicial Circuit of Tennessee in 1870, and served eight years, giving general satisfaction; he also served at various times as special circuit judge and chancellor. He was elected to the State Senate in 1880, and was chosen Speaker of that body. At the time of his death, Brother Morgan occupied the position of census supervisor for the fourth district of Tennessee. He was very prominent in the order of Freemasonry, having filled its highest and most responsible offices; but, better than all the foregoing, he was an honored and beloved member of the church of Christ, and took more interest in the cause of Christ than any man I ever knew who was so prominent in worldly affairs. Brother Morgan was a pure, loving, and lovable Christian gentleman, noted for his charity and kindness and readiness to help in every good work. He will be greatly missed in the church of Christ at Cookeville, Tenn. Brother Morgan was twice married. He was first married to Miss Mary E. Butler, a cultured, Christian lady, who contributed much to his success. She died in 1883, leaving two sons and one daughter, who survive their father. In 1885 he was married to Miss Mary E. Trogden, who was a true helpmate in life's duties and an untiring, devoted, tender nurse in all his long illness. Brother Morgan was afflicted nine months with cancer of the throat. He bore his suffering with great patience and Christian resignation and died on July 28, 1900, in the triumph of a living faith. His funeral was largely attended by his friends and neighbors, who delighted to honor him in life and who deeply deplore and mourn his death. To the family we extend our heartfelt sympathy.

W. H. SUTTON.

CLARK.

In sadness I chronicle the death of Brother Willie Clark, whose life deserves more than a passing notice; but I will give it only a brief mention for the present. Brother Clark was born in Coffee County, Tenn., on August 30, 1865. Early in life he

manifested unusual talents, especially for mechanical and chemical sciences. After having spent several years in college, he went to California in May, 1888. In July following, when he had made up his mind to obey the gospel, he went about sixty miles, walking most, if not all, the way to obey the Lord in baptism, and was baptized by Brother Henry Shadle. Brother Clark taught school in California for some time. At the place where he was teaching school he found that some of his pupils had never even seen a Bible. He bought and gave to each pupil either a Bible or a New Testament, and did what he could to advance the religion of Christ. Later he went to Texas and taught school there. In both States he taught about ten years in all. Promptness and decision characterized him in the discharge of every duty and in pursuit of every purpose of his life. His career as a teacher was marked with success; his pupils loved him and his patrons prized him. He rose from humble positions to the head of large schools, which he managed with wisdom and energy. Brother Clark was married to Miss Millie Chapman, of Grapevine, Tex., on January 22, 1896, and made his home at Brandon, Tex., and his zeal and faithfulness did much to encourage and build up the congregation there. His love for chemistry led him into pharmacy. He had just established a promising drug business in Hill County, Tex., when failing health compelled him to retire from business and go in quest of health farther West. While in the West, his only child, a babe six months old, died. His health still failing, he returned to Tennessee and died of consumption at Winchester, on September 28, 1899. Brother Clark leaves a wife—and a more patient, loving, faithful, and devoted companion than she, I think, could not be found—an aged father, three sisters, three brothers, and a host of relatives and friends to mourn their loss. From his youth he was truthful, honest, sincere, and conscientious. He was a faithful friend, an obedient son, a good husband; a sincere, devout, and intelligent Christian; made the word of God alone his rule of faith and practice, and was indeed patient and submissive in all his afflictions. His life was a noble and successful one. Brother Clark has fallen asleep in Jesus, and those who sleep in Jesus will God bring with him. So let us not sorrow as those who have no hope, but be encouraged by his godly life to press onward in the Christian life until we shall be permitted to meet him in the "realms of the blest." J. K. P. WILKINSON.



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Kansas Notes.

Brother C. M. Johnson preached at Pleasant Hill on the fifth Lord's day in September and he preached at Home Valley on the first Lord's day in this month.

Brother J. E. Cain has not yet returned from Oklahoma Territory. He gives good reports of his work.

Brother B. F. Rhodes is now in a meeting near Gallatin, Mo. He will soon return to Kansas. He will go to Oklahoma Territory next for a meeting at Hoyle.

W. A. Burcher, of Scottsville, will soon pass through this part.

Brother O. M. Thomason is now in a meeting at Strong City. He writes encouragingly of the work there. He is having some correspondence with the lodge people, growing out of an article he wrote for the Quarterly Christian on "Lodgeism." Be careful, brethren of all sides; plant yourselves on the truth as revealed by the Holy Spirit and you will certainly be on the right side. I think that much good can be accomplished by a scriptural investigation of such things. People ought to desire a knowledge of the truth on all questions and then heed its admonition. Brother Thomason's next meeting will be at Hartford, and will last six weeks. He is now engaged till Christmas.

It has been said: "The loudest and best sermon is the one preached in action." That is in harmony with the thought in the adage that "actions speak louder than words." These things should be an admonition to all to be careful concerning our lives. Men sometimes act imprudently when they mean no harm; but our surroundings must be considered, that we be careful to do or say nothing to cause people to suspect us.

"The mystery remains unsolved why some congregations call a pastor. He is expected to do all the work; but they know better than he how to preach, how he ought to live and rear his children, make calls, and conduct the affairs of the church. They keep their devotions alive by exercising their critical faculty on their pastor, and nourish his spirituality by making him fast as well as pray." (Homiletic Review.) While I do not approve of the "unscriptural pastor" and many of his methods, yet there is a principle involved in the above extract that we might do well to heed. While I have no reason to complain as to many of these things, yet there is much truth in some of them. It appears, sometimes, that we all think we could manage the other man's work better than he can. Many people know more about preaching than the preacher; and of course if

they had his children, they could rear them exactly right. They do not look so closely at their own. The people that know (?) most about rearing children are those who never had any. The finest articles on how to rear children are written by old maids. The preachers that give most instruction along that line are the unmarried preachers. Of course the preacher must be severely criticised in all his work or he would not develop properly. Some of them preach too loud, others preach too low; some preach too long, others preach too short; some have squeaky voices; some dress too fine, others do not dress fine enough; some wear their hair too long, others wear it too short; some write their sermons and read them and they are too dry; some write them, memorize and deliver them, and they are too stiff and precise; some use notes, and they should not; others have no notes nor outlines and have no system and scatter too much; some of them cannot preach, they "just lecture;" some of them cannot lecture ("we wish our preacher could"); some of them have wives that hinder their work, others have too much family, and yet others will not do because they have no family; some of them are too homely and plain, others are too dudsish, etc. Now say that a preacher is not subject to criticism. I have not space to mention all the criticisms that I have heard. When it comes to the matter of their sermons, some are too severe, others are too easy; some are too hard on the sects, others are too hard on the brethren; some do not preach enough doctrine, others preach too much; some preach against saloons, ballrooms, and card tables ("of course they should not do that"); some preach against secret societies, others exalt them almost above the church. So they go. Again, it may be true that some people make their preachers fast, but most of them have enough to eat. I think more preachers are injured by overfeeding than by underfeeding; their wives and children may have to do the fasting.

D. T. BROADUS.

Belle Plaine, Kan.

Mailing a Magazine.

Eighteen men, aided by the fastest mailing appliances, are kept on a rush every month getting the Ladies' Home Journal off to its subscribers. The first shipments are started about the middle of each month, and from that time until the twenty-fifth the magazines pour out of the Journal's publishing office by the two-horse-dray load. On the twenty-fifth of each month every Journal has reached its destination, and work in the mailing department slackens for a few days. Some idea of the tremendous size of the Journal's subscription list may be gained when it is known that forty tons of mailing type are required to set up the names of subscribers. There are three-quarters of a ton of each numeral, and it requires twenty thousand galleys to accommodate the subscribers' names in type. This stock would equip six or eight large daily newspapers. As many as sixty-five compositors are employed setting the names of the Journal's subscribers in type—printers enough to set the type for the biggest metropolitan daily newspaper. The expenses for postage paid by the Journal approximate \$75,000 a year.—Ladies' Home Journal.

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Whatever your disease, **one** or **more** of these four medicines will be of benefit to you.

According to the exigencies of your case, fully explained in the treatise given free with the free medicine, you may take **one**, or any **two**, or **three**, or **all four**, in combination.

A cure is **certain** if the simple directions are carefully followed.

The medicines are especially adapted for those who suffer from weak lungs, coughs, sore throat, catarrh, grip, consumption, and other pulmonary troubles.

But they are also of wonderful efficacy in the building of **weak systems**, in purifying the blood, **making flesh**, and restoring to weak, sallow people rich and healthy constitutions and complexions.

Female troubles and the many ailments of delicate children are speedily relieved.

The basis of the entire system is a flesh-building, nerve and tissue-renewing **food**.

Every invalid and sick person needs **strength**. This food gives it.

Many people get the complete system for the sake of the **Food**, which they themselves need, and give away the other three preparations to their friends.

The second article is a **Tonic**. It is good for weak, thin, dyspeptic, nervous people—for those who have no appetite, who need bracing up.

Thousands take only the **Food** and the **Tonic**.

The third preparation is a medicinal healing **Jelly**, in a patent collapsible tube.

It cures catarrh. It heals all irritation of the nose, throat, and mucous membrane. It gives immediate relief. It is also a dainty application for sore lips, sunburn, rough skin, etc.

Perhaps a million people need this jelly without any of the other articles.

The fourth article is an **Expectorant** and Cough Cure—the only one that can positively be relied upon. Contains no dangerous drugs, and is absolutely safe for children. Goes to the very root of the trouble, and not merely alleviates, but **cures**.

The four together form a panoply of **strength** against disease in whatever shape it may attack you.

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To obtain these four **FREE** invaluable preparations, illustrated above, all you have to do is to write, mentioning the Gospel Advocate, in which you read this article, to **DR. T. A. SLOCUM**, 98 Pine Street, New York, giving your name and full address. The free medicine will then be sent you, in the hope that if it does you good you will recommend it to your friends.

General News.

The Southern Railway will construct a new bridge over the Tennessee River at Decatur, Ala.

The mineral output of Canada for 1899 was placed at \$37,000,000, of which \$21,019,000 was gold.

The convicts in the Texas State penitentiary at Rusk contributed forty dollars to the Galveston relief fund.

The progress of bubonic plague in Glasgow, Scotland, is now supposed to be stopped. No fresh cases have appeared for twenty-one days.

Most of the province of Tse Chau, China, is underlaid with large coal beds, and the coal area is said to be greater than that of Pennsylvania.

According to the views of a British sea captain, who was in the Gulf of Mexico during the Galveston tempest, the disturbance was partly volcanic.

There has been a total of more than sixteen million dollars' worth of fresh gold received from the Klondike and Australia by the banks of the United States since midsummer.

The shipments of gold from Dahlonega, Ga., to the government mint at Charlotte, N. C., are increasing. The percentage of gold to the ton of ore is greater than was expected.

In time of war France can put three hundred and seventy out of every one thousand of her population in the field; Germany, three hundred and ten; and Russia, two hundred and ten.

The Austro-Hungary War Office has recently tried, with success, bridges of aluminium for cavalry. They are the invention of Captain De Vaux and Captain De Vail, and are easily carried on wagons.

State Mine Inspector J. De B. Hopper, of Birmingham, Ala., has estimated that the coal output of Alabama for this year will approximate nine million tons, an increase over last year's production of one million two hundred and fifty thousand tons.

Since January 1, 1900, the sum placed to the credit of the sinking fund of Tennessee is \$182,636.77. Through the system of receiving bids for the purchase of bonds, the State officials have been able to purchase and cancel bonds to the amount of \$189,500.

The Secretary of the Interior has decided to dispose of the Indian lands ceded to the Chippewas, in Minnesota, amounting to seventy-four thousand one hundred and twenty-five acres. They consist of pine and agricultural lands adjoining the White Earth reservation.

A convention of the striking iron miners of Pennsylvania is now in progress at Scranton. The convention was called by President Mitchell for the purpose of considering the 10 per cent net increase in wages offered them by nearly all the mine operators in the region.

The people of Staunton, Va., have been so much annoyed by the noise of large Sunday excursions from other places that the city council has passed an ordinance levying a fine of one hundred dollars on any railroad which shall bring an excursion into the city between midnight Saturday and midnight Sunday.

The northern half of the Colville Indian reservation in Washington was

opened to settlement on October 10, 1900. Hundreds of home seekers were waiting on the order, and there was a great rush at the land offices at Spokane and Waterville. The tract thrown open is about equal in size to the State of Delaware.

The Dawes Commission has closed its work of enrolling Cherokee Indians at Vinita, I. T. The commission has passed on the applications of 4,616 persons, whose claims to citizenship in the Cherokee nation are unquestioned, 619 doubtful, and 54 rejected, making a total of 5,389 applications. The commission left for Bartlesville, I. T., to enroll the Cherokees there.

The Baltimore and Ohio Railroad Company has just given the Pressed Steel Company, of Pittsburg, Pa., an order for six thousand steel cars, to cost about six million nine hundred thousand dollars. This is said to be the largest order ever given for steel cars. It will take to build the cars a total of one hundred thousand tons of steel, and will keep the shops of the company running night and day for several months.

The Department of Agriculture of the State of Texas estimates that the loss of cotton by reason of the Galveston storm is less than was at first expected. It will aggregate about seventy-five thousand bales of growing cotton, in addition to the fifty thousand bales at Galveston and other places awaiting shipment. The damage of the rice crop is about 30 per cent. Sugar cane is badly blown down, but much of it will recover.

It has long been known that there were iron ore deposits east of Biwabik, in the Mesaba Range, in Minnesota, but owing to their apparent small size and the large deposits discovered to the west, they have been neglected, and little prospecting has been done in this region of late years. The Minnesota correspondent of the Engineering and Mining Journal now reports the discovery in this region of an ore body a mile long and a half mile wide under about fifty feet of surface.

According to the reports from St. Pierre, Newfoundland, seventeen fishing vessels that were operating on the Grand Banks during the gale of September 12, 1900, are still missing, with crews aggregating over two hundred men. A number of other vessels have reported a loss of from one to seven men each. The fatality list probably exceeds three hundred. Serious disaster has visited a number of Newfoundland fishing harbors, Burin, on the west side of Placentia Bay, alone losing thirty-five men.

A violent tornado in the vicinity of Biwabik, Minn., cut a pathway one hundred and fifty feet in width through the northwestern corner of the town, completely wrecking the buildings struck. The shaft houses and buildings of three mines which stood in the path of the storm were reduced to kindling wood. The property loss is estimated at from seventy-five thousand dollars to one hundred thousand dollars, and the known fatalities number nine, with a score or more of injured, some severely.

Numerous conferences are being held by the cotton oil manufacturers of Mississippi, with a view to controlling prices to be paid for seed. The mills are now paying sixteen dollars per ton, and as the crop is 50 per cent short, it is the general be-

One Man Saved

From a wreck will attract the world's attention to the life-saver. Yet let the life-saving be continued every day, and very soon it attracts no public attention. If the scene of the saving one life by that life-saving remedy, Dr. Pierce's

Golden Medical Discovery, could be made to stand out alone, like a picture on a screen, it would attract the notice of the whole nation. By a curious contradiction the very frequency with which the "Discovery" saves life, robs the fact of general interest. For obstinate coughs, bronchitis, weak lungs, and other diseases of the respiratory organs, "Golden Medical Discovery" is the one medicine which offers certain help, and almost certain cure. It contains neither alcohol nor narcotics.

"Only for Doctor Pierce's Golden Medical Discovery I think I would be in my grave to-day," writes Mr. Moses Miles, of Hilliard, Uinta Co., Wyoming. "I had asthma so bad I could not sleep and was compelled to give up work. It affected my lungs so that I coughed all the time, both day and night. My friends all thought I had consumption. My wife insisted on my trying 'Golden Medical Discovery.' I have taken four bottles and am now a well man, weighing 185 pounds—thanks to Dr. Pierce."

The People's Common Sense Medical Adviser in paper covers, is sent free on receipt of 21 one-cent stamps to pay the cost of mailing only. Address Dr. R. V. Pierce, Buffalo, N. Y.



lief that the price will advance to at least eighteen dollars per ton within the next few weeks. In South Carolina at the beginning of the season the market price of seed was twelve dollars per ton. Later the quotation went to seventeen dollars per ton. Since then the price has passed the twenty-dollar quotation.

A complete list of Protestant missionaries known to have been killed and those unaccounted for from the beginning of the Boxer movement to September 5, 1900, has been received by the American Bible Society from Dr. John R. Hykes, its agent in Shanghai. The list comprises one hundred and seventy-eight people. Of these there are sixty-six men, seventy-three women (forty-one married and thirty-two single), and thirty-nine children. In the above there are twenty-five American men, twenty-four women (sixteen married and eight single), and twenty children; total Americans, sixty-nine.

Seven thousand five hundred pounds of dynamite in the powder magazine at the Spruce Mine, in Minnesota blew up on October 7, 1900. A hole one hundred feet square and twenty-five feet deep marks the spot where the magazine stood. The force of the explosion was so great that every window and mirror in Eveleth was broken. The loss in the city is estimated at thirty thousand dollars. At least two hundred people were hurt more or less from being thrown down by the shock or hit by shattered glass. The explosion was plainly felt at Biwabik, twelve miles distant.

Miss Clara Barton, president of the National Red Cross Society, has issued a statement to the manufacturers and business men of the country, in which she appeals to them for aid in the way of material to be used in the building

of homes for those who lost their all in the recent storm at Galveston, Tex. The number of this homeless class is estimated at eight thousand or more. Winter is less than two months away. The weather is always mild at Galveston, still snow and ice are known there. If tents would protect, which they would not, the sea sand and the quicksand would not hold them down; the first norther would leave their occupants as unsheltered as before, and hardships, colds, pneumonia, and consumption would finish what the storm has left.

The greatest quantity of iron ore mined in any country in one year up to 1899 was nineteen million four hundred thousand long tons, the output of the United States in 1898. This unprecedented figure, however, has been utterly eclipsed by the record for last year, recently made up and announced by the Geological Survey. In 1899, according to that trustworthy authority, our production of iron ore reached the stupendous total of 24,683,173 long tons—an increase of 27 per cent over the record mark of the previous year. About half the States of the Union helped to swell the total. Michigan naturally heads the list, with a production of nine million tons; while Minnesota makes a fine showing, with a little more than eight million tons. Alabama, with an output of slightly over one million tons, stands a greatly disproportionate third. Twenty-one other States contribute smaller quotas to the aggregate production. The total value at the mines of the ore thus produced was thirty-five million dollars, or \$1.42 per long ton. The average value in 1898 was \$1.14 per long ton.

The Dallas News calls attention to the part of the railroad corporations in the relief work of Galveston. That they have done nobly all citizens of Texas must gratefully acknowledge. The railroads entering Galveston were sufferers to the extent of more than a million dollars, yet each of them contributed liberally in cash for the relief of the destitute people. In addition to giving free transportation, train load after train load of supplies was hauled free of cost. Not only the railroads entering Galveston, but all the railroads of the State, joined in this generous policy of hauling destitute people from Galveston to any point on their lines and in tendering them the use of their facilities for hauling supplies to Galveston free of charge. Not only the Texas railways, but all the great railway systems of the country, were likewise generous and gave the tender of their facilities to all who desired to contribute to the relief of the storm sufferers. The express companies and telegraph and telephone companies were likewise quick to donate their facilities and services without stint to the cause of the distressed.

If Your Brain is Tired, Use Horsford's Acid Phosphate.

Dr. T. D. Crothers, superintendent Walnut Lodge Asylum, Hartford, Conn., says: "It is a remedy of great value in building up functional energy and brain force."

Never believe anything bad about anybody unless you positively know it to be true, and never tell that unless you feel that it is absolutely necessary and that God is listening while you tell it.—Henry Van Dyke.

Church News.

ARKANSAS.

Seelig, October 8.—I will report two meetings. One of them was held at the Vineyard church of Christ, in Phillips County, resulting in fourteen additions, thirteen of whom were baptized and one took membership. The other meeting was held at Oak Forest, in Lee County, a place where the gospel had never before been preached. Six persons were baptized. Brother T. F. Patterson did the preaching at both of the above places, and it was well done.

A. J. ROBINSON.

INDIANA.

Cloverdale, October 8.—In June and July, last, I made a visit to Allensville and Guthrie, Ky., with a view of preaching the word. My visit was a very pleasant one among the brethren and sisters at those places. I found many at both places who are trying to be worthy Christians. I hope to make them another visit, and also other places in the South. I have visited many points since then, and found some churches doing well, others doing nothing. I am now in a good meeting in Boone County, this State, and expect to continue some two or three weeks. This is the only church of Christ in this county that has not adopted the use of the organ in public worship. It has some of the faithful who will protest against the use of things that disturb the peace of the church to the bitter end of the question. There are many good things in the Gospel Advocate; I prize it very highly. I found one subscriber in this neighborhood and two more have subscribed since I came here. I think such papers do some good. It is my decided conviction that papers which make hobbies of such theories as "the order of worship," rebaptism, the attitude of prayer, monthly preaching, etc., are doing more than all other things combined to disturb the equilibrium of the churches. Some of the papers and preachers in this country are doing much mischief at hobby riding. I see that it is migrating, like Abraham, toward the South. Let me exhort the brethren of the Gospel Advocate to "keep themselves from" these hobbies.

W. J. BROWN.

KENTUCKY.

Weir, October 8.—My second year's labor with the congregation at Cherry Grove, in Muhlenberg County, ended on the first Lord's day in this month. It rained almost continually through the day and we had no meeting at all. I do not feel that the body has been elevated during my labors as it should have been, and, being conscious of my own weakness, I am willing to accept my part of the blame. I have not heard of any arrangement for work at this place during the coming year. Brother Tinsley and I had arranged to begin a meeting at Bivinsville, in Todd County, on the night of the first Lord's day in this month, but, owing to the weather, neither of us got there till the following Monday evening. The meeting started off with good interest, but a light attendance. It is too soon to predict the results, but we are earnestly laboring and praying that it may be a success.

W. H. HOSKINSON.

NORTH CAROLINA.

Aquone, October 8.—I have been sounding out the old Jerusalem gospel as best I could in this part of the Lord's vineyard. The visible results were three confessions and baptisms. One young lady, who had been reared by Christian parents, came a distance of thirty miles to obey from the heart that form of doctrine delivered by the apostles, to be made free from sin and become a servant of righteousness. To the Lord be all the praise.

D. F. HOWARD.

TENNESSEE.

Hillsboro, October 7.—I desire to report a meeting held at Bean's Creek, near this place, by William Tracey, of Woodbury, which was a grand and glorious success, resulting in twenty-five additions to the one body. I have no language at my command to express the gratitude of my heart to God for giving us such a servant as Brother Tracey, who shuns not to declare the whole counsel of God. May he ever continue to be true and faithful to God's word.

T. B. GOOD.

Lasea, October 11.—Brother J. E. B. Ridley, of Wilkerson, began preaching at this place on the fifth Sunday in September and delivered fourteen discourses, closing on the first Lord's day in October. It was Brother Ridley's third meeting at this place and we enjoyed having him with us very much. It is enough to say that he "preaches the word." Eight persons were baptized "for the remission of sins" and eight wanderers confessed their wrongs and started anew in the Christian race. Taking it all in all, this was perhaps the best meeting Lasea has had for years.

W. DERRYBERRY.

Bellbuckle, October 11.—I will now give a report of my two last meetings. I began preaching at Deason on the second Lord's day in September and continued over the third Lord's day in September. The immediate results were eight additions to the one body. I removed my tent from Deason to Edgefield Junction, where I began preaching on the fourth Lord's day in September and continued over the following Lord's day, resulting in eighteen additions to the one body. My earnest desire and prayer to God for them is that they may be faithful unto death. I will begin a meeting at Beech Grove, near Bellbuckle, next Lord's day, if the Lord wills.

E. L. CAMBRON.

Bexar, October 9.—Our protracted meeting at Curve commenced on the first Lord's day in September and continued until the second Lord's day in September, with two services a day. Brother A. I. Johnson did the preaching. He preached nothing but the truth from start to finish, and it had its effect. The interest grew all through the meeting, the crowds increased, and the attention and order were fine. Brother Johnson's subjects were well selected and forcibly impressed. There were five additions to the one body, the church was greatly revived, the seed was sown, and I hope a rich harvest will soon be gathered to the Master. May the Lord bless and prosper such teaching, is my prayer.

R. W. SUTTON.

Calhoun, October 5.—Brother P. H. Hooten commenced a series of meet-

ings for the church of Christ at this place on the fourth Lord's day in September and closed on Thursday night, October 4, 1900, with twenty-one additions to the family of the Lord—fourteen confessions and baptisms, two reclaimed, and five from the Baptists and Methodists that had been baptized. During the meeting there was a good deal of prejudice allayed and men and women made to see the gospel of Christ as they never saw it before. Bread was cast upon the waters that I trust will be gathered not many days hence. To God be all the praise. Brother Hooten is a good, live, gospel preacher. Brethren, pray for us, that God may be glorified and that his kingdom may grow and prosper until it shall reach to the ends of the earth.

J. D. LYLE.

Tom's Creek, October 9.—On Saturday night before the fifth Lord's day in September I began a short meeting at Lobelville, in Perry County, preaching only at night after Sunday, and continuing until the following Thursday night. All things considered, it being a very busy time and there being opposition from other sources, we had good audiences, good attendance, and fine order; and last, but not least, a good meeting, the results of which were: Five brave young ladies made the good confession and were baptized into Christ and two brethren that had wandered off came back to the fold. The brethren have no house of worship at Tom's Creek, but I have promised to return soon and start them to keeping house for the Lord in the schoolhouse at that place. I hope much good was done during the meeting by removing prejudice, seed sowing, and reviving the brethren. John said: "Be thou faithful unto death, and I will give thee a crown of life."

J. H. HILL.

Milan, October 10.—I held a meeting with the church of Christ at Mars' Hill, in McNairy County, beginning on the third Sunday in September and continuing over the following Sunday. The weather was unfavorable—raining a great deal—yet we had good audiences and much interest was manifested in the preaching. There were five additions by confession and baptism and the church was greatly built up and strengthened. I established and set this church in order just ten years ago. They now number, perhaps, over one hundred members, and they are true and loyal to the gospel of Christ. They have been imposed on by some of the society brethren and have been led to give money to the State society work; but they will not do so any more unless they are deceived into it, as they were last year by J. J. Castleberry, who held a meeting for them and reported it as a "State Board" meeting over their protest. Brother Castleberry is a society preacher, but they did not know it when he held their meeting.

E. C. L. DENTON.

Walkerville, October 9.—Brother James K. Hill began a tent meeting at Noah on September 15, 1900, and closed on September 26, 1900, with two additions and others almost persuaded. Good audiences of attentive listeners greeted him at almost every service, and although the number of additions was small, I think the meeting was a success in every way, as it is a comparatively new field for sowing the seed of the kingdom. So

long as the gospel of Christ is the power of God unto salvation, just so long will such preaching as Brother Hill did do good in any community, and it is certainly a treat to all Bible-loving Christians to hear him "preach the word," without addition to or subtraction from God's eternal truth. I am sure Brother Hill's success as a preacher is attributable to his strict adherence to the word of God. How any man who claims to be a gospel preacher can leave that inexhaustible fountain of truth, life, light, knowledge, and wisdom to relate what he has seen, heard, read, and done is beyond my comprehension.

MITTIE GIBSON.

TEXAS.

Waco, October 7.—I am in a meeting at this place. Things look a little gloomy, but we hope for much good to be the result. This is the home of Brother A. D. Rogers; it was through him that I came here.

T. W. PHILLIPS.

RHEUMATISM A BLOOD DISEASE.

How a Reader of the Gospel Advocate Was Cured.

Rheumatism is a deep-seated blood disease, and to cure to stay cured, Botanic Blood Balm (B. B. B.) should be used. B. B. B. drains from the blood the specific poison that causes the swellings, aches, and pains, and in this way a real cure is made, so that the symptoms will not return. George W. Leonard, of Atlanta, Ga., a reader of the Gospel Advocate, writes that he suffered untold agonies from rheumatism and scrofula up to ten years ago. He had the most excruciating pains in bones and limbs; his hands would puff up and swell, and his kneecaps would get so stiff he could hardly bend them. He had tried almost everything, but grew worse. Finally, he took B. B. B., and eight bottles entirely cured him, so that he has been perfectly well for the past ten years.

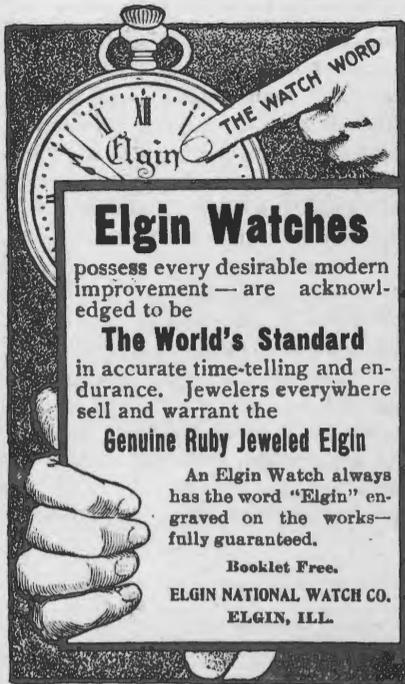
Jacob F. Sponcer, of Newnan, Ga., suffered two years with rheumatism, affecting both shoulders to such an extent that he could not get on his coat. He used six bottles of Blood Balm, which effected an entire cure.

John M. Taylor, of Tyler, Tex., had been subject to inflammatory attacks of rheumatism since he was ten years of age, yet he was permanently cured (with no trace of the disease left) by eight bottles of Botanic Blood Balm.

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Debate at Sidney, Texas.

This debate began on September 2, 1900, and continued four days—six hours each day. It was conducted by Joe S. Warlick, who represented the church of Christ, and F. L. Dupont, who represented the Missionary Baptists.

The first day was devoted to that impractical question of the church's establishment on the first Pentecost after the resurrection of Christ. Brother Warlick's arguments were conclusive that certain elements necessary to the complete establishment of the church were present on the day of Pentecost for the first time. Elder Dupont made as strong an effort as can be made to show that the church, or kingdom, was in existence prior to the day of Pentecost; and so it was in its germinal state. Why not let a man go back of Pentecost to any day he pleases for the establishment of the church of Christ, and, when he claims to have found it, show him that it is no akin to his modern denomination, be it Methodist, Baptist, or what not? John the Baptist preached baptism for the remission of sins as strongly as did the apostles of Christ under the last commission. This will not do for the Baptist Church. Every essential feature of the Baptist Church is lacking in anything that might be claimed as the church of Christ prior to the day of Pentecost.

The second day was devoted to the question of the direct or immediate operation of the Holy Spirit in conviction and conversion. The writer thinks he is capable of forming an unbiased judgment and of doing justice to both the parties to the discussion; therefore, it is in all candor that I say that Elder Dupont was as completely routed on this subject as a man ever was on any subject. Brother Warlick's first speech on the negative was as fine as any I ever heard fall from the lips of man.

On the third day the proposition of baptism for, or in order to, the remission of past or alien sins was discussed, Brother Warlick affirming. It seemed that Brother Warlick rather played at his work on this question. He stated in the outset that his brethren had preached so often on that subject at Sidney and that the arguments commonly used to substantiate his proposition had been gone over so often that he intended to take a new course and present such arguments as were not generally used to prove baptism in order to the remission of sins.

His opponent at once made a point on him which had much weight with his Baptist brethren. He accused him of being afraid to bring up the commonly-used arguments while there was an opponent to investigate those arguments with him. Finally, before the close of the day, Brother Warlick took two wrong positions—according to the writer's understanding—on some of Paul's statements in Rom. 6, and he allowed his opponent to pommel him considerably.

On the fourth day Dupont affirmed the impossibility of apostasy. Brother Warlick is a specialist on this subject. Every scripture that Dupont used was turned against him and he was completely foiled.

The debate was attended by a large concourse of people, though the disciples far outnumbered the Baptists, especially toward the close. The speakers behaved well toward each other. This was the fourth time they have met in debate. They are jolly good friends and engaged in many pleasantries, both during the debate and during the hours of intermission.

In appearance and manner, the two men are the antipodes of each other. Brother Warlick is small and wiry, and is a natural orator, having a regular Hepry Clay mouth. His memory is superior to that of any other man I ever met. During the whole twenty-four hours of discussion he took not a single note and opened his Bible to read his proof text but once. He has held something over seventy debates, and is certainly the leading debater in the great State of Texas. Elder Dupont is portly and dignified, is by no means an orator, but has a shrewd, analytical mind, and makes as good defense of the Baptist cause as is possible. The Baptists regard him as their strongest representative in the State. He seems to be the very impersonation of candor and honesty.

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Christian Science Arraigned.

As a whole, "Science and Health" is a remarkable book in vigor of expression and exceptional originality of design, however doubtful its success in execution.

Especially can the train of mind which must have induced its conception be appreciated by one who has, with eyes long bent over the distresses of animate creation and ears attentive to their cries, yet endeavored to hold with trembling fingers of faith to the garment's hem of a Father loving, perfect, and omnipotent. The usual outcome of such mental conditions is either agnosticism or childlike—perhaps blind—faith, while Mrs. Eddy seems to have evolved a third, and certainly in some respects a most beautiful, result, if only for its play of imagination, and truly the one most desirable, if practicable and true.

It is among her very postulates that Mrs. Eddy lays the first stumbling-block over which the unwary must trip again and again throughout the pages. It is: "God is all; therefore evil either is of God or is not at all." This we must dispute, while gladly acceding that God is, in truth, all God; but we conceive of evil as the machination of creation, permitted for some wise—to us unknowable—cause.

Again, speaking under mortal limitations, our understanding only conceives of an infinite God, working through infinite, pure space, creating through God power that which henceforth becomes exterior to him, and thus individualizing creation. Thus without dreaming of any abridgment to creative power, we can imagine a divine pleasure in the arrangement and complication of primary objects, so as to produce, for instance, our physical, mental, and moral system.

Is there not, then, a distinction between the picture and its producer, the thought and its author? To us they seem at birth to become exterior to their maker; since, admitting the individualism of man as the reflection of God, we cannot think of light producing a reflection unless an exterior object serve as reflector.

Again, if God knows not what evil is and man has no other source of consciousness or autonomic power, how account for primeval man attaining to the idea of evil? Wherein was the mission with which the Father invested Jesus? Was not the triumph of Christ intended to be over sin and pain, or the flesh and the devil? A triumph over nonentities is inconceivable. The real entity of sin, pain, and matter once more finds demonstration in the very nouns themselves, based on a mental picture with either a concrete or abstract basis to symbolize as an object of thought.

A few other points, not satisfactorily provided for by Mrs. Eddy, suggest themselves here. If in this phase of existence man is not an inhabitant of the flesh, why do we not sometimes find him elsewhere individualized? If physical laws are the offspring of human belief, how shall we reconcile this with the accepted story of the creation which launches primal man into the cradle of the universe, sustained by physical laws at whose discovery the weight of human intelligence has worked for thousands of years, and, in many cases, unavailingly? Could it be that man, the author and draughtsman, has so irretrievably lost his plans for existing constructions that he has been hunting for some of them in vain throughout the ages? If human pain and sickness are the result of our own beliefs and expectations, how are regulated the whole series of the unexpected, humanly categorized as "accidents?" If drugs are efficacious only through mortal mind, whence their discovery and adaptation? If matter is capable of division by men into fragments separately invisible to mortal eye, yet the aggregated particles do not likewise disappear, but, the rather, remain visible as an eternal argument against the indestructibility of matter and another specific instance of that most beautiful of physical laws—the conservation of energy. Now, in all these we cannot see whence come primitive sensation, idea, and human belief any more than we can discover the origin of the father of lies nor why, in "Science and Health," man himself is affirmed as in a progression from mortal mind. Then shall we accept wholly any religious system, however ingenious and well meaning, which is in part so important, contradictory to our understanding of God's word and the natural and plain interpretation of its facts? Lastly, is there a justifiable reason for the treatment of so vital a subject in such erudite and mystical language that many parts of the book are to the average reader absolutely dark, appreciable only by a cultured, favored few?

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in all his ignorance and simplicity, yet heir to salvation and Christ's most precious promises. A. T.

Cleared His Name.

"Henry Peyton, who is in custody awaiting requisition papers to be taken to Sioux City, Ia., to stand trial for alleged murder, this afternoon confessed to Captain Reynolds, at the Four Courts, that it was he who robbed the safe in a mercantile establishment at Clydesdale, Miss. This confession will clear the name of George Simmons, a young man of Clydesdale, who has been accused of the crime and who was compelled to leave the home of his childhood because of the shame that had come to his family through his supposed felony." (St. Louis Dispatch, September 14, to Nashville American.)

And still Christians (?) will condemn, cast off, and cast down the innocent without even giving them a chance to explain. The vilest libertine in the land can blight the reputation, blast the hopes, and break the heart of as pure and sweet and true a woman as lives, because both saints (?) and sinners are always ready to take up a reproach against the innocent, as well as the guilty. Such spirit is simply satanic. No court condemns even a heartless murderer till he has been accorded an impartial trial, with the benefit of all doubt in the case. Only mobs, organized and unorganized, condemn without a hearing. Dost thou belong to such unorganized, but murderous, mob? If so, canst thou hope to be saved? "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." (Ps. 15: 1-3.) All over this land are sad hearts and shadowed homes that would be happy and bright but for the blighting influence of the tongue of slander and the satanic spirit that is always ready to take up a reproach. These things ought not so to be.

The most humble man is the one who is the most unselfish and who does the most to bless others.

Men who are going to heaven have no time for dallying with temptation.

"But we ought all to understand that every church is responsible to Jesus Christ, and that if it fails to do anything at all for foreign missions, he will hold it responsible; if it acts with bad judgment in selecting its method of doing work, he will hold it responsible. To its own Master every church standeth or falleth." (Baptist News.)

True! And what is true of the individual church is true of the individual member of the same church. The church can do nothing except through its members, personally. It has no money except what is contributed by its members. It can give nothing for missions unless its members put the money into its treasury. Nobody can compel a church to give money for missions, and as truly no one can compel a member of a church to give money for missions; neither can a church compel a member to put his contribution for missions into its treasury, to be transmitted by its treasurer or a committee. If the church acts with bad judgment in the appropriation of funds, the Master will hold it responsible; and just so will he hold the individual member responsible. No Christian has a right to hide behind the action or nonaction of his church.—Selected.

A few years ago a house was built at Newcastle-upon-Tyne, and the earth which was dug out of the foundations was thrown over a piece of ground in front intended for a garden. The following spring a number of caper plants came up. They were not common in that part of the country, and their appearance excited great surprise. Upon inquiry it was found that years before that ground had been a public garden; it therefore appeared certain that those seeds had remained dormant while buried deep in the earth, and had sprung to life as soon as they were brought within the influence of heat and light. How like our hearts! What seeds of evil may lie dormant in them!—Spurgeon.

No man makes the journey of life alone. Either he journeys with the Lord of life or with Satan, the arch-fiend of the human family.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands, by an East India missionary, the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all throat and lung affections; also a positive and radical cure for Nervous Debility and all nervous complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send, free of charge, to all who wish it, this recipe in German, French, or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, **W. A. Noyes, 835 Powers' Block, Rochester, N. Y.**

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37 Great Jones St., N. Y.

Brother Walling's Reply.

Brother Walling, I agree with you that a man enters into the kingdom of Christ by a birth (John 3: 2), and that no unclean person can enter the church, and that the cleansing must take place before the birth, and there is a difference between the time of cleansing and the birth. The above is my contention, and has been all the while. I have never contended for anything else and I never will, so long as I accept the Bible as God's revealed will to man. But I endeavor to keep the clean man and the unclean man separate. I also teach, as you cannot help but see by reading carefully what I have said, that the Spirit will not take up his abode in an impure heart. You say, and I agree, that "no unclean, unsaved man can be built into God's building." Now, I ask you not to forget that a brick must be a brick before worked into a wall. Then you say: "Salvation from past sins, cleansing, pardoning, and remission of sins all take place before one can enter God's kingdom. What do you say to this, Brother Cawthon?" To this I demur and put Brother Walling and the Book on the witness stand. Brother Walling, please state to the Gospel Advocate readers the state of a man before baptism. "I understand that the sinner is separated from an unholy love or impure motives by faith." What do you say, Bible? "God . . . purifying their hearts by faith." (Acts 15: 8, 9.) What do you think repentance does for a man, Brother Walling? "It separates a man from unholy acts and thoughts." What does the Bible say? (Isa. 1: 16; 55: 7; James 4: 8-10.) Brother Walling, what does confession do for a man? "He is separated from the skeptical world by a confession," or renounces his allegiance to Satan and pledges allegiance to Christ. Bible, what do you say? (Matt. 10: 32; 16: 15-18; Acts 8: 37; Rom. 10: 9, 10.) I notice that the two witnesses are agreed thus far. Brother Walling, is the above man clean? "No, sir." Why? "Because he has not been relieved of his past sins." Brother Walling, can a man's heart be made more than pure? "No, sir." Can a man do more than cleanse his words, deeds, and thoughts? "No, sir." Can a man be more than separated from a skeptical world? "No, sir."

Now, Brother Walling, the foregoing man looks to me just like a clean individual, one exactly suited to be born of God. (John 1: 11-13.) Having received the authority from Christ by faith, repentance, and confession, he can go forth and be born of God. (John 3: 16; Mark 16: 15, 16; Luke 24: 46, 47; Acts 2: 38; Matt. 10: 32; Acts 8: 37; Rom. 10: 9, 10.) Now, this man must come in contact with

the pardoning power, that elemency be extended. Where is the pardoning power? Paul says that it is in Christ, or the kingdom of Christ. (2 Cor. 5: 17-20; Eph. 1: 3; Rom. 3: 23, 24.) Paul says that redemption from the sins mentioned in Rom. 3: 23 is in Christ, not out of Christ. The authority of Christ is in his kingdom, not out of it. He redeems, saves, justifies, reconciles, and remits (the penalty due past sins) in, and not out of, his kingdom. (Rom. 3: 24, 25; 2 Cor. 5: 18; Eph. 1: 3; 2: 16.) Reconciled in Christ, not out of it (Col. 1: 19-22), all spiritual blessings are in Christ; hence, as the remission of sins past is a spiritual blessing, it is only reached in Christ, in the church, or kingdom of Christ, where reconciliation of every character is found; there is no reconciliation on the outside. Your trouble, my brother, is that you cleanse your man from a Bible standpoint and wallow him again in the mud from a traditional standpoint. Had we not better leave him where God leaves him and accept him as God does, with a pure heart, holy thoughts, words, and deeds, separated from an allegiance to Satan, with the promise that he will submit to Christ as his King, and then say with Paul that he is a servant of God (Rom. 6: 16; 1 Thess. 1: 9), and then as a servant of God baptize him into Christ, where he can be reconciled unto God—justified, redeemed, and saved from the penalty due his past sins? His past sins, my dear brother, are not held against him from the fact that in his repentance he has done all that he could to make reparation. So you see he comes before God in the kingdom of Christ with his faith, repentance, and confession. In order to do this he must go through the door by which admittance into the kingdom is had. (John 10: 1, 7; 1 Cor. 12: 13; Rom. 6: 3; Gal. 3: 27.) Now, in consequence of his faith, repentance, confession, and baptism, he is in the presence of God, who extends clemency and justifies him as a Father—all in Christ.

You say that I baptize a dead man. Certainly, my brother, I would not dare to claim him free from the cause of his death until he takes the medicine that God has prescribed to remove the cause of his death. The cause of his spiritual death is the trespass and sin previous to his turning to God (Eph. 2: 1, 5), and God's prescription is faith, repentance, confession, and baptism. It devolves upon you, my dear brother, to show how you make a dead man alive without first removing the cause of his death. I have shown, time and again, how the cause of his death is removed and how God restored him to spiritual life, and it is all Bible, which you can see by giving my previous articles a careful reading. God made the garden of Eden and arranged all of its grandeur and beauty, and he made it for Adam. Then he created Adam a perfect man as to model or anatomy, but he was lifeless and could not enter or enjoy the garden of Eden; but when God breathed the breath of life into his nostrils, the cause of his death was removed and he became a living man. So a man who is dead in trespass and sin is born of God into the kingdom of Christ. God removes the cause of his death by justifying, or remitting, his sin and trespass (Rom. 3: 22-25; Acts 2: 38) and gives him the Spirit that quickens—makes him alive (2 Cor. 3: 6; John 3: 5; 1 Pet. 3: 18;

Rom. 8: 2, 9, 10; 6: 5-11; Gal. 4: 6)—all in Christ.

In conclusion, if at any time mis-stated you, I ask pardon and hope that you will forgive me, as I assure you I did not so intend. I pray that we can all turn loose preconceived notions and the traditions of the fathers and see the truth as it is in Christ and all speak the same things and do as God has directed—baptize servant into Christ, that he may be reconciled unto God in Christ and be reconciled unto God in Christ. There is no reconciliation, justification, redemption, or remission of sins out of Christ; hence, none of these promises are had in a burial. Lose sight of the man who has purified his heart—made his thoughts, words, and deeds holy; changed his allegiance from Satan to Christ—being a sinner; but see him as he is, a servant of God, seeking reconciliation in Christ (Eph. 2: 16; 2 Cor. 5: 18-20), and your trouble, like the fog of Babylon, will be dispersed by the brilliant light of the truth. There are but the three means by which an accused person can be justified—law, testimony, and clemency. In the case of our man, he has the law, testimony, and clemency all on his side. What will you do?

S. I. S. CAWTHON.

A Tragedy of the Civil War.

Recalling the historic incident clustering about South Carolina's Executive Mansion, Mrs. Thaddeus Horton writes, in the October Ladies' Home Journal, of the shocking tragedy that occurred there toward the close of the war. This was the death of the daughter of Governor Pickens immediately after her marriage to Lieutenant Le Rochelle.

On the afternoon preceding the marriage the Northern Army began shelling Columbia, but preparations for the wedding continued. Finally, the guests were all assembled, and the clergyman was proceeding with the solemn ceremony, and had just joined the right hands of the happy pair, when, suddenly, there was an awful crash, and a ball from the enemy's cannon penetrated the mansion and burst in the middle of the marriage chamber, scattering its death-dealing missiles in every direction. There were screams and a heartrending groan; mirrors crashed, the house shook, women fainted, and walls rocked to and fro.

When the first confusion was over, it was discovered that in all the crowd only one person was injured, and that was the bride herself. She lay partly on the floor and partly in her lover's arms, crushed and bleeding, pale, but very beautiful, her bridal gown drenched with warm blood, and a great cut in her breast. Laying her on a lounge, the frantic bridegroom besought her by every term of tenderness and endearment to allow the ceremony to proceed, to which she weakly gave consent, and, lying like a crushed flower, no less white than the camellias of her bridal bouquet, her breath coming in short gasps, and the blood flowing from this great, angry wound, she murmured 'Yes' to the clergyman, and received her husband's first kiss. A moment more and all was over.

"She was laid to rest under the magnolias, and the heartbroken bridegroom, reckless with despair, returned to his regiment."

God cannot use the idle man.

What Determination Did.

When young Sturtevant Jackson, one of the most awkward, ungainly, and, seemingly, unpromising youths that the South has produced, heard of a vacancy at West Point, he immediately went to Washington, determined to get the appointment, and he got it.

When he reached West Point, the other boys laughed at him, but one of them, with more penetration than his companions, said: "That fellow looks like he's come to stay." He did stay.

He worked hard, economized, and saved enough from his cadet's pay, after covering all expenses, to buy his sister a silk dress.

The world knows what battles he fought, what victories he won, in the last years of his life.

It was determination that gave to history this splendid name.—October Success.

W. L. Taylor, who makes the finest pictures that appear in the Ladies' Home Journal, leads the ideal life that every artist dreams of. He neither seeks nor accepts work from any one. He has an agreed income from the Philadelphia magazine, and as this is a generous amount, he has nothing in the way of finances to worry him. He lives in an artistic home at Wellesley, Mass., in the top story of which he has his studio. His work is carefully laid out for him by his editor for an entire year in advance, and he works at it only when he feels at his best. Otherwise, he paddles in his canoe or walks. He has no time imposed upon him when his work shall be turned in. He generally uses up the best of two months to paint a single picture. Few artists have really a more ideal life.—Ladies' Home Journal.

One day the master of Lukman, an Eastern fabulist, said to him: "Go into such a field and sow barley." Lukman sowed oats instead. At the time of harvest his master went to the place, and, seeing the oats, asked him: "Did I not tell you to sow barley here? Why, then, have you sown oats?" He answered: "I sowed oats in the hope that barley would grow up." His master said: "What foolish idea is this? Have you ever heard of the like?" Lukman replied: "You yourself are constantly sowing in the field of the world the seeds of evil, and yet expect to reap in the resurrection day the fruits of virtue; therefore I also thought I might get barley by sowing oats." The master was abashed at the reply and set Lukman free.—Selected.

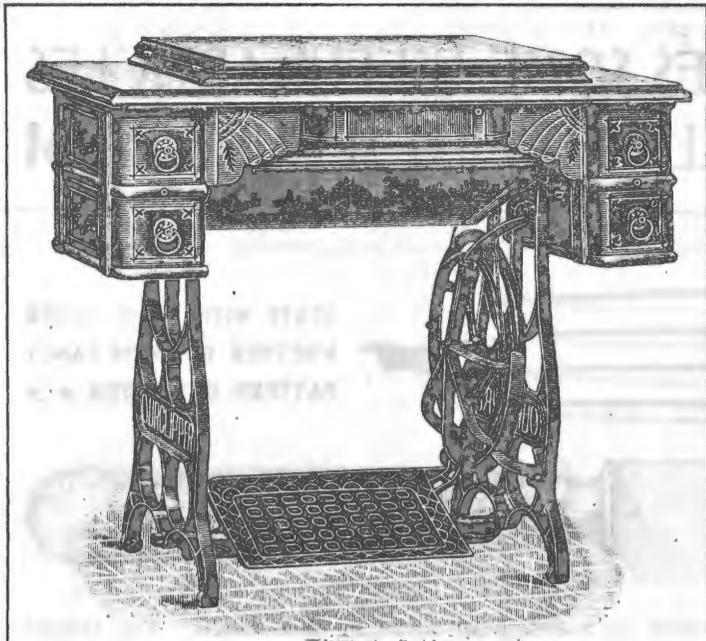
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The operation of threading the machine is very simple, it not being necessary to thread through any hole until the eye of the needle is reached.

THE HEAD of the machine is very attractive in appearance and is tastefully decorated.

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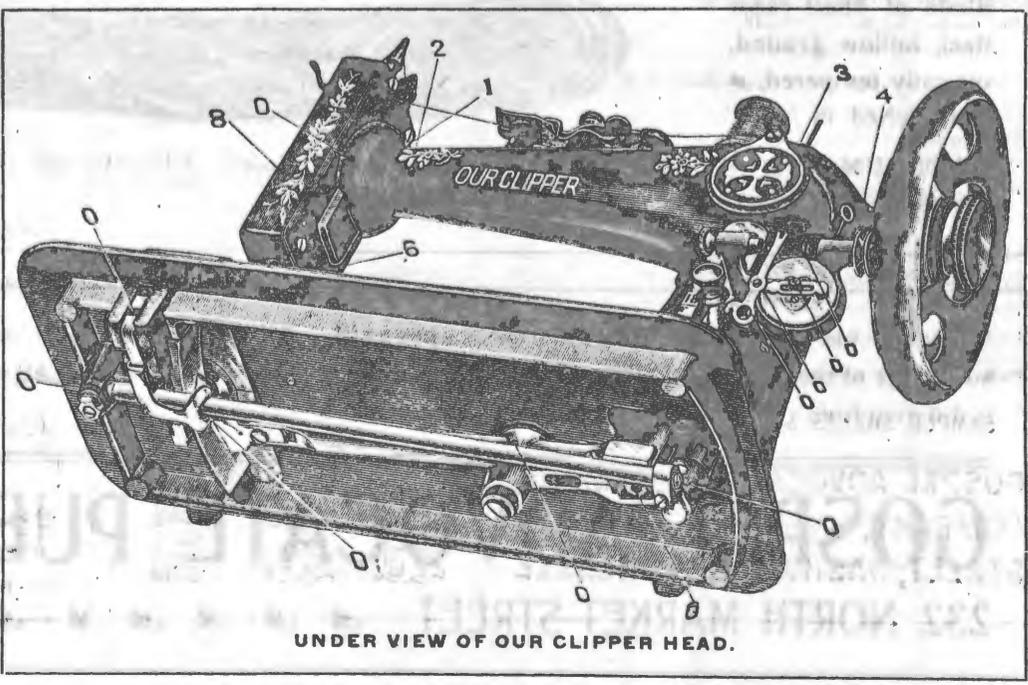
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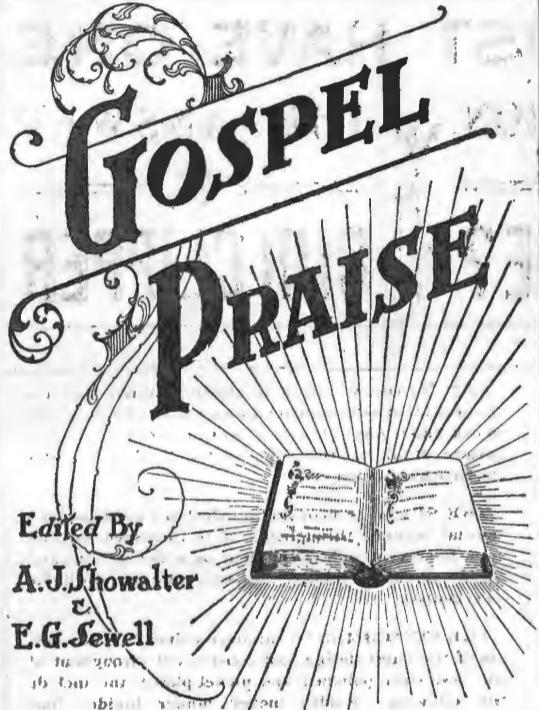
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2. There's mu-sic in my soul to-day, A car-ol to my King,
3. There's spring-time in my soul to-day, For when the Lord is 'neat,
4. There's glad-ness in my soul to-day, And hope, and praise, and love,

REFRAIN.
Others sun shine, bless-ed sun shine, When the
sun-shine in the soul, Bless-ed sun-shine in the soul.

peace-ful hap-py mo-ments roll, When
Je-sus shows His smil-ing face, There is sun-shine in my soul.

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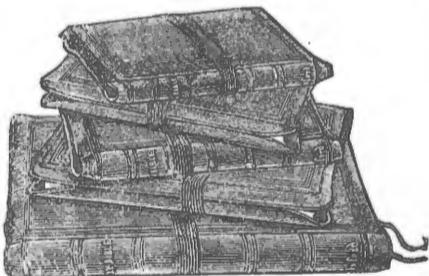
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EDITORS.

D. LIPSCOMB. E. G. SEWELL. F. D. SRYGLEY.
J. C. M'QUIDDY, Office Editor.
232 North Market Street, Nashville, Tenn.

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While I have never accepted the doctrines taught by the Salvation Army, yet there is much in their methods to be commended. They do not wait for the people to come to them, but they go to the people. This is in harmony with the command of Jesus, "Go ye into all the world;" but it seems to me they fail to preach the gospel to the people when they reach them. Their action in going is in harmony with the teaching: "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." God nowhere commands his people to build fine houses, with high steeples, stained windows, and cushioned seats, and then sit down and wait for the people to come to them. Such conduct keeps the poor away from the church of God. It is humiliating to them to go to the church where the pews are rented and where the members are dressed in broadcloths, silks, and satins. In such churches it cannot be said that the poor have the gospel preached unto them, unless we should judge from the contents of the contribution basket. Our duty is plain: "Go ye into all the world, and preach the gospel to every creature." (Mark 16: 15.) "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen." (Matt. 28: 19, 20.)

The Salvation Army is doing a sensible thing in laboring to get the poor people away from the cities into the country. "God made the country, man made the city," is a truth that is worthy of our most thoughtful consideration. In the city there is far more poverty, suffering, and wickedness than in the country. The degradation is deeper. Religiously and morally it is a mistake to mass so many people together. The temptations are too great for many. Some people who make earnest Christians in the country put their light under a bushel so soon as they reach the city. The following, giving the work of the Salvation Army Colonies, is from the Congregationalist: "Two years ago the Salvation Army established three colonies, whose object is to get the worthy poor out of the crowded cities

into the country. The first, Fort Romie, in Salinas Valley, not far from San Francisco, was started under the direction of Major Winchell. There were three thousand applications for membership, and from this large number thirty were chosen under the direction of a committee of prominent Californians, among whom was the mayor of San Francisco. There was no discrimination on account of religion, politics, or nationality. Among them were three motormen, who gave up their positions for the sake of getting their families out of the city. Of course few of the members had any practical knowledge of farming, though half of them had lived on farms at some time 'back East;' so men were sent down from the State Agricultural College to hold farmers' institutes, which were attended not only by the colonists, but by the farmers from miles about. This colony now numbers about seventy-five, and is a distinct success. In April, 1898, Fort Amity was started in Colorado, and Fort Herrick, near Cleveland, O., was started in July, 1898. Fort Amity is the largest of the three, having a population of about two hundred. The members came chiefly from Chicago, and the general policy is the same as that of Fort Romie. Each man was given twenty acres of land and five or six cows. A small, but steady, income was received from the sale of milk from the first, and now a creamery is being built. Cantaloupes are the crop raised, as the soil is particularly adapted to them. Last year, which was only the second, the colony more than paid its expenses. Fort Amity is so well situated, being nearer the large eastern cities than the Californian colony, and has such natural advantages, that it will probably be much enlarged. Commander Booth-Tucker is trying to raise one million dollars to carry on the work and he expects to get three hundred thousand dollars this year." It would certainly be well for more preachers to stay in the smaller towns and country instead of flocking to the larger cities. They could do more good and wield a greater influence for Christ.

The constitution of man and woman is different. In the very nature of things we can hardly expect woman to do man's work as well as he can do it himself, or vice versa. Man is made stronger for the rougher, outdoor work; woman is adapted for the work of the home and can preside there with a grace and loveliness unknown to man. Hence, Paul admonishes Titus: "But speak thou the things which become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." (Tit. 2: 1-5.) Whenever we set aside God's order, we must suffer the penalty; whenever we take woman out of the home—her God-given sphere—and place her in our shops, offices, and stores, our homes suffer, and when our homes suffer, the entire social fabric is demoralized. The family is God's oldest institution and is the hope of the church, the nation, and the entire social system. As the church is the light of the world, the salt of the earth, so the family is the salt of the church. When we destroy the sacredness of the family relation, we pull down our government, the

church, and the nation. When women are compelled to work, it is noble in them to do so, but they should be paid reasonable wages for their services. When they work at such low prices, the tendency is to drive men out of employment and place them in such condition that they cannot support a family. G. Campbell Morgan, writing on the seventh commandment, in Record of Christian Work, says some very sensible things: "Then, again, is there not a growing danger of ministering to impurity in the multiplication on every hand of callings for women which throw them among men and give them wages which are insufficient? One of the greatest curses of England to-day, both for the sake of her sons and her daughters, is the employment of young women in the hotels and tobacconists' shops of our cities and towns. At this point I may be old-fashioned, but I confess to great regret that the conditions of life created in this feverish age of mammon worship have made it necessary for our daughters to go out of our homes at all to secure their living. If this be necessary, at any rate let them take the most religious care as to the character of the men with whom they are to be thrown in contact day by day. Unchastity has begun too often under conditions that seemed to be honest and pure enough."

It is strange that a man or a body of men cannot undertake to follow the teaching of Christ and his apostles without being exposed to bitter ridicule and persecution even from religious parties. Nevertheless, this has been the case from the first, and will continue to be so until the end. The "odium theologium" has become proverbial for its burning, merciless flame. In Christ's day the Pharisees, the strictest sect of the Jewish religion, hated Christ most bitterly, and hunted him even unto death. Those good, suave, dignified, holy-looking fellows that stood on the street corners and made long prayers were the children of them that stained their hands in the blood of the prophets, and themselves did not hesitate to bring the blood of the Son of God upon their souls. The most stupendous miracles of Christ did not convince them, for their eyes they had closed. To give vent to their hatred, they called him "the prince of the devils." Hence, Christ said: "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." "A disciple is not above his master, nor a servant above his lord. . . . If they have called the master of the house Beelzebub, how much more shall they call them of his household!"

There is a religious people that is striving after truth. It is their aim to follow the teaching of God's word and to prefer the "Thus saith the Lord" to all the customs and creeds and usages of men. That in every respect they have attained to perfection in this line no one claims, but they are seeking for more light from the book of God. They believe in God and in Christ because this is God's will, he said so (Heb. 11: 6, et al.); they repent for the same reason, and turn to God (Acts 3: 19); they confess the name of Christ because he so ordained (Rom. 10: 9, 10); they are baptized, for the Lord commands it (Acts 2: 38, et al.); they assemble on the first day of the week, for there is an exam-

ple and command from the word of God (see Acts 2: 42; 20: 7; Heb. 10: 25). They do not wish to bear a sectarian name, but in this respect also they desire to pattern after the will of God and be called "Christians," for it is written, "The disciples were called Christians first in Antioch" (Acts 11: 26); and, "If a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." (1 Pet. 4: 16, R. V.) In all things they want to be guided by God's word. Now, it appears that such a principle would at least be respected and honored among the other professed followers of Christ. But no. The very efforts and the very name of the Christians bring now, as they did in ages past, torrents of ridicule and insult upon their heads. Because they repudiate a sectarian name they must be given one. Let us call them "Campbellites." With what apparent delight and heartfelt satisfaction does the Baptist Flag roll the name "Campbellite" as a sweet morsel under its tongue!



Alexander Campbell was a great man, so was Paul, so was John the Baptist; yet we would not wear the name of either one of them. But you say: "Campbell originated your church." If this were so, it would truly be Campbell's church, or our church; but those who would wear the name "Christians" have striven to be members of God's church, and have concluded that they could become members of it just like the people of Jerusalem and Judea did under the teaching of the apostles. Paul went to Corinth and began a new religious movement there. He preached a new doctrine, and "many of the Corinthians hearing believed, and were baptized." But that did not make the church at Corinth Paul's church, nor did it make the Corinthian brethren Paulites. Paul simply preached the word, and the church at Corinth was a church of God, and its members were Christians. If Campbell preached the word, and many, hearing, believed and were baptized, are those who obeyed Christ's gospel under his teaching Campbellites?



But some carnally-minded dividers at Corinth succeeded in splitting up the church of God there into sectarian parties, and Paulites and Apollosites flourished. Some said they were "of Paul;" some, "of Apollos;" some, "of Cephas;" some, "of Christ." "Is Christ divided?" Paul asked them, indignantly. "Was Paul crucified for you? Or were ye baptized into the name of Paul?" The two last questions point out plainly that it was wrong for them to name themselves after Paul, and they also show whose name they should wear. Paul was not crucified for them. Who was? Christ. They were not baptized into the name of Paul, but into the name of Christ. Whose name, then, should they bear? "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. . . . For whereas there is among you jealousy and strife, are ye not carnal, and walk after the manner of men? For when one saith, I am of Paul; and another, I am of Apollos; are ye not men?" That is dangerous ground, for "to be carnally minded is death." Hence do we repudiate with our whole might any sectarian name, and we refuse to be of Campbell, of Paul, of John the Baptist, or of any other man, but are willing rather to suffer reproach and ridicule as Christians, and glorify God in this name.



"We are baptized into Christ," said the apostle; and when a man is in Christ, he is a Christian. To continue simply a Christian let him shun sectarianism in all its forms. To the Christian belongs all truth, and he must continually seek for it and

grow on it. Not what Campbell taught nor what any other uninspired man, or set of men, taught, but the truth of God, is his creed. His brethren are they which hear the will of the Father and do it. The Bible alone is the bond that preserves their unity. A Baptist may teach a Christian some truths, yet the Christian does not become a Baptist thereby, but is still a Christian, and a better Christian, for the additional truth he has obtained. His eyes are open for truth, and he will accept it from any quarter, because it all rightfully belongs to him. The Christian's doctrine is well summarized by Paul in his talk to the Ephesian elders: "Wherefore I testify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God." (Acts 20: 26, 27, R. V.) The Christian must be content with this. Let it make whatever impression it will, his business is to present what God has said and all that God has said on any subject, so far as he is able. Whether it pleases or displeases anybody he must not consider. Now, it would not be surprising if there were found among those who call themselves "Christians" some who are sectarians at heart, who will argue falsely to establish what they conceive to be truth, to whom certain parts of the Scriptures are painful; who dare not quote some verses without long, intricate explanations; who feel that they belong to a party, and that the party must be upheld at any cost; who as tenaciously cling to the teaching of Campbell as the denominationalist to his human creed. Such we discountenance. Sectarianism is to be condemned wherever it is found. The true Christian wants the whole truth of God, and nothing but it. This truth he believes and obeys. Let others call him what they please and persecute and ridicule to their heart's content, the follower of Christ will not waver from the true way.

"Pay Like a Sinner."

Hospitality has two sides. The other side is well put in a current anecdote. In the early days, in many parts of the country, a preacher was received and entertained heartily and cheerfully, and never expected to settle his bill at the inn when he left on the morrow.

Acting upon this knowledge, a young traveling preacher presented himself at a certain inn, gave himself some airs, and, when morning came, said, "Farewell," and was about to leave, taking no notice of his account.

"You have not settled," said the landlord.

"I am a minister, on my way to my station," explained the novice.

"Ah, indeed," said the landlord. "Well, you came in last night, and you never said a word of peace to any one of us; you had your supper, and it seemed to me you never asked God's blessing on it; you never said, 'Let us have a word of prayer,' before you went to bed; you called for your light, went upstairs, and it strikes me you spent very little time in prayer yourself, for I know your light was soon out and you were soon in bed; and when you came down, this morning, never a word you said of prayer, or of a chapter, before the beginning of the day; and you sat down to breakfast, and never a word of blessing again. No; you go on just like any other sinner, you come in like a sinner, you eat and drink like a sinner, you go to bed like a sinner, you get up like a sinner, you are going off like a sinner, and you must pay like a sinner."

"You say you were in five wars?" asked the judge of the colored prisoner. "Dat's what I said, jedge." "Name them." "Well, suh, I wuz cook fer de sojers in de war wid de Spaniards, en den I been married fo' times!"—Atlanta Constitution.

"Si," yelled the neighbor from the road, "your wife has jist run off with Bill Johnson." "She hez, hez she?" answered the farmer in the field. "Wall, Bill allays wuz a-borrerin' trouble. Git ap there!"—Indianapolis Press.

Our Contributors.

Uncertainties.

Indisputably true is the saying: "It is human to err." If you are a student, you cannot but be somewhat diffident as to your own powers. How many mistakes and blunders you make—big, obvious, egregious blunders! One little fault in the foundation trips the whole superstructure on it. Long chains of excellent reasoning are lost because an initial link is false. Sometimes when you feel most certain of the correctness of your work you are making the biggest mistakes. O, human fallibility! How shall we know truth?

The wisest and most learned men advance their thoughts and theories most cautiously; and this is such a universal mark that when you hear a bragging, blustering, dogmatic fellow make big assertions, you may safely calculate upon his mental limitations. "Fools rush in where angels fear to tread." But he who has studied and perceived his own liability to error and the smallness of the human horizon will be modest in his teaching, showing deference to the opinions of others.

These things are in some measure discouraging to the seeker after truth; and it is to those who are bewildered by the labyrinth of human opinions and doctrines and feel unable to attain to the faultless and true and are despairing that I would offer a few thoughts that may throw a hopeful light on the way.

The fallibility of man is at the same time a weakness and a mark of his strength. "To err is human," and distinctively human. The animal's instinct does not err. Who has ever heard of a bird's sitting on a twig and lamenting because it did not know how to finish its nest? He does know how, without a teacher. The spider makes no mistake when it spreads out its net; the wild goose knows the way north; the bee understands how to make a regular hexagon out of wax; the hornet knows how to make a nest suited to all its purposes, such as human ingenuity and art would in vain endeavor to produce. In their way they are infallible. But there is one ominous truth in regard to them. While there is no error or failure with them, neither is there growth or improvement. The birds in our forefathers' day built as good nests as those now—neither better nor worse; the hornets that drove out the Canaanites before the face of Israel made just such nests as the present hornet; the spiders that fastened their webs to the walls of the Egyptian palaces wove no better than the spider of to-day. They have lost nothing, learned nothing. Would you purchase infallibility in some line at such a price? Truly, you would not. Better it is to be an insignificant grain of wheat than to be a glittering diamond. The diamond is beautiful, but it can never grow more so; the grain of wheat can. The diamond cannot die, the wheat can and will. Yet we perceive that the grain of wheat has vast advantage above the diamond. So is man. Though he be fallible now, he can grow to perfection.

The question, however, that would most interest us is this: Why did God make the way of truth narrow? Why not—if God's truth is his power unto salvation, if it is the necessary thing to cleanse and elevate and sanctify man—give him eyes that he could perceive it at once? Or why not make truth so prominent that we, despite our obtuseness, could not help seeing it? How, in times past, I have wished that I had stood with the Israelites at the foot of Mount Sinai or that I had been a contemporary of Christ and his apostles, that I might know the certainty of those things—when there were no conflicting creeds and doctrines, when inspired apostles spoke unmixed truth and gently corrected the erring! But upon reflection I saw that even then the way of truth was narrow. Those days had their doubts and truth was no more easily obtained.

There are reasons why God has never chosen to crush and overwhelm men with evidences; and though we cannot hope to understand them all, we can see some of them. First, God wanted to be sought earnestly and sincerely. To this end he created us. As Paul says: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord," etc. Never did man seek God with the proper spirit and diligence and fail to find him at last. The first thing he asks us

to believe is: "God . . . is, and . . . is a rewarder of them that diligently seek him." (Heb. 11: 6.) But this provision that men must seek him is a safeguard against all trash—men who do not want God nor care enough for him to seek him—to keep them out of God's sanctuary. They will primarily be left out. But this means nothing, brother, to you and to me, if we seek God above all things—him, his kingdom, and his righteousness.

There is another blessing in the uncertainty of our knowledge: it keeps us at work. This is necessary to develop our minds and hearts to the reception of more truth. So let us lift up the weary hands and strengthen the feeble knees. Continue your search after truth. It is good that we should be kept seeking. The pay for our exertions will be forthcoming. Every hour, every day we seek will be laid to our credit, and we receive truth as pay for every moment we have put in at honest seeking for it. This precious thing which God has given to us that we may live and grow by it! He hides it, but not beyond the possibility of our finding; covers it, but not inaccessibly. It is not out of the reach of him that is poor in spirit. Said the wise man: "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path."

It comes gradually, as we are able to bear it; and this is all for our good. Nuts that must be cracked, you enjoy more; game that you must pursue, you value more; treasure that you must dig is more precious; knowledge you toil for is more appreciated and beneficial to you. All that is worth having must be worked for. The finest apples hang high; the sweetest flowers must be sought and cultivated. It is a wise, benevolent provision of God, else we would not enjoy nor appreciate the best things.

Then do not fear you will get it all. Study, seek, learn; and when hoary hair adorns your temples and in your seeking you have grown to an old age, blessed of God and of men through the truth you have learned, and you lie down to breathe your last, even then you will realize that you have not fathomed it all. You have grown strong and mighty in spirit and knowledge, but there is yet more truth that you have not found. "Your knowledge is the variable, and perfection is the limit," as the mathematician would say. This, too, is a good thing.

What would happen if men and churches could learn all the truth here, so that in their perfect knowledge they would be safe beyond all uncertainties, beyond all possibility of mistake? Stagnation. An effort has been made by learned theologians to put what they conceived to be truth into handy shape—the teaching of the Bible, the results of the study of many sage minds—to give to the common people for their instruction. Some, as the Roman Catholic Church, have even managed to throw a halo of sanctity and infallibility around their creed. What was the result of it? The man who trusted in the creed, having there already all religious truth embodied, conveniently cut and dried—why should he search? There is no use. Here it is already—better, too, than he could have studied it out. So he is satisfied that it is there, and cares no more about it. Some one else has done the work for him, he need not do it again. In this manner he is cheated out of both exercise and food—God's means to growth—and loses by disuse his faculty for finding truth.

Better, far better, to learn truth in the sweat of your brow, little by little, seeking, toiling, growing. We have not all the truth, brethren. Let us patiently seek for more light, and God will give it. The biggest sectarian in the world is the "infallible" man.

There is a sweet promise that we shall see with clearer eyes some day. But even here we can and shall attain to truth, under one fundamental condition: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." Another: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." ROBERT H. BOLL.

Our Exchanges.

MOMENTUM.

The earnest men are so few in the world that their very earnestness becomes at once the badge of their nobility; and as men in a crowd instinctively make room for one who seems eager to force his way through it, so mankind everywhere open their ranks to one who rushes zealously toward some object lying beyond them.—Epworth Herald.

SPASMODIC SPIRITUALITY.

Periodical meetings, held by imported revivalists, constitute but one incident in the true church's life, as it were merely one good meal in a year's provisions; and the church . . . dependent for life upon the one-meal revival will at best live at a poor dying rate. Judge no church's spiritual condition the rest of the year by the number of conversions reported as the result of a single series of services, but by the prayerful activity of all concerned throughout the year. If every sheaf were cut when it is ripe, the total harvest would be much greater than if there were but one ingathering, albeit no single reaping might be so large.—Cumberland Presbyterian.

THE HOME MAKER.

Woman's mental, as surely as her physical, qualities call her to the home life as her special and peculiar work, says the author of "True Motherhood." It is not that she can do nothing else, but that she can do this as no other can. If she does not make home, home cannot be made. The world needs her there. Her own heart calls her to do it. Man's heart and life need just the influence in the home which woman alone can bring. In all else that she can add he will applaud and aid. But from home he may not lose her. The world's civilization, the molding of the ages to come, depend on the distinctively womanly qualities of mind acting in their highest beauty and perfection in human homes.—Baptist Outlook.

PRAY FOR THOSE IN AUTHORITY.

It would seem eminently proper at this time, when so much depends upon the decision of the powers relative to their policy concerning China, that prayer should be made for rulers, that they may be divinely guided in judgment. We Americans take the liberty of criticizing, and even abusing, our chief magistrate without hindrance or limit; but, as Christians, do we remember to pray for him in his difficult and perplexing duties as we should? Are not too many of our pulpit prayers rambling meditations or theological moralizings, with the sermon in mind, and without such direct and definite supplication for objects belonging to the general life of the people as public prayer should include?—Western Christian Advocate.

THE DIFFICULTIES IN CHINA.

The difficulties in China are most serious, and our State Department is entitled to the sympathy of all citizens in its efforts to guide our affairs amid the complications of a loose union of several nations, with the defiance of China itself. So far as can be seen, the real difficulty is the Dowager Empress herself, and her trusted advisers, who belong to the reactionary party. The appointment of Prince Tuan as Imperial Secretary was itself a refusal of our natural demands in advance; and though it is claimed that the Emperor has since ordered Tuan and other leaders of the attack on the legations degraded, the new appointments to the commission to negotiate peace with the powers are not all satisfactory. They include Yung Lu, who, as commander of the Chinese troops in the attacks on the legations, is almost as guilty as Tuan. Nothing but patience on our part, with firmness in meeting every twist and turn of the Dowager, will be successful. The Chinese policy is delay, with the hope of dissension among the powers.—Journal and Messenger.

END OF THE BOER WAR.

The power of the Boers seems at last to be utterly broken. President Kruger has fled into Portuguese territory, and will take ship for Europe. It is given out that he has resigned the presidency of the republic, and will probably remain abroad the rest of his days. His own private nest is well feathered, but the honest burghers, whom he drew into a war that could have but one end, will suffer greatly. We trust that their may be no further effusion of blood, that the Boer prisoners may all speedily be released, that universal amnesty may be granted, and that Briton and Boer alike may soon be in the enjoyment of the greatest amount of personal liberty throughout the whole of South Africa. With at least fifteen negroes to one white man throughout that whole section, the interests of civilization demand peace and amity.—Christian Advocate.

SOME THOUGHTS ABOUT DEBT.

If we could get the ears of our young friends, we should say to them with all possible emphasis: "Do not go in debt." There is nothing that more harasses and disturbs the spirit of an honest man than the fact that he has incurred obligations which it is impossible for him to meet on demand. Rather than be subjected to such an experience, let him learn to endure any form of self-denial, to eat plain food, wear his last year's coat, and sleep on a board. Youth is proverbially hopeful, and is always expecting to be in better condition to-morrow than today. But such expectations often fail. In most cases the increase in one's income is slow, and the expense of living gets larger rather than smaller as life goes on. To mortgage all the future for the means of present enjoyment is to lay up in store an untold amount of trouble.

One of the lessons which it is particularly difficult for a young man to learn is that the postponing or shifting of a debt is not the payment of it. Bishop Fitzgerald tells a particularly good story of an impetuous acquaintance whose disposition to borrow had made him a terror to all his friends, and who sometimes got into the depths of despair on account of his financial obligations, but quickly rebounded on obtaining any sort of relief. On a certain occasion he came into the Bishop's office, radiant with delight, and said: "I have fixed up the matter that was worrying me so yesterday." "That is good news," replied the Bishop. "How did you succeed in doing it?" "O, I got a loan from Brother Smith," was the cheerful answer. The probabilities are that sixty days later Brother Smith was calling himself a simpleton for having taken such a risk. No debt is paid until it is actually paid. As long as it remains uncanceled it is a thing to be reckoned with, and it will be just as disturbing a force at its next maturity as it is now.

It lies within the power of a young man to practice almost any measure of economy. As to how he shall live, nobody is concerned except himself. If he chooses, for the glorious privilege of being independent, to carry his self-denial to the last limit, it is his own business. But after he is married the case is different. Other wills besides his are entitled to be consulted. Wife and children have some right to an opinion, and are not usually backward in asserting it. A kind-hearted man, moreover, will often hesitate to impose upon them the same rigid rules to which he himself is perfectly willing to submit. These facts complicate the problem of expenditure, and make it supremely important that his earning power should not be taxed to meet the claims that have accrued upon him in former years.

There is still another thought that ought not to be thrust aside and forgotten: whoever systematically and regularly spends more money than he makes is in a fair way to become a thief. For a while he may suppose that some turn of the tide will enable him to meet his overdrafts and to square accounts with the world, but by and by he must come to know that this notion is a delusion and a snare. If in spite of such knowledge he fails to curtail his outlay, then he is simply and consciously appropriating and using what belongs to other people. The dishonesty of such a proceeding is increased rather than diminished by the fact that his creditors are not aware of his true standing. It is very pleasant to keep a handsome house, sit down to a well-supplied table, and enjoy the luxury of fine raiment; but to do it at the cost of confiding tradesmen or indulgent friends is mean and base.—Christian Advocate.

CALVINISM.

"The Central Presbyterian calls for a more vigorous pressing of Calvinism. It says: 'Arminians will not be allowed to stop short of Pelagianism, Socinianism, and Atheism.' The Christian Advocate avows itself an Arminian, and it refuses to become either Pelagian, Socinian, or Atheist." (Western Recorder.)

The discussion going on concerning the revision of the Westminster Confession of Faith arouses the Calvinistic spirit of some afresh; and, as in the days of the formation of the creed, they are disposed to magnify the Calvinistic idea. They declare those who hold the opposite extreme of Arminianism are Pelagians, Socinians, and Atheists; they hold Arminianism is infidelity. If Calvinism is Christianity, Arminianism is infidelity. Extreme begets extreme. I believe both are unscriptural, and neither extreme can be expressed in scriptural language. So far as they cannot be expressed in Bible language, they are erroneous, and all error tends to unbelief; unbelief is infidelity; so all error in its "last analysis," as Dr. Lofton calls it, is infidelity.

There are some truths in Calvinism and there are some truths in Arminianism; but neither of them, as a system, is Christianity. To believe in Christ and obey his commands is Christianity. A person can do these, can be a Christian, without being either a Calvinist or an Arminian.

Sometimes we think no one believes in the extremes of Calvinism now. In this we are mistaken. When the Westminster Confession of Faith and the Philadelphia Confession of Faith were adopted, they clearly believed some of the nonelect die in infancy and go to hell without sinning. From this public sentiment recalls as horrid. But why is it more horrid that one ordained to eternal damnation should die in infancy than that the same should live to old age, utterly helpless to do anything to modify the awful fate that awaits it by the unchangeable decree of God, who desires the death of none? Recently the discussion of the change of the Confession has brought out the declaration that the nonelect as well as the elect do die in infancy and souls that had no choice in coming into being, and never sinned, suffer eternal ruin in hell.

"Touching the second point, it is very clear that God is under no more obligation to save an infant than he is to save an adult. His word teaches that 'the covenant being made with Adam, not only for himself, but for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.' All are lost. It is of his free grace that any one, whether infant or adult, is saved. We know his purpose of salvation only so far as he has revealed it to us in his word. As I understand this revelation, his purpose is to save through faith in his Son, Jesus Christ. There is not one way of salvation for the adult and another way for the infant. If there is, let some brother point it out by clear and unmistakable scripture. We are under a representative system, and it is not necessary that the faith shall be in the dying infant, else they all would perish. But this faith must be in some one representing the child. How far back in the ancestral line this representation extends no one can tell. In the second commandment God says he shows mercy unto thousands of generations of them that love him and keep his commandments; but in that same word he tells us that he visits the iniquities of the fathers upon their children unto the third and fourth generations of them that hate him. Who can affirm positively that the children of such, dying in infancy, are exempted from this visitation?"

That is sensible and reasonable. There is no more cruelty in sending a helpless and sinless babe to hell than in sending a grown person, without choice and helpless as to his destiny, to hell. The unreasonable and horrid thing is that the spirit that saves one and damns the other, regardless of the character and life of the person, should be called "free grace" or "grace" at all. It is not free to the man that is sentenced to damnation before he is created; nor is it free to him whose salvation is fixed from eternity, regardless of what he may be or do. Only that is free to me which I am at liberty to accept or reject.

We have often said: The peace that seemingly exists between the sects is only a truce, an armed armistice, brought about by common dangers, and if these dangers be removed, they would fly at each other's throats as viciously as they ever did. The spirit of party does not change.

D. L.

THE POWER OF FAITH.

"We are justified," says the Bible, 'by faith.' If a man believes, he is saved. Why so? Not as some people sometimes seem to fancy, not as if in faith itself there was any merit. There is a very strange and subtle resurrection of the whole doctrine of works in reference to this matter, and we often hear belief in the gospel of Christ spoken about as if it (the work of the man believing) was, in a certain way and to a certain extent, that which God rewarded by giving him salvation. What is that but the whole doctrine of works come up again in a new form? What difference is there between what a man does with his hands and what a man feels in his heart? If the one merits salvation or if the other merits salvation, equally we are shut up to this: men get to heaven by what they do; and it does not matter a bit what they do it with, whether it be body or soul. When we are saved by faith, we mean accurately through faith. It is God that saves; it is Christ's life, Christ's blood, Christ's sacrifice, Christ's intercession that saves. Faith is simply the channel through which there flows into my emptiness the divine fullness, or, to use the good old illustration, it is the hand which is held up to receive the benefit which Christ lays in it. A living trust in Jesus has power unto salvation only because it is the means by which the power of God unto salvation may come into my heart. On that side is the great ocean—Christ's love, Christ's abundance, Christ's merits, Christ's righteousness (or, rather, that which includes them all)—there is the great ocean, Christ himself; and on this is the empty vessel of my soul. The little, narrow pipe that has nothing to do but to bring across the refreshing water—that is the act of faith in him. There is no merit in the dead lead, no virtue in the mere emotion. It is not faith that saves us; it is Christ that saves us and saves us through faith." (Alexander Maclaren.)

The above contains some truths we ought all to learn: 1. The soul, the inner man, is as much the man as the body is. What the soul does, the man does, just as much as he does what the body does. 2. Faith is a work, a work of the heart, the soul, the man. It is as much the work of the man as any act or service of the body is. 3. It is true that faith merits and deserves no reward. It is the act of the heart that trusts God and opens the heart to influences that flow out from God. It is the narrow channel, the pipe, through which the blessedness of God flows to the heart fitted by faith to receive it. Faith has a reflex influence on the heart that believes. It fits the heart to receive and appropriate the blessings as well as furnishes the channel through which they must flow. Without this channel of faith there is no medium of communication between God and the heart of man. Every act of obedience is an act of faith that increases and invigorates the faith, and so opens wider the channels through which the divine influences flow and more thoroughly fits the heart to receive and use the greater blessings from God. Nothing man does or can do merits salvation or blessing from God. He cannot bring God under obligation to him. All of God's appointments must be observed in faith. Their observance enlarges the pipe and broadens the upturned hands that they may receive more fully of God's blessings, limited and restricted only by man's inability to receive and use. God bestows blessings that he who receives them may in turn use them to bless others. The heart not desirous of blessing others is unfitted to receive blessings.

Another truth to be observed is that while faith is the great channel through which blessedness to the soul of man must flow, all the acts of service are acts of faith, the outgrowth of faith. All service is the outworking, the fruit, of faith; and what does not grow out of and flow through faith is not acceptable service to God. Whatever is not from faith is sin.

D. L.

He only is advancing in life whose heart is getting softer, whose blood is getting warmer, whose brain is getting quicker, whose spirit is entering into living peace; and the men who have this life in them are the true lords or kings of the earth—they, and they only.—John Ruskin.

Kind words prevent a good deal of that perverseness which rough and imperious usage often produces in generous minds.—Locke.

A Positive Religion.

In these days of luxury in life and liberalism in religion, it may be needful to insist on the importance of a positive note in the type of religion which the age requires for its real good. We are inclined to think that there is a tendency to set too little store by the definite and positive in our Christian heritage at the present time. This, if allowed to continue and prevail, will surely produce weakness and inefficiency in the religious life and activity of the age in which we live.

In the sphere of human action, as recorded on the pages of biography and history, we see again and again that it is the men who have had positive convictions, firmly held and persistently adhered to, that have moved the world. The man of one idea, the man of persistent purpose, the man of deep conviction, is always the man who becomes the leader of men and who leaves his impress on his age. This is the real meaning of force of character.

In business life and in professional activity the same is true. It is the man who has a definite plan in life and who bends every energy toward its realization that makes his way in the world. The man who has nothing positive about him will drift with the tide and be more likely to suffer shipwreck than to reach the port of success in life. So of men in every walk of life the same is true. The positive man, the man of purpose and conviction, is the man who has power and who is most likely to succeed in life's tasks.

We see this feature clearly illustrated in the apostolic age. Christ himself uttered a strong, positive note in all his teaching. Whether he speaks of his Father's love or of man's sin, whether he rebukes hypocrisy or exhorts to the noblest virtue, whether he tells of his own saving grace or of the terrors of the wrath to come, he has no uncertain sound in his teaching. So the prophets and John who went before him illustrate the same feature. Their trumpet call to repentance and obedience is exceedingly positive, and reveals intense conviction of divine things.

The apostle Paul was nothing, if not positive. His strong nature, when touched by divine grace, laid hold of the eternal verities of the gospel with a strength of conviction which was positive and unwavering. This made him the apostolic hero he was, and enabled him to brave dangers, suffer sore evils, and in the end to win the martyr's crown. He knew and was persuaded of the gospel.

So, through all the centuries since his day it has been the same. The reformers, the confessors, the missionaries, and the successful preachers have all been men of positive convictions, who had very clear ideas of God and man, of sin and salvation, of time and eternity. Even the Jesuit missionaries exhibited this same feature. They had, in their perverted way, strong convictions in regard to the salvation of men; and, moved by these, they went into all the lands and suffered many privations. Indeed, it is the positive element in Romanism to-day that gives it much of its power. Its ideas of the church and of the sacraments, of absolution and good works, are positive, and hence have great power.

On the other hand, in the Unitarian system, we see this fact illustrated in another way. This system is very largely negative in its nature. It denies the tripersonality of God, the true deity of Christ, the apostasy and depravity of man, the necessity and reality of the atonement, and the need of gracious regeneration of the heart of man, in order to life and felicity. After these radical negations, its positive assertions about the Fatherhood of God and the brotherhood of men, about the divine in man and the nobility of virtue exhibited by him, have little meaning. The result is that Unitarianism has never been an aggressive force in the world. Its share in home and foreign mission work to-day is practically nothing, compared with what the churches that hold positive views of the gospel are doing. Neither in Britain nor in this country is it holding its own. This is just what might be expected, because it lacks a positive tone in its teaching. Negations are empty, and cannot nourish the soul.—Christian Observer.

There is only one stimulant that never fails and yet never intoxicates—duty. Duty puts a blue sky over every man—up in his heart, maybe, into which the skylark, happiness, always goes singing.—Ex.

Miscellany.

PERSONAL.

Brother J. C. McQuiddy preached at Franklin, Tenn., last Lord's day.

Brother W. H. Carter, of Lafayette, Tenn., began a meeting at Corinth, near Smith's Grove, Ky., last Friday.

Brother J. D. Floyd, of Flat Creek, Tenn., preached last Sunday and Sunday night at the Tenth Street church of Christ, in this city.

Brother L. M. Jackson's meeting at Berea (not Woodbury, as we announced last week), in Cannon County, Tenn., resulted in four additions.

Brother T. F. Odum, of Murfreesboro, Tenn., is working in the interest of the Gospel Advocate and publications of the house. We will appreciate any favors shown him.

"A saddler and harness maker, who is a member of the church of God, is wanted to locate at Scottsboro, Ala. There is a fine opening, and no opposition." Address J. H. Gregory, Scottsboro, Ala.

Brother A. G. Freed, of Henderson, Tenn., has been in a splendid meeting at Martin, Tenn., with large audiences and good interest. Three persons had been baptized when we last heard from him, which was on the 15th inst. Brother Freed writes that the school at Henderson is increasing all the time and that they now have the best attendance in its history.

Brother J. M. McCaleb has been down several weeks with malarial fever. While he is convalescing, his expenses are great, as his entire family are boarding here. It will be some time before he will be able to get out to work. I feel confident that the brethren in general would be glad to aid him in a financial way if they only knew the situation; I ask the Gospel Advocate, therefore, to please make mention of his condition.—Brown Godwin, Columbia, Tenn.



EDITORIAL.

Love lightens all our burdens.

"Be sure your sin will find you out."

A funeral sermon is not a passport to heaven.

The way to be happy is to shun the very appearance of evil.

A man's enemies are sometimes unintentionally his best friends.

The man who decides not to obey Christ decides against himself.

You had better make mistakes trying to do right than do nothing.

A man always hurts himself when he tries to injure somebody else.

God is much readier to bless than we are to intercede for blessings.

The harder a man works for Christ, the more enjoyment does he find in this life.

Men who select Christ to journey with them will find rest, peace, and joy along the road.

Men who love sin do not love holiness. The Christian may sometimes sin, but he hates it.

The man who has money enough to hire a substitute in the worship is too rich to go to heaven.

When we love the Lord more and money less, the gospel will be preached to the poor.

Many churches pay more for a doctrine they do not need than they will for a doctrine they really need.

There is a discord in the music when a pious congregation joins in the singing with a godless choir.

The characters we form in life will live throughout eternity. The rich man was selfish and impenitent in hell.

No amount of eloquence and popularity in the preacher can compensate for a lack of gospel in the sermon.

No matter what situation a man may be in, the best thing he can do is to fear God and keep his commandments.

A malicious gossip is like a doctor who probes a wound to gratify his own curiosity, without any purpose of benefiting the patient.

Sow a thought, you reap an act;
Sow an act, you reap a habit;
Sow a habit, you reap a character;
Sow a character, you reap a destiny.

Many people are lost in trying to save themselves in ways of their own devising, while salvation is in easy reach on the terms God has proposed.

Churches should not fail to support the preachers who earnestly preach the gospel without waiting for their salaries to be guaranteed. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

Wholesome discipline should be exercised in the churches. The dead branches should be cut off; but it should be as the last resort. The church should withdraw from those who walk disorderly, but should first encourage them to turn away from their wrongdoing. The disorderly should be withdrawn from for their own salvation and for the good of the church.

The best way to lead people out of error is to prove your faith by your works. A godly example has a wonderful influence. People will listen to the man who leads a consecrated life. An active, consecrated church will soon demonstrate to the people that there is no necessity for the society. No such necessity arose in the days of the early Christians, because they were active and vigilant in the service of God. If you wish to see the church enthroned in the hearts of the people as it should be, then give of your means, of your time, and of your talents as you have been prospered. Societies cannot stand before a pure heart and consecrated life. It has little effect to criticise societies while we fail to prove the superiority of the church by working through it. The church is the light of the world, the pillar and support of the truth. For it Jesus gave his life. Any good work that a man can do as a Christian can be and should be done in the church of God. The church is a blood-bought institution and in importance towers as far above human institutions as the divine is above the human, as the heavens are above the earth.

Said a mother one day: "When my children were young I thought the very best thing I could do for them was to give them myself; so I spared no pains to talk with them, to read to them, to teach them, to pray with them, to be a loving companion and friend to my children. I had to neglect my house often; I had no time to indulge myself in many things which I should have liked to do; I

was so busy adorning their minds and cultivating their hearts' best affections that I could not adorn their bodies in fine clothes, though I kept them neat and comfortable at all times. I have my reward now. My sons are ministers of the gospel; my grown-up daughter is a Christian woman. I have plenty of time now to sit down and rest, plenty of time to keep my house in order, plenty of time to indulge myself, besides going about my Master's business wherever he has need of me. I have a thousand beautiful memories of their childhood to comfort me. Now that they have gone out into the world, I have the sweet consciousness of having done all I could to make them ready for whatever work God calls them to do. I gave them the best I could—myself"



PUBLISHERS' ITEMS.

Our orders are increasing for "Gospel Praise." We hear only cheering words in regard to the merits of the book. The music is the best, the sentiment is scriptural, and the songs are such as stir the soul. If you are contemplating buying new music books, you should by all means examine this book.

Of "Letters and Sermons of T. B. Larimore" Brother John E. Dunn writes: "I will simply say the book, to do good (make one want to live better), holds a place, in my estimation, next to the Bible. I think so much of the book I will not be without it. Every one who has seen it, so far as I can hear, is delighted with it."

We have for a limited time reduced the price of "Sweeney's Sermons;" "Sewell's Sermons;" "Gospel Sermons," by Brénts; "Civil Government" and "Commentary on Acts," by D. Lipscomb; "Live Religious Issues of the Day," by Carroll Kendrick; and "The Jerusalem Tragedy," by Stout. See advertisement on another page of this issue. These are all splendid books, and, while the price is reduced, you should place them in your library. Let us have your order for the whole list or any part of it.

Of "Letters and Sermons of T. B. Larimore," Mrs. Mollie L. Meeks says: "The book is so true to life." Mrs. Leila Bradley Nunnally says: "I have just finished reading, for the first time, 'Letters and Sermons of T. B. Larimore.' It is certainly a dear, delightful book; it touches the deepest depths and tenderest chords of my heart, bringing sometimes smiles and sometimes tears. The artistic illustrations are delightful. Truly, the book is pure gold from lid to lid. But how could it be otherwise, with such a man to write and such a man to write about?"

Of "The Relations of God to the World," by Hiram Christopher, A.M., M.D., the Western Recorder says: "God's relations to the world are given under three heads—'Immanency,' 'Intervention,' and 'Incarnation.' Chief stress is laid on the first. Force is God, while matter is passive, and force becomes immanent in matter. This is our author's position. Intervention is seen in the miracles, while in the Incarnation we find the kenosis, or the emptying of Christ. Each topic is treated with vigor, and the reader will find much to quicken his thinking." This book is published by the Gospel Advocate Publishing Company, and sells for seventy-five cents.

This is a special number. We present for the consideration of our readers the Gospel Advocate with some new premiums. What these premiums are and how to secure them is told on the third and fourth pages of the cover. Every housekeeper needs and knows the value of a good sewing machine, and the one we offer would cost you very much more money if bought through a traveling agent. Every housekeeper, too, likes nice tableware. The knives, forks, and spoons offered are of the celebrated Rogers make, triple-plated. Every man knows the value of a good razor, and we believe the one we are offering will give satisfaction. Read these advertisements carefully and secure one or more of the premiums.

If you have not yet bought "Letters and Sermons of T. B. Larimore," Brother Srygley's last book, you should by all means have a copy. "It is a precious treasure;" "A rich legacy to bequeath to your children;" "We especially commend it to the young;" "Every home in the land should possess one;" "The Bible excepted, I believe it is the best book I have ever seen;" "His private letters and intercourse always inculcate purity and fidelity to truth and right and a constant desire to benefit others;" "The letters are gems that reflect the light of the pure spirit of the incomparable preacher so tenderly loved by all who truly know him"—these are only a few of the many complimentary things said of "Letters and Sermons." Sent by mail, postpaid, on receipt of \$1.50.

Brother Srygley gave us two notable books that have enjoyed a wide reading and popularity—namely, "Larimore and His Boys" and "Seventy Years in Dixie;" but in "Letters and Sermons of T. B. Larimore," the last book before his death, he surpassed himself. This volume will be a constant benediction wherever it goes. The book contains twelve of Brother Larimore's most practical and spiritual sermons, stenographically reported as they were delivered in his three-months' meeting in Nashville last winter. This feature alone would make a valuable work, but this is the least valuable part of the book. The most important and impressive, as well as unique, features are the chapters devoted to letters from Larimore to Srygley, with comments by Srygley. The two men were on the most intimate terms for years, and conducted a voluminous correspondence on almost every conceivable subject, especially on subjects bearing on all forms of Christian service and Christian life. Every other chapter is devoted to the letters, and the letters are so arranged as to bear on a given subject for that particular chapter. The volume is bound to make a profound impression wherever read. No one can come in contact with the beautiful spirit which breathes through these letters without being made better. These letters reveal Brother Larimore's innermost life. They show the spirit in which he met men and women of every sort, as well as how he met the various problems of life and duty. The unselfish and unworldly life of the man and his seemingly absolute freedom from earthly ambitions are beautiful and impressive in the extreme. This volume will go on doing good after its author as well as its editor are "lowly laid." It will be a monument more enduring than brass and more imperishable than marble.—George Gowen, in Christian Guide.

ILLUSTRATION BY THE TEN VIRGINS.

The figures and illustrations given by the Savior while in his personal ministry are most fitting and impressive. These illustrations are so comprehensive and full of meaning. The whole matter of our service to God on earth is often illustrated by one little incident, and made so forcible that none of us can contemplate it and not realize the importance of giving our whole lives to doing the will of God on earth. In this money-loving and money-making age, even among those claiming to be the servants of God, the work of Christianity is only of secondary or third-rate importance, and but little of it going on. Churches become so much taken up in the general rush for money that they do not work for Christ as in years gone by. The gospel is not sounded out as it once was in adjoining neighborhoods; the members are not as diligent in the Lord's work in daily life as in years gone by; the discipline of the members is not as closely guarded as it should be, and consequently there is greater laxity in the strict morality required in the Christian life than the word of God allows. Cold and lifeless formality in the work and worship of the churches is too much indulged in for the cause of Christ to advance much; hence, it becomes a very difficult matter to interest those outside or induce them to come into the church.

If all would study more these beautiful and strong illustrations presented by the Savior during his personal ministry, they would certainly increase their diligence in these matters. The parable of the ten virgins is one of the most beautiful and forcible along this line. A man was to be married and bring home his bride. Ten virgins had been invited to the feast, and were to go out to meet the bridegroom, escort him home, enter his house, and enjoy the feast with him and his bride. As the return was to be at night, these virgins were all expected to have burning lamps and with these light up and beautify the scene of escorting the bridegroom and bride into their home, where they could enjoy the feast with them. The lamps, therefore, and a good supply of oil were essential to the programme, as every one was expected to have a lamp and to have it in good burning order. This whole scene is intended to represent Christians and their readiness to meet the Savior at the last day, their entrance with him into heaven, and its enjoyment forever and ever. To accomplish all this they must become Christians, must take their lamps and go forth; they must also have a plentiful supply of oil, must continually live the Christian life, and thus form a character that will be ready to stand the test in the judgment and entitle them to an entrance through the gates into the eternal city. The lamps had to be taken by the virgins and the oil provided before the time came that they were to meet the bridegroom and escort him into the marriage feast. So also must people become Christians, and form the Christian character during life, and be ready when the last day comes. If not ready then, it will be forever too late to get ready.

This is where the foolish virgins failed. They took their lamps, but took no oil along to supply these lamps. This represents those that become Christians, but fail to go on and form the Christian character through life; and when the last trumpet shall sound to call them from the slumber of death to meet their Lord and Master at the judgment, their lamps will be out, and no oil to supply them. There was plenty of time for the foolish virgins to have got a supply of oil from the time they took their lamps and the coming of the bridegroom, but they neglected and lost that time, and when the time came to go into the marriage it was then too late to supply it, and they were rejected and lost all. So if people obey the gospel and then fail to live the Christian life, refuse to form the Christian character while living, and lie down to sleep the sleep of death without it, then when the Lord comes they will be rejected and cast into outer darkness, where shall be weeping and gnashing of teeth. This is fearful. Every child of God on earth, therefore, should strive to form the Christian character while living, so as to insure an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. All who fail to do this will fail at last to enter the eter-

nal city, just as the foolish virgins failed to enter into the marriage feast. It is also certain that the formation of the Christian character is an individual, personal matter that each individual has to do for himself. No one else can do it for him. The love and prayers of wife, relatives, brethren, or friends will fail to furnish any one an entrance through the gates that has failed to personally live the Christian life. The foolish virgins besought the wise for oil, but it was unavailing; they then went to buy, but it was too late. When they came and knocked for entrance, they were refused and did not get in. The time when they could have been ready was wasted, and then all was over. The wait at last of those who come into the church, and then waste the time and neglect their precious opportunities to add the Christian graces to their faith, and go up to the judgment unprepared, will be awfully sad. All who do this will be without excuse, for God tells them plainly what they must do, and if they refuse or reject it, it will be at their own peril, and they will have to take the consequences.

The wise virgins utilized their time and opportunities, and were ready when the cry was made of the coming of the bridegroom, and went in with him to the marriage, and all was well with them. This is beautiful: this was exactly what manifested their wisdom. There is nothing to indicate that they were any smarter or more intelligent in common things than the others; but they did the right thing when they could, while the others did not. "The fear of the Lord is the beginning of wisdom." (Prov. 9: 10.) "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." (Deut. 4: 5, 6.) Hence, true wisdom is to serve God, to do his will while we live. Every one that does this is wise, while every one that rejects or neglects this is foolish, in the Bible sense of these words. The worldly-wise generally reject the gospel. It is too simple for them; it does not interest them; it is foolishness to them. They feel no interest in providing for the future; they spend all their time and energies in seeking present positions and accomplishing present ends; and they have no taste for the sacred and holy things that alone can prepare them for joy and happiness in the time to come. A wise man will think of future happiness and will provide for it. There is nothing uncertain about the matter of providing for future happiness; the whole matter is plainly and definitely revealed, and the outcome is as certain as that there is truth in the universe. The parable of the ten virgins shows this beyond all controversy. All that is needed is to take interest enough in the soul to attend to the matters of Christianity in this life, and all will be well hereafter. The foolish virgins wholly neglected the needed preparation while it was in their power to make it; so when the time came for the enjoyment they were not ready, and could not possibly get ready then. The wise virgins were ready, and there was nothing in the world that could prevent them from enjoying that for which they had prepared themselves. The foolish virgins prepared for darkness and disappointment, and it came, and no way was left for them to avoid it. So when Christians refuse or fail to live the Christian life, to form the Christian character, they prepare themselves for disappointment and darkness at the last day and throughout eternity.

The white robe has to be wrought out and prepared in this life.

Life is the time to serve the Lord,
The time to insure the great reward.

But life and its opportunities once wasted, there is no possibility to recover them again. Life can be lived but once, and the one life that we live here fixes the eternal destiny. The foolish virgins neglecting their oil represents a lifetime of neglecting the interests of the soul by neglecting the affairs of Christianity, neglecting our duty in the service of God. On the other hand, the taking of the oil by the wise virgins represents a life of service to God, a lifetime spent in doing God's will by laying up in store for the time to come, that they may be ready. The white robe to be worn by the bride, the Lamb's wife, at the final marriage supper of the Lamb, is

said to be "the righteousness of saints." Therefore, those Christians that will not continually put on this robe by doing the Lord's will while living will not have it at the final marriage feast any more than the foolish virgins had oil when the bridegroom came, after having failed to provide it beforehand. Christians, then, should be up and doing the Lord's will all the time. They have no time to lose; they never know what day or hour may bring death, when all chance of preparation will be ended. "Many are called, but few are chosen." This language of the Savior indicates that among all that make a start for heaven only a few will reach it, that only a few will continue to serve God through life. Only a few of the grown-up Jews that left Egypt ever entered the promised land. They sinned against God during the time of their probation that they had to die outside. Only the few that remained faithful entered in.

All these things should make deep and lasting impressions upon the children of God and keep them in the right way, keep them always doing the will of the Father in heaven. Caleb and Joshua held out faithfully through their probationary state, and entered and enjoyed the promised land. Without the Christian character we can no more enter heaven than the foolish virgins could enter the marriage chamber without oil, and that means an utter and an awful failure at last. There is no need of such a failure; for the Lord has made the way plain and has promised innumerable blessings, even in this life, to the faithful. Hence, this sort of life, even here, is the happiest that can be lived on earth, and the only sort of life that can possibly pass us through the gates into the eternal city. E. G. S.

WHOEVER EXALTS HIMSELF SHALL BE ABASED.

One who uses religious service for personal promotion rather than the salvation of souls falls under this anathema. His duty is to present God and his cause and lose sight of self. If he does this, God will care for him. Whom God cares for will be blessed and exalted in the next world, if not in this. The blessing comes in this. The young preacher that forgets all else and works for the glory of God is the one that succeeds. In forgetfulness of self he goes where he can do greatest good in saving souls and honoring God, and he succeeds. His success in this work gives him character and opens the way for worldly success, and this is the point of danger. This becomes a temptation to him to seek self-advancement instead of God's honor. When a man looks around for a place where he can get the best support or make for himself the greatest name, he is seeking to exalt himself, and "whosoever exalteth himself shall be abased." This is a similar statement and teaches the same lesson as: "Whosoever will save his life shall lose it." If he seeks that which will add to his temporal good, he will not only lose the eternal life, but, more often than otherwise, he will lose the good of this life. But he who gives up all, forgets his temporal good for the sake of Christ, will save his life, the real good of this life, and all the blessings of the life to come.

We have examples of the working of this principle all through the Scriptures. Abraham left home and kindred to follow God into a strange land. He became the friend of God, gained earthly good, greatness for his family, and his bosom is the type of the home of the blessed in the eternal world. Moses gave up the riches and glory of the throne of Egypt, choosing rather to suffer affliction with the people of God, and he gained the highest honors of both this present world and that which is to come. David, the shepherd lad, forgetful of personal danger and despite the ridicule of an army, with his shepherd's bag and the smooth stones of the brook, met the mightiest giant of earth to take away the reproach from Israel and that all the earth might know there is a God in Israel. He became the mightiest king of earth and the type and father of the Lord of glory. Forgetfulness of self in the earnest desire to save souls is the only pathway to true honor here and eternal glory in the world to come. If we all would cultivate this spirit and be moved by this purpose, the world would be lifted up and our present and eternal good made sure. D. L.

There has never been a great and beautiful character which has not become so by filling well the ordinary and smaller offices appointed of God.—Horace Bushnell.

Home Reading.

A STILL DAY IN AUTUMN.

I love to wander through the woodlands hoary,
In the soft light of an autumnal day;
Then Nature gathers up her robes of glory,
And, like a dream of beauty, glides away.

How through each loved, familiar path she lingers,
Serenely smiling through the golden mist,
Tinting the wild grape with her dewy fingers,
Till the cold emerald turns to amethyst!

Warm lights are on the sleepy upland waning,
Beneath soft clouds along the horizon rolled,
Till the slant sunbeams, through the fringes raining,
Bathe all the hills in melancholy gold.

The moist winds breathe of crisped leaves and flowers
In the damp hollows of the woodland sown,
Mingling the freshness of autumnal showers
With spicy airs from cedar alleys blown.

Beside the brook and on the umber meadow,
Where yellow fern tufts fleck the faded ground,
With folded lids beneath their palmy shadows,
The gentian nods, in dewy slumbers bound.

Upon those soft, fringed lids the bee sits brooding,
Like a fond lover loath to say farewell;
Or, with shut wings and silken folds intruding,
Creeps near her heart, his drowsy tale to tell.

The little birds upon the hillside lonely
Flit noiselessly along from spray to spray,
Silent as a sweet wandering thought that only
Shows its bright wings, and softly glides away.
—Sarah A. Whitman.

BOY PHILOSOPHY.

In a city schoolroom some boys and girls were practicing gymnastics, when the following conversation occurred between them and the writer:

"Which will jump better, the boys or the girls?" I asked.

The experiment proved skill on both sides.

"Which ought to jump better, the boys or the girls?" I questioned.

"The boys," was the prompt response.

"And why?" I continued.

"Because boys are always jumping. All their games are jumping games. Girls just sit in the house and read a book."

"Then tell me something that girls can do better than boys."

"They can cook," was the ready reply.

"They can sew," came next.

A third boy, with freckled face and merry eyes, added, demurely: "Two girls can stay mad at each other longer than two boys can."

The situation was interesting. The girls assented to the statement, and the boy, upon further questioning, explained in boy fashion: "Well, you see how 'tis. Boys like to go with a lot, and a girl likes to go with one. When one gets mad with another girl, she goes off with her girl friend and talks it over; and they keep talking it over, and that makes it worse still; and then they don't speak to the girl that they're mad at, and the girls take sides and talk it over and keep it up, and sometimes they stay mad for weeks."

Being in pursuit of the boy's theory, I made no comment on choice of terms. The word "mad" was evidently understood by all parties.

"How is it that the boys make up so quickly?" I pursued.

"Well, you see, boys like to play with a lot, and perhaps the two boys that are mad with each other are on the same side in a baseball game, and the captain says to 'em: 'You two fellows make up or you get out.' Then they make up. Or maybe," the speaker continued, earnestly, "the fellow you're mad at is on the base, and when you're running to the base, you call to him to get out of the way; and then you have spoken and made up. Even if you have been fighting, you have to shake hands when the fight is over."

"Is that the rule of the game?" I asked, gravely.

"Yes," the boys assented, "always."

"And do you learn at the same time not to show when you are vexed?"

"Well, boys learn pretty soon. They have to. Suppose you are walking down the street with some boys and one of them says to you, 'Is that your grandfather's collar you're wearing?' another one says, 'How many years have you worn that hat?' and another says, 'Where are you going to put that next batch of freckles? There isn't any room for them now.' If you just laugh, they will stop; but if you show that you're mad, they keep on; and so you learn to laugh, and not show when you are teased."

The replies were suggestive, to say the least. I warmly recommended the girls to adopt the policy of the boys, thinking of the various committees and clubs in which the power to work with a "lot" was demanded of women. How good it would be if the girl's training developed in her the power which the boy acquires! "You make up or you get out," says the boy captain, briefly. He recognizes that the success of the game depends upon cooperation and good fellowship. So it is in other games in which the players have not learned this vital lesson. Is not our failure sometimes traceable to this very lack? The question is worth discussing.

The boys had given me food for meditation. I was grateful to them. One question more I asked, with my thought upon the school curriculum. The question was addressed to the boys and girls: "If you had to select some one to live with, which would you choose, a person who was able to laugh when he was teased and to keep from showing when he was vexed or the one who never fails in arithmetic?"

The answer was unanimous, no contrary minds: "O, the one who laughs when he is teased and doesn't show that he is mad!"

Will it come to pass by and by that the development of this virtue shall find a place in the school curriculum; that the virtue which is always and everywhere virtue, in home and in civic life, shall be enough commended and developed in the schools?—Congregationalist.

THE BLIND CANARY.

While our hostess entertained us at the table, a beautiful little canary broke forth into such exquisite strains as arrested all conversation to listen. He seemed the very incarnation of song; his little throat swelled with the ardor of his strain, and interwoven all through the simple melody were intricate and involved passages of a delicacy and clearness that evoked the highest admiration. But while we watched him, the bird seemed singularly still—apart from his song—moving but slightly upon his perch, and then with evident caution. We inquired the reason of his peculiar carriage, and learned that the poor bird was blind. It seems some careless servant had left him in the hot sun one day, more than a year before, and he had suffered sudden and irremediable blindness.

So this bit of animated song who had charmed us with his vocal accomplishments was singing in a world unpierced by any ray of light. He was not only caged, but unable to see the bars of that cage or beyond them; yet our hostess assured us there had never been a period in his brief bird life unmarked by song. We inquired particularly upon this point, because, under similar circumstances, it would seem a human being would have fallen into silence and melancholy and despair. So sudden and causeless and cruel had been his fate that we should not have been surprised had it stilled, and that forever, the flow of song. On the contrary, his music had acquired a richness and variety and expression never known before.

But why should we say that man would have fallen into melancholy? It is true some might, many would, but not all. From his youth Milton had been a song bird, but from his blindness preëminently "a blind canary." It is not by his earlier poems, graceful and polished as they are, that the world knows him, but by those written after his trial came, and when he showed the whole world how, after three years of sightless life, he would

Argue not
Against Heaven's hand or will, nor bate a jot
Of heart or hope, but still bear up and steer
Right onward.

In humbler measures, but no less submissive, cheerful, and devout, Fanny J. Crosby, later Mrs.

Van Alstyne, has given to the world many gospel songs which cheer its heart; and one of the sweetest of God's saints is to-day that Hellen Keller, whose life itself is "one grand, sweet song."—Interior.

A HOSPITAL FOR DOLLS.

One of the most interesting hospitals in Philadelphia is conducted on Market street, right in a noisy center, where other patients than those cared for would be made almost wild. Yet these patients—and they are small ones, too—do not seem to care in the least; or if they do, they never say so, for they are all dolls.

The most important medicine in this novel institution consists of glue. Dolls of all conditions and descriptions are gathered there for repairs. One of the most delicate operations is giving a new complexion to the haughty French doll who has passed through a season in a fashionable seashore nursery and whose waxen features have suffered from the loving pranks of baby hands.

Then there are broken noses, smashed porcelain cheeks, belonging to some little girl's favorite. Dolls of this kind come to the hospital by dozens, in spite of the fact that new ones could be purchased for less money than the doll physician charges to make the repairs; but of course any little girl will tell you that the newest doll in the world isn't quite as good as her old, battered playmate. Dolls that have been snatched baldheaded are important patrons of the hospital, and in one of its little rooms there are hundreds of wigs of all colors and varieties, designed some day to grace the head of a doll of high or low degree.

You may be sure that the doll doctor and his wife are favorites with the little folks whose nursery darlings have found renewed health and beauty in the quaint hospital.—Presbyterian.

"FOOLSCAP."

Every one knows what foolscap paper is, but not every one knows why it was so called. An exchange ventures to remark that not one in a hundred that daily use it can answer the question. The following will tell you how the term originated:

When Oliver Cromwell became protector, after the execution of Charles I., he caused the stamp of the cap of liberty to be placed upon the paper used by the English Government. Soon after the restoration of Charles II., having occasion to use some paper for dispatches, some of this government paper was brought to him.

On looking at it and discovering the stamp, he inquired the meaning of it, and on being told, he said: "Take it away; I have nothing to do with a fool's cap!"

The term "foolscap" has since been applied to a certain size of glazed writing paper.—Morning Star.

HOW ONE FOX HELPED ANOTHER.

Joseph Maybaugh, a farmer, who lives near Dundee, O., trapped a large red fox, and, carrying it home, placed it in his corner crib until he could notify his neighbors and have a chase. The next morning the fox was gone. Investigation proved that its mate had assisted the prisoner in making its escape. The fox had worked away on the inside until it had bitten a board loose from its fastenings. This, however, was not sufficient to permit it to get out unless the board was lifted up. The board was held up from the outside, as the teeth marks on it show, until the prisoner crawled to liberty. Tracks of another fox were seen, and there is no doubt that the mate came after the fox inside the crib had loosened the board and held it up. This is one of the brightest fox tricks that old hunters in the neighborhood have yet encountered.—Cincinnati Enquirer.

Time wears all his locks before,
Take thou hold upon his forehead;
When he flees he turns no more,
And behind his scalp is naked.
Works adjourned have many stays;
Long demurs breed new delays.

—Robert Southwell.

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Editorial.

THE COVENANTS.

Brother Lipscomb: Please write an article on "The Old Covenant and the New Covenant," bringing out as clearly as possible their relation, or identity, to the Jewish Church and the church of Christ. In Heb. 8, 9, does the writer refer to old and new churches, or what? In other words, what are the old covenant and the new covenant?

JOHN D. EVANS.

The covenants—their relation to each other—were much discussed fifty years ago, and then it was difficult to find a disciple of any scriptural knowledge that was not sure of the distinction between the covenants—the close of one and the introduction of the other. The denominations around us had failed to draw the distinction, had confounded the two, and as frequently went to the old covenant as to the new covenant to find the terms of acceptance with God at this day. As is natural to human nature, extremes beget extremes, and when the disciples saw the error into which they had fallen, they ran to the other extreme and spoke of their being opposite the one to the other, and they ceased to study the law of the old covenant. This is wrong. The law of Moses was added because of transgression, and was a schoolmaster to train the Jews to receive Christ. The things written in the law and God's dealings with those under the law happened for examples and are written for our admonition, lest we sin as they sinned and fall under condemnation of the Spirit.

The basis of the covenants was God's promise to Abraham that he would give to his seed the land of Canaan for an everlasting inheritance and that in his seed all the nations of the earth should be blessed. The promise of this covenant was repeated several times to Abraham—once, when he was tried by the offer of his son, Isaac (Gen. 22: 15-18): "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." But Abraham did not enter into the enjoyment of the blessings promised in this covenant in person. Stephen (Acts 7: 5) says: "And he gave

him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him." "He became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise." (Heb. 11: 9, R. V.)

As a step toward the fulfillment of the promise, God made the covenant of circumcision with him to separate the family of Abraham from the nations of the earth and to prepare them to enter into the enjoyment of all the blessings of the promise. "This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed." (Gen. 17: 10-12.)

The children of Abraham did not enter into the possession of this land until the return from Egyptian bondage. On their return God renewed the covenant in a different form, on the tables of stone at Horeb. This giving and accepting the law of God through Moses on Mount Sinai, or Horeb, is called the "covenant." "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. . . . Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." (Ex. 19: 5-8.) This was the covenant with the children of Israel, intended to prepare and fit them for receiving the promised seed—the Messiah. These ten commands were written upon the two tables of stone, and then the laws and judgments growing out of them were written in the book of the law. "He [Moses] took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient." (Ex. 24: 7.) This covenant embraced the covenant of circumcision formerly given to Abraham, and secured the possession of the land of Canaan. It is henceforth spoken of as "the covenant with Israel" and "the everlasting covenant." This covenant bound both God and the children of Israel—the children of Israel to obey and God to give the land and bless, so long as they are faithful; but if they were unfaithful, he would withdraw his blessings and drive them out of the land he had given them. "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee." (Deut. 28: 15.)

After enumerating a multitude of afflictions that would come upon them in their own country, he said: "And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known."

The covenant of God with the children of Israel secured to them the land of Canaan and abundant blessings if they would be faithful to him, but it required their banishment from the land given their fathers if they refused to obey God.

They broke the covenant of God, rebelled against his laws, and, as a people, forfeited the blessings of his covenant and called down upon themselves the curses of that covenant. While the nation as a whole broke his covenant and rejected his rule, there were a few that were willing to serve him,

and he took the broken covenant out of the way and made a new and better covenant with them. Jeremiah (31: 31-34) foretold of this covenant: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

The old covenant was one of law to be obeyed, without touching and changing the heart. So it was imperfect, and he introduced one that would affect and enlist the heart and make the service a heart service. The laws would be impressed on the heart, so all the feelings of the heart would enter into the service and make that service one of joy and gladness, instead of fear and toil. The old covenant was fulfilled for man in Christ. He completely complied with its laws and took it out of the way and introduced the new covenant. "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." (Heb. 8: 6-13.)

The covenant he made with them when they came out of Egypt is the law given by Moses. It was imperfect because the children of Israel, by their transgressions, were not able to appreciate or obey a better one. Both the covenants were made in pursuance of the promise made to Abraham. The one made through Moses was subsidiary and preparatory to the one made through Christ. Paul (Gal. 3: 17-25) says: "The covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. . . . Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. . . . Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." God promised to bless the world through the family of Abraham. They transgressed, so were not worthy to receive or bestow the blessing, so God gave the law of Moses as a schoolmaster

to train them for Christ; but when Christ came, he took the law out of the way and offered them the privilege of becoming children of God by faith in Christ Jesus.

The two covenants are presented also in 2 Cor. 3: 6, 11: "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious."

The covenant of Moses was fleshly, based on promise of temporal good, an earthly inheritance; the covenant through Christ is spiritual, based on promises of spiritual and eternal good, and of a heavenly inheritance that shall never fade away, of a spiritual and eternal companionship with God. Paul says (Col. 2: 13-15): "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it."

These ordinances of the fleshly covenant were contrary to the people of God. So he took them out of the way, nailed them to the cross, and introduced them into the higher and better covenant. We could quote many other scriptures showing the distinctness of the two covenants, the superiority of the one over the other, and that one served its end, was contrary to the people of God, and was taken out of the way, with all of its fleshly, material, "dead-wood" services, and was superseded by a living, spiritual covenant, in which all the services must be in spirit and in truth. D. L.

TEMPORIZING WITH EVIL.

Brother Lipscomb: I fear there is trouble brooding in the church of Christ here in the nature of that spoken of in Gal. 2: 4. Some of the brethren have written to a man working in the employ of the missionary society, asking him to hold a meeting here. He has made a favorable reply. Some brethren oppose his coming. Those who favor his coming argue this way: "(1) He is a smart man. If the missionary society is wrong, why does he not forsake it? (2) If he comes, he will not press the society question (3) If we employ him, we will have nothing to do with the society." I have explained these things to the best of my ability. There are no brethren here in sympathy with the society or organ, and an article from your pen on this line, without letting it be known that you were requested to write it, might do good. A.

P.S. Be sure not to print this letter.

The above letter was received not for publication, so we drop out all names and dates and publish it, because it suggests points we desire to comment on. First, we have been writing articles all along, almost continually, showing the evil of bringing evil influences into the church. The Book says: "Evil communications corrupt good manners." A preacher coming in and holding a successful meeting always gains a great influence in a congregation, especially over the unthinking, who are carried away with success. If he does not speak a word of the society, the fact that he is a member

of it and has been in its employ will commend the evil. We have examples of this all over the country. Indeed, this is the usual way of introducing the society. It is to invite preachers who favor societies to hold them meetings or to labor with them. They gain influence with some. These favor getting preachers to come who are favorable to the minority and oppose getting those not, until finally they work a majority in their favor, and those true to the truth are driven out, or, worse, violate their convictions. That has been the history in leading the two oldest churches of Christ in Nashville into the society and the use of the organ. The Woodland Street Church was started and built up chiefly by Brother Sewell and myself. The house was built of means raised chiefly by those opposed to these things. Others came in who favored them. No fuss was made over the matter, but no preacher satisfied them unless he was a society preacher. No public preaching was done on the subject until they felt they had a majority; then Brother Sewell and those who, with him, were faithful to the old landmarks, had to leave, and no preacher since has been invited to preach in the house that does not favor these departures.

The money we gave to forward one cause has been used by those to whom it was intrusted to build up a different one and to oppose and overthrow the cause it was given to advance.

Very much the same course has been pursued at the Vine Street Church. Many of the members were opposed to these changes. Those who favored them opposed any one preaching there unless he favored them. Nothing was said publicly, but the influence worked until the majority were on that side; then those who stood for the old landmarks had to leave, or, worse, do violence to their conscientious convictions. No preacher has since been invited to preach at Vine Street Church that is not known to favor these innovations; yet they talk of the exclusiveness of those who oppose these innovations. The same thing occurred at Memphis, Tenn.; Fort Worth and Dallas, Texas; and the same process is now going forward in a number of churches in Tennessee and elsewhere.

Those holding to the truth yield to the opposition so far as not to have a preacher actively working for the truth, and time will work the results. It is much easier to pull down and demoralize a church than it is to build it up. One called and recognized as a brother preaching an error can do tenfold the harm that one regarded as an opponent, holding the same error, can do. So it would be much better to get a Methodist to hold your meeting than one called a "brother," who holds to error.

The letter shows this. It says the brethren say this brother is a smart man, and if the society were wrong, he would drop it. This shows they are ready to be led by him into it; but they would not think of using such an argument in behalf of a Methodist preacher or a Baptist or a Roman Catholic. There are hundreds of men in all these churches smarter than this man, and just as honest and sincere, too. This very man once told me that he was doubtful of the lawfulness of the society, but it furnished a better guarantee to the preacher for a support than he had without it, and this attracted him. He said he intended to study it; but the money was on that side, and then he was young and was flattered and put forward by the society, and he went in that way.

When people adopt the rule of determining what is right by what smart men say, they follow men, not God. In Isa. 29: 13, 14, God says: "Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this

people: . . . for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Jesus said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Paul quoted the above from Isaiah, and asked: "Hath not God made foolish the wisdom of this world?" "Not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise." There is not much encouragement or promise in the Bible to those who follow the wisdom of men instead of their own understanding of God's teaching. All these innovations are the wisdom of men, and God says they shall be brought to naught. The only objection I make to any of these innovations is, they are of the wisdom of men, not from God. If none of these brethren are in sympathy with the society or organ, why do they desire to honor and support those who are? There are brethren faithful and true to the word of God; why should they be passed by and those honored and supported who are not? To do this is to encourage innovations and put a premium on adding to the appointments of God.

There is one more feature of this letter I wish to notice; it is the postscript. Why not print the letter with your name to it? The writer evidently believes these innovations are wrong; then why not print the letter that lets it be known? There may be other special reasons, but so often we find men willing to privately encourage others to stand for the truth and give facts to oppose, but are not willing to do this themselves. To look at it from grounds of policy, a man who shrinks from declaring his position publicly will never succeed as a preacher. Such a man can never command the respect of men. He may manage to get a living or money, but he will never command the respect of the world, because he does not respect himself or his own convictions of truth. Unless a man respects himself, he cannot command the respect of others. When he begins to shrink from a free declaration of his convictions, it will grow on him; when he begins to dodge, there is no stopping place for him. He will grow weaker and weaker as he grows older.

In connection with this, we ask: What is it to confess Christ in this age? Is it not to maintain his truth and openly to stand on the side of truth in every issue in which truth is involved? What is it to deny him? Is it not for fear of losing our popularity to refuse to stand for the truth, to be noncommittal when there is danger of losing popularity? We do not think of the important issue involved in our failing to stand firmly and openly for the truth, no matter what the opposition be. Indeed, the greater the opposition to the truth, the more important that every friend of truth stand openly for it. Indeed, this moral cowardice is one of the greatest aids to error. To fail to oppose it is but a slight remove from supporting error.

I think there is but little doubt that if those who regard these innovations as wrong had spoken plainly and firmly against them, determined not to become partakers in things not commanded by God, they would not have been introduced into a single church of God. They temporized with them, and then floated with the current, rather than stand firm with God for his truth; they are responsible for all the perversions of truth and divisions that have taken place in the churches of God through these innovations. Those favoring the innovations never permit preachers opposed to them to hold meetings for them. "The children of this world are in their generation wiser than the children of light."

D. L.

Nothing would be a lesson to us if it did not come too late.—George Eliot.

Obituaries.

[Obituaries are limited to 250 words and signature. Poetry cannot be printed. Obituaries exceeding 250 words will be reduced to the limit, unless accompanied by one cent per word for the excess.—Editors.]

IN MEMORY OF WILLIAM D. NELSON.

Whereas our estimable and beloved brother, William D. Nelson, was taken from us by death on September 11, 1900, aged forty-four years, eight months, and eleven days, which sad event caused the deepest sorrow to the members of the church of Christ and the Sunday school at Waverly, Tenn.; therefore be it

Resolved, That in the death of Brother Nelson we realize a very helpful and good man has left us—one whose absence is deeply felt, and who is sadly missed by the entire congregation; one whose kindly face, brotherly hand shake, and cheering words of comfort and encouragement brightened the pathway of so many of us. For a number of years he has been a stay and support in the church, with the open-handed generosity so characteristic of his genial Christianity. We shall miss his guidance, his wise counsels, and his safe teachings.

Resolved, That it gives us deepest sorrow to think that we shall meet him no more in the walks of men or feel the warmth of his presence at our sacred Lord's day meetings.

Resolved, That our deepest sympathies go out to all those relatives that mourn him, especially to his bereaved widow and fatherless children.

Resolved, That a page of our church record be given to the memory of our dear, departed brother, and a copy of these resolutions be given to his family and a copy sent to the Waverly Sentinel and one to the Gospel Advocate for publication.

Brother Nelson confessed Christ under the preaching of Brother H. C. Fleming in 1890 and was baptized by him.

J. L. THOMPSON,
W. H. ROSS,
G. T. TALLY,

Committee.

HOOPER.

Arthur G. Hooper, son of Brother and Sister W. C. Hooper, of Sycamore, Tenn., was born on September 27, 1881, and, after a brief illness of fever, died on August 17, 1900. His life was brief; his race was short, but well run; and now comes rest. He was an obedient son, a devoted brother, and a faithful Christian. His father writes me: "Arthur obeyed the gospel when about thirteen years old, and has never faltered once." When we think how bright the glories of the faithful are, how strong our hopes should be! Who that saw the parting hours of loved ones gone before could wish them back to suffer and die again? But few boys possessed brighter prospects than did Arthur and but few parents possessed brighter hopes of a child's brilliant future and of strong arms upon which to lean in declining days; but here our fondest hopes are vain. When we see dear ones pass away in the triumphs of a living faith, we should console ourselves with the exceeding great and precious promise: "Blessed are the dead which die in the Lord." Our loss is their gain and God's glory.

"Precious in the sight of the Lord is the death of his saints." Dear parents, brother, and sisters of the deceased, look up; cast your burden upon the Lord, "for he careth for you." May we all try to live faithfully here, so that when we, too, are called to go, we may be prepared for that home where hearts neither ache, bleed, nor break over withered hopes and blighted prospects, but where life is a treasure sublime. May God's richest grace abide with the bereaved.

R. W. NORWOOD.

DEMONTBREUN.

Dr. J. W. Demontbreun was born on December 24, 1865, and died at his home, at Joelton, Tenn., on June 24, 1900. Brother Demontbreun was married to Willie Carney on October 15, 1889. To them were born five children: three of whom, with their mother, survive him. He was a devoted husband, a kind and affectionate father, a good citizen, an able physician, and a man who will be greatly missed. He obeyed the gospel when quite young, and for a number of years was a zealous disciple; but last year, in a meeting which he got me to hold in a grove near him, he told me that living a long distance from the church house caused him to neglect the worship and grow careless, but that he was stronger in the faith than ever and expected to be more faithful in the future than in the past. He begged me to come back and hold them another meeting. On the night before Brother Demontbreun died he took his wife and little girl in his arms and told them not to doubt for him, that his "way was bright as the morning star." A promising future lay before him, and none seemed destined to live longer than he. "In the midst of life we are in death." Death is so sad to those left behind to mourn and weep, but to those who are ready to go, what a blessing is death! "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." May the peace of God, with his richest blessings, abide with his loved ones left behind, is the prayer of his true friend and brother.

R. W. NORWOOD.

PROCTOR.

Little Pauline, nine-year-old daughter of William H. and Sarah Proctor, died of diphtheria on October 5, 1900. While with us on earth, she was always talking of heaven and seemed to be longing to see God and to know him better than we mortals on earth know our Maker. She was always at her place when the Sunday school bell called the little ones to thoughts of devotion, and we will miss her clear, sweet voice which joined in every song we used to sing. Now, in the angelic choir, Pauline sings songs unlawful for us to hear. But some day we shall hear her sing again; some day we shall see the fruitage of what was on earth a pure, sweet bud, without one blemish. Pauline was the sunshine of her home, but she has gone as a messenger from her home to the angels to dwell forever in the sunshine of that world, the light of which is the risen Christ, who said, so tenderly and in such tones of love: "Suffer the little children, and forbid them not, to come unto me." She died at the quiet morning time,

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and the angels paused in their morning hymn to welcome their little sister home. Let us be faithful and we shall all see her again some day.

W. M. CRUTCHFIELD.

In Memoriam.

Maria A. Stout was born at Nashville, Tenn., on January 3, 1840, and died at the home of her brother-in-law, R. L. Stubblefield, in Viola, Tenn., on June 23, 1900. Thus once more has death taken from us a true, loving woman and left a void in heart and home that cannot be filled. Sister Stout being a faithful member of the church of Christ at Viola, Tenn., the congregation feels that in her death it has suffered great loss. In her life she beautifully exemplified the Christian graces—faith, hope, and charity. Large-hearted and full of loving sympathy, she was a friend to the distressed, and to those who sought her in tender trust she extended her gentle sympathy and gave, from the rich experiences of her life, the help and comfort best suited to each one's need. Often at the bedside of the sick she ministered to the suffering and smoothed the pillow of the dying with an innate gentleness peculiar to her. She was the light, the cheer, the ever-present help of her brother-in-law's family—a second mother to her sister's children, and to her they owe much of their well-being and prosperity in life. Hers was a life of such beautiful self-renunciation, such devotion to duty, such constant attention to the daily demands of life, that well she merits: "She hath done what she could." Unconscious during her last illness, yet she waked to whisper: "I thought the angels had come." Aye, and the angels came and bare her spirit aloft, where "beyond these voices there is peace." Into the Elysian fields of perfect rest her weary feet have gone, and the humble, trusting child of God is safe evermore. Not far from the tear-showered and grief-stricken home in Viola she sleeps peacefully, awaiting the coming of the King. "Aunt Addie" was my friend. I loved her and feel keenly my personal loss; yet her influence lives, and the advice she gave, freighted with wisdom garnered from the varied and rich experiences of her life, may serve as a warning voice amid threatening dangers to those friends who survive her. To the dear family whom she loved so devotedly, and who gave to her the strong, pure affection of their hearts, a tender whisper says: "She is not dead, but sleepeth." So, amid falling tears, may we look aloft, with "on-

ward, upward," echoing through the recesses of our hearts. May we press toward the fair country of the blessed, which is bounded only by God's limitless love, and clasp her hand once more in the presence of our King.

A FRIEND.

The following from Forward on "Love's Cost" is so true: "We hear much of the sweetness of love, of the joy of loving; but it has another side also, and that is why it is forever the antithesis of selfishness—love costs. 'Every love that enters the heart opens the door to sorrow.' No pain can touch the one dear to us and we not suffer also; no danger can threaten and our heart not keep anxious watch. Every cloud that darkens that other sky throws its shadow across our sunlight; every sin that stains the beloved soul hurts and aches in ours as if it were our own—aye, worse; for our own sins we may cast aside and seek pardon for, but who can repent for his brother? Love's pain lies in its powerlessness. To long to bring relief and to be unable to suffer with because we cannot suffer for, to watch from without the battle we cannot help to fight, and to share every heart-ache, disappointment, and loss—this is the cost of loving. But only so does our human life grow deep and take on worth and dignity. Only so can we ever be akin to Him who bore our griefs, and carried our sorrows; who, 'having loved his own which were in the world, . . . loved them'—through all their blundering, their blindness, their sins—'unto the end.'"



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God's Ways are Perfect.

"He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." (Deut. 32: 4.) Again: "As for God, his way is perfect; the word of the Lord is tried: he is a buckler to all them that trust in him." (2 Sam. 22: 31.)

From the foregoing passages we learn that God is perfect in all his ways; all he does, therefore, is perfect. The first man was perfect, so far as his formation or creation was concerned. Nothing additional was needed, nothing could be added, nothing taken away. The first tabernacle was perfect, for God warned Moses to "make all things according to the pattern showed to thee in the mount." (Heb. 8: 5.) Any addition to or subtraction from the "pattern" would have been an open violation of God's law, for his law is perfect and all his ways are perfect.

When Christ built his church, did he build a perfect or an imperfect church? Did he give to the world an imperfect pattern and leave it for man's wisdom to supply the deficiency or imperfection? I think not. Christ is the head, foundation, and lawgiver of the church. In 2 Cor. 12 Paul makes an argument in favor of the perfectness of the "body" (church) of Christ by alluding to a physical body. However, let us not forget the fact that Paul had in mind a perfect body, not one maimed, halt, or going on crutches.

If a perfect physical body needs no aids, crutches, or supports, why, then, should we depart from the pattern and try to support the church with crutches, aids, etc., in the way of Endeavor societies, mission societies, etc.? The fact is, the church needs no such help, but needs consecrated men and women who are satisfied with the divine pattern, who are willing to do all they can in this world to promote the cause of Christ in the salvation of souls as directed by Christ, the head of the church.

The New Testament gives the pattern of conversion under the preaching of the apostles, and we should be very careful to work by it. In the congregations established by the apostles the pattern of worship is given as plainly as the pattern of conversion is given in Acts of the Apostles. If we can add to one, we can add to the other; if we can subtract from one, we can subtract from the other. If not, why not? These things being true, we conclude, therefore, that the silence of the Bible should be respected as much as its revelations,

We dare not disrespect the silence of the grand old Book; for if we do, we are set adrift on the boisterous sea of time, with neither chart nor compass to guide us. Let us, then, be satisfied with the "ancient landmarks which thy fathers have set," and in all things work by the divine pattern and leave the results in the hands of God.

Any man claiming to be a preacher of the gospel of Christ who will not go and preach without some board or human method behind him to secure his salary is not worthy to be called a "Christian." He is a professional preacher—so much preaching for so much money. The preachers (?) who have so much to say about missionary work and the need of organized effort to carry it on are the very ones not to go into the destitute places and preach, unless they are sent and paid by the board; at least, this is true in West Tennessee. I have some knowledge of the preachers who are doing the work and the way they are doing it. The very ones who are doing most and making the greatest sacrifice in destitute places in West Tennessee are, by the society folks, accused of doing absolutely nothing. Still, I know of no congregation or preacher that is doing all that it or he can do. So let us all do more and blow less, and souls will be brought to Christ, and all concerned will be blessed. **JOHN R. WILLIAMS.** Hornbeak, Tenn.

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General News.

Wilhelmina, the young queen of Holland, will wed Duke Henry, of Mecklenburg-Schwerin.

Chicago public school children contributed \$4,330 to the relief of the Galveston sufferers.

A new cotton mill at Dallas, Tex., will have twenty-five hundred spindles and will be run entirely by colored men.

Hon. William L. Wilson, president of Washington and Lee University and former Postmaster General, died at Lexington, Va.

The population of the Territory of Arizona, as officially announced, is 122,212, as against 59,620 in 1890. This is an increase of over 76,592, or 104.9 per cent.

By a vote of thirteen to six the trustees of the Board of Education of Chicago have resolved not to permit the use of a book of selected Bible readings in the city schools.

The Filipino General, Alvarez, who has been for some time provoking hostilities in Mindanas, has been captured, with twenty-five of his staff, by Captain Elliot, of the Fortieth Infantry.

A Mr. Bockee, of New York, has submitted a proposition to the city of Staunton, Va., for the location of a forty-thousand-dollar knitting mill, to employ one hundred and fifty hands.

The six Lake cities—Buffalo, Cleveland, Toledo, Detroit, Milwaukee, and Chicago—have added more than a million people to their population since 1890, an increase of nearly fifty per cent.

The railways running into Galveston, Tex., contemplate uniting in the construction of a double-track, steel bridge across the bay, ten feet higher than the pile structures that the storm swept away.

The Ohio Supreme Court has held the Ohio tramp act constitutional. A man found begging outside his home county and refusing to work is liable to a sentence of from one to three years in prison.

The United States is now the world's greatest producer of iron, steel, and coal, as well as of copper, cotton, breadstuffs, provisions, and many other articles entering into the daily requirements of man.

The Waycross (Ga.) Knitting Mills will contain forty knitters at the start. The daily product will be four hundred dozen fine-ribbed underwear garments. The plant will cost thirty thousand dollars.

It is understood that the President has selected Judge George Gray, of Delaware, to represent the United States, with former President Benjamin Harrison, on The Hague permanent arbitration tribunal.

Col. Frank S. Hastings, a retired San Francisco millionaire, is erecting in Golden Gate Park, of that city, what is said to be the tallest flag pole in the world. It is three hundred and fifty feet high, and has cost four thousand dollars.

C. W. Hayes, of the United States Geological Survey, has completed a geological map of the phosphate lands of Maurv, Williamson, Hickman, and Lewis Counties, Tenn., showing the contour of the surface and the location of streams, roads, etc.

Work has begun on the great bridge which is to span the St. Lawrence River at Quebec, Canada. Two years will be required to complete it. It will be a great engineering triumph, with a cantilever span more than a third of a mile long.

The tribal risings among the Kurds are assuming threatening proportions. The Turkish authorities are greatly concerned. The troops have had to intervene in the Diarbekr district, where a number of Christian and Musulman villages have been razed.

The peanut crop in the vicinity of Wilmington, N. C., has been cut short by drought. Next to the Norfolk section, this is the largest peanut-growing section on the South Atlantic coast, and the damage to the crop will mean the loss of thousands of dollars.

The State Board of Pharmacy will recommend a bill to the next General Assembly for the suppression of the sale of cocaine in Tennessee. The use of the drug, which is regarded as more injurious and demoralizing than whisky or morphine, has grown rapidly.

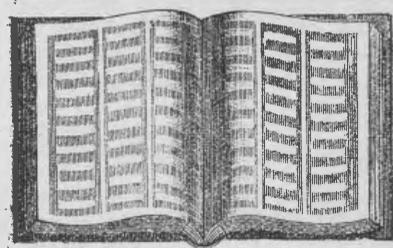
A conservative estimate of Florida's orange crop this year places the yield at one million boxes. An extra large yield will be made in Manatee, Hillsboro, and De Soto counties. The groves are in healthy condition and within about two weeks the fruit will begin to be marketed. Before the freeze in 1895, the yield was five million boxes.

A colony of five hundred Sicilians from New Orleans is to leave for Hawaii early in January, next, under the leadership of Father Rosario Nasca, an Italian priest. The colony will be in the employ of an American company, which has large sugar plantation interests in the Sandwich Islands. The company will build a church, school, and home for the Sicilians.

According to a report published by the home office, in London, showing the mineral productions of the world for the past year, the United States easily leads all its rivals in this form of wealth. Great Britain ranks second, but far behind the leader, the total product of the United States having been about seven hundred and twenty million dollars, while that of Great Britain was four hundred million dollars. Germany stands third, with nearly two hundred and fifty million dollars.

There were no Indian troubles in the Department of Colorado last year, according to General Merriam, and the only differences between white men and Indians were individual, arising from cards and whisky. "The white men," says the General, "were the aggressors." In the course of his annual report, General Merriam states the disposition of his troops, and concludes with commendation of the excellent progress being made toward civilization by the Apaches, under the management of Captain Nicholson, Seventh Cavalry.

The great strike of the anthracite mine workers, of Pennsylvania, which began on September 17, 1900, practically ended on October 17, when the Philadelphia and Reading Coal and Iron Company and the Lehigh Valley Coal Company agreed to abolish the sliding scale in their respective regions and to grant an advance in wages of ten per cent net, the advance to remain in operation until April 1, 1901, or thereafter. This action meets the demands of the Scranton miners' con-



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vention. The decision was arrived at after a conference between representatives of the individual coal operators and the large coal-carrying companies.

The Glenorminster butter factory in Australia is probably the biggest thing of its kind in the world. The supply of milk in the flush for several weeks reaches the enormous amount of one hundred and sixty-five thousand pounds per day. It is also stated that some of the patrons furnish as high as five thousand pounds per day, and the average is about two thousand pounds per day; and these amounts are produced on farms of from one to two hundred acres each. In the separating room are sixteen large separators of four hundred gallons per hour capacity each, that when necessary can handle six thousand gallons per hour.

Cotton seed is a very marked instance of a former by-product of the farm which has become of enormous value and of varied uses. The meats are made into oil cake and oil meal for feeding stuff and for fertilizers; into crude oil, cotton-seed stearin, salad oil, cottolene, miners' oil, and soap; and the oil is exported to Europe and brought back again as olive oil. The hulls may be used for making paper; they are made into bran for cattle food; they are used for fuel, and are an important contribution to the list of fertilizers. The estimated value of the cotton seed of a ten-million-bale crop of cotton (to the planters) is about thirty million dollars, and this value is now almost entirely appropriated by them.

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Church News.

ARKANSAS.

Griffithville, October 4.—Brother M. A. Smith, of Lone Oak, Tex., has just closed a meeting of eight days' duration at this place—a new town on the Desare and Northern Railroad—with four additions to the one body and the brotherhood much revived and encouraged. The brethren here hope to build a church house soon. There is plenty of work and cheap land here, and brethren will be welcomed in our midst.
W. A. DUGGER.

KENTUCKY.

Olive Hill, October 15.—This is a busy little mountain town, on the Chesapeake and Ohio Railroad. Its fire-clay deposits are practically inexhaustible and are said to be the finest in the world. I planted a congregation here last February and have visited it as often as I could. In spite of difficulties, there has been a steady growth of the young church. On last Saturday night Dr. C. L. Hudgens and wife made the good confession and were buried with Christ in baptism, in Tygart Creek, at the same hour of the night. The Doctor is a prominent physician in Eastern Kentucky and a very influential man; he will prove a tower of strength to the cause of Christ. On yesterday—Sunday—there were two additions, one of whom came from the Missionary Baptists, and one old man, nearly sixty years of age, confessed Christ.
R. B. NEAL.

TENNESSEE.

Manchester, October 12.—I have just closed an eleven-days' meeting with the church of Christ at Mud Creek, twelve miles from this place, which resulted in nine additions—one from the Baptists, one from the Methodists, and seven from the world. Our audiences were large and attentive throughout the entire meeting, and I trust the seed sown may bring forth other fruit in the near future. The members seem to have taken on new life and are now meeting regularly upon the first day of the week, a duty heretofore neglected at that place. I will begin a protracted meeting with the church of Christ at Pelham, in Grundy County, on the third Lord's day in this month. I have also promised to hold a meeting for the church of Christ at Morrison, in Warren County, beginning on the first Sunday in November.
JAMES K. HILL.

Smyrna, October 8.—The writer preached at the home of a Methodist friend on Friday night, October 5, 1900, and, by the power of the gospel, a Presbyterian lady and her brother were induced to fall into the loving arms of Jesus through obedience to his commands. As the candidates could not make arrangements for baptism to take place on the following morning, it was delayed until the following Monday morning at 7:30 o'clock. On Saturday night and Sunday I met with the brethren at the McMahan Schoolhouse, thirty-six miles from the aforesaid place. I had splendid hearing and succeeded in getting the brethren to agree to go to work and build a house in which to worship. I assisted these brethren in holding a ten-days' meeting last July, and nineteen persons were baptized, confessing that Jesus is "the Christ, the Son of the living God," and twelve

prodigals were reclaimed to the fold. May God bless the faithful everywhere.
S. H. HALL.

Laguado, October 15.—My appointments at Flat Creek on the fourth Lord's day in September and at Laguado on the fifth Lord's day in September were called in, and, as the latter appointment was set for the second Lord's day in October, at that time I began preaching the gospel in the Colored Methodist Episcopal meeting-house, with a large crowd, and I think the meeting will be a good one in sowing the seed. I am very thankful to Brother Lipscomb and Brother Martin for their timely words of advice and encouragement, along the line of mission work, to the College Street congregation and the Line Street congregation. I thank them also for their fellowship. Brother Harris closed a meeting at St. John Meetinghouse, in Wilson County, on Tuesday night after the fourth Lord's day in September. The results were one addition by baptism, one person reclaimed, and splendid interest. The white brethren at this place have made some effort to do mission work among the colored people here, and they seem to be much interested in the work, with Dr. Arrington in the lead. The little band at Cowan street, in East Nashville, is moving on slowly, but the Gay street brethren, it seems to me, are wanting to do like other folks. Brother Smith, of Kansas City, Mo., is with them and is promoting all of the society fads. I love the old way and am trying to get nearer every day.
S. W. WOMACK.

TEXAS.

Gober, October 15.—I left this place (my home) on August 17, 1900, for a trip to Indian Territory, where I spent one month holding meetings and teaching from house to house. My first meeting was at Lone Star, at which place I preached ten days; having nine additions, six of whom obeyed from the heart that form of doctrine which made them free from sin, one prodigal returned, and two took membership. My next work was at Silo, following the work of a holiness man, who had almost deceived the elect. At that place one lady, who had about decided that baptism was taken out of the way—having listened to the holiness man's preaching, without reading herself—heard the gospel, believed, and obeyed it. I told the congregation not to believe what any preacher said, but to hear him, and read and compare what he preaches with the Bible. That lady said she had read and learned it was not best to believe what every preacher has to say. On the second Sunday in September I went out on Twelve Mile Prairie to set a congregation in order, which was done with but little trouble, as quite a number had met, all seeming anxious to unite their efforts for the advancement of the cause in their midst. The brethren were anxious that my every want be supplied while in their midst, nor were they forgetful to contribute to my necessity on my departure. They are very anxious to have a sound gospel preacher labor among them next year; they insisted on my staying with

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them, but I could not. I promised to visit them, however, when opportunity afforded. I met with several preaching brethren while there. Brother Price, Brother Chisholm, and Brother Shippman came to the meeting at Lone Star. I also met Brother Ingram ("Buckhorn Bill"). He devotes all his time to the work, laboring from year to year building up the cause in his section of Indian Territory. He told me he had calls for work that would keep five men busy for quite a time. There is work, the right kind of work, to be done everywhere. Brethren, let us be up and about our Father's business.
W. L. REEVES.

"When a Man is Free from Sin."

Under the above caption in the Gospel Advocate of September 20, 1900, and also in a previous copy of the Advocate, Brother J. R. Hand writes and Brother D. Lipscomb replies by way of issue. After reading and reflecting on said articles and replies, I desire to offer a few of my own thoughts.

I think a proper and restricted meaning of the term "sinner" will aid some to a better understanding of the subject. A sinner is one who is practicing sin. Therefore, when a man ceases the practice of sin, he ceases to be a sinner; yet the guilt because of sin abideth upon him. Ceasing to sin is death to sin, but death to sin does not remove the guilt of sin.

A man may commit murder, yet if he turns from his course and quits murdering, though guilty before the law, he is not a murderer. An actual case of this character came under my observation since the close of the war between the States. A Mr. Dickerson, of Kaufman County, Tex., foully murdered a Norwegian in the village of Prairieville, in the same county. Dickerson left the country, professed religion, and became a preacher in the Methodist Episcopal Church in North Arkansas. Nine years after the killing he was arrested, brought back, and tried in the circuit court of Kaufman County for the murder of this Norwegian. The court adjudged him guilty and assessed his punishment at fifteen years' servitude in the State penitentiary.

Can it be truly said of Dickerson that through those long years, much of which time was spent, as he believed, in the service of God, he was a sinner? No; though guilt still rested upon him, because the demands of a violated law had not been satisfied.

An application now is easy. Said God through Isaiah (1: 16, 17): "Wash you, make you clean; put away the evil of your doings; . . . cease to do evil; learn to do well."

No, Brother Hand, Brother Lipscomb does not baptize a sinner, but a man who has died to sin by putting away the evil of his doings, which is dying to sin. Having died to sin, he is buried with Christ to arise therefrom to walk in newness of life. Faith in Christ leads man away from sin, which is death to sin; but death to sin is one thing and pardon from sin is quite another thing. Man of his own volition dies to sin, but God alone pardons, or forgives, sin. Christ said: "Lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." (Matt. 13: 15.) Mark (4: 12) adds: "And their sins should be forgiven them." God does the forgiving, while man does the turning.

Does God sit with pen in hand or with clerk instructed to write "pardon" at some precise point in man's conversion, or is guilt effaced by a compliance with the law made and provided in the case? This may be further elucidated by Andrew Johnson's amnesty proclamation in the year 1865, providing for the pardon of those who engaged in rebellion against the general government. He, as chief executive of the nation, set forth in his proclamation conditions upon which those held in rebellion might be pardoned and again become citizens of the United States. He then delegated authority to subordinate officers, and sent them to the people of the South, and by them the conditions of pardon were made known. We of the South heard and considered the conditions, accepted and complied with them, and thus we were granted pardon by the President of the United States. But to ask for the precise point at which we became citizens would be folly, seeing that a routine of acts, conditions, had been complied with to attain the end, and when complied with the law had been vindicated, its demands satisfied, and we released from guilt.

In like manner should our release from the guilt of sin be considered. Men turn "from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me [Christ]." (Acts 26: 18.) The precise point at which a man is pardoned in conversion I regard as unimportant. V. I. STIRMAN.

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The Christian Warrior. (Eph. 6: 12-18.)

Paul, in writing to the Ephesian brethren (Eph. 6: 12), says: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." When we have such a terrible enemy as this to fight against, how we ought to heed Paul's admonition to take unto us the whole armor of God, that we may be able to stand in the evil day!

Now, a soldier requires, first, to be sworn in as such to serve his country. Imagine a man coming to the proper officers and making application for acceptance as a soldier, and, when there are certain rules laid down for his acceptance, making objection and saying that something else would do just as well as the rules laid down, or saying to the proper officer: "Don't you think it would be all right, as long as my heart is in the work, to do away with the oath of allegiance, or a part of it?" Would that officer think the man's heart was right, when on the very threshold of entrance into service he wanted to equivocate? The officer would at once tell him he was no man for the service of his country. But after taking the proper steps for making the man a soldier and having perfect faith in the country he is about to serve, his next thought is: "What armor have I to use?" Paul here uses the Roman soldier, whom they were all acquainted with, as the pattern he wished them to accept, with his equipment, and likens each article to the same place in the Christian's armor:

1. The girdle was given to the Roman soldier for strengthening his loins when going into active service. So Paul says the first thing is to get the girdle of truth. What a grand thing is truth! What is truth? One man will say it is what a man speaks that is true. This may be true, but the higher idea of truth is obtained when we look at the Son of man as the highest example of truth, and, in fact, the standard of truth for the world. We see the perfection of truth and know that there is no action but that which comes from the highest motive. We then remember that there is nothing that acts or makes a lie that is allowed to enter the kingdom of heaven, and the man with truth copied from this high standard can come before the world with the strength of Christ.

2. "Breastplate of righteousness," or right doing. If we imitate our great Exemplar, all the enemy's attempts to damage the cause by an attack on our character will be frustrated by the life they will have to meet, and when they see us with our lamps trimmed and burning, they will be foiled, and Christ glorified.

3. Having "your feet shod with the preparation of the gospel of peace." The next thing necessary for the soldier was sandals. When we go to the world with the gospel of peace, we have what will smooth our path, because we place before the world the greatest act of love ever shown to the world.

4. "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." The darts used were usually poisoned ones, and would poison the whole system. How true we find the same thing of the Christian to-day! What things people will say of the man trying to live a godly life, and what a comfort and consolation in

the thought that our Lord was in the same position! What little faith is shown when man wants to bring his wisdom into the church! Look at the numerous man-made schemes for bringing a crowd to church, such as pastors, organs, choirs, and the numerous societies of man's organization, and ask them for a "Thus saith the Lord," and they answer you with all the assurance of Satan himself that the Lord's plan would never succeed without these things, that they are necessary to obtain a crowd. How little faith is shown in such action! Brethren, let us remember that even one man, with the Lord on his side and a "Thus saith the Lord," is worth a thousand without him.

5. "Helmet of salvation." A helmet is a covering for the head, and when a man is in a position of salvation, he can have the faith that will cover his whole life.

6. "The sword of the Spirit," the chief implement of aggression. This is the word of God, and we must remember it is a two-edged sword, and if we are not acting right, it will cut us deeper than the enemy. We meet all temptations with a "Thus saith the Lord" and we have no trouble, remembering the way our Lord met Satan in the great temptation with "It is written." This will silence when everything else fails.

7. The soldier must have the very choicest food to make strength. The Christian is supplied with this in prayer. Praying always—wherever we are, having our petitions ascending to God—strengthens us for our duties.

8. Watchfulness. This is one thing a good soldier must do: watch. So with the Christian. If he is to be successful, he must watch for all his faults and rectify them, so that Christ may be glorified; then he must always watch for his Lord; and, above all, he must practice with the soldier's outfit; that he may know how to use



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it, and not be awkward. He must study God's word, so he can use the sword to perfection. May we all be good soldiers and say, with Paul: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness."

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Southwest Texas—Report for September.

During September I received for this work through the mails as follows: C. W. Sewell, Corpus Christi, Tex., \$1; D. F. Goss, Seymour, Tex., \$1. Total for the month, \$2. Space is valuable and I do not care to occupy much room in the Gospel Advocate with this matter. Every member of my family has just had a siege of fever, except myself. I am very busy taking care of my little crop. If no further misfortune overtakes us, it will about pay up the year's expenses to date. My family and I are almost alone in our efforts to serve and worship the Lord aright. We have about one dozen nominal members within seven miles of us, but recently we broke bread alone. Anything from Gospel Advocate readers to help us provide for winter will be thankfully received. **G. W. BONHAM.**
Berclair, Tex.

Theory is as Chaff.

I am quite sure that some of our good brethren spend too much time and space in the Gospel Advocate theorizing. The plain, practical, everyday Christian duties are so numerous and pressing that no one should be willing to waste time and talent on mere speculation. Such subjects as "When is a Man Freed from Sin?" are of no practical value whatever, but are calculated to confuse and weaken those who are not well-established in "the faith." If a person can serve God acceptably while in the kingdom of darkness, the denominations are correct in contending that any one may be a servant of God without entering the church, and that it is not necessary to become a member of that body at all in order to be saved eternally. But the trouble about this position is it has no foundation, except in the opinions and speculations of men. There is a promised blessing invariably connected with acceptable service, and of course where there is no promise there is no service. The "laborers" were required to "go . . . into the vineyard" (Matt. 20: 1, 7) in order to get to the work and the blessing (wages) promised for it; but they must go if they get into the vineyard. Yet the going is no part of service. The same is true of the prodigal son. (Luka 15.) His coming back was absolutely necessary, but could not be called "service" in any sense, as it only placed him in a position to do acceptable service for his father.

If I should hire a man to do some work, I would consider him very unreasonable if he should claim to be serving me, and, consequently, entitled to wages as soon as he starts from home; but, according to Brother Hand and Brother Walling, his claim would be just.

No one has any assurance of being

in God's service until he has complied with all the conditions of salvation; nor has any one the least promise of even one blessing until he has been baptized, or enters the watery grave. In connection with this last act (baptism) we are promised at least three blessings—viz., "pardon of sins," "gift of the Holy Spirit," "adopted sons" and daughters. What does it matter as to when the pardon of sins takes place? That is God's business; and we will do well to look well after our part of the work and let his alone. **Bowie, Tex. W. S. VICKREY.**

Tent Meeting.

This meeting was held at Sanger, Tex., beginning on the fourth Lord's day in September and closing at the water on Monday after the first Lord's day in October. Sanger is a mission point and has heretofore been neglected by our brethren. The writer had a desire to preach the word in Sanger and went to see about a place to preach, but could not secure one. I was determined, however, to go and give them a chance to hear the old story of the cross, therefore I thought the next thing was to get a tent. The loyal brethren at Fort Worth, Tex., informed me I could use their tent. Many said it would do no good for me to spend my time at a place like Sanger, but all this did not in any wise discourage me; hence, I went, and had a good meeting. It rained so much at first that not many people could come, but when it quit raining and while it was yet muddy, the audiences began to increase. On the last night of the meeting more people came than could get under the tent. Of course this would be a little thing in a place where the cause of Christ is well represented, but in a bitter sectarian stronghold it is indeed encouraging to a loyal man of God to see the people so anxious to hear the word.

I went to Sanger of my own accord, trusting in God for help, but I do hope to see the day when the church of Christ—those who oppose mission boards, etc.—will preach the gospel of Christ in every nook and corner in every county in all the States. The meeting resulted in four baptisms and many others thinking and talking about the preaching. May God bless the faithful in Christ. **Krum, Tex. D. S. LIGON.**

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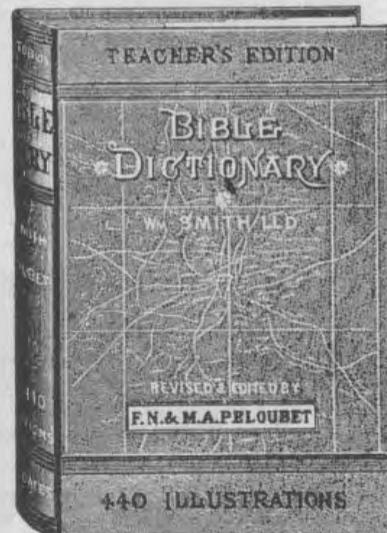


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Book Reviews.

All books, etc., intended for notice should be sent to J. W. Shepherd, 1019 South Spruce street, Nashville, Tenn. Publishers will please note this. Any good book, not sold by regular subscription, can be purchased from the Gospel Advocate Publishing Company, 232 North Market street, Nashville, Tenn.

"The Sexual Instinct—Its Use and Dangers as Affecting Heredity and Morals." By James Foster Scott. Pages, 436; price, \$2. E. B. Treat & Co., New York.

This volume contains much plain speech for which the author makes no apology; neither does he need to make any. When warnings are given to people who give reins to their animal passions and subject themselves and others to so many dangers of which they are ignorant, no apologies are necessary. The design, therefore, is to furnish the non-professional man with a sufficiently thorough knowledge of matters pertaining to the sexual sphere which he cannot afford to be without. In regard to himself and the information given, the author says: "In fairness to myself, it must be stated that my knowledge of these subjects has been acquired through legitimate channels. Upon my very entrance into university life my attention was first directed to the subject by an address from the late President Porter, of Yale University; then came the experience as a medical student at Edinburgh, Vienna, and London; then a residence of two and one-half years in a hospital devoted exclusively to obstetrics and the diseases of women, followed by several years more of hospital and private practice. Thus I have learned to appreciate the rôle of women in nature, and to abhor the ignorance which will permit men to throw aside the elements of their manhood—veracity, cleanliness, health, and fitness for ancestorship. Such men I have seen by hundreds in the venereal wards of hospitals and at large. I have made it a point to discuss the subject-matter of this work with several widely different kinds of advisers—men of science, doctors, ministers, lawyers, and quite a number of men about town. Some of it has also been prudently discussed with women. It is noteworthy that these various classes of counselors, who surely afford the fairest test, agree with what has been said; and perhaps the most emphatic assent of all comes from men of loose morals." I have examined this book with much interest and satisfaction. The subject is one of the utmost personal and social importance, and hitherto has not been treated, so far as I am aware, in a way so worthy of a hearty commendation. The broad and pure spirit in which the author approached the subject, the thorough and systematic way in which he discussed it, and the high purpose which he has indicated as an essential part of every person's life make the book of great value and recommend it to all who are interested in the development of a high state of morality and the attainment of true manhood and womanhood.

"Around the World." By Robert Stuart MacArthur. Pages, 532; price, \$1.50. The Griffith and Rowland Press, Philadelphia, 1900.

This is a fascinating account of a trip through Hawaii, Japan, China, Ceylon, India, Aden, Egypt, Turkey, and Greece. Mr. MacArthur gives much information in this volume, and his descriptions of cities and countries are such as can be produced only by

a practiced hand and a skilled eye. The different peoples and their customs are introduced to us with a varied and general interest which holds the attention throughout. On this journey the author spent five months and traveled thirty-five thousand miles, and never missed a connection in carrying out a well-arranged programme, which was carefully prepared before making the start.

"Sunday Night Lectures on the Land and the Book." By Robert Stuart MacArthur. Pages, 433; price, \$1.50. The Griffith and Rowland Press.

This is a companion volume of the preceding. The author deemed it wise to embody his trip through Palestine in this separate volume. While the whole tour covered only five months, we must remember that the facilities for travel at the present day are so perfect that one can do more in five months than fifty years ago could have been done in five years. Another thing: The value of such a tour depends far more upon the one who travels than the time expended. Some will take in more in a short time than others would in weeks. Mr. MacArthur thoroughly prepared himself to see and appreciate by a thorough study of Palestine, which makes this volume of far more than ordinary value. I, therefore, have no hesitancy in commending these volumes to our readers, believing that those who read them will be much entertained and benefited.

"While Sewing Sandals: Tales of a Telugu Pariah Tribe." By Emma Rauschenbusch-Crough. Pages, 321; price, \$1.50. Fleming H. Revell Company.

The authoress of this volume had excellent opportunities for gathering information concerning the Madigas, who are the humblest and most despised of the Pariahs of Southern India. They are the leather workers in the Telugu country. For centuries they have tanned hides, sewed sandals, prepared leather buckets for the wells of the Sudras, and made trappings for their bullocks. The study of different peoples has always been interesting to me, and the contents of this book have been entertaining throughout. The following are the contents: "A History not Written in Books," "Ancient Mother Worship," "Christianity and the Gurus," "From Nasirah to Christ," "Battle Ground for Two Religions," and "The Power of Christianity." The book contains nine nice pictures and a good index.

"The Cobra's Den, and Other Stories of Missionary Work Among the Telugus of India." By Joseph Chamberlain. Pages, 270; price, \$1. Fleming H. Revell Company.

This is another interesting book, dealing with personal experiences among the Telugus of India. Mr. Chamberlain has spent forty years among this interesting people, and gives a graphic description of them. The value of this book is enhanced by several illustrations.

MAGAZINES.

No magazine of the day has made greater and more varied improvements in its appearance, contents, and general attractiveness than Modern Culture Magazine, formerly Self-Culture Magazine. The October number contains a feast of good things. The

subscription price is one dollar per year, or ten cents a number. Modern Culture Magazine Company, Caxton Building, Cleveland, O.

The Record of Christian Work is a monthly review of religious thought and activity, with contributed articles and departments of Bible study and devotional readings. The articles on "Is the Bible the Word of God?" have been especially interesting. Subscription, one dollar per year. Record of Christian Work, East Northfield, Mass.

The American Review of Reviews contains: "A Character Sketch of Adlai E. Stevenson," by Judge J. S. Ewing; "A Sketch of Lord Russell, late Chief Justice of England;" "A Series of Papers in Reply to the Question: What Would Mr. Bryan Do if Elected President?" "The Republican View of Bryan's Financial Programme," by the Director of the Mint, Roberts, and "The Democratic View," by Dr. Charles B. Spahr; "A Discussion of the Trust Problem from Various Points of View;" and "An Illustrated Study of Jamaica as an Object Lesson in Colonial Government." Subscription, \$2.50 per year. The Review of Reviews Company, 13 Astor Place, New York, N. Y.

Kansas Notes.

Brother J. E. Cain is in Republic County, in a meeting of a few days. I have been informed that the brethren there are good workers and know how to cooperate with a preacher in his work.

Brother W. A. Burcher, recently from Ohio, passed through our town not long since and stopped over one night. I was very favorably impressed with him, and would be glad to see more of him. It rejoices me to see so many young men that are true to the old paths. While many are caught by the fascinations of the "spirit of the age" and fall in with the popular tide, we have many others that are satisfied with the Book.

Brother B. F. Rhodes is still in Missouri sounding out the word, but he will soon return to his "first love"—Kansas.

Brother O. M. Thomason is soon to be with the brethren at Hartford for several weeks. He is making his headquarters at Wilmington at present.

Brother C. M. Johnson preached at Home Valley on the first Lord's day in October and was at Peck on the second Lord's day. He is now attending school at Belle Plaine during the week and preaching in the surrounding country on Lord's days. It will keep him busy to succeed with all of it, but he is determined.

The last report I had from Brother I. D. Moffitt he was at Bedford, Ia., proclaiming the good news of the kingdom. His field of labor crosses State lines and he is in demand for the work.

Brother Will. Elmore is assisting in a meeting at Seventy-six Schoolhouse. I have never had the pleasure of meeting him, but I am satisfied that he is an earnest preacher.

Brother Foster, of Texas, has recently visited the brethren at Minco, I. T., and reports come to me that he did some good preaching. I am sorry that I did not meet him there.

Brother Nathan Wright preaches for the Mulvane brethren two Lord's days in each month. Brother Wright is an old, tried, and faithful preacher. I always enjoy hearing him. There are some things in his manner of expressing himself that I very much ad-

mire, and the matter is always good, for it is true to the one Book. May he be spared for much more work.

The brethren at Palestine have decided to have the assistance of a preacher in their work this coming year; in fact, the work has already begun. They have suffered much as an individual congregation by removals, but what has been their loss has been somebody else's gain. They are left few in number, but that should not be any barrier to their serving the Lord. A few can meet upon the first day of the week just as well as many. Somehow some people have the idea that it requires a large number to serve the Lord acceptably. We overlook our individual duties, obligations, and responsibilities.

A meeting is now in progress at Starlight Schoolhouse, three miles north of Belle Plaine. People are hearing the gospel that never heard much of it before. It will certainly do somebody good.

The brethren at Duquoin, in Harper County, have arranged for a meeting to begin on October 25, 1900. May success attend the effort.

Brother Derry Harrison, of Oxford, has recently been called upon to pass under the darkest cloud of his life, in the loss of his wife. She departed this life on October 5, 1900. Sister Harrison was the daughter of Brother Melvin King. She had been a sufferer for several months, but it is all over now; she will no more be called upon to suffer the pangs of disease. Sister Harrison obeyed the gospel at the age of sixteen years, before the great inroads of sin had been made upon her life. She served the Lord sixteen years, and has gone to her reward. She was a devoted wife for eleven years and leaves a husband and four children to bear this incalculable loss. Sister Harrison had the satisfaction of performing a duty that many fail to perform—leading her husband to the Savior. He now rejoices in that, while he mourns his great loss. May the Lord bless and sustain Brother Harrison in his great bereavement. He has the sympathy of a host of friends. D. T. BROADUS.

Belle Plaine, Kan.

We wish again to call the attention of our friends and readers to the offer to send the Gospel Advocate from now to the close of 1900 for twenty-five cents. Our friends should add several thousand new names to our list. We are counting on them to call the attention of friends and neighbors to this liberal offer. We believe that the Gospel Advocate will do any one good who will read it. We would be glad to add ten thousand new readers in the next few months. Many of our friends and contributors have promised to labor to increase the list of the Gospel Advocate. The churches are getting tired of innovations. Those who were not satisfied to worship according as "it is written" promised great things when they began work in this State. Their work has been a failure, and the churches where they have had full sway are discouraged and dying. Even the church that took to itself the credit of starting the work is having hard work to hold its own. We earnestly insist that all who love the Bible way help us to circulate the Gospel Advocate. Help now will be doubly appreciated.

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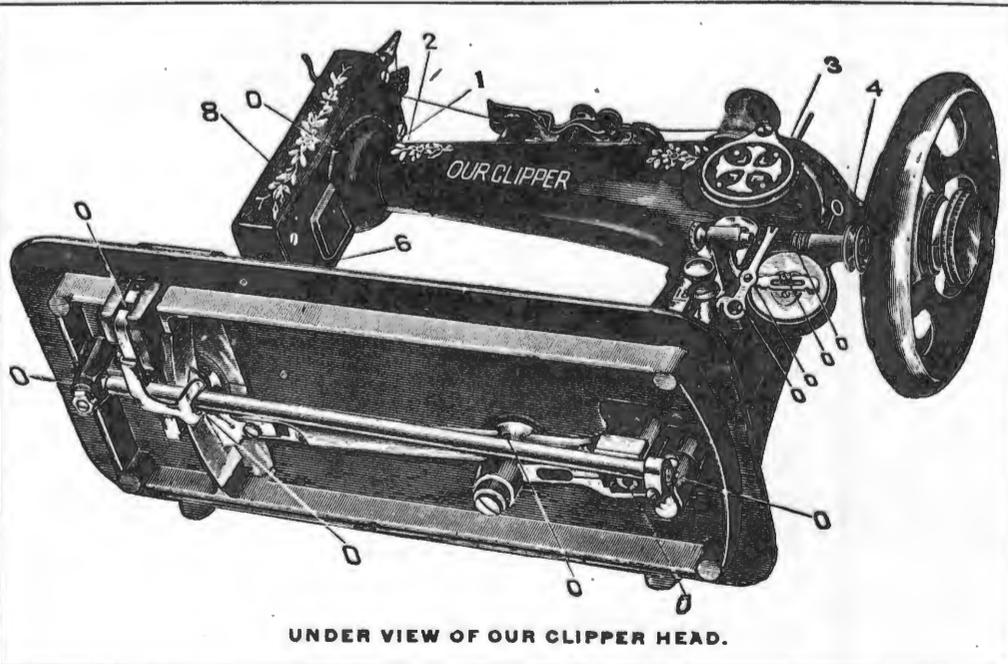
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1902.

The Gospel Advocate from the time the subscription is received to January 1, 1902, for \$1.50. Why wait till next January to begin reading this most excellent journal when you can read it, beginning now, at the same price? Now is the time to subscribe. Encourage the circulation of good literature by becoming a reader of the Gospel Advocate at once, if you are not already one, and also by getting as many of your friends to read it as possible. The editors of the paper will appreciate your patronage, will do all in their power to keep the paper up to its present high standard of excellence, and, if possible, make it better with each issue. The man who reads a first-class religious paper usually takes more interest in the cause of Christ than one who does not. We hope our readers will show this liberal offer to their friends and induce them to become regular subscribers to the Gospel Advocate. Who will be the first to send us a number of new subscribers on this proposition? We would like to have several thousand new readers before January 1, 1901. Address all orders to Gospel Advocate Publishing Company, Nashville, Tenn.

It is no wonder that the youth of the land has a mighty ambition to become rich. Who stands high in the world? The rich. Who has everything he wants? The rich. Who is lauded up to the skies? The rich. What covers a multitude of faults, in the sight of the world? Money. It is not wrong to be rich, but neither is there any special virtue in it. The rich man can do much good, make many happy, alleviate much suffering; and if he so uses his money, he does well. But few, if any, of the rich, or those striving after riches, "seek . . . first the kingdom of God, and his righteousness." Let them remember that the silver and gold belong to God.

In a religious paper we notice a loud article on the grand gift some rich man made to a theological seminary. It will no doubt be written with big letters in the chronicle of that institution and often rehearsed. At commencement exercises the college oratory will give vent to exuberant strains of praise to the great, good man who so richly endowed the beloved alma mater, and the professors and presidents will think

their addresses incomplete without at least a passing notice of the great giver. What wonder that the young men of the college will come to regard wealth as the great desideratum? The rich man's benevolence stands in the sight of all like the loud-colored tulip; the poor man's, like the humble violet, unheeded, unknown, yet to God and the angels it sends up sweetest fragrance. Let us say to the humble worker that his labor is not forgotten. God takes account of it. Remember the widow's mite.

There is much said in papers of a political as well as religious nature on the "barbarity and shameful looting of so-called 'Christian nations'" at Tien-tsin and at other places. The word "so-called" as found in the above quotation (from the Baptist Outlook) is very well put in, and it ought to be emphasized in such a way that the mistreated heathens everywhere will understand that these armies and the governments behind them are by no means representatives of Christianity. To talk of "Christian nations" is twaddle. There is not a Christian nation on the face of the globe. There are individuals—very few of them—that are Christians; but as for the nations, although they have been flavored and benefited by the gospel, they can lay no just claim to the name "Christian," and too often they show in their dealings the cloven foot that testifies of their nature. It is as true now as it was in the days of John that only the few followers of Christ are of God, "and the whole world lieth in wickedness."

The distinctive features of Christianity are truth and love. Love is the greater. Where is the nation that truly loves any other besides itself? Where is that love that resists not evil, that suffers meekly without hatred? Did Christ ever authorize slaughter and bloodshed? If the Bible is true, Christ came to beat swords into plowshares and spears into pruning hooks. He came not to destroy, but to save; and his followers will be found walking in his footsteps.

In saying these things nothing is predicated against the expediency or necessity of the present governments and warfares. We are rather of the opinion that they are very necessary and that they are destined to work good. All things, good or bad, work together for good to them that love God. It was necessary that some one should betray Christ and that some one should nail him to the cross. As the old high priest said: "It is expedient for you that one man should die for the people, and that the whole nation perish not." Yet God did not use his good children to do that work. There were many men in the world that were very capable of performing that task, and God used them. In like manner, while these offenses and wars may be necessary, it is not for the follower of the meek, loving Jesus to stain his hands in the blood of his fellow-man.

It is needful to speak a timely word here against the flagrant abuses of the name of Christ and his religion. Be it said to their burning shame, some religious papers and magazines, Sunday school papers, and secular papers, designed to entertain and educate the young, enhance and glorify as true and noble and Christian what Christ condemned. In their pages we see faces of young soldier boys, with brilliant, exuberant obituaries annexed, leaving the impression that in uninterrupted flight their spirits winged their way from the battlefield to the presence of

God, there to be crowned for the valor and courage they displayed in slaughtering some poor mother's son. The youth who reads those beatifications comes to think that to shoot down an unfortunate soldier, and to be shot himself while killing others, is the climax of glory. Is it not damnable to thus lead the young astray? Glorify war and carnage as you will, but leave the name of God and Christ and religion and heaven out of it. Let the young man understand that there is worldly glory in war, but that the world, not Christ, approves of it, and that the world alone will reward him.

There is a peculiar antagonism between Christianity and the civil governments. Not that any open resistance against them would be tolerated by the Lord, for we are commanded to obey God first, but to obey the government when its laws do not conflict with the law of Christ. So every Christian will be a good, quiet citizen. Yet the Christian fights against and undermines the civil government. The only weapon he uses, however, against principalities and powers is the sword of the Spirit, the word of God. When the plain, simple teaching of Christ makes a convert, the government loses in him, in the first place, a soldier. The Christian would not use his sword even in as holy a cause as the protection of the person of his Master. (Matt. 26: 51, 52.) He overcomes evil with good, and does not resist, but rather suffers, evil, as his Lord did. Much less will he be found engaged in carnage on the battlefield. In the second place, the civil government loses in him a voter that will sustain any selfish measure, tariffs, etc. National selfishness is to him as wrong as individual selfishness, and he will have no hand in it. Lastly, the government loses a man to enforce its laws. The Christian is specially instructed not to take vengeance on evil doers, but to leave that to God, who will perform it through the agency of civil governments. (Read carefully from Rom. 12: 18 to Rom. 13: 16; see also 1 Pet. 2: 13, 14.) The agents of the civil government are servants of God to attend to that very thing (taking vengeance, executing wrath on evil doers) which Christians are admonished to let alone. It may be well to remark here that God uses all men for his servants. They are either instruments of righteousness or of unrighteousness. The wicked king of Babylon is called the servant of God, for God used him to punish the Jews and other nations. When that work was done, God said he would punish him. To resume, in the followers of Christ the civil government is robbed of soldiers, sustainers of selfish measures, executors of the law. A government is dependent upon these three things for existence; without them it must fall. This is exactly what shall occur when the whole earth turns to Christ and he becomes King supreme. Then every civil government shall have vanished and God's will shall be done on earth as it is in heaven; while Christ shall reign, King of kings, Lord of lords. Then, and not until then, there will be a Christian nation, and it will comprise the whole population, from the rivers unto the ends of the earth. Meanwhile the human governments protect us as God-ordained instruments, and to them we owe respect, honor, and tribute; "but be not ye partakers with them" of their sins.

Brother Simpson Ely, of Liberty, Mo., thinks the reference recently made in this paper to a sermon preached by the "pastor" of the Fifty-sixth Street Christian Church an unjust one. No injustice was intended, and, after reading Brother Ely's strictures

on the criticism of the sermon, I am still unable to see that any injustice was done. But the Advocate is glad to have Brother Ely speak for himself:

"By the courtesy of Brother Lipscomb, I have been a constant reader of the Gospel Advocate a good many years, and I very much enjoy much of its contents. In the issue of October 11 is an article on the first page that abounds with unjust criticisms. It is a criticism upon a recent sermon preached by the pastor of the Fifty-Sixth Street Christian Church, in New York. The preacher is taken to task because he devoted the sermon to the results during the past year of our organized missionary efforts. The critic thinks the apostles would not preach like that. He is surely mistaken. Paul and other apostles at various times recounted their labors and the results of their work. The critic says he could not 'conceive of Paul and Peter and James and John . . . never telling sinners of the Lamb of God, who died to take away the sins of the world.' Does the critic mean to say that the preacher never tells sinners about the Lamb of God? I heard the same preacher the very next Sunday, and he devoted his whole sermon to the awful results if Jesus had not risen from the grave. I have never heard a sermon more full of Christ Jesus. The truth is simply this: The great meetings of our brethren were about to convene in Kansas City. It was eminently appropriate that the preacher should tell his flock about the work accomplished during the year, and thus 'provoke them to love and good works.' To speak of the disciples of Christ as constituting a denomination is very unkind, because so palpably untrue. We wear no denominational name, subscribe to no denominational creed, make no denominational confession, accept no denominational discipline, observe no denominational ordinances, and recognize no denominational ecclesiasticism. We do believe in coöperative as well as individual effort in spreading the gospel. This does not make us a denomination. The critic expresses his surprise that the disciples are so few in number in New York State. How much has he, and those who work according to his individual plan, done to increase the number? Why does he not tackle New York City, with its teeming millions, and lead them into the simplicity and power of the New Testament faith? A little more work and a little less adverse criticism from some quarters would comport more with the spirit of our dear Lord."

"The critic" has never been able, in reading the New Testament, to find where any of the apostles ever delivered a sermon recounting the labors and work of a missionary society; in fact, the New Testament is as silent as the grave on a missionary society. While we have accounts of some of the apostles recounting their labors as individuals, and while we read of the support some churches gave them when engaged in the work of preaching the gospel, we nowhere read of the work and labors of the General Missionary Board. In the days of the apostles there was no "General Board" to direct the labors of preachers and take charge of the funds raised by the churches. No "General Board" sent to the support of the preacher, but local churches aided them as they went forth preaching "the word." "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity." (Phil. 4: 15, 16.) When support comes through the "Missionary Board," it is not possible to tell what church is sending to the support of the preacher; it is not possible to see the church through the board. In the New Testament we have been unable to find any organization larger than the local church. I simply meant that the preacher did not find time in that sermon to preach the gospel of Christ, which is the power of God unto salvation. His time was consumed in telling what "organized missionary effort" had done, the amount of money raised, the wonderful growth and development of the various societies. I have never found where one of the apostles delivered such a sermon. Any one who does not uphold "organized missionary effort" will soon find that his services are not in demand in the "Christian Church." The Christian Church has its socie-

ties, its membership as separate and distinct from other Christians. Why one part of the Christian world separate itself from another? The man who obeys the law of the Lord thereby becomes a Christian, and does not need to become a member of any other religious organization in order to be saved. When a man separates himself from other Christians, gives his influence to build up organizations unknown to the Scriptures, discourages the efforts of those who work simply through the church of God as did the early Christians, he thereby manifests a denominational spirit. The writer has too much work to do in Tennessee to spend his time in the city of New York, but he hopes to so work for the Master here that his influence for the Master may spread to the ends of the earth. Godly lives and consecrated living will do far more in spreading the gospel of Christ than money, with "organized effort" thrown in.

Our Exchanges.

In a sermon preached fourteen years before his death, in days like these, Mr. Spurgeon said: "There is always a war party in England. I fear the Jingo is no foreigner, but the genuine offspring of the British bulldog. An unconverted Britisher is all for blood, and fire, and glory; and as the unconverted are the majority among us, we remain a fighting nation. Fighting—how we delight in it! Down with the Afghans! Down with the Zulus! The Boers—destroy them. We cannot get our fill of glory and honor unless we get knee-deep in blood. The policy of peace is voted dishonorable, and so we go from land to land till there is hardly a nation which has not been stained with blood by British hands. How freely these English talk! But it is not Christian talk. May the Lord teach us the language of peace. 'Be you at peace, whereunto also ye were called.'"

THE DIFFERENCE.

I could not help noticing the tremendous difference which Christianity produces in mankind. Here, on the one side, rough, coarse, unkempt, uncouth, haggard, and wan-looking creatures, constantly falling on their faces at your feet, adjuring you to give them help, and paying all manner of flattering and fawning compliments, ready, apparently, to sell their very lives for a few coppers; and, on the other hand, the clean, bright, clear-eyed, neatly-dressed, and intelligent native family that seemed to rise head and shoulders above all that surrounded them. On the one hand, Mussulmans and Hindoos; on the other hand, children of the Lord.—Louis Klopsch, in Christian Herald.

LAUGH AND LIVE.

There is a piety that must be muffled up or there is a sneeze or neuralgia. A hearty laugh would give it the fidgets for a month. An uproar of jollity from Brother Hubbard Kavanaugh would shock into hysterics. We all know why Christians of a peculiar type "cannot touch a drop" of social pleasantries. They must be, as to all pleasures, strict prohibitionists; they cannot risk themselves. Their piety has a thin shell, fearing a jostle. The least amount of religion will do for a monk. The life Jesus led—at a prolonged marriage banquet, at frequent feasts—brought on him the charge of "glutton and winebibber." Such a life must have a heart overflowing with godliness, else it is wrecked.—Richmond Christian Advocate.

ANSWER TO PRAYER.

There were some Friends, or Quakers, from North Carolina in the battle of Gettysburg who were forced into the ranks, but who, from the beginning to the end, refused to fight. They were from Guilford County, which was mostly settled by their sect.

About a dozen of them were in Lee's army at Gettysburg, and were among the prisoners captured there. They had steadily borne practical testimony

to the strength of their principles in opposing war. One of them who refused to fight was ordered to be shot. Twelve men were drawn up in line to shoot him. They loved him as a brother because of his goodness; and when ordered to fire, every man refused. The remainder of the company was called up and ordered to shoot the first twelve if they did not execute the order. The intended victim folded his hands, raised his eyes, and said: "'Father, forgive them; for they know not what they do.'" The entire company threw down their muskets and refused to obey the order. Their exasperated captain, with a horrid oath, tried to shoot him with a pistol. The cap would not explode. Then he dashed upon him with his horse, but the meek conscript was unharmed. Just then a charge of some of Meade's troops drove the Confederates from their position, and the Quaker became a prisoner. He and his co-religionists were sent to Fort Delaware, when the fact was made known to some of their sect in Philadelphia. It was laid before the President, and he ordered their release.—Lossing's "Pictorial Field Book of the Civil War."

THE TERRIBLE CANCER.

Cancers are terribly on the increase. W. Roger Williams says, in the Lancet: "Probably no single factor is more potent in determining the outbreak of cancer in the predisposed than high feeding. There are other factors, as deficient exercise and deficiency in fresh vegetable food. 'Meat' is an indefinite term; 'pork' would perhaps be more accurate. Jews do not have cancers, unless in rare cases where pork is eaten. Among all the diseases that the Savior cured there is no record of cancers. Cancers are caused by impurities or poisons or malignant germs in the blood, and then they are localized in the lips by the tobacco poison of a vile old pipe; in the throat, by the smoke of cigars; in the stomach, by the irritation caused by highly seasoned foods; and in the liver, by the pressure of women's corsets. Women never have cancer of the mouth unless they smoke. Three women have cancers in the liver to one man. Gross, foul feeding may load the system with a cancerous taint, and ~~then the pipe, the cigar, the bottle, the corset,~~ some little injury may do the rest. Clean-blooded people do not have cancers."

FREQUENTLY SOBER.

There was an employer that gave a certificate to an Irishman that was leaving his employment; but it did not please him, though it said many good things. This Irishman came to his late master, and said: "There's nothing there about my soberness." "O," said the master, "you know I could not say that you are a sober man." "Ah! but," replied the Irishman, "you might have said, sir, sure, that I am frequently sober." So Demas was frequently religious, that was all. He had it in fits and starts, come and go—frequently religious. And your profession sometimes is your ruin. I have more hope of the man who makes no profession than of the church-goer who has a lie on his lips and is filling his right hand with ungodly gains, yet is religious about it. Better have no profession; better be an honest man, and say, "I am in the devil's service. Why should I believe in Christ? Why should I go to church? Why should I go and sing or repeat one of your psalms?" There is more hope for you with a clear vessel than for those ten thousand skiffs that are sailing in Glasgow, laden to the bows with the timber of churchly profession, but without the grace of God in their hearts.—Christian Scotsman.

ONE TRUE STANDARD.

Find me fifty merchants, and you find that they have fifty standards of what is right and wrong. You say to some one about a merchant: "Is he honest?" "O, yes," the man says, "he is honest, but he grinds the faces of his clerks; he is honest, but he exaggerates the value of his goods; he is honest, but he loans money on bond and mortgage, with the understanding that the mortgage can lie quiet for ten years, but as soon as he gets the mortgage, he records it and begins a foreclosure suit, and the sheriff's writ comes down, and the day of sale arrives, and away goes the homestead, and the

creditor buys it in at half price." Honest, but at the time he loaned the money he knew that he would get the homestead at half price; honest, but he goes to the insurance office to get a policy on his life, and tells the doctor he is well, when he knows that for ten years he has had but one lung; honest, though he sells property by the map, forgetting to tell the purchaser that the ground is all under water (but it is generous in him to do that, for he throws the water into the bargain). Ah, there is but one standard of the everlasting right and of the everlasting wrong, and that is the Bible.—Christian Herald.



PRAYER.

Pray and you will not be discouraged; pray and you will not grow weak and drop; pray and you will literally be "careful for nothing;" pray and God will hear and answer. A Minnesota farmer gave me his experience with reference to the terrible scourge of grasshoppers which visited his State some years ago. They came in a great mass; they covered every green thing, and left not a vestige behind. The farmer knelt in his garden and prayed the Lord to leave him something for his wife and children. He had acres of wheat and corn. Much of it was spared. In one field of corn he saw just half of it literally covered with grasshoppers, while upon the rest of it not a single one alighted. A neighbor of his, instead of praying, said, "I will get ahead of the Almighty;" and so he mowed all of his wheat, as the grasshoppers will not touch what has been cut down. But these alighted on his, and so spoiled it that not one of his cattle would touch it. Not a spear of any green thing was left upon his large farm. The governor of the State offered a good price for every bushel of grasshoppers, dead or alive; and men, women, and children gathered them. After spending \$60,000 on this section of country alone, and the pests were not apparently diminished, he declared that the State would be bankrupt and the plague not removed. So he appointed one Wednesday as a day of fasting and prayer. The Lord heard. Slowly the grasshoppers flew up toward the sky, darkening the sun; not one remained; and a little afterwards "millions of bushels" of them, so the paper said, were seen in the ocean off the Pacific coast. "Men ought always to pray, and not to faint."—Word and Work.



THE MULE TURNED.

The mule is thought to be an exceedingly dull and unappreciative beast, but there is one on the West Side that is neither dull nor unappreciative. His driver belabored him unmercifully for not pulling a load that was heavy enough for two mules to haul. The man pounded and swore and pounded again, but, do his best, the mule could not budge the wagon, and after several earnest attempts he quit trying.

That exasperated the driver, and he fell to beating him harder than ever. Meanwhile the mule would turn his head toward the driver as if trying to see what the next form of punishment would be, but subsequent events showed that his mulish mind was figuring on revenge against the driver.

Doubtless the mule got the idea of what he would do from the careless way the driver fooled about his hind legs. But, anyway, his muleship seemed very much pleased when he found he was to be released from the wagon, even if it was to give the driver a freer hand with his club. In a few minutes the mule found himself tied to one of the wheels of the wagon and felt the heavy blows of the club, but he took things philosophically and kept one eye on the driver. Presently the driver got in the position the mule was waiting for, when, like a flash of lightning, two heels struck the driver; and when they picked him up, it was found an ambulance would be needed to take him home.

The mule seemed to glory in his work, for his eyes seemed to say that he was immensely pleased; but, be that as it may, when the bystander approached the mule, he was met with marked demonstrations of friendship, the mule going so far as to try to rub his nose against the bystander's face. When the ambulance came, the mule watched them put his driver into it, and as it drove away he raised his voice and pranced about as if too happy to enjoy even a good meal of oats, corn, and hay. The bystander went away firmly of the belief that mules know a whole lot.—Chicago Chronicle.

Our Contributors.

Overcoming Evil.

"Be not overcome of evil, but overcome evil with good." (Rom. 12: 21.)

There is a struggle for existence in every phase of life. It is noticeable in the vegetable, animal, and spiritual kingdoms. Every species of life has its enemy, and with this antagonist it must battle for an existence. The giant oak, as well as the tender blade of grass, has its opposition. From childhood to old age we struggle against germs of disease. From the moment one is born into the kingdom of God until death ends the earth period, there is one constant conflict for spiritual existence. There is, ever has been, and always will be a conflict between truth and error, right and wrong. It is God's will that truth and right prevail throughout the entire universe. Hence there is a lawful strife continually going on in the world between good and evil forces, and every rational soul is a party to this strife. It does not require argument to prove that there is in this world an influence called "evil," for its bitter fruits are seen and felt in every life. We know that something is wrong with the world of mankind. "Man's inhumanity to man" tells a sad story of the unfitness of things. The cause of all this inharmonious and strife in the world is told in these words: "I find then the law, that, to me who would do good, evil is present." (Rom. 7: 21, R. V.) It is this evil in the human heart, which finds expression in bitter words and unkind deeds, that mars the beauty of human life. Where and when evil originated we may never be able to tell. There are some passages which indicate its appearance in heaven. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." (Rev. 12: 7, 8.) We read also: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." (Jude 6.) Here is a fine field for the speculator, but to one who is not willing to undertake the difficult task of telling people something he himself does not know and cannot know, these scriptures throw little light on the origin of evil.

The system of religion through Jesus Christ is not designed to acquaint us with the beginning of evil, nor to remove the evil and its sources from the pathway of men, but to reveal a way of escape from its awful results. The disciples were not taught to pray the Father to remove evil from the world, but to lead them not into temptation and to deliver them from the evil. (Matt. 6: 13.) The church is not commissioned by its Head to enact laws for the suppression of evil and its sources, but by godly and righteous living to diffuse into the hearts of men a divine influence, thus becoming the leaven transforming the world into righteousness. The gospel of Christ is intended to strengthen, develop, and help mankind to overcome evil, but this they will never do unless they are brought, body and soul, under its influence. The seed of the kingdom must be received into the heart and its life-giving properties assimilated by the inner man before evil can be overcome. Human laws, to some extent, restrain evil doers, but they do not make liars truthful nor thieves honest. Until the fear and love of God take root in the soul, evil will continue to grow in the life. To overcome evil is the work of life, and he who fails in this fails in all. Worldly honors may be achieved and riches accumulated, but empty and vain is the life thus spent. We are not only to overcome evil in our own hearts and lives, but we are to overcome evil in our enemies. This we can do by returning good for evil. "Render to no man evil for evil." (Rom. 12: 17, R. V.) "But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head." (Rom. 12: 20, R. V.) There is a tree that baptizes in rich perfume the ax which cuts it down. So to him who would do you harm return good, and thus baptize him in the spirit of Christ. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5: 44.) How different is all this to man's ways! When Jesus would enter into a village of the Samaritans and they did not receive him, James and John wanted to call down fire from heaven and consume them; but

the Master rebuked them, and said: "Ye know not what manner of spirit ye are of." (Luke 9: 51-55.) Thus it is to-day with many who claim to be followers of the Christ. When their rights are trampled upon and their manhood insulted, they resort to carnal weapons for revenge, notwithstanding they are plainly told: "For the weapons of our warfare are not carnal." (2 Cor. 10: 4.) Some one may say: "I know the Scriptures require this, but who ever did it?" David, upon two occasions when pursued for his life by the wicked king of Israel, had him at his mercy and could have easily taken his life, and yet he did not so much as pluck one hair from his head. (See 1 Sam. 24: 17, 18; 26: 10.) If ever a man was justifiable in taking the life of another who was a mortal enemy, David certainly would have been, and yet he refrains from so doing.

We live in a world of evil whose influence permeates the very atmosphere we breathe; and unless we strive against the current bearing us down, we will be overwhelmed in the gulf of eternal despair. But what others have done we can do. Many shall come from the east and the west and sit down in the kingdom of God with Abraham, Isaac, and Jacob. These were not more favorably surrounded than we; yet, their opportunities were nothing to compare with ours. Shall we not, then, aim to be numbered with those who will meet these patriarchs in the glory land? The end to be reached, which is a glorified state, should fill the soul with a conqueror's determination and attune the lips to a triumphant song. F. W. SMITH.

Mercy.

There are times when of all the words of human tongue there is none sweeter to our ears than "mercy." When I am bowed in guilt and contrition, it falls like a ray of heaven's light into my darkened soul. It is so grand and wonderful in its import that we cannot believe it of human origin; it must be one of the words God himself taught the children of men in the garden of Eden. Mercy glowed first in the bosom of the Almighty, and no man knows him that knows not mercy; for he is the Lord, the Lord God, full of compassion and gracious, slow to anger and plenteous in mercy and truth, keeping mercy for thousands, forgiving iniquity and sin. The Lord is good to all, and his tender mercies are upon all his works. His all-seeing eye sees every struggle for existence; he takes account of suffering; he verily tempers the wind to the shorn lamb in more ways than one; he knows the ills, the sins, the follies of the sons of the earth, and as a father pitieth his children, so pitieth the Lord the children of men. That he may be just and yet give free flow to his mercy he gave his Son, that by the sacrifice of One who knew no sin he might heal the wretchedness of the sin-cursed, suffering world. God's justice does not permit that he should clear the guilty; the Son died "that he [God] might be just, and the justifier of him which believeth in Jesus." (Rom. 3: 26.) By his mercy he offers salvation to the world; by his mercy he saves us from death, the legitimate and just wages of sin; by his mercy we are purified and permitted to stand in his presence, heirs of God, joint heirs with Jesus Christ, living, happy, unto endless ages.

As God's children, it is but natural that our hearts also should shine with the reflection of divine light. If we are begotten of him whose name is Love, truly we also will love; if he who is called "merciful" is our Father, truly we shall bear his image. This is the means by which God raises us; he holds up before us his character that we may behold it, and, beholding, may be changed into his likeness. A good, true man is the grandest piece of work God has ever turned out on the earth. "The heavens show the power of God, but such a man shows his likeness." Look at him. Love, a spark from God's very nature, burns in his heart; tenderness and compassion speak from his eye; righteousness and truth mark his footsteps. He battles with the powers of darkness; he buffets his body and brings it under subjection; he abhors evil. Daily he is striving to loose his hold on the earth; daily he presses toward the eternal light that emanates from above, and he feels drawn toward it, for he is a child of light. Thus he grows, and, as he approaches his home, he reflects forth with brighter radiance the excellencies of Him that called him out of darkness into his marvelous light. Men see him and glorify the Father in heaven.

Such a man cannot but be merciful, for he is kin

to God, and heredity, especially in the spiritual lineage, will prove itself. Yet there are babes who have not freed themselves from the fetters of the flesh. For them earnest teaching and admonition are given. Who has not heard of the Pharisees, who tithed their mint, anise, and cumin, and forgot the weightier matters of the law—justice and mercy and faith—and of the unmerciful servant whose master forgave him much and set him free? But he would not forgive his fellow-servant. "He laid hold on him, and took him by the throat, saying, Pay what thou owest. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee." Strange the wicked servant did not remember the words of that plea. It was the same he himself had made a little while before. He did not appreciate what his lord had done for him, neither was he thankful. So, instead of imitating the magnanimity of his master, he went and cast his fellow-servant into prison, till he should pay what was due. "So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: shouldst not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. So shall also my Heavenly Father do unto you, if ye forgive not every one his brother from your hearts." "He shall have judgment without mercy, that hath shown no mercy."

Alas! human nature is prone to be merciless. It is so easy to pass hard sentence on another, so easy to judge harshly of others' deeds. There may be a man on the earth, brother, whom you would consign to the flames of hell with a great deal of satisfaction for some wrong he did to you or others. Put yourself in his place, and see if there is no mitigating circumstance and if no possibility of repentance. Some one has well said: "If we could see the life of those who are our enemies, we could there find enough of pain and bitter tears to make us forget what we hold against them." If we were only as willing to forgive another's wrong as we are to find mercy for our own!

David had a queer experience along that line. When he had taken Uriah's wife and caused him to be slain in battle, and the guilt of adultery and the stain of blood were on his soul, one day the prophet Nathan came to him. The king unsuspectingly listened to Nathan's story: "There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds; but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveler unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfarer man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him." Then was David's anger greatly kindled against the man. "As the Lord liveth," he said to Nathan, "the man that hath done this thing shall surely die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity." Calmly replied Nathan: "Thou art the man." What a different light fell upon the matter! Anger changed to fear; indignation changed to contrition. Had he not pronounced his own sentence? Ah, but he was not willing to let it stand thus; and he lifted up his voice and cried: "Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions." He would have shown no mercy; but now the tables are turned, and instead of his being judge, he lies prostrate, imploring mercy for himself at the throne of One that is higher. What a terror it would have been if God had held his own sentence against him!

In the spirit of Christ's saying, "Judge not, that ye be not judged," Burns wrote:

Then gently scau your brother man,
Still gentler sister woman,
Though they may gang a kennin' wrang,
To step aside is human.
One point must still be greatly dark:
The moving why they do it.
And just as lamely can ye mark
How far, perhaps, they rue it.

Who made all hearts—'tis He alone,
Decidedly can try us.

He knows each chord, its various tone;
Each spring, its various bias.
Then at the balance let's be mute,
We never can adjust it;
What's done we partly may compute,
But know not what's resisted.

Let us try to feel for each other. The prerogative of showing mercy to others is one of the greatest that God gave us. When you see another fall, do not send him to hell on short notice, but try to regain him in meekness, considering thyself, lest thou also be tempted. God will do the necessary judging in the end; but we—while God's mercy is upon us, let us in mercy seek to save the fallen. Let us forgive them that wronged us; let us bury hatred and pray for tender hearts. "Blessed are the merciful: for they shall obtain mercy."

ROBERT H. BOLL.

The Lord's Day Service.

In its issue of October 18, the Gospel Advocate publishes a criticism from Brother W. J. Brown, which is followed by a good article from the pen of Brother Lipscomb, upon which I wish to offer a few kind suggestions.

In the conversation referred to, Brother Lipscomb and I talked of several things—the worship, evangelizing, and the necessity of assembling on the first day of the week to worship—and we agreed perfectly, so far as I know; and one thing in particular said by Brother Lipscomb which gave me much encouragement was in reference to the discontinuance of the sermon in the public worship. As to the order of the worship, it was not named in our conversation, as I now remember.

As to the "order of the worship hobby," which seems to trouble Brother Brown and others, a few words of explanation are needed; not for the benefit of Brother Brown, however, for he knows perfectly well our position on this subject, nor can he offer a single reasonable objection to it—no, not one.

Thirty-five years ago, surrounded with sad environments and in great weakness, I entered the ministry; but I had zeal, and I preached the gospel night and day, in cities, towns, groves, and schoolhouses, and in a few years my converts numbered thousands. But after preaching some twenty years and seeing that much of the fruit of my labors, as well as that of others of our brethren, had gone to waste; that perhaps not more than one-fourth of the converts made by us ever became regular, steadfast worshippers; and being continually goaded by sectarians, who repeated the oft-met epithet, "All you people want is to get a man into the water, and he is safe" (which, taking the course of a majority of our members as dictum, seemed to be too near the truth), I began to cast about to see if there was not something lacking in our practice in the worship.

In my investigations I went into the holy place in the tabernacle, which is a type of the church, and I found there that all the furniture was placed so, and it must never be changed—the altar of offerings in front of the door, the laver at the side of the door, the anointing with oil after entering the holy place; and within were the golden candlestick, the fellowship of all who entered, the table of the showbread, and the incense. The priest must be clothed in just such garments, and the worship must be always the same. And when I went up to Jerusalem and saw the model church, behold, here I found the exact anti-type—viz., the altar on which we offer ourselves, the laver of regeneration—baptism—at the side of the door, the anointing with the Holy Spirit to the newly made Christian; and here, as acts of worship, I found the teaching, the fellowship, the breaking of the loaf, and the prayers. The singing is not named, but is included, for the apostles "taught" this. And since this harmonized with the type in the holy place, and since I found no other order in the New Testament, I began asking the churches, for the sake of unity, to let us adopt this order, and almost universally, where I have delivered a series of discourses upon the worship, the churches have adopted it; and were it not for some preacher-pastors who cry, "Hobbyists!" the churches wherever taught would adopt this order, and we would soon see not only unity among us, but we would see a marked increase in the attendance at the house of God and much more activity in the worshippers.

Then, "the order of the worship" has not caused "havoc" in the churches, but, on the other hand, churches which have adopted this rule are growing in the grace of God and having favor with the people. I can show many such. Of course, in almost every congregation will be dissenters who object to almost anything; but where differences have come, they have been caused by a class of men who are determined to "preach" at the hour of the public worship.

For authority to "preach" at the hour of the public worship, many have quoted Acts 20: 7, but the Greek word for "preach" is not used here. Upon this the scholarly C. Kendrick says: "Paul did not preach to the church there nor elsewhere. There is no account of an apostle having preached to the church, not even once."

There is no need of hairsplitting upon the difference in preaching and teaching. All know that when a man preaches, in one sense he teaches, and he discourses, and he makes a speech; but if to the world, he should preach the gospel; if to the church, he should teach Christians to observe the "all things"

commanded. Would we see the conspicuous absence of the word "preach" in Acts 20: 7, please see the "Living Oracles," the Revised Version, the commentaries on Acts by Brother Lipscomb and Brother McGarvey, and John Wesley's comments. They severally use the words "discourse," "conversed," "speech," and "talked," but the word "preach" is left out. Now, as there is a clear distinction between preaching and teaching, let us strive to learn the whole truth and observe it.

But, my dear brethren, this human system of hiring men to preach is directly and indirectly the cause of nearly all our internal eruptions. If churches had never hired men to preach, we should not have had the one-man pastor; he will not preach except he is paid for it. If we had allowed God's order to be observed, we should have had the bishops to rule and feed the flocks, and sent the preachers to the world, and we should have had few innovations in the churches, and the world would have heard the gospel. I have not found in the New Testament the shadow of authority to hire a man to preach, either weekly, monthly, or occasionally, neither to the world nor to the church. The New Testament idea is for the church to support the ministry, not hire it.

Now, since the preachers are nearly all bought up and tied down to the churches, there are few to go and preach to the lost; and should a toiling evangelist come to a rich congregation, he may be informed, "We have employed as much preaching as we are able to pay for," and the toiler is sent away empty into the hedges and highways. But it is easier for Brother Monthly to visit a rich church on Saturday night, deliver three discourses, receive his fifteen or twenty-five dollars, and return home on Monday to rest, or to run his farm or his store, than for him to deny himself the pleasures of home for three months, go into the wilderness, and preach seven days and nights in the week—preach in school-houses, halls, dwelling houses, and in groves, enduring hot sunshine, snow, rain, and sleet—and get probably \$5 per week. See?

Nobody enforces this "order" upon the churches, nobody makes it a test of fellowship. After the church has been fully instructed, it is asked to adopt it; and if it does not, we worship with them in their own way.

Here is what we indorse:

1. Let each congregation which is able support an evangelist, using him at home when needed, and then send him into the highways to preach to the lost. If one congregation is not able to support the preacher for full time, let two congregations unite. Otherwise, if a second congregation will not assist, let the one do all it can, and let the preacher, when the means fail, "raise potatoes" for a part of his support and go again.

2. When an evangelist has called out a new congregation, if there be no material fit for bishops, let the evangelist take the oversight, visiting it as often as the case requires.

3. At the Lord's day worship, as the bishops are to rule and feed, let them direct the worship; but after the introductory prayer, which may be offered by any brother, let there be given a number of talks in general upon the lesson.

4. Take up the collection—the fellowship—the whole congregation uniting, each one giving as the Lord has prospered him.

5. Break the loaf.

6. Offer one or two prayers.

Now, if an evangelist be present, having taken part in the worship, let him deliver a short talk and extend an invitation to sinners, and dismiss.

Now I would kindly ask, What is wrong about this order? Does it not very nearly agree with the temple pattern? Is it not safe? Are we adding anything? Is there one item of the worship left out? Could any man change it for the better? Can any man show a more excellent way? Can any man with an open New Testament show any other way? And, finally, is this "hobbyism?"

We are striving to bring out all the members upon the first day of every week and have them worship precisely as the Book directs; and we are urging all available preachers to enter the field and put in seven days in the week, preaching the gospel publicly and from house to house; and we are pleading with the churches to support these men, but this is one of the most difficult things, for many give sparingly who are able to give bountifully, and many give nothing, and because of this failure many good preachers go on half rations and some quit the field. Brother Brown has not received one-half as much remuneration as his services and his needs demand. So with many others.

It will take a long time, especially if the truth is opposed, to get the whole army into full duty. For this we toil and for this we pray.

ALFRED ELMORE.

Easily indeed it were to reach

A mansion in the courts above,

If swelling words and fluent speech

Might serve instead of faith and love.

But none shall gain this blissful place,

Or God's unclouded glory see,

Who talks of free and sovereign grace,

Unless that grace has made him free.

—Cowper.

I do not think much of a man who is not wiser to-day than he was yesterday.—Abraham Lincoln.

Miscellany.

PERSONAL.

Brother J. C. McQuiddy is in a meeting at Laguardo, Tenn.

Brother J. A. Harding has been having a good meeting at the Foster Street church of Christ.

Brother J. E. B. Ridley began a meeting at New Town (West Nashville) on last Lord's day.

The Nashville Bible School has been receiving pupils almost constantly since the opening, and the faculty feel very much encouraged over the outlook for the term.

Brother Alfred Elmore, of Covington, Ind., is in a splendid meeting at Fayetteville, Ark. There had been nine additions to the one body when we heard from the meeting on October 24, 1900.

Brother E. A. Elam closed a good meeting at Lynchburg, Tenn., on last Friday night. The meeting continued thirteen days, and thirteen persons were baptized and one restored. The audiences and attention were good throughout the meeting.

Mr. Minor M. Davis, of Clarksville, Tenn., and Miss Pattie Turner were united in marriage on October 17, 1900, at the home of the bride's parents, Mr. and Mrs. J. Net Turner, at Gallatin, Tenn., Brother L. S. White officiating. The groom is in the hardware business at Clarksville, and the bride is a member of one of the best families at Gallatin.

Brother H. C. Shoulders, of North Springs, Tenn., was in the city last week and made us a pleasant call. He preached at Union, Tenn., last Sunday and from there went to Kentucky to begin a meeting near Franklin. At Pleasant Shade, Smith County, Tenn., beginning on the first Sunday in October, he preached eight days, the meeting resulting in two additions to the one body.

Brother L. S. White began a meeting at Polkville, Warren County, Ky., on the fourth Lord's day in September and continued, with much interest, for fifteen days, closing with fifteen additions to the one body. He went from Polkville to Fountain Run, Monroe County, Ky., and preached eight days, with four additions. He is now in a good meeting at Gallatin, Tenn., with his home congregation. This meeting began on October 21. The crowds are very large, the interest is good, and when we heard from the meeting, on last Friday, there had been six additions to the one body.

EDITORIAL.

Whoever serves public opinion is an idolater.

We can copy after Christ, but not after men.

The great Captain wants no cowards in his army.

God gives every man the chance to do what he ought to do.

Worry is too heavy a burden for any one to carry. Throw it off.

Of course you are a sower, but what kind of seed are you sowing?

The strength of the church does not consist in numbers, but in devotion.

Cheerfulness conduces to the strength and vigor of both body and mind.

Sunshine in your soul will always cause the sun to shine into some one else's soul.

No one can separate himself from error too soon, but he can delay until it is too late.

Having a good conscience is not an evidence in itself that we are approved of God.

God wants the undivided love and service of every child of his; nor can we please him without giving him these.

There is not a greater coward in the world than the man who has not the courage to do what he knows he ought to do.

"He that goeth about as a tale-bearer revealeth secrets: therefore meddle not with him that flattereth with his lips."

It is a bad sign to hear one constantly prating about the faults of his neighbors and never seeming to see any of their virtues.

Some one said: "The love of Christ hath a height without a top, a depth without a bottom, a length without an end, and a breadth without a limit."

There is not near so much room for the Lord in the hearts of many as there was for him in the inn, and there seemed to be no room for him there.

Jonah tried to run away from duty and the command of the Lord, and got into serious trouble. So with every man who will not hearken to the voice of God.

The reason some people do not like to read the Bible is because, as the mirror reflects the true likeness of the object before it, the Bible shows them what they are.

Some people maintain that they should be free to express everything they think, but this is a mistake. There are some things they have not even the right to think.

The Savior proved his claim that he is the Son of God. We also must prove our claims as Christians. A man is known by what he does, rather than by what he possesses.

If Christ and his apostles were in the world to-day, they would most likely be called "extremists." Indeed, those who follow their teaching the most closely now are frequently called "extreme."

In guarding the weak points of your character, do not forget the points wherein you believe yourself to be strong. Leaving them unguarded, the enemy may attack you there unaware and overcome you.

"I must work the works of him that sent me, while it is day." "My Father worketh hitherto, and I work." In work everything must be done at the best time. Planting cannot be deferred until harvest time, and the harvest must be gathered when ripe. Idlers are always in the way, but laborers can always find work to do in the Master's vineyard.

"God is love," and since he manifested himself to us in the person of his Son, the life of Christ must needs be one of tenderest compassion. That it was such a life is abundantly shown in the sick he cured, the lepers he cleansed, the dead he raised, the life he lived, the death he died, and the glorious scheme of redemption he gave to a lost and ruined world,

"I am the way," the Savior said. "No man cometh unto the Father, but by me." Peter said: "There is none other name under heaven given among men, whereby we must be saved." Salvation is in Christ. Who, then, can be saved? "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." God's grace has provided a plan by which all may be saved who hear his Son and obey his voice.

There is a fable written by an American naturalist which runs as follows: "One beautiful spring morning there came a songster, perched himself on the branch of a tree, swung himself backward and forward, and poured out his heart in a glad song. There was a mole working under the sod just below, and he heard the song of the bird, and, pushing his nose up through the turf, he called out: 'O, bird, why are you making such a noise?' The bird made answer: 'O, Mr. Mole, the sunlight is so beautiful, and the air is so refreshing, and the world is so lovely that my heart is filled with gladness, and I cannot but sing.' 'The world full of beauty!' said the mole. 'There is no beauty in it at all. Everything in the earth is absolutely worthless. I have lived under its sod all my life; I have dug holes in it and tunneled it in every direction, and I know the earth thoroughly, and know there are only two things in the entire earth—grass roots and fish worms; nothing more.' Said the bird: 'Come up, Mr. Mole, out from under the sod into the light, into the presence of the sun, and you will find that you must sing; you cannot do otherwise.'" So with the man who follows a low and sordid ambition. To him the world is full of gloom and there is no brightness in it. But to that man who lives upon a high plane the world is full of beauty; he enjoys its opportunities, and the joy within his heart bursts forth in songs of praise.



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Brother Srygley gave us two notable books that have enjoyed a wide reading and popularity—namely, "Larimore and His Boys" and "Seventy Years in Dixie;" but in "Letters and Sermons of T. B. Larimore," the last book before his death, he surpassed himself. This volume will be a constant benediction wherever it goes. The book contains twelve of Brother Larimore's most practical and spiritual sermons, stenographically reported as they were delivered in his three-months' meeting in Nashville last winter. This feature alone would make a valuable work, but this is the least valuable part of the book. The most important and impressive, as well as unique, features are the chapters devoted to letters from Larimore to Srygley, with comments by Srygley. The two men were on the most intimate terms for years, and conducted a voluminous correspondence on almost every conceivable subject, especially on subjects bearing on all forms of Christian service and Christian life. Every other chapter is devoted to the letters, and the letters are so arranged as to bear on a given subject for that particular chapter. The volume is bound to make a profound impression wherever read. No one can come in contact with the beautiful spirit which breathes through these letters without being made better. The letters reveal Brother Larimore's innermost life. They show the spirit in which he met men and women of every sort, as well as how he met the various problems of life and duty. The unselfish and unworldly life of the man and his seemingly absolute freedom from earthly ambitions are beautiful and impressive in the extreme. This volume will go on doing good after its author as well as its editor are "lowly laid." It will be a monument more enduring than brass and more imperishable than marble.—George Gowen, in Christian Guide.

PARABLE OF THE VINEYARD AND HUSBANDMEN.

"And he began to speak unto them by parables. A certain man planted a vineyard, and set a hedge about it, and digged a place for the wine fat, and built a tower, and let it out to husbandmen, and went into a far country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught him, and beat him, and sent him away empty. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent another; and him they killed, and many others; beating some, and killing some. Having yet therefore one son, his well beloved, he sent him also last unto them, saying, They will reverence my son. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. And they took him, and killed him, and cast him out of the vineyard. What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others."

This is one of those scathing parables which Jesus spoke against the Jewish people while engaged in his personal ministry. He was now at Jerusalem, only a few days before his death, and when the opposition of the Jewish people was almost to a crisis, the leaders of the Jewish people having already determined that he should die, and were only seeking an occasion or an opportunity to accomplish his death. In the preceding chapter we have an account of his triumphal entry into Jerusalem, his driving the stock traders out of the temple, and his causing a fig tree to wither. The Pharisees asked him by what authority he did these things, hoping to entangle him in his talk and get an occasion against him; but he answered by asking them a question, promising if they would answer him he would answer them. His question was concerning the baptism of John, whether it was from heaven or from men. They knew that if they said, "From heaven," he would say, "Why, then, did ye not believe him?" and they were afraid to say it was from men, for fear of the people, for they regarded John as a prophet. So they said: "We cannot tell." Then he said: "Neither do I tell you by what authority I do these things." Then immediately follows the parable as above.

By the householder planting a vineyard and preparing for the wine making, Jesus illustrates God as planting the Jewish nation in the land of Canaan, and hedging them in from other nations by the law and its appointments, arranging every facility for them to be a happy and prosperous people, and expecting them to so live as to glorify and honor him; but they had turned to be like the wicked husbandmen to whom the owner let the vineyard. They had defrauded God of all honor by disregarding his word and going their own way, just as the wicked husbandmen had treated the owner of the vineyard; and when God had sent his servants, the prophets, to them to tell them of their evil ways and to warn them of their danger, they had treated them shamefully, beating and wounding some of them and killing others, just as the husbandmen had treated the servants of their landlord. Any one that will read the history of the Jewish nation will readily see how well that part of the parable fits. Then he pictures out the owner of the vineyard as sending his own son to the husbandmen, thinking they would surely respect his son and give to him the proceeds of the vineyard; but those wicked husbandmen said: "This is the heir; come, let us kill him, and the inheritance shall be ours." So they killed him and cast him out of the vineyard. Thus he foretold to those wicked Pharisees what they were going to do with him.

Thus in few words he represented the course of those people toward God all along the line of their existence in the promised land and what they were going to do with him. They saw the parable was against them, and were angry, and would have laid hold of him at once, but were afraid of the people; for the common people believed on him when they saw his miracles and heard his teaching, but the leaders of the people closed their eyes and ears against him and determined to destroy him. But he told them just what they had done all along with the Lord's servants, and what they were going to do with him, and what the Lord would do with them on account of it; and they were very angry, for they knew the parable was spoken against them; but they could do nothing and went their way that time.

This parable of itself ought to have convinced those wicked people that Jesus was the Son of God; but their hearts were seared, and they were stubborn and would not see. They well knew that the Jewish nation had done just what Jesus had represented toward God's servants, the prophets, and that they intended to put him to death as soon as possible; so they went away from him in an angry and bitter mood. But afterwards they succeeded in doing just what the parable indicated; they put him to death, and still were not satisfied; they rejected the gospel when it was preached to them, and put his servants, the apostles, to death in large measure, and thus filled up their iniquity, and were destroyed as a nation, and have never recovered from that terrible blow. It seems strange that people could ever be wrought up to the point to do as they did after God had bestowed upon them so many blessings; but there is a still stranger phenomenon before the world to-day than that. When God had destroyed the Jews and had given the gospel into the hands of the Gentiles, and had blessed them with a full revelation of the whole new covenant, and had made them the keepers of the whole matter of human redemption, and they were blessed as none had ever been blessed before, they soon began also to waver and to depart, little by little, from the purity and requirements of God's word. The apostle Paul saw that trouble brewing long before his death and spoke of it. He said to the Thessalonians: "For the mystery of iniquity doth already work: only he who now letteth [hinders] will let [hinder], until he be taken out of the way." (2 Thess. 2: 7.) This he said concerning the man of sin, the son of perdition, that was to arise. To Timothy he said: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4: 3, 4.) Thus in the very days of the apostles the people began to manifest their dissatisfaction with the word of the Lord and to manifest a desire for something else. Paul saw it with pain, and foretold the outcome in great plainness; and by the time six hundred years had passed the man of sin was full grown, doing the very things Paul foretold that he would do. He exalted himself above the word of God, and set such of it aside as did not suit him and added other things that suited him better. Thus he exalted himself above God, above all that is called God or that is worshiped. Then he began to sit in the temple of God, and to exalt himself as God and above God, claiming the right to change God's own appointments, although they are sealed by the blood of the Lamb; and for hundreds of years and at the present time the man of sin has been and is doing his ruinous work against the truth of God's holy word. Baptism has been set aside by many, and pouring and sprinkling put in its place; the word of the Lord, the gospel of Christ, has been set aside, and the "abstract operation of the Spirit," so-called, has been substituted for it; while thousands and millions have been led to

accept these things instead of the plain word of the Lord, the pure gospel of Christ. The word of God in the government of the church has been set aside, and all sorts of creeds and confessions of faith have been substituted in its stead, and churches are governed by these in place of the word of God. Singing, which the word of God plainly requires at the hands of all, has been largely set aside, and the organ, the choir, and the soloists have been put in its place. The work of the church, as such, has been set aside; while all sorts of societies and human organizations have been put forward to do this work, instead of the church itself doing it as such; and in this way the church of God is lost sight of, is overshadowed by the innumerable human organizations that abound in the land. The word of God bringing in the fully developed and perfected state of the church—the state in which the church, guided by the word of God, is to develop its talent and "edify itself in love"—has been set aside, and the one-man pastor (and the young man, at that) has been substituted in its place. These things have gone on to such an extent in many localities that scarcely a trace of the original order of things as set forth in the New Testament is now to be seen. The principle of people choosing their own way has gone so far that churches feel like they have a perfect right to have things as they prefer; so that, to a very large extent, majorities rule instead of the word of God. In all these things the word of God is set aside, and human wisdom, human choice, and human authority prevail; and it is wonderful to what extent the things herein named prevail among the churches of this age. It is indeed astonishing to see how little the word of God has to do with the fashionable churches and religion of this age. The people everywhere are ready to criticise and abuse the Jews for the course they pursued, and then many of them turn round and do the same sort of things they did.

The Jews turned aside from the word of God that was given to them, and went off into all sorts of sins and rebellion against God, even running largely into idolatry; the people to-day are leaving the word of God as extensively as the Jews ever did, are going into just as many other things of their own devising as did the Jewish people. The Jews worshiped idols made with human hands; the people to-day worship their own inventions—the organ, their creeds and societies—as extensively as the Jews worshiped idols made of gold, silver, wood, or stone; and they as thoroughly dishonor God in so doing as did the Jews in worshiping literal idols. The Jews brought their ruin by their many departures from the word of God; and upon the same principle those who depart from the word of God under Christ will bring their ruin.

It would indeed be well for Christians everywhere to study these parables and the history of the Jews, and see how exactly such a parable as the above fits their case. This parable takes in the whole history of the Jews, from the time they first settled in the land of Canaan until they filled their cup of iniquity by rejecting Christ and putting him to death, and by rejecting the gospel and putting apostles and other Christians to death, which caused the destruction of Jerusalem and of the Jewish nation; and according to the New Testament, those who set aside the word of God by their own inventions and devices will be as certainly destroyed in the end as were the Jews. Christians are slow scholars if they learn no valuable lessons from such wonderful parables as this and from such statements as Paul makes concerning the destruction of the man of sin when he says of him: "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." E. G. S.

The greatest truths are the simplest, and so are the greatest men.—Hare.

Home Reading.

UTTERLY INCORRIGIBLE.

"Utterly incorrigible!"

Yes, that was what the worried, worn-out teacher said as he sat alone in his room one night, watching the fire flickering, dying out in the pale glow, amid the gathering ashes of his fireplace.

"What can reach him? I will try him one more day, and if he does not behave himself, I am going to give him a thrashing that will count as long as he can remember. He's the toughest problem I've met yet."

Jack Ballard had tried his teacher in every conceivable manner in the schoolroom during the past week. Ordinary punishment seemed to have no effect upon him. Coarse, sullen, vicious, he defied the teacher.

"Just thrash him!" said the trustees. "He's given us more trouble than any boy in school. Flail him out!"

Professor Grey had entered the profession of teaching with steadfast, earnest purpose. He wished to cultivate the heart as well as the brain of his pupils, but Jack Ballard seemed utterly beyond his reach. Nothing, so far, had touched or bettered this uncouth and seemingly incorrigible boy.

"I'll give a fine knife," Professor Grey had said on the previous Monday, "to the boy who behaves best till Friday afternoon." It was a kind of forlorn hope. Most boys can be reached by a good pocket-knife. "Jack, will you not try for the knife?" the teacher asked.

"I ain't the kind that gits prizes," was the sullen reply. "Turner's the chap to git it. He's one of yer goody kind. I ain't." Never, seemingly, had Jack been more idle or wantonly disobedient than all that week.

The prize failed utterly to effect its intended purpose.

"If Jack would learn, would get his lessons, I could overlook some things," murmured the troubled teacher, as he worked on this human problem, far more difficult of solution than originals in geometry.

Of all the characters, gentle or tough, with which he had to deal, none so utterly upset all his theories and so completely discouraged him as did this one.

"Was a rousing thrashing what the boy needed?" The teacher sat with bowed head and puzzled over his living problem.

The fire died out and the ashes chilled in the fireplace.

Monday came. The demon of disobedience and sullen idleness seemed to possess Jack Ballard, and when at afternoon recess a fight came off, in which the boy was reported as aggressor, the teacher turned white with suppressed anger, and resolved that a sound whipping could no longer be deferred.

No one was surprised when, at the close of the afternoon recitations, the teacher said: "Jack Ballard, I wish to see you after school."

A look of sullen defiance and ugly resolve came over the boy's hard, sunburned face. When the pupils were all gone, and Professor Grey stood alone with Jack, a great pity, unbidden and unexpected, rose in the teacher's heart, for there was something so outcast and so wretched in the lad's appearance. The teacher's voice was troubled as he said: "Jack, I'm sorry to whip you."

"You needn't be, 'Fessor; I's used to it."

The boy's stubborn manner irritated the teacher.

"Take off your jacket and shirt; I'm going to whip you so you'll remember it."

The boy removed the patched garment hardly worthy the name "coat." He pulled somewhat more slowly at his dirty shirt. When he had removed it, he turned his bare shoulders and waited for the teacher's lash.

The teacher raised his whip to strike, then suddenly dropped in a seat near by. "O, my God!" he cried, half aloud.

The boy's back was marked from shoulder to waist line with dark streaks.

"What's the matter, 'Fessor? Why don't you fire away? You see I's used to it," came in hardened tones from the boy, still bent, waiting for the blow to come.

"Who whipped you in this brutal way, Jack?" asked the teacher.

The lad turned a stolid look on Professor Grey.

"That's nothin'! Pap licks me that way 'bout twice't a day."

Trembling with indignation, and with his heart full to overflowing, the teacher threw down the lash.

"Put on your coat, Jack; I cannot whip you."

Jack stood puzzled. He could not understand. "If 'Fessor Grey is goin' to flog me, why don't he do it and be done foolin' 'bout it?"

"Do you hear me, Jack? Put on your clothes; I cannot strike you."

"You ain't goin' to lick me?" Jack asked in a dazed sort of way.

"No, my boy;" and the teacher's eyes were full of tears. "I shall never whip you. I wouldn't after what I have just seen. You can go. Try to bear your life as best you can. I want to help you, but I can never strike you."

The boy's face flushed painfully; then a softened look, a look unknown and hitherto strange to his whole being, passed over it.

The teacher had won.

He had reached the boy's soul.—Kate Alma Organ, in *The American Boy*.

WON A PLACE BY A WHISTLE.

He was an odd-looking figure as he came merrily whistling down the street the morning after the big snow. His nose was red, his hands were bare, his feet were in shoes several sizes too large, and his hat was held in place by a roll of paper under the sweat band; but he piped away like a steam whistle, and carried the big snow shovel much as a marching soldier carries his rifle.

"How much?" came from an imposing-looking man who was asked if he wanted his walks cleaned.

"Ten cents."

"A nickel's enough."

"It would be if I couldn't do better; but I've got to do the best I can, and business is rushing. Good morning," he said; and that merry whistle filled the air as the boy started away.

"Go ahead and clean 'em!" shouted the man, whose admiration and better nature had been aroused. "Just see that little rascal make the snow fly," he laughed to his wife, who stood at the window with him. "Why, he's a regular snowplow! And he does it well, too."

"What a little mite, and how comical! I wonder if he's hungry."

She called him in as soon as he had finished, but he would not take time for more than a cup of coffee. "Too busy."

"What are you going to do with the money?" asked the man, as he insisted on settling at twenty-five cents.

"I'm going to get mother a shawl for Christmas. She's wearing one you can see through, and it ain't right."

On he went, with his glowing cheeks and his cheery whistle. But they had his name and address. It was the wife who took a shawl to the mother, and it was the husband who installed the sturdy little snow shoveler as office boy in a bright new uniform, and with permission to whistle when he feels like it.—Exchange.

A SPEAKING WORD.

The word "genteel" in our latter-day style seems to have been displaced, and we seldom hear it used with its fullest sense in modern society; yet there was a time when it seemed indispensable. There was no other word in the language that answered as a substitute in all the shades of meaning which it conveyed. It meant something more and something less than any of the various terms used to describe a person who possesses a combination of style, grace, good manners, and gentle breeding. Entering a room of attractive, well-mannered women, one selects from the number the person who owns a distinct individuality, a something that distinguishes her from the others present. She is superior to the petty tyrannies of conventionality; you see proof of the fact in her manner, her conversation, and her dress. Her clear, truthful, reposeful countenance is a mirror for the mind and heart that select their own nourishment and refuse to accept intellectual fads, floating fancies of the hour, or religious make-shifts. Her gown is her own by instinctive selection, and nothing is left that should be desired. It follows the line of the fashion of the times, with something besides that is indefinitely added. She is the

genteel woman of our grandmother's day, who remains regal in her womanliness, superior to circumstance and condition. An uncultivated man, as related to choice of expression, in speaking in praise of his mother, remarked: "She was a lady when she washed her dishes." He probably did not imagine how forcibly he illustrated his truth; but one who listened to the worshipful words could not help wondering how many women with the best opportunities for acquiring desirable things for the enrichment of personality could stand the dish-washing test. It seems to me there is a crying need for the reinstatement of the old-school word in our social vocabulary; and the sooner it is brought back into general use, the better. It would be sad cynicism to infer that the passing of the word "genteel" was due to the passing of the particular type which it described.—*Woman's Home Companion*.

WHY FARMERS ARE SO OFTEN DISCONTENTED.

In spite of the advantages of their occupation, there is considerable discontent among farmers, many of them complaining bitterly of the drudgery and isolation of their lives and the small financial results obtained. It must be remembered that we do not hear complaints from the successful farmers, and possibly agriculture as a business is not to be blamed for the dissatisfaction that exists among others. Certainly the farmers have little cause for complaint this year. Unquestionably the percentage of failures among farmers is very small, compared with the percentage of failures among merchants. Moreover, farmers are apt to forget, in estimating the returns for their labors, to include the farm products which are consumed in their own households; yet this factor ought, of course, to be counted in estimating results.

The complaint that farm life is dull and isolated has, perhaps, more foundation than any other that farmers make; yet the removal of this drawback rests largely with the farmers themselves. Coöperation and association for a great variety of purposes now serve to bring country people together and afford opportunities for social intercourse of a very pleasant kind, and these opportunities will multiply as time goes on. The improvement of our public highways, now so widely agitated, will help immensely to lessen the loneliness of country life by making intercourse between neighborhoods easier and pleasanter. With better roads, the leisure time of winter may be better utilized than it now is, and associations of all kinds for agricultural and social ends will doubtless grow in numbers and influence. Taking the question "by and large," then, I think it is a safe conclusion that, while farming has its drawbacks, it is yet a reasonably safe, reasonably profitable, and highly interesting occupation for a man blessed with a real love of Nature, endowed with common sense, and equipped with some knowledge of, and a taste for, the sciences that underlie the business of agriculture.—*Saturday Evening Post*.

A WRONG WORD.

The plural of "one" was held by grammarians of a generation ago to be "two," "three," etc. If common usage is to be accepted, the plural of "one" is now "ones." Almost every day the reader may find in the public prints such phrases as "the guilty ones," "the inferior ones," "the best ones," and so on. The practice is not confined to the hurriedly prepared daily newspapers, but is observed in the magazines, and even in books. Theodore Roosevelt used the word "ones" in the plural sense in his Chicago Labor Day oration, and Candidate Bryan has been reported as employing it upon more than one occasion.

Despite this common use, a protest against the practice may be pardoned. It is bad form, a corruption of language. Moreover, it is surplusage. There is no excuse except untidiness for such an expression as, "The best were compared with the inferior ones in that case," because the thought would be better expressed by the omission of the objectionable word. There are many people who have no patience with finespun rules of grammar. Genius often tramples upon rules; but genius never disregards rules to secure an awkward expression. Even the dictum that the rule should be, "Language the wayfaring stranger, even though a diabolical idiot, may understand," does not justify the plural "ones."—*Pittsburg Dispatch*.

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Editorial.

SPIRITUAL GIFTS MUST PASS AWAY.

Brother Lipscomb: I desire a little information, through the Gospel Advocate, on 1 Cor. 13: 8. It is referred to very often by different writers as proof that diversity of tongues has ceased. I do not just now remember of ever having seen anything from you on this passage, and I will be frank to say that I am slow to believe that that was what the apostle was treating of or writing about. If so, he also says: "Whether there be knowledge, it shall vanish away." Now, does it mean that knowledge shall be done away just as much as tongues shall be done away? I do not believe any one can in these days speak anything he has not learned by study, yet I do not understand this passage, and would thank you for a little light on it when convenient.

JAMES ARNOLD.

Chickalah, Ark.

I do not see how any one can read 1 Cor. 12, 13, and doubt the meaning of the apostle. Chapter 12 is taken up with the account of spiritual gifts—what they are, how they are given, how they stand related one to the other and to the body of Christ, and their several uses. It also tells them that while each ought to desire the best gifts, yet he would show them a more excellent way than these gifts. Chapter 13 tells how useless spiritual gifts are to save, unless associated with and ending in charity. Speaking with tongues, without charity, is "assounding brass, or a tinkling cymbal"—all sound, without meaning to him who possesses them. Though he has the gift of prophecy that reveals all mysteries and all knowledge and has the miracle-working faith that would enable him to remove mountains (see Matt. 17: 20; Mark 11: 22; Luke 17: 6), and has not charity, they add nothing to his salvation. This shows power to work miracles or spiritual gifts were not given to save man; that what is here called "charity," or love, alone can save him.

The knowledge given through prophecy mentioned in verse 2 is the knowledge that shall vanish away when prophecies cease, mentioned in verse 8. In verse 3 he shows one may give all his goods to help the poor and his own body to be burned and yet be without the charity that saves. Verses 4-7 describe the qualities of charity, or love, that saves. These qualities are such as lead to humble obedience to the will of God. "Therefore love is the fulfilling of the law." (Rom. 13: 10.) The perfection of love, or charity, is to fulfill the law of God in all things toward God, toward our fellow-men, and toward ourselves. The passage means that to fulfill or come up to the law of God in all things is to love, is the highest possible good to every being in the universe and is eternal in its nature, while these temporary gifts that were to endure until the perfect or completed law of God was given would then pass

away. Prophecies shall cease, speaking with tongues shall be done away, and the knowledge and mysteries coming through prophecy, as told in verse 2, shall vanish away.

In verse 11 he compares this time of partial gifts in the church to childhood; that when the perfect law is completed, to manhood. While the gifts last he would use and speak by them as he spoke when a child. When the perfect law is come, he will put away these partial gifts bestowed as helps for the childhood of the church and use the perfect law given to guide its manhood. While in the state of a child, with only these partial gifts, he sees, as through a glass, darkly; but when the perfect law is come, the glass will be taken away and they will all, face to face, look into the perfect law of liberty. While having only the gifts to guide them, they knew only in part, but when the perfect law should come they would know as they were known. While these miraculous gifts must pass away, faith, hope, and charity would remain as the perpetual heritage of the church. Without these no one can be a child of God; with them and the perfect law of liberty gifts are no longer needed. The greatest of these is charity; for it is the end, the aim, and the perfection of the others. The end and aim of faith and hope is to bring man into perfect harmony with the will of God. Complete harmony with the will of God is perfect charity, or love, to every being in the universe. This charity will only be perfected in the state of glory, when we shall see him as he is and be like him, and it will be eternal.

Chapter 14 continues the discussion of the relation of charity to spiritual gifts, the relative importance of the different gifts, their dependence one upon the other, how and when each may be used, and the rule by which all gifts are to be tested. The passage, in its scope and connection, cannot possibly mean anything else than that the spiritual gifts were bestowed on the infant church to guide it until the perfect will of God is known, and that they revealed only parts of the will of God and must pass away when the whole will of God was given.

D. L.

ATTITUDE IN PRAYER.

The word "stand" in English in the majority of cases does not mean erect, on the feet. Webster gives fourteen different senses in which it is used: (1) "To remain at rest in an erect position;" (2) "to occupy as its place, to be situated—as, Paris stands on the Seine;" (3) "to cease from progress, not to go forward." I will not give the others. These illustrate the most common uses of it. When the word "stand" is used, we must look to the context to see in what sense it is used. When we compare its uses with prayer, it seems to me that we are compelled to see it is used in the second sense given above, because the bowed or kneeling position is universally connected with prayer when the position is defined. Read the article of President Loos, published in the Gospel Advocate a few weeks since.

"Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven." (1 Kings 8: 22.) This is an example of standing to pray. The prayer is worded, and verse 54 says: "And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven." This shows clearly that to stand in prayer is to stand on the knees, and that the praying attitude is to stand on the knees, with the hands uplifted to God. Many who kneel stick their faces down on their seats and seem to be talking to some one beneath them instead of to God, who is above them. In this attitude the people do not hear and are not able to say the "Amen." They speak as in an unknown tongue.

Jesus speaks of some standing on the corners of the streets to pray to be seen of men. If they stood erect on their feet, they would attract no attention, and would not be seen of men to pray. To stand on the knees and spread the hands toward heaven would attract attention, and then they would pray to be seen of men. The kings and prophets and saints of the patriarchal and Jewish ages bowed and knelt in prayer; Jesus and the apostles knelt in prayer; the apostles and disciples, men and women, knelt upon the river bank to pray; and the angels in heaven will bow before the throne of God.

Why shall not mortals on earth bow before the Almighty?

It is the attitude of humility and adoration and, while expressing it, increases the feeling of humility and dependence. All the examples of both the Old Testament and the New Testament point to the kneeling posture as the attitude of prayer. The erect attitude is recognized as that of thanksgiving. The church in the early times believed that prayer should be said standing on Easter Sunday, in sign of joy at the resurrection of Christ. It was then extended to every Sunday; but at all other times they knelt. Christ and the apostles knelt. The church ordained the standing. Jesus prayed in the erect posture when nailed to the cross, but at other times he knelt and prayed. This subject of attitude may be regarded as a small matter, but it shows the bent of the mind. Humility bows in reverence before God and the attitude strengthens the feeling that leads to it. We need to bow ourselves, to cultivate humility and reverence for God, and it is an ill omen to see persons fixing themselves for prayer in other than the attitude of humility. The Christian will pray at all times, in all attitudes; but when we take posture for prayer, let us bow before the Lord.

D. L.

CONVERSION OF THE EUNUCH.

God has ever been exceedingly gracious to his people. He not only gives us precept, but also example, showing us the way of life. It is an encouraging thought to note that he is interested in the salvation of one man. When a man honestly desires to know the way of life, he sets agencies in motion by which that man may be brought to a knowledge of the truth. "If any man will do his will, he shall know of the doctrine." God does not will the death of any man, but prefers that all be saved.

Philip was engaged in a great work in the city of Samaria, baptizing both men and women. God appears to him through his angel and sends him "unto the way that goeth down from Jerusalem unto Gaza, which is desert." While, according to appearances, Philip was doing a great work in Samaria, much greater than preaching simply to one man, yet God thought what appeared as a small work in the eyes of man was the greater work. We should not always judge from appearances. Many times when we think we are doing least, we may be accomplishing most in the service of the Master. We should be ready to preach the gospel to one man. Jesus announced some of his greatest truths to one man. The necessity of the new birth was announced to Nicodemus and he announced his Messiahship to the Samaritan woman. Aquila and Priscilla taught Apollos the way of the Lord more perfectly. We should never despise the day of small things.

It is well to note the work of each agency in this man's conversion. The angel appeared to the preacher of the gospel and directed him to the way where he would find this man. Philip was obedient and "arose and went." This is a beautiful example of obedience. He did not stop to ask the Lord why he would have him go, but went, leaving the results with the Lord. He might have said: "I am doing a great work here, and I can see no reason for stopping this great work and going to that desert way." There is no more striking example of obedience on record, not even Abraham or Gideon. So we should ever be ready to obey the Lord, without stopping to parley about it.

If God works independently of the truth in order to convert the sinner, this would have been a splendid time to send the angel to the unconverted man to tell him what to do to be saved.

The Spirit impressed Philip in audible words that he should go near and join himself to the chariot. God wanted him to preach the gospel to the eunuch. Again, note his prompt obedience; he did not hesitate, but ran thither to him and heard him read the Scriptures. It should be observed that the work of the angel and of the Spirit was to bring the unconverted man and the preacher face to face. The reason for this is evident. After the divine philanthropy had accomplished its work, God said to the chosen twelve: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15, 16.) "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10: 17.) "For after that

in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (1 Cor. 1: 21.) "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1: 16.) Here was a man in search of the truth. He was honestly seeking to know the way of life. God had ordained that men should preach the gospel. The New Testament was not written at that time. God sends his angel and his Spirit in order that the man may know the truth. He would have dispatched every angel out of heaven or turned this old world upside down, if necessary, in order to bring this man to a knowledge of the truth. The angel and the Spirit directed Philip to the eunuch in order that he might preach Jesus to him.

The "broken and contrite" spirit of the eunuch is worthy of serious consideration. He was ready to receive the truth from any source, even from the mouth of a babe. He did not contrast his position with that of Philip; he felt that he was the beggar and needed the truth, and he was anxious to cast himself upon God for mercy and pardon. The sinner must always feel his need of the Savior; he must rely on God to save him when in humility he obeys God.

Philip preached unto him Jesus. Doubtless he taught him of the character, life, and work of Jesus. Preaching Jesus is the grandest work in which mortal ever engaged. It is the only theme that will satisfy and feed the hungry soul. Preachers should be content to preach the gospel, to preach Jesus.

From the preaching of Jesus, the eunuch learned that it was his duty to be baptized. We are only told that he "preached unto him Jesus." Next we learn that "as they went on their way, they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized?" I learn from this that when I preach Jesus, as did Philip, sinners will learn from my preaching that it is their duty to be baptized. It is not safe to fail to preach the duty of baptism.

Before any man is a fit subject of baptism, he must believe with all his heart that Jesus is the Christ, the Son of God. He is not required to relate a Christian experience when he has none. When any one believes with all the heart that Jesus is the Christ, the Son of God, he is ready to obey the commands of God. He will obey and leave the results with the Lord.

The work of the angel and of the Spirit was to bring the two together; the work of the preacher was to preach Jesus; the work of the eunuch was to obey the law of the Lord, which is perfect, converting the soul. He believed and was baptized. Repentance intervenes between faith and baptism; hence, he repented.

As we have the New Testament, can read, believe, and obey for ourselves, we need expect no angel visit or miraculous work of the Holy Spirit in order to bring us to a knowledge of the truth. Preachers are here ready to preach the gospel to the people. The sinner should believe, repent, and be baptized for the remission of sins, and, like the eunuch, go on his way rejoicing. J. C. M'QUIDDY.

WHEN ARE SINS FORGIVEN?

Brother Lipscomb: I am glad to see that we are so close together, and I believe that when you think more you will see clearly that I have not made a mistake and am trying to make the Bible justify it; but, on the other hand, the Bible clearly teaches what I am endeavoring to set forth, and you tacitly admit it. You say that the blind man was referring to the Jews. This I will admit. Then so long as they were sinners God would not hear them; hence, they must cease to be sinners before God would hear them. This the language clearly implies, for the blind man draws the line, builds the wall, and shows on which side God will hear a man and on which side he will not hear a man. He says that God will not hear sinners. That is clear. Then he says that "if any man be a worshiper of God, and doeth his [God's] will, him he heareth." Now for the point.

So long as a man is a sinner God will not hear him, but when a man is a worshiper, and is doing God's will, God will hear him. Then it is clear that when a man begins the worship of God, and does his will, he is not a sinner. If he is, then God will hear sinners. Now, what I teach is that when a sinner by faith accepts the Lord Jesus Christ as the Son of God,

repents, and confesses the Christ, that man has ceased to be a sinner, but, instead, is a servant of God, doing the will of God. (Matt. 10: 32; John 6: 29; Acts 17: 30.) As a man doing God's will, he is entitled to call upon God, with the promise of being heard. (John 9: 31; Acts 2: 38.) God answered this multitude through Peter, the Holy Spirit guiding Peter, or furnishing the words of the answer. Why? Because they had ceased to be sinners when they accepted the Son of God as the Christ. If they did not cease to be sinners when they accepted Christ by faith, then it is clear that God will hear and answer the prayers of sinners; for that people prayed to know what to do, and God, by the Holy Spirit, speaking through Peter, gave the answer. So if the Bible be true that God will not hear sinners, these people must have ceased to be sinners when they did God's will in accepting God's Son as their Savior by faith. So when we baptize a man who believes, repents, and confesses Christ, we are baptizing a man doing God's will; and he is obliged to be a servant of God, for it is impossible for a man to be a sinner and obey God at the same time.

The wall, brother, has been erected by the Bible, and it is the wall of sin. So the man who stands on the side of sin cannot be heard; then, in order to be heard, he must change his position. Hence, he crossed over to the side of obedience by faith. You say, and I agree, that men desiring to know and do God's will will be heard by him, whether in the church or out of it, whether Jew or Gentile. A man, Brother Lipscomb, in this frame of mind cannot be a sinner, though he may have been ever so wicked previous to his change of faith, life, and purpose. If so, then God heard and answered sinners on the day of Pentecost. The Book says he will not hear sinners. So, then, you indirectly admit my claim that a man can be a servant of God out of Christ by faith, repentance, and confession, and a justified servant in Christ when he obeys baptism. So in Christ the blood of Christ washes away sins that are past. (Rom. 3: 21-25; 6: 16-18.) The only thing necessary is that you dismiss the idea that a man is a sinner and the servant of God at the same time and we are agreed, and it brings together those who have been contending along this line. Naught but obeying and teaching the truth will avail at the judgment. S. I. S. CAWTHON.

Andalusia, Ala.

Brother Lipscomb: Please answer the following through the Gospel Advocate: (1) What do the words "death," "die," or "dead" mean in the Scriptures? (2) Do they mean separated or freed? (3) Do you understand that people who obey the gospel or are baptized are dead when baptized? (4) If they are dead when baptized and the words carried the idea "freedom," are they not Christians, or saved, when baptized? (5) If so, how can baptism be for the remission of sins? (6) In Rom. 6 was Paul discussing the attitude or position the sinner is in when baptized, or Christ's death, into which the sinner enters when baptized, where salvation is granted? (7) Is baptism a part of the gospel? (8) If so, is the sinner scripturally dead till baptized? A. B. GUNTER.

I publish the above questions and Brother Cawthon's article. To ask a series of questions—"If this is so," "Isn't this so?"—is a very uncertain way of arguing. It is what logicians call "the fallacy of probabilities." A series of arguments or questions, one based upon another, the foundation only probable, can never reach a certainty. If there is any distinction between being separated from sin and being free from sin, I am not able to see it. I do not think there is any. All these questions have been answered as fully as I know how to answer them in the responses to Brother Cawthon and others. The questions are steps in a process of reasoning to show we are not baptized into remission of sins, that we are pardoned, or freed, from sin before baptism. The Bible plainly teaches: "He that believeth and is baptized shall be saved." "Repent, and be baptized every one of you in the name of Jesus Christ for [or into] the remission of sins." "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." "As many of you as have been baptized into Christ have put on Christ." These, with a number of other statements, are very plain and un-

mistakable, and any speculation or reasoning of men that sets these aside I set down at once as fallacious.

If Brother Cawthon agrees with me, he made a mistake in what he has written. He now confounds the sinner in Christ, who has put on Christ and then turns away and refuses to hear the law, with one who has never put him on. But the man in Christ who sins is a sinner until he is pardoned and freed from sin. When a man steals he is a rogue until he repents, confesses, restores, to his ability, that which is stolen, and obtains forgiveness. Ceasing to sin does not cleanse the soul from sins already committed.

I expect Mr. Folk, in his discussion, to ask the same questions and take the same positions; but this is no reason why these brethren should not maintain them, if they are true. But I wish them to see where they lead.

I expect to answer Mr. Folk, when he asks me if I bury living or dead folks, by asking which class he buries. He has the child alive, born again; then he takes the newly born child in Christ and buries it. He buries a live child of God. I bury one that in his heart is dead to sin, desires to put off the body of sin and be brought forth into the kingdom of God, where the new principle of life can find an atmosphere in which it can grow to a man in Christ Jesus.

The true idea is, the person is not a child out of Christ, nor is a sinner baptized into Christ. In his heart he is dead to sin, desires to be freed from the body of sin, and is buried into Christ. The very act by which he is born a child of God puts him into Christ. He is not freed from sin out of Christ, nor is a sinner baptized into Christ. These speculations and attempts at distinctions not made in the Scriptures create discord and contention, divert men's minds from Christ and his law, and tend to school men to set aside the law of God; and those engaged in them do not build up the cause of God. Brother Cawthon says in a private note that he is through. If others have anything new to offer on the subject, we will hear them, but it is needless to repeat what has already been said. To change the form of saying it does not make the idea new. D. L.

We heartily indorse the greater portion of Brother Elmore's article, in this number of the Gospel Advocate, on "The Lord's Day Service." The members of the churches must be stirred to greater activity and more personal interest, both in the work and worship of the congregations, or the congregations must die and the members go to destruction. It seems to me the churches are at the forks of the road, and they must either give themselves to more faithful service of God or they must die. The rule for this service is, what God has ordained, or appointed, must be observed, or where he has established an order it must be adhered to. There can be no letting up on this question, nor can there be any addition to the organizations God has given. Fidelity to God demands this. It equally demands that where God has given no order none can be given. Where God has left men free they must not be bound. God's order is the only and all-sufficient law of faith and practice. What God has told us to do in the Lord's day meeting must be done. The special order of the observance is not laid down as the place and order of the temple ordinances are laid down. The best evidence of this is that when men insist on a fixed order they have to add to or modify it. A ritual of order must embrace everything in time and place. All admit singing is right; but it is not mentioned in what they call "the order." It is mentioned when the Supper was instituted. It is true singing might come under the head of apostolic teaching or doctrine, as nothing ought to be sung, save what is embraced in the apostles' teaching. If singing can be brought in under this head, much more can preaching or teaching; for nothing must be preached or taught, save what the apostles taught. While, then, only what the apostles taught is to be taught, who shall do this or the method of doing it is not laid down, and freedom must be allowed where God allows it. I do not know who can decide these questions where the Scriptures give no directions, save the elders, and this should be done in harmony with the congregation. On untaught points we may yield our preferences, because these points do not involve obedience to God. D. L.

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Obituaries.

[Obituaries are limited to 250 words and signature. Poetry cannot be printed. Obituaries exceeding 250 words will be reduced to the limit, unless accompanied by one cent per word for the excess.—Editors.]

MONTGOMERY.

Death visited the home of Brother and Sister R. B. Montgomery on September 21, 1900, and claimed as its victim their only child, little Lona. It was hard to give her up, but Christ says: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." All that loving hands could do was done, but all to no avail. God, who gave her, called her home. A place is vacant in their home which cannot be filled, but if the parents prove faithful to the end, they will meet their baby in heaven, where there will be no more partings. **HER AUNT.**

NEWMAN.

Mrs. Rosie Lee Newman, of Celina, Collin County, Tex., departed this life on September 18, 1900. She was born in Jackson County, Tenn., and obeyed the gospel at the age of sixteen years, under the preaching of Brother J. R. Hoover, and lived a consistent Christian life to the day of her death. Sister Newman was first married to Brother James Turner, a young Christian preacher, who lived but a few years after their marriage. Later on she became the wife of Brother James Newman, with whom she lived happily about three years. She leaves her husband and a host of friends to mourn their loss.

W. G. REYNOLDS.

GOODE.

Sister Amanda Goode was born on May 24, 1870, and was taken from us on September 5, 1900. For years she had been a member of the church of God, and I believe I have never known a more zealous and devoted Christian. She was true to meet with the disciples on the first day of the week to break bread. We sadly miss her at these meetings, but we confidently believe that she will meet with all the ransomed souls in that celestial city to sing the praises of Him whom she loved and served. Sister Goode leaves a husband and two little boys, besides other relatives and friends, to mourn their loss. Time is swiftly rolling on, so let us hasten to prepare for that happy meeting where we shall part no more. **Shepp, Tenn. J. H. DUPUY.**

DUNCAN.

By request I chronicle the death of Sister Cynthia M. Duncan, which occurred near Union Valley, Tenn., on November 12, 1899. Sister Duncan was born on October 1, 1828, being, therefore, a little over seventy-three years of age at the time of her death. Her maiden name was Bryant. While young, she married Samuel Owens, who died in the army during the Civil War. She afterwards married Hiram Duncan. Out of this union grew one daughter, with whom she lived after the death of Mr. Duncan until the time of her death. Sister Duncan obeyed the gospel at Little Rock, in Hickman County, about fifty years ago. While in health she loved to go to church and see the cause prosper. She leaves three children and a number of friends and relatives to mourn their loss; but they should

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not sorrow as those who have no hope, for she died in the faith of the gospel. May God bless the sorrow-stricken friends and relatives.

E. S. B. WALDRON.

BOONE.

Mrs. Mattie Boone, wife of J. L. Boone, peacefully departed this life at their home, Orlando, Fla., on September 7, 1900, after a lingering illness. Mattie Wood was born and reared at Alexandria, Tenn. She was married to J. L. Boone on May 22, 1885. This union was blessed with two children—Lorene and J. L., Jr. Mattie was especially loved about Alexandria, Hartsville, and Cookeville, Tenn., where, in connection with the schools, she taught music. Mattie obeyed the gospel under the preaching of Brother J. M. Kidwill. While she was exceedingly cheerful, made friends everywhere and with everybody, was liberal in spirit and broad in her views, she believed in the "old Jerusalem gospel." During the last three years of her life, confined mostly to the house, she read the Bible through four times and the New Testament repeatedly. She loved the Savior, was obedient to His commandments, and trusted in his promises; she was a devoted wife and mother and a true Christian. "One by one we cross the river." **J. T. BOONE.**
Jacksonville, Fla.

BROOKS.

Sister Marlan Alice Brooks, wife of Brother W. A. Brooks, was born on March 22, 1863; was baptized into the church of Christ at Cathey's Creek, Maury County, Tenn., in the summer of 1876; was married on December 21, 1881; and departed this life on August 28, 1900. Brother R. A. Kennedy made very appropriate remarks, touching the resurrection of Christ, to the large concourse of friends and acquaintances that assembled at the Worley Graveyard on the occasion of her burial. Sister Brooks exhibited in her life the fruit of the Spirit, and she always brought sunshine into the hearts of the suffering as she, in pleasing manner and tender solicitude, ministered to their wants and necessities. In her home life she was diligent and labored assiduously for the comfort, welfare, and happiness of the family circle. She leaves a devoted husband and five children—two girls and three boys—who have the heartfelt sympathy of the whole community, and who have the consoling hope that their departed loved one will have part in the first resurrection and enjoy eternal life in the home promised by the Savior to his faithful followers. **A. B. CATHEY.**

MINOR.

Our dear father, Bennett Minor, died at his home, in Ellis County, Tex., on September 5, 1900. He was sixty-eight years, five months, and five days old at the time of his death. His health failed one year ago. During the last month of his life his sufferings were so intense that they were almost unbearable, yet he bore them without a murmur. He died of heart failure. Father frequently talked to our dear mother, telling her that he felt that he was prepared to go when the Lord called him. He became a member of the church of Christ thirty-two years ago. He was born in Jackson County, Tenn., in 1832; in 1864 he was married to Miss Sarah Jackson. To them were born twelve children—eight sons and four daughters. A wife, seven sons, and four daughters now survive him. It seems that our grief is more than we can bear, but again we think that he was so kind and so ready to do good here that God knew best; that he has work for him to do. During his sufferings here on earth, he was so patient that we are trying to be comforted, for we have a hope of meeting him in the sweet beyond. He leaves near relatives and friends in Tennessee and Kentucky and a host of friends here to mourn their loss. **Britton, Tex. HIS CHILDREN.**

STILES.

The death angel visited the home of Brother S. H. Stiles on September 28, 1900, and carried his mother, Mrs. Mabuldah Stiles, across the stream flowing between time and eternity, where she will ever rest on the evergreen shore. Sister Stiles was born on January 26, 1825, being seventy-four years, eight months, and two days old at the time of her death. She worshiped with the Baptists for forty odd years, but after she began to study for herself she learned the way of the Lord more perfectly and was baptized into the church of Christ by Brother H. L. Walling. She was a true soldier of the cross and certainly obeyed the command of God: "Abhor that which is evil; cleave to that which is good." The Bible was her greatest companion; she loved it dearly and read it daily as long as she was able. I do not remember being with her at any time that she did not say something about Christ and his gospel. She insisted that her loved ones would not grieve after her, as she was prepared to die. She loved her Bible so dearly that her last request was that it might be placed in her hand and go with her to the grave. It is a grand thing to die with our heads resting upon the pillow of faith and our souls stayed by hope. May God grant all to die as Sister Stiles died. **McMinnville, Tenn. S. H. HALL.**

GREEN.

Brother Abe Green passed away from the scenes of this life on September 16, 1900. He was born on October 27, 1871, and confessed his faith in Christ and was baptized by Brother John R. Williams some time in July, 1896. Brother Abe was one of the most zealous, consecrated Christians I ever knew. He loved his Bible and was always ready to give a reason for the hope that was in him "with meekness and fear;" he loved the Gospel Advocate and has been one of its constant readers for several years. Brother Green was a good citizen, an obliging neighbor, an obedient son, and a kind and loving brother. Truly, he was an "unpol-

ished jewel." He was unpretentious, and did not show up for his real worth; but the more he was rubbed, the brighter he shone. Those who were most intimately associated with him felt most the influence of his Christian character. He leaves a father, two brothers, and two sisters to mourn their loss. His father and his two sisters are loyal members of the one body, the church of Christ. To the sorrowing ones I would say: Let us try to imitate his Christian life, so that when we are called to quit the walks of life we may be prepared to meet him in that beautiful home that our Savior has gone to prepare. May God bless the loved ones, is the prayer of one who loved him.

LOUIS E. JONES.

Union City, Tenn.

WOOD.

Little Edna and Tommie Wood, aged thirteen years and ten years, respectively, died of typhoid pneumonia last April, as the flowers began to open in full life and beauty. Edna died on April 25, 1900, and little Tommie died on April 27, 1900. They were children of the same household, son and daughter of Brother J. I. Wood and Sister Cynthia Wood, both of whom are members of the church of Christ. To know these little friends was to love them. They were obedient, active, and energetic at home, ready to perform the part assigned them; at school they loved their teacher, were kind to their playmates, were bright and cheerful, and recited well their lessons. They were under my care as their teacher up to near the time of their sickness. In this we are reminded of the flower that comes in springtime, full of life, inoculating the world with its fragrance and beauty, but—alas!—under scorching rays of the noonday sun it withers away. The Savior says: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." I can but commend the bereaved to the promises of Jesus; he is our only hope in this present world of sorrows. Let us look upward and trust him by walking humbly in his commands till some sweet day we may, through his grace, rise with the radiant hosts of all the redeemed and enter in through the gates into the city. Blessed Lord, lead us by thy hand evermore.

W. P. JONES.

BRIGANCE.

"Precious in the sight of the Lord is the death of his saints." The death of Sister Mintie Brigance, wife of L. L. Brigance and daughter of Mr. and Mrs. J. S. Turner, occurred at the home of her parents on September 25, 1900. Mintie was born on April 18, 1881; obeyed the gospel at the age of thirteen years, and lived a faithful member of the church of Christ the remainder of her life. She enjoyed Lord's day services, especially the Bible study, and was generally present to do her part; she was apt as a Bible student, having distinguished herself in this when quite young. When but a child, she enjoyed the company and the associations of older people and talked with them upon the graver and more serious questions of life. Sister Brigance was married on July 2, 1899. She leaves a husband, father, mother, and two sisters, all of whom are members of the church of Christ; a little brother, Gordon, whom she loved so fondly and tenderly; and a host of friends and relatives, to mourn their loss. Two

other little brothers preceded her, thus making three of the children that have crossed the river, while three are left behind. "Such is life." May the Heavenly Father, who doeth all things well, comfort and sustain the bereaved ones. That all of us may live humbly and submissively at the foot of the cross, so that "some sweet day" we can meet Mintie and other loved ones gone before, is the humble prayer of her uncle.

W. A. AUSTIN.

Scott's Hill, Tenn.

TATUM.

Mrs. Sallie Smith Tatum, who was born on September 18, 1824, departed this life on September 1, 1900, aged seventy-five years, eleven months, and thirteen days. Sister Tatum obeyed the gospel in 1839, at old Berea, near Chapel Hill, Tenn., under the preaching of Joshua K. Speer, and from youth to old age she was a faithful servant in the vineyard of her Master, it having been more than threescore years since she began walking in the path of righteousness. She was married to R. D. Tatum on October 18, 1849. To this union there were born seven children—five girls and two boys—all of whom survive her, except Maggie, the baby, who died in infancy. While it was gratifying to her to live to see her four girls and one of her boys obey the Savior she so much loved, it grieved her most of all to think of having one wayward boy out on the mountain of sin, without God and without hope in the world. The writer was summoned to attend the funeral, and, on arriving at the place, one of her daughters gave me Sister Tatum's New Testament, with certain chapters and verses marked with her own hand, and over the following scriptures, in her own handwriting, she says: "Read this when I am dead: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." "There remaineth therefore a rest to the people of God." Thus I would admonish her husband, children, and friends to imitate her worthy example in life and strive to enter into that rest where the sorrows of life are no more.

Thick, Tenn. J. M. T. WHITE.

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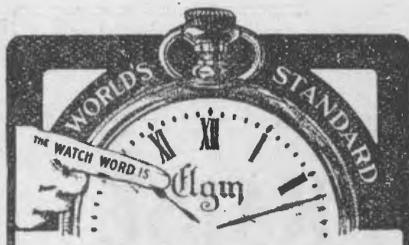
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General News.

Charles Dudley Warner, the author, died at Hartford, Conn., on October 20, 1900.

A number of lives were lost and many houses swept away by a cyclone at Lodi, Tex.

Germany and England have formed an alliance to maintain territorial integrity of China and to keep ports open.

Several of the largest cotton seed oil mills in South Carolina have quit work on account of the high price of cotton seed.

One of the chief features of the street fair in Wichita, Kan., will be an arch forty feet in height, constructed entirely of apples.

The New York State College of Forestry has been asked to furnish six competent assistants to the forestry bureau at Manila, P. I.

Under the supervision of the Bureau of Education twenty-five public schools are maintained in Alaska, with a total enrollment of 1,723 pupils.

Slips of tarred pastboard are used for shingling roofs in Japan. They are said to be as satisfactory as wooden shingles, and are much cheaper.

The United States jetty at the entrance to San Diego harbor has been completed. About thirty thousand tons of rock have been put into the work.

The Dutch cruiser Gelderland, with President Kruger on board, sailed from Lorenzo Marques. She will call at Dar-Es-Salam, Tanga, Jibutil, and Marseilles.

If expectations are realized, the output of copper for 1900 will reach three hundred and twenty-five million pounds, valued at \$42,250,000, the largest on record.

A heavy rainfall, accompanied by high wind, damaged the towns of Water Valley and Oxford, Miss. The cotton crop in the country also suffered materially.

Vanderbilt University has just celebrated the twenty-fifth anniversary of its existence and the completion of its latest building, Kissam Hall, a gift from W. K. Vanderbilt.

The State Board of Health of Tennessee has declared and is maintaining a quarantine against Maury County on account of the prevalence

of smallpox in the phosphate mining district.

In Puerto Rico for the first term of 1899-1900 the school enrollment was 15,440 boys and 8,952 girls; total, 24,392. The average daily attendance was 20,103, and the population of the island is 957,779.

At Vladivostok, Russia, cholera is increasing to such an extent that steamers thence have been quarantined. There have been a number of deaths on board steamers coming from Nagasaki.

Hon. John Sherman, former Representative in the House, for a long term a member of the Senate, and twice holding Cabinet positions, died at his residence in Washington City in the twenty-eighth year of his age.

Tennessee now has confined within the walls of the State penitentiary and at the Brushy Mountain mines about eighteen hundred prisoners, about one hundred and fifty of whom, however, were committed by the Federal authorities.

The rebels in the southern part of China, who call themselves "Reformers," have issued a manifesto to the local mandarins of the Yang-tse-Kiang Valley, denouncing the gross misgovernment of Manchu dynasty and promising not to interfere with native converts.

The great strike of the anthracite coal miners in Pennsylvania, which continued thirty-nine days, is now declared off by the officers of the United Mine Workers, except in the case of those companies which have failed to post notices of the ten per cent advance in wages.

The estimated total population of Tennessee in 1900 is 1,958,000; pupils enrolled in elementary and secondary common schools, 499,845; per cent of population enrolled, 25.54; number of teachers, 9,214, being 5,019 male and 4,195 female; average daily attendance, 352,734; value of public school property, \$3,935,671.

The Eighth Annual Industrial Congress, under the auspices of the Agricultural and Mechanical College, at Normal, Ala., for negroes, held a two-days' session last week in the pavilion of the college. It was attended by over eight hundred negroes from Alabama and Tennessee, representing the industrial negro and his progress.

The Census Bureau has made public the returns of the population of Alabama. The population of the State in 1900 is 1,828,697, as against 1,513,017 in 1890, representing an increase since 1890 of 315,680, or 20.8 per cent. This rate of increase is slightly greater than that for the decade from 1880 to 1890, when it was 19.8 per cent, but somewhat less than that for the decade from 1870 to 1880, when it was 26.6 per cent.

According to the report of the United States Commissioner of Education for the fiscal year ended on June 1, last, the grand total of pupils in all schools—elementary, secondary and higher, public and private—for the year ending on July 1, 1899, was 16,738,362, of which the number enrolled in the common schools, elementary and secondary, was 15,138,715. Twenty and one-half per cent from the entire population was enrolled in the public elementary schools and high schools.

A flying machine, the invention of Count Zeppelin, was tested in Switzer-

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land. Its performance is thus described: "It rose over Lake Constance to a height of nine hundred and eighty-four feet, moved about for eighty minutes in the air, first in one direction and then in another, according as it was steered; sailed against the wind, answering its rudders, for a considerable distance; and came down and alighted upon the surface of the lake as delicately and gracefully as a sea gull."

The Viceroy, Lord Curzon, in a speech before the Council not long since, said the famine had affected a quarter of the population of India, and that even now two million of people were receiving relief. He expressed the hope, however, that in a month they would return to their homes. He further said that five hundred thousand deaths were traceable to the famine, and that the loss of crops involved the loss of £50,000,000 sterling plus some millions for loss of cattle. It would never be known how many were affected by the calamity, while the alms distributed were unprecedented.

The great peach farms in the vicinity of St. Joseph, Mich., have ripened an unusually heavy crop of fruit. The number of packages of fruit handled from the twin cities in one day was over seventy thousand. Six steamboats, some of which make two trips daily; special refrigerator fruit trains on three different roads carrying over sixty car loads of peaches to all points in the East and West, besides what two express companies handle, make returns for one day alone of not less than seventy thousand dollars to the fruit growers of that vicinity. One day last week the output was one hundred thousand packages.

The census returns show there are in the United States twenty-eight cities having more than one hundred thousand inhabitants, seventy-eight cities having more than fifty thousand inhabitants, and fifty-nine cities having more than twenty-five thousand inhabitants. New York, with more than three million population, stands alone at the head of the list. Then come Chicago and Philadelphia, each of which has a population in excess of one million; three cities—St. Louis, Boston, and Baltimore—have a population of half a million each; five cities—Cleveland, Buffalo, San Francisco, Cincinnati, and Pittsburg—have a population of between three hundred thousand and four hundred thousand each; and eight cities—New Orleans, Detroit, Milwaukee, Washington, Newark, Jersey City, Louisville, and Minneapolis—have a population of between two hundred thousand and three hundred thousand each.

James W. Bradbury, the oldest statesman of the United States, recently celebrated his ninety-eighth birthday. Born in Maine in 1802, he was a lad of ten years when the United States went to war with Great

Britain the second time, and has personal recollections of that struggle. He was eighteen years old when Maine was admitted into the Union; he helped welcome General Lafayette to Maine in 1824; he is the only survivor of the one hundred men who sat in the Senate during his senatorial term; he is the only living member of the Bowdoin College class of 1825, which included Longfellow, Hawthorne, and John S. C. Abbott; he has lived in Augusta, Me., for sixty-nine years and in the house now occupied by him more than half a century; he has been a teetotaler all of his life and has never used tobacco in any form. At the age of ninety-eight Mr. Bradbury is able to be about to attend to his correspondence.

A Missionary Work.

It is my purpose to solicit contributions from brethren and churches, invest the money in tracts, and then travel and distribute these tracts among the people. I should be pleased to receive sample copies, with prices per dozen lots, from authors or publishers who may wish to have their works put before the people. Nothing containing more than fifty, seventy-five, or, at most, one hundred pages will be purchased. I also have some two or three hundred copies of my little work, "A Debate on the Church Question." If you have a friend who is a member of or is in sympathy with any denomination, send me his name and address, with one cent to pay postage, and he will receive a copy of it. No more than six copies will be sent to any one post office, unless order is accompanied by the regular price, ten cents per copy.

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Church News.

MISSISSIPPI.

Abbott, October 17.—In January, last, I moved into this (Clay) county and located at this place, ten miles west of West Point. Since coming here I have been preaching regularly for three congregations—one at Abbott; one at Griffith, five miles southwest of this place; and one at Montpelier, ten miles west of here. At each of these places the brethren have good, comfortable houses in which to meet. The church at this place (formerly called the "Palo Alto Church") was established and built up many years ago by the labors of T. W. Caskey, B. F. Manire, and others whose names I cannot now recall. This is one of the oldest congregations in the State, and some of the ablest preachers in the church of Christ have held meetings here. The congregation now numbers something over one hundred members. I have been preaching for this congregation two Sundays in each month this year, but they contemplate doing more missionary work next year in having the gospel preached in the surrounding country. Our protracted meeting here resulted in four additions to the one body—three by baptism and one from the Baptists. On the second Lord's day in August I began a meeting at Griffith and continued one week, with one addition to the church by obedience. Last Lord's day I preached there again and buried two persons with their Lord in baptism. At Montpelier I held a meeting which lasted one week, with five additions—two baptized, two from the Baptists, and one restored. If all the brethren at these places will walk in God's ways, then success will crown their efforts.

A. H. SMITH.

TENNESSEE.

Lynnville, October 22.—On the fourth Lord's day in September I began a meeting at Oakland, near Ovilla, in Lawrence County, which continued eight days. As the results of this meeting, eight persons were baptized and one restored. I found a few faithful brethren at that place; however, they have some trouble among themselves, which I hope and pray will soon be a thing of the past.

JAMES T. HARRIS.

Riverside, October 22.—The meeting at Stayton closed at the water at 3 P.M.; on October 3, 1900, after continuing ten days. Seven persons obeyed the Lord. The attendance was good and the attention was perfect throughout the meeting. I began a meeting with the church of Christ at Curlees, in Cannon County, on the

first Lord's day in October and continued ten days. Nine persons obeyed the gospel during this meeting.

JOHN E. DUNN.

Hillsboro, October 8.—Brother Will. Tracy held a meeting for us at Bean's Creek Church, which is situated two and one-half miles southeast of this place, beginning on the fourth Lord's day in September and closing on Friday morning, October 5, 1900, having lasted thirteen days and resulting in twenty-five persons being added to the one body. Out of said number nineteen confessed Christ and were buried with him in baptism. The ages of these were from eleven years to ninety years. Aunt Sally W. Wright, being the oldest among those who confessed Christ and was baptized, is ninety years of age. Uncle Peter Rankin, another one confessing Christ and going down into the watery grave, is seventy-three years of age. Sister Layne, from the Baptists, and Sister Winton, from the Methodists, are each sixty-seven years of age; also Brother Darnel and Sister Campbell are from the Baptists—all of whom, being tired of wearing human names, came forward to meet with us on the Bible and wear the name given to Christ's disciples first at Antioch. Two others who had wandered away from their Father's house came back to their first love. Bean's Creek congregation was organized, if I am not mistaken, in 1858. Having no church house in which to meet, they organized the congregation at the home of Brother P. J. Thomas and in 1859 built a house in which to meet and worship. At the organization Elder Ackbane, of Nashville, and Elder Thomas Witherspoon, of Cannon County, were present, both of whom have passed away. Many veterans of the cross have visited and held meetings with Bean's Creek congregation—namely, Brother Jesse Sewell, Brother Elisha Sewell, Brother Lipscomb, Brother Reece Jones, Brother James Kidwill, Brother Bowlin, Brother Fount Deering, Brother John Floyd, and others. Brother Tracy is a young man, now living at Woodbury, and has been preaching but a few years; but he is a forcible speaker and a valiant soldier, knowing well how to wield the sword of the Spirit in the camps of the enemy. May the Lord grant him a long life, giving him physical and spiritual strength and courage to continue his work in the Master's vineyard. Bean's Creek congregation is made to rejoice, seeing so many new soldiers enlisting under the banner of Christ. Our congregation feels strengthened, built up, and edified. Let all praise be given to the Lord of glory.

F. M. WOMACK.

TEXAS.

Waco, October 14.—Brother Thomas W. Phillips, of Grapevine, closed the very best meeting in the history of the Edgfield church of Christ last night. We recently made arrangements for the use of a church house located on Fifteenth street, between Mary street and Jackson street, in South Waco. Brother Phillips commenced the meeting on the first Sunday we met at this place. While there were only eight additions to the one body, eternity alone can tell the good that was accomplished. The meeting lasted eight days, and would have continued indefinitely but for the condition of Brother Phillips' little son,

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who was ill when he left home and grew no better, but worse, until we could not ask Brother Phillips to remain longer. I want to say in all candor and solely for the good of the cause of Christ that in my judgment Brother Phillips is one of the very best evangelists it has ever been my privilege to meet. The secret of his ability as an evangelist is his child-like faith in the old, old story of the cross. He seems to have the ability to look upon Jesus, the Christ of God, in as real a sense as others of this day look upon Washington, Jackson, and Lee.

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The Church.

The word "church" is from the Greek word "kyriakon," which is the neuter form of "kyriakos," meaning "pertaining to the Lord." This latter term is from "kyrios," meaning "Lord," and in turn is from "kyros," meaning "might." This Greek word "kyriakon" is not in the New Testament, as it came into use later. The word "ekklesia," meaning "called out," is the term in the New Testament, which is translated "kyriakon" in later Greek literature, and this by the word "circe" in ancient Anglo-Saxon, and this passed into the form "kirk," and then "church." The word "church," as thus derived, is the correct translation of the Greek term "ekklesia." It occurs very frequently in the New Testament, and, with one or two exceptions, is always rendered in our English Version by the word "church."

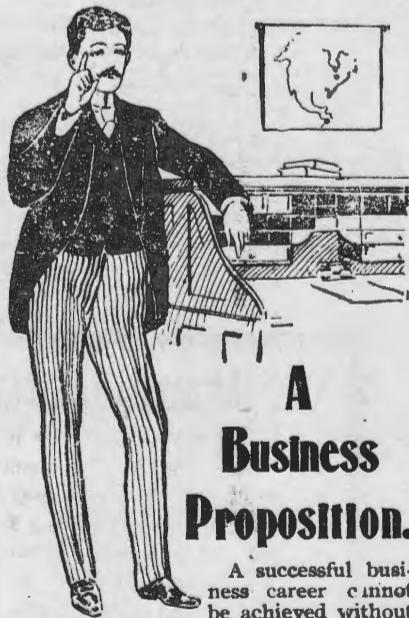
The Savior says: "Upon this rock I will build my church; and the gates of hell [the unseen] shall not prevail against it." (Matt. 16: 18.) Prof. J. H. Thayer, of Cambridge, Mass.; Prof. Shailer Mathews, of Chicago University; and Prof. Gross Alexander, of Vanderbilt University, all testify that "oikodomeso" (I will build) in this passage means what it says—viz.: "I will build." They say that it does not mean to "enlarge," "embellish," or "strengthen" a house already built. A good brother recently said to the writer that it would not be long until all the churches would be corrupted by the organ, missionary societies, Endeavor societies, etc. I quoted the above passage and assured him that there would be true churches of Christ and faithful Christians until the end of time. The "unseen" has reference to all the "powers of darkness," not alone those human institutions that are endeavoring to take the place of the church, but everything which is at enmity to the true church of God. When God Almighty created Adam and Eve, his work was a miracle, but since that time the human race has increased in the world by the law of procreation; when the church of God was established on the day of Pentecost, it was by miracle, but since that time it has been by this law of reproduction that the church of God has increased in the world.

The agents of the society go around telling people that it has power to reproduce churches of Christ, admitting at the same time that the church is a divine institution and the society purely human. Why do they not tell the people that monkeys can reproduce elephants? It would be as sensible to do so. The South Kentucky Society boasted in its convention report in 1896 that it had no constitution and by-laws. Now copies of its by-laws are being sent over the country and circulated freely, and, according to this society's own figures, it costs about two thousand eight hundred dollars to organize a church. In its report for 1897, the "general evangelist" says: "The best logic is the logic of facts; the best argument is work well and faithfully done." It is not contended that there is authority for the mourner's bench in the word of God, but "it has been tried and found to work well; therefore it may be used if we wish." Infant sprinkling was—in the first instance, by Irenæus, and, finally, by Beecher—put upon the same ground.

It is not so strange, after all, that a "general evangelist" should adopt this Utilitarian theory. Professor Haven says: "It follows from this

theory that there is no such thing as intentional wrongdoing. Men always act, it is said, from the principle of self-love; they do what they think is for their own advantage. Finding, by experience, that certain actions tend to their advantage, they come to regard such actions as right, and the opposite, for the same reason, as wrong. What have we here for a syllogism? 1. Man acts always with reference to his own good. 2. To act with reference to one's own good is to act right. Therefore, man invariably acts right." ("Moral Philosophy," page 32.) The reader can put the words "general evangelist" instead of "man," and see how it reads. On page 50 Professor Haven defines the rule of right to be the will of God. The Utilitarian system is Epicurean philosophy, also the system of Hume and Shaftesbury, in England. This system represents happiness as the only true aim of human actions and pleasure as the only true happiness of human life. It is necessarily materialistic, and often atheistic, but suited to the agents of societies, although foreign to the Spirit of Jesus Christ and his holy religion.

The writer once heard of a preacher who had the society craze to such an extent that in speaking of Jonah, he said: "Brethren, you know that Jonah was in the whale's society three days and nights." If he was, he got into it by disobeying God. If the writer could use the pen of Grady, Prentice, and Greeley; if he possessed the learning of Bacon, the sublime pathos of John Milton, and the tongue which Tullius Cicero used in the Roman Senate, it would be his duty to employ them all in defense of the church of God and in opposition to these unscriptural societies. It would also be his duty to warn his friends of a "horror of darkness," blacker than that which brooded over the "Stygian pool," and of the black-dyed mantle



A Business Proposition.
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of deepest sorrow that will come to all those who persist in dishonoring the church of the living God. If they reject these warnings, it will be history repeating itself. The Jews would not believe the prophetic warnings of Samuel, the Athenians scouted the philippics of Demosthenes, the Greeks discredited the truths uttered by Themistocles, and Rome rejected the report of her faithful envoys; but the prophesied misfortunes overtook the Jews, the Athenians soon beheld their ruin, the Greeks were humbled by the Persians, and Rome was crushed by Sulla.

"He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." (Prov. 29: 1.) Paul (1 Tim. 3: 15) says that the church is the pillar and support of the truth. A well-known axiom—expressio unus est exclusio alterius (the specification of one thing is the prohibition of every other)—absolutely forbids and excludes all other supports of the truth when we accept the church which the Savior purchased with his own blood. All through the New Testament we can find the church spoken of and exalted as the "Lamb's bride," "the light of the world," etc. The following language from Dr. Leonard Woods on infant baptism is also applicable to missionary societies. He says: "Whatever may have been the precepts of Christ or his apostles, to those who enjoyed their personal instructions it is a plain case that there is no express precept respecting infant baptism in our sacred writings. The proof, then, that infant baptism is a divine institution must be made out in another way." ("Lectures on Infant Baptism," page 11.)

Let those who are loyal to Christ stay in the church and tell the truth, remembering that Ernest Renan, infidel though he was, said: "I am not opposed to the church, but to 'ecclesiastical organizations,' despotic in character, and mere caricatures of religion." I believe it may be safely denied that Thomas Paine ever wrote a sentence against the Christianity of the New Testament, as such, for the simple reason that he knew nothing about it. He saw Christianity from

the standpoint of absurdities to which the principle of departing from God's word in matters of faith necessarily led the age, and from that standpoint he hurled his anathemas at the Son of God.
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A Friendly Suggestion.

During the past several months good and useful brethren have spent time and used talents in an effort to get more out of John 3: 5 than the divine author put in it. I cannot believe the Christ of God meant that Nicodemus, or any one else; should go into a scientific hairsplitting concerning the birth into the kingdom of God. When one enters into such metaphysical, untaught hairsplitting, where may he end?

A student sees, according to the disputants, "begotten of the Spirit" in John 3: 5. He sees a striking similarity between the birth of the flesh and the birth into the kingdom of God. He goes so far in his research and comparison as to inquire into and decide upon the time and point at which the new life is imparted. He is satisfied; he has settled one important (?) matter for all time and erases it from the list of subjects that deserve investigation.

In the student's further reading, he finds Paul claiming that he begat the Corinthians. (1 Cor. 4: 15.) He finds that Peter, in addressing the "elect," "scattered," etc., including himself, says: "The God and Father of our Lord Jesus Christ . . . hath begotten us." In verse 10 of Paul's beautiful little letter to Philemon, he notices that the apostle says he has begotten Onesimus. By this time our honest, inquiring student is all shaken up. He is bewildered; he really does not know where he is (at) on the new birth. He heaves a sigh of regret, not knowing whether the regret is because he has not sense enough to solve the deep mysteries of God or because the texts are so inexplicit and, seemingly, irreconcilable.

The student does not stop his reading, however. At unexpected and frequent intervals his perplexity is suggested; at each he heaves a regretful sigh and passes on. He reaches the end of Revelation and turns again for yet another reading of the exhaustless storehouse. In a short time he is reading Matt. 13, and in verse 24 he reads, "The kingdom of heaven is likened unto a man;" in verse 31 he reads: "The kingdom of heaven is like to a grain of mustard seed." In his former readings his attention had not been called to the fact that Jesus had likened the kingdom of heaven to things so dissimilar as are a man and a grain of mustard seed. He pondered; he recalled a mathematical postulate: "Things that equal the same thing equal each other." By a slight wresting of the words "equal" and "like," he has a man and a grain of mustard seed one and the same thing. He awakens to the absurdity and impossibility of his conclusion and knows there is a weak place in his course of reasoning; he also knows that Jesus meant nothing of the kind. A little farther on he finds that the kingdom of heaven is likened to other things, each of which is quite unlike all the others. By further reading and reflection, he finds that each thing likened to the kingdom of heaven is like it in some particular, but not necessarily like any of the others in any particular.

In his cogitations the student recalls his trouble concerning John 3: 5. He concludes that he tried to read more out of that declaration than the Lord put in it; he realizes that comparisons of likenesses may be too finely drawn or carried to too great a length; he sees how Paul may justly claim to have begotten the Corinthians by or through the word of truth

given by inspiration of the Spirit; he sees how the Spirit, exercising his influence through the body of Christ, the church, by the exertions of its several members, may be said to beget new hearts, new desires, new purposes, new acts, and new lives in those over whom this influence is exerted; he sees, further, that God, who is above all and controls all, may be said to have done all that has been done by the agencies he has seen fit to employ. While he is satisfied, to a degree, he is not confirmed in his present position until he reaches 1 Cor. 4: 6, R. V., where he reads: "That in us ye might learn not to go beyond the things which are written."

It is apparent to quite a number of Texas brethren that the discussion herein criticised began, continued, and ended beyond what is written. What matters it concerning the point first raised by Brother Walling? Is there any good in it? Is there salvation in it to anyone? Such discussions tend to weaken the exercise of faith. Brethren, accept and teach the truth that the sinner is begotten of God by and through chosen instrumentalities—chosen by himself and revealed to us, so far as seemed good to him; that he is born into the kingdom by a visible, tangible act. If inspired men or those associated with them had time or inclination to engage in speculations concerning unrevealed matters, there is no record of it. There is enough "in the Book" to engage all our powers.

Dallas, Tex. A. C. CARNES.

Why Cotton is King in Dixie.

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Why Loubet Won.

An article that must challenge attention, in Success for October, is the interview with President Loubet, of France, on "How to Attain Success." This lawyer-statesman is of most humble origin, and his eminent position is first-rate proof that in France, as well as in America, there is some sort of equality of opportunity. But it would be impossible to keep a man like Loubet down in any country. His success is the triumph of dogged, persistent, safe mediocrity, and it must appeal to the great majority of young men who are blessed with only mediocrity.

Indolence is the paralysis of the soul.—Lavater.

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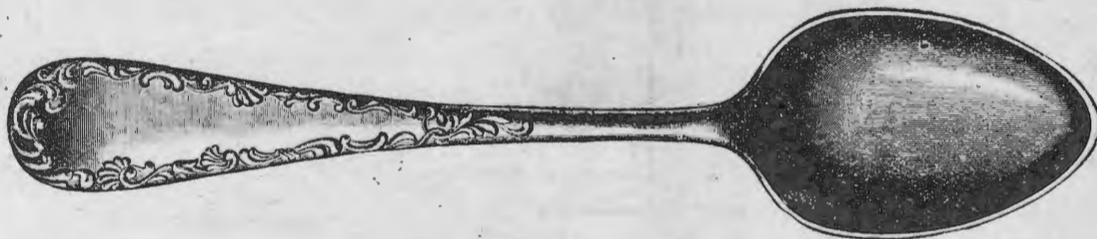


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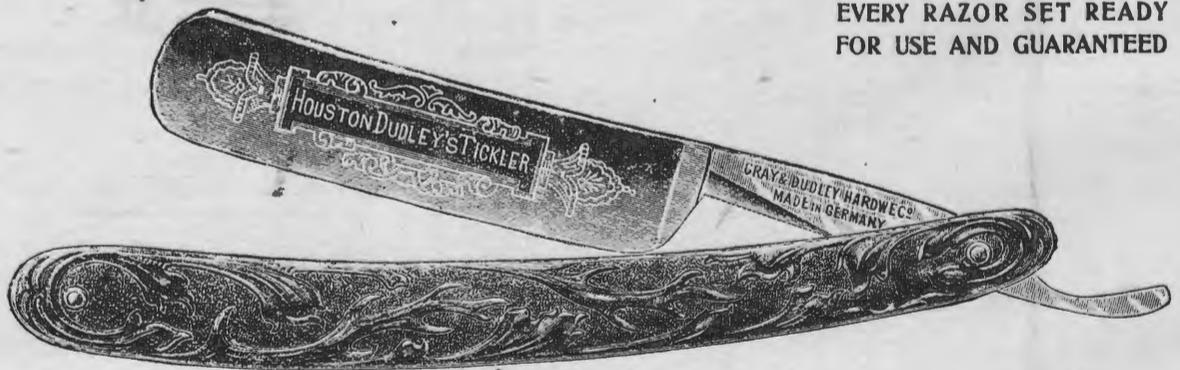
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J. C. M'QUIDDY, Office Editor.
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1902.

The Gospel Advocate from the time the subscrip-tion is received to January 1, 1902, for \$1.50. Why wait till next January to begin reading this most excellent journal when you can read it, beginning now, at the same price? Now is the time to sub-scribe. Encourage the circulation of good litera-ture by becoming a reader of the Gospel Advocate at once, if you are not already one, and also by getting as many of your friends to read it as pos-sible. The editors of the paper will appreciate your patronage, will do all in their power to keep the paper up to its present high standard of excellence, and, if possible, make it better with each issue. The man who reads a first-class religious paper usually takes more interest in the cause of Christ than one who does not. We hope our readers will show this liberal offer to their friends and induce them to be-come regular subscribers to the Gospel Advocate. Who will be the first to send us a number of new subscribers on this proposition? We would like to have several thousand new readers before January 1, 1901. Address all orders to Gospel Advocate Publish-ing Company, Nashville, Tenn.

Here are a few advertisements from the "Ex-change" column of the Christian Standard:

"S. A. R—, of —, Chicago; could be se-cured on reasonable terms to hold a meeting during January."

"Wanted.—Work as a singing evangelist. Am ex-perienced. Reference, —, —, Liberty, Mo. For particulars, write C. P. O—, —, Mo."

"I am at liberty to hold one or two meetings for some church in Ohio. Terms reasonable. Would also like to arrange with some pastor for an ex-change of meetings.—W. H. A—, —, O."

As we read these items, we cannot but think, by way of contrast, of the heroes of the New Testament—Christ, the greatest; Paul; and the other apostles and disciples—who, for the Name's sake, went out into the field ripe for the harvest, sent of God, trust-ing in God, and enduring hardness and shame and persecution for Christ's sake. How far away from the spirit of the New Testament the above adver-tisements are will be seen when we change the names, as follows:

"Wanted.—Work as a singing evangelist. Am experienced. Reference, Simon Peter, Jerusalem, Judea. For particulars, write to Philip, one of the seven."

"I am at liberty to hold one or two meetings for some church in Palestine. Terms reasonable. Would also like to arrange with some pastor for an exchange of meetings.—Paul of Tarsus, Cilicia."

"Jesus of Nazareth, Galilee, could be secured on reasonable terms to hold a meeting during January."



It sounds queer, does it not? Worse than that, it looks degraded, sickly, pitiful, beside the lofty self-denial of the New Testament. Instead of hunt-ing for a place where they could preach upon "rea-sonable terms," Christ and his apostles went out among the poor, the ignorant, the vile. "The peo-ple that sat in darkness saw a great light" and "The poor have the gospel preached unto them"—these were watchwords of Christ's work. If you want work, brother, you need not go very far. Lo, the fields are white with the harvest; and "the har-vest truly is plenteous, but the laborers are few." If it is simply work that you long for, your desire can be satisfied. Perhaps within ten miles of where you live it is sorely needed, and a great work can be done. Will you try it, or is there something else you want? O, yes, money—the "nervus rerum." If you can get it, you will work. You like the work well enough, but the money better. Is that it? So it would appear. If a man likes God's work above all things, he will go and work, pay or no pay. God has promised to support the faithful worker. If he likes the money more, he will work when he can get money and will stop work when he has no prospect of money, and advertise himself: "So much preaching for so much pay."



"At liberty to hold one or two meetings in the State of Ohio!" What became of your other lib-erty? Sold it? We know Paul did not write that. He did not confer with flesh and blood when he went to preach; neither did any man fix his terri-tory. "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." "Woe is unto me, if I preach not the gospel!" That was Paul's platform.



Here is chance for great improvement. The mer-cenary spirit is flourishing. Many Christians forget that "the life is more than meat, and the body is more than raiment." Before they can serve God they must be firmly grounded and settled financially, and know what they shall eat, and what they shall drink, and wherewithal they shall be clothed; and they cannot trust the Lord out of sight. But Christ said to his disciples: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Again: "Lo, I am with you alway, even unto the end of the world." Again, it is writ-ten: "Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee." (Heb. 13: 5, R. V.) Are these "rea-sonable terms?" Do you like the security? Then go work in the vineyard where it is most needed, regardless of other "terms" and human life.



"The Congregationalist has inaugurated a novel journalistic policy. The first issue in each month it calls 'The Christian World.' It is an enlarged edition and is devoted largely to a record of the religious progress of the month in all denomi-nations. It has secured correspondents in various churches and it declares its purpose to promote, as far as pos-sible, the present movement toward Christian unity,

declaring that 'the emphasis to-day should be laid not so much upon denominationalism as upon co-operation, federation, and unity.' We wish our con-temporary well, but it has entered upon rather a large engagement." This is from the Cumberland Presbyterian. The efforts of the religious world to bring about a union among the professed followers of Christ are laudable and highly to be commended. It was the will of the Savior that his followers should be one, and every man that names the name of Jesus should strive with might to bring about this unity. A Christian hates what Christ hates and desires what Christ desires. We must censure the indifferent, somewhat discouraging, remark append-ed by the Cumberland Presbyterian. Truly, it is a large undertaking to unite those who sincerely de-sire to follow the Lord; but with faith and zeal, by the help of God, it can be accomplished. If not in our age, some future generation, standing upon the pedestal erected by our work and sacrifice, shall at-tain to it.



But one point must not be overlooked. There is a right course and a wrong one to bring about unity. The wrong course must end in failure. In many efforts to unite denominations the principle has been to suppress part of the truth—the part upon which they seemed to disagree. So-called "union meetings" are run on the plan: "Do not step on my toes and I will not step on yours." The gospel is largely mutilated. Baptism, for instance, becomes a forbidden subject. As a religious gentleman said to me once, suggesting the course he wished me to pursue while preaching in his church house: "Sometimes we preach at the Methodist Episcopal Church and they preach up here. They believe in apostasy and we believe in foreordination. Now, when we preach in their house we say not a word about predestination, and they, when in our house, keep quiet on the subject of falling from grace." That meant, in my case, that I should not trans-gress in my teaching the limits of his creed; to smother my convictions on points where I differed from them, and cover up what I conceived to be truth in regard to those points. Is that the right way to obtain unity?



What do we desire? Simply unity? Unity of any sort, or unity pleasing to God? The Roman Church presents a fine example of unity, but of what sort? What boots it if people are united on error or transgression of God's word? Four hun-dred prophets were united on a falsehood before Ahab, and the messenger that was sent after the four hundredth and first implored him to let his voice be as one of theirs. (2 Chron. 18: 1-16.) What profit could there have been in such a union?



Micaiah, in his answer to the messenger, struck the keynote of union: "As the Lord liveth, what the Lord saith unto me, that will I speak." There is the only hope of union. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1: 10.) "If any man speak, let him speak as the or-acles of God." (1 Pet. 4: 11.) "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to de-clare unto you all the counsel of God." (Acts 20: 26, 27.) Yes, the truth, the whole truth, and noth-

ing but the truth—this must be the principle of all acceptable union. It would be a blessing if the human books of theology, creeds, and curious arts of interpretation were piled up for a bonfire and men would speak as God speaks on every subject. As a brother has said: "I can get along with a Baptist if he will preach, 'He that believeth and is baptized shall be saved.'" Certainly we can get along, if all preach the same word and the whole of the word. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1: 7.)

There is the road. Who is willing to take it? Would it not be better to sacrifice party, creed, popularity—yea, even life itself—in bringing about a union to the glory of God than to try to effect a second-rate unity by retention of partisan hobbies and suppression of truth? "I speak as to wise men; judge ye what I say."

It is one of the peculiarities of the works of God that they are nearly always imperceptible to the present. God works slowly. Silently, slowly, the germ unfolds itself in the dying grain; with imperceptible, yet steady, growth the blade unfolds—the stalk, the ear, the full corn in the ear—we know not how. Ere we are aware, the whole plant stands finished, and not until then can we see that God has done his intent. So does God work in greater things. See the history of the Jews in Neh. 9. At the very time God was fulfilling his promises and his threats they perceived not the working of his hands. The scoffers of to-day who say, "Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation"—they also cannot see in the gleam of the passing moment that God is fulfilling all things that were spoken before by the mouth of his holy prophets. Like the people of Sodom, they eat, they drink, they buy, they sell, they build; and they shall not know until all things are done and sudden destruction falls upon them. But let us not walk so that the day of the Lord shall take us unawares.

"Dr. Adam Clarke says: 'We are to come to God for an instantaneous and complete purification from all sin, as for instantaneous pardon. In no part of the Scriptures are we directed to seek the remission of sins seriatim—one now and another then, and so on. Neither in any part are we directed to seek holiness by gradation. Neither a gradation pardon nor a gradation purification exists in the Bible.' This is very true, and, to our knowledge, has never been disputed by anybody. The Christian Standard, an international holiness journal, published at Philadelphia, Pa., inserts the above extract triumphantly in its title-page. It is hard for us to see what point can be gained from that quotation of Dr. Clarke that would favor the modern doctrine of sanctification. Peter told the Jerusalem sinners to "repent, and be baptized unto the remission of sins"—all sins, of course. When a man is baptized into Jesus Christ his past sins are forgiven. But then he is still a babe in Christ. He may yet be carnal in some regards. (See 1 Cor. 3: 1-3.) "For in many things we all stumble," as James (3: 2, R. V.) wrote. We can then come to the throne of grace and obtain forgiveness day by day, because we are children and have an advocate with the Father, Jesus Christ, the righteous. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1: 8, R. V.) This is addressed to Christians, John being one of them, and he uses the first person, plural—"we." Then he continues: "If we

confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." (Verses 9; 10.)

There is quite a difference between having one's sins forgiven and being perfect. A very weak, imperfect being can, on proper faith, be cleansed from the stain of his past sins; yet he is not perfect. Evil still allures him, and often he will make mistakes and do wrong. We all stumble. Not that this is any excuse for or inducement to sin; contrariwise, John says: "My little children, these things write I unto you, that ye sin not." Perfection can only be attained by patient effort to please God, leaning on him for strength, studying the word of his grace. Paul admits that he has not attained to perfection: "But I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus. Brethren, I count not myself yet to have apprehended: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." (Phil. 3: 12-14, R. V.) Peter unequivocally exhorts the brethren to grow in grace and in the knowledge of the Lord Jesus Christ. We may have our sins forgiven, but we are not perfect. Perfection comes by growth. There is a grain of truth at the bottom of nearly every false doctrine. One denomination gives prominence to one neglected point of truth and another to others. Unfortunately they make hobbies and partisan creeds and distort truth and mix it with so much error that it can hardly be recognized. Yet the man with a clear eye and an unprejudiced, truth-seeking heart may often learn a good lesson from the bitterest sectarian.

MEETING AT SHILOH, TENN.

This meetinghouse is about five or six miles from McEwen, in Humphreys County, Tenn. There has been a small congregation there for a few years, and they have built a comfortable church house and are meeting regularly to break bread and carry on the Lord's service. The meeting began on the second Lord's day in October and closed on the following Lord's day. The attendance was not large, but most of the time the attention was good, and afforded a good opportunity for the edification of the members and for sowing the seed of the kingdom in the hearts of those who attended. There were no additions, but we hope good will yet result from the seed sown. The general rule is that seed has to be sown, and a little time given to mature, before much reaping can be done, and sometimes it takes a long time to get things ready for reaping. If the brethren will be faithful, keep their lights burning, and have the gospel preached from time to time, there will be reaping done there. Denominationalism has quite a hold there, but the plain truth will doubtless reach some in process of time. E. G. S.

We have received from Brother J. E. Scobey a tract of twelve pages on "The Eldership," with the request to read and criticize it. We have read it carefully, and believe as far as it goes it is a scriptural statement of the eldership—who are elders, how they are fitted for the eldership, and what their work is, and what is the duty of the congregations to them. One point of interest to those studying this question is ignored—that is, how those fitted and qualified for the work are to be recognized or known as elders. If the members are to obey the elders, they should know who they are. If the elders are to rule as examples to the flock and to look after the well-being of the flock, they ought to know this is their work. How are they to be recognized as elders by themselves and others? is a question of interest. This is not touched in the articles. But it is a plain, straightforward statement of the questions aside from this. I presume the tract can be had of the author, at Andrews, Tenn., or of the Bible Student, Franklin, Tenn., though no direction is given as to this. D. L.

Our Contributors.

Instrumental Music in the Worship— Discussion between Brother Calhoun and Brother Kurfees.

Editors Gospel Advocate: When I received your request last winter to place in your hands for publication the discussion between Brother H. L. Calhoun and myself on the use of instrumental music in the worship, I declined, for the time being, thinking that Brother Calhoun might have something further to say in reply; but my last article has been in his hands now for more than a year, with no reply whatever from his pen, and I suppose it is useless at this date to expect anything further from him. He has read his production on "The Law of Worship" on different occasions to persons in private and has recently delivered it in public before the Tennessee State Convention of the Christian Church. I think I have met and answered his argument at every point, and it is but just that the public should see both sides of the question; hence, I now place the discussion in your hands, with the statement that, so far as I am concerned, you not only have full liberty to publish it, but also the concurrence of my own judgment, with yours, that it should be published. M. C. KURFEES.
Louisville, Ky.

AN IMPORTANT QUESTION.

Is the use of an instrument in connection with the singing in the church an act of worship? Before this question can be intelligently answered it is necessary to know what are the essential conditions of an act of worship. I lay down the following as the two essential conditions of an act of worship:

1. The act must be directed to some object regarded by the actor as a proper object of worship.
2. The act must be done with the intention on the part of the actor of doing homage to the object worshiped.

Any act which fulfills these two conditions is an act of worship, and any act which does not fulfill both these conditions is not worship. When an instrument is used in connection with the singing in the church and such use is directed to some object regarded as a proper object of worship by those using the instrument, and when it is used with the intention on the part of those using it of doing homage to that object, then this use of an instrument is worship, for it fulfills the two essential conditions of an act of worship. Examples of the use of an instrument in connection with the singing as an act of worship are the Jews in the temple service and some sectarian bodies to-day. Both the Jews and the sectarians use the instrument with reference to God as the object and with the intention of doing homage to him by its use. Therefore, their use of the instrument is unquestionably worship, since it fulfills the essential conditions of an act of worship.

But a large proportion of those who choose to call themselves "Disciples of Christ" to-day use an instrument in connection with the singing in the church, and they tell us that their use of it is not an act of worship. Are they correct or incorrect in this statement? Their act must be tried by the essential conditions of an act of worship. If it fulfills them, it is an act of worship; if it does not fulfill them, it is not an act of worship. The only person who knows the object toward which an act is directed and the intention of the act is the person performing the act, and he does know both. "For what man knoweth the things of a man, save the spirit of man which is in him?" (1 Cor. 2: 11.)

Now, if we ask this large proportion of Disciples, "Do you use the instrument with reference to any object regarded by you as a proper object of worship?" they answer, emphatically: "No." Again: "Do you use the instrument with the intention of doing homage to any object?" Again they answer, emphatically: "No." Now, if these people tell the truth, their use of an instrument cannot possibly be worship, for it does not fulfill the conditions of an act of worship.

Any argument which says because the use of an instrument by the Jews and by certain sectarian bodies is worship, therefore its use by this large proportion of Disciples must be worship, is clearly

invalid, because the cases are not similar. They differ in the only two points that have anything to do with the question of worship—viz., the object and the intention.

But some one may be ready to ask: "What does this large proportion of Disciples use an instrument for, if not as worship?" To this question those Disciples would answer: We use it as a mere matter of convenience to ourselves. Just as a notebook, when properly used, is a convenience to the eye—giving the correct time, keeping the correct time, indicating the correct pitch, and leading each part of the music—so the organ, when properly used, gives to the ear the correct time, keeps the correct time, indicates the correct pitch, and leads each part of the music. Hence, the organ is a convenience for the ear, just as the notebook is a convenience for the eye. They would respectfully suggest that those who say the notebook and organ are not properly classed together as conveniences would show the difference instead of saying that "those who class them together are guilty of the climax of logical stupidity." An ounce of sound reasoning is worth more than a ton of abuse in convincing intelligent people on any subject.

Can the use of an instrument in connection with the singing in the church be an act of acceptable worship? To answer this question intelligently we must know the essential conditions of an act of acceptable worship. Jesus, in John 4: 24, states these for us, and they are three in number:

1. God must be the object to which the act is directed.
2. "In spirit," which means from the heart or sincerely or with intention of doing homage, must be the spirit of the act.
3. "In truth," which means according to the truth, or as God directs in the New Testament, must be the manner of the act.

Any act which fulfills these three conditions is acceptable worship, and any act which does not fulfill all three of these conditions is not acceptable worship.

It will be admitted that the New Testament nowhere mentions the use of an instrument in connection with the singing in the church. This fact settles, beyond all dispute, that the use of an instrument in connection with the singing in the church cannot be an act of acceptable worship, for it fails to fulfill one of the essential conditions of an act of acceptable worship, and that condition which it fails to fulfill is the only condition which differentiates an act of acceptable worship from an act of worship which is not acceptable.

The use of instruments by the Jews was acceptable worship, for they lived under the Old Testament, which directed them to use instruments; but people to-day, living under the New Testament, have no direction given for their use as worship. Hence, the only possible ground upon which any one can seek to justify the use of an instrument in connection with the singing in the church is that of convenience, and not worship. H. L. CALHOUN.

REPLY TO "AN IMPORTANT QUESTION."

Brother Calhoun: Your article on the use of instrumental music in the worship of God under Christ came duly to hand, and has been carefully examined. In response to your request that I submit a criticism of the arguments therein presented, I proceed to offer such reflections as the logical character of your production seems to demand; and I the more cheerfully do so, because of your accompanying statement that you are unable to see any fallacy in the line of argument which you present. Allowing all due credit for ingenuity of arrangement, a merit which candor compels me to accord to your communication, I am, nevertheless, surprised that you are unable to see the fallacy that lurks in much that you have written. By the help of the Lord, I shall endeavor to place your production under conditions that will enable you to see wherein it is defective as an argument, and, hence, that it utterly breaks down at the very point where you seem to think it is strong and unanswerable.

That we may come at once to the main fortress behind which you seem willing to risk your cause, I begin with an examination of your canon on worship. The first of what you lay down as "the two essential conditions of an act of worship" is as follows: "The act must be directed to some object regarded by the actor as a proper object of worship." But in this you are mistaken. The fact is, this your

first statement in the form of a proposition is simply not true. You gravely put it forth as a statement of fact, whereas the statement itself is a palpable contradiction of fact. I am surprised that numerous events in the Old Testament history plainly contradicting the statement did not occur to you. Turning now to the record in 1 Kings 13, we find that Jeroboam, the son of Nebat, established idolatrous worship in Israel, setting up calves of gold and altars at Bethel and Dan. He worshiped at these altars, bowing down to the gods of his own creation and teaching Israel to follow his presumptuous course. Without entering into the details of the history, not demanded by the present investigation, the fact stands out in plain view to every eye that is open to see it that these gods were not only not "a proper object of worship," but that Jeroboam himself knew they were not. Here is a case of worship, then, in which the act was not only "directed to some object" not "regarded by the actor as a proper object of worship," but which the actor himself positively knew was a very improper object of worship. But, nevertheless, he proceeded headlong and headstrong in his presumptuous determination to worship that object, because it suited his rebellious purpose to do so; and he has many imitators in principle to-day. But this is by no means an isolated case. Precisely the same point could be made with the facts connected with the reigns of Ahab, Baasha, Nadab, Omri, and others; and yet, as a part of your presentation of the organ issue, you send forth a direct contradiction of this fact, and say in a private note accompanying your argument: "I am frank to tell you that I do not see any way to answer it." If it were clearly and positively in evidence that you are absolutely free from any predilection in favor of the organ side of this controversy, I might not suspect that the inability, so frankly acknowledged by you, to see a fact thus plainly revealed is to be accounted for in the same way in which both you and I account for the inability of very able, pious, and learned men to see that a burial in water is the only baptism taught and practiced by inspired men or that is supported by the united voice of classic usage and scholarship. With a frankness not excelled by your own, they tell us they "do not see any way to answer" the arguments they are able to make in favor of sprinkling and pouring for baptism; but it would be difficult to convince either you or myself that the alleged inability would not be largely removed by a removal of all predilection in favor of sprinkling and pouring. I see no other ground on which to account for your inability to see that your statement is a plain contradiction of Bible facts.

I now come to the second part of your canon on worship, which is as follows: "The act must be done with the intention on the part of the actor of doing homage to the object worshiped." Commenting on the whole, you say: "Any act which fulfills these two conditions is an act of worship, and any act which does not fulfill both these conditions is not worship." But we have already seen that your first "essential condition of an act of worship" is no condition at all, but is a plain contradiction of Bible facts, and, hence, that some acts which "do not fulfill both these conditions" are, nevertheless, acts of worship; and we will now see that your reasoning on the second condition is as unsound as your statement of the first is untrue.

After conceding that the use of instrumental music by Jews and sectarians is worship you attempt to come to the rescue of "a large proportion of those who choose to call themselves 'Disciples of Christ,'" and who "tell us that their use of it is not an act of worship," by an application of your canon on worship; and you gravely tell us, referring to your second condition, that "the only person who knows . . . the intention of the act is the person performing the act," which, forsooth, you try to back up with scripture by quoting: "Who among men knoweth the things of a man, save the spirit of the man which is in him?" (1 Cor. 2: 11.) You then complete this ingenious application of your canon in the form of a catechism, as follows: "If we ask this large proportion of Disciples, 'Do you use the instrument with reference to any object regarded by you as a proper object of worship?' they answer, emphatically: 'No.' Again: 'Do you use the instrument with the intention of doing homage to any object?' Again they answer, emphatically: 'No.'" Thus the case is so arranged that the man who wants instrumental music in the worship, in spite of its rejection therefrom by Christ and inspired

apostles, is himself resolved into the entire court—judge, jury, counsel, and witness—and of course it is an easy matter to have a verdict rendered in favor of himself. You not only place in his hands the means of having the case always decided "unanimously" in his own favor, but the logical use which you make of this contrivance effectually debar all others, even God himself, from having a solitary word to say in the case. No other alternative is left to the universe of intelligences but to meekly bow and implicitly acquiesce in the ipse dixit decision of this remarkable monocratic court. If Nadab and Abihu (Lev. 10) had been in possession of this ingenious canon and had made the same logical use of it, notwithstanding they were performing an act in offering strange fire which the Lord himself and his people regarded as worship, they could, nevertheless, have promptly replied that they did not do it "with the intention of doing homage to any object," and this giant blow would have knocked out Moses, Aaron, Eleazar, Ithamar, and all the rest. If you contend that the fact that what they were doing was regarded by the Lord as worship would have precluded setting up such a claim in that case, then I reply that the same is true in the case before us, and with equal clearness it precludes setting up such a claim in this case. Instrumental music, when used in the manner in question, was not only regarded by the Lord as worship, but there is no instance on record in which he regarded it any other way. The idea that it is not worship was never thought of, so far as the public has been informed, until its advocates discovered their inability to meet the position of those who stand with the Son of God and inspired apostles in their rejection of its use from the worship of God under Christ. It is an ex post facto invention to meet an emergency.

But, since you are disposed to hinge the whole matter on the ex parte deliverance of this self-constituted, self-appointed, monocratic court, which rules out both God and man and leaves the worshiper himself as sole umpire in the case, with unlimited power to practice as he pleases, with the right to a safe retreat under the specious plea that he does not "intend" it as worship, I now propose to examine the logical merits of this method of argumentation and to show that, in the present instance, it is utterly untenable and misleading. This fact will appear from two considerations:

1. *It proves too much, and hence, logically, proves nothing.* By the very terms of your canon, the flood gates are opened for every abomination under heaven, not in itself morally wrong, which men may see fit to introduce into the service of God. I use the word "abomination" advisedly here; for while, strictly speaking, things not morally wrong are not in themselves abominable, yet many such things would be an abomination in the service of God; and there is no escape from the conclusion that your principle opens the way for the practice of every imaginable whim or fancy of man. Even the Son of God himself could have been silenced by the Jews in the matter of washing hands and other traditions which they had introduced, and which he so solemnly condemned as vain worship. (Matt. 15: 1-9; Mark 7: 1-13.) They could have routed him from the field of debate by informing him that they did not "intend" it as worship. It is true he could have replied: "You go through with this performance in precisely the same way that you do other acts which are worship, and how can it be that they are worship and this is not?" But such a statement of fact would have been to no purpose, for they could have promptly replied, "We do not 'intend' it as worship, and 'what man knoweth the things of a man, save the spirit of man which is in him?'" and this would have placed an effectual quietus upon all opposition.

Nor is this all; for, by this principle of argumentation, the very same defense can be made of all the flummery of Rome, including the burning of incense, burning candles, or doing anything else men may see fit to do in the service of God. You would be utterly powerless to rule out such things on the plea that they would be of no use in the worship; for, according to the terms of your canon and the use you make of it, neither you nor anybody else can have anything to say in the case, so long as the worshiper himself says they are of use to him and that he does not "intend" them as worship. You make the point that certain "Disciples," whom you are defending, want instrumental music as "a convenience for the ear" while they are worshipping God; but if they may have instrumental music as a "convenience" to the auditory nerves while worshipping God, others

may want to burn incense and candles as a "convenience" to the olfactory and visual nerves while worshipping God; and if convenience is a valid reason in the one case, why is it not in the other?

2. *Your reasoning involves rebellion against God.* Inasmuch as "the use of an instrument in connection with the singing in the" Jewish service was worship, which you candidly admit, I now propose to show that its use by certain "Disciples," which you have undertaken to defend, is either worship, and hence is to be condemned because not divinely directed, or, if really not intended as worship, is, nevertheless, a case of rebellion against God. Be it observed, then, that the term "music" is generic, comprehending the only two kinds of music in existence—namely, vocal and instrumental. It follows, therefore, that if, at any time, God should command the praise of his name by means of music without specifying the kind, either kind used separately, or both kinds jointly and simultaneously, would come within the purview of the divine command; but if the praise of God should be ordered with specific directions that it be done with one of these kinds of music, then the use of the other kind would not be obedience to the divine command. In such a case the one kind of music is explicitly commanded, the other is implicitly forbidden. Now, it happens that both of these kinds of music were incorporated in the Jewish worship and were allowed to remain in it as long as the system of Judaism itself remained; but when Judaism was abolished and a new order of worship was established, the children of God were not commanded in general terms to make music or praise God, but they were commanded to make one specific kind of music—namely, vocal music—in the praise of God. (Matt. 26: 30; Acts 16: 25; Eph. 5: 19; Col. 3: 16; Heb. 13: 15.) Now, the Holy Spirit not only specifically incorporated vocal music in the worship of God under Christ, from which it follows that having the other kind is not obedience to the divine command, but it did so in the face of the existence and usage up to that time of both kinds of music in the worship, thus revealing the fact that it was not only the divine will to have the kind of music specified, but that it was not the divine will to have the other kind, from which it follows that having the other kind, "in connection with the singing in the" worship, even though not "intended" as worship, is, nevertheless, rebellion against God. If it is not rebellion, then we are confronted with the curious and anomalous fact that men may do the very thing which, by all the facts in the case, God has implicitly forbidden, and may do it at the same time and in the same place when and where it is so forbidden, and yet not be engaged in rebellion against God, because, forsooth, of some peculiar "intention" they may have in the performance. But no difference what may be the intention of worshipers, whenever and wherever they have the instrument, even though it may be, as you constantly express it, only "in connection with the singing in the church" without "intending" it as worship, it is, nevertheless, indefensible on this ground; for its use "in connection with the singing" when men are worshipping God is the very thing which is contrary to the will of God. Although, as we have seen, the two kinds of music were both in use in the worship under the Old Covenant, we have a clear and unmistakable expression of the divine choice of the one kind and the omission of the other kind in the worship under the New Covenant. It is, therefore, ruled out of the worship under the New Covenant on precisely the same principle on which you and others rule out infant membership in the church, which is nowhere explicitly commanded, but by all the facts in the case is everywhere implicitly forbidden. The conclusion is, therefore, unavoidable that its use in connection with vocal music in Christian worship is rebellion against God.

Finally, I beg to suggest that the attitude which you have chosen to assume toward the present issue, and the impression which you seem to be seeking to make, are worthy of your serious consideration. You seem to feel that it is necessary to be constantly explaining that it is not your purpose to advocate the use of the organ. But if it is not wrong to advocate its use, why fear that you will appear as so doing? And if it is wrong, or even possibly wrong, to do so, why assume an attitude toward the question that makes it necessary to keep explaining that you are not advocating it? I certainly do not question your statement that you "have never knowingly advocated the use of an instrument in connection with the singing in the church;" but no difference whether you "wish to be so understood in this article" or not, the article is, nevertheless, a very manifest, though

illogical, defense of this very use of the instrument, and it is to be regretted that you have assumed an attitude toward the question which prevents you from seeing so plain a fact. Moreover, even granting, for the sake of argument, that the practice *per se* is not sinful, why do you think it necessary, my dear brother, to construct arguments in favor of it to see if they can be answered? If the organ should be kept out of the churches, even by fallacious argument in some instances, would sin lie at their doors? Would it not be better to point out the fallacy without defending the practice? Years ago you modestly refrained from speaking out against this innovation, stating as the reason for your course that you did not deem it wise, using your own vigorous and pointed language, to "butt out your brains arguing against the organ before the people found out whether you had any brains or not." I thought this was an exhibition of commendable modesty; but, with the inevitable impression which such words would make, it seems strange that all subsequent efforts calculated to impress the public concerning your cerebral capacity which you have been willing to risk on this issue have been in the interest of the other side. Doubtless, in the estimation of many, you will make a favorable impression for yourself, even on the wrong side of an issue like this; but, on the principle that

Thrice is he armed that hath his quarrel just,
I crave for the public an opportunity to witness an exhibition of your powers on the side of truth in the present controversy. Is it vain to hope they may yet see it? I trust not. On the contrary, I trust you may yet resurvey this whole question, weighing well the influence of your life and teaching on an issue whose history is marked by wrecked and ruined churches and by heartbreaking alienations, and on one side alone of which is universal union possible among the followers of Christ. May the Lord rule in and overrule us both for the advancement of his truth.

Most fraternally,

M. C. KURFEES.

INDIFFERENCE OF CHRISTIANS.

Brother Lipscomb: There seems to be a general inactivity—state of lethargy—among the churches which tends toward stagnation and spiritual death; at least it seems so to me, and I judge it appears so to others, from what I see and hear. The all-important question is: How shall we arouse activity and zeal and provoke to love and good works? The cause of this sleepy state wherever it appears is a lack of spiritual food—the word of God. We would all be glad to see the churches zealous for every good work. "They that were scattered abroad went everywhere preaching the word." "The hand of the Lord was with them: and a great number believed, and turned unto the Lord." Paul and Barnabas "a whole year assembled . . . themselves with the church, and taught much people." Churches and preachers need the zeal, earnestness, and consecration here pointed out in the New Testament.

I am now seriously thinking of giving a considerable part of my time, especially during the winter and early spring months, to going among the churches voluntarily on my part and teaching the members in Bible classes and by enthusiastically talking to them, with a specific view of increasing zeal and energy in and consecration to the work for Christ. It seems to me we must, if possible, stir up the churches to greater activity. Please let me hear from you, giving such suggestions, information, and encouragement as you deem best in the light of the word of God on the line of work here suggested.

Riverside, Tenn.

JOHN E. DUNN.

I do not know a more needful work than this, of interesting Christians in the study of the Bible. We are certainly now in times of indifference to Bible study and Christian life. The only way to arouse this life is to interest Christians in the study of the word of God. The word of God is the seed of the kingdom. From it in the heart all life and activity must spring. The indifference of men, especially to the services of religion, ought to be alarming. So far as I am able to see, it is difficult to determine the causes of this indifference. I do not think it a growth of unbelief in God or the Bible; yet there is a disregard of the teachings of

the Bible, a neglect of the Book. It seems to me one great trouble is, there is a growing dissatisfaction with the present development of religious service. It is too much partisan; it is too much machine work for the good of the brethren, and there is too little looking to the good of the ignorant and helpless. All the churches are now too much like the political parties—for the support of the machine and the leaders. As a rule, ten dollars are given to support the leaders and the organization where one dollar is given to lift up and save souls. What are called "the attacks on the Bible of higher criticism" are merely symptoms of the indifference; they are in a very small way a cause of it.

It seems to me the great want is that the common people should study and learn the Bible and become earnest, self-reliant worshipers. I mean by this that the common people should be able to conduct the worship of God within themselves and be able to study the Bible and edify and help one another. To this end they must have good teaching that they may learn how to study the Book of God and how to teach it to one another. The common and poor people drop away from the church, but in the days of Jesus they constituted the chief strength of it. It was adapted to their wants and commended itself to their consciences. I am sure it would now were it kept in its proper channels and its labors directed to its true ends. This falling away has been brought about by the utter failure of discipline in the churches, among other things. No discipline is exercised in the churches, and, as a result, church service, church privileges, and church membership are lightly esteemed. Church membership means nothing now. If it means nothing, why should it be sought after or esteemed? This failure of discipline has largely resulted from the influence of money in the church. It is as difficult to discipline a good church contributor as it is to punish one in the civil courts. I have heard churches on two different occasions say they could not afford to discipline certain offenders, because they are too rich. Our religious affairs have come to be too dependent upon the rich. If the rich are not disciplined, the sense of fairness revolts against disciplining the poor, and so discipline is lost sight of. In reaching this condition, we forget the person disciplined is the one especially benefited, but it works that way.

Our work is to get the common people to learn the Bible, study and practice it for themselves, and deliver churches from the hurtful influences. In many places and in many respects our religion that was ordained for and adapted to the poor has become too costly a luxury for them. A religion that costs less in money and more in time and personal service is what both the Bible and the interests of humanity demand. To get the people to study and practice the Bible is the great need, and if our brethren will direct their energies to that end, they will do great good. There are in places marked indications of improvement along these lines, and we should earnestly encourage and help all such. D. L.

A building was being torn down, and a laborer, who was noted among the workmen for his lack of intelligence, was sent to pull at a rope attached to the top of a wall. "Do you think," a passer-by asked, "that you are going to pull that thick wall down in that way?" The man continued his tugs, as he replied: "It doesn't seem so to me, but I guess the boss knows what he's about." After an hour's pulling the man felt a slight vibratory response to his tug, and at last the wall swayed and fell. It had been undermined, and the man who gave the order knew that, although the man who pulled the rope did not. He obeyed, as Peter obeyed Christ's command to let down the net. Perhaps if more faith were exercised in Christ's commands now, we should be as much astonished at the result as Peter was.—Reformed Church Record.

Miscellany.

PERSONAL.

Brother E. A. Elam is in a meeting at Sparta, Tenn.

Brother Flavil Hall, of Trion, Ga., will visit Tennessee at an early date.

Brother John R. Williams began a meeting at Polk, Tenn., on last Lord's day.

Brother William Anderson closed a meeting at Dickson Station, Tenn., last week.

Brother J. W. Shepherd closed a good meeting at Pleasant View, Tenn., last Friday night. The interest was good throughout the meeting and five persons confessed their faith in Christ. He preached at Schochoh, Ky., on last Lord's day.

Brother John E. Dunn's meeting at Riverside, Tenn., closed last Friday morning at 9 o'clock; at the water, two persons being immersed at that time. Seventeen in all obeyed the gospel. He began a meeting at Dunn's Chapel, Woods Valley, Tenn., last Sunday morning.

Brother E. G. Sewell went to Wilson County, Tenn., last Saturday to begin a meeting at Berea. Although three-score years and ten, he is still actively engaged about his Father's business, clinging to the old landmarks and growing stronger in the faith as he nears the goal.

At the meetinghouse on the corner of Tenth and Russell streets, East Nashville, on the evening of October 30, 1900, Brother J. C. McQuiddy officiating, Miss Leith L. Baker was married to Mr. James Richard Rose. We join their host of friends in wishing them happiness, prosperity, and long life.

Brother A. W. Young, of Sunset, Tex., began a debate at Coesfield, Cooke County, Tex., with W. A. Mansfield. The debate will be continued ten days, "The Origin of the Church," "Total Depravity," "Operation of the Spirit," "Apostasy," and "Baptism for the Remission of Sins" being the subjects for discussion.

Mr. R. H. Dawson and Miss Zena Buie, both of Ferguson Station, Ky., were quietly married at the residence of Brother E. G. Sewell, Brother Sewell officiating, on the evening of October 30, 1900. The bride and groom are estimable young people and have our best wishes for a happy and prosperous career.

On November 1, 1900, Mr. J. W. Eaton and Miss Jane Neal were quietly married at the home of Brother L. S. White, at Gallatin, Tenn., Brother White officiating. Mr. Eaton is a successful business young man at Scottsville, Ky., and the bride is the daughter of very influential parents, of near the same place. The happy couple left on the afternoon train for their future home at Scottsville.

The meeting at Gallatin, Tenn., Brother L. S. White doing the preaching and Brother J. L. Hill leading the song service, was still in progress when we heard from there last Friday, and it was thought the meeting would continue for some time yet. There had been eighteen additions to the one body and large crowds were attending each service. All of this speaks well for the church of Christ at Gallatin and for Brother White, who lives in their midst.

Brother McQuiddy: I received the

bundles of the dear old Gospel Advocate a few days ago, and I just sat down and feasted for hours. I could hardly quit long enough to eat; in fact, I did not, for I carried the paper to the table with me. I had got entirely behind the times, for the Gospel Advocate has reached me only at long intervals for many months. I cannot think of getting along without it; so you may bribe the mailing clerk, at my expense, to see that a copy starts to me each week, addressed simply to Tokyo, Japan, and not to the address now on my yellow slip. I now have so much good reading on hand that I am tempted to read when my work demands my time. You have been very good to me and I have been very unworthy. I hope to be more faithful in the future. You have shown me favors without number, almost, and seem to be as willing as ever to help me. I was pained much to learn of the death of your associate and our friend in Christ, Brother F. D. Srygley. He has done a wonderful work, and we cannot now estimate the results of his preaching and writing; he has influenced thousands, and they in turn will teach many more the principles he so constantly emphasized, and thus the stream of influence will flow on into eternity. So with all our lives: we each start as streams well as perpetuate the one whose current most influenced us. How careful we should be of our words and of our acts! Brother Srygley's few letters to me were like those of a father to a son. His love for Brother Larimore was such as should make us love each other more in this present life, that in the life to come there may ripen the love that will cast out all fear. I want a copy of Brother Srygley's last book. His "Larimore and His Boys" was a blessing and an inspiration to me, and I want my life made purer and gentler, more earnest and full of good works, by the "Letters and Sermons of T. B. Larimore." Please send me a copy of the book. Our school has opened with good attendance. The Sunday school is also well attended. There were forty-six children present last Sunday (October 7, 1900) and two young men were in my Bible class, which I reopened on that day. The attendance of this class will increase. My health is good.—William J. Bishop, Tokyo, Japan.



EDITORIAL.

The wealth of the world cannot buy the favor of God.

The "peace that passeth understanding" comes only to the pure in heart.

There is no shorter way to heaven than God's way; neither is there any longer or other way.

The fact that you are as good as the other fellow is no argument. The other fellow may be wrong.

If you make a mistake, acknowledge it, and do not try to explain. Such a course gives you favor with God and man.

Think and act for yourself; do not be a slave to follow in others' tracks. Be courageous enough to stand alone, if need be.

"As it is written" is a frequent expression of the Book, and doing "as it is written" is walking by faith and pleasing God.

Every one should be better to-day than he was yesterday, and better to-

morrow than he is to-day. To stand still is to slide back.

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"

"Without me ye can do nothing," says the Savior. How important, then, it is to secure his help! "He that abideth in me, and I in him, the same bringeth forth much fruit."

The goodness of God leads men to repentance, but his goodness does not consist alone in providing for our physical wants, but in opening to us a way to him through the gospel of his Son.

When we walk in the dark, we stumble and get out of the path. We need the light. So in our spiritual lives the way is too dark to be traveled without a sure and certain light. "Thy word is a lamp unto my feet, and a light unto my path."

"If in this life only we have hope in Christ, we are of all men most miserable;" but we have more than this. We have the blessed assurances of the gospel of Christ, vouchsafing to us triumph over death by a glorious resurrection and a place at his own right hand throughout eternity.

When we come to God with our trials, he either relieves us of them or gives us grace sufficient to bear them. He does not promise to lift away the burden, but to sustain us in bearing it. When we cast ourselves fully upon Christ, he comes nearest to us and proves himself a present help in every time of need. The closer we get to him, the more of his love and grace he reveals to us.

Diligence is a steady application of energy. Without such application no man has the right to expect success, nor will he succeed. Success is not thrust upon us, but it is won by patient, steady application. Not only does this principle obtain in secular life, but in spiritual life also. No one can serve God acceptably who does not walk in the path of duty. Wherefore "giving all diligence, add to your faith" those Christian graces which adorn and ennoble Christian character.

Few of us realize the importance of listening patiently and attentively to the word of the Lord. Peter said to the people: "Him shall ye hear in all things whatsoever he shall say unto you." Through Christ God speaks to us concerning salvation and the varied lessons of Christian conduct, giving us "the perfect law of liberty." Therefore, we must hear him. The expression, "Who hath ears to hear, let him hear," is of frequent occurrence in the Bible; but God requires discrimination in the things to be heard. Christ said: "Take heed what ye hear." James, after saying we are begotten "with the word of truth," adds: "Wherefore, my beloved brethren, let every man be swift to hear," evidently referring to "the word of truth." We are not to hear "the traditions of the fathers" or "the commandments of men," but hearing him of whom God said, "I am well pleased," we "may grow up into him in all things, which is the head, even Christ."

We would be indignant if told that we would allow the Savior to suffer want. "No!" we exclaim. "If he were only here, my home should be his home. All I have should freely belong

to him." But we do allow him to suffer. Some of his children are homeless, and we do not shelter them; some are naked, and we do not clothe them; some are hungry, and we do not feed them; and in our failure thus to provide for the necessities of those who are his, we fail to provide for him. "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Moreover, we allow his faithful servants, who sacrifice homes and the ties of love to "preach the gospel of peace, and bring glad tidings of good things," to suffer when we ought to be sacrificing to help them. What a condemnation rests against the churches who fail to keep God's ordinance in this matter! "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." "Let him that is taught in the word communicate unto him that teacheth in all good things." "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" "But we do not believe in the pastor system." Of course not; nor from your actions would any one accuse you of believing in preaching the gospel, since you do so little of it. The so-called "pastor system" is wrong, the human societies for the spread of the gospel are wrong, and many who do nothing try to hide behind these truths; but I would rather be found doing the right thing the wrong way than not to be doing anything in any way. Let not the man who does nothing congratulate himself that he is not building up human societies; he is, and is equally guilty with those who openly work in them. Let me also add that because so many fail to do anything as members of the church gives no one the right to organize something else through which to honor and glorify God. "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."



PUBLISHERS' ITEMS.

The Gospel Advocate and the Home and Farm both one year for \$1.50.

Call bells are useful in many ways. We have some very neat ones that give clear and musical rings. No. 31, nickel bell, 2 1/4 inches, on cocoa wood base, 60 cents; No. 32, nickel bell, 2 3/4 inches, on cocoa wood base, 75 cents; No. 7, enameled base, 30 cents; No. 28, metal base, 45 cents. Sent, postpaid, on receipt of price.

We have just completed an attractive little catalogue that is compact and can easily be carried in the pocket. We will be glad to send it to any address on application. If you want Bibles, Testaments, hymn books, tracts, or other good religious literature, be sure you have our catalogue before you place your order elsewhere.

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Our Exchanges.

WRONG METHODS CONDEMNED.

Reaching a righteous end by an unrighteous method is a hazardous affair, after all. Not the least of the results of such a course is the damage done one's own personal character. The man who has so conducted himself as to deny him the enjoyment of a conscience void of offense toward God makes himself a coward.—Word and Way.

GETTING AND GIVING.

Should it be a rule of life to get all you can or to give all you can? That question is just now under discussion. Well, how much can one give unless he first gets? The men who are laying thousands or millions of dollars on the altars of education, humanity, or religion have generally been successful as captains of industry, princes of commerce, or leaders of large business enterprises. Possibly also their chief benefaction has consisted in creating profitable employment—which is a kind of giving—especially if they have been just and considerate in their dealings and have paid fair wages. To get honestly is quite as legitimate as to give generously, and ought to take equal rank.—Youth's Companion.

JUDGE WHITE ON SALOONS.

All of the cases, with one exception, that came up in the Criminal Court on a certain day were attributed directly or indirectly to strong drink. This put Judge J. W. F. White, who was on the bench, on the war-path, and he made the day's session the liveliest one for some time. Toward the close of court, and after His Honor had lectured until he was tired, he almost feebly said: "O, this drink, this drink! Four-fifths of the crime and four-fifths of the wretchedness on this work can be attributed to it. Here's a man who goes and spends his money with a heartless saloon keeper. Look at him. It's no wonder that I am down on this liquor business." And any decent man is down upon it.—Pittsburg Commercial Gazette.

TOOK HER RELIGION ALONG.

A beautiful instance of Christian integrity is given of a distinguished Christian lady who was spending a few weeks in a hotel at Long Branch.

An attempt was made to induce her to attend a dance, in order that the affair might have the prestige bestowed by her presence, as she stood high in society. She declined all the importunities of her friends.

Finally, an honorable Senator tried to persuade her to attend, saying: "Miss B., this is quite a harmless affair, and we want the exceptional honor of your presence."

"Senator," said the lady, "I cannot do it. I am a Christian; I never do anything in my summer vacation, or wherever I go, which will injure the influence I have over the girls of my Sunday school class."

The Senator bowed, and said: "I honor you; if there were more Christians like you, more men like myself would become Christians."—All Aboard.

THE HEART IS MOVED.

There lay in the coffin the body of one of God's saints. Eighty-nine years of toil and sacrifice had been endured. The weather-beaten and storm-tossed mariner had reached the port. Surrounding the coffin were quite a number of friends. The words of hope and consolation had been spoken by the man of God; prayer had just been offered; the invitation to take a last look at the departed had been given by the undertaker. Rising from her chair, supported by friends on either side, was a venerable form, a sister of the deceased. Ninety-five summers have passed. Soon she will reach the ninety-sixth milestone. She stands by the coffin, bends over the same, imprints the last kiss of affection in this world on the cheek of her dearest earthly friend, and exclaims, with a tenderness and pathos which melted all hearts: "My dear sister, farewell. You have been good to me, dear soul. I will meet you in heaven. Good-by!" Then she was led back to her chair again, while the

coffin was closed and the body of the deceased was carried to the cemetery of the dead. How much these words meant God only can fathom. On such an occasion and witnessing such a scene, how the heart is moved, the sympathies aroused! The earth fades, heaven comes near, we almost hear the rustling of angel wings.—Baltimore Methodist.

WOMANLY MODESTY.

No warrior was ever so effectively protected by coat of mail as the purity of woman by a becoming modesty. It is not only woman's greatest adornment, but her best defense. Lord Shaftesbury once said that young women would be surprised to find with what respect they would be treated by the forlorn classes if they would go among them with a view to education.

In one of the worst parts of London there was an institution which he visited. In one room he found about thirty-five men listening to the teaching of the daughter of a small shopkeeper in the neighborhood, and she was one of the prettiest women he ever saw in his life. He noticed that there was no one present but the young woman with those rough men, and he said to the superintendent: "Are you not afraid to leave my dear little friend alone with all these men?"

He replied: "I am."

"Then why don't you go to her?"

"You mistake my fear. I am not afraid of their doing any harm; they love her so much that they would lick the ground on which she walks; but I am afraid some person may step in, and, not being under authority or knowing the manners of the place, may say something impertinent to her, and if he did, he would not leave this place alive."

It is indeed one of the most cheering facts to such as work for the education of the human race that womanly beauty, when united to maiden modesty, commands the homage of the most degraded.—Lutheran Observer.

SIMPLER LIVING.

Moralists and philosophers are constantly telling the world that the best elements of human happiness are the simplest and most frugal. There is a constant cry for simplicity of living, but some of those who make this cry are unable to adapt their own lives to their own beliefs. We believe in the beauty and good sense of simple living, just as we believe in the highest and best principles of religion, but the weakness of our human nature is so great that we do not live according to that which we know to be wisest and best. It is not strange that there should be a cry for simplicity in an age when it is manifest that a great deal of the unrest and the unhappiness of domestic life is due to too elaborate and expensive living.

Too many people have not the moral courage to set up a standard of their own based upon their own incomes and their own positions in life. Mrs. A. has not the moral courage to put a straw matting on her floor when she knows that Mrs. B. has a Wilton velvet on her floor; Mrs. D. has not the moral courage to serve simple refreshments at her entertainments when she knows that Mrs. C. serves ices and all sorts of expensive and unnecessary luxuries at her "at homes;" the Smiths, with an income of two thousand dollars a year and one servant, make a strenuous effort to ape the style of living of the Whites, who have eight thousand dollars a year and three servants; the wife of the clerk tries to imitate the wife of her husband's employer. It is an age of vulgar and unwise imitation. The writer overheard a significant bit of conversation between two women on the street car not long ago.

As the car moved along, one said to the other: "I am going to get some lace curtains for my parlor to-day. Have you noticed the Bartons' new lace draperies? Well, I told my husband that if the Bartons could have lace curtains in their parlor, there was no reason why we should not have them, for my husband has as good pay as Tom Barton."

"You are just right," said the other woman. "I told my husband to-day that if Tom Barton's wife could wear a silk-lined dress, I could not see why I should not have my next dress lined with silk, and I am going to have it so, you see if I do not."

It was but yesterday that we heard a woman say: "If I could entertain as my friends entertain, I

would love to do so; but I cannot do it, and so I simply do not try to entertain at all."

Now, what connection is there between the spirit of true hospitality and elaborate entertaining? The fact is that the overelaborate method of entertaining in vogue at present is killing that beautiful spirit of true hospitality that prevailed at one time. Elaborate living, elaborate dressing, elaborate entertaining are destroying the happiness of many American homes. There are homes in which the whole end and aim of life would seem to be the accumulation of fine furniture and bric-a-brac, the care of which imposes a great burden on the mistress of the home and the expense of which makes a mighty inroad in the family income. There are other homes in which the elaborateness of the table is the family weakness. The money expended for unnecessary and positively injurious food in such homes would give a college education to the children, who are not thus educated because their parents "cannot afford" to send them to college. All forms of elaborate living impose an unnecessary burden on both fathers and mothers, and destroy the peace and harmony of true home life. Many homes have been wrecked by a constant striving for the unattainable in the style of living. We saw one day a red flag floating from the piazza of a home that had been thus wrecked. A young couple had started out in life under an utterly false standard. It was a standard based not on their own incomes, but on the incomes of others. They adopted a style of living that involved them in debt, and they had neither the courage nor the sense to retrench when they saw the inevitable result of their folly if it was continued.

The remedy for all this wrong living lies largely with the women of the home. There will not be simplicity in home life until the wives and mothers declare that such simplicity shall reign in their homes. Women, far more than men, set the pace for the social world; women, far more than men, fix the standard of home life. It is true that

The hand that rocks the cradle
Is the hand that rules the world.

It is true that if there is ever a revolution in the world of dress and fashion, a revolution in the laws governing the home life of the day, that revolution must be wrought by the women of the world.—Zion's Herald.

WHITE RAIMENT.

"And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." "The righteousness of saints"—what is it? Righteousness is the result of right doing. Doing right is doing the will of God. The will of God is recorded in his word. Hence, to do the will of God is to do what God requires of us. Therefore, doing the will of God makes up the white robes which the saints will wear in the home of the blessed. This being true, it also follows, as a matter of course, that those who do not do the will of God will not have the white robes to wear. Doing the will of God makes a man just what he must be, both in heart and in life, to enter the eternal city. It takes this to prepare him to enjoy that happy home, even if he were the only man that does not love God and does not love righteousness would only be miserable in heaven, if he were placed in the midst of righteousness and true holiness. The white robes that the saints will wear in the happy home mean the characters they are to form by doing the Lord's will; yet when they do God's will they can only count themselves unprofitable servants, having done only their duty, while it is the power of God through the truth that has elevated and purified them. Besides, these robes have to be washed in the blood of the Lamb to pass them into the eternal city of God. So that when the righteous are saved, all the glory and all the honor belong to the Lord.

Not only is it true that when sinners obey the requirements upon the doing of which pardon is promised they have pardon through the blood of the Lamb, but it is also true that all through the lifetime of the Christian, whenever he sins, he must truly repent of that sin, confess it to God, and pray for his forgiveness, thus making himself worthy of pardon; then this sin is also washed away in the blood of the Lamb. So if he continues to do, thus till the last sin has been washed away, his robe, his character, will be clean and white, as represented in the passage we have quoted. E. G. S.

Home Reading.

SIGHTS AT THE CAPITAL.

There are eight executive departments of the national government. Each has a representative in the Cabinet. The Cabinet is not provided for, either in the Constitution or the laws. It lives, as a body meeting twice a week in the Cabinet room at the White House to confer with the President, simply at the will of the President, who invites the heads of the executive departments to assemble in these meetings as a Cabinet. Any President could abolish the Cabinet, as such, by simply suspending indefinitely the Cabinet meetings; but the custom of thus bringing together his natural advisers, all appointed by himself to share with him the responsibilities of government, as established by President Washington, has such obvious advantages that it has never been interrupted, except by President Jackson, when he quarreled with the members of his Cabinet. Besides, the President who should dispense with Cabinet meetings would be accused of imperialism, and this, of itself, will prevent the change from being made.

The titles of the executive departments, usually incorrectly published, are given officially as follows, in the order of their creation: "The Department of State," "The Treasury Department," "The War Department," "The Department of Justice," "The Post Office Department," "The Navy Department," "The Department of the Interior," "The Department of Agriculture." The heads of these departments who take rank at the Cabinet table, and on all other official occasions in the order of their departments, have the titles: "The Secretary of State," "The Secretary of the Treasury," "The Secretary of War," "The Attorney-general," "The Postmaster General," "The Secretary of the Navy," "The Secretary of the Interior," "The Secretary of Agriculture."

These executive departments occupy offices in buildings scattered through the central portion of the city of Washington, mostly built by the government for the purpose, although a number of buildings have been rented to provide for the overflow, as the departments have grown with the increase of government business, and without adequate provision of government buildings. At present, the Department of Justice is living entirely in rented buildings, its old home on Pennsylvania avenue, opposite the Treasury Department, having been condemned as unsafe and torn down to make room for a new one on the same site. It is hoped by the supervising architect and others that Congress may buy the whole of that square, which is on the right of Lafayette Park, and also the whole of the square on the left of Lafayette Park, as one faces it from the White House, so as to make Pennsylvania avenue, from Fifteenth street to Seventeenth street, an executive avenue in fact, for it has already had that name. Instead of the present inartistic collection of private buildings—good, bad, and indifferent—in these two squares, we should then have two noble public buildings, one for the Department of Justice and one for some other department, or for a much-needed fireproof hall of records and archives; a building which would accord with the park, on the other side of the avenue, inclosing the Executive Mansion, the Treasury Department, and the State, War, and Navy building.

All the departments, except the State Department—and it is crowded—have outgrown the buildings provided for them and have had to build, buy, or rent additional headquarters. The executive offices of the Post Office Department are being moved out of the old Post Office Department building into the new and large building of the Washington city post office on Pennsylvania avenue, midway between the Capitol and the White House. The Treasury Department, which is larger than any other—and, indeed, probably larger than all the others put together—still has its principal offices in its historic old building at Fifteenth street and Pennsylvania avenue, which is, next to the Capitol, the largest and finest of the public buildings of the old order.

Students of government could spend years in examining the executive departments—their organization, methods, duties, functions, records, and history. No one, even among the oldest and best informed of the men who work under them, knows all that is to be known about them, and a lifetime

study would not exhaust the possibilities of such knowledge. Yet the ordinary visitor can see in two days—and, indeed, in one day—enough of them to get a very good general idea of their purpose and operations. They all are open to visitors from 9 A.M. till 2 P.M., and, as a rule, the watchmen at the entrances are instructed to give information to visitors; it is well, however, to have one of the good twenty-five-cent guidebooks.

In making a day's tour through the departments it would be well to begin at the beginning—that is to say, at the Department of State, which shares with the War Department and the Navy Department the largest modern public building in Washington, an enormous granite pile of composite architecture that towers above its neighborhood and covers four and one-half acres, has two miles of corridors, and cost nearly eleven million dollars. It is the farthest west of the large departmental buildings, and occupies the site just west of the White House, where stood the historic old buildings in which the War Department and the Navy Department had their offices for seventy years, including the period of the Civil War.

The State Department has the southern end of the building, with a fine view over the parks to the Potomac River and the Virginia shores. There are many interesting documents, portraits, and relics in the State Department, but most of them are not for public view. The engrossed copy of the Declaration of Independence and the engrossed copy of the Constitution, with the original signatures—or rather, in the case of the Declaration, with about one-third of them—are, for example, no longer shown because of the fading effect of the sunlight. But visitors can see in the library the original draft of the Declaration of Independence in the handwriting of Thomas Jefferson, with the interlineations by John Adams and Benjamin Franklin, and also Jefferson's desk on which it was written. There, too, can be seen the sword of Washington and the staff of Franklin, with other relics and curios. On the floor below is the diplomatic room, where formal conferences with foreign diplomats are held and where treaties have been negotiated. This is the finest public room in Washington. It can usually be seen by visitors, who will be interested in the portraits of some of the great Secretaries of State as well as in the fine furnishings.

If one has an introduction to the Secretary of State, he may see the handsome office which he occupies; and if he is not there, he may, perhaps, see it without an introduction.

There are no divisions in the building to mark where one department ends and another begins, so that one may walk right round the corridor to the right, if he wants to go to the office of the Secretary of the Navy, whose department has the eastern side of the building; or to the left, if he wants to go to the office of the Secretary of War, whose department has the western and northern wings. This department requires so much more space, not only because of the growth of the army, but because of the records of the Civil War which are in its keeping.

Leaving the office of the Secretary of State and walking to the right, one comes, after passing the invisible boundary of the Navy Department, to the interesting models of our war vessels. These, each perfect and costly, are gathered thick under their glass cases round the entrance to the Secretary's office. The Secretary of the Navy does not use the large, handsome room provided for his office except as a reception room on occasions, for he does his work in the inner of two smaller rooms opening out of it, and, therefore, anybody can see the large room, with its portraits of former Secretaries of the Navy and its elaborate furnishings.

There is a cross corridor that leads directly from the office of the Secretary of the Navy, across the building, to the office of the Secretary of War, where there is another large and handsome room used only as an anteroom, while the Secretary has his office in a small inner room. Any visitor can see the large room. It is made especially interesting by large and important flags, including that of the Secretary of War and the flag which was draped over Lincoln's coffin. On the floor below, and on the other side of the building, in the northeast corner, are the offices of the Commanding General of the Army. One enters under an artistic arrangement of flags, where he may see General Miles, if he has an introduction; and if he is not in, he may see his large and handsome room and the portraits of his predecessors.

Coming out on the north portico of the building,

one sees, across the street, the old Corcoran Art Gallery, temporarily occupied by the United States Court of Claims and the library of the Department of Justice. The Attorney-general's office, which has nothing to interest the ordinary visitor, is in a rented building several blocks to the northeast.

Walking over in front of the White House, one comes to the Treasury Department, which is just to the east of it, and after seeing the secret service museum of counterfeits and counterfeiters, and the cash room, finished in fine marble, where the cash business of the Treasury is done, he may go to the office of the United States Treasurer between the hours of eleven and twelve, or between one and two, and be included in a party escorted by a well-informed messenger, who will show him the bond and silver and gold vaults, and other money divisions of the Treasurer's office, including the place where the canceled notes are destroyed. The visitor may see, in this round, where the treasury keeps between eight and nine hundred millions of dollars' worth of gold and silver, currency and bonds.

It is well to go directly from the Treasury Department to its Bureau of Engraving and Printing, which is in a large brick building in the park south of it, and near the Washington Monument. There one may see the process of printing the notes and stamps and bonds of the government.

It will be convenient to go from this bureau to the Department of Agriculture, which is just east of it, where there is an interesting museum of agricultural products, illustrating also their industrial and commercial uses.

The two remaining departments, the Post Office and the Interior, are in two classic buildings facing one another at Seventh and F streets, half a mile away from the nearest similar building, the Post Office building being just half the size of the other. It was long ago outgrown, and the Postmaster General and his four Assistant Postmasters General have long had to do business in absurdly small quarters, but are now about to have large and fine offices in the city post office building. There is little to see in the Post Office Department, except the "dead letter office," with its interesting processes of handling the eighteen thousand letters a day that come to it, and its pathetic and humorous museum of undelivered articles, including many soldiers' and sailors' photographs mailed in war days.

The building across F street, where the Secretary of the Interior has his offices, is popularly known as the "Patent Office," and quite appropriately, because it was built with money received by the Patent Office from fees of inventors, and the Patent Office occupies the larger portion of it. The Land Office is the only other part of the Interior Department, except the offices of the secretaries and the assistant secretaries, which now remains in this building. The museum of models of patented articles, which fills four halls on the second floor—eighty thousand more are displayed in a rented building near by—is a magnificent exhibition of what American inventors have done, and greatly interests most visitors. The Pension Office, the Indian Office, the Bureau of Education, the Geological Survey, and the Census Office, all under the Department of the Interior, are housed in buildings within a radius of half a mile from the Secretary's office.—Henry MacFarland, in Forward.

A SUNSHINY HUSBAND,

A sunshiny husband makes a merry, beautiful home, worth having, worth working in and for. If the man is breezy, cheery, considerate, and sympathetic, his wife sings in her heart over her puddings and her mending basket, and renews her youth in the security she feels of his approbation and admiration. You may think it weak or childish, if you please, but it is the admired wife, who hears words of praise and receives smiles of commendation, who is capable, discreet, and executive. I have seen a timid, meek, self-distrusting little body fairly bloom into strong, self-reliant womanhood under the tonic and cordial companionship of a husband who really went out of his way to find occasion for showing her how fully he trusted her judgment and how fully he deferred to her opinion.—Christian Work.

It is not by turning over libraries, but by repeatedly perusing and intently contemplating a few great models, that the mind is best disciplined.—Macaulay.

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Editorial.

THE CALHOUN-KURFEES DISCUSSION.

Our first reason for desiring to publish this discussion is because we thought the publication of it would do good. We believe an unbiased reading of this discussion will do good and lead the people to desire to worship as "it is written."

Secondly, the truth never fears investigation, but rather seeks it. By honest investigation; such as these brethren are capable of conducting, truth is often elicited. We have always favored discussion for the sake of truth, and not for victory; for the advancement of the cause of Christ, and not for the upbuilding of a party.

Again, we had heard that Brother Calhoun was reading his article on "Worship" to a number of people and that he regarded his position as unassailable. In this we thought him mistaken, but have always been ready to consider the strongest arguments the advocates of instrumental music could make. It would be gratifying to us to see Brother Calhoun's articles, with Brother Kurfees' replies, published in some of the religious papers that favor instrumental music in the worship.

J. C. M'QUIDDY.

ORDER OF WORSHIP.

Brother Lipscomb: I have sent you by mail another copy of "The Worship" and also a copy of my new tract, "Building the Church." A late number of the Gospel Missionary contained Brother W. J. Brown's note of inquiry and your reply, and other matter along that line from me, including your former notice of "The Worship." For the sake of the cause of Christ, do all in your power to reconcile your first and last mention of the position held by the tract. It may be that I misunderstand you in your last; I do not see how I could have misunderstood you in your first. Whatever you do, let us try to get as close together as possible. I wish to call special attention to two features of my tract:

1. After I wrote the body of the tract, in which I endeavor to find an order for the worship, and depend on Acts 2: 42 as our only hope, I wrote a number of pages (six) under the general head, "Afterthoughts and Suggestions."

2. The objection you urged in your notice is merely a "suggestion," and was so intended. I have seen more or less confusion and disorder grow out of a lack of precaution on the part of the leader to have such understanding as my "suggestion" meets. The service must be rendered by some one. My suggestion was intended as an incentive to care in that particular. Still I can see that my language is open to the criticism you made. Had I said, "The deacons or others should be ready," etc., it would have been less dogmatic.

I wish also to say to you that the great reason why the worship, as conducted by many churches

(according to Acts 2: 42), is so bitterly opposed as "working havoc" is because of the tendency among our preachers toward the pastor system, or, what is worse, monthly preaching. These men, many of them, are hired by from two to four churches to visit them monthly. When the preacher goes, they all turn out to hear the preaching; on other days the few go and have "social meetings," and the many stay at home. Some time since one of our preachers missed connection of trains, and, failing to reach his place of appointment, stopped off at a place where a "Brother Monthly" has preached for years. They have a good-sized congregation, yet only eighteen persons were present. A sister said: "Why, Brother ———, why didn't you let us know you were coming? Last Lord's day was 'Brother Monthly's' time, and the house was packed and jammed."

The latter part was encouraging. He has the ear of the people; but, unfortunately, no preacher means no church. They need to be taught. I see a place for preaching and a place for teaching and clear distinction in God's word between the two. I am sorry you do not see thus; I am pretty sure it is a matter of oversight. I also know of men who are able teachers, but very poor preachers, and vice versa.

W. J. RICE.

Covington, Ind.

P.S. On page 2 of this letter I speak of my attempt at establishing an order, and refer to Acts 2: 42 as our only hope. In connection with this, I refer you to the closing page of my tract, "A Plea for Unity." I still insist that we can and should unite on Acts 2: 42, and that we cannot unite on anything else.

W. J. R.

I commend heartily much of Brother Rice's article. I feel so little concern whether I am consistent with what I wrote a few years ago that I cannot take time to look up what I said. I never write to be consistent with what I have heretofore written. My recollection is, as I first read the tract, finding many good things in it; I said so, and still say it. I then saw the aim was to establish a fixed routine of service for the churches. As I am sure God never did this, I must object to any one else doing it for the children of God. Whether I gave expression to this fully I do not now remember, nor do I think it of sufficient importance to reexamine. Later developments show this purpose, had I failed then to see it. If any one thinks a ritual or formal order is intended here, let him examine the directions for purifying the tabernacle and its service as laid down (Ex. 25-27), the consecrating of priests (chapters 28, 29), or of the various offerings (Lev. 1-9); then read this simple statement in general terms: "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2: 42.) This tells what was done, but gives no shadow of fixed order. Singing is not mentioned, but it was when the Supper was instituted. The account of the Supper (1 Cor. 11: 20-34) shows an entire absence of fixed order of service. Now, the things done on these occasions must be done now. On the doing of them all, Christians can and must agree; on a specific routine to be followed they will not agree, because God gave none.

As a rule, as we make things formal, we drive the spirit out of them. There is no wrong in the order laid down by these brethren in the worship, but there is a sin in trying to force that order on others or in teaching it is required by God when he has not required it. To illustrate: There is a class of religious people devoted and exemplary who, in their anxiety to avoid conforming to the world, opposed the use of buttons when they were invented, and to this day use hooks and eyes to fasten their clothes, and exclude members who fasten their clothes with buttons. They have made this a law. It is no sin in the sight of God to fasten clothes with hooks and eyes; the spirit that prompts them to do it is commendable; but when they make a law requiring all Christians to fasten their clothes with hooks and eyes, even if they were sure Christ and the apostles so fastened their clothes, they commit a grievous sin. They enact a law God has not enacted; they legislate for the church of God; they assume the prerogative that belongs to God. All attempts to force uniformity in things God has not required are sinful.

The order of observing the ordinances suggested by these brethren is as good as any order, but no better. But to force it on others is wrong and will

produce division, because God did not ordain it. In the interest of union, I plead for freedom where God gives no law. Whether the prayers come first or last, whether the Supper is before or after the contribution, or whether we have praying and teaching and singing both before and after the breaking of bread or the contribution does not invalidate the services, because in these God has given no rule. The ground of union is to do what God commands and leave each church free where he has not commanded.

The churches I have regularly attended usually break bread toward the close of the services. I sometimes go where they do it near the beginning. They always, like Brother Elmore, introduce with singing, reading, praying, some words of admonition or exhortation, and then breaking bread; afterwards any extended teaching that may be done. I prefer the way to which I am accustomed (1) from force of habit that ought not, but does, weigh something in forming our judgment; (2) I have noted some are apt to be late coming in, and the bread has to be handed to them after the others are through. We are commanded to tarry one for another. I have never before mentioned, orally or in writing, these points, because each congregation ought to decide this for itself. Now, brethren, it is human nature to run from the extreme of laxness in adding to the appointments of God to the other extreme of seeking and insisting on an order where God has given none. The most conscientious man is most liable to this extreme. We honor the conscientious man even in error. God did in Paul. This extreme must be guarded against, as well as the other. Let us be strenuous for doing what God requires, but careful not to impose our preferences on brethren as laws of God. While I think sermonizing on Sunday at the hour of services has a tendency to choke out the other services, the truth faithfully taught once a month or once a week will do no harm.

For thirty years I have seen the evil that is liable to grow out of the regular preaching at the hour of worship and have tried to warn against it. I have never been able to find that preaching or teaching at that hour or any other is clearly condemned. All preaching or teaching ought to be apostolic teaching.

Brother Rice thinks because I have not examined the subject I do not observe the distinction between teaching and preaching that he does. He mistakes the reason. For twenty years I carefully observed the distinction; I then carefully examined it, and because I did this, I am not so careful to keep up the distinction. I find the Scriptures do not keep it up. There are three words used to designate preaching and teaching:

1. "Kerusso," to proclaim a message or declare a new truth.
2. "Evangelidzo," to proclaim, or tell, good news, often by repeating what has been proclaimed.
3. "Didasco," to teach and instruct and admonish in the principles and truths of a system.

These three terms originally had these distinct meanings, but these distinctions are not kept up always in the Scriptures. Proclaiming the original gospel where it has not been heard would come under the first term, and teaching the precepts of the Christian religion would come under the third term. Repeating the gospel, with its good news, after it had first been proclaimed would come under the second term. To preach and to evangelize are used almost interchangeably. The angel announcing news to Zacharias calls it "evangelizing." (Luke 1: 19.) So of the announcement to the angels. (Luke 2: 10.) John's message (Luke 3: 16-18) is on the same list. This list could be extended longer. It is also applied to teaching the precepts of the Christian religion and even to telling of the personal health of brethren. (1 Thess. 3: 6.) "Kerusso," to proclaim an original truth, is applied to repeating it long after it is proclaimed, and even to teaching the Ten Commandments. (Rom. 2: 22; Acts 15: 21; Gal. 5: 11.) This is giving it the meaning of teaching. "Didasco" means to teach, but it embraces all the teaching Jesus and his apostles did concerning his mission to earth.

The distinction is not kept up in the Scriptures, and when I saw it was not I ceased to keep it up; especially did I do this when I saw a disposition to press this distinction to uphold an order not ordained by God. The preaching and teaching must be often so combined in the same talk that it is impossible to separate them. So it is easily seen how they came to be used interchangeably.

No one is more anxious for union in Christ than I am. It cannot be accomplished by losing sight of the great services to be attended to and laying stress on the routine of reading or praying when this act or that one comes. God has laid no stress on this, and for us to do it is to divert minds from his services to forms and ceremonies. Remember, it was trying to force a union at Babel in things God had not required that caused the confounding of the language and wider dispersions of our fathers.

Brother Rice thinks he had better have added the deacons and others when suggesting the placing them to do the service. My conviction is, he had better not make the suggestion at all, as God made none; and I am not sure that uniformity in things not ordained by God is desirable. People are so apt to exalt their customs and traditions above the order of God that it is well they be frequently changed, that all may know they are human. At any rate, it is wrong to insist on uniformity, where God has not established it, to the disturbance of the peace of the church. D. L.

UNIVERSALISM.

At one point where we held a meeting this year the above ism was struggling to gain a footing among the people, but only a very few have as yet been ensnared by it. One man has been preaching it for some little time there, but has made very little progress, so far as I could learn. But they are still trying. The man that has been preaching it at that place and one or two young men are about all I have heard of that are trying to defend or propagate it. Why on earth any one should ever try to propagate this opinion is strange to me; for if true, it will do no one any good to know anything about it. He will be just as well off never to hear of it as to believe it for a lifetime. If it is not true, it will bring eternal ruin upon those who rely upon it. If Universalism be true—that all mankind are to be ultimately holy and happy—it makes no difference whether they obey the gospel or not; they will be safe in eternity, anyhow. If the Bible be true, then the ism is false; for just so certain as there is truth in the teaching of the Bible, the opinion that all men, no matter how corrupt, will be saved in eternity is false. In all that the Bible says of the hereafter, there are two places for man to dwell. One is heaven, the other is hell—the one a home of everlasting happiness; the other, the dwelling place of all the wicked and finally impenitent forever.

The word of God does not contradict itself. Whenever we find one positive and unequivocal statement on any subject in any dispensation, no man need ever look for any statement in that dispensation to contradict or contravene it. For example, at the close of Matt. 25 Jesus says of the wicked: "And these shall go away into everlasting punishment: but the righteous into life eternal." This passage was used in connection with the final judgment of man and the settlement of his final destiny. The language used is plain, definite, and unmistakable, and no other construction can be placed upon it. No man, therefore, can find any passage in the New Testament that contradicts or in any wise disannuls this one; and if he could, he would simply show up the Bible as a book of contradictions, and that would destroy all faith in it as a divine record. Universalists say that while the wicked may be punished for a time, their punishment will cease and they will all be ultimately saved in heaven. If this be true, the statement of Jesus is untrue, for he says the wicked "shall go away into everlasting punishment." "Everlasting" means unending. If any man doubts it, let him look at the Greek of this passage, and he will find that the words "everlasting" and "eternal" in this passage are both from the same word. Thayer's Greek Lexicon of the New Testament defines the word: "Without end, never to cease, everlasting." Now, if he found one passage in the New Testament plainly expressing in any language that the punishment of the wicked will end, then he would destroy God's word; for the very moment he shows that the punishment of the wicked will end, he shows that the happiness of the righteous will end, for Jesus expressed the duration of both by the same word. Hence, the very day that any man proves that the punishment of the wicked will end he proves that the happiness of the righteous will end. If that part

of the New Testament be knocked out, then it all goes.

Every man, therefore, that sets to work to prove an end to the punishment of the wicked begins a work that will of necessity end the happiness of the righteous, and will make it impossible to express endless duration. He cuts off the limb between himself and the tree, and a fall is inevitable. It is a vain dream to claim eternal life and deny eternal death, or punishment. Every time you find the expressions "everlasting fire" and "everlasting punishment" the word "everlasting" is from this same word that expresses eternal and everlasting life so many times. "Everlasting life" means life unending, while "everlasting punishment" means punishment without end, and there is not one expression that signifies either that the punishment of the wicked will cease or that the happiness of the righteous will end. Hence, the whole claim of eternal happiness for those that live and die in wickedness is a mere opinion, a mere inference, where there is not one word of plain testimony to that effect. Besides this opinion, this groundless inference contradicts the whole teaching of the New Testament on this subject, makes the word of God a fable, and leads all its followers to reject all that is plain and tangible for a mere dream, a mere whim of the brain. Never was greater folly engaged in. Every man that will can take hold of the word of God and secure eternal life and avoid all danger of eternal punishment; but in contending for Universalism he contradicts the word of God, imperils his own soul, and starts others on the road to ruin. Hence, a man has all to lose, and nothing to gain, by contending for this groundless ism. He turns away from what is definite and sure for a mere fad, a dream, a mere inference, without a single verse in all the divine record to express it.

While we were preaching at the place referred to one of the young men sent us this passage to preach on and explain: "And I, if I be lifted up from the earth, will draw all men unto me." (John 12: 32.) This passage is used by Universalists to prove that all the world will be saved. They think that when he was lifted up from the earth he was taken to heaven and that he will draw all the world to him, into heaven. This passage in no wise expresses what these people claim for it. It just says "lifted up from the earth," but does not say where to, whether upon the cross or to heaven or where he meant. But the next verse indicates that the lifting up was to be upon the cross: "This he said, signifying what death he should die." This indicates that the lifting up only meant upon the cross; but the "drawing" means more, likely, than the crowd that his crucifixion drew to behold his death. Men were to be drawn to Christ in the sense of serving him.

In another place Jesus said: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." (John 6: 44.) This plainly teaches that men are to be drawn to Christ in the sense of serving him—not to heaven, but into his service. But if they continue faithful in his service, it will take them to heaven at the end. How does the Father draw men to Christ? The very next verse settles this: "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." This shows how they are drawn. The first step is teaching; "they shall be all taught of God." This was done by preaching the gospel to the world, as through the apostles. Then the people were to hear, learn, and come to Christ; but the history of the teaching, both in New Testament times and ever since, is that only a few out of the many have heard, learned, and come to him. Hence, while the teaching and the extension of the privilege of coming to Christ have been extended to all, very few have accepted.

In the sense that all the world should be invited to Jesus and have the opportunity of coming to him, all are drawn; but in the sense of receiving the gospel and coming to Christ, only a few are drawn to him. He said in the Sermon on the Mount: "For wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." This passage shows that only a few of all the people of this world will be actually drawn to Christ and into heaven. So to

make the passage quoted mean that Christ draws all men into heaven, and thus actually saves them, makes the Savior contradict himself most emphatically, and would forever destroy faith in the word of God; but to understand that all have a chance to be drawn and saved, and that only a few accept, makes all plain and harmonizes all that Jesus says upon the subject. In Rom. 10 Paul says all had heard, but all had not obeyed, the gospel; and Jesus says: "Many are called, but few are chosen." Paul, again, referring to the end of time and to the last judgment, says that "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thess. 1: 7-9.) This passage shows, without any doubt, that some will refuse the gospel and will "be punished with everlasting destruction from the presence of the Lord."

The word "everlasting" means unending. Every man, therefore, that advocates everlasting happiness for all the wicked contradicts everything the Bible says on this subject, and virtually repudiates the whole of it, and sets up a plan for himself that is unheard of in all the oracles of God. This opinion has not one single good thing connected with it that the man has who takes the word of God and goes by it. The advocates of this delusion have much to say about the love and mercy of God, yet they know nothing of them, except what they learn from the word of God; while those that take the word of God, and obey the divine precepts of the same, have all the benefits that result from these and every other blessing that the word of God affords. These men that claim so much on the love and mercy of God will miss all that and everything that the word of God promises. I do not think I ever knew a man in all my life that advocated Universalism that ever obeyed the gospel and lived up faithfully to all its requirements through life. About the only reason I can see why men advocate it is, they do not want to submit to the demands and restraints of the Bible, and yet want some excuse for their course. They want to enjoy the world and then take a short cut on the Lord and get to heaven at last, without self-denial and without bearing the burden and heat of the day in the actual service of God. Every man that does serve God faithfully has the full promise of every possible blessing that Universalism claims, without ever believing or embracing a word of the ism as such; but the man that advocates and defends this opinion through life, and does not obey the gospel and practice faithfully through life its demands, will be certain to miss everything he claims through the ism, and at last "be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." E. G. S.

Thomas Arnold used to say to his boys at Rugby: "The highest way is the best way." It is possible to put the matter still stronger and to affirm that for a Christian man the highest way is the only way. He may not dare to live and walk upon any lower level than the highest one which it is possible for him to reach. In the very moment in which he becomes content with a mere commonplace and ordinary goodness, all the springs of power are dried up in him, and the poor, shriveled remnants of his manhood are scarcely worth taking into account. The call which the gospel makes upon him is for heroic conduct. To this call he must respond with a joyous promptness or else repudiate the authority of Jesus Christ and set up his own independent standards of duty and righteousness.—Christian Advocate.

When all around is gladness
And hearts are light and gay,
You'll find a friend to join you
And help you smile that day;
But when the world most needs them,
Do not from smiles refrain;
'Twill lift some cross, add gain to loss,
And never be in vain.

—Grant Colfax Tullar.

There is a healthful hardness about real dignity that never dreads contact and communion with others, however humble.—Irving.

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Brother Cawthon's Reply.

In answer to my question as to whether "salvation from past sins, cleansing, pardon, and remission of sins all take place before one can enter God's kingdom," Brother Cawthon says: "I demur and put Brother Walling and the Book on the witness stand." Brother Walling deposes and says that Brother Cawthon, in the Gospel Advocate of October 18, 1900, says: "I agree with you that a man enters into the kingdom of Christ by a birth (John 3: 3), and that no unclean person can enter the church, and that the cleansing must take place before the birth, and there is a difference between the time of cleansing and the birth." I see no reason to put Brother Walling on the witness stand, with the opposition testifying to all that he has stated. But Brother Cawthon further says: "I have never contended for anything else and I never will, so long as I accept the Bible as God's revealed will to man." I can see no ground here for a difference between Brother Cawthon and myself, unless he makes a difference between the birth and the time of entrance into the kingdom. If he does, there is an issue between us.

The issue between Brother Cawthon and me is the place where and the time when one ceases to be a sinner and begins to be a righteous man, ceases to be a servant of sin and becomes a servant of God. Brother Cawthon locates all this at faith; I deny it. I stated in the Gospel Advocate of September 20, 1900: "I understand that the sinner is separated from an unholy love, or impure motives, by faith." To this Brother Cawthon says: "Can a man's heart be made more than pure?" What is the heart? The affections of the mind. How do you change the heart? Change the affections of the mind from an unholy love to a love of holy things. How is this done? By telling of the wonderful love of Jesus. Example: The Pentecostians. Did they have a change of heart? "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren,

what shall we do?" (Acts 2: 37.) They certainly had a change of heart. Were they saved? Brother Cawthon would have us believe they were; but hear Peter (verse 38): "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Then sinners are not cleansed at faith. I say "that he is separated from unholy acts by repentance."

Brother Cawthon asks: "Can a man do more than cleanse his words, deeds, and thoughts?" Example: Saul of Tarsus. "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord," the Savior appeared unto him and he said: "Lord, what wilt thou have me to do?" Saul's words and deeds and thoughts were changed. Was his past life atoned for? Listen: "Arise, and go into the city, and it shall be told thee what thou must do." Repentance does not bring one into the remission of sins. I say "that he is separated from the skeptical world by a confession of Christ." To this Brother Cawthon asks: "Can a man be more than separated from a skeptical world?" Yes; he can have his sins blotted from the Lamb's book of life, which cannot be done without the blood of Christ. (Heb. 9: 22.)

After Brother Cawthon has located the cleansing at faith, repentance, and the confession, he next says that "he [Christ] redeems, saves, justifies, reconciles, and remits (the penalty due past sins) in, and not out of, his kingdom." In the beginning he says: "The cleansing must take place before the birth, and there is a difference between the time of cleansing and the birth; I have never contended for anything else, and I never will, so long as I accept the Bible as God's revealed will to man." How can both of these positions be true? Let us examine his last statement: "Reconciled in the body, not out of it." First, the "body" does not invariably mean "his church." "And you, that were some time alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unrepensible in his sight." (Col. 1: 21, 22.) Paul presents in this all that we have contended for all the while: that in the death of Christ we come in contact with his blood, and are thereby cleansed from all sin and reconciled to God. Paul says "body" of his flesh, and not the church. Again, Brother Cawthon says Paul says that redemption from the sins mentioned in Rom. 3: 23 is in Christ, not out of Christ. Granted. But does Paul say that "being justified freely by his grace through the redemption that is in Christ Jesus" has reference to the church? No, sir. "In Christ" does not invariably mean in his body. Example (2 Cor. 5: 17-20): "Therefore if any man be in Christ [the church], he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself." Was God in the church when Christ was in the world? If so, God was in the church before it had its existence.

His next proof is: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places

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in Christ." (Eph. 1: 3.) Does "in Christ" here have reference to the church? If so, how can the heart be changed by faith? Would not "through the authority of Christ" or "by the authority of Christ" be a better rendering? Now, we take his last proof: "And that he might reconcile both unto God in one body [not "by" one body] by the cross, having slain the enmity thereby." (Eph. 2: 16.) It is plain enough that the reconciliation does not take place here in the one body, but by the cross, upon which Christ died and in which death his blood was shed. Jesus said: "For this is my blood of the new testament, which is shed for many for the remission of sins." (Matt. 26: 28.) Paul says that "without shedding of blood is no remission." (Heb. 9: 22.)

Since, then, sins are remitted by the blood of Christ, and there is no remission without Christ's blood, the very moment the sinner comes in contact with the blood he comes into the remission of all past sins; and since there is no remission without the blood, every one is a sinner, a servant in Satan's kingdom, until he comes in contact with the blood of Christ. When does the sinner come in contact with the blood of Christ? We have found (John 19: 34) that Jesus' blood was shed in his death. The sinner must, therefore, come into the death of Christ, where his blood was shed. In order to reach the efficacy of his blood. In Rom. 6: 3, 4, Paul says that the Romans were baptized into the death of Christ; therefore, in the baptismal tomb the sinner comes in contact with the blood of Christ, and the very moment he enters the blood of Christ he enters into the remission of his past sins, else the blood of Christ will not wash away sins. It also follows that since there is no remission without the blood of Christ, there is no blood of Christ without the baptismal tomb; therefore there is no remission without the baptismal tomb. This will harmonize every passage of scripture on this subject, and nothing else will.

JESSE D. WALLING.

[This discussion has been going on for some time. Brother Walling had the first article, if we are not mistaken, and would, therefore, be entitled to the last. We have given all the space to this discussion that we feel we should give, and it must close with this article.—Editors.]

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O for the Honesty of the Old Days!

"Put that back!" exclaimed President John Quincy Adams, when his son took a sheet of paper from a pigeonhole to write a letter. "That belongs to the government. Here is my own stationery, at the other end of the desk. I always use it for letters on private business."

This conscientiousness in regard to what many would consider a mere trifle may appear excessive; but the dividing line between vice and virtue is so fine that the boundary is often unconsciously crossed, and it is just as dangerous for a young person to dally with conscience as it is for a child to toy with a dagger or to play with fire. He who is honest in small things can always be trusted in great.

There is truth not to be ignored in the old-fashioned rhyme:

It is a sin to steal a pin,
Much more to steal a greater thing.

No matter how little value the thing we appropriate from another may possess, the fact that it does not belong to us should make it sacred.—Success.

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Obituaries.

[Obituaries are limited to 250 words and signature. Poetry cannot be printed. Obituaries exceeding 250 words will be reduced to the limit, unless accompanied by one cent per word for the excess.—Editors.]

FINLEY.

Mr. and Mrs. J. F. Finley, our faithful brother and sister, of La Grange, Ark., have the sympathy of the entire community in their deep sorrow over the loss of their promising little son, Ernest Ashley Finley who was born on July 25, 1894, and died on October 12, 1900. A few weeks before his death he pointed out the spot where he wished to be buried, and there loving hands laid his mortal remains to rest. But the little darling is not in that sacred mound; he has gone to the One who loved and blessed little children and who is very near to the broken and contrite hearts of the Christian parents in their bereavement. "Blessed is the man that trusteth in him."

Barton, Ark. T. F. PATTERSON, Christian Standard please copy.

SHARP.

Anah Sharp, infant daughter of M. D. M. and C. E. Sharp, was born on January 12, 1897, and fell asleep in Jesus on October 20, 1900; being three years, nine months, and eight days old at the time of her death. The funeral services were conducted by the writer at the residence of the family, after which the sorrowful procession slowly moved away to the family burying ground, where the remains were placed by the side of Anah's sister, who preceded her to the spirit land some nine or ten months. The sweet babe, while suffering, said she wanted to die and be buried by her sister. Anah was sick only a few days, but suffered intensely; so God took the little one to himself, where she will never suffer more. While it is sad to give her up, it is sweet to think that one day, if we live faithful, we will meet her at God's right hand, where parting is no more. She leaves a father, mother, three brothers, and three sisters to mourn their loss; but their loss is her eternal gain. I extend my sympathy to the bereaved family. May we all be ready to meet her one day in the land of pure delight, where parting comes no more.

A. D. WOODRUFF, Short, Miss.

LOWE.

Brother Frank Lowe is dead. To him death came very suddenly. On Monday, June 11, 1900, he was taken suddenly ill and suffered much for two or three days; but on the following Friday and Saturday he had so far recovered as to be able to ride out and attend to business matters. On Sunday he was feeling very well, and after eating his dinner he was talking pleasantly with his beloved wife, when he was again stricken and died in a few minutes. Thomas Franklin Lowe was born on December 12, 1834, and died on June 17, 1900; being sixty-five years, six months, and five days old at the time of his death. Brother Lowe entered the Rock Hill church of Christ about twenty-five years ago, and soon afterwards became one of its elders. He was very zealous and faithful, always taking an active part in the work and wor-

ship of the church. Being a close Bible student, he was well posted on most Bible subjects. He loved controversy and was always ready to contend earnestly for what he believed the Bible taught. Brother Lowe was a good man, a kind and devoted husband, and a loving father. He has gone to his reward and leaves behind him a loving, sorrowing, Christian wife and four very dear Christian children to mourn his death.

A FRIEND.

POTTS.

Brother W. J. Potts, son of A. R. and Caroline Potts, was born on December 25, 1877, and fell asleep in Jesus on October 14, 1900. His mother preceded him to the spirit land about twenty-one years, dying when Brother Jeff. was quite small, and on her deathbed she prayed that he might live to be a man and make his mark in the world, which he certainly did; and it was an unstained character, a life fitted for the other and better world. Hence, God called him to come up higher at the age of twenty-two years, nine months, and twenty days. Brother Jeff. obeyed the gospel in the fall of 1896, was baptized by Brother Wardlow, and has been a loving and consistent Christian ever since. Those who knew him best loved him most. He was always kind, genial, and honest, selecting for his associates the best and purest of his country. His example is worth following, and I hope many young men will profit by it. He leaves a father, stepmother, one sister, one half-sister, and one stepsister, besides a host of friends and relatives, to mourn their loss; but they sorrow not as those who have no hope. The funeral services were conducted by the writer at the home of Brother Potts' father, after which his remains were borne to the resting place in the family graveyard to await the resurrection morn.

Short, Miss. A. D. WOODRUFF.

MULLINS.

Aunt Elizabeth Mullins was born in Rutherford County, Tenn., on September 27, 1831, and died at the home of her daughter, Mrs. J. T. Shelton, of near Sterrett, I. T., on October 17, 1900; being sixty-nine years and twenty days old at the time of her death. Her husband preceded her to the grave nine months and fifteen days. Early in life Aunt Elizabeth professed her faith in Christ and was baptized into the one body. She was a true disciple of Christ, always contending for the truth. All who knew her know she was a kind-hearted and devoted Christian, kind to all she met in the walks of life. She leaves five children, two brothers, and two sisters to mourn their loss; but their loss is her eternal gain. Though her place in the family circle will never be filled to them, yet if her family, relatives, and friends will follow her example and serve the Lord faithfully and earnestly, as she did, they will meet her where disappointment, sorrow, and sad farewells are no more. Three of her children and one brother were at her bedside at her dying hour. Her last words were: "Prepare to meet me in heaven; I am going home." I feel assured that Aunt Elizabeth was a soldier of the cross. How greatly she will be missed! She visited my home just one month before she died; she bade us good-by, and said: "This is the last time I ever expect to be here." Aunt Elizabeth had gained many friends in In-

dian Territory. She was buried at Silo. Many loved ones followed her remains to their last resting place. Her physician did his duty. He is a true, Christian-hearted man, and regrets her death. The Scriptures teach us that "the Lord doeth all things well." Let all prepare to meet her in heaven.

Colbert, I. T. LLOYD PERRY.

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Seems easy to a man, but there is a great deal of lifting and reaching to do; a great many trips up and down stairs to make in the course of day's house work. It's hard where a woman is weak. For a woman suffering with some form of "female trouble" it is daily torment. There are thousands of such women struggling along, day by day, in increasing misery. There are other thousands who have found a complete cure of their disease in the use of Dr. Pierce's Favorite Prescription. It stops debilitating drains, cures irregularity, heals inflammation and ulceration, nourishes the nerves, and gives vitality and vigor. It makes weak women strong and sick women well. It contains no opium, cocaine nor other narcotic.



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PUBLISHED IN BOTH ROUND AND SHAPED NOTES

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General News.

Electricity is coming more and more into use in the tanner's business.

Coöperative iron works will be established in Paterson, N. J., and elsewhere by the Industrial Brotherhood.

President McKinley has designated Thursday, November 29, as the nation's day of Thanksgiving for 1900.

In 1890 the population of Arizona was placed at 59,620, and this year it is given as 122,212, an increase of 104.9 per cent in the decade.

Prince Christian Victor, of Schleswig-Holstein, eldest son of Princess Helene, of England, and a grandson of Queen Victoria, died in Pretoria, of enteric fever.

A new zinc mine has been opened in the zinc belt, east of Knoxville, Tenn. The mine is located on the Borchers farm, only a short distance from the railroad station at McMillan's.

The Russian Army, on a peace footing, consists of about eight hundred and ninety-six thousand officers and men; in war it would number about three million five hundred thousand men.

A cargo of two thousand two hundred tons of phosphate rock was shipped from Savannah, Tenn., to Honolulu last week. This was the first shipment of the rock from this country to Hawaii.

A sweet potato is on exhibition at the Chamber of Commerce in this city which weighs eleven pounds. The potato was grown by H. W. Mays, on his farm, three miles from the city, on the Murfreesboro road.

Governor McMillin has offered a reward of two hundred dollars for the arrest and conviction of the murderers of Joseph Hill, of Shelby County, Tenn., who was killed near Memphis, Tenn., on October 16, 1900.

On October 26, 1900, the gold in the United States Treasury amounted to \$451,477,404, the highest point ever reached since the foundation of the government. This is said to be the largest gold fund in the world.

The law in New York allows tenement houses a height of eighty-five feet—seven stories and a basement—when the first two floors are fireproof, and one hundred and fifty feet—twelve stories—when fireproof throughout.

The monthly statement of the Director of the Mint shows the total coinage at the mints of the United States during October, 1900, to have been \$9,508,610, as follows: Gold, \$5,120,000; silver, \$4,418,000; minor coins, \$240,610.

By reason of the continued extended prevalence of yellow fever at Havana, Cuba, and elsewhere (Vera Cruz, Tampico, Santos, etc), and the tardy approach of cold weather, the State of Florida will extend the summer quarantine indefinitely.

In the Philippine Islands, from February 4, 1899, to June 30, 1900, thirty-three officers and four hundred and seventy-six men of the United States Army were killed and one hundred and forty-seven officers and two thousand and seventy-six men were wounded.

Charles Merle d'Aubigne, son of the distinguished historian of the Reformation, and himself a man of mark among the Huguenots of France, is

expected to arrive in this country early in next month. He will spend about three months advocating the evangelizing of France.

The D. M. Stewart Manufacturing Company, of Chattanooga, Tenn., has shipped one million slate pencils to London, England, and has begun work on an order for two million pencils for Paris, France. During this season heavy shipments have also been made to India and Australia.

A great fire in New York destroyed two blocks of buildings and also a number of lives. Twenty-six persons are missing. The fire originated in the chemical plant of Tarrant & Co. The explosions which followed were the cause of the rapid spread of the flames and the loss of life.

Details received regarding the recent earthquake in Venezuela show that San Casimiro, Cua, and Charalano were entirely destroyed. An islet situated at the mouth of the Nevi River has disappeared. At Tacarigua, Brochico, and Curiepe the damage done was considerable. There are many dead and injured.

A walnut tree cut recently in Roanoke County, W. Va., measured over sixty-one feet in length, from which five logs were obtained, four of them being twelve-foot cuts and the other measuring thirteen feet. Sawed lumber of fine quality amounting to two thousand five hundred and nineteen feet was obtained from the logs.

The city of Caracas, Venezuela, was visited by a severe earthquake on October 29, 1900. Fifteen people were killed outright, and many others injured. Great damage was done to buildings, including the Pantheon and the shops. The United States Legation was badly damaged, but all the occupants escaped unhurt. President Castro, who leaped from a balcony on the second floor of the government house, had one of his legs broken.

Attention was called at a recent meeting of naval architects in London to the extremely rapid increase in the use of steel in place of iron for shipbuilding. It was remarked that while in 1878 Lloyd's Register classed only seven steel ships as against four hundred and thirty-five iron ones, in 1899 almost 99 per cent of the total output of the British shipyards consisted of steel, and but little more than one per cent consisted of iron vessels.

The regular army of the United States, as shown by Adjutant General Corbin's latest report, consists of 2,535 officers and 63,861 enlisted men, and the volunteer army of 1,545 officers and

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31,079 enlisted men, a grand total of 98,790 men, distributed as follows: United States, 998 officers, of whom 76 are volunteer officers, and 18,898 enlisted men, all regulars; Alaska, 41 officers, 1,088 enlisted men; Puerto Rico, 98 officers, 2,406 enlisted men; Cuba, 260 officers, 5,468 enlisted men; Philippine Islands, 2,367 officers, 69,161 enlisted men; Hawaiian Islands, 6 officers, 219 enlisted men; China, 80 officers, 2,060 enlisted men.

A dispatch from Hongkong says: "The Chinese Mutual Protection Society of the Hoi Ping District has offered five hundred dollars for the head of Dr. Sagers, of the American Board of Missions; and three hundred dollars each for the heads of Rev. S. G. Tope, a British missionary; Dr. Graves, a Southern Baptist missionary; and Dr. Beattie, of the American Presbyterian Board. The placards say the heads must not be secured in Hoi Ping. The magistrate of that district is notably antiforeign, and inspired the posting of the placards. Protection has been guaranteed by placards to all who destroy the property of the missions or of converts."

Electric typewriters are expected to make their appearance on the market soon. A number of them have been patented and there will be some rivalry. They will cost about two hundred dollars each. The electric typewriter is a power machine, all the work of the moving parts being done by an electric motor, while the operator simply indicates the characters. It looks like an ordinary typewriter and the keyboard is the same. The printing is accomplished by mere contact of the fingers. No pressure being required, there is no fatigue. Another advantage is that speed is practically unlimited. The work is done as fast as the keys can be touched.

In consideration of the fact that Central Tennessee College, of Nashville, is the only school of its kind in the South which has, in addition to its literary and industrial work, maintained departments of theology, law, medicine, dentistry, and pharmacy, and in view of the many years of untiring devotion to the education and elevation of the colored race and the interest in the success and welfare of Central Tennessee College shown by Bishop John M. Walden, of Cincinnati, a resolution has been adopted by the Board of Trust, changing the name of the institution to "Walden University." Each department is to remain intact as a distinct department of Walden University. The literary department will be known as "Central Tennessee College of Liberal Arts, of Walden University," and Meharry will be designated as "Meharry Medical College, of Walden University." As soon as it is practicable it is proposed to open a nurse-training school for preparing young men and women who propose to devote themselves to mission work in Africa.

The recent meeting of the New England Cotton Manufacturers' Association was closed with a trip of the

manufacturers to some of the important centers of Southern industry. Five years ago the association gathered at Atlanta, Ga., for its first meeting outside of New England. The travelers through the South during the past week had an opportunity to observe many evidences of the wonderful progress made by this section since their last visit. In their own particular field they could note an increase in the number of mills from three hundred and fifty-two, with two million four hundred thousand spindles and fifty-five thousand looms, using eight hundred and sixty-two thousand bales of cotton, to six hundred and sixty-three mills, with four million eight hundred thousand active spindles and one hundred and twenty-two thousand looms, using more than one million five hundred thousand bales of cotton; while one million five hundred thousand additional spindles are being installed in new mills, the most notable increase in mill building and mill enlargement having taken place in the past eighteen months. Of special interest to them were the facts of the strong tendency on the part of the mills to advance to finer grades of goods and to do more in the way of bleaching and dyeing.

The official announcement of the total population of the United States for 1900 is 76,295,220, of which 74,627,907 are contained in the forty-five States, representing approximately the population to be used for apportionment purposes. There is a total of 134,158 Indians not taxed. The total population in 1890, with which the aggregate population of the present census should be compared, was 63,609,756. Taking the 1890 population as a basis, there has been a gain in population of 13,225,464 during the past ten years, representing an increase of nearly 21 per cent. The population by States and Territories is as follows: Alabama, 1,828,694; Arkansas, 1,311,564; California, 1,485,053; Colorado, 539,700; Connecticut, 908,335; Delaware, 184,735; Florida, 528,542; Georgia, 2,216,329; Idaho, 161,771; Illinois, 4,821,550; Indiana, 2,516,463; Iowa, 2,251,829; Kansas, 1,469,496; Kentucky, 2,147,174; Louisiana, 1,381,627; Maine, 694,366; Maryland, 1,189,946; Massachusetts, 2,805,346; Michigan, 2,419,782; Minnesota, 1,751,395; Mississippi, 1,511,372; Missouri, 3,107,117; Montana, 243,289; Nebraska, 1,068,901; Nevada, 42,334; New Hampshire, 441,588; New Jersey, 1,883,669; New York, 7,268,009; North Carolina, 1,891,992; North Dakota, 319,048; Ohio, 4,157,545; Oregon, 415,532; Pennsylvania, 6,301,365; Rhode Island, 428,556; South Carolina, 1,340,312; South Dakota, 401,559; Tennessee, 2,022,723; Texas, 3,048,828; Utah, 276,665; Vermont, 343,641; Virginia, 1,854,184; Washington, 517,672; West Virginia, 958,900; Wisconsin, 2,068,963; Wyoming, 92,531; Alaska (estimated), 44,000; Arizona, 122,212; District of Columbia, 278,718; Hawaii, 154,001; Indian Territory, 391,960; New Mexico, 193,777; Oklahoma, 398,245.

Send us a new subscriber.

Church News.

ARKANSAS.

Fayetteville, October 30.—Brother A. Elmore, of Covington, Ind., closed a meeting at this place on October 25, 1900. He was here nearly three weeks. The meeting resulted in eight persons being baptized and two being restored to fellowship. Brother Elmore's preaching was strong, pointed, and scriptural, and I think much good was done. Some seem to oppose Brother Elmore, charging him with making a hobby of the "order of worship." In close attention to both preaching and private conversation, I failed to find him either an extremist or a dogmatist. He believes that Acts 2: 42 gives an order of worship safe to follow, and he wishes to follow it; but the main point, as I gathered from his preaching, is that all these items should come in and that the church should come together to worship, instead of to hear a sermon. Brother Elmore thinks the preacher should take his place along with other members of the church in the matter of teaching the apostles' doctrine, and he does not teach that just so many shall talk just so long—it may be one, three, or five for five, ten, or forty minutes; but he does teach that more practical good will come to the congregation if several brethren talk, thus developing the talents of all, than for one man to do it all, be he preacher or elder. If this is not scriptural and the best way, I would be glad for some one to give a reason why. JOHN T. HINDS.

KENTUCKY.

Weir, October 29.—Brother Barbee and Brother Fargy began a meeting at Mount Moriah, in Muhlenberg County, on the second Lord's day in October. After one week, Brother Fargy left, and the writer assisted during the remainder of the meeting, which closed on the fourth Lord's day in October. The congregation was much encouraged and strengthened. This leaves me at the beginning of a short meeting at Fargytown, in Butler County. W. H. HOSKINSON.

Ebenezer, October 24.—Brother J. K. P. South and the writer assisted the church of Christ at Salem, Harrison County, in a meeting of ten days' duration, resulting in eight confessions. This was the first time the writer had been permitted to see these good brethren in the flesh, but he hopes, by the grace of God, to see them again. Brother South is a grand man, full of faith, and he contends earnestly for the old paths. I never met a brother whom I esteem more than Brother South. S. H. JONES.

MISSOURI.

Kansas City, October 27.—Evangelist A. C. Jackson, of Jeffersonville, Ind., has just closed a series of meetings in this city. We had political excitement, shows, Christian Church Conventions, etc., to contend with; in short, everything was against us. Notwithstanding all of these things, the effort was successful far beyond our expectation, and a church of Christ was organized, with eighteen members; four persons were baptized; and a neat meetinghouse, located on the corner of Howard and McCoy avenues, was secured for the coming year. I humbly trust and fervently pray that the work thus so nobly be-

gun may flow steadily and grandly on in sweet accord with our Father's will, and that many persons may be persuaded to bow in humble submission to Christ through our influence. To our beloved Brother Wood, of West York, Ill., and all others who were instrumental in having Brother Jackson come to our city, I extend my sincere thanks and say that Brother Jackson did his work, and did it well. May God bless him. The word will be presented boldly and the cause will prosper wherever he goes. Finally, permit me to ask all gospel preachers who may be passing through our city to stop over and help us contend for the "old paths where is the good way," and they will be accorded a hearty welcome in our midst. Pray for us. C. H. HYATT.

TENNESSEE.

Pelham, October 31.—I recently closed a nine-days' tent meeting four miles east of Hillsboro, in Coffee County, which resulted in sixteen additions. Nearly all of those added to the one body were heads of families, and fourteen of the number came from the Methodists. This was my second meeting at that place, and I am sure the seed sown will bring forth other fruit in the near future. This writing finds me engaged in an interesting meeting with the church of Christ at this place. Brother R. H. Young, of Wilson County, began this meeting for me and preached seven days before I reached him and took up the work. The audiences have been large and attentive, with one addition to date. JAMES K. HILL.

Sharon, October 27.—Brother G. D. Smith held a tent meeting for us four miles west of this place, in Weakley County, beginning on Wednesday night before the first Lord's day in October and continuing till the second Lord's day night in October. The weather was cool and it rained some, but we had good audiences at night. Six persons were baptized and much interest aroused. Some who had never heard the simple gospel before are searching the Scriptures daily to see if these things be so, while others are reading to prove that they are not so. We were refused a house in which to hold a meeting, and with difficulty secured land in a convenient place on which to erect a tent. Brother Smith is a young preacher, but is ready for the battle, and shuns not to declare the whole truth. There are several members living at Sharon and about as many in the neighborhood where the meeting was held—about forty in all—and we have agreed to meet and break bread on the first day of the week, which we are doing at a private house. Pray for us, that we may soon have a house in which to worship. (Mrs.) M. L. PRIESTLEY.

Winchester, November 2.—I filled my appointment at Theta on the first Lord's day in October, but on account of the rain the attendance was small. The meeting at Laguardo, in Wilson County, lasted eight days, being conducted only at night, and closed on the third Lord's day night in October, with splendid attendance and attention, but no additions. The meeting at Bridgeport, Ala., was carried on for eight nights, with good audiences and interest, and closed on the fourth Lord's day in October, with one addition by baptism and one reclaimed. Brother N. B. Newsom, of Manchester, was

with me. He is spending much of his time preaching the gospel in destitute fields. I began preaching the gospel at Winchester on Tuesday night, October 30, 1900, and the attendance thus far has been good. I am very thankful to the Beach Grove and Laguardo congregations for their fellowship. Let us go out into the great gospel field and hold up Christ to the people, trust in God, live pure from the blood of all men, do our duty, and God, through somebody, will take care of us. If we cannot ride, let us walk; if we do not have a new suit of clothes, let us put on the old one, and be sure that we keep our suit of reputation from getting spotted and dirty. To the Lord be all the praise! S. W. WOMACK.

Hornbeak, October 30.—On Saturday night before the third Lord's day in July I began a meeting with the congregation at Keefe, in Lake County, and continued ten days. This is the only house of worship in the county owned by the church of Christ and the only congregation I know of where all the members are renters, and yet they have no trouble in raising money to pay their expenses. The brethren were not quite through working their crops, and so the interest was not as good as it might otherwise have been. Two ladies confessed their faith in the Savior and were baptized. From Keefe I went to Sharon, in Weakley County, and began a meeting on the fifth Lord's day in July, which continued ten days. Good interest prevailed throughout the meeting. Three persons were baptized. While there was no established congregation at Sharon, I was well supported financially. My next meeting was with the congregation at Mount Pelia, in Weakley County. That meeting began on the second Lord's day in August and closed on the following Lord's day night. I cannot say that we had very much interest at Mount Pelia. The brethren—some of them—attended the meeting when they had nothing else to do. There were no baptisms, and if the church was edified much, I could not tell it. There are a few brethren and sisters at that place who are faithful to the cause. May their efforts not be in vain. From Mount Pelia I went to Bethel, five miles west of Hornbeak, in Obion County, and began a meeting on the fourth Lord's day in August, which closed on the first Lord's day in September. At that place, my brother, Robert Smith, had been for two weeks training the congregation to sing, using "Gospel Praise." He also led the singing during the meeting. The music was grand and inspiring. Every preacher knows the value of good music in a meeting. So, under the inspiration of such songs as "Gospel Praise" contains, I suppose I did my best preaching. Fourteen persons were baptized and five reclaimed, and the preacher and the singer were liberally remunerated. My next meeting was under a brush arbor, near Ore Spring, in Weakley County. That meeting began on the second Lord's day in September and continued eight days, with splendid interest. There was one baptism. Ore Spring is a new field. There had not been a sermon preached there by our brethren in about ten years. The people at that place are a thrifty, wide-awake people, and seem to be as free from prejudice as any I ever met. I hope to go back next summer and hold another meeting in that neighborhood. On

Wednesday night before the first Lord's day in October I began a meeting three miles west of Sharon, in Weakley County, and closed on the second Lord's day night in October. This is a mission point, and I had to use a tent to preach in, for the sects were bitter against us. Notwithstanding the weather was very unfavorable for a tent meeting, the audiences at night were large and attentive; but the audiences in the day consisted of the faithful few, with now and then a "stranger." Much interest was manifested in the way of asking questions. Six confessions and baptisms and the brethren encouraged to begin meeting from house to house mark the visible results. The faithful brethren contributed liberally to the support of the meeting. My seventh and last meeting for the season began on the third Lord's day in October, two miles east of Union City, in Obion County. That was also a missionary meeting. There are only a few brethren in that vicinity, and most of them are too busy with the things of this world to go to preaching only at night. This meeting began under very adverse circumstances. There were one good sister and one brother to encourage, and all the rest to discourage. Some said it was too late for a tent meeting, others said the people were too busy, and still others said the people might not go. We hardly had help to put up the tent. But despite all these things, the meeting was a success. I never saw better interest on the part of the world than was manifested at that place. On the last day of the meeting—the fourth Lord's day in October—three young girls confessed their Savior, and that evening, at the water, one other came forward and demanded baptism. Owing to other engagements, the meeting had to close just at the time the interest seemed greatest. Even the brethren got a little warm. The Lord willing, I shall try to hold another meeting at that place next summer. Early last spring I asked several congregations to fellowship me in some missionary work. They are all strong congregations and opposed to missionary societies, yet they have all absolutely failed to do anything, even to select a mission point and invite me to it. Four of the seven meetings I have held this season were at places where there are no congregations, yet I have always found enough faithful brethren to support the meeting, and I did not have to beg for it, either. As Brother Lipscomb says, when I began to do mission work more fields opened to me than I could fill. I am now glad that those congregations did not respond. I am stronger in the faith and more willing to go under the God-given commission, which says, "Go" (not, "Be sent") than ever before. May the Lord bless every faithful effort that is being put forth for the salvation of the world. G. D. SMITH.

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A MESSAGE OF HOPE TO SUFFERERS FROM CANCER.**The Disease is Curable.**

"Editor of the Gospel Advocate: I had a cancer or an ulcer—the most eminent physicians pronounced it a cancer. My father, a fine physician, did not relieve my sufferings. I had two brothers, both very fine physicians; neither could relieve me. After untold sufferings, with no relief, using eight or nine doctors, some kind friend sent me a bottle of B. B. B. After taking the first bottle I felt entirely easy, and it has been the only remedy that has given me permanent relief, so many times I have been exhausted and collapsed from weakening. I have got a great many people to take B. B. B. A lady living near me had an eating cancer, and the bones in her nose or upper part of her mouth were eaten entirely out. She could eat nothing but strained soup. She was entirely cured by using B. B. B., when she was given up to die by three doctors. B. B. B. (Botanic Blood Balm) healed my whole body, gave me energy, cured my low spirits, and, I think, saved me to rear my children; or, at least, B. B. B. was the only earthly remedy, with God's help. B. B. B. is the best blood purifier in the whole world.

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Responsibility. No. 1.

Responsibility begins with relationship and ends when duty has been done. There can be no responsibility where there is no relationship. No one can have the responsibility of a husband, unless he be married; nor of a father, unless he have children.

Our responsibilities are threefold, because our relationships are threefold. We are related (1) to time, (2) to all intelligences, and (3) to ourselves. Our relations to time are (1) to time past, because it has made us just what we are; (2) to the time present, because of the opportunities it affords us for making suitable preparation for the future; and (3) to the time to come, for in it we must still exist.

It is the lessons of the past that enable us to redeem the time, because the days are evil. They prepare us for present duties. (1) We are related to all the intelligences above the earth—to God and his Christ, to angel and archangel, cherubim, seraphim, and to an innumerable host, the spirits of just men perfected; (2) we are related to all intelligences on the earth, whether good or bad; (3) we are related to ourselves.

It may be inquired: What relationship can an individual have to himself? There could be none, if man were a simple power; but he is not that. He is three in one, or one in three, just as you may look at it. He is a trinity. Man is composed of soul, body, and spirit. There is an interdependence of powers, such that one cannot work without the others. A body without spirit or life would not be man, a soul without spirit and body would not be man; it would be a disembodied spirit.

That man has a body is patent to our senses; that he has a soul and spirit is not a scientific fact, nor need we go to science for the revelation. There never was a scalpel so sharp that it could divide soul and spirit, nor a glass so strong as to reveal to the vision the one or the other; yet Paul says: "The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow," etc. (Heb. 4: 12.)

We understand the soul to be that part of man which thinks, wills, remembers, reasons, hopes, and resolves. It is, indeed, the responsible power in the economy or constitution of man. It is responsible for the acts of the body. In consequence, then, of the relation of a man's soul to his body, the soul has responsibilities pertaining to it, and these responsibilities bring with them the gravest duties, which, being done, the soul stands justified before God and man. That the soul may be thoroughly able to discharge its duty to God, to man, and to itself, it is capable of understanding its relationships when revealed to it. God has, in all the history of man, made just the revelation to the soul that was necessary to the highest happiness of man.

God speaks to man's soul; he does not speak to the head nor to the foot. Man's body must be controlled by the soul. It must govern in the empire of man. If the hand does that which is wrong, the soul is responsible; and if the soul suffers, the body will suffer with it, for it follows the destiny of its master. "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which

is able to destroy both soul and body in hell." (Matt. 10: 28.)

Paul says, in his letter to Titus: "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." This declaration of the apostle measures the entire responsibility of man. Man thus living would be perfect.

Now, we may inquire: What is it to live soberly? If we are right in our premises, this duty must depend on some relationship. If a man discharges the duty he owes to himself, he will be a sober man. Sobriety consists in not overindulgence. Paul ex-

horts young men to be sober-minded. Man should, indeed, be sober in thought, sober in word, and sober in deed. One has no right to commit suicide, either by slow degrees or by more rapid means. A sober man will be no sluggard, for he will not sleep too much; nor a glutton, nor a drunkard, nor anything else which comes of overindulgence or a lack of proper indulgence, from which any part of his constitution, or powers, receives injury or destruction. Then if man discharges the duty he owes to himself, he will be a sober man, and thus prepared for the duties he may be under to other men.

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Further News from India.

Brother McCaleb: Your letter of July 23, 1900, containing thirty-nine dollars and ninety-nine cents (\$39.99) for famine sufferers in India, has been received. This amounted to one hundred and twenty-two rupees and ten annas in Indian money, the rate of exchange now being about 3.5. The rate varies. You no doubt learn by the papers of the general need. We are in the midst of one of the neediest districts in India. At present we are giving work to about three hundred and twenty-five people. If this were not done, they would have no means of support. We have a grain store here and about fifteen hundred people buy grain daily (except Sunday). This grain is sold at a low rate, so that the poor people can buy it. Then we have grain stores at four out stations, where many people receive help. Clothing is also being given out to the very needy. A short time ago it was not an uncommon thing to see men and women with hardly enough clothes to cover their nakedness; they had no money to buy clothing with. Besides the above, the farmers are assisted in getting seed grain to sow their fields. Many families not only had no seed grain, but had no money to buy it with.

We are gathering up orphans now and sending them to our orphanages. Dr. Klopsch, of the Christian Herald, has offered to support five thousand orphans and our orphanage at Damoh is granted money enough to support five hundred and fifty, so we are trying to get as many as we can to supply this number.

The government has places where it is feeding the very poor—the lame, blind, and those unable to work. These places are soon to close up, when, I presume, many will come to us for aid. The distress will continue for some time yet.

We have had good rains and the outlook for a crop is very promising, yet the crop must grow before the people are benefited by it. We have two crop seasons—one during the rainy season, which is now (September), and the other during the cold season, from October to March. The rainy season crop is growing nicely now, but will not mature until October or November. Wheat is sown in October and harvested in March.

During the cold season the people will require help in the way of clothing, as many of them have little or nothing, and they suffer very much from the cold. In thinking of India, people do not think of its ever being cold, but in the central provinces, during the cold season, the weather

is sometimes very chilly. Some houses have fireplaces, and sometimes during the cold season a good fire is very agreeable.

You asked in a former letter if I knew of any missionaries who were working here not connected with any society. I referred you to Miss Adam, of Deoghur. There is a brother, N. Madsen, here now who had been working with the Methodist Society; but he was not satisfied with being a Methodist; so he became a Christian. He expects to be married next January or February to Miss Bessie Franar, who had been working at Deoghur, but is now on her way to America on a furlough. Brother Madsen says they desire to work independently of any society. They are very consecrated people, and any help given them will be duly appreciated and will be rightly used. If you desire to write to Brother Madsen, a letter addressed to this place will reach him. They expect to begin work in a new station at Umaria, C. P.

I notice in signing your name you add "missionary to Japan." Do you expect to go to Japan soon? I will be very much pleased to hear from you occasionally, at least. "The harvest truly is great, but the laborers are few." C. C. DRUMMOND.

Hurda, C. P., India.

The Gospel in Missouri.

Brother E. B. Ketcherside, of Camp Verde, Ariz., who was visiting his sister, at Hickory Barren, Mo., whom he had not seen for forty-seven years, preached in a schoolhouse at that place three nights, and then left to visit relatives in Kentucky. Stopping on his way back, he preached again for ten nights, having a large attendance. Each night good attention was given to a very able sermon, and a good impression was made on many who came to hear him. His sister in the flesh and two other ladies obeyed the gospel. Brother Ketcherside met with an accident on the train only a few days before preaching the last time, having three ribs broken, which caused him considerable pain and inconvenience. I had the pleasant duty of immersing the candidates. Many were getting deeply interested in the meetings and were searching the Scriptures to see if these things were so. Brother Ketcherside gained the confidence of his hearers, and if his stay could have been prolonged, I think many would have made the good confession. One person who was baptized was nearly seventy years of age, and she said she had always wanted to obey the Savior, and this was the first opportunity she had ever had. Brother Ketcherside left with the good wishes of the brethren for a safe journey to his far-away home, and praying that his life may be spared for many years to preach the true faith as delivered by the apostles.

For many years my family and I have been meeting on every Lord's day in our own home to keep in memory the Lord's death and to read, sing, and pray. Occasionally some brother comes and meets with us. There are quite a number of brethren within a radius of seven miles. We are trying to organize a congregation and meet together at Hickory Barren. The only hindrance I fear is that many have been taught by the modern Christian Church preachers and that they will not endure sound doctrine, though I believe many would

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like to learn the way of the Lord more perfectly. If we had a faithful preacher for about a month, I believe we could get together and accomplish a good work. ALFRED MANN.
Abbott, Mo.

A Debate.

I began a meeting at this place on last Sunday, at 11 A.M., and we have had crowded houses so far. Dr. Haley, a Methodist preacher, has challenged me for a debate. He came to see me to-day, and instead of a regular debate we agreed to each preach two nights on the subject, "What Must I Do to Be Saved?" On October 25, 26, I will preach one hour each night on the above subject, followed by a sermon from Dr. Haley lasting one hour each night, in which Dr. Haley proposes to show up my mistakes. On October 27, 28, Dr. Haley will lead with a one-hour sermon on the same subject each night and I will follow, showing to the people the error of Methodism. We are almost certain to have immense audiences. The people are considerably excited, and I regard it a golden opportunity to show them the beauty of the truth by the side of Methodism. These people will listen attentively, and I believe great good will be the result.

Ever since I began preaching I have tried to get sectarian preachers to preach alternately with me in meetings. Dr. Haley is the first to accept the proposition. I am very anxious that Dr. Haley fulfill his part of the agreement. JOHN E. DUNN.
Riverside, Tenn., October 24, 1900.

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A Good Book.

Having read several commendations of "Letters and Sermons of T. B. Larimore," by F. D. Srygley, I sent for the book and have just finished reading it. As evidence of how I like the book, I must have five more to send to my beloved friends and relatives. Brethren and sisters, send for the book and read it, and I am persuaded you will go and do likewise; for no one with an unprejudiced mind can read this book without being benefited. J. G. LYCAN.

A Note to the Churches.

I have been down six weeks with malarial fever. There has been gradual improvement, but I am still in bed. It will be some time yet before I can be out again. My contemplated trip to Canada and intermediate points must necessarily be postponed. I have not yet been able to make out reports for September, but hope to do so soon. I ask the prayers of the saints. Columbia, Tenn. J. M. M'CALEB.



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News from Brother Yohannan.

The readers of the Gospel Advocate will doubtless remember that some months ago, by an appeal made through the Gospel Advocate, I secured a contribution for our Persian missionary, Brother Yohannan, of fifty-eight dollars and seventy-five cents (\$58.75), and forwarded the same to him. Since then I have received two communications from him—one by the hand of Brother J. H. Harden, now of Anniston, Ala., and written before he received the remittance, and the other direct, coming to hand last week, and acknowledging the receipt of my draft. Accompanying the first of the two is a letter to be printed in the Gospel Advocate, as follows:

"Dizza, Urumiah, Persia, July 30, 1900.—I send my sincere greeting to all my dear Christian brethren and sisters who have taken an interest in my work. I trust that this my little letter will find you all safe and under the protection of the divine grace. I am thankful to say that I am also well and doing my best for the poverty-stricken people, to whom I preach and teach the truth of the gospel as much as I can. I am sorry to say that I have really very sad news to give you from my country this year. About a fortnight ago a vehement hail fell on a great portion of the plain, destroying all the crops, the fruit, the vineyards, etc., and thus reducing the populace to the extremity of want and poverty. I have lost all of my expected product, costing me some two hundred dollars. I get my living from my fields and vineyards, but this year I have nothing for my living. In addition to this, the Kurdish incursions often desolate and ravage the villages, killing and plundering. Some time ago a band of Kurds attacked the German Orphanage, at Dilgoosha, near Urumiah City. Had not assistance arrived, all the poor girls and the German lady teacher would have been put to the sword. The girls and the teacher went up to the top of the house and cried for help. About two thousand men from the city went to their assistance, and when the Kurds saw that assistance was coming to them from the city they mounted their horses and fled. On the next morning a brave young general, Madzd Usaltarah, pursued the outlaws and captured seventeen of them, who are still in prison. KH. B. YOHANNAN."

In Brother Yohannan's last letter, which is a private one to me, of the date of September 3, 1900, he says:

"Please present my best greeting to all the brethren and sisters in Christ. I hope that my letter will find all well and quite happy. God bless you all and give you joyful life in this world and in the world to come life eternal, for Jesus' sake. Amen. I am also well, thank my God, and doing my duty preaching and teaching the word of salvation to this poor people, who are in need of salvation. I have not neglected my duty to preach and teach the truth of the gospel as much as I can. I have also received your welcome and kindly letter and check for fifty-eight dollars and seventy-five cents (\$58.75), and am very much thankful for your love and kindness to me in this time of need, because a hail fell on our country, destroying everything—crops, fruits, and vineyards—so that in our village we could find nothing to eat. I have rented a small vineyard in a village fifteen miles away, and shall be there about twenty-five days. About September

28, 1900, I shall come back to our own village."

Now, to the friends of Brother Yohannan who would like to help him in his faithful work—and I do not doubt that many will be glad to help him on account of his great loss by the hail—I will say that any funds intrusted to me for him will be promptly forwarded when enough has been received for a convenient remittance; and I propose that we, right away, raise fifty dollars more for him, to partly reimburse him for his great loss. His letters certainly breathe the spirit of a worthy Christian character. Send all remittances to me at West Nashville, Tenn. J. W. GRANT.

Do Not Do It.

Do not hurt the feelings of a brother or sister if you can avoid it; do not do a thing that would wound their consciences unless you are sure God has commanded you to do it. God cannot be pleased with anything we may do which offends our brethren, unless he has commanded us to do that thing. God looks at our treatment of our brother. He says: "If thou bring thy gift to the altar [if you kneel to pray], and there rememberest that thy brother hath aught against thee [that you have injured him, or offended his conscience], leave there thy gift before the altar [get up from your knees], and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

God means by this—that when a man comes before him for prayer or worship, he must be at peace with his brethren. God claims the right to ask every man who appears in his presence: "Where is thy brother?" It will not do to say, "Am I my brother's keeper?" for God has made that very thing our duty. Yes; we are, in large measure, our brother's keeper. God makes us so.

How many prayers, then, are mere mockery in the sight of God! Men pierce and wound—sometimes unto spiritual death—the hearts and consciences of brethren, and yet, with great pomp, appear before God and put up long and eloquent prayers, which rise no higher than the top of the house in which they pray. No wonder they are not answered. Be unselfish, then; look out for a brother's good. Even Christ pleased not himself. His whole life was for the good of others and to do his Father's will. So let us learn to be Christlike. JOHN T. POE.

If you have not yet bought "Letters and Sermons of T. B. Larimore," Brother Srygley's last book, you should by all means have a copy. "It is a precious treasure; "A rich legacy to bequeath to your children; "We especially commend it to the young; "Every home in the land should possess one; "The Bible accepted, I believe it is the best book I have ever seen; "His private letters and intercourse always inculcate purity and fidelity to truth and right and a constant desire to benefit others; "The letters are gems that reflect the light of the pure spirit of the incomparable preacher so tenderly loved by all who truly know him"—these are only a few of the many complimentary things said of "Letters and Sermons." Sent by mail, postpaid, on receipt of \$1.50.

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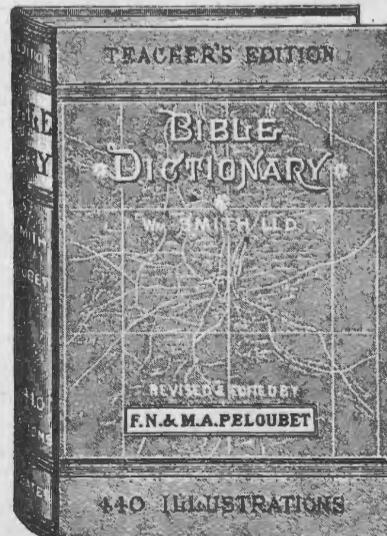
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1902.

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The latest "interpretation" of John 3: 5—"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God"—is to be found in an article in the Cumberland Presbyterian. We give it for the benefit and amusement of the reader: "The teachings of the good are in harmony with their practice. 'Actions speak louder than words.' Nicodemus was saved; and if we read John 3: 3-21, we will see how. Christ's words were the water, and the Spirit was in all he did. Christ never baptized with water, therefore John 3: 5 was not water baptism."

That is queer logic, to put it mildly. The writer assumes that Nicodemus was saved there on the spot, and that, since Christ never baptized with water, Nicodemus was saved without water baptism. Therefore, the expression "born of water" cannot refer to water baptism. Truly, thou bringest strange things to our ears. But the brightest assertion is this: "Christ's words were the water, and the Spirit was in all he did." The gentleman is striving to justify the dry-land route into the kingdom of God. He does not treat the passage about the new birth, as would a man that is desiring to ascertain its pure, simple teaching, but as one that is obliged to get rid of that water. His position is not such as a man would naturally assume of his

own accord. It is forced, cramped, as though he were driven to it in hard effort to justify his creed.

In reference to the usual interpretation of the said passage, the same writer observes: "Early in the history of the church this passage was made to teach water baptism, and out of said view has grown the human hand regeneration that has so dwarfed the spirituality and promoted the formality of the church. For more than a thousand years the joint action of water and the Spirit in baptism was thought to effect a regeneration. Dr. Pusey uniformly spoke of the passage as though baptism were in it. The idea has its adherents by the millions to-day. They assume the very point that is to be proven. There was not a serious effort made to harmonize it with other Scriptures. Such an effort will always paralyze the literal water regeneration view."

Why should we mention Pusey particularly when such names as Adam Clarke, Meyer, Wall, and John Wesley stand for the teaching that "born of water" refers to baptism? We do not believe it simply because they taught it, but because a candid, unbiased view of the passage itself must reveal the truth of that interpretation. Where is water used in the religion of Christ? In baptism only. Why should any man want to make the word "water" mean anything else than water, unless it interfered with his dogmas? John Boys, Dean of Canterbury, says: "Some few modern divines have conceived that these words are not to be construed of external baptism, 'because,' say they, 'Christ taketh water here by a borrowed speech for the Spirit of God, the effect whereof it shadoweth out; and so water and the Spirit are all one.' To this interpretation answer is made, first, that it is an old rule in expounding of holy scripture, that where a literal sense will stand, the farthest from the letter is commonly the worst; and there is nothing more dangerous in a Christian university than this licentious and deluding art, changing the meaning of words, as alchemy doth or would do the substance of metals; everting the truth is perverting the text." This man John Boys was ahead of many men of the present for sense and fairness, though he wrote over two hundred years ago.

Leaving the comments of men, we notice that, far from being at war with other scriptures, this doctrine was taught by Christ and his apostles. Before his death Jesus avowedly taught in parables, parables, and dark sayings. "These things have I spoken unto you in parables: the hour cometh, when I shall no more speak unto you in parables [margin, "parables"], but shall tell you plainly of the Father." (John 16: 25, R. V.) That hour came, and he gave his apostles a plainer version of the doctrine of salvation: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16, R. V.) His apostles preached it faithfully, made thousands of converts and baptized them into Christ, without making long speeches on the mystery of John 3: 5.

While the race question comes up time after time, and various shrewd schemes are being proposed to elevate the black man or to cast him out, it may be well for us to ask, in the first place: What would the Lord Jesus Christ do with the negro? And question number two: Are we doing what he would do? He would teach them kindly, lovingly. Christ had confidence in God's word to raise humanity. By his love he would win their hearts and then instruct them by precept and example in the way of truth. The gospel is God's power unto salvation. Why not teach the colored race the gospel?

The writer of this once witnessed a negro meeting in Nashville. Three preachers were present.

Each of them had the general qualifications—viz., grossest ignorance of Bible teaching and most unspeakable vanity. It was plainly evident that they spoke but for applause and their own glory, and while no edifying truths gleamed in their speech, they showed some very unsophisticated envy. "Bredren, Brudder Cotton tole you so and so, but I can do better'n dat," said one of them, repeatedly. "Ah, you niggahs thinks I can preach; dis ain't nuthin' yit, you oughter hear me sometimes when I feels like preachin'"—a favorite sentence with one of them. This was not in the country, but in a city. The evening is thus passed away—the preachers talking nonsense and glorifying themselves. Finally, they begin a wild shouting spree—not very unlike the dances and orgies of their savage brethren in the heart of Africa—which is often kept up till after midnight. This would be funny if it were not something else. Wonder if God still thinks that we ought to be our brother's keeper? Here is a chance for missionary work. Who will do it? There is no money in it and no fame, and we would not be surprised if some empty-headed, would-be aristocrat should insult you for the very good you are doing. We have known such instances. Strange that it should be deemed more proper to preach to the negro in Africa than to the negro in our midst.

A prince was to pass through a small town in Europe, and the peasants, apprised of his coming, determined to present him with a barrel of wine. Accordingly, the mayor had a barrel hauled through the streets of the village and demanded, in a special edict, that every man should pour a jug of wine into it. One fellow thought: "Well, every one will put in a jug of wine, and I have no wine to spare; I will fill my jug with water. One jug of water in a barrel of wine cannot be detected." He did so. When the prince arrived, they presented him the barrel of wine with much ceremony. The mayor, with the headmen of the town, stood around and ordered that a glass of it should be drawn, by way of sample, for the prince. When the faucet was turned—lo! they could hardly believe their eyes—to their dismay pure water flowed into the glass. It happened that each man in the village hit on the same thought, and each poured a jug of water into the barrel. So will it be when the members of Christ's body put off the whole burden of good works, missionary efforts, etc., on the church, and do not work themselves. If you want to make the church better, begin with yourself; if you think that the church should teach the poor and ignorant—negroes, tramps, and outcasts—begin the work yourself, for you, too, are a member of the body. Think not to say within yourself, "It matters not whether my jug is wine or water;" for the Lord wants your personal effort, and the very best you are capable of.

A denominational paper says: "Our church would not have been born, and still it ought not to exist, except for its biblical and distinctive creed." Better say it ought not to have been born, and has no right whatever to exist now, without exception or modification. The church of God which was launched into existence by his word and power eighteen hundred years ago is the only body that worthily bears the name of the church. Every organization that needs a "distinctive creed" outside of the Bible is not the church, but a faction.

There are no "distinctive creeds" in the Bible. Any creed that does not comprise the whole New Testament is worse than worthless; and if it comprises the whole New Testament, it is the New Testament itself. It can never become distinctive. The New Testament is the common property of all that profess to follow Christ. If they would all take it for their guide, speak as it speaks, and do as it sets forth in command and example, there could be no distinction among them, for they would all walk by the same rule; they would all be Christians simply, and members of God's own church. It is the "dis-

distinctive creed" that makes the faction. In it you will find the rules and articles that make some of the professed followers of Christ a separate party. Regulations about conferences and synods, officers, societies, forms of liturgy, etc., of which neither the Lord nor his disciples spoke a word—these form some of the substance of the "distinctive" creed that divides and brings new sects into existence.



"Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." (1 Cor. 1: 10, R. V.) "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. . . . For ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and walk after the manner of men? For when one saith, I am of Paul; and another, I am of Apollos; are ye not men?" (1 Cor. 3: 1-4, R. V.) "Now the works of the flesh are manifest, which are these, fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revelings, and such like: of the which I forewarn you, even as I did forewarn you, that they which practice such things shall not inherit the kingdom of God." (Gal. 5: 19-21, R. V.)



Read your Bible and obey the teachings of Christ and his apostles simply, and you will be simply a Christian. You will need no distinctive name, no distinctive creed; you will be released from the task and the responsibility of joining some faction, division, or party; for if you obey the gospel, the Lord will add you to the church, as he once did the believers of Pentecost.



"Alas, alas, for the prejudice that prevents an honest and earnest investigation of the great questions, political and religious, which confront us! Alas, too, for those who are convinced that they are wrong in politics and religion, but have not the moral courage to put their convictions into action! If the world would only do as well as it knows, what happy times would we have!" (Exchange.) True, sadly true. A vast majority of people are guided by blind prejudice and party spirit, and not by truth and love. How completely hidebound men may become in their bitter prejudice is almost incredible. They can become so blind that they cannot see the most prominent facts nor mountains of truth. This proceeds from the Lord and is their punishment for despising truth. He darkens their heart and understanding, "that seeing they may see, and not perceive; and hearing they may hear, and not understand;" "because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness."



A sad spectacle is presented by the Pharisees (John 9) who tried to contradict a fact—the miracle Jesus worked on the blind beggar—simply because it was calculated to establish the divinity of Christ's mission; and when Christ's power became too evident to be disputed they attributed the miracles to the agency of the devil. (Matt. 12: 24.) When the Sadducees convened on the occasion of the lame man's healing and considered the situation, they said, most pitifully, to one another: "What shall we do to these men? for that indeed a notable miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it." Poor fellows! They would deny it if they could, although it is a fact; but—alas!—they cannot. Now, it appears that a man of one grain of sincerity would simply have accepted the miracle when it was found to be true, and would have ceased to oppose the works of the apostles; but no. And these were highly respectable men among the Jews, generally conceded to be upright, honest, and moral, and were religious leaders, learned and supposedly zealous for the truth. Look around you, and you will find their counterparts a thousandfold in the present day. Be not deceived. If you are not poor in spirit and desirous of truth, you can never obtain it; and without truth there is no salvation.

Our Contributors.

Criticism of Brother Kurfees' "Reply to an Important Question."

PRELIMINARY REMARKS.

The "important question" reads as follows: "Is the use of an instrument in connection with the singing in the church an act of worship?"

Please let the following things be considered as decided, so far as we are both concerned, for the present, at least: (1) That the use of instruments by the Jews in connection with their singing was worship; (2) that the use made of instruments by the sectarians to-day is worship; (3) that the use of instruments in connection with the singing in the church is not mentioned in the New Testament; (4) that worship by means of instruments to-day is not "in truth," and, therefore, not such as God seeks or accepts; (5) that even if it were shown clearly that the use of instruments in connection with the singing in the church is not worship, their use might still be wrong for other reasons; (6) that the real issue involved in the above question is over the use made of instruments by "a large proportion of those who choose to call themselves 'Disciples of Christ' to-day who say they do not use it as worship;" and (7) that the issue is that Brother Kurfees affirms that the use of instruments by this large proportion of those who choose to call themselves "Disciples of Christ" to-day is worship, while Brother Calhoun does not see the proof that it is worship, and hence, logically, must deny that it is worship until he sees the proof to the contrary.

Again, please let it be understood (1) that Brother Calhoun emphatically denies having made any argument which can be fairly construed as favoring the use of an instrument in connection with the singing in the church; (2) that Brother Calhoun thinks that any such construction as would make his arguments favor the use of an instrument in connection with the singing in the church grows out of a "predilection" similar to that which enables the advocate for sprinkling as baptism to see an argument for sprinkling where you and I see no argument for anything of the kind; (3) that Brother Calhoun thinks he has discovered not a "lurking" fallacy, but a very patent one, in the old argument which has been worn threadbare in our religious papers for the past ten years, saying that the use of an instrument in connection with the singing in the church is always a part of the worship, and, therefore, sinful, since it is, if this be true, an addition to the worship; (4) that Brother Calhoun, believing that "a candid mind will disdain to take the help of a falsehood, even in support of the truth" (Dr. George Campbell on "Immersion," by John T. Christian, page 230), has simply endeavored to point out the falsehood in this argument, so that the candid minds among his brethren might disdain to use it longer; (5) that Brother Calhoun tried to point out this fallacy by formulating a definition of "an act of worship" and then showing that the use of an instrument in connection with the singing by "a large proportion of those who choose to call themselves 'Disciples of Christ' to-day" did not fulfill the conditions of an act of worship, and hence is not worship, but that, according to their own statement, its use was simply a matter of convenience to themselves; (6) that Brother Calhoun made no argument on any other phase of the instrumental music question, such as its being rebellion against God, etc., and that he knows, and so stated in the letter accompanying his article, that there are other things to be considered besides the one mentioned in his article in the settlement of this question; (7) that Brother Calhoun does not feel that he needs any admonitions and exhortations to be sound in the faith any more than Brother Kurfees does, and while he appreciates the kind, though mistaken, intent of all such homilies, he respectfully suggests that solid argument be substituted for them in the future, and he believes more good will be done.

CRITICISM.

1. Occupying the logical affirmative of this question, when you denied the correctness of my definition of an act of worship it was your logical duty to give a definition which you considered correct. This course would have brought the main issue fairly and prominently before us. But you, for some rea-

son, chose (notwithstanding two earnest requests to the contrary) to refuse me the benefit of your definition of the most important term in the proposition. Had you given this definition of an act of worship, it would have been a very short work to try the act of using an instrument in connection with the singing in the church by this definition, and if the act fulfilled the conditions as laid down in the definition, it would have been shown to be worship without another argument.

2. After denying the correctness of my definition of an act of worship, you next explained my inability to perceive its incorrectness by an insinuation which was certainly "ingenious," though one which, strangely enough, you did not see might as easily, if applied to you, explain your inability to see the correctness of my statements—viz., a "predilection" like that of the advocate of sprinkling. This predilection to see arguments for the use of instruments where no such arguments really exist you will doubtless disclaim, and I just as emphatically disclaim the predilection attributed to me, and I feel myself fully able to give as strong proof of my innocence in this regard as you can of yours.

3. Your criticism of my first condition of an act of worship, which reads as follows, "The act must be directed to some object regarded by the actor as a proper object of worship," appears to me to be directed against the word "proper." Now, you give to this word "proper" an entirely different meaning from what I intended it to express. It seems to me that you use it as synonymous with "worthy," while I meant it to express the idea of "fit" or "appropriate" to worship for any reason satisfactory to the worshiper. I am perfectly willing to drop out the word "proper," and let the condition read thus: "The act must be directed to some object of worship." The shorter form expresses all that I meant in the longer expression. I have frequently written the condition down this way: "The act must be directed to some god." Webster defines "god" as "an object of worship." You may, perhaps, contend that my words really mean what you said they did and that I ought not to have used those words unless I meant to convey that idea. I will not contend that my meaning was expressed in the best way possible, but all I ask is the privilege of saying that when you "shot" at the word "proper" with the idea you have of its meaning, you missed *toto caelo* my first condition, as I understand it. It seems to me that the plainness of the cases of Jeroboam and those others who followed in his same wicked course ought to have shown you that you had missed entirely the real meaning of the first condition. Concerning the case of Jeroboam, I think you and I will have no trouble in agreeing on the following points:

1. When he made the two calves as idol gods (1 Kings 12: 28), he sinned by violating God's command in Ex. 20: 4, 5.
2. When he changed the place of sacrifice from Jerusalem to Bethel and Dan, he sinned.
3. When he changed the priesthood from the family of Aaron, he sinned again.
4. When he changed the time of the feast, he sinned again.
5. That he certainly did direct his sacrifices to those calves is stated in 1 Kings 12: 32.
6. That Jeroboam deemed all this proper for him to do to keep the kingdom from going back to Rehoboam.
7. That "Jeroboam himself knew" that all these things were contrary to God's law.
8. That "nevertheless he proceeded headlong and headstrong in his presumptuous determination to worship that object because it suited his rebellious purpose to do so."
9. That "precisely the same point could be made with the facts connected with the reigns of Ahab, Baasha, Nadab, Omri, and others."

From a consideration of the above points, you will readily see, I think, that my first condition of an act of worship, as I understood it, is in perfect harmony with all the Bible facts cited by you and that your criticisms have all been directed against an idea not intended to be expressed by myself in the proposition and which I do not think is really in it when the words are taken in their exact sense.

I now come to your treatment of the second part of my definition of an act of worship, my reasoning on which you pronounce "unsound." Your first objection under this head appears to have reference to my statement that "the only person who knows

the intention of the act is the person performing the act"—which statement you say I try to back up by quoting 1 Cor. 2: 11: "What man knoweth the things of a man, save the spirit of man which is in him?" clearly implying by the form of your statement that I did not succeed in proving my proposition by this scripture. Now I have twice earnestly asked you for an exegesis of this scripture, that I might see wherein you deemed my application of it wrong, but you have twice refused (perhaps you would say "deferred") to give me our exegesis.

I will favor you with an exegesis of it which I believe is correct and which is entirely in harmony with my application of it, and which, logically, I defy you to show incorrect. So we have here a clear issue which I hope both of us will squarely face. "What man knoweth the things of a man, save the spirit of man which is in him?" is an erotesis. Changing the figurative into literal language, we have: "No man knoweth the things of a man, save the spirit of man which is in him." "No man" does not exclude God or Christ or the Holy Spirit; it does exclude every human being, save the man himself. "The things of a man" are his thoughts, feelings, and intentions. These three things embrace all of a man's mental operations. So in regard to these things he is judge, jury, counsel, witness, monocratic, etc., not by his appointment, but by the creative act of God, who made him that way, and until he in some way makes known his thoughts, feelings, and purposes, no other man can say what they are. It was certainly a remarkable statement on your part that my application of this scripture would exclude God, Christ, or any inspired man. I am sure I said no such thing and I do not believe anything of the kind. So all your talk about Nadab and Abihu does not touch the point under consideration at all. You say the idea that the use of an instrument in connection with the singing in the church is not worship was never heard of until the advocates of instruments discovered their inability to meet those who oppose them. Please allow me to say that I am not specially concerned to know the exact age of this argument, but I am anxious to know whether it is valid or not, and I know I have been hearing it from those who use them for the last ten years.

You next propose to show that my method of argumentation "proves too much, and hence proves nothing." You say it opens the flood gates for every abomination under heaven, even "all the flummery of Rome," "the burning of incense, burning candles," etc. Now, you know that all these things are done as worship and that we all condemn any addition to the appointed worship revealed in the New Testament. You burn some kind of lights in your meetinghouse, and I suppose they are used as matters of convenience; but you do not think it wrong, nor do I, to use them as conveniences. They are not necessities, for you can worship without them; blind people worship without them all the time, and the Christians in early times often met and worshiped without your modern conveniences in the way of lights. Will you kindly inform me just what conveniences are proper and what are not proper to use and how you found out about them? Sometimes I find a bouquet of flowers on the pulpit on Sundays. They are not even conveniences in the ordinary use of that term, but I have never thought it sinful to let them remain there; but if they were placed there as an act of worship, I should oppose it. Do you even have flowers on your pulpit? If so, how do you justify their use? The only difference between your burning of lights and that of the Catholics is that yours is an act of convenience, while theirs is an act of worship; and so of the other things mentioned by you. So all your great volume of wordy assertions about Jewish washing of hands and Roman rites and ceremonies fails to weigh even one grain when placed in the scale of logic, and I am truly surprised that you did not see the glaring fallacy staring you in the face.

Your next objection is the serious charge that my "reasoning involves rebellion against God." The premises from which you draw the conclusion involved in this charge may be briefly stated as follows: The term "music" is generic, comprehending all music under the two divisions—vocal and instrumental. Both these kinds of music were incorporated in the Jewish worship. When Judaism was abolished and Christianity was established, vocal music only was incorporated in the worship.

The logical conclusion following from these prem-

ises is that the use of instrumental music in the worship is rebellion against God. Hence, you can see that your conclusion, "Having the other kind [instrumental] in connection with the singing is rebellion against God," is simply not true, as the merest tyro in logic ought to know. The foregoing remarks appear to me to be sufficient to place your "Reply to 'An Important Question'" "under conditions that will enable you to see wherein it is defective and that it utterly breaks down at the very points where you seem to think it strong and unanswerable."

Finally, "I beg to suggest that the attitude which you have chosen to assume" in the present issue is worthy of your most serious consideration; for when you resolve yourself into the entire court—judge, jury, counsel, and witness—to pronounce the decision of "predilection" as the ground of your opponent's inability to see that his arguments are not sound, it will, of course, be easy to secure a decision in your own favor from this self-constituted, self-appointed, monocratic court; and under such circumstances you need not be surprised that your opponent should refuse to accept this "ex parte" deliverance and appeal to a judge who, if not possessed of more presumption, is at least possessed of more ability to look into men's hearts and read them. Is it too much to hope that in the future you will accord to your opponent that same freedom from prejudice which you claim for yourself? I trust not. May God add his blessing.

H. L. CALHOUN.

REVIEW OF BROTHER CALHOUN'S "CRITICISM OF BROTHER KURFEES' 'REPLY TO AN IMPORTANT QUESTION.'"

Brother Calhoun: Yours in reply to my review of your first article on the instrumental music question has been carefully examined, and I am glad to perceive that the line of argumentation submitted in said review remains intact. I shall proceed, therefore, to point out where your reasoning in the present case, as in the former, not only fails to establish your position, but opens wide the flood gates for all manner of unscriptural practices in the worship of God. This will abundantly appear as the investigation proceeds. Some erroneous statements, as well as questions, in your document demand attention; and I shall endeavor, first of all, to properly notice these, and then to point out the fallacy in your argument. For the sake of order and clearness of thought, I shall arrange my reply in accordance with this twofold classification of matter; and hence we may notice:

I. A CORRECTION OF ERRONEOUS STATEMENTS, WITH ANSWER TO QUESTIONS.

1. Of course "a candid mind will disdain to take the help of a falsehood, even in support of the truth," but it does not follow, as you assume, that "a candid mind" will rush to the defense of a practice which "truth" nowhere demands. It is this manifest readiness on your part to spring to the defense of instrumental music in a connection in which you yourself admit truth does not demand that it be used that makes the impression that you have a "predilection" in favor of the practice. You need not be surprised, my dear brother, if people continue to have this impression about you as long as you write, talk, and act about instrumental music as you do, and as long as nothing more harmful than keeping churches from using it is done by the arguments you assail. If you would properly practice the principle of the illustrious man you quote, it seems to me you would "disdain" to pursue a course not demanded by the Lord which constantly leads good and thoughtful men to regard you as favoring a practice which leads to strife and division among churches, and which practice you yourself admit God does not require; and I hesitate not to say that any one who can knowingly pursue such a course must have a very decided "predilection" in favor of such practice.

2. If "Brother Calhoun does not feel that he needs any admonitions and exhortations to be sound in the faith any more than Brother Kurfees" needs them, what then? "Brother Kurfees" frankly admits that he does need such "admonitions and exhortations" and feels grateful to the Lord and to his brethren for them, and he fails to see that the author of this bit of information makes any "solid argument" or gains anything at all by telling in this case what he "does not feel." The most con-

spicuous difference between these two brethren at this point is that Brother Calhoun disregards the "admonitions and exhortations" to stay within the word of the Lord and spends some of his time in running outside after instrumental music, while "Brother Kurfees" is trying to put in all his time in a laborious effort to stay within the word. Enough "solid argument" has already been "substituted" to make this distinction clear.

3. If I have any predilections at all on the instrumental music question, which doubtless I have, I am glad they are all in favor of remaining within the word of God, and never going after what is outside, and I take no offense at all at your insinuations about my prejudices along this line. It is difficult for frail human beings to keep from being prejudiced; and, knowing so well the danger common to all of us in this direction, I am engaged in a constant effort to so study, preach, and practice on this and on all other issues that whatever prejudices I may have will all be in favor of what is in the word of God, and opposed only to that which is outside.

4. Your emphatic denial of "having made any argument favoring the use of an instrument in connection with the singing" reminds me that you could just as emphatically and with as good reason deny "having made any argument favoring" anything at all. What do you expect your articles to "favor," if not "the use of an instrument in connection with the singing?" I do not charge that you so intend your articles; but I dismiss this point with the single remark that the proper way to meet your emphatic denial is with a mild reference to your articles, for they are a plain contradiction of your denial.

5. I have not "refused" to define "worship." I wrote you fully in a private letter, and in a way that should have saved you from making this kind of a statement.

6. Certainly you have the unquestioned right to explain your language, and I accept your explanation; but I have the right, also, to understand you to mean what you say. You said that before an act could be worship it "must be directed to some object regarded by the actor as a proper object of worship," and you repeated the statement several times; but it is not correct. Your language not only failed to express what you meant, but it expressed what you did not mean; and if I "missed" your "first condition" the breadth of "the whole heavens" when I "shot at the word 'proper,'" it is because you yourself "missed" saying what you meant. Of course "Jeroboam deemed all this proper for him to do to keep the kingdom from going back to Rehoboam," and doubtless the makers of instrumental music "deem all this" music "proper" for them to have to keep up what they want. I am aware, too, that it "is stated in 1 Kings 12: 32 that" Jeroboam "did direct his sacrifice to these calves;" but how easily he could have escaped the charge of being an idolater, if he had made the same application of your canon on worship that you make by replying to the Lord's prophets that he did not "intend" it as worship! This powerful weapon would have knocked them all out; "for what man knoweth the things of a man, save the spirit of man which is in him?" You dare not deny that he could have said this; and, moreover, you dare not deny that precisely the same thing could be said as an excuse for every abomination under heaven, not morally wrong, that men might wish to introduce into the worship of God.

7. You are entirely mistaken about my being a "monocratic court" sitting in judgment on your case and rendering an "ex parte" verdict. True, it has fallen to my lot, by your own appointment, to sit in judgment on the case, but others besides myself belong to the "court," and they are all, as far as I know, reluctant to render the verdict touching your attitude toward the instrumental music question which the testimony in the case forces upon them. Only last month the following inquiry and comment were sent from a point where you had held a meeting: "How does Brother Calhoun stand on the organ and society question? He held a meeting here, and told us who oppose these things that he opposed them, but he never mentioned the subject in the pulpit. I believe he is trying to carry both sides of the question." This was at a place where, according to the letter referred to, instrumental music had been forced upon the church and had caused division. Other letters and facts are before me from brethren who have heard you talk on this subject, and they are all to the same effect.

No, my brother, the "court" I am in on the present case is not "monocratic," but decidedly "poly-cratic," and its numbers seem to increase wherever you go and talk on the subject. If you are really opposed to the use of the organ "in connection with the singing," how does the opposite impression get out? There was a time when you made no such impression. Even as late as when you took the important step of resigning as teacher at Lexington, Ky., you were careful to inform me that you did so because the tendencies there were too much in favor of these innovations, and that you did not feel right in giving your influence in that direction. This, of course, could make but one impression; and when I suggested that you might help the cause of truth by making a public statement of the reasons for your course you repeated the same statement, first made to me at the time of your graduation, that you did not wish to "butt out your brains arguing against these things before the people found out whether you had any brains or not." Now, as you will say that you are against these things, when do you expect to begin your opposition to them?

8. Concerning "a bouquet of flowers on the pulpit," you say you "have never thought it sinful to let them remain there." Neither do I think the organ sinful at the place of worship, if you just "let it remain there" and do not make music on it when worshipping God. As to the use of "lights," I do not burn lights "in the meetinghouse" nor anywhere else, as you assume, when worshipping God, as instrumental music is made. If I did, somebody ought to deal with me on burning lights as I am trying to deal with you on making instrumental music. I deny that I burn lights or do anything else not commanded when worshipping God as instrumental music is made.

9. As to whether "in the future" I will "be willing to accord to" my opponent the "same freedom from prejudice which" I claim for myself, it depends altogether on whether or not my opponent gives evidence that he has the "same freedom from prejudice." It will be no trouble "to accord" it, if there is evidence that it exists. The fact is, if my opponent's prejudices in the present discussion, unfortunately, did not seem to be on the wrong side, I would, perhaps, have had nothing to say against them; but according to documentary evidence that he has placed in my hands, as well as other facts, his prejudices are so pronounced in favor of instrumental music that he is not only engaged in a struggle, the purpose of which seems to be to open the way for having it "in connection with the singing," but after preaching through a protracted meeting where a church is divided over the subject, he leaves the impression that "he is trying to carry both sides of the question." If this is not a bias in favor of it, what would it take to constitute such a bias? We may now notice:

II. THE FALLACY IN YOUR ARGUMENT, AND THE TRUE POSITION INVOLVED.

When you state the issue between us in the form of the question, "Is the use of an instrument in connection with the singing in the church an act of worship?" you fail to state it correctly. I have raised no issue as to whether an "instrument" simply may be used "in connection with the singing in the church," although you and other advocates of instrumental music seem inclined, for some reason, to state the issue in this indefinite form. The real issue is: Is instrumental music in connection with the singing in the church a part of the worship? It may be said, in general terms, that it depends on what the singing is for and who makes the instrumental music. If the singing is for the worship of God and the instrumental music is made by the church, then it will be seen, in the light of all the facts in the case, that it is either worship, and vain worship at that, or in any event is a case of rebellion against God. "To the law and to the testimony," I now appeal:

1. The Lord himself says instrumental music, when used in this identical connection, is worship. Neither does he limit it in this particular character to "the Jews in connection with their singing" nor to "the sectarians to-day," as you try to do, but simply says that such music in such connection is worship. Hear his word: "When the burnt offering began, the song of the Lord began also, and the trumpets, together with the instruments of David king of Israel. And all the congregation worshipped." (2 Chron. 29: 27, 28, R. V.) This testi-

mony is clear and specific. After giving the parts performed by all, including the making of instrumental music, the record says: "All the congregation worshipped." Now, "those who choose to call themselves 'Disciples of Christ,'" whose use of instrumental music you have undertaken to defend, use it at the same time, in the same place, and in the same connection. In their case, precisely as in that of the Jews, when "the song of the Lord begins," they begin also "with the instruments of David king of Israel," and the Lord says it is worship. He does not say it was worship because it was among "the Jews" or "some sectarians," as your logic assumes, but he says that such use of instrumental music in such connection is worship. When the Bible says that a certain act in a certain connection is worship, I conclude that whatever is essential to an act of worship is present with all who perform that act in that connection. If not, why not? If you remind me here that the "Disciples" in question "say they do not use it as worship," it is sufficient to reply that they also "say," in another way, that they do use it as worship, and if there is a lack of harmony between their "sayings" on the subject, I hesitate not to accept the one that agrees with the Lord. This leads me to say that I accept your exegesis of 1 Cor. 2: 11, because in all essential particulars it is correct; but after giving a correct exegesis of the passage, you make a remark, the significant bearing of which you seem to overlook. Concerning a man's intentions, you correctly observe that "he is judge, jury, counsel, witness, etc., not by his appointment, but by the creative act of God, who made him that way; and until he in some way makes known his thoughts, feelings, and purposes, no other man can say what they are." Exactly so; and your fallacy here is in overlooking the fact that these "Disciples" do "in some way make known" that the intention necessary to an act of worship is present with them. They do not make it known "by word of mouth," but by other "signs of ideas"—namely, by doing at the same time, in the same place, and in the same connection that which God calls "worship," and of course all the intention necessary to an act of worship must be present. If you say that what the Lord calls "worship" was confined to the Jews, I deny it, and I make good my denial by simply stating the fact that certain acts were performed at a certain time, in a certain connection, and the Lord calls these acts, as such and in such connection, "worship;" but "those who choose to call themselves 'Disciples'" perform the same acts, at the same time, and in the same connection, and it follows, with the irresistible force of logic, that these acts, when thus performed by them, are worship. If not, why not? If you still question this conclusion, then I call upon you to produce a solitary thing in the making of the instrumental music of 2 Chron. 29, where the Lord calls it "worship," that is not also present in the making of such music by these "Disciples."

2. I will now examine your claim that they use instrumental music simply "as a convenience to themselves." You make the charge that your opponents on this issue use such conveniences, and your implied conclusion is that "those who choose to call themselves 'Disciples of Christ'" do no more when they use instrumental music than we do in principle when we use other things. It is quite easy, of course, for you to call it a "convenience" and to assume the very thing to be proved—namely, that your opponents use conveniences involving the same principle that is involved in the use of instrumental music "in connection with the singing." Now, I respectfully deny this, and call for the proof. You simply assume, my dear brother, that your opponents on the present issue use conveniences involving this principle; but I deny it.

3. In response to your request for a definition of "worship," please observe, first of all, that it is not necessary to trouble ourselves about the meaning of the Anglo-Saxon word "worship," only in so far as we make it the exact equivalent of the Greek and Hebrew words of which it is the representative in the English Scriptures. The different Greek words rendered "worship" in the New Testament are "proskuneo," "sebomai," and "latreno," answering, respectively, to the Hebrew words "shachah," "yare," and "avadh," which are rendered by the same word in the Old Testament. I prefer to adopt the definition of those who speak with authority rather than to frame one of my own. Hence,

without attempting to give, in this connection, the varying shades of meaning involved in these different words, which is not material to the truth we are seeking, it is sufficient to note the fact that by the very highest lexical authority on the roll of biblical Greek and Hebrew scholarship, Joseph Henry Thayer and William Gesenius, they are defined, substantially, to mean, "to revere," to prostrate oneself, make obeisance, or yield allegiance to one;" and, as pertaining to God and man, "to worship, or serve, God by observing the rites instituted for the purpose." Thus far we have worship in general and the divinely ordained worship of God in particular defined only in general terms. Turning now to the word of God, we find this worship, as prescribed under Christ, consists in reading the Scriptures, prayer, mutual exhortations, contributions, the Lord's Supper, and vocal music. Now, note carefully the fact that whenever and wherever men have God in view as the object of their devotions these things, and these things only, may be done. Of course if it be at a time when God is not the object of their devotions, they may perform other acts; but at all times and places, when men are paying devotions to God, he has prescribed, in clear and unmistakable terms, what shall be read, the kind of prayers to make, how to exhort one another, what to contribute into the treasury, what kind of supper to eat, and what kind of music to make. In regard to this last-named item, which is the one involved in the present controversy, if we propound the question to the Lord, "What kind of music may men make when paying devotions to thee?" the Lord's answer comes back through an inspired man: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." (Eph. 5: 19.) In plain words the Lord himself sends back the answer: "When worshipping me, make vocal music." He does not say "music," but "vocal music," the only kind he desires to hear at such times, thus naming not only the specific kind of music, but the particular time when it, and it alone, may be had. Now it is at this point where your fallacy is exposed and your argument completely breaks down. You admit that God is the object had in view by "those who choose to call themselves 'Disciples of Christ'" in the vocal music they are making, along with other divinely prescribed acts, and they themselves admit the same thing. This is sufficient, and from it there is no appeal. They themselves being the witnesses, God is the object of their devotions at the particular time and place in question, and the Lord himself has settled it that at any time and place whatsoever when he is the object of man's devotions, only vocal music may be made; and, unless it can be shown that some other kind of music is essential to vocal music, hence involved in the command to sing, whenever "those who choose to call themselves 'Disciples of Christ'" engage in making instrumental music at the time when they are paying devotions to God; they are engaged in vain worship, according to the passage: "In vain do they worship me, teaching as their doctrines the precepts of men." (Matt. 15: 9, R. V.) Thus, "according to their own statement, its use is simply a matter of" vain worship.

4. You are mistaken about "the premises from which" I "draw the conclusion" that your use of instrumental music "involves rebellion against God." Moreover, I am aware that you have not made any argument on any "phase of the instrumental music question, such as its being rebellion against God;" but I have entered the discussion with you to see to that "phase" of the subject myself. The premises, as "briefly stated" by you, appear to conceal the point of rebellion which, when correctly and fully stated, they clearly bring out, and I, therefore, prefer to state them myself. They "may be briefly stated as follows:" The term "music" is generic, and includes both vocal and instrumental music of every description. When men were worshipping God during the existence of Judaism, they were permitted to use both kinds of music—vocal and instrumental—but when Judaism was abolished, the Lord ordained that when men are worshipping him they may use only vocal music. Hence, "the logical conclusion following from these premises is that the use of instrumental music," when men are worshipping God, is rebellion against God; and this conclusion "is simply true," as both "tyros" and everybody else "in logic ought to know."

5. Finally, I invite your attention to the fact that,

no difference what may be the motives actuating the use of instrumental music "in connection with the singing," it is the instrumental music itself that is forbidden at the particular time when men are worshipping God under Christ, and it is forbidden, as you were before reminded, "on precisely the same principle on which you and others rule out infant membership in the church, which is nowhere explicitly, but by all the facts in the case is everywhere implicitly, forbidden." Neither your lack of concern about "the exact age of this argument" nor the "argument" (?) itself has anything whatever to do with the one vital fact that, whether intended as worship or not, instrumental music is forbidden at the particular time when men are conducting the worship of God under Christ. The final conclusion, therefore, that is forced upon us from every point of view is that its use at such a time is rebellion against God. May the Lord guide us into the way of truth.

Most fraternally,

M. C. KURFEES.

Miscellany.

PERSONAL.

Brother C. M. Pullias was in the office one day last week.

Brother M. C. Kurfees, of Louisville, Ky., began a meeting at Woodsfield, O., on the 14th inst.

Brother F. W. Smith recently preached a few nights at Huntsville, Ala., the meeting resulting in five additions to the church.

The meeting at Foster Street church of Christ, in this city, Brother J. A. Harding doing the preaching, resulted in sixteen additions to the church.

The meeting at Guthrie, Ky., Brother Larimore doing the preaching, closed on last Thursday night, with twenty-four additions to the one body.

Brother M. H. Northcross was in the office last Monday. He recently closed a splendid meeting at Smithville, Tenn., with nine additions to the one body.

On November 7, 1900, at 3:30 o'clock, at Bear Wallow Meetinghouse, in South Kentucky, Brother F. B. Srygley officiating, Mrs. Annie E. Perkins was married to Mr. J. Crit Smith.

A few earnest disciples at Wartrace, Tenn., have been meeting in the Town Hall for a few months. I received an urgent call over the telephone on a recent Saturday to go and preach there on the next Sunday. Getting Brother Kerby to fill my appointment at County Line, Tenn., I went. I preached three discourses and baptized four persons.—J. D. Floyd, Flat Creek, Tenn.

The meeting at Gallatin, Tenn., Brother L. S. White doing the preaching, closed on last Lord's day night. The interest was good throughout the meeting and twenty-three persons were added to the congregation. The meeting was a great source of strength to the church. Brother White began a meeting on last Wednesday night at Maple Hill, near Lebanon, in Wilson County, Tenn.



EDITORIAL.

In employment there is rest.

The right way is the road that leads to success.

A thankful heart never makes a sad countenance.

We should do right, regardless of consequences.

The favor of the Lord is with a thankful soul.

Long prayers are neither pleasing to God nor man.

God's way, and not man's way, is the way to heaven.

Those who are afraid to labor need not expect to enjoy rest.

People sometimes say unkind things without meaning to be mean.

We should not complain of the ills that we bring upon ourselves.

Goodness in the soul, and not wealth in the purse, brings happiness.

The man who has the Lord on his side need not be afraid of the world.

The faithful man never puts off until to-morrow what he should do to-day.

The world is always ready to help the man downward who does not struggle to rise.

No one can always agree with the Lord, without sometimes differing from the people.

Self-confidence is usually the thing over which a man stumbles when he falls from grace.

It does not improve one's condition to grumble about everything and be thankful for nothing.

Men who are busy in the service of God do not stop to ask if their conduct is pleasing to the world.

We must forget our own preferences before we can think correctly about the commandments of the Lord.

Most people would pray more if they had less confidence in themselves and felt more need of God's help.

You cannot tell how a man will live every day by the way he talks and sings during the protracted meeting.

There is something wrong with the man's religion who would rather talk politics than about the glories of heaven.

We should be thankful for the blessings we receive daily, instead of grumbling continually about the things we cannot get.

When you hear people talking about your neighbors, you have a fair sample of the way they talk about you when behind your back.

One's chances for eternal salvation do not depend so much on his never falling from grace as upon his getting up again every time he falls.

The world would be filled with righteousness if every man tried as hard to improve his own practice as to correct the other fellow's deed.

The church would move on better if there were not so many people in it who try harder to gain the approval of men than the favor of God.

"Strait and narrow is the way" to all good. No man can acquire an education without much labor. Hard and unremitting toil is necessary in order to make a fortune. The greater the good, the greater the effort. In view of these things, no one can expect to gain heaven without agonizing to enter through the gates into the city.

It is a continual struggle to overcome the world, the flesh, and the devil. It is no easy task. "For the flesh lusteth against the Spirit, and

the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would." (Gal. 5: 17.) Again, Paul says: "For the good that I would I do not: but the evil which I would not, that I do." The child of God would never do wrong, but how often he stumbles and falls! The victory comes only through Jesus Christ our Lord. The shadows may gather, but if we will look to him, he will help us drive away the darkest clouds.

The common craze is to get rich and to get rich quick. Every rascal who starts a "get-rich-quick" scheme usually finds plenty of dupes, because most people are mad after money. How few millionaires are satisfied with their lives because they have amassed great wealth! They have lost all the true joys of life in their pursuit of gold. The noblest character, the sweetest and purest joys, are wholly unknown to them. In gaining riches one is likely to lose life's better treasures. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

No man can accomplish much in life without persistence. Many people begin splendidly, but soon tire. Monotony wearies them. They begin brilliantly, but, after a spurt, soon leave their work unfinished. Patience is needed. It is the plodder that wins. He perseveres; he carries through whatever he undertakes. Year after year finds him still tolling on. He may not seem to be accomplishing much, for he never rushes, never fusses, nor does he talk about his work; he simply goes on quietly with his hourly tasks through all the days of the year. But he is always faithful, and in the end has far greater results to show that he has lived than the man who has started scores of things and achieved nothing but a few beginnings. The man that holds out faithful to the end shall be saved.

The church is the light of the world, the salt of the earth. It has been said the family is the salt of the church. It is certain that the home training should not be neglected; nothing can take its place. The foundation of a good character must be laid in the home. With more good homes, we will have fewer jails and penitentiaries. The parent who depends on the school and church to do all the teaching of his children is certainly very remiss in his duty. He should not be surprised to find his children immoral and wicked. The school and church have a noble work to do, but they cannot give the training that should be given at home. Paul admonishes: "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6: 4.) Children should be taught the Scriptures in the home, in the school, and in the church. It is not possible to fill their tender and pure hearts with too many noble principles. Lessons learned in childhood will go with them to the graves. "Train up a child in the way he should go: and when he is old, he will not depart from it."

In one of the most famous paintings of Alexander the Great, the painter has represented his subject as standing with arm upraised in such a way as to conceal a portion of the face. The pose is noble, the effect inspiring—so much so that one would

never suspect that the upraised arm was intended by the artist to conceal a scar on the cheek of the great warrior. We sometimes hear the question asked, with a sort of despairing incredulity: "How can God obliterate sin—forgive it and then put it away so completely that it will be forgotten by angels and men?" The reply is that God does not annihilate sin or its effects, but, like the painter of Alexander the Great, he puts something between it and the eyes of all the universe which forever eclipses and neutralizes it—something so noble in character and influence and suggestion that no one will ever think of the scar that lies behind it. Let no Christian be depressed by the thought that past sins, repented of and forsaken, are going to rise against him some time and shame and condemn him in the eyes of the redeemed. God will never let those forgiven sins emerge from behind the nobler character which he has raised to blot them out. Nothing, to be sure, can annihilate sin in its effects. These must pass into the very constitution of the universe. Sin as a hideous fact cannot be negated or undone. There must be a scar which remains. But forever and ever that scar may be eclipsed, blotted out, by the grand impressiveness and beauty of a character which God has called out as the spiritual possibility and heritage of the redeemed soul.—Forward.



PUBLISHERS' ITEMS.

The sale of our new song book, "Gospel Praise," is steadily growing. This is a most excellent book and will surely delight all who give it an impartial examination. It contains the best of the old songs and has many new, sweet melodies from the best music composers. Send for sample copy. See prices elsewhere in this paper.

Now is the time to buy books. We have reduced, to January 1, 1901, the price on a number of our best books. These prices are almost down to the cost of the manufacture of the books, after the plates had been made and paid for. Some of the books will soon be exhausted, and we will hardly go to the expense of bringing out a new edition. Now is your chance; order at once. See description and prices elsewhere in this paper.

"Letters and Sermons of T. B. Larimore" is a most excellent book and one which should have a very wide reading. All who have seen it are delighted with it, and many pronounce it second to no book, save the Bible. It sells more readily than any book known to us. We have bound a limited number in full morocco, with gilt edges, which will sell for \$2.50 per copy. This book will make a handsome Christmas present. If you want a copy in the fine binding, order at once.

We urgently request every reader of this paper to make an effort to send us a number of new subscribers. Many who are not reading the paper could be induced to do so by a little effort. The Gospel Advocate from the time the subscription is received to January 1, 1902, for \$1.50. Why not get your friends to read the Gospel Advocate, since they will be greatly benefited by a careful perusal of its pages? We are anxious to have several thousand new readers in the next few months. We are counting on our friends helping us, and do not believe they will disappoint us.

I am Puzzled.

Brother Lipscomb: While in Texas, last summer, I found some brethren I once knew and who had followed the new departure of instrumental music and societies in the church. They had become disgusted with these and were seeking to return to the church of God. They all agreed they had gone into these "willingly and with a forethought" and were satisfied it was a sin and without divine warrant. I discouraged them and refused to receive them, inasmuch as Heb. 6: 4-8; 10: 26-28 and 2 Pet. 2: 20-22 declared there was "no more sacrifice for sins;" that they were like the washed hog or the filthy dog. If these scriptures do not fit the case of innovators, I candidly confess I cannot conceive a case in point. If they do, we are wrong when we accept them, as Paul declares, "There remaineth no more sacrifice for sins;" and Peter says: "It was better for them not to have known the way of righteousness."

I have sent to four editors for an explanation, and not one has dared to reply. The answer to this is surely not popular; hence the failure to reply: I hope you will deign a reply soon, for I do not want my faith wrong. I am determined to refuse to encourage or receive such brethren until I am satisfied on these scriptures. My health remains very bad and life is uncertain with me. I cannot afford to invite those God has condemned. Success to all God's people.

JOHN W. HARRIS.

Russet, I. T.

I think these extremes arise more out of bitter feeling than from any scriptural teaching, and are sinful. The condition of a man's heart has almost as much to do with what he thinks as the things he believes. Why should doing wrong on this subject be any worse than Peter's refusing to eat with the Gentiles or doing any other sin they are conscious of? Let us remember that as we judge, we will be judged.

D. L.

Human Machinery in Religion.

The Tennessee Annual Conference of the Methodist Episcopal Church, South, was in session at McMinnville during the last week in October. As a piece of human machinery, this organization is well-nigh perfect, and if I were going to adopt the methods of men in religion, I would much prefer this, the pure article, than merely an imitation. I have attended several sessions and noted, as best I could, the workings of this gigantic institution of men, and am profoundly impressed with the thought of how far from the simplicity of New Testament teaching religionists have drifted. Here sits a presiding officer called "the bishop," who is chief in directing the affairs over a large district of country, composed of many congregations. From whence came this dignity and his office? In vain may we search the word of God for him, for the men denominated "bishops" in the New Testament had no such jurisdiction as this man, but were servants of local congregations; their whole rule did not extend beyond their immediate surroundings.

In the beginning of Paul's Epistle to the church at Philippi, he says: "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." In New Testament times, instead of a bishop having control over a number of churches, there was a plurality in each church, with absolutely no authority outside of the congregation. Surrounding this modern "bishop" are a class of men called "presiding elders," who form what is termed his "cabinet." These, although subject to the "bishop," have the oversight of a smaller territory of churches and assist the "bishop" in locating in the different churches another class of men called "pastors," who have full charge of the churches where they labor. The same question arises—viz.: Whence came these "presiding elders" and "pastors"? Are they to be found in the Bible, and is their work specifically designated? "And from Miletus he sent to Ephesus, and called the elders of the church." (Acts 20: 17.) We learn from this that there were elders, more than one, in the church—that is, the local congregation—and in verse 28 their work is specifically designated.

It takes much money to run this vast machinery, and this the members of the churches are required

to furnish, which, seemingly, they willingly do. There is the "bishop's" salary, the "presiding elder's" salary, the "pastor's" salary, and salary for this and salary for that, until there is no end to the salary business. I wonder if the hard-working men and women ever stop to think of the useless and unscriptural dignitaries they are giving their sweat and blood to support in comparative ease. With such a vast ecclesiasticism, whose every manipulator must be supported by the church, it is not to be wondered at if the keynote to nearly every speech is "money." Under the sound of such speeches men who are not religious, as well as those who are, must necessarily conclude that "money" is the chief factor in the world's redemption. While I look upon this unscriptural body, which is purely parasitic, emanating not from the seed of God's kingdom, but from the brain of uninspired men, I am forcibly reminded of another equally unscriptural and parasitic religious body known as "the Christian Church," with its human machinery less perfect, but a striking imitation of this. Instead of the "bishop," there is the "president;" instead of the "presiding elders," there is the "board." There is nothing in lieu of the "pastor," but the genuine article itself, whose religious nomenclature is on a par with the stationed minister and circuit rider. This "president," with his "cabinet" (board), appoints missionaries, fixes their salaries, limits the field of their operation, and dismisses them at will. They also take a hand in the locating business, and any church under their influence will not support a preacher who is not in full sympathy with "all our enterprises." It is true that much of the machinery of this imitative body consists in unwritten law, but it is "law" nevertheless.

In the workings of these unscriptural bodies, there is much politics brought to bear. A few years ago I read an article in a Methodist paper published in the North in which the writer charged that the conferences were dominated by the worst sort of politics. There was a scramble for the "fat places," just as there is in political affairs, and the same sort of trickery and political wire-pulling to get them. The spirit of favoritism plays a large part in these institutions of men. George T. Smith claims that he was employed for life as a missionary to Japan by the Board of the "Foreign Missionary Society" of the "Christian Church," but after a service of seven years, they dismissed him. In consequence of this, he has brought suit against the Board for thirty-five thousand dollars. If Smith's statement be true, it not only shows the spirit of favoritism, but reveals another spirit characterizing these institutions of men. The burden of their cry is "money," and thus they infuse into the preachers the idea of laying so great a stress on money in the salvation of souls that they come to regard the matter of preaching the gospel as a business transaction, measured by dollars and cents.

But where are all these institutions of men tending? This is a most serious question to him who desires to see the church of the New Testament restored to the world, and even to a casual reader of ecclesiastical history there is but one answer—viz.: To Rome. The very principle underlying these human organizations is the seed from which the Roman Catholic Church grew. Mosheim, the great church historian, tells that even during the second century the Christian churches were independent with respect to each other. They were not joined together by association, confederacy, or any other bonds than charity; but in process of time all the churches of a province were formed into one large ecclesiastical body, which assembled at certain times to deliberate about the welfare of the whole. What a true picture of the religious world to-day! From those deliberative bodies sprang the pope, and the same spirit which dominated the Catholic Church is present with every religious organization of men to-day, which finds its expression to the fullest limit. The man-made establishments of this age and country would proscribe, excommunicate, and execute were it not for the limitations of civil law.

Lying before me is a copy of the Midland Methodist, from which I take the following: "Our system has stood and will stand. Those who rebel against it can but go down." The Methodist preacher or Methodist Church that dares to call in question "our system" and refuses to be governed by it will be led to the block, and off goes the head. "Our system" enacted a law at its General Conference in Baltimore forbidding any Methodist preach-

er to hold meetings where another was located without his consent. Sam. Jones stood on the floor holding a petition from Selma, Ala., with twenty-seven hundred names begging him to come, but the little Methodist preacher in that town said: "You cannot come." But the law was passed, and Sam. Jones, who has had so much to say about "backbone," meekly bowed to "our system." The only proof the editor submits for the right of "our system" to exist is found in these words: "Its merit is proven by its stability. If it were not strong, it could not stand the strain to which it is sometimes put." This editor would doubtless repudiate the Catholic Church, and yet the Catholic can give just as good reasons why his system should exist. "Its merit is proven by its stability," and its "strain" has been much greater. This is the best and only proof that the "Christian Church" can give for its unscriptural machinery, and they practically say with the Methodists: "Our system has stood and will stand. Those who rebel against it can but go down."

What great similarity there is between the Methodist Church and the "Christian Church!" The only material differences between the two denominations are the name and what they call the "mode" of baptism. Just how long this latter will obtain cannot be determined, but at the rapid gait "business in religion" is traveling the line will soon be crossed. I say again, if I had to choose between the machinery of the "Christian Church" and that of the Methodist Church, I would take the latter. It is better, and I see no reason in going around the field when I can cut across.

F. W. SMITH.

"The Best Society."

"Good society" is a phrase that may mean much or little, according to the way it is used. To limit it to persons of wealth and leisure is by no means justified. Harriet Prescott Spofford gives two glimpses of the "best society" as she has found it in varying circumstances:

"Among my acquaintances there was once a man and a woman, very poor, with a family of growing children. When work was to be had, the father worked all day; the mother worked as hard all day at home; they had nothing but the small daily wage. A neighbor died, leaving her young children to a shiftless and unworthy father—one a vigorous and precocious child of promise, one a lovely little creature whose beauty touched the heart, and one a dull and stupid child, of whom the neighbors said: 'She's not all there.' This hard-working mother proposed to her husband that they should adopt one of these children; and, with scarcely enough for their own, they did so. And they took, not the bright and active girl, who might have helped them out with the work and care; not the little beauty, over whom the heart yearned; but the dull and stupid one, who could only make work and increase care, but whom they felt to be so unattractive that no one would care to take her.

"One cannot call the Queen an 'acquaintance,' can one? But one of the dressers of the Queen possibly might. A lady who had been one of the dressers of Queen Victoria, but who had resigned her office on account of some infirmity, told a friend of mine this true story of the Queen. Some time after this lady had left the castle, she returned to Windsor on a visit, and, walking in a lane, she met the Queen taking the air in her pony carriage. The carriage was stopped at once, and, after a few words, the Queen invited the lady to dine that night at the castle. The lady pleaded that she had not come to Windsor expecting anything of the sort, and that she had nothing to wear but a high-necked, black silk gown. 'Come in that, then,' said the Queen; 'it shall make no difference.' And as a royal invitation is a command—none the less so for its friendliness—the lady went, and she found herself greatly embarrassed by the presence of the other guests, the ladies, as usual, with bare shoulders and with plumes and jewels and diaphanous draperies, the men with their gold lace and orders. But while her face was yet burning with her annoyance, the Queen was ushered in, and Victoria herself was wearing a plain, high-necked, black silk gown."

A society composed of such individuals as the generous, hard-working father and mother, as the good and gracious Queen, must needs be called what it really is, the "best society."

Home Reading.

THE GIRLS THAT ARE WANTED.

The girls that are wanted are home girls—
Girls that are mother's right hand,
That father and brothers can trust in,
And the little ones understand;

Girls that are fair on the hearthstone,
And pleasant when nobody sees;
Kind and sweet to their own folk,
Ready and anxious to please.

The girls that are wanted are wise girls .
That know what to do and to say,
That drive with a smile or a soft word
The wrath of the household away.

The girls that are wanted are good girls—
Good girls from the heart to the lips;
Pure as the lily is white and pure,
From its heart to its sweet leaf tips.

—Selected.



EGYPT'S GREAT TOMB.

Egypt is the land of tombs. All up and down the west bank of the Nile we find them, especially at Thebes, which is, in fact, a city of the dead, and a very populous one. But Egypt is, nevertheless, the center of a very live interest, for its tombs are a witness and a record, which we can read, of the life and belief of their ancient builders.

The old Egyptian believed that his soul—and his idea of his soul was similar to our idea of a ghost—would live on after the death of his body and be happy so long as his body lasted, but that his spirit, or life spark, would go immediately to the great sun god, Ra, the giver of all life. For the happiness of his soul, therefore, all possible care was taken to preserve his body. It was carefully embalmed and laid in the innermost chamber of the great stone tomb which he began early, that he might finish it during his life. One room in the tomb was set apart for the abode of his soul. Paintings of food and drink, which were supposed to refresh the surviving ghost, as the real things had refreshed the physical man, covered the walls. The history of the man's life was also painted for the enjoyment of his ghost. The scenes began in a lower corner, with his youth; and went round and round in tiers until up somewhere near the top they came to an end, with the final judgment after death. These pictures showed the man with his family, in the fields with his oxen and slaves, as he hunted, and as he made his offerings to the gods, and gave a good idea of Egyptian life. The third, or outer, room of the tomb was used as a sort of chapel.

These were the principal features of the early tombs, and although those that were built later differ much in detail, the three rooms—the chapel; the room for the "double," as the soul is usually called; and the mummy chamber—have always been found. Sometimes, however, as in the tomb of Cheops, or Khufu, a temple without the tomb took the place of the chapel inside.

This tomb of Khufu, which is the Great Pyramid of Gizeh, is the most remarkable of all the tombs—if, indeed, it be a tomb at all. The ancients counted it one of the Seven Wonders of the World, and in modern times it has been the subject of profound study and speculation.

The cartouch, or royal seal of Khufu, the most powerful of that family of kings known as the fourth dynasty, which ruled about two thousand years before Abraham went down into Egypt, has been found on some of the stones. This would make it the oldest of the Egyptian pyramids. It is also the largest and the only one that is scientifically perfect in construction. The plan of its interior is unique, too. Its two chambers are bare of ornament, and when it was first broken open no body was found in the granite sarcophagus in the king's chamber, which is the name given to the supposed mummy chamber.

These and other facts have led men to doubt that it was ever used or intended as a tomb. They have said that it was merely a monument to Khufu's power; that it was an astronomical observatory; that it was built to help cast and preserve the king's

horoscope, for at that time the stars were thought to govern the lives of men, and were studied chiefly to find out coming events; and some have thought that its scientifically perfect proportions and the perfect skill of its workmanship indicate that the builder was inspired, and that God meant the pyramid to reveal to men a perfect standard of weights and measures and the bases of the various sciences. Then, too, the architect must have been more intelligent than an Egyptian could have been. Tradition says that it was built under the direction of one Philetes, a shepherd king from a far country, who was sojourning in Egypt and stood high in the confidence of Khufu. People have wondered, too, if Philetes and Melchisedec, the priest to whom Abraham paid tithes, and Job, the patriarch of Uz, were not one and the same. But there is no proof of all this, and the latest and best supported theory is the oldest one—namely, that the pyramid was meant for a royal tomb.

A stupendous task the old Egyptian king had to build it, too. It was originally covered with smooth, polished granite, but this was taken off during the middle ages to build Mohammedan mosques and palaces, and the outside is now rough and broken. When perfect it was four hundred and eighty-one feet high, seven hundred and fifty-five feet along each side, and it covered thirteen acres. The stone of which it is built is unlike any found in Egypt, and must, therefore, have been taken from distant quarries up the Nile River, whence it was brought down in immense blocks on rafts. Then an inclined road had to be built from the shore to the cliff where the pyramid stands in order that the stones might be dragged up into place. "Just the building of this road," Herodotus says, "took ten years." Even with the one hundred thousand men who were constantly employed, it must have taken nearly the whole of the twenty-four years of Khufu's reign to build this immense pile. The burden of such an undertaking was heavy upon the people, and they hated the builder so bitterly that centuries after his death they spoke his name only rarely, and then with loathing and contempt.

Whatever was the purpose of this wonderful building, it was evidently not intended that it should be entered. The builders left the entrance to every passage closed up, and it remained closed until A.D. 825. Then Al-Mamun, the Mohammedan caliph, forced the horizontal passage in hope of finding the gold and jewels which he supposed were hidden there.

For many months the Arabs worked on the passage, and were about to give it up in disgust when they came upon a descending entrance passage. The way was blocked by a heavy stone portcullis which had fallen, and, as it was impossible to move it, a passage was blasted out round it to the ascending passage. This was filled with loose stones, which were removed one by one, and then the greedy Mussulmans began the ascent. It was not easy, for the way is up a steep incline of polished stone, and is only about four feet high by three and one-half feet wide. At the end of it, however, they came into the grand gallery, where they could stand upright, for the gallery is seven times as high as the passage, and wider by almost two and one-half feet. They hurried through the length of this—eighteen hundred and eighty-two inches. At the end they clambered over a three-foot step, bowed beneath a low doorway, and leaped into the king's chamber. It is a noble room—oblong and all of polished stone—but it held no treasure. Even the stone chest in the middle, perfectly fashioned from one block, was empty.

The Mohammedans were about to rebel in their anger and disappointment, when the wily caliph pretended to have had a dream. He told the men to dig at night in a certain place. This they did, and found gold, just to the amount of their wages. The caliph put it there, of course, but he pretended to be surprised that those who had buried the gold so many centuries before should have been able to tell just how much it would cost to pay his workmen.

After this forced entrance nothing more was discovered about the building for many years—until, in fact, modern scientists became interested. Then the entrance to the opening passage was found, high up on the north side and traced down to an unfinished subterranean chamber. The horizontal passage, leading off near the beginning of the grand gallery to the second and smaller, or queen's, chamber, was discovered. This chamber was empty,

too, the only peculiar feature of it being a niche in the east wall. At the beginning of the passage to the queen's chamber and three feet from the beginning of the grand gallery is the gaping mouth of a strange well, which descends to the entrance passage just above the unfinished chamber. Then later discovery revealed the chambers of construction above the roof of the king's chamber, a device to prevent the great mass of stone above from crushing it in, and the two ventilating tubes.

The grand gallery, the passage, the chamber, and the direction of the entrance passage, first down and then up, are features peculiar to the Great Pyramid. They are peculiar in themselves, too, and wise men have puzzled long to find their meaning. It does not seem likely that that meaning will ever be found, but in these days it is not safe to prophesy that the seemingly impossible will never be done.—Polly Hendricks, in Sabbath School Visitor.



THE EXPRESSION OF GOOD MANNERS.

The accident of being a superintendent, manager, or overseer does not give us the right to abuse those who, being less fortunate than ourself, happen to be under us. Our position is no excuse whatever for being arbitrary and offensive to any one. The humblest man or woman in our employ may be infinitely our superior—as many a servant is far superior to his or her millionaire master—and much more successful than ourself. Gentleness and consideration for others, not arbitrary selfishness, are the touchstones of all true greatness.

One of the great barriers to real success is the fact that there are few people who can bear prosperity. Many youths are ruined by promotion. As soon as they begin to rise they become officious and unbearable in their conduct.

We help to develop in others, if we come much in contact with them, the qualities which are dominant in ourselves, as "like begets like." We often see a kind-hearted, loving wife, by her patience and gentleness, chisel off the rough corners of her uncouth, ignorant, or brutal husband, who becomes like a granite block in the hands of a sculptor who chisels it into symmetry.

Persons with suave and gentle manners, though not noted for goodness, are often preferred to those who pride themselves on being good at heart, but disregard smooth manners and gentleness.

It is, therefore, of the greatest importance to form early the habit of being gracious. Good manners are worth a fortune to the possessor; and it is, therefore, cruel to deprive a child of the opportunity of acquiring the expression of a kindly heart.

It is easy to distinguish a man or woman who has been trained in politeness from one who has grown to maturity before having the advantage of fine examples, of coming in contact with superior models. It is impossible to cover up, late in life, an early deficiency in manner training.

It takes years of hard work to learn the delicate principles of poetry, and how can one expect to become an artist of good manners without years of painstaking in the technique of this grand art?

It is as necessary to learn how to express kindly feelings in a gracious way as it is to possess them.—Success.



ONE AT A TIME.

When I was a little boy, helpin' mother to store away the apples, I put my arm around so many o' them and tried to bring them all. I managed all right for a step or two; then one fell out, an' another, an' another, an' two or three more, till all were rolling over the floor. Mother laughed.

"Now, Daniel," says she, "I'm goin' to teach you a lesson." So she put my little hand quite tight around one.

"There," she said, "bring that, an' then fetch another."

I've often thought about it when I've seen folks who might be doing ever so much good if they didn't try to do too much all at once. Don't try to put your arms around a year, and don't go troublin' about next week.

One day at a time, one hour, one minute—yes, one second—is all the time we get at once. So our best course is to "do the next thing next."—Dan'l Quorm.

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Editorial.

LOVE YOUR NEIGHBOR AS YOURSELF.

"For the whole law is fulfilled in one word, . . . Thou shalt love thy neighbor as thyself." (Gal. 5: 14, R. V.) The fulfillment of the law of the Ten Commandments is meant here. There are two classes of commands in the law of Moses—one embracing the first four commands defining man's duty to God; the other, embracing the last six, defining his duty to his fellow-men. The performance of these latter enter into the relations to his fellow-men, yet Paul says to love the neighbor fulfills the whole law. This means man cannot discharge the duties he owes to his fellow-men unless he first fulfills those he owes to God; they stand first. Discharging the duties he owes to God fits him to perform those he owes to his fellow-men. A sense of obligation to God is necessary to enable man so to restrain his selfish lusts and passions that he can discharge the duties he owes to his fellow-men. Hence, he who performs the duties he owes to man must needs have discharged those he owes to God. The performance of these implies the performance of those. Hence, he who loves his neighbor as himself has fulfilled the whole law—those laws regulating his duties to God as well as those laws regulating his duties to man. If we examine the laws given to regulate man's duty to his fellow-men, we will see they cover the whole ground of man's relationship to his fellow-men. The first, highest relation between man and man is that of the child to his parents. The first item of the law regulating his relation to his fellow-men is: "Honor thy father and mother; that it may be well with thee, and thou mayest live long on the earth."

To honor father and mother is to perform all the duties and obligations due father and mother during their lives. These duties change according to the changed conditions of parent and child. In childhood and youth, it requires obedience; in old age, frequently help and support; always love and consideration.

The second command concerns the life of every person. That is the first and most important thing to him, to preserve and cherish his life. Hence, "Thou shalt not kill." Respect his life first and above all else.

The third of this class is: "Thou shalt not commit adultery." This involves the sanctity of the relation of wife and husband. This is placed in the Bible as more sacred than property or possessions of any kind. Fidelity in the marriage relation and regard for the sanctity of the relation of others in the marital privileges are placed by God before any rights in property or goods of any kind man may possess. Next to his life God has placed the sanctity of his marriage relation; hence the bitter condemnation of David for the violation of Uriah's marriage rights, that brought perpetual evil upon

his family. "Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife." (2 Sam. 12: 9, 10.) To set aside God's law is to despise God. This sin tramples under foot the most sacred rights of his very humble servant. The penalty was, the sword should never depart from his house. Solomon (Prov. 6: 32-35) says: "But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul. A wound and dishonor shall he get; and his reproach shall not be wiped away. For jealousy is the rage of a man: therefore he will not spare in the day of vengeance. He will not regard any ransom; neither will he rest content, though thou givest many gifts." This is a recognition that man's jealous rage, when his marital rights have been violated, is unappeasable and cannot be condoned with money. Next to life itself God places fidelity between husband and wife, the most sacred treasure of life. God makes no difference between the fidelity of man and of woman in this relation.

The fourth command is: "Thou shalt not steal." You shall respect the rights of your fellow-man to his property. You shall not deprive him of what is his. To steal is to take what is another's against his wishes. To wrong him or wrongly deprive him of what is his is, in the language of God, stealing. One who does not steal does not interfere with the property rights of others, does not wrong nor injure them pecuniarily.

The fifth command is: "Thou shalt not bear false witness." You shall not misrepresent or wrong your fellow-man by false statements. You shall not injure his reputation or character, and shall not place him or his actions or character in a false light before others. Be strictly truthful and just in all your statements and the impressions you make.

The sixth command is: "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's." To covet is to desire to take it from him. To desire to purchase that of his that may be purchased for a just compensation is not to covet it. To purchase it is to change the ownership. There is nothing wrong to desire to change the ownership, if agreeable to the other party. Stinginess is not covetousness. Some years ago, a man speaking of a prominent wheat trader, said of him: "He is close; every one who knows him knows he would split a grain of wheat to get his half of it, but he does not want the other man's half." This was to illustrate he was close and exacting as to his own, but he did not want what was not his own. That is not covetousness. Stinginess and closeness and inordinate desire for gain may lead to covetousness; but covetousness is to so inordinately desire as to desire to obtain what is another's without compensation. This command goes behind the outward acts specified in the other commands, and demands man should not cherish in his heart the feeling that leads to adultery, the theft of our neighbor's house, or horse, or ass, or anything that belongs to him.

These laws cover the whole duty of man to his fellow-men, and, if obeyed, would prevent wronging another in any respect. To do these things is not very difficult. To do these things is to refrain from doing others wrong. To love our brother as ourself requires us to be just and fair to others in all things. This does not necessarily imply that to do all these things is to fully love our neighbor as ourself; but it does imply it is a long step toward it. It is not to do injury or wrong to any one.

Love under the Christian dispensation is more positive in its demands. It not only must avoid doing wrong, but it requires man to do good and to help others as he is able to do it. The obligations that love imposes are practical in their nature and consist, first, in refraining from doing what harms or injures others; then in doing good to all men as we are able. Jesus came to enable those who would trust him to fulfill the righteousness which the law required, but which, owing to man's fleshly lusts and passions, he was unable to fulfill till Christ enabled him to do it through faith. D. L.

The reward of one duty is the power to save.—Ex.

THE WORSHIP, AGAIN.

The vital point in all religious service is the earnest desire to do the will of God. The question to ask of any service is: Is it his will? To do service he has not commanded, to change his ways of doing things, or to set aside or supersede God's appointments with human inventions and services has always been regarded by God as savoring of the presumptuous sin. Fidelity to God in his appointments is the spirit we must bring to the service of God in all that we do. This is to accept him as lawgiver and Ruler—as God. To set aside or supersede his appointments is practically to reject him as God. When the elders of Israel besought Samuel to give them a king in lieu of the judges God had given, God said to Samuel: "They have not rejected thee, but they have rejected me, that I should not reign over them."

To change God's appointments, no matter how small the change may appear, is practically to reject God. To change an appointment of God is the sin, no matter what that appointment may be. Sometimes there are facts or arrangements incidental to the service of God that are no part of the command or order of God. These incidental or accidental arrangements connected with the order of God may be changed, as they constitute expediences, but no part of the divine order. It is sometimes a little difficult to draw the distinction between what is incidental and what is part of the divine order in doing the work of God. In such cases, it is the part of wisdom to be on the safe side. A case that shows this difficulty is the one presented in the order of worship by Brother Elmore and Brother Rice. So long as there is doubt in the mind of persons in reference to the order, they ought to keep on the safe side. On this we certainly insist.

But when a number of services done are enumerated, with no reference to the specific order or sequence, we cannot infer that specific order is prescribed. When specific order is prescribed, every item of the order in its specific place must be laid down. Unless this is done on every occasion, the service is mentioned or it is specifically stated. Where this is the order in which it is to be done, a special routine cannot be inferred.

Paul says: "That is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Rom. 10: 8, 9.) The next verse reverses this order and gives the items as they must come. We know how they must come, because it is an impossibility for a man to confess Jesus as the Christ with the mouth before he believes God has raised him from the dead. There are some services in which one act so depends on another that they must come in a natural order. Of such are repentance and faith and all the acts of service that must spring from faith. Faith must precede and pervade all service, for "without faith it is impossible to please him [God]." Nothing we do as service to God can please him unless done through faith in him.

Then in the Lord's day service, or the observance of the Supper, we find when Jesus established it, at the end of the passover supper, after thanks were given, they partook of the loaf and the cup and sung a hymn and went out. This is all that is told here of being done; but we find from John that chapters 13, 14, 15, and 16 were spoken and the prayer of chapter 17 made. This shows a specific order was not here given. All that was done is not recorded in one place or in the order of observance. Acts 2: 42 says: "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." This does not tell how much of the apostolic teaching they engaged in at each meeting, or how many persons taught, or how many prayers were made, and nothing is said of the singing. All teaching and preaching to saint or sinner must be of the apostolic teaching, and so all that is done must be done in accord with this teaching. The teaching of Jesus that is recorded came last at the institution of the Supper; but the apostolic teaching observed at Jerusalem is mentioned first. This shows the order was not specific. Then the prayers are mentioned last; but does any one believe to pray at other points in the service would be offensive to God? Singing is left out.

Then in 1 Cor. 11 great disorder had grown up. They ate to satisfy their hunger. The rich had their bountiful suppers, the poor were left without any,

and one did not wait for the others to arrive. Certainly there was no shadow of specific order here, and the apostle neither reproved them for the absence of it, nor did he urge any routine upon them. He told them to eat to satisfy their hunger at home, and to wait one for another, and in partaking of the loaf and the cup they were to do it discerning in them the body and blood of the Son of God. In discussing spiritual gifts Paul tells them (1 Cor. 14: 27-31): "If any man speak in an unknown tongue, let it be by two, or at the most by three. . . . Let the prophets speak two or three, and let the other judge. . . . For ye may all prophesy one by one, that all may learn, and all may be comforted." This is the sum of the teaching we have on the subject. To get a routine out of this required by God certainly requires considerable addition to the word of God.

There is no doubt God requires his children to meet, to teach and learn the apostolic teaching, to break bread, and to engage in the fellowship and in prayers. He has given no ritual defining the order in which these services are to be observed. Let us be satisfied with things as God left them, and let each congregation observe these matters as their surroundings suggest is appropriate, and let us earnestly devote ourselves to urging people to obey God, not in devising orders and routines and rituals where he has given none. We can unite in doing his will; we will divide when one seeks to enforce his order or his ritual on others. The observance of the Lord's Supper and the mutual edification and fellowship of the brethren seem to have been the central facts, and we ought to be cautious to adopt no order or practice that militates against these truths or that tends to choke out any of the service appointed by God.

D. L.

PSALM 15.

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

It would certainly be hard to find a better description of a pure, good man than this. The tabernacle in the wilderness and then the temple built by Solomon in Jerusalem were the house of God in the Jewish age. The church of God—the Lord's people—is the house of God now. The above is simply a description of a good man, without any reference to how he became good, and is of such a character that it applies equally well to a servant of God under both the Jewish age and the Christian age, as it only specifies how a godly man will behave himself toward others, without naming the specific requirements of either covenant. There are two classes of obligations binding upon men under both covenants. One class includes our obligations directly to God, and the other includes those to ourselves and our fellow-man. The foregoing passage deals chiefly with our obligations to our fellow-man, and it requires a very earnest and faithful man to do as represented therein. The questions asked are very striking and important ones. "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" Then the rest of the psalm is taken up in answering these questions.

To walk uprightly would indicate almost a perfect life. It would also indicate a life regulated and directed by the word of God, for that is the only standard of perfection; and to do this involves a knowledge of God's word, as we can never know whether we are living right or not, unless we know we are living as his word requires us to live. This was true in the Jewish age, and it is true under the religion of Christ. One of the greatest difficulties with the masses, under both covenants, is the great negligence on the part of the masses as to reading and studying the word of God. If this were properly done, the masses would strive much harder to live out what is required of them. To neglect to know God's will when we have every facility to know it is about as bad as to neglect to do it when we do know it. People are taking a fearful respon-

sibility upon themselves in neglecting to know the will of God, both in and out of the church. An upright life among the children of God is most lovely and beautiful. The life of Abraham was beautiful, because it was so nearly conformed to the will of God. Enoch and Elijah so thoroughly conformed themselves to the will of God that they were translated without seeing death. The life of Jesus was purely and perfectly upright, because it was in perfect conformity with the will of God. The most thoroughly upright lives among men in the church of God to-day are those that most effectively live out the will of God as contained in the New Testament. Zachariah and Elisabeth are said to have walked in all the commandments and ordinances of the Lord blamelessly. This is saying a great deal for humanity, for it shows that people can walk uprightly and be blameless, if they will. God requires no impossibility at the hands of the people, and they can do his will if they try.

Working righteousness is next mentioned. The word "righteousness," in its general use in such passages, is supposed to have reference to the duties of the Lord's people to each other, to themselves, and to their families. A righteous man is very careful to discharge his obligations to his fellow-man in all the relations he sustains. Where these obligations are filled by all the members of a family, it makes a lovely and happy family and a beautiful Christian home. In fact, this principle is the foundation of all the attractive and interesting Christian homes we have on this earth. In carrying out this principle, the husband must treat his wife and children as the word of God directs, and so the wife must treat the husband, the parents the children, and the children the parents. This sort of life by all will make a pleasant and interesting home anywhere; but without this there can be no such thing as a happy home. Not only must these things be done in the home, but in the neighborhood, in the community around. Christian neighbors must treat each other as the word of the Lord directs, and this involves doing unto others as we would have them do to us. Living thus always makes a pleasant and happy community and a lively and useful congregation of Christians. No child of God can be just to himself and not strive continually to keep himself in harmony with the will of God in his own life and be true and just toward all with whom he stands related in this life. It is wonderful how this feature of righteousness purifies and brightens society, brightens our homes, and beautifies the church of God; but, on the other hand, indifference to these duties and unkindness to those with whom we stand related in life will bring darkness and trouble upon all. It is a grand thing for people to be righteous in these things and discharge their duties faithfully toward others.

"And speaketh the truth in his heart." This means to study and cultivate the principle of truth in the heart continually, so that we will be always ready to speak the truth and act it in our lives. It is, perhaps, impossible to tell how much it detracts from the proper influence of a man claiming to be a servant of God for it to be known by his neighbors that he is not to be depended on in what he says; while, on the other hand, it is equally difficult to fix a limit to the good influence of a man who is known to speak the truth at all times and to live it, day by day, in his whole life. Truth is strong and beautiful, and he is doubly fortified who is always fortified with truth; but when a so-called "child of God" is known to be unreliable, he is, like Sampson, shorn of his strength and has no power for good in that community. If a Christian will read and study the word of God regularly, and govern his heart and life by it, he will have little trouble to speak the truth in his heart and with his tongue, and this adds immense strength and beauty to his life.

"He that backbiteth not with his tongue." The backbiter is one who calumniates, censures, or slanders another when he is not present, and knows nothing of what is going on, and has no opportunity of defending himself. Such a one is mean and cowardly, and cannot face a man and tell him to his face what he thinks of him, but does out his slander behind the curtain, where the slandered one has no chance to correct the miserable slanders perpetrated upon him. It makes a very beautiful showing in any man's character never to indulge in anything so low and mean as backbiting. To slip and stab a man in the back with a knife, when

he is utterly unconscious of the presence of any one, is so cowardly and mean that it would meet the contempt and condemnation of every thinking man; yet to stab a man's character and destroy his good name is infinitely worse, because a man's character is the most sacred thing he possesses on earth. It is, indeed, a horrid thing to stab and mangle and ruin a man's character, and thus destroy his opportunity for doing good. A pure-hearted man will never do it.

"Nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." A pure-hearted and upright man will never do this. Sooner would such a man suffer injury to himself than to inflict an injury upon another, and such a man will never take up and retail a reproachful report about his neighbor when he has not a word of real evidence that the report is true. We ought always to think and speak well of a neighbor till we have undoubted evidence that he is not a correct man; and even then it is not best to say much about him unless by telling some good man about him we can warn him from being injured by him. It is, indeed, a nice point to always use the tongue as the word of the Lord directs. Some people love to feast upon every tale of scandal that gets upon the wind, as the vulture loves to feast upon carrion, and love to retail it around as the vender loves to retail his wares. But a truly good man, such as Ps. 15 describes, never indulges in such things.

"In whose eyes a vile person is contemned; but he honoreth them that fear the Lord." The man that loves the ways of a vile, wicked man will soon partake with him in his evil deeds; but so long as a man despises the way of the evil doer, he cannot be induced to partake with him in such a course. A man with a pure heart and life will always honor, love, and respect a man that loves, fears, and serves the Lord. A faithful servant of God always loves to associate with those who are pure and good, and seeks such for companions as far as he can.

"He that sweareth to his own hurt, and changeth not." An upright man is always true to his word and can always be relied upon. He will not say one thing and do another; he will be true to his word, if he suffers by it.

"He that putteth not out his money to usury, nor taketh reward against the innocent." The word "usury" at the present time means unlawful interest. In the Bible it means any sort of interest that will oppress any one, and especially any interest that will in any wise oppress the poor. God is very tender toward the poor and condemns any sort of oppression perpetrated upon them. No good man can be induced by any sort of reward to act against an innocent man. If he is a lawyer, he will not take a fee against a man that he is sure is innocent of the charges against him. A true servant of God will in no sense impose upon another unless through a mistake.

"He that doeth these things shall never be moved." A child of God that will live as this psalm indicates has no need to be uneasy. The Lord will bless and care for all such. "The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil." The prayerful study of this psalm will help any man to be a better man and to do greater good in this life.

E. G. S.

Knowing ourselves, our world—our tasks so great,
Our time so brief—'tis clear, if we refuse
The means so limited, the tools so rude
To execute our purpose, life will fleet,
And we shall fade and leave our task undone.

—Robert Browning.

It is a fine art to speak well, to articulate distinctly, to pronounce correctly, to use the right word, and not the wrong one. Anything complete, rounded, full, exact, gives pleasure; anything slovenly, slipshod, unfinished, is discouraging.—James Freeman Clarke.

Every evil to which we do not succumb is a benefactor. As the Sandwich Islander believes that the strength and valor of an enemy he kills passes into himself, so we gain the strength of the temptation we resist.—Emerson.

In struggling with misfortunes lies the true proof of virtue.—Shakespeare.

The Cause of Many Sudden Deaths.

There is a disease prevailing in this country most dangerous because so deceptive. Many sudden deaths are caused by it—heart disease, pneumonia, heart failure or apoplexy are often the result of kidney disease. If kidney trouble is allowed to advance the kidney-poisoned blood will attack the vital organs or the kidneys themselves break down and waste away cell by cell.

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Home of Swamp-Root.

Responsibility. No. 2.

In the article preceding this we discovered what it is to live soberly. We next inquire: What is it to live godly? I prefer to treat the subjects "Soberly," "Righteously," and "Godly," in the order of "Soberly," "Godly," and "Righteously," because I believe righteousness to be a higher characteristic than godliness. The word "godliness" means to be like God. Now, we cannot be like God either in omnipotence, omnipresence, or omniscience; but we can be like him in our actions toward our fellow-men.

God has always loved man, though he has always hated his sin. God has never done anything for the purpose of injuring any human being. He has done all he possibly could do for the well-being of the race. Man can do as God has done; man can love and hate, as God has done and does do now. Man may never be able to love and do for man all that God has done; but his love and acts can be like God's love and acts. If so, he will then be like God; hence, a godly man—godlike in love and life.

We have already seen that to live soberly means that we are to live in the thorough discharge of every obligation devolving on us in consequence of our interself relationship. Now, to live godly man must live in the discharge of every duty and obligation devolving on him, in consequence of his relations to every other human being on the earth.

Paul wrote letters to the young evangelists, Timothy and Titus, instructing them how and what to teach. He set forth clearly the duties of the older and the younger of both sexes: the duty of servants and masters, parents and children, husbands and wives, etc. The husband who does not discharge his whole duty to his wife is an ungodly husband, and the wife who does not reverence her husband and fully discharge the duties she owes him is an ungodly wife; children who fail to honor their parents are ungodly children, and servants who fail to render due obedience

to their masters are ungodly servants. Indeed, if any one fail in any way to render to all their dues, he is, to that extent, an ungodly man. Ungodliness is the sin of the nation; it is the abiding sin of the world.

That we are not mistaken as to the meaning of "godliness," we go to 1 Tim. 6: 1, where we find the apostle giving Timothy the doctrine in reference to the duty of servants to masters. He says, in conclusion: "These things teach and exhort. If any man teach otherwise, and consent not to wholesome [sound] words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness." This doctrine, then, which teaches the duties of men and women to each other in life's varied relationships is called "the doctrine of godliness." The man who lives for himself and who is willing to deceive that he may get gain falls in the class of the ungodly. Indeed, he may be of those who for filthy lucre teach things they ought not, supposing gain is godliness.

David, in Ps. 12: 1-5, says: "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men. They speak vanity every one with his neighbor: with flattering lips and with a double heart do they speak. . . . For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord." The Lord condemns the ungodly man and stretches out his hand to the oppressed. To them he is a God of mercy and compassion. The mover of the landmarks, the oppressor in whatever relation, the double-hearted and deceptions, and the wicked and abominable of whatever rank or calling must all stand up for judgment and receive the condemnation pronounced against the ungodly.

A false impression made, either by word or deed, for the purposes of advantage is ungodliness. He who openly and boldly takes advantage of his fellow-man that he may get gain, because he may have the power and the opportunity, is an ungodly robber, and his species of ungodliness is the same as that of the one who appropriates to his own use and benefit the goods of another, without his knowledge and consent. What is it, then, to live godly? It is to do our duty in all things to others. Living soberly and godly prepares us to live righteously, which is the perfection man should seek.

JAMES E. SCOBEEY.

Andrews, Tenn.

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Kansas Notes.

Brother W. F. Parmiter is in a meeting at Pleasant Hill. He is doing some of his characteristic preaching, which impresses people with the fact that Christianity means something. Brother Parmiter always gives his audiences something to think about, and they usually find out there is a life to live that means more than simply professing to be Christians.

Brother T. H. Foster did some plain preaching at Minco, I. T. His work is well spoken of. One estimable lady who had been a Baptist learned the "way of the Lord more perfectly," was baptized, and thereby entered into fellowship with Christ and his followers.

Brother C. M. Johnson is at Duquoin, as a substitute for a man who could not meet his engagement there, but will go in a few days. Brother Johnson is getting along nicely with the work. One person has obeyed the gospel.

Brother J. E. Cain has finished the meeting at Union Valley, and is now attending a debate in that part of the State. I have been informed that they had a good meeting.

The brethren at Gage, Kingman County, are erecting a house in which to worship. They have been using a schoolhouse for several years, and have done a good work.

The meeting at Starlight, near this place, is nearing a close. Four persons have become obedient to the faith. Quite an interest has been manifested. The Belle Plaine congregation is supporting the work. I think they will continue to do more work of this kind. Much good can be accomplished in this way. I know of no better way to do missionary work in a small territory, and it is also a good way to expand the territory, and such expansion is necessary. At schoolhouses and other places a people can be reached that can be reached in no other way. The gospel must be taken to the people. This is right and an effective way to do it. The sooner many congregations learn this lesson and put it into practice, the better it will be for the cause. The authority of Christ must be recognized everywhere and under all circumstances. Too many professed Christians fail in this respect. They may not intend to dishonor him, but they are forgetful of the demands of heaven's King, not realizing that these demands are for their special good here and hereafter. I wish men could once learn that whatever the Lord has done for them, as well as what he requires of them, is for their good.

Whatever we may do must be done for the glory of God and the good of man. Our energies must be used in that direction. Whatever our occupation, we must recognize the purpose for which we were created. O, how many forget the great purpose for which they were created! Man is too much disposed to have his own will exercised, even if it contradicts the will of the Lord. Such disposition makes much trouble in the world. When God's will is recognized it will bring peace and harmony in the world, unity will prevail among Christians, and the cause will prosper as it should, and not until then will there be perfect harmony in the work. God's will is the only proper standard of rectitude, and must be recognized thus if we expect to be safe and inherit eternal life. D. T. BROADUS.

Belle Plaine, Kan.

According to a decision handed down by the United States Circuit Court of Appeals in the case of the Chicago, Rock Island and Pacific Railroad Company against Nancy Wood, railroads are responsible for the safety of their passengers while in their stations for a reasonable time after descending from trains, and the relations of carrier and passenger continue until a passenger quits the station or depot.

BARGAINS IN LADIES' COATS AND SUITS.

\$5 buys a Kersey Jacket in black, blue, brown, and tan.

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Book Reviews.

All books, etc., intended for notice should be sent to J. W. Shepherd, 1019 South Spruce street, Nashville, Tenn. Publishers will please note this. Any good book, not sold by regular subscription, can be purchased from the Gospel Advocate Publishing Company, 232 North Market street, Nashville, Tenn.

"The Land of Israel." By Robert Laird Stewart. Pages, 352; price, \$1.50. Fleming H. Revell Company, Chicago.

I gave a brief notice of this book some months ago, but, since giving it a more critical examination, I regard it as worthy of a more extended notice. The geography of the Holy Land, in the light of recent research, has become a subject of absorbing interest. It has furnished a clew to the explanation of many historic difficulties; filled old words with new meanings; revealed correspondence with the Bible hitherto unseen; corroborated minute circumstances of position, time, and distance incidentally given by sacred writers; and has thus restored the real historic setting of a series of real historic narrations. In view of the growing importance of this study, no doubt every student has felt the need of a tersely written volume, embodying the results of the latest scientific investigations, and the volume before me fills that place. The author has gathered the latest and most interesting information attainable from the costly memoirs of exploration parties, monographs on places or sections of the country, narrations of travel, quarterlies and other official publications of the Palestine Exploration Fund, and the invaluable works of Robinson, Ritter, Stanley, Thompson, Tristram, Henderson, and Smith. In addition to these sources of information, he has availed himself of the impressions which can come only from personal observation. He made a carefully planned journey from the borders of the South country to the heart of Lebanon, which gave him an opportunity to study the geography of the land on the spot. In utilizing these impressions, he has imparted something of the life and coloring impressed on his mind. Quotations from recognized authorities are freely introduced into the body of the work, which give additional value to descriptions or throw light upon the topography or antiquity of disputed sites. The book is divided into two parts. In the first part a general description of the land is

given, including its position among the nations, its boundaries and physical features, its present condition, and the salient points in its history; in the second part the special features and noteworthy places are grouped together in separate sections for study at close range. These sectional divisions correspond to the natural divisions of the country, and, with scarcely an exception, have familiar Old Testament names descriptive of their aspects and relations. It also contains thirteen sectional maps, which illustrate the topographical features of each subdivision of the country; and to make the whole available, there is an excellent index.

MAGAZINES.

The Youth's Companion for 1901 will contain the writings of statesmen, diplomats, travelers, trappers, hunters of big game, ranchmen, war correspondents, story-writers, and self-made men and women, distinguished in a hundred callings. Among them are Theodore Roosevelt, Annie F. Johnson, Dorothy Stanley, and W. T. Stead. Those who subscribe now will get the paper till January 1, 1902, for \$1.75. Address Youth's Companion, Boston, Mass.

In making out the lists of magazines for next year Littell's Living Age should not be overlooked. The editor inserts selections from the greatest magazines published, both in this country and Europe, and thus the reader is kept supplied with the very best literature of the day. Living Age is published by the Living Age Company, Boston, Mass., and its subscription price is six dollars per year.

In the Review of Reviews for November the editor comments at length on the American political situation as it appears on the eve of the presidential election, on the result of the Parliamentary elections of the past month in Great Britain, and on the issues of the Canadian and New Foundland elections of November 7 and 8. Other current topics of interest are included in the month's survey of "The Progress of the World," such as the Chinese complications and the careers of the late John Sherman and Charles Dudley Warner.

We have one of the best-equipped and most modern printing establishments in the city; we are well prepared for turning out first-class work; we are constantly improving our facilities, and solicit patronage with the consciousness of being able to please all who intrust their work to us; we put the latest and most popular faces of type in our job work, use good stock, and give close attention to the presswork. All orders receive prompt attention and are executed as quickly as is consistent with high-grade work. We make blank books, books, catalogues, pamphlets, letter heads, note heads, billheads, statements, checks, notes, wedding invitations, cards, envelopes, and, in fact, anything done in a first-class printing establishment. Examine our work and prices.

Work for some good, be it ever so slowly;
Cherish some flower, be it ever so lowly;
Labor—all labor is noble and holy;
Let thy great deeds be thy prayer to thy God. —Mrs. Osgood,

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These Four New Preparations comprise a complete treatment for nearly all the ills of life. The Food-emulsion is needed by some, the Tonic by others, the Expectorant by others, the Jelly by others still, and all four, or any three, or two, or any one, may be used singly or in combination, according to the exigencies of the case. Full instructions with each set of four free remedies, represented in this illustration.



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By the system devised by DR. T. A. SLOCUM, the specialist in pulmonary and kindred diseases, all the requirements of the sick body can be supplied by the FOUR remedies constituting his Special Treatment known as The Slocum System.

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According to the exigencies of your case, fully explained in the treatise given free with the free medicine, you may take one, or any two, or three, or all four, in combination.

A cure is certain if the simple directions are carefully followed.

The medicines are especially adapted for those who suffer from weak lungs, coughs, sore throat, catarrh, grip, consumption, and other pulmonary troubles.

But they are also of wonderful efficacy in the building of weak systems, in purifying the blood, making flesh, and restoring to weak, sallow people rich and healthy constitutions and complexions.

Female troubles and the many ailments of delicate children are speedily relieved.

The basis of the entire system is a flesh-building, nerve and tissue-renewing food.

Every invalid and sick person needs strength. This food gives it.

Many people get the complete system for the sake of the Food, which they themselves need, and give away the other three preparations to their friends.

The second article is a Tonic. It is good for weak, thin, dyspeptic, nervous people—for those who have no appetite, who need bracing up.

Thousands take only the Food and the Tonic.

The third preparation is a medicinal healing Jelly, in a patent collapsible tube. It cures catarrh. It heals all irritation of the nose, throat, and mucous membrane. It gives immediate relief. It is also a dainty application for sore lips, sunburn, rough skin, etc.

Perhaps a million people need this jelly without any of the other articles.

The fourth article is an Expectorant and Cough Cure—the only one that can positively be relied upon. Contains no dangerous drugs, and is absolutely safe for children. Goes to the very root of the trouble, and not merely alleviates, but cures.

The four together form a panoply of strength against disease in whatever shape it may attack you.

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General News.

Oil-burning locomotives are coming more and more into use in California.

Melbourne has been selected as the capital city of the new Australian federation.

The Missouri River is now claimed to be longer by two hundred miles than the Mississippi River.

The October reports concerning the Egyptian cotton crop are unsatisfactory, both as to yield and quality.

An explosion occurred at the Southern Coal and Transportation Company's mines, at Berrysburg, Pa., six miles from Philippi, W. Va., by which a number of miners lost their lives.

The Russian Government has decided to adopt the metric standard of weights and measures, and the Ministry of Finance is now engaged in considering the time and manner of introducing this reform.

Arrangements have been made for the settlement of four hundred and fifty Russian families near the new town of Ladysmith, Chippewa County, Wis. The immigrants will come from the vicinity of Odessa, in Southern Russia.

Only three tribes of the Seminole Indians, numbering about six hundred, now remain in Florida. At one time the men were disposed to cultivate the land, but latterly they only hunt and fish and are given to drunkenness.

Secretary Long has deposited in the treasury the draft for two hundred and seventy-eight thousand dollars representing the gold seized by the American marines at Tien-tsin. An Act of Congress will be necessary to withdraw it.

The corn crop of the United States for the year 1900 is now estimated at two thousand millions of bushels, and when it arrives at its several destinations within the country, this immense quantity of corn is worth nearly a thousand millions of dollars.

A process for converting cotton seed hulls into paper has been discovered by Robert Thomas, former superintendent of the Glendale Paper Mills. It is claimed that paper of most excellent quality can be produced at about half the cost of ordinary paper.

The enumeration work of the twelfth census is complete and the enumerators are practically all paid. There were fifty-three thousand enumerators and two hundred and ninety-seven supervisors. The cost of the enumeration will be about four million two hundred thousand dollars.

The largest toy factory in the world is in New York, where playthings in tin are manufactured literally by the million. It stands five stories high, and turns out 1,607 distinct varieties in tin toys. No. 1 is a tin horse; No. 1607, a tin menagerie. The output of circular tin whistles is two million per annum.

Two steamships, laden each with five thousand tons of sugar, left Java on September 1, 1900, bound for the Delaware breakwater, their course being via the Suez Canal, the Mediterranean Sea, and the North Atlantic Ocean. They arrived at the breakwater, finishing a race of fifteen thousand miles, within four hours of each other.

The metal mining companies of this country, as reported in the Mining Journal, paid in dividends during the last ten months amounting to forty-two million five hundred and sixty-eight thousand dollars. During those ten months the highest dividend payers were the copper companies.

By order of the London School Board, the teachers in all the schools of that city have tested the sight of the children under their care. Over 23 per cent were found to have defective vision. These children were given notices in which the announcement was made to their parents that the pupils were suffering from serious defective vision, and that their eyes should be treated by oculists without delay.

A number of families of Lawrence County, Tenn., are making preparations to move to Texas and Indian Territory. The exodus to those points is caused by the short crops in that section. Many have gone from that vicinity during the past few years and quite a good number have returned, while others write advising their friends to remain where they are, and state that they would return if they had the means.

Reports from Mr. Conger record the progress of the efforts being made at Peking to bring the foreign ministers into agreement as to a basis of negotiations with China. The State Department declines to make public any details of the deliberations of the ministers. However, the statement is reiterated that progress is being made toward a satisfactory conclusion, and it is hoped that within a short time it will be possible to at least initiate the formal negotiations with Chinese plenipotentiaries.

The renewed activity in iron and steel in the Birmingham (Ala.) district has brought an advance of fifty

cents per ton, restoring the price to what it was before the recent cut. Sales of something like thirty thousand tons of pig iron are reported as being made by the Tennessee Coal, Iron, and Railroad Company within a few days. In the steel market the demand for billets is heavy. State Mine Inspector J. Deb Hooper reports an unprecedented coal output last month.

The Supreme Court decided in the case of Coile vs. the city of Knoxville (Tenn.) that Coile, who was the city physician and who claimed extra compensation amounting to four thousand dollars for attending small-pox cases during an epidemic, could not recover in the absence of a specific contract. The court held that attendance in these cases was part of his business as city physician, and although extra hazardous, he was bound by his acceptance of the position to perform any professional duty demanded.

An interesting result of the census returns is that the "center of population" remains practically stationary. Ten years ago it was near Greensburg, a small town in the southern part of Indiana, or exactly in latitude 39 degrees, 11 minutes, and 56 seconds, and longitude 85 degrees, 32 minutes, and 53 seconds. In the past decade the country's population has increased thirteen million two hundred and twenty-five thousand, and, roundly speaking, half of this has been west of the point formerly fixed and half east of it.

The use of compressed air as a motor for street cars is meeting with favor in New York. They are said to move with much less noise than those run by electricity, especially as they pass the rail joints. When rounding a curve, you can scarcely hear them, and there is no jerk when the power is shut off. They stop in a much shorter length of track than the electric cars. When the trolley cars are getting under full headway, they are noisy; the air cars under full headway make little noise. They leave no electric current in the ground to moth-eat the water pipes.

Prof. H. V. Hilprecht, of the University of Pennsylvania, who has been exploring the mounds of ancient Nippur, in Asia Minor, for the past eleven years, reports the finding of the first Babylonian temple library that has ever been discovered, and the oldest and most important in the country. None of the documents found is younger than B. C. 2000, about the time of the sack of Nippur by the Elamites. Only one wing of the library has been excavated, but nearly eighteen thousand clay tablets have been recovered. The subjects of the texts include every period of literature known to the early Semitic peoples. The records will prove of great use in interpreting the life, religion, and arts of the Hebrews, and in differentiating the Babylonian from the Hebrew.

United States Indian Agent Shoenfelt, in charge of the Union Agency, whose jurisdiction comprises the five civilized tribes, protests in his annual report against unlawful occupation of the Indian lands and urges rigid congressional legislation to protect the Indian citizens against the encroachment of aggressive and grasping whites. Of two thousand complaints filed against noncitizens by Indians in the past fiscal year, a large

majority were against white men who in the past had intruded themselves upon the Indians, and had gained their confidence to a sufficient degree to secure possession of their prospective allotments; and, after having secured possession, refused either to pay rent or to vacate, thus preventing the Indians from receiving any rents or profits therefrom.

The Cuban Constitutional Convention met in Havana on November 5, 1900. Governor General Wood, in opening the convention, said: "It will be your duty, first of all, to frame and adopt a Constitution for Cuba, and, when that has been done, to formulate what, in your opinion, ought to be the relations between Cuba and the United States. The Constitution must be adequate to secure stable, orderly, and free government. When you have formulated the relations which in your opinion ought to exist between Cuba and the United States, the Government of the United States will doubtless take such action as shall lead to a final and authoritative agreement between the people of the two countries to the promotion of their common interests. Under the order pursuant to which you have been elected and convened, you have no duty and no authority to take part in the present government of the island. Your powers are strictly limited by the terms of that order."

From a recent bulletin of the Agricultural Experiment Station of the University of Tennessee, at Knoxville, we quote the following result of an experiment with winter wheat: "The soil is a heavy red clay of good texture and slopes gently to the south. The land was sown in cow peas the year before, and is on dolomite or magnesian limestone, eleven hundred feet above the sea level and one hundred feet above the Tennessee River. The cow peas were cut and fed. The soil was fertilized with three hundred pounds of Tennessee acid phosphate and one hundred pounds of sulphate of potash per acre, harrowed in the day before planting the wheat. The land was broken with a disk plow, with a subsoiler attachment fifteen inches deep. It was well prepared and sown from September 15 to October 1. The dates of ripening of the different varieties were from June 9 to June 15. The stand was very uniform. Forty American sorts were grown and four Russian, but the yield of the latter was unsatisfactory. Some of them may do better when acclimated. Fulcaster made the highest yield, or 41.66 bushels per acre. In weight per measured bushel Velvet Chaff is first, sixty-one and one-half pounds."

For Sick Headache, Take Horsford's Acid Phosphate.

Dr. H. J. Wells, Nashville, Tenn., says: "It acts like a charm in all cases of sick headache and nervous debility."

A Bible and a newspaper in every house, a good school in every district—all studied and appreciated as they merit—are the principal support of virtue, morality, and civil liberty.—Franklin.

The Nashville Bible School thanks Brother Thomas Bingham, of the Leiper's Fork (Tenn.) neighborhood, for a copy of Lard's "Commentary on Romans" for the Bible School library.

It's Time Wasted

And strength wasted, to try to push back the rising tide with a broom. It's just as great a waste of time and a far more serious waste of strength to try to push back the rising tide of disease with the "nervines," "compounds" and "nerve foods" which simply drug the nerves into a drunken stupor. They make you feel good? So does whisky, while the feeling lasts, but the reaction is dangerous and deadly. Dr. Pierce's Golden Medical Discovery is a temperance medicine. It contains no alcohol, opium, cocaine or other narcotic. It strengthens the body by purifying the blood and increasing the supply of that vital fluid. It heals diseases of the stomach and organs of digestion and nutrition and thus removes the obstacles to a perfect nourishment of the whole body.

"Six years ago my stomach and heart troubled me so much I had to do something, as the doctors could not help me," writes Mrs. S. A. Knapp, of San Jose, California, Box 392. "I went to San Francisco and had treatment for catarrh of the stomach and was better for some time, then it came back. I then used Dr. Pierce's Golden Medical Discovery and 'Pleasant Pellets.' These medicines cured my stomach. I do not have the pain and indigestion as I did. It is very hard for me to tell you what I suffered before I commenced taking your valuable medicine. I recommend it to all the sufferers whom I meet."

Dr. Pierce's Pleasant Pellets strengthen and stimulate the liver.



Church News.

MISSISSIPPI.

Oak Ridge, October 30.—I have just closed a meeting at Renfro, one hundred miles east of this place. The meeting continued five days, with twelve additions to the one body and a prospect of many more to be added soon. I never saw people more anxious to hear the truth than those around Renfro. A good work is now opened up at that place, and I would be glad if a strong gospel preacher would locate in that part of the Lord's vineyard for a season, for one is needed badly. I was never treated better by any people than those about Renfro. E. SPENCER MARTIN.

TENNESSEE.

Dresden, November 3.—Our meeting of one week's duration closed yesterday at the water. Brother A. O. Colley did the preaching. We had a real interesting and profitable meeting. As the immediate results, four persons were added to the one body by primary obedience and two others took membership with the congregation. This was Brother Colley's fourth protracted meeting at Reavis' Schoolhouse, and each meeting has resulted well. Brother Colley is a good, faithful preacher of the gospel, and is satisfied to take the Bible, and it alone, and be governed by it. W. L. FOWLER.

Gainesboro, November 7.—On the third Sunday in October I began a meeting at Turkey Neck Bend, Monroe County, Ky., and continued over the following Sunday. I had large audiences, good attention, and good interest, but no additions. However, all seemed to enjoy the meeting very much. I had preached for this congregation several times before. Brother W. W. Hill and Brother V. F. Andrews are elderly men both in the congregation and in age. Their white locks and feeble voices bespeak much service done for their relatives and friends and for the Lord. The song service, conducted by one and another, was melodious and very comforting. The good deportment of all voices much refinement of both saint and sinner. It made me sad to find missing, by death, Sister Cally Hill, Sister Elizabeth Hill, Sister Virginia McMillin, Sister Emily Kerr, Sister Teka Biggerstaff, Sister Sally Kidwell, Sister Rhoda Lollar, Brother Douglas Andrews, Brother Alexander Williams, Brother Sherman Dodson, Brother I. G. Maxey, and Brother John K. McMillin. Most of the people in that community are well to do financially, and contribute liberally to the ministry. I enjoyed the hospitality of both the old and the young saints and sinners. I found some readers of the Gospel Advocate there, and I advised others to subscribe for it. I have preached at two other points since my last report—South Fork, Jackson County, where I baptized six persons, and Big Branch, in same county, where I baptized one person. HIRAM PHARRIS.

Comfort in God's Will.

A great secret of comfort lies in "Thy will, not mine." When we can say this, the struggle is over and the peace of God is keeping the heart in quietness and confidence. This was the secret of the comfort which came to our Lord himself in Gethsemane. He was face to face with the most terrible experience any soul ever met in this world. The record says he

was "exceeding sorrowful, even unto death." "Being in agony, he prayed." The holy sufferer pleaded that the cup of bitter anguish now being held to his lips might pass. Never was more intense prayer offered to the Father. But amid the agonized pleading was heard the restraining word of submission: "Thy will, not mine, be done." There was something more important than the granting of the suppliant's request; it was that the purpose of God for him that hour should go on unhindered.

It is interesting to trace the course of the Gethsemane prayer and to see how the note of submission gains the ascendancy over the pleading for relief, until at length the struggle ends in perfect acquiescence and perfect peace. The first cry was: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." A little later Jesus returned again to his supplication, and we hear this prayer from his lips: "O my Father, if this cup may not pass away from me except I drink it, thy will be done." The fierceness of the struggle in the sufferer's soul was being mastered by the spirit of submission. Soon the agony was over. The victory had been won. We have at least an echo of the comfort which filled the heart of Jesus in his word to Peter when that warm-hearted, but rash, disciple had drawn his sword to resist the betrayal and arrest of his Master: "The cup which my Father hath given me, shall I not drink it?" There was no word now of supplication for the passing of the cup. Jesus had made way for his Father's will, and was comforted.

There is no other way by which true comfort can come to any heart in time of sorrow. So long as we cannot say, "Thy will, not mine, be done," we are still uncomfortable. Comfort is peace, and there is no peace until there is acquiescence in the will of God. Whatever the sorrow, therefore, if we would find divine comfort, we must seek to bring our will into quiet and complete harmony with our Father's will.

There are reasons why we should do this in every grief or sorrow. One is that God has a plan and a purpose for our life. There is something he would make of us, and something he would have us do. What this divine thought for our particular life is the divine life reveals. Every time we resist this will and refuse to accept it at any point we mar the beauty and completeness of our own life. God's purpose for us runs through whatever sorrows or sufferings there may be in our lot; in all our experiences God's will for us is the bringing out of his image in us. Only by acquiescence in the divine will can we have our life fashioned after this heavenly pattern.

Another reason why we should let God's will work without resistance, without complaining, in our life, is that God is our King and has a sovereign right to reign over us. In submission is rebellion. Not only should our submission be complete, without exception, in the smallest as well as in the greatest matters, but it should also be cheerful and songful. Chafing and murmuring grieve God. The moment we recognize the will of God in either a duty or a sorrow we should accept it with delight. In no other way can we please God and have his benediction of peace.

Another reason for submitting to the divine will in time of trouble is that God always seeks our good. He is our Father, and would never send into our life anything that would harm us, nor take from us anything

that would leave us poorer or less blessed. We are sure, too, that his wisdom is perfect and that he knows what is really good for us. We do not know. The thing we are so eager to get, it may be, would do irreparable hurt to our truest life. The joy we so desire to keep, and which we think indispensable to our happiness, perhaps has done its full work for us and in us, and would better now be taken away. God knows what is best, and his will is not only perfect wisdom, but also perfect love. To resist it is to do harm to our own life; to reject it and insist upon having our own way would be to choose evil, not good, for ourself.

It does not seem to us that sorrow can be the bearer of blessing to us, yet there is no doubt that every grief or pain which comes brings a blessing wrapped in its dark folds. There is a marginal reading of one of the psalms which tells us that our burden is a gift—God's gift to us. Every burden that is laid upon us, however it may have become ours, carries, folded up in it, a gift of God. God's gifts are always good. To refuse to accept the burden would be to reject a gift of love from our Father and to thrust away a blessing sent for the enrichment of our life.

It is said that the first discovery of diamonds in South Africa was made by a gentleman who came upon some boys playing marbles. They were using large, rough pebbles for marbles, and one of these rolled to the tourist's feet. Something in the stone attracted his attention, and, picking it up, he tested it, finding in the rough crust a diamond of great value. The stern and severe experiences which we call "sorrows" conceal within their forbidding exterior diamonds of God's love and grace. We do not know how we are robbing ourselves when we refuse to accept the trials. Acquiescence in God's will is taking into our life the good which our Father is offering to us.

Or it may be that the will of God would take from us something which we would keep. We should always remember that God's love is the same, whether he is putting new gifts into our hands or taking away those we have learned to cherish. The good things which are so dear to us are his, not ours. They have only been lent to us for a time, and for a specific purpose. When their mission is finished God recalls them, and we may be sure that there is blessing in the recalling.

A beautiful story is told of a devout Jewish home in which were twin boys who were greatly beloved. In the absence of the father, both boys suddenly died. When the father returned, not knowing of the sorrow in his home, the mother met him at the door, and said: "I have had a strange visitor since you went away." "Who was it?" asked the father, not suspecting her meaning. "Five years ago," she answered, "a friend lent me two precious jewels. Yesterday he came and asked me to return them to him. What shall I do?" "Are they his," asked the father, not dreaming of her meaning. "Yes; they belong to him, and were only lent to me." "If they are his, he must have them again if he desires." Leading her husband to the boys' room, the wife drew down the sheet, uncovering the lovely forms, white as marble. "These are my jewels," said the mother. "God lent them to me, and now claims them again. What shall we do?" With a great sob, the father said, bowing his head: "The will of the Lord be done." That is the way to find God's com-

fort. He has a right to take from us what he will, for all our joys and treasures belong to him and are only given to us for a time. It was in love he gave them to us; it is in love that he takes them away. When we cease our struggle and in faith and love submit our will to his, peace flows into our hearts and we are comforted.

Thus it is that the secret of divine comfort is found in complete, quiet, and joyful yielding to the will of God. It does not make the pain of the sorrow less; it does not give back the loved one who has been called away; but it brings the heart into full accord with God, and thus gives sweet peace. "Thy will, not mine," ends all strife and struggle, and the soul rests in undisturbed calm on the bosom of God. We do not try to understand, we ask no more questions; we simply trust and leave all in our Father's hands, and are strangely, sweetly comforted.

We see not, know not. All our way is night; with thee alone is day. From out the torrent's troubled drift, Above the storm our prayer we lift: Thy will be done.

We take with solemn thankfulness Our burden up, nor ask it less, And count it joy that even we May suffer, serve, or wait for thee. Thy will be done.

—J. R. Miller, in Exchange.

How to be Beautiful.

"To look beautiful is a duty which the fair sex owe both to themselves and their friends," said one of the wise men of modern times, "and with the discoveries of modern scientists there is no good reason why they should not perform that duty. Every one should do all in his or her power to supplement Nature in adorning the person; and while it is true that a fine complexion is not given to all, yet the work of Nature, not always beautiful, may be improved upon in many ways." The many thousands who have been benefited by Dr. T. F. Gouraud's Oriental Cream, or Magical Beautifier, appreciate this, and know its value as a cosmetic. They know that a skin that is freckled, tanned, pimpled, or moth patched can be made like the newborn babe's. It has been recommended by physicians for those who will use toilet preparations, and the Board of Health has declared it free from all injurious properties. All druggists and fancy goods stores appreciate its value and keep it for sale. —Mail and Express, New York, September 8, 1898.



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"No Difference."

"Put no difference between us and them." (Acts 15: 9.)
 God has included all in unbelief. He that breaks the law in one point is a lawbreaker, and is as much in need of a Savior as he who has broken the whole or every point in the law. That man who is out of Christ is as much a lost sinner as any other man who is out of Christ, no matter what his crimes may be. "But," says one, "I am not so bad as some I know." Perhaps not; but you are a lost sinner, and out of Christ you can never be anything else but a lost sinner. There is no difference. When the flood came, it took the big sinners and the little ones all together. There was no difference. All who were in the ark were saved. There was no difference. While the door of the ark stood open, it was as easy for one to go in as another. There was no difference. After the door was closed one could no more go in than another. There was no difference. So now the man out of Christ is lost, just as much as any other man or woman out of Christ. There is no difference. "What!" you say. "Will women be lost?" Yes; a woman who is a sinner—a woman out of Christ—will be lost, just the same as a man out of Christ. There is no difference.

Then do you inquire how you may get into Christ and be saved? Do what God has told you to do—not what some man says do, but what the Lord says do. He instructed his apostles to "preach the gospel to every creature" and to say: "He that believeth and is baptized shall be saved." (Mark 16: 15, 16.) There is no difference. After Jesus had been in heaven for about forty years, he came to John, on the Isle of Patmos, and told him to write down this and send it out to the world: "Whosoever will may come." There is no difference—just any that will come. But we must come as Jesus directs. The man who does not want to come as Christ directs is not loyal and cannot be saved. All who do not obey shall be destroyed. There is no difference. (Read 2 Thess. 1; 7-9.)

To those who believed the gospel and who inquired what to do, Peter said: "Repent, and be baptized every one of you . . . for the remission of sins." (Acts 2: 38.) Paul says: "As many of you as have been baptized into Christ have put on Christ." (Gal. 3: 27.) Then to believe in Christ, repent of our sins, and be baptized puts us into Christ, and we are saved. Now, all who sincerely believe in Christ and who earnestly turn away from sin and are immersed in the name of the Lord come to salvation, as surely as the Bible is God's word. There is no difference. Big sinners and little sinners must all come in the same way. If a man is a great sinner, he is invited to come as readily as a little sinner. Saul of Tarsus, the murderer, was saved as readily and by the same process as Cornelius, the centurion, the best man that ever lived out of Christ. There was no difference.

"Prepare to meet thy God." All must meet him soon, and there is no way of escape; all must stand before the great white throne. All who stand there clothed in the righteousness of Christ will escape the consequences of sin; all who are not in Christ will be forever lost. There is no difference.
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"The Word of Reconciliation."

"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." (2 Cor. 5: 18, 19.) In this language Paul seems to be reasoning in a circle, and with his strong, energetic mind under the inspiration of God he girdles the globe of Christian thought. In a strong way he strikes the very keynote of human redemption. Through Jesus Christ we have the marvels of mercy, the surprises of grace; we herein have a "quartet of wonders: "

1. The divine descent. "God was in Christ." One of the world's greatest wonders is the incarnation of Jesus Christ—the form of the form of man, clothed in the form of mortality, having to do with life's grave problems; yea, there is mystery and marvel that God was manifest in the flesh. Men have labored in vain to satisfy themselves why the great Jehovah should so prove his relation to man as to take his abode with him, learn his nature by contact, and respect his needs. This is a surprise of our Christian faith.

2. The divine intent. "God was in Christ, reconciling the world unto himself." It was not enough for God to acquaint himself with man, but he seeks reconciliation with him. Here we have a picture of the divine using influence to restore that which is human to its normal condition—to wit, in communion with himself, whereon ease of conscience and a life of peace and satisfaction can be enjoyed. No one could think it strange for man to seek reconciliation with God, for the child that has had no respect for, but disregarded, parental law may well desire again to be closed in the fond embrace of parental love; the restoration would mean peace, hope, and life again to the erring, sinful, and rebellious child; but for God to seek reconciliation with man appears entirely out of order. The very suggestion becomes a wonder enshrined with unusual occurrences. The aggrieved Father asks favors of the aggravating son. O, thou impenitent heart, full of gall and bitterness, break forth under the spell of his love, cry aloud unto him, that he may hearken to thy cry! Be ye reconciled to-day.

The Father is waiting to-day;
There's room and to spare,
There is raiment to wear;
O, prodigal, don't stay away!

3. The divine remission. "Not imputing their trespasses unto them." Our sense of justice demands that law-breakers should pay the penalty of a broken law. "The soul that sinneth, it shall die." And it shall come to pass that whosoever shall not hear shall be cut off from among his brethren. For Christ's sake God no longer reckons the sinner guilty. No one has fully explored the wonders of human redemption. God's act of forgiveness cannot be otherwise than wonderful, while the terms upon which the forgiveness is based are unmistakably plain and positive. Then may I, with David, say: "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" Sinful and far from being upright he is; why should thou love and visit him? The interposition of divine power in human redemption and sin forgiveness is astonishing and wonderful. It can be measured only by God's infinite love.

4. The divine commission. "Hath committed unto us the word of reconciliation." The rich legacies of men are at times surprising, but it is more abundantly surprising that God should give unto us the word of reconciliation. This solves the mystery that has so long hung heavily as a pressure on the hearts of inquiring, sectarians. "Is my salvation dependent on mortal man?" "If I knew I was at all dependent on man for my salvation, I would not believe in God," etc.—these are very commonly used expressions by a few of our modern theologians. They do not at all seem to understand the divine commission of God to man, that God has ordained man to be instrumental in saving man. This, then, enables us to see and understand why Cornelius should send for Peter to tell him words whereby he and all his house should be saved and why Christ said unto Saul: "Arise, and go into the city, and it shall be told thee what thou must do." Could he not tell him what to do as well as Ananias could? Why send a blind man a long distance, when it could be so easily accomplished without the going? Verily, Christ virtually taught the lesson that Paul has so deeply and plainly taught in all his writings—that God has "committed unto us the word of reconciliation." Between God and man his redeemed children stand. Christ's work was to reconcile God to man; our work is to persuade man to become reconciled to God. A wondrous mission, indeed! How transcendently important! Let us stand steadfast, immovable, always abounding in the work of the Lord; for whatsoever we do in his name is not in vain, but helps to the crown. J. B. ASKEW.

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general; he commanded armies and conquered nations. But did you ever stop to count the cost of his renown? Think of the good men slain, the widows' tears, and the orphans' cries; think of the homes devastated and of the ruin that has followed in his wake. Think you that the number of scalps of his fellow-beings worn at his belt would be a passport into eternal glory? What else has he to recommend him to heaven? Blood, tears, poverty, and distress created by him—this is all. There is no spirit of Christ in it at all.

When the world comes to look at things as God looks at them, the world will no longer idolize a legalized murderer; but it will love and reverence that character which is most Christlike, gentle, meek, quiet, and unselfish. J. T. POE.

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FERD. T. HOPKINS, Prop'r, 37 Great Jones St., N. Y.

Some Things About Society Advocates.

The Central Christian Register estimated that about ten thousand persons were in attendance at "our National Convention in Kansas City;" but it failed to "estimate" the total expense in the way of railroad fare, hotel bills, hall rent, and incidentals that it required to have this convention. It failed also to show how much valuable time was used by preachers in attending this convention that could have been used in doing some missionary preaching. The Register reported, a few days before the convention, a meeting which was closed in order that the preacher might attend this convention, and intimated that more persons would have been baptized if he had stayed. Many preachers are in favor of missionary work, if some other preacher will do it and some one else pay him for doing it.

It is very probable that if all the preachers who attended the convention had spent the time in preaching the pure gospel at some missionary point, free of charge (I do not suppose they got any pay to attend the convention), and all the money expended for the convention had been used to send other faithful preachers into such places, more people would have been saved as a direct result than have been reached by the societies in the whole year. But I have noticed that these convention preachers are not noted for going to mission points free of charge; they "pastorate," while the so-called "anti" preacher does that kind of work; and then they call him "antimissionary!" Let us compare results. The same paper reports that \$144,368.53 was raised and expended for home missions. As a result of this expenditure, two hundred and two congregations were organized and sixteen thousand and nine persons were added to the church. Each addition cost the church a fraction over nine dollars. It is safe to say that those converted by preachers who do not work under boards do not cost one-third of nine dollars each. Many preachers would soon become wealthy at nine dollars for each baptism.

I submit a case in point. The statistical secretary reported that we are a religious body, comprising one million one hundred and forty-nine thousand nine hundred and eighty-two people. We who? Whom do they include in this number? Do they include all those who are opposed to societies, conventions, etc.? In truth, are these people of the Christian, or Disciple, Church one people with those who reject these human additions as expedients? Let us see.

In this town (Fayetteville, Ark.) the Christian church—once apostolic

but now having all the modern inventions; consisting of "pastor," instrumental music, societies, etc.—decided to enlarge their house. This threw them out of a place to meet for a few months. What could they do? There is also in this town a congregation of the church of Christ. It has no "pastor" (it has pastors, elders), nor organ, nor societies, and does not believe in wasting time and money in sending delegates to a national convention. If these two congregations had been the same religious body, they could have met and worshiped with us. Did they do it? Nay, verily. They met for some time with the Cumberland Presbyterians. The members of each church (so I am informed by a member) taught in the Sunday school and deacons from each church passed the emblems. Did they consider us members of the same body? Hardly, or they would have met with us. I will ask a few questions:

1. Is baptism for the remission of sins?
2. Is immersion the only baptism?
3. If so, can people who have not been immersed be Christians?
4. Did they recognize the Cumberland Presbyterians as Christians in so mingling with them? They certainly did.
5. If they recognized the Cumberland Presbyterians as Christians, are they not hypocritical in posing before the world as a people who practice only immersion and teach that it is for remission of sins?
6. If they believe these doctrines, are they not hypocritical in recognizing as Christians the Cumberland Presbyterians, who neither believe nor practice them?
7. Have creeds, the mourner's bench, infant baptism, sprinkling and pouring, and salvation by prayer and faith only suddenly got to be right?

It may be, however, in the language of a certain "pastor" of this town, that the "pastor" of this Christian Church "doesn't know what he does believe." This would be charitable, if not complimentary. At any rate, his doctrine (if he has any) and his practice do not agree. Members of the body of Christ have the "same care one for another." They care more for the Presbyterians than they do for us; therefore, they are not of us, and should cease to count us in their statistical reports, and their societies should cease to beg us for money and quit abusing us for not giving it.

L. C. Wilson, a contributor to the Register, writes as follows: "Anything that opposes the spread of the gospel is of the devil; all antimissionary work opposes the spread of the gospel; therefore, all antimissionary work is of the devil. From this logical sequence there is no escape. But the saddest of all is the fact that some good persons are being led astray and are blinded by the miserable deception of this antimissionary spirit. . . . I have been in several communities that are cursed by this anti-ism. It is not only antimissionary, but antiorgan, anti-Sunday school literature, and in some places anti-Sunday schools. They spend more money for snuff and tobacco than they do for the spread of the gospel, and some of the dear sisters hang on the 'snuff stick' with more tenacity than they do the cross, because they knew much more about it, and it is more congenial to their carnal minds."

A man who manifests such a desire to be "true to the great or mis-

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sion" ought also to be true enough to the Bible not to misrepresent people. I am pretty certain that is as great a sin as chewing tobacco or dipping snuff. Mr. Wilson's syllogism is logical, but his minor premise, as he must know, is a statement manufactured for the purpose. Who is opposed to missionary work? Simply nobody in the kingdom of Christ, and Mr. Wilson is not ignorant of the fact. What he should have said is that many are "antimissionary society" for the spread of the gospel. He no doubt would have said this but for the fact that it would have spoiled his syllogism and ruined his conclusion. Those people he styles "antimissionary," whom the statistical secretary counts in the number of "our people," are opposed to forming societies to spread the gospel, but believe that the church is the only society needed and that it should do this work. Is Mr. Wilson ready to affirm that the apostolic church had such societies for the spread of the gospel, or that they used an organ in worship, or had a modern Sunday school? I guess not. I presume the apostles were "antis," then. Was their work of the devil? It appears that the communities of Jerusalem, Corinth, Antioch, Ephesus, Rome, and others were "cursed by this anti-ism." By the way, this same L. C. Wilson once wrote, in Christian Work, that it was unscriptural to call the preacher the "pastor." The Register spoke of the preachers in Kansas City, where the convention was held, as "pastor" of this, that, and the other church. It would be well for Mr. Wilson to turn his antipastorism on these people. Let us see. Anything not authorized of God is of the devil; the pastor is not authorized of God (L. C. Wilson); therefore, the pastor is of the devil. Again, anything not authorized of God is of the devil; sectarianism is not authorized of God (Mr. Wilson teaches this); therefore, sectarianism is of the devil. Mr. Wilson should send word to the Christian pastor in this town.

It is very true that many who are opposed to the society chew tobacco, and do not give as much as they ought for the spread of the gospel. I think all Christians who use tobacco should quit, and nearly all of us should do more for the spread of the gospel. . . . society people the only tobacco? Well, hardly. . . . the only bad habit or useless expenditure people practice? How about a one-hundred-dollar dress, a ten-thousand-dollar mansion, and a fifty-thousand-dollar church house? How would it do to say some of these are of the devil? Well, they often are. "Anti-ism" is a good thing for the "pulling down of strongholds" and the "bringing into captivity every thought to the obedience of Christ."

JOHN T. HINDS. Fayetteville, Ark.

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1902.

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It cannot be emphasized too often that the kingdom of heaven belongs to the poor in spirit. If the word of God be preached and taught, what boots it if it fall not on good ground? It will benefit only the right sort of people, and the poor in spirit are that sort.

God sent the gospel to those that were in bondage—to Satan, thieves, murderers, adulterers, sinners of every type—and the gospel becomes God's power unto salvation to them. But one preliminary requirement is made of men—not righteousness, not good moral character, not wisdom, or depth of intellect, but poverty of spirit. In the Old Testament it is written: "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." (Isa. 66: 2.) Jesus says: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." The class of people whom the gospel does not reach are those who feel no need of it and who cannot be brought to see that they are poor and miserable and blind and naked. Hence, it happens "that not many wise men after the flesh, not many mighty, not many noble, are called."

And you, brother—are you poor? Or have you a capital of private wisdom, fine theories, and speculations? Do you boast of your opinions? Do you belong to that class of egotists that around the fire-side and at public places tell, with self-satisfied smile, that they have "ideas and convictions of their own," and perhaps pride themselves of a little infidelity? Stop and consider. Your course may shut you out effectually from all perception of truth. Woe is to the man whose windows are so darkened by earthly conceit that the light of heaven cannot break through.

How long does one have to remain poor in spirit? Until he has learned some passages of scripture and is able to preach a few sermons? Until he is so well posted that he can outargue everybody? Until when? Simply always. We must always seek after truth; therefore we must remain poor in spirit unto the end. Alas for the pride and presumption that tinge so often the utterances of press and pulpit! How many preach and write to exhibit their own shrewdness! How many use the word of God only to justify their own theories and creeds, and pervert it, abuse it, most scandalously where it disagrees with their own theology!

Says the Octographic Review: "Perhaps Mr. Campbell never met a more reckless, insolent opponent than Dolphus Skinner, with whom he discussed the doctrine of 'Universal Salvation.' Mr. Skinner's gross ignorance and consummate impudence made him difficult to be refuted effectively before a popular audience. His chief weapon was personal abuse, and his main defense against Mr Campbell's relentless logic was a set of contemptuous phrases that betokened a lack of training in both language and good manners." Skinner is not the only one of that kind. Their name is "Legion." Only the sincerest love of the truth can save the common people from being deceived by their cunning insolence.

What a pile of trouble the Adventist commentators on the story of the rich man and Lazarus are having! It is very unfortunate to have a doctrine that is flatly contradicted by the teaching of Christ. To explain away the Scriptures cannot be a very pleasant task, and although they seem to go at it smilingly, we fear it is the smile of the circus contortionist that hides the terrible exertion.

"It would be a great blessing to the world, especially to the uneducated, if all of the learned men of the various denominations would preach what the Bible says and what they know its plain teaching is, instead of exalting their creeds." (Ian Maclaren.) That is the need of to-day. When Paul besought the Corinthian brethren to speak the same thing and to be perfectly joined together in the same mind and in the same judgment, it was but another way of saying: "Confine yourselves to the word of God." Paul knew and we know that no people can agree on opinions and fine deductions and speculations of men; neither can they agree on their personal tastes and preferences, for they are all differently constituted. But why should they not be agreed on the word? There is but one faith; why are religious people divided?

In these times of discord and confusion devout people often wish themselves back to the days of the apostles, whose preaching was to a certainty true and unadulterated. They hear one preacher prove

a doctrine and another contradict it, and sigh: "O, that we were among that fortunate throng that heard Peter and the other apostles preach with the Holy Ghost sent down from heaven! Then we could know what truth is." All that while it does not occur to them that Peter is still preaching and that his words are faithfully given in the New Testament. You can be just as fortunate as the people of Jerusalem; only read, believe, and obey what the apostles taught then, and let the creeds and theories of men alone.

Some papers think that the cause of Christianity in China has been greatly injured by the conflicting faiths and teaching of the Christian missionaries. Some even go so far as to propose that only one denomination should take the work in China in hand. But then comes the perplexing question: Which one? And if but one doctrine shall be preached there, which shall it be?

It is certain that the cause of Christ is hindered by the discord of religious teachers, both in China and right in our midst as well. Jesus said: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me." (John 17: 20, 21, R. V.) The heathens will not be converted by conflicting doctrines. What shall we do therefore? Elect one "orthodox denomination" to take charge of them? That would never do. The other denominations could not conscientiously agree to that, even if they were so inclined for expediency's sake or other reasons. What, then? Shall we unite on a particular doctrine? Exactly; that is the only way. Now, what shall it be? Let it be "the apostles' doctrine." If they are willing to preach what the apostles preached, they will be able to present the heathen with a true doctrine, in which they all "speak the same thing." I will tell them, "Believe on the Lord Jesus Christ, and thou shalt be saved," as Paul did (Acts 16: 31); "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord" (Acts 3: 19, R. V.); "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost" (Acts 2: 38, R. V.); and, "Arise, and be baptized, and wash away thy [your] sins, calling on his name." (Acts 22: 16, R. V.) So were sinners taught in apostolic days. Is it satisfactory? Then if any dispute should arise as to who should have the new converts made by the apostles' doctrine and to whose church they should belong, perhaps we could agree again on letting them belong to none of the denominations, but simply let them stand on the same basis, creed, and name with the church of God at Jerusalem and at Corinth and at Ephesus; instruct them to continue steadfastly in the apostles' teaching and fellowship, in breaking of bread, and in prayers. They need no join no denominational body, for the Lord adds them to the church—his church—"as it is written." (Acts 2: 41-47.) This is the only true solution of the Christian union question, and it is practicable, if men will lay aside the sectarian spirit.

The Western Recorder writes: "There is no conflict between Christian unity and denominational faithfulness. When the Savior prayed that his people might be one, he did not ask that they might

be untrue to their convictions as to truth and duty, but that, in spite of differences, conscientiously maintained, they might love each other and cooperate in efforts for the advancement of his kingdom. The sentimental unity which consists chiefly in abuse of denominations, and pours contempt upon even the most sacred convictions of Christian people, finds no warrant in God's word."



We see here the sentiments of the Western Recorder. The next question is: Are they correct? "Denominational faithfulness" seems to us but another term for partyism. Certainly, all religious people ought to be true to their convictions; but what right has a professed follower of Christ to religious convictions outside of the Bible? "Whosoever goeth onward, and abideth not in the teaching of Christ, hath not God." Surely, if we all speak as the oracles of God, we need no "denominational faithfulness," for we have the faith of the gospel. No man will smother any true convictions in teaching the word of Christ and his apostles; and as for the false convictions, they ought to be smothered. This brings us again to the one remedy against divisions and denominations—the truth. "If we walk in the light, as he is in the light, we have fellowship one with another." The subtle arts of interpretations, the quibblings, the distinctive partisan doctrines—they are doing the mischief. Preach the whole counsel of God, and nothing else, and denominations must disappear.



What about the conscientious convictions of the Jewish brethren, who taught a man must be circumcised to be saved? (Acts 15.) Were they not contrary to the spirit of unity? Did the apostles pass them over in silence and love, because they were "conscientiously maintained?" What of the doctrine that the resurrection was past already? (2 Tim. 2: 16-18.) Is not all adding to or taking from the word of God, whether conscientious or otherwise, condemned? Let us take heed to teach God's word, and unity will come. Then will no denominational faithfulness be needed, but union will exist among all that walk by the word. As for denominations, parties, factions, and divisions, Paul severely condemns them. (See Gal. 5: 19-21, R. V.)



Abusing others and pouring contempt on their most sacred convictions is rightly discountenanced by the Western Recorder. The servant of the Lord must be meek and gentle, in meekness instructing those that oppose themselves. But some have become so sore that a mere statement of fact strikes them as abuse, and a rebuke as utter contempt. No one loved more and was meeker than Jesus; yet he uttered the bitterest invectives against the Pharisees. Paul instructs Titus to rebuke the Cretan brethren sharply, that they may be sound in the faith. When men obstinately continued in a false course, the apostles told them where they stood and what they were, without euphemism. Let us not get so good that we shall be above following these examples; only let us see to it that love, and not hatred or malice, be behind all our utterances.

"Grit" and "grip" are small, but significant, words. They mean much when embodied in action. He in whom they find illustration is no weakling or failure; he is animated by an invincible spirit and by a steady grasp of the situation; he holds on under difficulty and masters opposition; he endures and triumphs. Grit and grip are needed in all life's relations, but especially in the pulpit. The modern preacher must stand by God's truth loyally and firmly and present it fully and faithfully, come what may. He is to show special tenacity and adherence to the gospel at a time when many are calling for something else and when his mettle as a loving, zealous, and fearless ambassador of Jesus Christ is being tested.—Presbyterian.

Our Contributors.

Christian Character.

An able and well-known writer says: "The noblest contribution which any man can make for the benefit of posterity is that of a good character; the richest bequest which any man can leave to the youth of his native land is that of a shining, spotless example." This is in strict keeping with the admonition of our blessed Master: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The most effective way of teaching is by example. Example alone is better than precept alone. The most successful way is to combine the two. The object of every true teacher, or preacher, is to do good and glorify God. The royal road to success is to heed Paul's admonition to Timothy, "Keep thyself pure," in the first place; then to faithfully and prayerfully study God's holy word and earnestly present it to the people. What we need is more consecrated preachers who live pure and chaste lives before the people. Some talented preachers fail because the people have little or no confidence in them. What a shame! Paul says: "Let no corrupt [filthy] communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." (Eph. 4: 29.) Again: "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth." (Col. 3: 8.) The man that is truly spiritually minded heeds these and all other admonitions of the sacred word of God. I am slow to believe that the preacher who indulges in filthy communications is really a safe leader.

True life is active and consists in being "about our Father's business." To eat and sleep and go on from day to day in pursuit of worldly treasures is not life in its truest and best sense, but mere existence. Paul says: "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." (Rom. 14: 7, 8.) Here is, beautifully expressed, my idea of real, true life. The Christian should consecrate himself—body, soul, and mind—to his Master's work. Listen to the grand old apostle again: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Rom. 12: 1, 2.) This precludes all selfishness and self-will. The selfish and self-conceited man can never be a true benefactor to mankind, nor find favor with God. The true Christian seeks to uplift his fellow-man and honor God. This requires great self-sacrifice and self-abnegation, but it brings a rich reward.

Circumstances, while they do not entirely control our lives, may and do greatly shape our characters and fix our destinies; hence the necessity of God's calling Abraham out from among his idolatrous surroundings. It is the duty of all Christians to make their surroundings as favorable as possible, for "evil communications corrupt good manners." (1 Cor. 15: 33.) The fact that circumstances change our characters and fix our destinies is strikingly illustrated in the life of King Saul. Saul, as the son of Kish, was modest, humble, submissive, and obedient; Saul, as king, was stubborn, rebellious, and self-willed. His reign opened up brightly, and everything without promised a glorious career; but it ended in shame and disgrace. Nothing was in the way, except Saul's own selfishness and self-will. True success lies along the line of humbly and submissively bowing to God's ways. This leads to true exaltation. Jesus said: "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." (Luke 14: 11.)

Jesus Christ said: "The field is the world." What a vast field! Very few people, I fear, have any adequate conception of the extent of the meaning of this expression of our blessed Master. Can you grasp it, dear reader? The world's population is estimated at something over one billion four hundred million. How long would it take you to count them, one by one, allowing ten hours a day and counting one per minute? How many die every

year, if it be true that at every heart beat, a soul takes its flight from time to eternity? "Every time the pendulum swings," it is said, "some freed spirit goes to its final reward." Allowing four feet for the width of a grave, enough people die in a year and a half to encircle the earth with graves. Think of one billion four hundred million souls. Yet those that tread the face of the earth are but a handful compared to the myriads who sleep beneath its bosom. Still some Christians can find nothing to do in this great field. Those claiming to be followers of Jesus are thought to be about four hundred million. This leaves one billion living in rebellion and sin, "without God and without hope in the world." Terrible thought! One billion people on the road to hell! It is enough to make one shudder. But this is a conservative estimate when we consider that a great number of those counted as Christians are doomed to the same destiny. The sin lies at your door and mine. Are you willing to do your part, in God's appointed way, in sending the "staff of life" to those hungering souls?

A noted Southern writer, it seems, is greatly concerned about the "race problem," referring, of course, to what is to be done with the colored race. The race that should most interest us, it seems to me, is not confined to our dark-skinned neighbors alone, but the whole human race. The world at large is running wild over carnal things to the exclusion of spiritual things. Paul teaches that to be carnally minded results in death—eternal, spiritual death. Why? "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." (Rom. 8: 7.) On the other hand, to be spiritually minded is "life and peace." Hear the inspired writer again: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. 8: 1.) What a precious promise is this! How it thrills the heart of every true child of God! My dear brother, be not deceived. If you are walking after the flesh, hell, with all its horrors, will be your final home. A terrible thought it would be to me to think that my weary spirit must writhe in unceasing torment while the unending years of eternity roll—no cessation of anguish and pain, no sympathy, no hope. Here Hope, that "sly enchantress," ever whispers, "It is better farther on;" but after the judgment the star of Hope to the wicked shall go down forever in irrevocable darkness and gloom. THEO. H. HUMPHREYS.

Vessels unto Honor and Dishonor.

The whole earth is the Lord's workshop, and every man and woman serves him as vessel and instrument. There are instruments of righteousness and instruments of unrighteousness, vessels unto honor and dishonor. "Now in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some unto honor, and some unto dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, meet for the master's use, prepared unto every good work."

God has a great work to accomplish. All that the holy prophets have spoken beforehand must come to pass. The world must be raised and purified; good must triumph over evil; the kingdom of Christ must fill the earth and the lands become replete with the glory and wisdom of God, as waters cover the sea; sin and darkness must be driven out; and ultimately God's will shall be done on earth as it is in heaven. God sits upon the circle of the heavens and overlooks the field of action. Every man, according to his various capacity and bent, is used, and must figure, good or bad, in the drama. If they are fit to do good, God leads them to do it willingly in service to him. They shall have a reward. If they are evil, God uses their evil turn and even hardens them to do things which eventually will work glory to his name and good to all good men; but the evil man that was used as a vessel unto dishonor shall perish in his wickedness.

We understand, indeed, that God is able to stop the present course of the world by miracle and do all his will by force. While he has in times past miraculously interfered and will probably do so again in the future at critical periods, this method of directing the current of human history has been rather exceptional. But we are assured in the Scriptures that God's eyes are going to and fro upon the earth, and that he avails himself of every element of human nature to do his purpose. Faith,

love; righteousness, are turned to account in his plans; envy, hatred, rebellion, are utilized to further his cause. He separated and cleansed to himself a peculiar people, zealous of good works—his church, in which he designed to be glorified. They are his friends and avowedly work with him and for him. Yet in his enemies also he will find glory; in their willful ignorance and hardness of heart they accomplish such works as they are fit for. Their very wrath shall be to his praise, and the remainder he restrains. (See Ps. 76: 10.)

There is no thought so vain as that of the wicked who thinks to bring to naught God's plans or to hinder God's work by his wickedness and rebellion. There is no escape from being instruments in God's hand. Though a man follow his own will, fulfilling the desires of the flesh and of the mind, a child of disobedience, God, by his unfathomable wisdom, infinitely outwits him, overrules him, and turns the wicked designs to his (God's) own advantage. In Goethe's "Faust," Mephistopheles, a member of the hellish clan itself, describes himself as "a part of that power that always planneth evil and always worketh good." This is true. The Scriptures show that even the devil himself is an unwilling minister for good to them that love God and a necessary factor in the benevolent plans of the Almighty.

It is almost amusing to behold how God uses the proud, haughty kings, who think to follow their own course, despising authority, as we would use the men in a chess game. When they become inflated with a sense of their own importance and boastfully would lift themselves up against the God of heaven, he that sitteth in the heavens laughs them to scorn. With another of his instruments he overthrows them suddenly. Of this a fair example is exhibited in the book of Isaiah: "Ho Assyrian," cries the prophet, as God's spokesman, "the rod of mine anger, the staff in whose hand is mine indignation! I will send him against a profane nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets." But the Assyrian never dreamed that God was doing all that and he was but a tool. He did it even against God, for he thought to overthrow Jehovah, as he did the idols of other nations. "Howbeit he meaneth not so [he does not mean to carry out God's plan of vengeance]; . . . but it is in his heart to destroy, and to cut off nations not a few. For he saith, Are not my princes all of them kings? is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus?" Calno, Carchemish, Hamath, Arpad, Samaria, and Damascus—all these cities had alike fallen under the power of the king of Assyria. He has become so fat now that he is entirely independent, and will, at his leisure, wipe the other cities, with their gods, including the God of Jerusalem, from the face of the earth. He says: "As my hand hath found the kingdoms of the idols, whose graven images did excel them of Jerusalem and of Samaria; shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?"

Drive away, Assyrian! The Lord is using you now as a rod to chastise his people; but your hour, too, is coming. "Wherefore it shall come to pass, that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he hath said, By the strength of my hand I have done it, and by my wisdom; for I am prudent; and I have removed the bounds of the peoples, and have robbed their treasures, and I have brought down as a valiant man them that sit on thrones: and my hand hath found as a nest the riches of the peoples; and as one gathereth eggs that are forsaken, have I gathered all the earth: and there was none that moved the wing, or that opened the mouth, or chirped." This is the Assyrian's version of it.

Now God speaks to the braggart: "Shall the ax boast itself against him that heweth therewith? shall the saw magnify itself against him that shaketh it? as if a rod should shake them that lift it up, or as if a staff should lift up him that is not wood." The staff does not lift the man, but the man lifts the staff; the rod does not shake him that uses it, but he shakes the rod. As the ax and the saw and the rod are in the hand of a man, so is the Assyrian in God's hand—a tool, a cudgel, to chastise his people; and with all his rage and all his boasting, not one sparrow could he kill more than the Lord had designed.

"Therefore thus saith the Lord, the Lord of hosts, O my people that dwellest in Zion, be not afraid of

the Assyrian: though he smite thee with the rod, and lift up his staff against thee, after the manner of Egypt. For yet a very little while, and the indignation shall be accomplished, and mine anger, in their destruction. And the Lord of hosts shall stir up against him a scourge, as in the slaughter of Midian at the rock of Oreb: and his rod shall be over the sea, and he shall lift it up after the manner of Egypt. And it shall come to pass in that day, that his burden shall depart from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing." (Isa. 10: 24-27, R. V.)

In similar manner spoke God concerning Babylon: "Thou art my battle-ax and weapons of war: and with thee will I break in pieces the nations; and with thee will I destroy kingdoms; and with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and him that rideth therein; . . . and with thee will I break in pieces governors and deputies. And I will render unto Babylon [when that is accomplished] and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the Lord. Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate forever, saith the Lord." (Jer. 51: 20-26, R. V.)

Wonderful dealings of God! His very enemies contribute to his exaltation, unknowingly, by the deeds of their own free will. We all must suffer and toil while we are here. Shall we do so for him, with purpose of heart, or against him, as rebels, to be vessels unto dishonor? There is no medium ground. "He that is not with me is against me; and he that gathereth not with me scattereth abroad," said the Son of God. They that are with him are his children, whose is the hope of eternal life; they that are against him fall into condemnation. But whether with him or against him, their works go to further God's purposes.

When the cedars of Lebanon were felled by Hiram's workmen, the long, straight timber was hewed and dressed to go into the temple of God. Much of the tree was not fit for that honorable use, but was no doubt utilized by somebody, according to the fitness of the various pieces, for cabinetwork, for furniture, for shingles, for posts, for stakes, and for firewood. So does God use the material of the human family, according to their various capacity, some for vessels unto honor, some for vessels unto dishonor. But man has one tremendous privilege: he can purge himself, by God's grace, and become purified, meet for the Master's use, a vessel unto honor. We can accept his offer of mercy and peace, though in times past we were rebels, and work with him and for him to his glory and to our eternal happiness.

ROBERT H. BOLL.

Our Exchanges.

BE CHEERFUL.

We should train ourselves to see the good things, the bright things of life. There are few habits commoner, even among Christians, than this of seeing and remembering unpleasant things and being blind to and forgetting the pleasant things, and there is no habit which is more inimical to cheerfulness.

The truth is, there are in the ordinary life a thousand pleasant things to one that is unpleasant. It is a shame, therefore, to let the one roughness of pain spoil for us all the gladness of a thousand good things, the one discordant note mar for us all the music of the grand symphony.—Forward.

UNIVERSALISM.

Universalism is based upon perversions of plain passages of scripture, and is in direct conflict with the general course of nature. It concedes, indeed, that the righteous shall enjoy eternal happiness, but contends that the wicked shall enjoy it likewise. The advocates of universal salvation are not logical, but merely declamatory. They can depict the miseries of the damned and contrast them with the power and love of God; but God is just as well as

loving, and destructive as well as good. He has promised to save those who obey the gospel and continue faithful unto the end, but all the wicked will he destroy.—Octographic Review.

ALL CAN GIVE A SMILE.

In this world of care and sorrow, how cheering is the knowledge that we have at least one friend who will not fail us in his friendship or worth, whether or not the form of adversity or the smile of fortune accompanies us through life! Life teems with unnecessary pain, and for every living soul there is work to do, effort to make, sorrow to alleviate.

No day in the comparatively short time allotted to us here on earth should pass without some attempt, however feeble, to lessen the load of suffering pressing so unequally on the lives of those around us.

All can do some little, and if each soul that has suffered would take a share in the removing or lessening the burden of another, life would be other than it is.

An old writer beautifully says: "All can give a smile." Who does not know the brightness which some faces bring whenever they appear! The smile of kindly recognition, the acknowledgment of existing suffering—all are conveyed by a glance, and none can tell how often the effort to be cheerful has helped a weaker brother to endure.—Christian Life.

INFLUENCE.

A characteristic story is told of Spurgeon that when an independent young woman objected to assenting to those questions in the marriage service which implied the superiority and authority of the man over the woman, he said to her, in a fatherly way: "Come, now, let him be the head and do you be the neck and turn him which way you please."

This is a good illustration of the supreme potency of influence. Merely nominal precedence or authority does not amount to much. Almost every head has a neck that can turn it. How often the wife proves to be the ruling, directing spirit of a household, instead of the husband and father! Who has not known organizations in which the real controlling power was wielded by some member or members not officially recognized? The essential thing to seek is the power of influence—not so much the headship as the neckship of affairs. Anybody can be a figurehead, provided he gets a chance in that capacity; but it takes genuine merit and faculty to be what is called "a controlling spirit." Let no mean, petty spirit of envy actuate us in our dealings with others. Position, outward honor, need not, and very often does not, mean real power, real supremacy. That belongs to influence—the quiet, subtle force which moves so-called "authority" as the neck of a man moves his head.—Forward.

BEWARE.

We know of preachers who proclaim, publicly and privately, that "we stand where the Campbells, Stone, Smith, and all those worthies stood." And said preachers boldly advocate the use of instruments of music in the worship, Endeavor Societies, and numerous other societies to do the work of the church. I seriously doubt their standing with Campbell, Smith, Stone, etc. But suppose they do, or ever did, stand with those noble pioneers of the restoration; I esteem it a greater privilege to stand with Christ and his apostles.

The great motto, "Where the Bible speaks, we speak; and where it is silent, we remain silent," is much lauded by the class of preachers above mentioned. To see how near they put it in practice, let us listen to one of them that preached recently for the digressive faction at Boonesboro, Mo. Speaking of the Jews, he said they were so narrow-minded they would not intermarry with the nations around them. Reader, turn to Lev. 18; Deut. 7: 1-3; Josh. 23: 12, and learn if that preacher told the truth. This same preacher, in reorganizing this faction, received into his fellowship individuals who were for years profane, lewd, and indiscreet in their lives, without any acknowledgment of their sins. If this is "speaking where it [the Bible] speaks," I do not know where to find it. The cause is a falling one that, in order to be maintained, has to be bolstered up by falsehood and deception, and spurred on by spite and envy and jealousy. Beware!—Octographic Review.

LYDIA'S HEART OPENED.

Beginning with Acts 6: 16, it would appear that Paul did not give much attention to Galatia; but the veil is lifted in the letter to the Galatians, and it is very evident that the great apostle to the Gentiles gave considerable time and attention to this district. In Gal. 4:—13, 14, R. V., we read: "Ye did me no wrong: but ye know that because of an infirmity of the flesh I preached the gospel unto you the first time: and that which was a temptation to you in my flesh ye despised not, nor rejected; but ye received me as an angel of God, even as Christ Jesus." From this it appears that some affliction of Paul was the cause that led him to preach the gospel to the Galatians. It is more than probable that this affliction was the thorn in the flesh, given to him that he should not be exalted overmuch. This affliction had troubled him no little, for he says: "Concerning this thing I besought the Lord thrice, that it might depart from me. And he hath said unto me, My grace is sufficient for thee: for my power is made perfect in weakness." (2 Cor. 12: 8, 9, R. V.) While Paul doubtless feared that his affliction would unfit him for work among the Galatians, yet his weakness caused him to be more efficient in preaching the gospel; for while he told the story of the cross with power, he did it with a tenderness and pathos that touched the hearts and won the confidence of his hearers. Men must feel their own weakness before they can give God the praise and the glory so richly due him. Hence Paul says: "Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong." (2 Cor. 12: 10, R. V.) How beautifully does Paul's work among the Galatians exemplify this truth! They received him as though he had been an angel or the Lord Jesus Christ. Paul further says of the reception they gave him: "For I bear you witness, that, if possible, ye would have plucked out your eyes and given them to me." (Gal. 4: 15, R. V.) How often is it true that when the faithful minister thinks he is the weakest, he is the strongest in winning sinners to Christ!

It appears here that Paul's own judgment was much at fault during this period. He purposed to preach the word in Asia, but was forbidden to do so by the Holy Spirit; then Paul and his company attempted to go into Bithynia, but "the Spirit of Jesus suffered them not; and passing by Mysia, they came down to Troas." Thus it will be seen that the Spirit of God overruled the purpose of inspired men when their judgment was at fault. When their judgment prompted them to do the right thing, the Holy Spirit did not interfere with their conduct. Oftentimes they did not understand the condition of the country that they proposed to visit or the readiness with which the people would accept the gospel of Christ. The Spirit was ever present with them to see that they made no mistake. It now appears evident why the Spirit turned Paul aside from the fields in which he proposed to labor: "And a vision appeared to Paul in the night; There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us for to preach the gospel unto them."

Paul, inspired as he was, always abandoned his own purposes and obeyed promptly the commands of the Spirit. What folly for uninspired men now to refuse to do so!

The same Providence that was leading Paul and his companions gave them a propitious time to sail from Troas, a pleasant voyage, and a safe arrival at Philippi, which is a city of Macedonia, the first of the district. This was not the chief city of Macedonia, as rendered in the Common Version, for Thessalonica was and is the chief city of Macedonia. The meaning probably is that it was the most famous city of Macedonia, as it was the scene of the great battle in which Mark Antony defeated Brutus and Cassius.

This was a strange city to Paul, Silas, Timothy, and Luke, the first to be visited on the continent of Europe. There was no Jewish synagogue into which they might enter to preach Jesus to the people. A familiar face was not to be seen. The prospects were forbidding and not inviting from a human standpoint. As they were tarrying in the city certain days, and souls are precious and time is fleeting, they could not afford to be idle. So Luke tells us: "On the Sabbath day we went forth without the gate by a riverside, where we supposed there was a place of prayer; and we sat down, and spake unto the women which were come together."

In the midst of uninviting prospects, they did not become despondent and sit down and wait for the people to come to them. They did not wait for something to turn up, but sought an opportunity to teach the people. The consecrated soul, in love with Christ, never misses an opportunity to tell the lost and hungering of the Christ.

God had been leading Paul all this time in order to bring him face to face with this band of devout women. The eunuch was searching for the light; so God sent his angel and Spirit to Philip in order that he might preach Jesus to him. Cornelius was a devout man; so an angel came in answer to his prayer to direct him to send for Peter, who should tell him words whereby he and his house should be saved. Doubtless in answer to the prayers of these women God has led Paul all the way from Phrygia and Galatia that he may preach the gospel to them, which is the power of God to salvation. If it had been necessary, God would have sent every angel out of heaven rather than fail to bring an inspired teacher to these individuals. The Lord Jesus Christ had commissioned men to preach the gospel to every creature. God will see that the man who is honestly seeking for the truth does not fail to find it. "If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself." (John 7: 17, R. V.)

The Lord has led Paul to this riverside and brought him face to face with this company of women. He is preaching the gospel to them. "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10: 17.) "Lydia, a seller of purple, of the city of Thyatira, one that worshiped God, heard us; whose heart the Lord opened, to give heed unto the things which were spoken by Paul."

Now the order is clearly this: (1) Paul preached; (2) Lydia heard; (3) the Lord opened her heart; (4) she obeyed the commands as given by Paul. To "give heed" unto the things spoken by Paul might mean to listen to, to concentrate the mind upon, the things taught by him. Again, to "take heed to" means to practically observe the things that are taught, to obey the commands that are given. In this latter sense it must be used here, for she had already listened to Paul; she had so concentrated her mind on the gospel theme that as a result the Lord opened her heart. As Paul unfolded the beauties of the gospel, as she listened to the gospel story in its beauty and completeness, her heart and mind are enlarged, expanded to a more just conception of the subject. After hearing Paul her mind is enlightened so that her heart is filled with love for the Lord Jesus Christ. "The entrance of thy words giveth light; it giveth understanding unto the simple." (Ps. 119: 130.) To give heed to the things spoken by Paul was to do them. Immersion was one of those things spoken by Paul, as is evident from the manner in which Luke introduces the phrase, "and when she was baptized," as if her baptism was already implied in the preceding remark. If this had not been his meaning, he would have simply stated, as an additional fact, that she was baptized.

The facts being now before us, it is very evident that no immediate influence of the Spirit was exerted in order to open her heart. If this had been necessary, we can see no reason for leading Paul all the way from Galatia in order to preach the gospel to her. As it appears, the Spirit led Paul there for this very work. He preached the word; Lydia heard, believed, repented, and was baptized. Her heart was contracted some by the narrowness of Jewish prejudices, which were obstacles in some measure to the reception of the gospel; but being a worshiper of God, she was disposed to do whatever she learned to be the will of God. Paul's teaching would naturally lead her to the truth that all who would obey God would be accepted of him. Learning this truth, she committed herself wholly to the service of God through Jesus Christ our Lord. J. C. M'QUIDDY.

That was a thinking lad who said to his teacher the other day: "I used to believe that the saloons gave a fellow a good time, but I've noticed that the men who go oftenest to the saloons look pretty wretched; so I guess I was mistaken." He was right. It is best to distrust a "good time" that ends by making men miserable in this life, not to speak of destroying their hope for all eternity.—Selected.

Why do we call the child who is allowed to do as he pleases "spoiled?" We mean that he has become selfish, and to be selfish is to be spoiled.—Exchange.

GOOD SEED PRODUCES A NOBLE VINE.

The Jewish law and God's dealings with the Jews under that law are given as types of the church of God and of God's dealings with his children under the Christian era. They often turned from God and rebelled against him under Moses. This typified they would do the same under Christ. The punishments he visited on them under the law of Moses typified the destruction that would be visited on his sinful people under Christ. Men went wrong, the whole people turned from God to the ways of man often. The people from the beginning have been prone to run into sin, to rebel against God and to run in their own ways. The trouble was not so much that they were not religious, but they did not follow God in their religious zeal, but went in their own ways. As a consequence, they often had to undo their religious work, turn from the paths into which they had traveled, to overturn and uproot the institutions they had built, and to start anew in the path God had marked out for them.

Jeremiah came to warn the Jews of their sins and rebellion against God, and admonished them to turn from their rebellious way, undo their wrongdoings, and start anew in the ways of God. Jeremiah warns the children of Israel: "My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Under another figure, God, through Jeremiah, declares: "I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?" In view of the changes they underwent in turning from God, he said to Jeremiah: "I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." (Jer. 1: 10.) Institutions, kingdoms, and services had grown up not ordained by God, and the mission of the servant of God was to overthrow, root out, pull down, destroy, and throw down all these, and build up and plant anew the seed of divine truth, to build anew the kingdom of God and renew the laws of God which they had turned from.

This sinful course of the Jews and the evil that came upon them find their antitype in the churches under Christ. The servants of Christ have committed two evils: they have forsaken God, "the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." God planted the churches "a noble vine, wholly a right seed," and he asks: "How then art thou turned into the degenerate plant of a strange vine unto me?" Thus they have become before God. And now he requires his servants to root up, pull down, destroy the evil work those who have claimed to be his followers have done, to retrace their steps and renew their faith in God and take again the word of God into their hearts.

God said of the Jewish people: "I had planted thee a noble vine, wholly a right seed." The noble vine sprang from a seed wholly right. In it there was no intermixture of other seed. That pure seed, the word of God, produced only a noble vine. Intermixture of other seed with it changed the noble vine before God into a strange vine, and the degenerate plant of a strange vine at that. These were the fleshly Jewish types. The spiritual antitypes are in our midst to-day. Let us look at them and return to God, who will gladly receive and bless all who will take his word, which is wholly a right seed, or a perfect and right seed within itself. Kept unmixed with other seeds, it will produce a noble vine in the sight of God; but mixed with the teachings of men, it produces only the degenerate plants of strange vines unto God, which must be rooted up and destroyed as cumberers of the soil and polluters of the spiritual atmosphere of the land that God created for his own home, in which he will dwell with men and be their God, and they may walk with him and be his children. But God can never dwell in a land in which mixed and polluted seeds are sown, and in which degenerate plants of strange vines to him grow. D. L.

Do not let us start in life with a load of dislikes and prejudices on our backs. They will only hurt us and weigh us down. A single hatred has often embittered and weighed down a young soul and spoiled a life. "Good will to men" is the gospel rule, and it makes a strong and happy life.—Selected.

Miscellany.

PERSONAL.

The address of Brother J. S. Haskins is changed from Gardner, Tenn., to Pottsville, Ky.

Brother A. C. Jackson began a meeting at Green Street church of Christ, this city, on last Lord's day.

On November 14, 1900, at the home of Brother J. C. McQuiddy, in East Nashville, Tenn., Brother McQuiddy officiating, Miss Leona Wise was married to Mr. Hugh M. Alley.

A public debate, between Elder John Giddens (Christian) and Elder J. H. Milburn (editor of the Arkansas Baptist), will be begun at Thayer, Mo., on November 21, 1900, and will continue four days. Each will affirm for two days that the church with which he stands identified is scriptural in origin, faith, doctrine, and practice.—J. W. Atkisson, St. Louis, Mo.



EDITORIAL.

God's way is always the right way.

A guilty conscience is a troublesome companion.

We must crucify self before we can glorify God.

Humility is the queen of graces, yet seldom practiced.

The Christian's faith grows brighter as the days grow darker.

We are sure to think about heaven if our treasures are there.

Sin conquers by flattery where it could never subdue by force.

You cannot test the strength of a man when he is pulling downhill.

It is easier to make a fine prayer-meeting talk than to conquer self.

God gives us more strength for every new burden he places upon us.

The man who loves God with all his heart will do great things for men.

Love for Jesus leads any one to make great sacrifices for his cause.

No man should undervalue a good name; it is worth more than riches.

The man who is master over himself need have no fears of his enemies.

When the devil is after you, it is bad policy to sit down to wait for the Lord.

Instead of complaining, are we improving our opportunities for doing good?

At every fork of the road the route to heaven is along the way of self-denial.

Wicked people as friends and companions are far more dangerous than as foes.

Some men's prayers have little effect on the people because of the lives they lead.

When we are willing to make great sacrifices for souls, we are sure to save some.

Some people offer very long prayers, as though they felt that God was very far from them.

Sometimes people who make the greatest show in public are the biggest hypocrites.

Adverse winds never seriously damage the man who always has the courage to obey God.

The daily living of a man is a better index to his true character than his prayer-meeting talks.

Our true characters are developed when we are journeying in the rough road under dark skies.

We should cease to shout over the meanness of other people while we softly whisper about our own.

No man ever failed while doing whatever honorable work he could find to do. Men fail while waiting for something great to turn up.

Henceforth I learn that to obey is best,

And love with fear the only God, to walk

As in his presence, ever to observe His providence, and on him sole depend.

—Milton.

Paul was a man with a purpose, and no manner of persecution could drive him from it. "This one thing I do," he declared; and, in spite of prisons, stripes, hunger, shipwreck, stoning, perils of waters, perils of robbers, weariness, and painfulness, he did it. Hardships had no power over him, for he was willing to endure anything that he might preach Christ.

It is encouraging to know that God is able to overrule all our mistakes so as to bring good out of them. When we do the best we can, we may be assured that God will take care of the results. We should endeavor to make as few mistakes as possible, but when we have been faithful we should lose no sleep over our seeming failures. Joseph Parker speaks of mistakes as follows: "How wondrously opportunities are created by human mistakes! If we knew it, we are always creating opportunities for the revelation of the larger providence. When we 'think we are blocking up gates, we are really opening them.' Paul went to Jerusalem, and the elders thought that in order to do away with a suspicion it might be well for him to purify himself in the temple. So all this trouble came upon Paul through the weak-minded advice to compromise matters. Was it, then, a mistake? Clearly so. Did the Lord leave it as a human mistake? No; he turned it into a divine opportunity. That mistake gave Paul his highest audiences. He was talking to rabbles before—just an open-air preacher, a man taking opportunities as they occurred—but now he was a preacher to procurators, rulers, kings, mighty men."

God keeps close watch over his faithful children. He knows how to protect them from the bitterest persecution. All the hellish darts hurled at them by the combined powers of the underworld cannot pierce them. C. H. Spurgeon says: "The Lord stood by Paul despite doors and locks. He asked no warder's leave to enter, nor did he stir bolt or bar; but there he was, the companion of his humble servant. If we come into such a peculiar position that no friend knows our experience, yet the Lord Jesus can enter into our special trial and sympathize in our peculiar grief, for he has been afflicted in all our afflictions. What is more, that part of our circumstances which we do not know ourselves Jesus knows, and in these he stands by us. Paul was not aware of the danger to which he was exposed; he did not know that certain Jews, to the number of forty, had banded together to kill him; but he who was his shield and his exceeding great reward had heard the cruel oath, and arranged to disappoint the blood-thirsty ones. Before Satan can draw the bow the Preserver of men will put his beloved beyond the reach of the arrow; before the weapon is forged in the furnace and fashioned on the

anvil, he knows how to provide us with armor of proof which shall turn the edge of the sword and break the point of the spear."

During the journey of Paul to Rome, under Julius, a great storm arose. "And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away." Paul was full of faith, courage, and hope. While they had failed to take his advice when he warned them not to sail from Crete, now he assures them that no one shall be lost. Faith in God will make all serene, calm, and peaceful in the midst of the tempests of life. Of this journey, W. H. Burton says some helpful things: "Think of the contrast on board that ship! There were old sailors there, veterans who had fought in the foremost ranks of Rome, merchants who had traveled through many lands; but of all the 'two hundred threescore and sixteen souls there were none who, with composure, could look this danger in the face, save the prisoner and the one or two Christians who were companions with him in his bonds. He stood alone, amid all that hopeless company, and declared his confidence; and he, who knew the ground of his own composure best, said it was because he believed in God. As it was on board that ship, so it is in the voyage of life. Amid the surging waters, faith alone can keep us steady. With the sailors, we may have much life experience; with the soldiers, we may possess a large share of natural courage; with the merchants, we may enjoy much wealth and influence; but unless with Paul we can say, 'I believe God, that it shall be even as it was told me,' we shall be the victims of every tempest and the sport of every wave."

God's foreknowledge does not interfere with man's action. The kingdom had been promised to David. The Lord delivered King Saul into his hands to see what he would do with him. David did not assume that the Lord needed his help, and therefore decided to slay Saul, but refused to lay his hand upon the Lord's anointed. God found no difficulty in disposing of Saul and in giving David the kingdom when the hour had struck for making David king. We are to faithfully obey the Lord and patiently wait the fulfillment of his promises. Touching this subject, William Arnot says some sensible things: "The details of Paul's acting exhibit a decisive example of the actual union and harmony between the prescient purpose of God and the responsibility of men for duty in their own sphere. Paul knew for certain that these schemers could not take his life; he knew for certain that the power of God was pledged effectually to frustrate their designs; yet with this knowledge Paul framed and conducted a counterplot to defeat the conspiracy of the Jewish priesthood with as much zeal and care as if he had not obtained previous assurance of his safety. This simple history is most precious as an inspired commentary on some difficult doctrines. It does not, indeed, make the doctrines easy of comprehension; it does not relieve them of mystery to our minds; but it is fitted to show us that no view of the divine purposes can be right that in any measure tends to slacken human zeal and energy. To be assured that it is God that worketh in them is the best of all motives to induce intelligent Christians to work out their own salvation with fear and trembling."

PUBLISHERS' ITEMS.

Our "Wedding Bells" is a handsome and appropriate bridal present. The price is one dollar.

Our Bible Lesson helps are the best, and we believe you will find them to be very helpful. Send for a set of samples.

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The firm B. H. Stief & Co., whose advertisement appears elsewhere in this issue, is not only well known in our own city, but has a large acquaintance throughout the South. This firm has been well and favorably known to us for many years, and we believe it will fully appreciate your patronage and that its representations in regard to its goods may be relied upon.

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Queries.

Brother Lipscomb: Is it right to break the loaf with a sick brother or sister in the middle of the week, if called on for that special purpose, or any other day except the Lord's day? JAMES TRIGG.

Prospect, Ky.

The Lord's Supper was observed on the first day of the week, and I do not think it safe or right to observe it on any other day.

Brother Lipscomb: Please explain, through the Gospel Advocate, Luke 9: 59, 60, where Jesus said unto the man: "Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead." Did Jesus mean the dead in sin? BEN. FORRESTER.

Rives, Tenn.

I think he meant let the dead remain unburied, if burying him hinders your following Christ. Let nothing, not even the burying your dead father, hinder your following Christ.

Brother Lipscomb: Please explain, through the Gospel Advocate, 2 Cor. 12: 2, 7. Of whom was Paul speaking? What was that "thorn in the flesh?" We could not all agree on these verses in our lesson on a recent Lord's day. J. H. PARKER.

Tillery, Ala.

Paul was speaking of himself. He had been caught up to heaven, and he could not tell whether he went in the body or whether it was in the spirit. He heard words unspeakable, and unlawful to tell if he could speak them. Verses 5-7 show that it was Paul. I do not know what the "thorn in the flesh" was. Some say it was affliction of the eyes, but I do not think this would produce the trials of which he speaks.

Brother Lipscomb: Please explain, through the Gospel Advocate, for the benefit of myself and others in our Sunday school who do not agree on them, the following passages of scripture: 1 John 3: 9; 5: 18. Do these passages have reference to all of the children of God on earth or to Christ alone?

Cope, Tenn.

W. H. BEDINGFIELD.

I think these scriptures refer to the disciples of Christ. They are all said to be begotten and born of God, and 1 John 5: 18 says: "Whosoever is born of God sinneth not." This means every one born of God sinneth not. I think it means he cannot live a life or course of sin, cannot intentionally live a sinful life. A careful reading of the whole Epistle in connection with the idea that some denied they sinned, and so needed a redeemer or propitiation for sin, will give a clearer idea than can be gained from the disconnected passage. Both passages are difficult. I have explained it—one or both of them—two or three times a year for thirty-five years now, but the explanation neither satisfies me nor others; but it is the best I know.

Brother Lipscomb: We often hear men say they know by their feelings they were pardoned. Now, in regard to the above, I have met it with this argument from 1 Cor. 15. Paul says, in verse 17: "If Christ be not raised, your faith is vain; ye are yet in your sins." If God made known to them by their feelings, it seems to me Christ being raised or not raised could make no difference to them. It is also said the faith that saves comes direct from God. In this letter of Paul's he says: "Whether it were I or they, so we preach and so ye believed." This meant to show their faith comes through the evidence Paul gave. If faith is a direct gift of God to man by the Spirit and he knows when he receives it by his feelings, their preaching being vain could never make the man's faith vain. That comes direct and he knows by his feelings when he gets it. Now, if this is not a reasonable deduction, please say so through the Gospel Advocate; say something about it, anyway. W. R. WHALEY.

The reasoning is good and the conclusion just. Paul (Rom. 10: 8) says: "The word is nigh thee, even in thy mouth, and in thy heart; that is, the

word of faith, which we preach." The words he preached produced the faith and defined what was to be believed. In verse 14, he asks: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" "So then faith cometh by hearing, and hearing by the word of God." (Verse 17.) This all, beyond doubt, fixes faith as coming through hearing the word of God, and Paul recognizes the intervention of the preacher as needful for this hearing. This preacher refers to the original proclaimer of the word of God. Man's feelings can testify as to what he feels, is, and does; but they cannot possibly testify as to what God does, and he alone forgives sin.

Brother Lipscomb: In Luke 16: 12, Jesus says: "If ye have not been faithful in that which is another man's, who shall give you that which is your own?" To what do "another man's" and "your own" apply in this verse? S.

It is the conclusion of the parable of the unjust steward, who, when he found he was about to lose his place, so used present opportunities as to make friends who would favor him in the future. Jesus taught that it is the part of wisdom in man to use his present opportunities and possessions so as to make friends who will receive him into their eternal habitations when he leaves his present home—that is, so use present means and opportunities that God will receive you to dwell with him in his eternal home. He adds, as showing the principles on which God deals with men and the necessity of the faithful use of present opportunities, that we may enjoy higher privileges in the future: "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" The "least" and the "much" here refer to the temporal good and opportunities and the spiritual and eternal. The same is true of "the unrighteous mammon" and "the true riches." Then the idea is presented that what we here have is not our own. The means and opportunities that we now have are not our own; they are loaned or intrusted to us by God to see whether he can bestow upon us eternal riches. Here we are using God's blessing as a loan intrusted to us, in the use of which our worthiness to use blessings will be proved. The future blessings or curses will be eternal and our own. If we fail to rightly use that loaned to us for a time, how can we expect God to give us higher and greater ones as our own for eternity?

Brother Lipscomb: Please explain, through the Gospel Advocate, John 3: 8, which reads thus: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Now, does this teach that the Holy Spirit acts mysteriously and abstractly on the heart of the sinner in his conversion or not? Any information from you will be thankfully received.

E. A. HURT.

This verse is given to illustrate the truth taught in the preceding verses and cannot be understood, save in connection with them. Jesus told Nicodemus: "Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" He thought Jesus referred to a second fleshly birth. "Jesus answered, . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." In this he explains it is the spirit,

not the fleshly part of man, that is born again of this Spirit. Then he illustrates that it is the part of man that is unseen, like the wind, and not the fleshly, material part of man, that is affected in the new birth. "Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Or, what is born of the Spirit is the spiritual, unseen part of man that is, like the wind, unseen. He was removing the difficulty of Nicodemus about entering into his mother's womb and being again born with a fleshly birth when he was old. Jesus explains it is the spirit—unseen, like the wind—that is the subject of the new birth. The body is baptized, but this is done because the spirit abides in it, and the spirit is acted upon by God's Spirit.

Brother Lipscomb: Please give, through the Gospel Advocate, your exegesis of Eph. 6: 1, 2. Dwell on the words "children" and "honor." Is a child a child when he is fifty years old and has a family? Is Deut. 27: 16 in force? W. J. SMITH.

Dallas, Tex.

The relation of child and parents exists so long as the child and the parents live. It is the duty of the children to honor the parents so long as he and they live. What constitutes honor changes somewhat as the conditions of the parties to the relation change. While the child is young and immature, to honor the parents is to obey them, do their will, and be obedient in all things; to dishonor them is to disobey them. An example of dishonoring the parents is given in Deut. 21: 18-21: "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear." This was a son in his minority. This disobedience is elsewhere called "cursing father or mother." "He that curseth ["speaketh evil of," R. V.] father or mother, let him die the death." (Matt. 15: 4.) These words were spoken primarily of the child in his minority; but when the parent grows old and infirm in body and mind and the child has reached the strength and wisdom of manhood, honor then demands support and help, but always deference, kindness, and respect. The principles that regulated the relation in the Old Testament have been transferred to the New Testament. The only change would be, the manner of punishing the child that dishonors, or curses, the parent would not be the same now as was then prescribed. To curse means to violate the relations and obligations due; to curse God means to set aside and reject the relations and obligations due him. To treat the parents with discourtesy and neglect is to curse them.

Any one who knows anything about the growth of a tree would not attempt to kill it by just lopping off the ends of the branches. It is necessary to strike at the root. Yet many boys and girls try to be good by cutting off outside sins, instead of changing the self-will of the heart. They think that morality will destroy sin. But it cannot; only when the love of Jesus strikes at the root of evil in our natures can sin truly be overcome and good take its place.—Exchange.

Whatever your sex or position, life is a battle in which you are to show your pluck; and woe be to the coward! Despair and postponement are cowardice and defeat. Men are born to succeed, not to fail.—Thoreau.

Home Reading.

VEGETATION IN THE SOUTH SEA ISLANDS.

An adage declares that "too much of a good thing spoils it all." Thus, though in our cold Northern States I used carefully to nourish delicate lantana plants indoors, yet when on the South Sea Islands I found dense, rank growth of lantana overrunning the land, I ceased to prize the species.

Canas, another northern house plant, is a common weed in these tropic regions, and wandering Jew forms a thick mat on large tracts of land, as does also Madeira vine. Gorgeous cactuses are regarded by the natives as mere pests, and the oleander, brought here from other countries, now grows wild, but is shunned by the islanders because of its tendency to cause headache. The flambeau, or torch, a large tree, with flaming blossoms, has readily become acclimated, as have numerous showy plants from other tropic regions. Scarlet hibiscus is native to the soil, and lemon hibiscus is a common forest tree. Other conspicuous flowers are indigenous; but a mere description could give little idea of their appearance. One of these, a large, white-petaled blossom, borne by a hardy, common tree, has several hundred beautiful pink stamens. The favorite flower of the people is white, fragrant, and trumpet shaped.

India lllac is here a forest giant, and the castor oil bean, a mere annual in cold climates, becomes a large tree in these warm regions. American and European garden plants, such as four-o'clocks, coleus, and others, which have been introduced into the islands, are now rampant. Tobacco, likewise, which for a time was cultivated on some of the island for transportation, clings as persistently to the soil as the habit of using the leaf clings to the people. Cotton, coffee, mint, and other imported plants also claim settler's rights, and are as determined in their occupancy as is an American squatter.

The "sensitive plant" of northern greenhouses is a roadside weed in portions of Polynesia, and in walking along a narrow path I have been startled by a movement, suggestive of snakes, among the foliage at the side; it was the leaves quickly closing at the touch of my skirts. Ferns grow to immense size and in great quantities here. Many of the mountains are thickly covered with them, and single fronds measure more than twenty feet in length. Tree ferns, also, are seen in some localities. In truth, this damp, warm climate is favorable to prolific vegetable growth, though the soil of some of the islands is too barren to produce any but the most tenacious species. Barbantine vines are so profuse with their foliage as to utterly smother trees over which they climb; and a native bean vine attains a length which would cover the greater part of a mile, and the beans, which are not edible, are as large as a silver dollar.

Not all vegetation, however, finds the soil and climate of Polynesia salutary. No grain, except Indian corn and rice, thrives there; and most of the vegetables and fruits of cold climates either will not grow at all in these tropic lands or they maintain a puny existence merely, without producing crops. To many of the flowers, likewise, of the homeland—pansies, violets, sweet peas, etc.—conditions here are uncongenial, while roses, geraniums, and divers other flowers flourish.

It is a notable fact that the finest hardwoods are secured in hot climates, and the South Sea Islands produce their full proportion. The native rosewood is so abundant in some sections that it is used as fuel.

Among the food-bearing trees is the coconut palm, some single trees containing about one hundred and fifty nuts; but the simple islanders, in a spirit of overthriftiness, sometimes plant trees so close together as to hinder their bearing. Owing to the great height of the trees—the oldest are about seventy-five feet tall—a nut falling from the top would have fatal effect, should it strike a person on the head. The leaves, also, any one of which is more than I can lift, are a menace to human safety, especially in time of high winds. The nuts are not much eaten by the natives, but they are the staple in their trade with the white traders; and the cool, spicy water inside the unripe nuts is a favorite beverage.

The mango is a stately tree, with glossy foliage, ranging from the red and light green of young shoots to a remarkably rich, dark hue. It bears a

peachlike fruit, which is made very palatable by cultivation, though the wild mango is extremely sour. The native pineapple, likewise, would out-rival wild crab apples in sourness; but fine cultivated varieties are grown by white planters for shipment to New Zealand and Australia.

The benign breadfruit, with its generous shade, and, in some latitudes, its three bountiful crops each year, is a boon to the inhabitants; but foreigners are usually nauseated at the mere odor of the ripe fruit, and do not readily acquire a relish for the green fruit, which, by the way, tastes more like a sunburned potato than like bread or fruit.

Luscious oranges abound here; yet often I would gladly exchange them, twelve to one, for Irish potatoes, which I greatly miss. The vegetables most used on these islands are yam, a coarse, starchy root which grows to a length of several feet; and taro, a solid purplish root, with leaves resembling those of the calla.

Of bananas, there are more than a score of varieties, some of which are not edible unless cooked. This fruit is one of our staple articles of food, and, by way of variety, we boil it, bake it both peeled and unpeeled, fry it in fritters; use it in pies, puddings, and cakes; eat it raw; and become thoroughly tired of it. The plantain, near akin to the banana, is much used by the natives. Both fruits are frequently cooked when green; but green pumpkin would be as palatable to us. Ripe plantain, when baked, I have learned barely to tolerate, but on first sampling it I thought it very like soap.

Limes and citrons are plentiful, and grapefruit is found in some of the islands. Among fruits less known in our country are the rose apple—its odor earns its name for it—an unsubstantial shell, with one large seed rattling loosely inside; custard apple, a mass of small, soft, single-seeded fruits; guava, a fast-spreading pest, difficult to destroy, the fruit of which contains seeds so hard that they are dangerous to one's teeth; jack fruit, or papaw, somewhat resembling muskmelon, though shaped more like immense pears, and growing in a cluster beneath an umbrella of large leaves at the top of a small, branchless tree; finally, and perhaps most prized of all, there is the alligator pear, with a delicate, butterlike pulp, surrounding one large seed, as large as a walnut.

Banyan trees grow on these islands, and I have seen one which, with its myriad roots growing downward from high branches and forming new trunks, had made a thicket that would cover several city lots.—Adelaide D. Wellman, in *Forward*.

A NONPLUSED INFIDEL.

A simple question by an innocent child thus wrought the confusion of an infidel:

"Do you ever pray?" asked a tiny bit of a girl of an avowed infidel one day, as she had strayed into his office from an adjacent room on the same floor.

She was a bright, pretty child, and the young lawyer had been pleased with her fair face and winning ways, and had often, by means of candies and other small gifts, encouraged her to come; and at this time, although the office was crowded with clients, he had called her to his side and given her a seat upon his knee, where she had remained unusually quiet, until a pause in the conversation had given her an opportunity for the question which seemed uppermost in her mind.

"Say, do you?" she persisted, as he hesitated, visibly embarrassed. Although he was now an open follower of infidel doctrine, he had in his boyhood a Christian home, and, somehow, he could scarcely have explained why, he was ashamed to meet the honest blue eyes of that five-year-old child and frankly acknowledge that he did not pray.

"Do you?" he inquired at last, deperately hoping thus to change the, to him, very obnoxious subject; for there was an unmistakable smile showing upon the faces of his visitors at his evident unwillingness to answer.

"O, yes, of course!" she answered, promptly, not in the least disturbed by the question. "Once every night and morning, besides lots of other times. But say, do you? You know you did not tell me."

"Didn't I?"—the color actually crimsoning his forehead. "Well, I might say: 'God bless my little child.' Do you think that would do?"

"Yes, sir," said she, "but I think you would much better pray for yourself."

"I could have stood up and faced and answered

the most scathing rebuke ever leveled at infidelity in public," he said, in repeating the story afterwards to a company of friends in my hearing; "I could have laughed in the face of the most eminent divine who dared to urge upon me the duty of prayer; but that child's question completely nonplused me. I believe, in all the defeats I ever experienced, I never felt so unspeakably little as I did that day."—*Christian Standard*.

CARE OF THE HAIR.

For poor, brittle, falling hair, a professional hair treader gives these directions, which, implicitly followed, she says, will, before many weeks have passed, check the tendency to fall out, and act in restoring the strength and tone of the hair. The head should be washed once a fortnight with water in which a little powdered borax has been dissolved and a teaspoonful of household ammonia added, with the beaten yolk of an egg, and as much subcarbonate of potash as will lie on a ten-cent piece. It must then be thoroughly rinsed in three different waters, when one will require an assistant, who may hold the hair up in one hand, while with the other she pours the water gently over the head from a pitcher or sprays thoroughly with a shower-bath spray. When the water shows no discoloration, it will indicate that all the foreign matter applied has been removed properly. It is best to do this at night, if the after operation is faithfully followed out, but warm towels should be rubbed over the head until it is perfectly dry. The next morning a very little vaseline should be rubbed into the scalp with the tips of the fingers, and the hair then brushed for ten minutes at least. The hair should be singed every month for a time, at any rate, and must be often and well brushed, using a brush in which the bristles are not too hard nor too short. The scalp should be gently rubbed before bringing the brush down the hair, and care must be taken not to drag the locks. If a tonic is used, it should be applied with a soft sponge, and the material should afterwards be well rubbed in with the tips of the fingers. This gentle friction will promote the growth of the new hair as well as strengthen that already on the head.—*Presbyterian*.

THE TRACES OF LOCAL LIFE.

A very noticeable point of difference between the conversation of a gathering of what is known as fashionable society and a social gathering of unsophisticated people is that the former do not talk over their troubles or their health. They have schooled themselves to suppress their feelings, to talk of impersonal subjects, to be gracious and attractive to those about them, and to avoid whatever may be unpleasant in conversation.

There should be no need to enter this society in order to imitate their example in this respect. Even if one's life is narrow, self may be, in a measure, forgotten when we are with others; and it is a doubtful sort of pleasure that one can get from the rehearsal of private woes or ill health. Even the most inquisitive and prying soon tire of hearing this, and it is often said by one person of another that she is a bore, constantly talking of her aches and pains.

It is a pity that the person herself cannot hear such remarks. It would be a shock, doubtless, but in the end a kindness. A good plan is for a person to forget herself and what others may be thinking of her. One must be broad, open, generous, and kindly tempered, in order to wear the small courtesies easily and naturally.

In the desire for sympathy from friends, one is apt to be selfish and to forget that each has his or her own share of troubles in this world. No one is exempt, and what we are all instinctively craving is happiness and freedom from care, which we cannot get through the tale of another's sufferings. It is the old story so well told in the lines:

Laugh, and the world laughs with you;
Weep, and you weep alone.

—The Household.

The boy who is ashamed to confess his religion is not usually a boy of whom the church could be proud. It is a poor rule that doesn't work both ways.—*Selected*.

A Christian is just one who does what the Lord Jesus tells him. Neither more nor less than that makes one a Christian.—*George MacDonald*,

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Editorial.

A PLAIN STATEMENT.

We have recently sent a statement to each one of our subscribers who is owing for the paper. The year 1900 will soon be gone, and yet a number of our subscribers have not paid their subscriptions. The full amount due is considerable, and if all will now pay promptly, we will be able to meet the obligations of the paper. We must depend on those who are indebted to us, and those who have not paid for the year 1900 ought to make an effort to pay now. Those who are in arrears for 1899 should by all means pay up and renew for another year.

It is a matter of importance to us that those who receive statements attend to sending a remittance at once. If you cannot possibly settle now, please write us a card stating when you will. It is expensive to us to send so many statements, besides annoying to have subscribers pay no attention to a request couched in the most courteous language.

It is true that one subscription does not amount to very much, but multiply one by several thousand and the aggregate is large. We earnestly solicit every subscriber to make an effort to send us a number of new subscribers. We appreciate the efforts of our friends, and hope with their aid to add several thousand new names to our list.

PUBLISHERS.

THE SERMON ON THE MOUNT, AND TO WHOM IT WAS SPOKEN.

Brother Sewell's reply to my criticism on the failure of himself and Brother Harding to rightly apply certain scripture is not kind. I did not say things are a certain way, but that I thought so. I still think so, and will give my reasons as to the Sermon on the Mount, etc.

"And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them." Then follows what we generally term "the Sermon on the Mount." Now, to whom did Jesus preach this sermon? Brother Sewell says it is easy for me to assert that none but apostles were present, but that it cannot be proven. Well, I will undertake to prove it, and if I do, then my "think so" was right. Luke, to whom I now refer, has given us much light on the subject. In chapter 6: 13-16, he gives an account of the calling of the twelve apostles, and in verse 17 he says: "He came down with them, and stood in the plain, and the company of his disciples." "Came down, . . . and stood in the plain" with whom? With the twelve apostles. Note this well, Brother Sewell. "And a great multitude of people out of all Judea and Jerusalem, and

from the seacoast of Tyre and Sidon," etc. "And he lifted up his eyes on his disciples, and said." Then follows the Sermon on the Mount, and so far as this witness goes, we might suppose he spoke it in the hearing of the whole multitude; but referring back to Matthew, another witness, he says: "Seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them, saying." Then follows the sermon.

Now, permit me to give a few reasons why this sermon could not apply to any others than apostles—the ambassadors of Christ. The apostles were only men, and to them it was necessary to say much that might apply to all disciples of Christ. But they were his inspired ambassadors, and hence some things must be said to and of them which could not apply to any others. Note these: "Ye are the light of the world" and "Ye are the salt of the earth." Where do we go now for light on the plan of salvation? Is it not to the apostles? There is none to be found anywhere else. Brother Sewell can never light the sinner's way into the kingdom of God, only as he uses the light of the apostles' teaching. For centuries the people of this sin-cursed and sin-darkened world have had to look back to the apostles for all the light they received on the subject of salvation, and it will be so to the end of the world. If men want knowledge as to how they must be saved, there is no light but that which emanates from the apostles. No others can be said to be "the light of the world," nor can others be called "the salt of the earth," for reasons given above. These scriptures, then, could apply to none but apostles, and were, therefore, spoken to no others. Again: "Ask, and it shall be given you." Does this apply to all Christians? Again: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." Does this apply to Christians now? If so, how does it compare with "diligent in business," and, "If any will not work, neither let him eat?"

I remark that it is my firm conviction that God does not promise his people temporal riches; he promised these things as reward to Jews; but that was a fleshly institution, while ours is spiritual. We must look on beyond the present for our reward, a spiritual reward. Of course God promises comfort and spiritual blessings now in our trials and tribulations, but it is not houses and lands and gold and silver. He offers, rather, the comforting hope of reward hereafter, with persecution and jails and whippings and the loss of earthly friends and earthly prestige and honor; for "all that will live godly in Christ Jesus shall suffer persecution." It is as sure to come as is the pardon of past sins to him that believeth and is baptized, but "our reward is in heaven."

Now, Brother Sewell, for the above reasons, which I think are both reasonable and scriptural, I am still constrained to think the Sermon on the Mount was delivered to the apostles, and I am sure much of it can apply to none others. If Brother Sewell can show me that I can have all I desire by asking for it, while I work with all my might for the same, it will greatly enhance the power of prayer in my mind.

JOHN T. POE.

In the first place, I want to assure Brother Poe that if there is anything in what I said in reply to him that is unkind, it was not so intended. I know I did not entertain any unkind feeling toward Brother Poe; but I wrote hurriedly, under pressure of protracted-meeting work, and had not the time to review as carefully as I usually do such articles, and there may be some things in it that to Brother Poe seem unkind; but on reading the article again, I still fail to see anything that looks unkind to me, and I assure Brother Poe that what seems unkind to him was not so intended by me.

In the next place, the above from Brother Poe makes no reply to what I wrote, which was mainly to show that even if the apostles were the ones addressed, the same principles applied to them are in the letters of the apostles applied to all Christians. But this he fails to notice. I am not at all pledged to the work of proving that apostles were not addressed in the Sermon on the Mount, for I made my main argument upon the claim that so far as the matter of food and raiment is concerned, there was no difference between the apostles and other disciples, or Christians; yet among the learned who have written harmonies of the Gospels there are decided differences as to whether

the discourse recorded in Luke 6 and the one in Matt. 5-7 are the same. Some as good authority as I know anything about claim very definitely that they are not the same. Matthew does not give an account of Christ calling him in any sense till you get to chapter 9: 9, and he does not give an account of the choosing of the twelve disciples till you reach chapter 10. Hence, according to that order, Matthew had not even become a disciple when the Sermon on the Mount was spoken. Luke gives an account of the selecting of the twelve before he records what some claim as the same Sermon on the Mount. Besides, Matthew locates the sermon as delivered on a mountain and Luke locates it as delivered in the plain; and the former represents Jesus as sitting and speaking on the mountain, while Luke represents him as standing in the plain. The records differ widely also as to forms of expression, just as would naturally occur in teaching the same things at different places and on different occasions. Other reasons might be given, but we do not care to occupy more space on this subject now.

Brother Poe also puts upon me to prove things I never said anything about, such as that I prove he can have all that he asks for and works for and that God will give riches to those who ask and work for them. Here is what started the matter between Brother Harding and myself. I stated that "the child of God that is faithfully honest and industrious in seeking food and raiment, and trusts earnestly in God's promises, and prays earnestly to him for these blessings, will find them." I would have to go contrary to my own convictions of truth if I were to try to establish or defend what Brother Poe puts down for me to defend. But I do believe that the principles laid down in the Sermon on the Mount and about which these discussions are had apply to all disciples alike, whether apostles or not. Some of the apostles were doubtless present when that sermon was delivered, but the evidence is not at all conclusive to me that all were present or that the twelve had then been chosen; but it is pretty clear that they had been chosen when the sermon recorded by Luke was delivered, and that they were present on that occasion. If they were chosen and present when the Sermon on the Mount was delivered, that does not by any means prove that the teaching of that sermon does not belong to other disciples the same as to the apostles. It is quite evident that others were present besides them. The language especially under discussion is that disciples are to take no thought—that is, be not anxious—about food and raiment, what they are to eat and what they are to wear. These very same principles are enjoined by the apostles upon the churches, upon Christians in general.

Paul says: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8: 28.) This promise includes everything that is included in the promise which Jesus gave on the mount: "And all these things shall be added unto you." When all things work together for good to people, they generally have something to eat and something to wear. Jesus taught precisely the same things regarding others that he did in the Sermon on the Mount. He said, in Matt. 19: 29, after having promised the apostles that they should sit on twelve thrones, judging the twelve tribes of Israel: "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life." This passage includes all Christians, as well as apostles. It says every one that does these things shall receive a hundredfold, meaning houses, lands, brethren and sisters, and such like things needed here on earth. It was not promised that all should sit on twelve thrones, judging the twelve tribes of Israel; but the things mentioned in the above verse are promised to all the followers of Christ.

Again: "Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." (Mark 10: 28-30.) That the apostles are included in this passage I do not doubt; but that all others that will do the things mentioned are included admits not of a doubt, for he says, "There is no man" that will do these things that will not receive as stated, and every one can see that

it means as much as is promised in the last of Matt. 6. There is no difference, therefore, between apostles and others that will be faithful regarding the blessings of this life or that which is to come, and in this Peter was assured that in these matters the apostles and all others that would be faithful to the Lord would fare alike. No Christian is to spend his time in anxious care and worrying about food and raiment and have no heart or time left to serve and honor the Lord. So far as the temporal blessings of life are concerned, there are just as many promises to all other faithful Christians as to the apostles. "Ye cannot serve God and mammon." Neither the apostles nor any other Christians can do this.

Brother Poe says that Christians now cannot be the salt of the earth nor the light of the world. I can see no reason why faithful Christians are not just as much the salt of the earth and the light of the world now as the apostles were. If Christians to-day live Christian lives as did the apostles, their godly lives will have just as much saving power and give as much light as to the purity and beauty of the religion of Jesus as did the lives of the apostles. Then, again, Christians are commanded to take the sword of the Spirit, which is the word of God; they are also required to teach the word, to sound it out to the world. They are under the same obligations to do this that the apostles were. Jesus commanded the apostles to disciple the nations, teaching them to observe all things he had commanded them—the apostles—and in this come the command and authority from Christ himself to all Christians to do all that he commanded the apostles to do. When the apostles went out and preached to the world, it was not by their own power or wisdom they did this. They were not allowed to study or make up what they were to say by their wisdom; but the Holy Spirit was to give them what to say at the time.

Jesus said, further: "For it is not ye that speak, but the Spirit of your Father which speaketh in you." The Holy Spirit spoke through them, and put the whole matter to record, and we have it now in the New Testament just as it was given to the apostles. When Christians now go and preach, or present these same truths to the world as recorded, it is the Spirit of God doing it now, as much as then, and we have the same authority they had and are under the same obligation to do the work. So when Christians to-day live out the will of God before the world and teach the same word the apostles did, they are as much the salt of the earth and the light of the world as were the apostles. If the apostles had been the authors of what they preached and wrote, then they would be the salt of the earth and the light of the world in a sense that we are not; but they were no more the authors of it than we are and had no more right to add to or take from, or in any wise change it, than we have. As to the lives of inspired men, they had to act upon their responsibility just as Christians do now, and had to seek and obtain the temporal blessings of life as we do. Paul suffered far more than any Christians in this country ever suffered. After speaking of the terrible beatings and shipwrecks and such like, he continues: "In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." (2 Cor. 11: 27; read also the verses preceding.) These were terrible trials, and yet he was an apostle and an ambassador. In his efforts to prevent destitution, he labored at tent making, and said to the elders of the church at Ephesus: "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." (Acts 20: 33-35.) From these considerations and many more that might be presented, I am quite sure that the expressions, "Ye are the salt of the earth" and "Ye are the light of the world," are as applicable to Christians now as to the apostles, and that in the Sermon on the Mount these things were addressed to all the disciples as such, and not to the apostles alone.

E. G. S.

The boy who always chooses playmates who will admire him and look up to him, instead of playmates among whom he will have to hold his own, will grow up vain and weak, instead of manly and strong. To be with our equals or superiors is the best training for us.—Exchange.

GOD'S WISDOM IN CONVERTING THE WORLD.

We have frequently called attention to the truth that when God sent his Son into the world to overturn the kingdoms of the world and build himself a kingdom that shall stand forever, he began at the bottom to undermine these kingdoms and overturn the wicked governments of earth. Jesus, the Son of God, was born among the lowly laborers of earth. God's Son was incarnated in Mary, the carpenter's espoused wife. God provided that he might start from this as a favorable standpoint to convert the world. Jesus called his apostles and fellow-workers chiefly from the same class. When one of a different class was called, as Paul seems to have been, he became as one of them and was more abundant in self-denial, labors, and sufferings than were any of them, and became servant of all, and debtor to all classes, that he might save some. The work of Jesus and his apostles was done chiefly among the working classes. In Paul's day the household servants of Cæsar had become active members of the churches of God. The men in all departments of life that succeed best are those who are reared among the common people, understand and know them, and sympathize with them. The common people constitute the great masses of humanity; so when they are moved, the whole mass is moved. Then, too, the habits and necessities of common people develop in many of them force of character and energy above others, and they become learned, acquire riches, and many of them rise to the top and commingle with all classes and soon leaven them with whatever of feelings and thoughts prevail among the masses. The poor of one generation are frequently the rich and learned of the next. The common people heard Jesus gladly and his religion spread rapidly among them. This certainly of itself ought to indicate to us the course we should pursue in converting the world to Christ. We should see the wisdom of God in this matter. The way to overturn and pull down the evil of the world is to undermine it. Sap the foundation, take one by one the sills and the foundation stones on which it rests, and it will fall. The experience of all workers among the people ought to satisfy all religious workers what is the wise course for them to pursue.

One of the worst signs of the present time is, the common people are drifting away from the churches. The church is not sought and upheld by them as it should be. This no doubt arises from the fact that the churches are now seeking the money, courting the favor, and adapting themselves to the desires of the rich. It is an evidence of their apostasy from the true spirit of the Christian religion. The worst and most fatal apostasy is in departing from the true spirit of Christ, an apostasy in spirit. This apostasy in spirit is the prolific mother of other apostasies. We lose the spirit of Christ, the spirit of fidelity to God, of self-sacrifice and devotion to the salvation of the world, and, as the result of this apostasy and to supplement the failure arising from this apostasy, all the changes of God's order come in that curse and divide Christendom. The first and essential change is to come back in spirit to Christ. The rich and fashionable and those who are unwilling to sacrifice to Christ, substitute money for personal service and sacrifice. Under this spirit money has displaced self-sacrificing devotion as the chief factor in spreading the gospel. Those who rely on money seek those who have money, and the poor are neglected. This spirit must be set aside, or the churches overloaded with money will die. Indeed, the money helps to kill them. It is utterly impossible for one who depends on money for social standing and respectability and enjoyment to be a true Christian. It is equally impossible for one seeking earthly honor and greatness, whether he seeks it in the pulpit or in the political field or the legal forum, to be an earnest and true child of God and an effective worker in saving souls. Jesus asks: "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" (John 5: 44.) The spirit of seeking and looking to wealth and worldly honor is so antagonistic to the spirit of Jesus, he asks: "How can ye, that seek this honor of the world, believe in me?"

The workers in the gospel fields must come from among the common people. The work must be done chiefly among them. The fact that the church fails to reach the common people is evidence that she has lost her true spirit and works in the wrong direction. When the church reforms her spirit and works in the right direction, keeps within the proper lines,

the common people will constitute its bone and sinew, and God's word will run and be glorified among men. Effective work can be done only among them. The successful preachers are those who go and work among the common people. Converts among the common people, in turn, become much more effective workers than those from any other class. They are by association fitted to do more effective work at the very foundations of society. Divine example and human experience alike direct that the common people make the effective workers, and that they do the best work when working at the very foundations of society, among the common people. If a man is desirous of doing effective work in undermining the foundations of the society built on opposition to God and in spreading the kingdom of God, he must work among the common people, both in cities and the country. Not only his own work is effective, but he can inspire those whom he converts with zeal and enthusiasm, and the work is greatly increased and multiplied. A man divests himself of his effectiveness when he ceases to work among the common people and takes position among the rich or for the congregations seeking respectability and worldly influence and position. He cannot make many converts, nor can he inspire those converted with personal zeal, earnestness, and enthusiasm. Those classes cannot be inspired with personal zeal and activity, nor with self-denying zeal for the salvation of souls. They work by proxy, and proxy work is never effective. Nor is it possible for proxy workers to be filled with zeal and enthusiasm. There are personal exceptions to these rules, but they are true as a whole. The lesson is, those who would do real effective work for the Lord must work among the common people. When one leaves these to work among and for the rich and the higher classes, he may secure a better living and more worldly respectability for himself, but he divests himself of his power to serve God and save men. If you wish to save souls and extend the kingdom of God among men, follow the example of Jesus and work among the common people. If he works among them, he must live among them and be one of them. Good, earnest, faithful work among the common people is now greatly needed to place the churches of God in their true light before the world. The houses, the dress, and the services should be such as will invite, and not repel, them. It is much easier to get the common people to do active service in the church of God than it is to get the rich, the educated, those who pride themselves on their worldly respectability.

D. L.

WHAT IS THE TROUBLE?

The census shows an increase of the population of the United States for the past decade of over twenty per cent. Each of the leading churches claims a much larger per cent of increase. Some of them make calculations to see how soon, if thus they continue the same rate of increase, before their denomination will embrace all, if not outnumber, the whole population. The singular thing is that so many different ones should show an increase and prospect of swallowing up all the others. Another singular thing is that while this increase of so many different churches is claimed there should be a popular impression that there is a falling away of the people from the churches. How can this be explained? Only a partial explanation may be found in the fact that a great many persons cease to attend church, yet claim to be church members. It is singular how many men, seemingly moral and religious, neglect the public services of religion. When they neglect the public services, it may be regarded as pretty sure that they are not attentive to the private devotions and pieties of religion. This failure of the old members to attend cannot otherwise than have a hurtful influence on the religious life. Still, having been trained to reverence religion in youth, they may retain their religious feelings and character, while failing to attend church services. But their example is contagious; the young men follow it, and, following it from youth, grow up to manhood without the religious training that the older men received, and hence pass through life without religious training. Then their children follow after them. What must the end be? Among the disciples, no one who refuses to attend the Lord's day services ought to be regarded a Christian. Notwithstanding the number claiming to be Christians who fail to attend services, we believe there must be something wrong in the numbering of the churches.

D. L.

Book Reviews.

All books, etc., intended for notice should be sent to J. W. Shepherd, 1019 South Spruce street, Nashville, Tenn. Publishers will please note this. Any good book, not sold by regular subscription, can be purchased from the Gospel Advocate Publishing Company, 232 North Market street, Nashville, Tenn.

"Black Rock: A Tale of the Selkirks."
By Ralph Connor, with an introduction by George Adam Smith. Illustrated by Louis Read. Pages, 322; price, \$1.25. Fleming H. Revell Company. 1900.

This book was first issued about a year ago, and it has reached a sale of about sixty thousand. Its author is Ralph Connor, of Winnipeg, who stands in the very front rank of Canadian writers. He has spent much time in the mining and lumber camps of the Canadian Northwest, and in this book he has told a straightforward, unconventional story, which is filled with humor and pathos and tenderness.

"The Sky Pilot: A Tale of the Foot-hills." By Ralph Connor. Illustrated by Louis Read. Pages, 300; price, \$1.25. Fleming H. Revell Company. 1900.

This book deals with the same class of people as "Black Rock." The matter which the author gives us in this volume is real life. His style is fresh, crisp, and terse, and accords with Western life, which he well understands.

"Sketches by the Wayside." Illustrated. Being the poetic and prose works of W. C. Hafley. Pages, 127; price, flexible cloth, 50 cents; boards, \$1. The W. C. Hafley Company, Atlanta, Ga., and Chattanooga, Tenn.

This is a combination of wit, humor, and pathos, which will certainly instruct, edify, and entertain all who read its pages. Every home will be made better by having a copy of it.

"Pressed Flowers from the Holy Land." Gathered and pressed by Harvey B. Greene, B.D. Introduction by Smith Baker.

The author of this little book has spent three springs in Palestine, and, with the aid of natives, has made a large collection of field flowers. The book before me has twelve of these pressed flowers, each of which is accompanied by a brief historic and descriptive sketch. Mr. Greene has many other specimens, and would be pleased to correspond with any one who would take an agency. Address Harvey B. Greene, 175 Stevens street, Lowell, Mass.

"A Short History of the Long Family." Written and compiled by J. L. Long. Press of the Shelbyville Sentinel, Shelbyville, Ky.

This little book was written in compliance with the very earnest solicitations of the author's friends. In it he has embodied many items of interest to the Long family and friends, and, in addition, states many items which are of historic value. Brother Long obeyed the gospel in 1838, and from that time has always contended for a "Thus saith the Lord" in the work and worship of the church. For years he worshiped with the church of Christ at Shelbyville, Ky., but in 1889 the organ was brought into the worship. He protested against it, but this was all for naught. They were determined to have it, even if it drove from their midst the most pious and godly members of the congregation. Being a man of deep convictions, Brother Long could no longer worship

where the organ was used, so he and his faithful wife worshiped with the Simpsonville congregation, eight miles away, for several years; "but—behold!—they foisted one at that place, just a little one." After this, Brother Long and a few other faithful, God-fearing disciples built a plain house in which to worship, four miles away from Shelbyville, where they now meet on every Lord's day. The book can be obtained of J. L. Long, Shelbyville, Ky.

"The Prophet of Hope: Studies in Zechariah." By F. B. Meyer, B.A. Pages, 157; price, \$1. Fleming H. Revell Company.

Matters of a critical nature do not come within the scope of this book; but the author's aim is to give the salient features and lessons of each chapter, with the object of alluring the student to a more searching and careful acquaintance with this prophet. It is suggestive, and those who read it will be strengthened and be pointed to a better and holier life.

"So; or, The Gospel in a Monosyllable." By George Augustus Lofton. Pages, 230; price, \$1.25. Fleming H. Revell Company.

This volume contains an elaborate sermon by Dr. Lofton, on John 3: 16. After its delivery, at Waco, Tex., in May, 1883, a number who were present proposed to contribute to its publication in book form. Hence it first appeared in a series of articles in the Tennessee Baptist, and was subsequently set up in type and plates, in 1884, for publication; but it was never printed. "After fifteen years of more careful study, the author presents the work in somewhat enlarged form, but with greater precision and less floridity of style."

"The Situation in China: A Record of Cause and Effect." By Robert E. Speer. Pages, 60; price, 10 cents. Fleming H. Revell Company.

This is republished from a larger work by Mr. Speer on "Missions and Politics in Asia," because it was deemed expedient to put this chapter in concise form for popular reading. It is certainly timely, if not new. Mr. Speer sums up the good there is in the Chinese character, not less than the evil, and makes plain that the fault lies largely with the European Governments, which treat the Chinese Government, now as civilized and now as barbarian, with neither consistency nor justice. Europe, by placing missions and merchants on equal terms in their diplomatic dealings with Chinese officials, does incalculable harm to the Christian cause. Yet he states that much of the spirit of Western peoples, "as displayed in dealings with Oriental nations from Turkey to China, is as a foul stench in our nostrils."

"Physical Culture." By B. F. Johnson. Primary book. Pages, 123; price, 25 cents. B. F. Johnson Publishing Company, Richmond, Va. 1900.

This is a book of simple, practical directions, which come readily to one's hand. Herein is its peculiar merit; it was made to be used, and one can use it—every page of it. It is not the work of a theorist; it is the work of a man who has put physical culture where it belongs—in his own home—and has personally reaped its benefits. He writes out of a rich experience and with that simplicity which comes from perfect familiarity with one's subject. It is a primary book, intended to be used by teachers and

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pupils at school and by parents and their children at home.

"Edward Blake, College Student." By Charles M. Sheldon. Pages, 281; price, cloth, gilt top, 75 cents; paper, 25 cents. Advance Publishing Company, Chicago, Ill. 1900.

It is a well-known fact that many of the greatest and most efficient presidents, judges, legislators, editors, preachers, and men of affairs have risen from obscurity and worked their own way through college and into usefulness. In this book, Mr. Sheldon draws a true and striking picture of this splendid type.

MAGAZINES.

Good Cheer, a monthly magazine for cheerful thinkers, edited by Nixon Waterman, has made its appearance, and should receive a hearty reception. The November number contains: "Poets Who Were Laughed At," by Hezekiah Butterworth; "The Value of Mirth," by Opie Read; "Pessimism—Its Causes and Cure," by Edward F. Burns; "Which Hand?" by Joe Cone; "A Doctor's Story," by Sterling Elliott; and "Redactional Radiation," by Nixon Waterman. Subscription, \$1 per year. Forbes & Co., publishers, Boston, Mass.

The Book World, edited by Madison C. Peters, is an illustrated monthly magazine and review of literature, religion, science, music, and art. It is always filled with excellent matter, and to those who wish to keep informed about the best literature it is very valuable. Subscription, 50 cents per year. Published by Siegel Cooper Company, N. Y.

LITERARY NOTES.

The story of the siege of Peking is to be told by W. A. P. Martin, author of "A Cycle of Cathay" and famous as a missionary, jurist, and teacher. He has just arrived in New York from China. Dr. Martin was within the walls of the British Legation all during the terrible siege, and he kept a careful record of it as events proceeded. He had been in the employ of the Chinese Government, as president of the Imperial University, for a great many years, but says that in spite of that fact the Chinese would have been delighted to cut his throat at any time they could have got hold of him during the recent trouble. Dr. Martin's new book will appear about December 1, 1900, from the press of the Fleming H. Revell Company.

So much has been written about China and the Chinese, as he is and has been in his far-away East, that it is a wonder not more has been told of him as he is right here in America, for in San Francisco and New York, particularly, he is a factor that must

be reckoned with. A volume entitled, "The Chinaman as We See Him," by Ira M. Condit, which the Fleming H. Revell Company will soon publish, will essay just such a story of the local Chinese as we have not had, but wanted for so long. Mr. Condit's book will be illustrated by numerous half-tone pictures of Chinese scenes in the United States. The book will give an authentic basis upon which to study the "yellow danger" that is liable to disturb our very own country at any time.

BOOKS RECEIVED.

From the Fleming H. Revell Company, Chicago, we have received the following books: "The Vision of Christ," by William Miller. Pages, 77; price, 50 cents. "Selected Studies in the Life of Christ," chosen to give a connected idea of the progress of Jesus' life and illustrated with pictures by the great masters, by Laura H. Wild. Pages, 121; price, \$1. "The Gist of the Lessons," a concise exposition of the International Sunday School Lessons for the year 1901, by R. A. Torrey. Vest-pocket style, leather, 25 cents. "As It Was in the Beginning; or, The Historic Principle Applied to the Mosaic Scriptures," by Edward Cridge. Pages, 121; price, 75 cents. "Nutshell Musings—Quiet Moments with the Word of God," by Amos R. Wells. Pages, 71; price, 25 cents.

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Obituaries.

[Obituaries are limited to 250 words and signature. Poetry cannot be printed. Obituaries exceeding 250 words will be reduced to the limit, unless accompanied by one cent per word for the excess.—Editors.]

STONE.

Jesse Bryant Stone was born on August 21, 1851, and died at his home in Burgin, Mercer County, Ky., on August 2, 1900. He was commonly known as "Dick" Stone. He was baptized in the fall of 1871, by my father, Strother Cook. On March 18, 1875, he was married to Julia Anne Cook, the fifth one of my seven sisters. She is also the ninth one in our family of twelve—five sons and seven daughters. About thirty-six hours before his death, our brother called his six children, one by one, and gave each a parting blessing, with the blessed assurance and hope of meeting them and their mother again in the bright beyond. It was a sad, yet happy, deathbed scene, one that will never be forgotten. The widow and children have a brother's love and an uncle's affection.

STROTHER M. COOK.

Burgin, Ky.

BROYLES.

On October 17, 1900, Sister Nancy Broyles, wife of G. R. Broyles, departed this life to join the family of God on the other side. Sister Broyles had been a sufferer from lung trouble for several years, which disease developed into consumption. She was forty-nine years old and had been a member of the church of Christ more than twenty-five years. She was true to her family, faithful to the church, and endured her affliction with a Christian fortitude worthy of praise. She left a husband and three married daughters to mourn their loss. The consolation of God's word comes to the distressed with the assurance: "Blessed are the dead which die in the Lord" and "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Sister Broyles obeyed God's commandments in life, and she died in the Lord.

JOHN T. HINDS.

BROWN.

On October 6, 1900, Brother Sprague Brown, son of Elder Brown, of the Foster Street church of Christ, this city, died, in consequence of an injury he received at a lumber mill in West Nashville, where he was employed at the time. He was thirty-one years old. During Brother J. A. Harding's tent meeting on Foster street, in 1889, Brother Brown obeyed the gospel, and has since been a good brother in the church. He bore his share of the troubles of life. The wife of his youth, Miss Ella Warden, whom he married in July, 1896, died in the following January. His health was not always good, yet he was always kind and affectionate, and with him some of the sunshine of his home has departed; and those who knew him best and loved him—his good old father and mother, his brothers and sisters—believe he has gone to the home where we all hope to end our journey, beyond darkness and cloud, in the city of God.

ROBERT H. BOLL.

HATLEY.

Our dear father, Hardy Hatley, died at his home in Benton County, Tenn., on April 15, 1900; aged fifty years, five months, and four days. During

the last days of his life his sufferings were so intense as to be almost unbearable, yet he bore them without a murmur. He died of typhoid fever. Father frequently talked to his children, telling us that he felt that he was prepared to go when the Lord should call him. He became a member of the church of Christ about fifteen years ago. He was born in Benton County, Tenn., in 1849. In 1873 he was married to Miss Dillie Tatom, and to them were born five children—two sons and three daughters—all of whom, together with his devoted wife, survive him. It seems that our grief is more than we can bear; but we are consoled by the thought of his kindness and goodness here, and that he is now enjoying his heavenly reward. His sufferings were borne with patience and Christian fortitude, and we have a hope of meeting him in the sweet beyond. Let us try to imitate his Christian life, so that when we are called to quit the walks of life we may be prepared to meet him in that beautiful home that our Savior has gone to prepare, where there are no more sad partings and no more heartaches, but all is peace and love for evermore.

ENOS E. HATLEY.

Coxburg, Tenn.

DAY.

On Tuesday evening, September 25, 1900, the prosperous, happy little city of Earlington, Ky., was deeply moved by the sad news that Brother J. W. Day, one of the mine superintendents of the St. Bernard Coal Company, had lost his life by falling under the cars used in the mines for transporting coal to the surface. Brother Day was a very hard-working man, always discharging his duties to his employers and coworkers conscientiously. This caused him to be loved by both. He obeyed the gospel of Christ when thirteen years of age, and worked conscientiously and zealously in the Master's vineyard. When an individual was born of water and the Spirit, Brother Day was among the first to grasp his or her hand and speak words of cheer to the newborn soul. It seemed to me there was less formality and more heart in his greeting than in that of any one I have ever met. During my acquaintance with him I have frequently heard him express his desire to be loyal to the truth as it is in Christ Jesus. If he could not engage in anything in all good conscience, he would tell you why, and then simply let it alone, while others might do as they would. A short time before his death, while considering the expediency of submitting to a dangerous surgical operation, he said: "If I go under the knife, I may never become conscious again; but God knows my heart and life, and I would not fear to meet him."

There is a future, O thank God! Of life this is so small a part; It is dust to dust beneath the sod, But then up there it's heart to heart. Paducah, Ky. **I. H. TEEL.**

THOMPSON.

Death has again visited the home of Brother and Sister John J. Thompson, near Murray, Ky., and has taken away their only daughter, Nina W.; aged eighteen years, nine months, and eight days. Last year they had to give up their younger daughter, Annie; now dear Nina is gone. Sister Nina confessed faith in Christ and was baptized in August, 1895, and lived a devoted and faithful Christian till her death, on October 28, 1900. Hers was a beautiful and consecrated Christian life. Everybody who knew her loved her; one could not help loving her.

Thousands Have Kidney Trouble and Don't Know it.

How To Find Out.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also



convincing proof that the kidneys and bladder are out of order.

What to Do.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in 50c. and \$1. sizes.

You may have a sample bottle of this wonderful discovery and a book that tells more about it, both sent absolutely free by mail.



Address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention reading this generous offer in this paper.

She is gone, but the influence of her beautiful life and example will be felt by the girls and boys with whom she was reared and associated for many years. I have never before witnessed such universal grief over the death of any one as was manifested at her funeral by both old and young. Nina was teaching school up to the time of her illness. The deepest grief was in her school. The writer of this conducted a funeral service to her memory, at the grave, assisted by Brother Hill and Brother Ray, in the presence of a large concourse of people. It is sad to give her up; but Brother and Sister Thompson and Nina's brother, David, have the consolation, amid their sad bereavement, of knowing Nina was a good, Christian daughter and sister and that she was ready to go and live with the redeemed in the paradise of God. They have the sympathy of many friends and the prayers of Christians in their sad affliction. May we all so live as to be ready, when our summons comes, to join our loved ones in heaven, where partings and death will be no more.

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M. G. Brumbaugh, Commissioner of Education for Puerto Rico, says the school system now in operation there includes 800 teachers and 38,000 pupils. This is only a beginning, as there are 300,000 children of school age without school facilities, most of whom would enroll if they could. Thousands of children in this island, says the report, are half clothed, half fed, and half housed. At least 80 per cent of all the people are illiterate, and the crying need is schools to reduce the appalling illiteracy. There are no public school buildings and no public colleges or universities.

Home and Farm and Gospel Advocate one year for \$1.50.

General News.

R. G. Dun, of the mercantile agency of R. G. Dun & Co., died in New York.

A typhoon at Hongkong sank a British gunboat and destroyed a large number of native craft.

Secretary Root has gone to Cuba to recuperate after his long and serious illness, and to study the condition of the island.

Two logs of African mahogany from one tree have been sold in Liverpool for seven thousand six hundred and eighty dollars.

Pensacola, Fla., has been designated as the coaling station for the North Atlantic squadron, which will winter in Southern waters.

Fifty fresh cases of bubonic plague have developed on the Island of Mauritius, and thirty-four deaths have resulted from the disease.

The Pensacola, Fla., street car strike has been settled, the company allowing motormen to sit on stools while the cars are in motion.

Maj. Gen. Elwell S. Otis has arrived at Chicago, and has taken command of the Department of the Lakes, to which he was recently assigned.

Villa Conception is declared by the Argentine Government to be infected with bubonic plague. Other Paraguayan ports are under suspicion.

Two steamers and twenty odd sailing vessels were wrecked in the Black Sea during the recent storms, several foundering with their entire crews.

It is estimated by Comptroller King that the increase in assessment of taxes in the State of Tennessee will aggregate, in round numbers, twenty-four million dollars.

A semi-official statement from Nome bankers gives the gold output of that district as six million dollars for the past season, as compared with two million dollars for 1899.

It is the law in Maine that the bounty for bears must be paid when the animal's nose is shown, and in New Hampshire the money is payable on exhibition of the ears.

A heavy snowstorm on November 15, 1900, in the lower lake region, interfered seriously with railway traffic. A high wind caused the snow to drift in huge piles along the tracks.

A heavy frost is reported from the northern border of Texas deep into South Texas, which has cut the cotton crop short. The farmers have had fine weather for picking and the crop is a large one.

Andrew Carnegie will give to Pittsburgh, Pa., three million dollars in United States five per cent bonds for a polytechnic school for the instruction of practical mechanics and the industrial sciences.

Two of the greatest literary productions of the Chinese are a dictionary in five thousand and twenty volumes and an encyclopedia in twenty-two thousand nine hundred and thirty-seven volumes.

At Cumberland, Md., while excavating for a sewer, a large section caved in, burying a number of men under twelve feet of slate rock. Two men, Isaac Porman and George Rice, have been taken out dead.

Four of the leading officials of Pao Ting Fu, including Ting Yang, the Acting Viceroy of Pe Chi Li, and Gen. Kusi Hing, were executed on November 5, 1900, under the sentence imposed by the tribunal of allies.

Frank Jarvis Patten, inventor of the multiplex telegraph system, which was purchased by the Western Union Telegraph Company, and of the gyroscope, used on ocean vessels for giving the position of the vessels in midocean, died suddenly in New York.

By direction of the President, the Department of Puerto Rico will be discontinued on December 15, 1900, and the Island of Puerto Rico and the islands and keys adjacent thereto will be attached to the Department of the East, and designated as the "District of Puerto Rico."

A flat increase of one cent a pound was put upon beef, pork, and mutton by Chicago packers. In six months the price of meat stuffs has gone up two dollars and fifty cents per one hundred pounds. There has been no corresponding advance in the price of cattle, hogs, and sheep.

It is reported from Cook's Inlet that fully half of the thousand Indians in that section, comprising five tribes, are slowly dying of starvation. The influx of white prospectors has resulted in the killing off of much game, and the Indians are thus deprived of food and of furs for clothing.

The annual report of Paymaster General Kenney, of the navy, shows that last year he paid \$10,659,000 on account of construction and purchase of ships, \$3,933,000 for repairs to ships, \$11,715,000 to keep ships in commission, including payment of \$1,589,000 for the marine corps, and \$56,983 for the naval militia.

The Southern Industrial Convention will meet in New Orleans on December 4, 1900. The convention will be important for the reason that representative men from all over this section of the country will be called together for a discussion as to the best manner of developing the commercial and industrial interests of the Southern States.

The report of the Indian Commission controverts the theory that the extinction of the Indian is only a matter of time. It says it can be stated with a great degree of confidence that the Indian population of the United States has been very little diminished from the days of Columbus, Coronado, Raleigh, Capt. John Smith, and other early explorers.

Lieutenant General Miles, as Acting Secretary of War, has been advised of the departure for Manila of the last American troops which were under orders to leave China. The force now under General Chaffee consists of the Fourteenth Infantry; a squadron of the Sixth Cavalry; and Battery F, of the Fifth Artillery, numbering about nineteen hundred men.

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Tough glass, Macbeth's "pearl top" or "pearl glass," almost never break from heat, not one in a hundred.

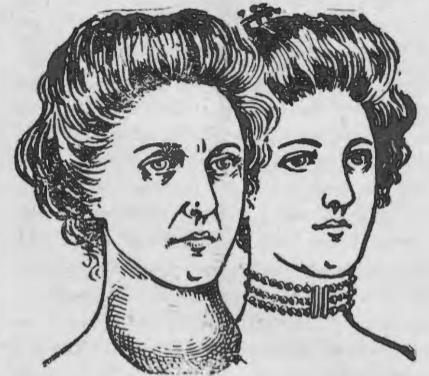
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Ten years ago the value of the cotton seed oil exported amounted to a little more than five million dollars. Last year the value of the oil exported was about twelve million five hundred thousand dollars. The other products of the seed held their place well with the oil. Last year five million dollars' worth of cake and meal were exported, the figures having doubled in five years.

The total expenditure of the United States Government on account of the Indian service from March 4, 1789, up to and including July 30, 1900, has been \$368,358,217, according to the annual report of Commissioner of Indian Affairs William A. Jones. The expenditures for the fiscal year ended last July amounted to \$10,175,107. Of this amount at least \$3,330,000 was devoted to the cause of Indian education.

The bones of three mastodons have been discovered in Death Valley, Cal., and their discoverer, a miner, has taken out a claim for the purpose of excavating them. Another indication of the popular appreciation of the money value of the remains of prehistoric animals is the fact that a mining claim has been filed in Southern California to cover the excavation of a fossil whale of the Pliocene epoch.

The Fort Worth Board of Health calls a conference of all the commercial bodies, mayors, county judges, representatives, and senators of Texas and the South to convene on November 30, 1900. The object of the conference is to consider ways and means and to ask aid from the State and Federal Governments for the relief of Galveston, the speedy restoration and improvement of the port, the building of a sea wall to protect the harbor, the restoration of the jetties, and the rebuilding of forts.

At a recent meeting of the directors and stockholders of the Cumberland Valley Land and Improvement Company, a corporation formed to control and exploit the lands of the defunct Ruskin Coöperative Association, it was decided to place the lands on the market at public sale at an early date. This property is situated in the Yellow Creek Valley, of Dickson County, Tenn., and embraces the entire village of Ruskin, including many valuable buildings and a large quantity of very fertile farming land. The famous Ruskin cave, with its bottomless spring, the favorite resort of picnic parties for miles around, forms a portion of the property which will be placed under the hammer.

Church News.

INDIAN TERRITORY.

Atoka, October 28.—A healthy disposition is manifest on the part of the disciples in Indian Territory, full of life, zeal, and hope, looking toward extending our borders among the waste places and setting in order the weak congregations. I have reasons to believe, from letters received from the elders and brethren over this field, that with the cooperation of the saints scattered abroad much good can be done. I, therefore, ask to be remembered in the prayers and fellowship of the saints. Five dollars from a true and tried friend last week and one dollar about a month ago are all that has been contributed for about three months; so far as I know, from my many friends and supporters from abroad. I am full of hope that interest will revive. R. W. OFFICER.

KANSAS.

Oakley, November 9.—I will begin a meeting for the brethren at Perry, Ill., on Saturday evening, November 24, 1900. This leaves me in a good meeting, with good attention and interest. M. J. WALTERS.

TENNESSEE.

Columbia, November 22.—Brother Brown Godwin has just closed a good meeting, held under a tent, in South Columbia. Five persons confessed the Lord and one returned to the fold. The meeting lasted seventeen nights. This is a mission point of the Columbia church of Christ. J. M. M'CALEB.

Devenport, November 20.—I began a meeting at Ivy Bluff, twelve miles from McMinnville, on the fourth Lord's day in October and continued two weeks. Four persons made the good confession and were baptized into Christ. This was once a strong church, but the brethren allowed bitter strife and contentions to creep in, and I found the church divided and the brethren failing to meet on the first day of the week to break bread. Three elders were chosen by the congregation to take oversight and set in order the things wanting, and the brethren agreed to meet on every Lord's day to do his will. May the Lord bless them. S. F. HARRIS.

Whiteside, November 5.—I am now in a meeting at Aetna Mountain, near Whiteside. I have recently closed three meetings in North Alabama, which I will now report. The first of these meetings was with the congregation at Bell Factory, where I remained over two Lord's days, resulting in six persons being baptized. I next went to Stevenson, where I preached six discourses to very good audiences in the college building, preaching at night only, except on Lord's day. There are a few good brethren and sisters at that place, and if they will go to work earnestly, they can soon build up the cause of Christ, for the people heard me gladly. The third and last meeting was at Paint Rock, at which place I remained over two Lord's days and baptized twenty persons, five of whom were baptized on the last night of the meeting. The interest was good to the last. Brother Charles L. Talley, of Bidwell, was with me part of the time in this meeting and assisted by leading the song service and in exhortation. May the Lord bless the good work in the hands of the faithful. E. H. BOYD.

TEXAS.

Dallas, November 15.—I closed a meeting at Bedford, Tarrant County, on November 13, 1900, with twenty additions—sixteen by baptism and four restored. On September 12, 1900, I closed a meeting at Birdville, in the same county, with fifteen additions—fourteen by baptism and one restored. My health has not been good, and I have not labored as much this summer and fall as usual. To Christ be all the glory for the triumphs of the gospel. R. M. GANO.

Della, November 8.—Brother J. S. Dunn and I began a protracted meeting at Hubbard City on the fourth Lord's day in October and continued until the first Lord's day in November. Brother Dunn did most of the preaching. His discourses were all good, instructive, logical, and brief. The digressives were in the majority and boycotted us in different ways, while a good many of them attended the meeting. Brother Dunn preached one of the best discourses I ever heard on Matt. 16: 18: "Upon this rock I will build my church." He showed that nothing but the church was built upon the Rock, and all other things were shed-room additions. The meeting was very well attended to the close. Brother Dunn promised to hold them a two-weeks' tent meeting next summer. One person was baptized and one restored. We will go to Luna on next Lord's day for another meeting. I want to thank the brethren and sisters of Dawson for their assistance in the meeting. Brother G. W. Farmer, of Dawson, a noble preacher and teacher, is preaching quite often for the congregation at Hubbard. He is an old Tennessean and a good, consecrated preacher. He has a fine school at Dawson. J. B. NELSON.

A Blessing.

Sancho Panza blessed the man who invented sleep. So do our leading society belles bless the memory of the late Dr. T. F. Gouraud, who taught them how to be beautiful. Every one should do all in his power to supplement Nature in adorning the person, and a fine complexion is not given to all; and just here Art aids Nature, and all who use Dr. T. F. Gouraud's Oriental Cream, or Magical Beautifier, know its value, and how the skin that is freckled, tanned, pimpled, or moth patched can be made like the newborn babe's. To those who will use toilet preparations it is recommended by physicians; as the Board of Health has declared it free from all injurious properties, and as it is on sale at all druggists' and fancy goods stores, it is an easy matter to give it a trial, and thus win the approbation of men, as well as the envy of ladies.—New York Evening Express, January 7, 1881.

During the recent severe storm in Nova Scotia a large steamer, the Monticello, foundered off Yarmouth. Of the thirty-six people on board, only four escaped. The place where the Monticello struck is at the mouth of the Bay of Fundy, where the waters of the bay join those of the Atlantic Ocean. There are many reefs and shoals at this point, and the currents are many and changeable, it being one of the most dangerous places on the coast.

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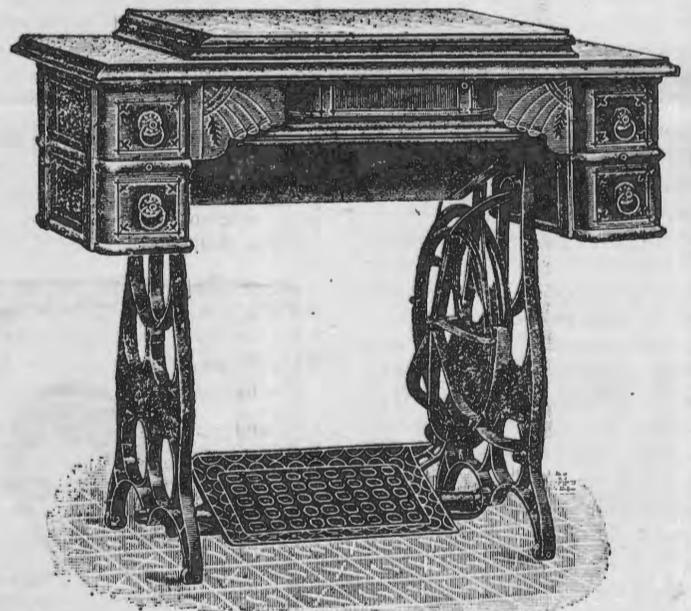
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It is said that Thomas A. Edison is perfecting a device for utilizing all, or nearly all, of the energy stored in coal. It is a matter of common knowledge that all but about 10 per cent of this energy is now lost—goes up the chimney in smoke and gases. The device consists of two chambers, one inclosing the other. An outer chamber, 36 inches high and 24 inches in diameter, has been used for experiments. The diameter of the inner chamber, in which coal is burned, is

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Responsibility. No. 3.

After having disposed of the responsibilities of two relationships involving sobriety and godliness, we come now to the disposition of the question of righteousness. What is it to live righteously? I am aware that this term can be applied to all the duties of life. We can do right in reference to ourselves, in reference to others, and in reference to God; but when the apostle summed up the whole duty of man in three words—"soberly," "righteously," and "godly"—he did not so use it.

While it is good for a man to live soberly and godly, still he could not be justified unless he should also become righteous. In Rom. 10: 1-3, Paul says: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." It is clearly seen from this quotation that God's righteousness consists in his plan, or system, of salvation. It can be seen also that any one submitting himself to the direction which God has given would very certainly be called "righteous;" and, further, any one thus following the Lord would be said to live righteously.

To do the will of God is to fulfill all righteousness. When Jesus came to the fords of the river Jordan to be baptized, John forbade him, saying: "I have need to be baptized of thee." John understood that he was baptizing for the remission of sins, and, knowing Jesus as he did, concluded he did not, for that reason, need to be baptized of him; he thought that more properly he should, at the hands of Jesus, receive baptism. John's conclusion was altogether logical, and, from a human standpoint, perfectly reasonable; still, it was not God's way.

It was the will of God that Jesus should be manifested to Israel by the baptism of himself by John in the river Jordan. To obey the will of God is supremely right. Jesus himself says: "I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6: 38.) Therefore Jesus, when John forbade him, said: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Jesus teaches, further, what class shall be finally saved: "And these shall go away into everlasting punishment: but the righteous into life eternal." (Matt. 25: 46.)

To live righteously, then, means especially that we live in obedience to the will of God and that we do not neglect to obey his commandments, because we may not perceive some good human reason for their observance. The righteous man is the one who does as Caleb and Joshua did, who fully followed God; as Abraham did, who believed God, and it was imputed to him for righteousness, and he was called "the friend of God."

"My little children, let no man deceive you: he that doeth righteousness is righteous." Now, in conclusion, we may be able to draw some profitable inferences, if not some sterner conclusions. No man can lead a godly life who does not, in the first place, lead a life of sobriety. To be intemperate in any particular will unfit one to do his duty in full to all others. If a man does not discharge the duties he owes to others, and thus live godly, he cannot live righteously. Logically, righteousness cov-

ers all the ground. One may do right toward himself in living soberly, but that is not all; he must do right toward others. So we see that living soberly is a species of righteousness, as well as living godly.

The ethics of the world require a man to live soberly and godly, but as to his living entirely righteously, it cares nothing. If a man is sober, upright, and energetic in his business relations; charitable and kind to all who may have claims on him; is a good husband; a kind, loving father; a faithful friend; and, finally, an honorable citizen, he will receive the commendation of the world; and when he dies the preacher who ministers at his funeral will almost certainly land him safe in the gold-paved city, because he has been so good (godly) a man. We should remember that the Book teaches that the righteous shall go into life eternal; it nowhere says the good shall enter there. It is not by works of righteousness which we have done, but by the favor of God, that we are saved, according to his mercy. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Such a man as the one I have described may never have exercised any faith in God at all.

"For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. But the righteousness which is of faith [the gospel]. . . . But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salva-

tion." (Rom. 10: 4-10.) God's righteousness is his will concerning the actions of man, and that will is found in the gospel.

Now, the world does not care whether a man believes in God or Christ; nor does it care whether he confesses the Lord Jesus Christ, or repents of his sins, or fulfills righteousness by being baptized into the name of Jesus, or whether he be a faithful follower of the meek and lowly Nazarene. No, none of these works of righteousness does the world require; indeed, some, if not all of them, it would pre-

fer one to neglect. But "the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Doing this, we can look forward "for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." JAMES E. SCOBAY. Andrews, Tenn.



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Kansas Notes.

Brother Joseph E. Cain closed his meeting at Union Valley and returned home on November 2, 1900. He will now be engaged at his regular appointments in Butler County.

Brother A. C. Crenshaw is in a meeting with the brethren at Geneseo.

Brother I. D. Moffit is holding forth the word of life at Cleardale.

Brother A. Elmore, of Indiana, is in a meeting at Rosedale, O. T.

Brother Will. Elmore is assisting the brethren near Wakita, O. T., in proclaiming the gospel.

Brother B. F. Rhodes is due at Hoyle, O. T., and I presume is now there at work.

The brethren near Duquoin are in a meeting. Twenty persons had been added to the one body when I last heard from there. Brother A. C. Crenshaw and Brother Will. Elmore, two efficient preachers, living at Harper, visited the meeting. Brother George Kinwamon, of Sylvia, who will soon be a preacher, attended the meeting one night; brethren from Attica, Harper, and Trenton also attended the meeting. Brother Moffit, Brother D. W. Way, Brother A. C. Crenshaw, Brother C. A. Loney, Brother J. H. D. Thomson, Brother Kinney, and probably others have sown the seed there that is now being harvested. Brother C. M. Johnson did valuable work in the meeting.

The brethren at Sheridan, O. T., will begin a meeting soon.

Every day's experience in the work of the Master impresses me more and more with the importance of standing fast in the faith. Paul said to the Corinthians: "Watch ye, stand fast in the faith, quit you like men, be strong." Jesus is the example before us, in perfection and steadfastness. He is the truth, and, when accepted by us, we have accepted the embodiment of truth, and must stand fast in the faith—that faith in Christ based upon the testimony concerning him. Where Jesus has spoken, let that be the end of controversy. If we waver or depart from that, we will become infirm in character. We must, then, be true to Christ, true to the truth of Christ. He is the truth; look to his example and precepts. The Lord has thrown around us every necessary safeguard; he has ordained the necessary means for our strength. If we are weak, it is because we have failed to use the means placed within our reach. Then why need we be weak? We must be "strong in the Lord;" that is the admonition. We may mistake the matter by trying to be strong in self, instead of being strong in the Lord. It requires much courage to fight the battles of life, but the Saviour's example and his precepts are be-

to some men talk that they had a surplus of courage, and that they thought they had monopolized it to such an extent that many others do not possess much. I realize that it requires much courage, but I do not think that a few have a monopoly on it. I once knew two preachers that had equal opportunities to enter a certain field of labor, and neither of them went. It was not the lack of courage upon the part of either that I am aware of, but in this certain case one of them accused the other of lack of courage in the matter. We may accuse men wrongfully in such matters; so we ought, at least, to fully understand the matter before we make a charge on a brother, first asking ourselves what motive prompts us to make such charges. It is possible for us to possess selfish motives that cause us to make accusations, rather than our love for and interest in the one that is accused by us. Self-examination as to motives and results would be well upon the part of each of us before we make any attack. What motive prompts us to accuse our brethren of lack of courage? What is the incentive to induce us to cast reflections upon the loyalty of a brother? Let us be careful about such reflections; be certain that we know what we are talking about, and even then be certain that it is not a selfish motive that prompts us to bring such to the notice of others. I do not mean that any wrongs should be concealed—that we should harbor a criminal, so to speak—but that we should clear ourselves of any guilt and be certain to examine our motives, even when a thing needs to be done. If a thing needs to be exposed, the good results growing out of it often depend largely upon the character of the man who does the exposing. For a man to turn "State's evidence" may be valuable from a legal standpoint, but probably not so profitable from a moral standpoint. There are many things to consider in bringing things to light especially bearing upon a man's character, influence, and usefulness.

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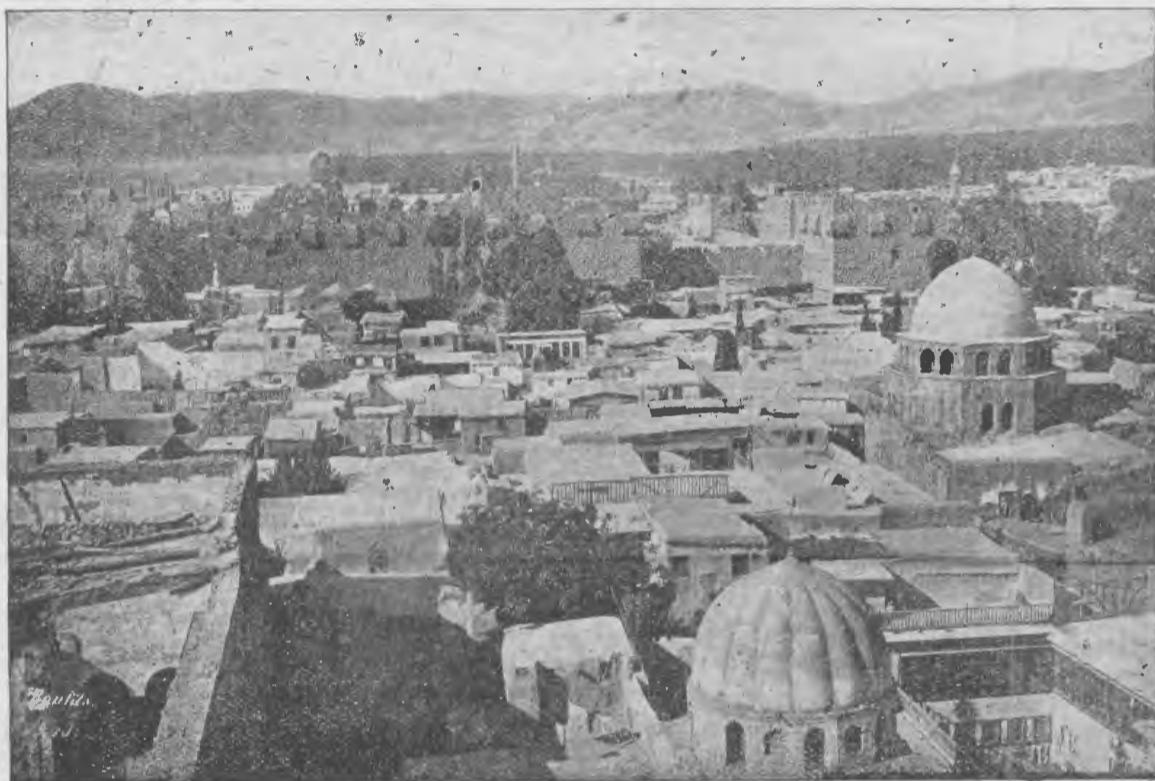


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Acts, Chapter 9; Acts 22: 5-16; Acts 22: 12-20; II Cor. 11: 30; Gal. 1: 17

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1902.

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The Christian Standard, in an editorial article, says: "Nearly all our friends who have written to protest against war have failed to make the distinction between church and State. Their constant question is, 'What would Christ do?' as though the settlement of everything depended upon the answer to this question."

This clears up an old delusion. Peter and Paul and the rest of the apostles and thousands of faithful disciples of their time and since were laboring under the impression that they ought to follow Christ and make his character and teaching the touchstone of their lives. "What would Jesus do in my case?" was the one great question with the poor Christians; and the answer decided their course. Now, we are happy to record that at the dawn of the twentieth century this fog of ignorance is scattered with a few dexterous strokes of the pen. But, strangely enough, a great number of us are unwilling to take the new way, and with true Christians of early days we still regard Christ as the criterion of the truest, noblest character, and strive to attain to his spiritual stature. "For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously."

It was never expected that outsiders as such would subject themselves to the teaching of Christ.

Sinners do not profess to pattern after Christ. It is very true that there is a wide difference between church and State—as wide, indeed, as between church and world. The church seeks after the glory of God; the State seeks after its own glory. The church is ruled by the word and example of Christ, while the civil government, of necessity, is guided by selfishness and the spirit of retaliation. Christ came to beat swords into plowshares and spears into pruning hooks, that the nations should learn war no more. His wisdom is from above, and is peaceable, gentle, easily intreated, and full of mercy and good fruits; the wisdom of the civil government is of the earth earthy. It is not worth while to try to justify its wars and other dealings by the teaching of Christ.

The writer quoted in the first paragraph is of the opinion that a Christian can participate in war, and gives his grounds for so thinking: "Nearly all our friends who have written to protest against war failed to make the distinction between church and State. Their constant question is, 'What would Christ do?' as though the settlement of everything depended upon the answer to this question. But there are innumerable things that Christ would not do which are perfectly legitimate transactions. Our Lord would not make laws for the government of men who are not his disciples; he would not build penitentiaries or jails, appoint policemen, levy taxes, or exercise authority over men according to the principles of civil government."

Be it admitted that there are innumerable things which Christ did not do, how shall we know how many of those things a Christian may consistently carry on? Christ did not cultivate a farm; he would not have farmed for any consideration when his time was occupied with preaching, teaching, and healing. In like manner Christ did not sell goods; he was not a musician; he was not a sailor; it is equally true that he was not a gambler or a publican. Now, which of the things he did not do may we follow? The answer is plain: We may do anything that is in harmony with his teaching. Jesus and his apostles indorsed, by word and deed, honorable labor. A farmer, a merchant, an artist, a sailor, a miner, may follow Christ without giving up his business; in fact, they follow Christ in doing their work faithfully in his name. But can the same be said of a gambler, for instance? Why not? Because gambling is evidently contrary to the spirit of his teaching. What about war?

"Whence come wars and whence come fightings among you? come they not hence, even of your pleasures that war in your members? Ye lust, and have not: ye kill, and covet, and cannot obtain: ye fight and war: ye have not, because ye ask not." (James 4: 1, 2, R. V.) "But in the latter days it shall come to pass, that the mountain of the Lord's house shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall go and say, Come ye, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge between many peoples, and shall reprove strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Mic. 4: 1-3, R. V.) "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the nations: and his dominion shall be from sea to sea, and from the River to the ends of the earth." (Zech. 9: 9, 10, R. V.) "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear

in sunder; he burneth the chariots in the fire." (Ps. 46: 9, R. V.)

These passages show: (1) That the origin of war is in the lust of the flesh; its germ lies in the carnal mind. (2) That the result of Christ's work and doctrine will be the total cessation of all war. Christ is Prince of peace; his teaching is directly antagonistic to the spirit of war, and when his reign becomes supreme, "nation shall not lift up sword against nation." His reign is not universal yet, he governs only among his true followers; and shall they, "the salt of the earth," "the light of the world," endeavor to frustrate the purpose of their King by participation in war? I speak not of the world; I speak of Christians. Shall they engage in the very thing Jesus came to abolish?

It may be argued that this would exclude a Christian from all participation in civil government. Precisely. A Christian cannot afford to go to war; he cannot vote for any selfish measure; he cannot take hand in the punishment of evil doers. So the apostles teach. After charging the Christian not to avenge himself, he says that the rulers of the civil government are God's ministers to execute vengeance. "For this cause pay we tribute also." As long as there are evil doers to be punished, God will make provision to have that attended to, for all men are his instruments and servants. But to the Christian it is said: "Avenge not thyself." We owe to the civil governments custom, tribute, and honor; but we may not partake with them in their work. We are a peculiar, separate people, and our citizenship is in heaven.

"Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you. Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." (Matt. 5: 38-45, R. V.) "If it be possible, as much as in you lieth, be at peace with all men." (Rom. 12: 18, R. V.) "Avenge not yourselves, beloved, but give place unto wrath: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." (Rom. 12: 19-21, R. V.)

Though I speak with the eloquence of Patrick Henry or Henry Clay, and have not charity, I am but an empty drum and a talking machine; though I know the Bible from lid to lid, and reason like Plato, and though in debate I could drive every sectarian to the wall, and the world be astonished at my brilliancy and power, but have not charity, I am nothing; though sisters and brethren say I am the best man in the world, and the newspapers boast my benevolence, and though I sacrifice my life rather than to give up a point, but have not charity, it profiteth me nothing.

Charity bears long with insult and folly; charity is not malicious and harsh; it is not jealous at the honor of a brother and fellow-laborer. Charity does not brag—no, not even of its superior orthodoxy; charity does not walk into a house with muddy shoes; it does not spit on the floor; it does not put its feet on the mantel; it wears its coat at the dinner table, where custom demands it. Charity does not inflict a filthy person on human society, but takes a bath occasionally; charity is not greedy,

and is willing to lose at times for the benefit of others; charity is not loaded with a temper that fires off at a touch; it does not keep in mind a category of wrongs it suffered, nor a list of the brethren's sins. When a brother falls, it does not smile and say, "I told you so;" but it is glad when a poor soul struggles up out of darkness and filth into the light of God. Charity can bear wonderful loads, and do untold, superhuman amounts of work, for it is strong; it is not suspiciously disposed, does not easily lose confidence in a brother, but hopes, even against hope, for his final victory over the hosts of sin. Charity is not spasmodic, gushing one day and dry the next; its fountain never fails, and it flows on, steadily growing larger, toward the all-embracing ocean of infinite love.



On the first page of the last issue of this paper, we notice this sentence: "God sent the gospel to all that were in bondage—to Satan, thieves, murderers," etc. This is the printer's mistake. It was intended to read: "God sent the gospel to all that were in bondage to Satan—thieves, murderers," etc. God never sent any gospel to Satan, so far as we are able to learn.

The following rules laid down by Commodore Vanderbilt for his guidance in the business affairs of life are worthy the consideration of the young people. It is not desirable that many should succeed in amassing such fortunes as he did. Indeed, we doubt whether it is good that any should. Such immense fortunes collected in one family are good neither for the owners nor the public. But the rules laid down by Mr. Vanderbilt will lead to fair success in life of every one who will follow them; and without an adherence to these rules of action to a greater or lesser degree, there can be no true success in life. More and more it is becoming necessary that strict rules of industry and integrity are needed for success.

"At the outset he adopted for himself certain rules of conduct, few and simple, to which he closely adhered, among which were these: Never to go back upon his word; never to fail in fulfilling an engagement; to be chary of promises, so he might do more than he promised; to spend less than he earned, or to live within his income, whatever that might be; be courteous, and you will hardly be insulted; owe no man anything, and you may face the world; be chaste and honest, and then defy blackmail and defamation. Thus did he build up character and fortune and walk erect among men. There were, in his opinion, two good reasons for keeping your own counsel, and not proclaiming purposes beforehand: Others cannot take advantage of the information, and you may, in following the latest and best light, change your methods and plans up to the last moment without the appearance of instability.

"He abhorred liars and lying. I have heard him remark, with warmth, on the value of truthfulness in men working under you or working for you; it was, in his estimation, the one quality that never stood alone. 'If,' said he, 'you find a man that will tell the truth and stick to it, unless he is mighty heavy, you had better take him along.'

Sterling integrity and reliability and clean and pure habits are more and more becoming the essentials to success, as they should be, in business life. While the monopolies and trusts bring evils in many directions, they bring good in others. One is, they put employees more upon their merit, less upon personal and family influences.

The mechanical inventions and the operation of machinery demand clear mind, watchful care, and steady nerves. As a result, the railroads and factories are demanding that their employees shall be free from the use of spirituous liquors and tobacco. This demand will grow more and more, so that youths and young men applying for positions will be met with the question, "Do you use spirits or tobacco?"

Integrity and trustworthiness will be more and more demanded in every department of life; so that business and pecuniary interest will combine with moral and religious principle to promote integrity and purity of life. With the average specimen of humanity it will take both these influences to make of man what God intended he should be. It is God bringing about these results when they are produced through indirect influences as much as when they are produced by direct teaching. God directs all the affairs of the universe to bring good to those who desire to honor him. He often forces them into good when they fail to see and seek it. Good that we would refuse is often forced upon us. D. L.

A pound of pluck is worth a ton of luck.—President Garfield.

Our Contributors.

Vessels unto Honor and Dishonor. No. 2.

For some works God may use his children exclusively, other things he will accomplish by the sole instrumentality of the sinner; but oftener he employs both agencies at once—the good for the clean work, the wicked for the dirty work. The vessel unto honor plays the honorable part; the vessel unto dishonor becomes the natural receptacle of the refuse and necessary filth. God uses the evil man as he does the scavenger in the economy of nature. But though the Lord avails himself of the wicked propensity, he is not the author or fosterer of evil. The evil disposition of man rushes on, like a river, into sin and destruction. God guides the river into a particular channel and makes it turn a wheel.

Here the brethren of Joseph, filled with envy and malice against their righteous brother, sell him to the Midianite merchants. We begin to fear for him; but there is no need. Is not God's hand in it? A long time before this God made a prediction. "And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterwards shall they come out with great substance. But thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. And in the fourth generation they shall come hither again: for the iniquity of the Amorite is not yet full." (Gen. 15: 13-16, R. V.) The time has come to bring it to pass, and both vessel unto honor and vessel unto dishonor must help in the work. Joseph is carried into Egypt as a slave. As far as he can see, only the incalculable waves of fate have swept him hither; but if we dare to believe the Scriptures, no planet pursued more unerringly its course than did the purpose of God and the destiny of Joseph and his people which was involved in it. Now, Joseph figures in the household of Potiphar, and becomes head steward there; now he falls, apparently, by his own integrity, and is buried in the hopeless depth of the prison one year, two years; yet events are tending directly toward the fulfillment of the plan of the Almighty. Only the eye of faith and childlike trust can perceive that this imprisonment is aught else than a failure. Now, Joseph happens to what unbelieving humanity would call "good luck." He suddenly rises into favor with Pharaoh and becomes governor in chief of the whole country of Egypt. But it is neither chance nor luck, any more than it is luck that a stone thrown into the air returns to the earth again.

This is one act of the drama; but the aim of the whole is not yet reached. During the abundance of the fat years, Joseph gathers up grain in stupendous quantities—fills every storehouse in the land to overflowing, until it becomes impossible to measure and number. Then the seven years of famine. Joseph sells out the stores of grain at immense profits for Pharaoh. Meanwhile he meets his brethren, who humble themselves before Joseph and receive sustenance from him. The story ends with the arrival and settlement of Jacob's family in the land of Egypt. What has God done now? Fulfilled his word to Abraham? Yes. He gave the Amorite a chance before he cast him out of the land promised to Israel, for the Amorite's measure of iniquity was not yet full; he led Israel into Egypt, as he had predicted; he saved Israel from perishing in the seven years of famine; he rewarded Joseph for his integrity and loyalty to God, and humiliated his brethren. All this we may say in one stroke. Jacob and Joseph, Joseph's brothers, the Ishmaelitic merchants, Potiphar, Potiphar's wife, the jailer, the king's butler, and Pharaoh—these were the vessels God employed in this transaction, some unto honor, some unto dishonor.

The greatest event in the history of the world was brought about, under God's guidance, by the joint agency of the wicked and good. I speak of the sacrifice of Jesus Christ. What a predominant part there was to be performed by the instruments of unrighteousness! His own people, unbelieving, hard-hearted, were to reject him and condemn him; one of his followers must betray him; some one must nail him to the cross. The details of his death and burial were prophesied a thousand years before. And now God makes good his word and

declares his marvelous wisdom in overruling the wickedness and also the integrity of that people to his own ends. Not that all were to be made guilty of Christ's blood, but those only who were capable of murdering; neither was any man to contribute a single misdeed toward the great end who was not already fitted and willing to do evil. A just-minded Nicodemus; an honorable Joseph of Arimathea; the simple-hearted, devoted disciples; the sympathetic women—these were not among God's vessels unto dishonor. But God combined the prejudice and hypocrisy of the Pharisees; the thieving, covetous disposition of Judas; the vileness of Herod; the ambition of Pilate; and the ignorance of the whole crowd to bring to pass the prophecies of old. They persecuted him, betrayed him, condemned him, crucified him, mocked him on the cross, threw lots upon his vesture, and parted his garments among them. Just as it had been written by their own prophets. "My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the word of my roaring? . . . All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him. . . . I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture. But be not thou far from me, O Lord: O my strength, haste thee to help me." (Ps. 22: 1-19.)

It would be difficult to imagine the astonishment and dismay of the Jews who afterwards came to see that while carrying out their own purposes they had been but tools in God's hand and had fulfilled the scriptures that had portrayed their action hundreds of years ago in the language of prophecy. To what use was all their rage and clamoring? They only advanced God's purposes and contributed to the glory of him who turned their wicked counsels to his advantage. So David wrote in Ps. 2, and it was quoted by the persecuted disciples in a memorable prayer: "O Lord, thou that didst make the heaven and the earth and the sea, and all that in them is: who by the Holy Ghost, by the mouth of our father David thy servant, didst say, Why did the Gentiles rage, and the peoples imagine vain things? The kings of the earth set themselves in array, and the rulers were gathered together, against the Lord, and against his Anointed: for of a truth in this city against thy holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together, to do whatsoever thy hand and thy counsel foreordained to come to pass." (Acts 4: 24-28, R. V.) They were gathered against the Lord and against his Anointed, and said: "Let us break their bands asunder, and cast away their cords from us." They despised the authority of God, and thought to rebel against him; but "he that sitteth in the heavens shall laugh: the Lord shall have them in derision," for all their efforts were only to do whatsoever God's hand and God's counsel "foreordained to come to pass." The greatest good came to the human family through the wickedness of those men, which circumstance, to be sure, did not excuse them or even mitigate their guilt, but commended the wisdom and benevolence of the Almighty.

God's work on earth is not yet done. God still works and guides the course of the human family. Still in his inscrutable wisdom he uses men—some as vessels unto honor, others as vessels unto dishonor. Whether we are rebels or subjects of his kingdom, we must work for him. The one question that is of infinite importance to us is: Are we earnest, true coworkers of God? Do we of principle belong to his army and fight against darkness and sin, to his name's glory? Remember the wide dividing line which Jesus established: "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

There is to the humble Christian a sweet consolation in the thought that God is personally directing the affairs of men to bring about the day of peace, else would the world be swallowed up and perish in the putridity of its own wickedness. But the great Father knows how to direct evil and bring good out of it. Yes; and all the evil, wars, and bloodshed; the devil himself, with his angels; all powers and principalities on the earth and under

the earth must work together for good to them that love God. (Rom. 8: 28.) Well may we exclaim at the sight of God's wonderful works, as Paul did: "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out! For who hath known the mind of the Lord? or who hath been his counselor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and unto him, are all things. To him be the glory forever. Amen." R. H. BOLL.

To the Public.

This communication is presented for your consideration, that you may know some things connected with the so-called "discussion" between Brother Kurfees and myself which has been published in the Gospel Advocate recently.

1. Those articles were private letters between Brother Kurfees and myself.

2. They were published without my knowledge or consent.

3. My private letters are my personal property, and when any man in whose hands I have trusted them uses them without my consent he becomes morally and civilly guilty of a breach of trust, and any man or set of men knowingly consenting to such act are equally guilty in the sight of God and all right-thinking people.

4. When I showed Brother Kurfees my first article on this subject, at the Gospel Advocate office, in Nashville, he asked me to have it published, and I refused, giving him as my reason that I feared it might be misconstrued by some brethren as an advocacy of or an apology for the organ; and I then and there assured him that such was not my intention in writing it.

5. Certainly a man may examine the validity of an argument against a thing without thereby becoming an advocate of that thing.

6. I told him, as I now tell you, that I have never knowingly said or done anything which I think can be fairly construed as advocating the use of an organ.

7. I have never tried to carry both sides of this or any other question; but I have tried always to use only valid arguments in support of what I believed to be the truth, and I have sought to keep from running to such extremes as some of my brethren on both sides of this question seem to me to have done.

8. I love all my brethren on both sides of this question, and I believe as much brain, honesty, and religion can be found on one side as on the other; and I certainly am as willing to fellowship those who use the organ as I am those who publish private letters contrary to the will of the writer.

9. Seven years ago, when I left Lexington, Ky., I told Brother Kurfees that my aged father and mother needed my presence and companionship and that I would feel more at home among my own brethren in Tennessee, who thought as I did on this question, than I did there. Hence, you can see that he did not state all the reason I gave for leaving. Perhaps he forgot the other part. I am glad to say, however, that since then I have grown some in knowledge and love, and I now feel at home among all my brethren anywhere.

10. My reasons for discontinuing the private letters were: Firstly, I saw that Brother Kurfees had entirely turned aside from the argument which I presented to him for criticism. He has absolutely not even touched the definition which I presented to him in the beginning. His first article is based upon a misconception of my definition. My second article simply corrects this misconception and points out his fallacies based on this misconception. His second article, after admitting my right to explain my meaning, then ignores the meaning which I gave to him, and is all taken up in fallacious reasoning upon other phases of the question which he illogically introduces. From these facts I lost all hope of getting any help from him on the question proposed to him, and hence did not reply to his second article. Secondly, I did not appreciate his oft-repeated insinuations that I was prejudiced in favor of the organ and was really arguing in defense of it, when I knew in my own heart how unjust these insinuations were, and yet he continued to make them in the face of my oft-repeated denials.

11. Finally, seeing he seems anxious to have my arguments on this question made public, I now propose to him that we discuss the original question, either orally or in print or both ways, if he so desire, my only suggestion being that all personal-

ities and homilies be left out of the discussion; and I am willing, if he thinks I need these things, that he shall present them in separate articles or speeches, as the case may be. But I insist that they have no place in the discussion, for the correctness of a man's logic is not dependent in any way upon his honesty or freedom from prejudice. I disdain to call the publication of private letters a "discussion." May God bless Brother Kurfees and the editors of the Gospel Advocate and all of us, is my sincere prayer. Submitted in love. HALL L. CALHOUN.

Our Exchanges.

A LITTLE SERMON.

Never a day is lost, dear,
If at night you can truly say
You've done one kindly deed, dear,
Or smoothed some rugged way.

Never a day is dark, dear,
Where the sunshine of home may fall,
And where the sweet home voices
May answer you when you call.

Never a day is sad, dear,
If it brings at set of sun
A kiss from mother's lips, dear,
And a thought of work well done.
—Sunday School Messenger.

A SERMON FROM A SECULAR TEXT.

United, we stand; divided, we fall.

I am not able, my readers, to tell you who is the author of this fine saying; it is hard to trace the parentage of a maxim. When we think we have found its origin, we must not be too sure, for—behold!—the first we know, it springs up somewhere else, away back in the generations of thought and feeling.

This proverb may have started in the times of the Greek States, which, invincible so long as they worked and fought together, were easily, when divided, conquered in detail; it may have been the battle cry of a Roman phalanx when it flung itself together in an invincible mass of human and inhuman bravery; it may have been the despairing cry of civilization when the Dark Ages were dispersing and overwhelming it; it may have first sought the air when our forefathers of the American Revolution emphasized the fact that "if they did not hang together, they would hang separately;" but, at all events, the great truth which it embodies has always existed, and will always do so.

Behold its magic effect as the motto and the watchword of a family! Listen and notice, they are consoling each other carefully in all their troubles, counseling each other wisely in all their perplexities; they are helping each other through difficulties, and defending each other through dangers. Do not attack one of them, unless you wish to be attacked by the others. A battle with one of the members of a united family means almost a war with a small nation. How such a family thrives and conquers! What a power for good it becomes!

But let that family "fall out;" "get at swords' points;" come to nagging, cheating, and traducing each other; how quickly ruin leaps upon them! They are like a person who can commit suicide all the more quickly and easily because he knows himself well and can readily get at all the vital parts. They can tell things about each other that no one else knows; they can hurt each other in ways that any one outside the clan would not detect; they can gradually murder each other.

In how many other enterprises and relationships do we see this same principle work—in business firms, in neighborhood affairs, in political parties, in everything where combination of human skill and force is needed. So long as men and women are united, they are almost invincible; as soon as they do not work together, they are doubly, trebly weakened.

The destruction of many of the great "trusts" that now worry the country will finally come, not from legislation, but their own inherent weakness; in that the many furnish the funds with which the enterprise is to be conducted, and the very few are supposed to supply the brain and management.

Here is a combination of money and mind and soul; here are the seeds of division, planted and sown right at the very outset; here are the causes which are already turning many of the largest trusts into gigantic banks.

And when it comes to relief, my dear

readers, how true is the saying, "United we stand; divided we fall!" Christ meant that when he said: "Where two or three are gathered together in my name." That is what the scripture means when it counsels "the assembling of yourselves together." That is what the church is for—so that, united, it can stand. So long as Christians counsel together, pray together, act together, feel together, and, it need be, suffer together, they are an invincible power; when dissensions come, the devil gets his opportunity.—Everywhere.

"UNHASTING, YET UNRESTING."

We ought to learn to work swiftly. Many people are very slow. Many lose in aimless loitering whole golden hours which they ought to fill with energetic activity. It is quite safe to say that the majority of people do not get into their life half the achievement that was possible to them when they began to live, simply because they have never learned to work swiftly.

Longfellow once said to his pupils: "Live up to the best that is in you." To do this we must seek the development of all our powers to their fullest possibilities, and then the using of them in the most intense service. Dreaming through days and years, however brilliant one's dreams, will never accomplish anything worth while. Plenty of young men, with the artist's power, dream out enough splendid pictures to make them famous, if only they were wrought out, and yet they lack the energy ever to put even one of their dreams on canvas. It is pathetic to think what glorious possibilities of human attainment and achievement perish in people's brains and hearts, simply for lack of energy to realize them.

Naturally, most of us are indolent. We need something in us which, by its moral force, will carry us out of and beyond ourself. The only motive that is strong enough to do this is love. Love for God fills our soul with desire to obey him, to do his will; love for men inspires us to all service of sympathy and beneficence, regardless of cost. Such motives constraining us will overcome the inertia of nature.

Habit is also important. As one begins, one continues; as one is trained in early life, one is quite sure to live in mature years. A loitering child will become a loitering man or woman. The loitering habit soon plays havoc with earnestness and efficiency.

Lose this day loitering, 'twill be the same story
To-morrow, and the next more dilatory;
The indecision brings its own delays,
And days are lost, lamenting o'er lost days.

Another way of losing time is by the lack of system. Many people have no plan for their days. They let duties come and go as they will; they fly from task to task, having a score of undertakings in hand at once and finishing nothing. A little method would keep things in their place and obviate that feverish haste which is such a waster of time and strength. You find some people who are always talking of being overwhelmed with work, of having so much to do that they can scarcely get through their work. They are always in a hurry. But, really, if only they would learn the lesson, they could do far more work than they are now accomplishing, with one-half the expenditure of strength and energy. Hurry always hinders. It does not do its work well, and it does not achieve what quietness would do. An eminent French surgeon used to say to his students, when they were engaging in any difficult and delicate operation: "Gentlemen, do not be in a hurry, for there is no time to lose." Haste unfits us for our best work in any line. Then it costs ten times more in outlay of vitality than work without hurry. Goethe's motto is a good one: "Unhasting, yet unresting."

"Without haste, without rest!"
Bind the motto on thy breast;
Bear it with thee as a spell;
Storm or sunshine, guard it well;
Heed not flowers that round thee bloom.
Bear it onward to the tomb.

Rest not, life is sweeping by,
Do and dare before you die;
Something mighty and sublime
Leave behind to conquer time;
Glorious 'tis to live for aye
When these forms have passed away.

Haste not, rest not, calmly wait;
Meekly bear the storm of fate;
Duty be thy polar guide;
Do the right, whate'er betide,
Haste not, rest not! Conflicts past,
God shall crown thy work at last.

—Forward.

Queries.

Brother Sewell: (1) Please explain fully, through the Gospel Advocate, Acts 16: 30. The question is this: Does the jailer want to know what to do to be saved from his past sins or from the punishment he will receive if the prisoners have fled? (2) Also explain Isa. 35: 8.

H. E. MASON.

The above query was mislaid, or it would have been answered sooner. (1) From the answer of Paul to the jailer, he certainly understood him to mean salvation from sin, for he proceeded at once to tell him what to do to be saved from sin; and he did those things that very night, and was saved, and his household. Paul, being an inspired man, knew what he meant, and he answered according to the purport of his question. (2) Isa. 35: 8 is generally understood to refer to the gospel plan of salvation, that was to be so plain that all could understand it; and such was really the case with the gospel when proclaimed by the apostles. One hearing of it was sufficient for all to understand it. Hence, about three thousand heard it for the first time, understood it, embraced it, and were saved by it on the day of Pentecost; and it is just as plain now as it was then, if men would preach it just as recorded.



Brother Lipscomb: Is it in harmony with the teachings of the New Testament when the church makes its contribution on the first day of the week to pass the contribution basket to the alien world for means for church purposes, contrary to the desire of some of the members? Please answer through the Gospel Advocate.

Corsicana, Tex.

W. B. WORTHINGTON.

I do not think the basket ought to be passed to any as begging for help. All offerings should be freewill offerings, and the passing of the basket should merely afford the opportunity of making the freewill offering without confusion. The question, then, is: Should an outsider be permitted to make offerings to the church if he desires to do so? While there are some scriptures that seem to oppose this, there are examples in both the Old Testament and the New Testament of outsiders contributing to help the servants of God in their work. Cyrus and Darius very greatly helped the Jews with means to return to Jerusalem and to rebuild the city and temple. (Ez. 1, 6, 7.) In the New Testament we find similar examples. The elders of Israel pleaded that the centurion whose servant was sick "was worthy for whom he should do this: for he loveth our nation, and he hath built us a synagogue." (Luke 7: 4, 5.) And Jesus healed his servant. Jesus seems in this to look with favor on those who help his children. Nor do we find Jesus or the apostles repelling any kindness offered by those not members. In the case of the return of the Jews to Judea, Sanballat and his associates claimed to be of the Jewish family and the right to have a voice in the building of the temple, when they were enemies seeking to control them. To these the servant of God said: "Ye have no part nor lot in this work." From a study of the Bible on this subject, I have reached the conclusion that it is wrong to beg outsiders for help—or any one, for that matter; but if one of his own good will desires to help in a good work, do not refuse him the privilege. I think this is the rule that Jesus and the apostles followed, and we have no right to object to following their rule.

Missionary Work.

After some delay, because of my absence from home, the Gospel Advocate has been received, and the article from the editor of the first page in reply to mine has been read with interest. So far as the spirit of the article is concerned, it is all that can be desired.

It is true, as the editor says, that we read of no general missionary boards in New Testament times. We can just as truly say that we read of no church houses, Gospel Advocates, Sunday school

literature, and such like; and yet who will claim that these agencies are wrong or unscriptural?

We are commanded to "preach the gospel to all the nations." Now, the agency that does this most effectively is the best agency. If organized mission effort accomplishes the end better than can be done by individuals or single congregations, I think it must be pleasing to the Lord.

The editor says: "When support comes through the 'missionary board,' it is not possible to tell what church is sending to the support of the preacher. It is not possible to see the church through the board." Now, the very opposite is true. Every month the board publishes the list of churches and individuals contributing to its work, so that the preachers and workers know just who are supporting them.

While Paul praised the Philippian brethren for giving to his support, there is a clearly implied censure for those churches that did not contribute to his support. In his Epistle to the Corinthians the censure is clearly expressed.

Our brother asks: "Why does one part of the Christian world separate itself from another?" That is precisely what we do not do. We may differ as to plans of work, and yet be brethren. There is no constraint or force employed to induce men to support our mission enterprises; it is a voluntary work. We do not ostracize our brethren who do not work through our general boards. What we all want is for God's work to be done.

In my opinion, the Gospel Advocate in some respects has no superior among our papers.

Liberty, Mo.

SIMPSON ELY.

In answer to this kind, respectful communication from Brother Ely, it is but necessary to determine whether, indeed, the missionary society is merely a way of obeying Christ's command and stands on par with "church houses, Gospel Advocates, Sunday school literature, and such like." Meeting-houses, or their equivalents, were necessarily implied in the command to assemble ourselves. (See Acts 20: 8.) Hence, meetinghouses are scriptural. The Gospel Advocate had its equivalent in the epistles that were circulated among the Christians of the apostolic age. It is printed, the epistles were written—equivalents again. Instead of Paul and Silas and Timotheus, we have other brethren sending forth the same sentiments. Hence, it is scriptural. Sunday school literature comes under the same head with the letters of the apostolic day; it is merely written teaching. In using meeting-houses, religious papers, Sunday school literature, and printed sermons, we do the very things the apostles commanded and did themselves. When we ride on the train to a destitute field, we follow the example of Paul. These things are equivalents. The old-time stage was the equivalent of our railroad as far as concerns its agency. We do nothing with a printed paper that the apostles did not do with the written paper. Hence, as Brother Ely well remarks: "Who will claim that these agencies are wrong or unscriptural?"

But now comes the second part: Is the missionary society an equivalent to the apostles' way? Is it implicitly commanded in the Scriptures as is the meetinghouse? Is it merely a method of doing what the apostles did?

In the first place, we beg to suggest that the apostles and early Christians had the same facilities for organizing a missionary society that we have. They could not have ridden on a train or printed a paper; but they found the same opportunities to make a society; the same—yea, a greater—need of carrying the gospel to the heathen in the quickest, most effective way; and they, guided by the Holy Spirit, accomplished the work. But they organized no missionary society. Being sent by their congregations, they went forth, having been commended by the church to the grace of God. They were supported by different churches, sometimes by the people among whom they labored, sometimes by the work of their own hands. They returned and gave account to the church of their work and success. No strange organization, no offices, no red tape! The church was God's missionary society, and he wants to be glorified in the church throughout all ages, world without end. In those days mission work was brilliantly successful.

So if the missionary society were even nothing more than an expedient, it would at best be a doubtful and unnecessary one. Should we for the sake of an expedient drive brethren away from us and bring division into the church?

But the missionary society is not simply an ex-

pedient. It is a distinct organization, with an unscriptural constitution. Brother Kurfees quotes from the by-laws of the Foreign Christian Missionary Society, and comments on it, as follows:

"Article III. This society shall be composed of life directors, life members, annual members, and representatives of Sunday schools, Sunday school classes, and missionary associations.

"Article IV. Its officers shall be a president, five vice presidents, a recording secretary, a corresponding secretary, and a treasurer, who shall be elected annually.

"Article VI. Any member of the church of Christ may become a life director by the payment of \$500, which may be paid in five annual installments; or a life member by the payment of \$100, in five annual installments; or an annual member by the payment of \$10; or any church of Christ, or Sunday school, or Sunday school class, or missionary association, may be represented in the directorship or the membership for fifteen years by paying, respectively, \$500, or \$100 in five annual installments, provided the representative is a member of the church of Christ.

"Article VIII. The board of managers shall have power to appoint its own meetings; elect its own chairman and secretary; enact its own by-laws and rules of order, provided always that they be not inconsistent with the constitution of this society; fill all vacancies which may occur in its own body during the year; and, if deemed necessary by two thirds of the members present at a regular meeting, convene special meetings of the society. It shall establish such agencies as the interests of the society may require, appoint missionaries, fix their compensation, direct their labors, make all appropriations to be paid out of the treasury, and present to the society at each annual meeting a report of its proceedings during the past year. The action of the board of managers is subject to revision by the society."

"The idea that a religious body which puts forth such rules and restrictions for carrying on the Lord's work is not a denomination is preposterous in the extreme. According to this constitution, a child of God, however pious, zealous, and worthy, can have no voice in the work of preaching the gospel to the heathen, except by the payment of a stipulated amount of cash. This puts a money value upon the privilege of preaching the gospel to the heathen—throws it upon the religious market, so to speak, and barters it away for so much cash. Of course, in all such denominational restriction, the poor can stand no show with the rich. The latter can furnish the money to buy the directorships and memberships; and since the holders of these control the concern, the only alternative left to poor people is to either turn away from such denominational restriction or not preach the gospel to the heathen at all. The same reasoning applies to the American Christian Missionary Society, the difference being that the price of directorships and memberships is put at a lower figure. Not even the Son of God himself, nor his inspired apostles, could have had any voice in the control of such work, simply because they did not have the money to buy the privilege; and I hesitate not to say that, when the terms of coöperation in an ecclesiastical organization are such as to exclude the Lord himself and all his apostles, it is time for the friends of the Lord to exclude the organization and to turn away from any ecclesiastical body itself that cannot exist without such things. The fact is, whenever a denomination, as such, adopts a given practice or starts in a given direction, it is only a question of time when any man or any local church that belongs to the denomination will virtually adopt the same practice or go in the same direction. The only way for an individual or a church to prevent this result is to pull out of the denomination, and thus cease to be a part of it. It is a practical impossibility to remain in a denomination and not go with it in its practices."

These things speak for themselves. But even aside from the money feature, the whole organization is foreign to the word of God, an addition to God's work which not only he did not authorize, but in place of which he established another society—the church. It remains only to be asked why men of zeal and knowledge will presume to do what Christ and his apostles in their day had opportunity to do, but, for grave reasons, did not do—endeavor to improve on God's wisdom, and build where God did not build, producing another missionary society over and above the one God instituted. As long as brethren will act in this way, divisions are unavoidable.

Miscellany.

PERSONAL.

Brother Hall Calhoun, of Henderson, Tenn., was with us one day last week.

The address of Brother G. W. Bonham is changed from Berclair to Marcelena, Tex.

Brother Larimore's meeting with the church of Christ at Smithville, Tenn., closed on the 25th inst.

Brother W. H. Carter, of the Highland Preacher, has been in a meeting with the church of Christ at Horse Cave, Ky.

On November 21, 1900, at the Foster Street meetinghouse, Brother J. C. McQuiddy officiating, Miss Kate Burt Benedict was married to Mr. W. H. Johnson.

Brother F. W. Smith has been in a good meeting at McMinnville, Tenn. He has been preaching to large audiences, and when we heard from there last Saturday there had been four additions to the one body.

I reached Louisville yesterday (November 15, 1900), and am at home again. I feel a little worn down today from the trip, but think nothing serious will result from it. My address, till I return to Japan, will be, as formerly, 2601 Montgomery street, Louisville, Ky. I hope to have fully regained my strength before many weeks at most. I desire your prayers.—J. M. McCaleb, Louisville, Ky.

A four-days' discussion will be held at Henning, Tenn., beginning on Tuesday, November 27, 1900, between W. F. Barrier (Methodist) and David A. Parrish (Christian). The following subjects will be discussed: "The direct operation of the Spirit, independent of the word, in conversion;" "Baptism to a believing penitent is a condition of pardon;" "The scriptural way to baptize with water is pouring or sprinkling;" "Scriptural baptism is a burial in water."—David A. Parrish.

Beginning on Thursday, December 6, 1900, Brother L. S. White will engage in a six-days' debate with A. Malone (Baptist), of Franklin, Ky. The debate will be held at Hebron, Tenn., which is about eight miles from this city, on the Murfreesboro pike. Brother White will for three days affirm: "The church of God, of which I, L. S. White, am a member, is apostolic in origin, doctrine, and practice." Brother Malone will then for three days affirm: "The church of which I, A. Malone, am a member is evangelical in origin, doctrine, and practice."

W. T. Boaz (Christian) and W. M. Rudolph (Baptist) will hold a religious debate at Cuba, Graves County, Ky., ten miles south of Mayfield, beginning on December 4, 1900, and continuing four days. The subjects, "Justification by faith before baptism" and "Baptism for the remission of sins," will be discussed. Rudolph will open the debate. We will be glad to have as many present as possible. Any one coming from a distance will please write me at Cuba, Ky.; also get off of train at Mayfield or Wingo, Ky. All are welcome.—W. T. Boaz, Cuba, Ky.

I have received many letters asking about me and my work. To all I will say that Mrs. Lawson has been ill since last August, and I have been confined at home all the time, except twelve days that I spent in Mississippi; but while there, I was tel-

graphed to come home at once, as my wife had become worse. I have called in all appointments for protracted meeting work until January 1, 1901, when I hope to be able to get out in the great gospel field again. Mrs. Lawson is now able to sit up about one hour each day, and by careful nursing I think she will recover all right. We have certainly had a hard time of it. Pray for us.—J. H. Lawson, Denton, Tex.



EDITORIAL.

A church letter is not a passport to heaven.

Whitewashing the tree does not improve the fruit.

Religion, to keep sweet, must be used every day.

It is not possible to be happy without being good.

The boy that will deceive his mother is not to be trusted.

The man with little principle charges a heavy interest.

We must leave off our vices before we can acquire new virtues.

Some people love their business more than they do the Lord.

It is easier to find fault with other people than it is to control ourselves.

The church is not as pure as it should be when it suits worldly people.

"So teach us to number our days, that we may apply our hearts unto wisdom."

A man is not in any danger of going to an extreme as long as he faces heavenward.

Those who are assured that they walk with the Lord are never afraid of their influence.

Good people may not be great in the eyes of the world, but they are in the eyes of the Lord.

It is hard to be at peace with the man who is more concerned about his rights than the rights of other people.

The rich man would rather pray for the poor than to supply their needs, but such prayers are usually worthless.

The religion that imagines it loves God, and yet does nothing to help its brother, and evinces no love for its brother, is worthless. It may be a dogma with a worm in the heart. If you love God, you will love your neighbor also, and will seek to advance the kingdom of God in the world.

Five minutes spent in the companionship of Christ every morning—even two minutes, if it be face to face and heart to heart—will change the whole day, will make every thought and feeling different, will enable you to do things for his sake that you would not have done for your own or for any one's sake.

The Bible teaches Christians to pray always, to pray everywhere, to pray without ceasing. We should pray more than we do. Prayer brings us nearer God. It is remarkable that God's people do not pray more. When the hour was dark, Paul resorted to prayer, of which Spurgeon says: "In this emergency the apostle Paul resorted to prayer. We may avail ourselves of this privilege at the worst pinch. When things are so black that they cannot be any darker, we may still pray; when we can do nothing to help ourselves, let us pray, and we can get help from God in everything.

Or, after we have done the little we can do, let us leave all with God and resort to him in prayer. Do not think, then, that your prayers in time of extremity will prove fruitless. Recollect there never was a prayer of faith that failed yet; heaven and earth shall pass away, but this truth shall never cease to be true, that God is the hearer of prayer if we will but believe in him. He that is confident in his God shall never be confounded."

Paul rejoiced in persecutions for Christ's sake. Jesus said to his disciples: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Spurgeon says on this subject: "If God's servants will hold the truth outright and dare to avow it, they will soon meet with some contemptuous title or other. Hold the doctrines of grace, bring forth the atonement, speak out plainly, have your convictions and state them, and soon the hounds will be after you full cry. Say that the Bible, and the Bible alone, is the religion of true Christians, and that we are not bound by anything but the word of God, and you shall see that you will have a hard time of it, and be pointed at by some opprobrious name or other, something like Paul was when they said he was a ringleader of the sect of the Nazarenes. But shall we not be willing to be Nazarenes for the Nazarene? Shall we not glory to be despised and rejected of men for his sake, if by any means we may bring honor to him?" A greater than Spurgeon has said: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3: 12.)

If the Lord were to force a man to become a Christian, he would be no longer man, but no more than a machine operated upon. God places good and evil before man and gives him the power to choose between the two; he tells him of the glories and beauties of heaven and of the horrors of hell to induce him to do the right and let alone the wrong. William M. Taylor says some good things concerning Saul's conversion, bearing on the volition of man: "When the Lord appeared unto the apostle in the way to Damascus, he showed to him his glory and gave to him a commission, but it was still possible for Paul to resist and disobey. He was 'apprehended of God.' But that was not all that he needed; he had also to apprehend that for which he was apprehended, and how he did that he describes in this address when he says: 'Whereupon I was not disobedient to the heavenly vision.' But now look at Agrippa. In Paul's appeal a heavenly vision has been given to him also. He is exhorted to repent and be converted, he is urged to accept Jesus and his salvation; but he is disobedient, and resists the appeal. This, then, is the strait gate through which each must pass into the narrow way: the rendering of obedience to the heavenly vision. No man becomes a Christian against his will; it is by willing to be so that he becomes a Christian, and it is over this willing that the whole battle of conversion has to be fought. The will is the rudder of the soul and turneth it whithersoever it listeth, and when that will chooses to give in and give up to Christ, the man becomes a Chris-

tian. Thus, in a very solemn sense, God has placed our everlasting destiny in our own choice."



PUBLISHERS' ITEMS.

Our Bible lesson helps are the best, and we believe you will find them to be very helpful. Send for samples.

We solicit your orders for engraved cards or invitations; we will give your orders prompt attention, and please you as to prices and quality of work.

Of course you want the Home and Farm again next year. Renew now and ask us to send it with the Gospel Advocate. The price of both is \$1.50.

I have just read the book, "Letters and Sermons of T. B. Larimore," and enjoyed it very much. It will do a vast amount of good.—William Thurman, McMinnville, Tenn.

"Letters and Sermons of T. B. Larimore," bound in full morocco, is a handsome book, and would be a most acceptable present at Christmas or any other time. We will send it, post-paid, for \$2.50.

The sewing machine we offer with the Gospel Advocate is thoroughly practical and embodies in its make-up all of the necessary and practical features of a first-class, high-grade machine; but at the same time it is not finished so elaborately or furnished with such an expensive equipment, the latter items adding greatly to the cost, but not to the utility of the machine for practical purposes. In its manufacture, the sewing qualities have not been sacrificed in the least. With the Gospel Advocate one year, \$21. Do not miss this opportunity to get a good paper and a good machine at so cheap a price.

Of course I am not authority on music, but I sometimes associate with people who are. Dr. Leon Harding has conducted the song service in most of my meetings this year. He can get music out of anything that has music in it, I think. The saints and faithful at Guthrie, Ky., where our singing was excellent, as also at Smithville, Tenn., where we now are, use "Gospel Praise." I have, since the beginning of the Guthrie meeting—October 20, 1900—heard, "That is the sweetest song I have ever heard," till I have been forced to conclude there must be something supremely sweet in "Gospel Praise." Faithful souls who sweetly sing at Guthrie and Smithville think so, I am sure.—T. B. Larimore.

"Letters and Sermons of T. B. Larimore." Edited by F. D. Srygley. Gospel Advocate Publishing Company, Nashville, Tenn. Cloth; pages, 413. The chief excellence of the present volume is the faithful presentation of the characterizations and the teaching of one who is widely known among the churches in the South. These letters and sermons present Brother Larimore as a man of warm heart and affectionate bearing toward his brethren and humanity. As an earnest and industrious minister of the gospel, his life has been a fruitful one, for through his efforts many have been won to Christ. The volume is likely to have an extensive sale among the personal friends of Brother Larimore and of his biographer. A mournful interest is attached to the volume in the fact that, soon after its publication, the author was suddenly called to his eternal reward. There are twenty-two illustrations, including excellent pictures of the subject of the book, his home, and members of his family.—"Book Reviews," Christian Standard.

The Tunkers, or Dunkards.

Brother Lipscomb: Is it possible to find a person among the Dunkards who has been scripturally baptized? Please answer, as fully as possible, through the Gospel Advocate. I ask this question because we are surrounded by Dunkards in this country, and we have had some trouble on this question. A few years ago one of them was received into fellowship with the church of God because some thought that he had been scripturally baptized, but there has been some trouble about it since. You will greatly oblige me by giving attention to this.

S. WHITFIELD.

Walnut Bottom, Pa.

I have never been associated or familiar with the German Baptists, or "Tunkers," as they usually are called; "Brethren," I believe they call themselves. I have occasionally met with individuals traveling and a few times have known one or two to settle in our country. But take the account given in history and, save in the fact of trine immersion, they are as unobjectionable as any class of Baptists known to me. Outside of trine immersion, their distinctive feature is: "They will not go to law, nor engage in war, and seldom take interest for the money which they lend to their poorer brethren." This is not objectionable. They cultivate simplicity of dress and style of living, and keep themselves aloof from the frivolities and fashions of society. This would not in the least be objectionable. Then, so far as I know, the objection to them compared with other Baptists would be they practice trine immersion for baptism; they do what the Lord commands to be done, if they act from the proper spirit, but they add to this two additional dippings of the head in water. It is only the head they give the two additional dippings that are not commanded. Now, if the first was in obedience to the Lord, do the two additional ones destroy the acceptability of the first? If all is done to obey God, does the mistake they make as to God's requiring what is added nullify what was done in accordance with his will? Children are taught from earliest infancy to believe God's law is to be dipped thrice. With the desire of obeying God, they are dipped once. This is his will. Then the head is dipped twice more. It seems to me that to drop off what is wrongly added would be what the Lord requires. During the personal ministry of Jesus, his disciples often grossly misconceived his teaching. He often taught he would be crucified, but they did not believe it until after he was crucified. He taught them his kingdom was not of this world; they persisted in believing he would establish an earthly political government in which his servants must fight, until he was crucified. These errors of faith, as gross as they were, did not invalidate what of truth they believed and obeyed, and they were required to correct their faith when they were more fully taught. This, I am sure, is what God requires under a misapprehension of his will in any case. "Prove all things; hold fast to that which is good." As far as our obedience conforms to the will of God, clinging to it and correct what proves to be wrong. As I said, I know these German Baptists only as they are known in history. I do not think I ever had a word of conversation with one on religious topics. There may be things in their teaching and practice I know not of that would be further objectionable; but when one has obeyed God in some things and erred in others while seeking to do his will, God requires him to test and prove what has been done, hold fast as far as he has gone according to the will of God, and add to or lay aside wherein he is not according to it. I am sure this is the correct rule.

There are divisions among them, as among most other religious people. Some believe in feet washing as a church ordinance. Many of all classes of Baptists believe in this, and we very frequently find disciples who do also. They believe in laying on of hands to impart the Holy Spirit after baptism; the Philadelphia Confession of Faith teaches the same thing. Baptists all believed in it from fifty to a hundred years ago; and our learned and highly esteemed Brother P. S. Fall, I think, never wholly gave up the idea.

A class of the "Brethren," represented by their paper published at Berlin, Pa., in the Independent of May 8, 1879, gave this statement of their faith: "We are in full accord with the church on all gospel doctrines and practices, but do not believe in any tradition as being worthy of comparison with a divine injunction; in fact, we do not regard a custom one hundred or five hundred years old

whether it originated in the church or in the world, as possessing any claims upon the attention of Bible Christians. We believe in 'nonconformity to the world,' as to all its sinful practices; but we hold that the earth is the Lord's and the fullness thereof, and that the inventions and discoveries of men are simply the products of the wisdom of God, and should be applied by the Christian to the glorifying of his name. We believe that the time now is when we shall neither in the garb of a hundred years ago nor in the style of the present age worship the Father, but when the true worshiper shall worship him in spirit and in truth. We believe in self-denial, but not in stoicism; we advocate close communion, but not exclusiveness. In short, we hold that the word of God is our perfect law, which if we obey, we do well." "The inventions and discoveries of men" here used refers to the mechanical inventions. If they live according to this statement, they should be encouraged and helped toward a better understanding of truth. Men trying to live according to this rule will come to the truth; they are followers of Christ. People ought to be dealt with as individuals, not as members of parties; and if one is found who is trying to learn and follow the truth, he ought to be encouraged, not discouraged. He ought to be encouraged to cling to all the truth he holds and to give up his error.

D. L.

WHAT DID HE MEAN?

Bishop Hargrove, in his address at the recent twenty-fifth anniversary of Vanderbilt University, said:

"Landon C. Garland, LL.D., the first chancellor of the university, had been an educator from early life, and brought into his office the experience and attainments of long years of patient and skilled labor as a college officer. As others had provided for, and projected, its external features, the touch of his master hand gave shape to its internal structure, molded its methods, and baptized both faculty and students with the blessing of his saintly life and the wisdom of his patriotic and pious teachings."

In reading that the query occurred to us, What did Bishop Hargrove mean when he said Dr. Garland "baptized both faculty and students with the blessing of his saintly life and the wisdom of his patriotic and pious teachings?" Did he mean he very sparsely sprinkled them with the beneficent influences, or did he mean the Doctor shed abroad such a wonderful and effective influence for good that the whole moral and intellectual atmosphere was permeated by the good influence and it overwhelmed the faculty and students? The true idea of baptism will enforce itself on people despite sectarian tenets.

D. L.

Prevailing Prayer.

There are several other good women named in Bible biographies to whom we owe our gratitude besides Hannah, the model mother; Ruth, the model daughter; and Dorcas, who sanctified the needle. One of these was that Syrophenician woman who came to Jesus and besought him to cast the evil spirit out of her afflicted daughter. For a time the Master seemed to hold her, as it were, at arm's length, in order to try the mettle of her faith. Like Bartimeus, she only cries the more importunately for mercy; and, like him, she carries the day. "Go thy way," saith the compassionate Jesus. "O woman, great is thy faith; be it unto thee even as thou wilt." And so he granted to a great faith what he might have denied to a little faith.

Prayer is not a teasing and a coaxing of an unwilling God; it is the fervent plea of weakness and of want into the open ear of One who knows just what is best for us. One of the things that it is best for us to have is a complete trust in God. He does not cheapen his mercies, nor does he toss them to us as a foolish father flings money at a spendthrift son. We must come into the right attitude and stay there. An honest, trustful faith—a faith that works while it prays, a faith that is not balked by discouragements—does not plead without securing some real and precious blessings. Such faith creates such a condition of things that it is wise for God to grant what would otherwise be denied.

There are many things in the loving providence of our Heavenly Father to which we ought to submit. We ought to submit unconditionally and without murmurings to certain chastisements and bereavements. "I opened not my mouth; because thou didst it." A childlike faith has often written that

line with eyes swimming with tears, and has often carved those words on the monument that covered a darling of the heart. But there are many things in our pathway that we must not submit to; we must wrestle with them and overcome them. If Apollyon strides across our road, we must fight him out of the road. If a difficulty blocks our path of duty, then is the time for a stout faith to "remove the mountain." A parent whose children are yet unconverted has no business to sit down in silent submission to such a state of things. Neither has a pastor or a church any right to sit down submissively to the terrible fact that the gospel is powerless and no souls are converted. The reason why there are no revivals in some churches is that they actually vote not to have them.

The Syrophenician mother would have done egregiously wrong if she had gone home submissively under a first seeming discouragement. "There's nae gude done, John, till ye get into the close groups." So said Jeems, the doorkeeper, to Dr. John Brown, who gave us the immortal "Rab." There lies one secret of prevailing prayer. The woman of Canaan carried her point and got the demon expelled from her daughter because she came into a "close grip" on the divine Healer. God is a wise and supreme Sovereign up yonder, and we are responsible free agents down here. As a sovereign, he has commanded us to pray, and to pray without ceasing. The ceasing would be a sin. God reserves to himself the right to grant our requests when he chooses and just as he chooses. It is our duty to pray, and it is God's right to bestow the answers that seem best to him—that is, such answers as are for our good and for his glory. The right kind of faith is that temper of the soul which submits to what God orders, but never submits to what God can make better. If we yield to temptations and yield to discouragements when we ought to struggle against them; if we are tamely content to be without spiritual blessings, and neither labor nor pray persistently for such blessings, we deserve to suffer.

Prevailing prayer must always be accompanied by prevailing effort on our part. God never puts a premium on cowardice, or laziness, or palpable neglect of duty. There is no haphazard in prayer. All of God's promises have their conditions; we must comply with those conditions, or we cannot expect the blessings coupled with the promises. No farmer is such an idiot as to look for a crop unless he has plowed his field and sown his seed. Be sure, my Christian friend, that you are honestly and perseveringly doing your part, if you expect God to do his part. He promises his Holy Spirit to his ministers and his churches when they are willing to cooperate with the Spirit; if they quench the Holy Spirit, they pay the terrible penalty.

What a magnificent epic are the triumphs of prevailing faith! The Bible history shines with the glorious record. The early church was "continuing with one accord in supplication" when the Pentecostal baptism of power descended upon them; prayer opened Peter's prison doors; and I have seen awakened sinners come into meetings and inquiry rooms who were just as truly delivered from Satan's prisons as the apostle was, by fervent intercessory prayer. That Syrophenician mother's message to the churches to-day is, "Prayer is power." Everything with Jesus; less than nothing without him! Two things our churches must do if their barrenness is to be exchanged for harvests. The one is to quit the companionship of a self-indulgent corrupting "world;" for, as long as the world has influence on Christians, they will gain none on the world. The other is to come into closer companionship with Christ Jesus—closer in clean, godly living, closer in self-sacrifice, closer in love labors for the salvation of souls. Then the "close groups" in prayer will bring down the sought-for blessings.—T. L. Cuyler.

No man can walk a crowded street without getting to some degree "inside the minds" of those who share the sidewalk with him. He must comprehend what is moving them on this side or on that, if he is to escape unpleasant collisions and jostlings. He will experience many unpleasant things if he goes ahead in a self-absorbed and self-centered fashion, heeding only the goal to which he is bound. And on the great highway of life we need to cultivate the sympathy which gets us inside other people's minds. We need to feel the motives which impel them, if we are to avoid needless collision with them, or do them any good. Without that power to get to another's point of view, life is full of collisions and needless bitterness.—Sunday School Times.

Home Reading.

SOME HABITS OF ALLIGATORS.

The general food of an alligator is fish, turtles, and frogs, with an occasional heedless dog or fowl. There is also a curious belief in the South that the creature has an especial liking for a "darky steak," and for this reason he is feared by the negroes. That he becomes carnivorous to a dangerous extent when pressed by hunger there is no doubt; for, the supply of fish exhausted, he must look for larger game.

Partially concealed by rubbish or floating idly close to the bank—always only a short distance from his retreat—he so closely resembles an old and weather-worn log that no suspicion is aroused. Presently a razor-backed hog comes down the narrow trail that meanders through the scrub and passes close to the reptile. Let it pass between the alligator and the water—that is, between the creature and his cave—and the end has come. An alligator seldom misses, and one spring, leap, or plunge—or whatever the swift, clumsy movement may be called—and the wretched animal is seized and held fast, either by the nose or leg, as a rule. Then the struggle begins, for the razor-back loves its life, despised pig of the Florida flatwoods though it is.

Alligators drown their prey. Their own nostrils and throats are so arranged that they themselves can sink to the bottom without danger of suffocation, although their mouths, or rather their jaws, may be widely stretched with the body of their victim. Indeed, they can reascend to the surface to breathe without releasing the prize; and, as this power is so closely connected with their method of killing the larger animals, a description of the latter, repulsive though it is, may not be out of place.

The teeth of an alligator are better adapted for crushing and crunching than for biting. Therefore, for him to eat a struggling animal would be difficult. Instinct teaches him that it must first be killed.

To dispose of a dog or chicken is a small matter, for when the alligator meets it upon the bank one strong, far-reaching sweep of the tail tosses it far out upon the lake. The alligator simply follows, grasps the half-stunned creature in his jaws, and disappears beneath the surface, where he remains until all is quiet. With a larger animal, however, he proceeds differently, for the reason that a yearling, a colt, or a razor-back is not so easily handled. First, therefore, a description of an alligator's cave must be given, since it is to this grewsome retreat that the hideous brute takes his booty.

Selecting some spot where the water is deep—usually beneath some overhanging bank—an alligator excavates what is called a "cave." He makes it sufficiently large to accommodate one or more of his kind by fragging out the mud and roots with the strong claws or nails that arm his fore paws, or legs. These caves serve in winter for hibernation, and at other times for the purpose that will be explained.

Once in the water, then—to return to the unhappy razor-back—the alligator does not rely wholly upon his teeth and jaws to hold the desperate animal. He cannot yet sink, for the victim is too strong. It must first be drowned, and a furious struggle for the mastery then begins.

By degrees the brute finally succeeds in dragging the animal out into water sufficiently deep to suit his purpose, and then he clasps it firmly with his paws, precisely like the hugging of a bear. He then begins to roll over and over. Now beneath the surface, now out, he turns and turns, first the alligator uppermost, then his prey, alternately, until the poor animal is drowned literally by inches. Before long the razor-back weakens, his struggles lessen, and then the alligator sinks to the bottom, and when all motion has ceased he deposits the body in his cave, well pleased with the prospect of a full larder for some time to come.—Popular Science Monthly.

A SECRET OF SUCCESS.

The other day I heard an employer, who has himself risen from the ranks and knows the rules of success at first hand, speaking of two lads who had lately become apprentices at his works. "Jim will make a success of it," he said, decidedly, "and John will be a failure right along."

"Why?" I asked; for Jim and John seemed very

much on a par to me. They were both bright-looking boys, and had stood well at school, as I knew.

"Well," said my business man, "perhaps you do not know it, but an apprentice is always set to do small things, tedious, ordinary jobs—the A B C of work that inevitably spells 'd-r-u-d-g-e-r-y' before an hour is over. Now, John feels that, and shows it. He wants to get past that place in the work, and consequently he is forgetful and unobservant. When he goes on farther, he will not have gained anything of value from his first experience at all. Indeed, he will have gained something that is distinctly detrimental—the habit of working without taking any interest in his work."

"I see," I said; "and Jim is interested."

"Not exactly that, perhaps," said his employer, with a shrewd twinkle in his eye; "it is next to impossible, you know, to be really interested in an apprentice's jobs. But he is bound to get out of his work all the experience and instruction that there is in it. I have been there myself, and I know just what Jim is doing. He isn't missing anything that he will need to remember later on. If I ask him questions about it, he answers intelligently; and one day he actually prevented a possible accident by noticing that a certain machine was running a trifle out of gear and calling a skilled workman's attention to it. John had been at the machine not half an hour before, but John would not have noticed it in a year, because he had a mind above it."

"Which is your average apprentice," I asked, "John's kind or Jim's?"

"John's, I am truly sorry to say," replied my business friend. "A Jim is rare. Where I find him, I always advance him. My foreman was Jim's kind of apprentice, and so were my principal buyer and my head shipper. They have worked up, leaving nothing of importance unlearned, as they go from grade to grade. You see, John will be useless for higher grades, because he will never fully understand even the lowest one. I cannot have that kind of worker in a responsible position, for he would make mistakes all the while."

Poor John! I have been thinking about him since. He will be sure to think that his employer shows favoritism to Jim, that the bosses are unjust, and that the whole apprentice system is wrong. He will never see that the wrong is in his own way of looking at things. If he reads this, will he recognize himself? I do not know; but if he should, let us hope he will try Jim's plan for a month, anyhow, and see how it works.—Mary Whiting Adams, in Exchange.

THE GROCER'S EPITAPH.

"I'm not much of a hand to remember epitaphs," said Uncle Zeph, "and I don't 'spose I miss much by it, fer I guess there's no great amount of truth put on tombstones, year in 'nd year out. 'Tain't easy to sum up a man or a woman in four lines, doin' it fair 'nd just, 'nd yit not hurtin' the feelin's of relatives. That's why I 'spose most folks takes to po'try, follerin' the plain dates of birth 'nd death; 'nd I don't blame 'em, though it does seem, sometimes, ez if they might find better verses than what they do, with less of a sameness about 'em. Still, most folks is alike, by 'nd large, when you come to that, 'nd so most epitaphs hed oughter be alike, p'r'aps, too."

"There's one I read the other day, though, in a paper, that's been a-runnin' in my head, fer it certainly wuz true ter life, ef you kin say that of an epitaph," and Uncle Zeph's eye twinkled a little. "It wuz jest nine words, but 'twas packed full o' meanin'—jest nine words under the man's name: 'He was born a man and died a grocer.' That's all, but—my!—it's enough. You kin see the whole life 'nd the birthright of bein' a man, with a soul 'nd a heart, 'nd a chance to serve God 'nd man, 'nd then how it wuz throwed away fer the sake of keepin' a successful store. He might have been interested in great things, but all he thought of wuz canned goods 'nd crackers, 'nd how to advertise 'nd when he come to die, his mind wuz still on his business, though he couldn't take so much ez a walnut shell with him. It kinder makes one shiver to think of how he must hev clung to life 'nd to groceries, 'nd yet he hed to go."

"I've known more'n one man that epitaph would hev fitted, ef you put 'farmer,' or 'engineer,' or 'banker,' or 'storekeeper,' or 'manufacturer,' instead of 'grocer.' It's mighty easy to fergit what God meant us fer, 'nd put our hull minds on bein' successes in our pertiklar trade. Not that there's any harm in bein' a good grocer ef it doesn't inter-

fere with bein' a good man—that's not what the epitaph meant. But the trouble is that the grocer in the man gits ahead of the man in the grocer, 'nd truth 'nd nobility 'nd unselfishness 'nd the love of God are fergotten 'nd die out, 'nd there's left only the grocer, who drives sharp bargains 'nd keeps on enlargin' his store.

"It's a mighty easy road to travel. I've been a ways on it myself, fer I remember well when business wuz more to me than religion, 'nd when I used to sit in church figerin' on what I wuz goin' to do with my profits, 'nd never listened to a word of the sermon, or put more'n a nickel on the plate. I ain't as much of a man ez I oughter be now, but when I think of how near I came to not bein' a man at all, but a business machine, it makes me ashamed of myself, an' thankful to the Lord, I kin tell you;" and Uncle Zeph drew a long breath, and shook his gray head impressively.—Barbara Griffiths, in Exchange.

"SETTING THE RIVER ON FIRE."

Sometimes when a person wants to make an unpleasant remark in a pleasant sort of way about a dull boy, he will say: "That boy will never set the river on fire." In England, says the writer from whom we quote, many, many years ago, before the millers had machinery for sifting flour, each family was obliged to sift its own flour. For doing this it was necessary to use a sieve, called a "temse," which was so fixed that it could be turned round and round in the top of a barrel. If it was turned too fast, the friction would sometimes cause it to catch fire; and as it was only the smart, hard-working boys who could make it go so fast as that, people got into the way of pointing out a lazy boy by saying that he would never set the temse on fire.

After a while these sieves went out of use, but as there were still plenty of stupid boys in the world, people kept on saying that they would never set the temse on fire. Now, the name of the river Thames is pronounced exactly like the word "temse;" and so, after many years, those persons who had never seen or heard of the old-fashioned sieve thought that "setting the temse on fire" meant setting the river Thames on fire. This expression became very popular and traveled far and wide, and people soon came to say simply "the river," instead of the Thames, thus robbing the saying of its point.—Sabbath School Visitor.

HOW ICEBERGS BREAK FROM GLACIERS.

The number of bergs given off varies somewhat with the weather and the tides, the average being about one every five or six minutes, counting only those large enough to thunder loudly, making themselves heard at a distance of two or three miles. The very largest, however, may, under favorable conditions, be heard ten miles, or even farther. When a large mass sinks from the upper fissured portion of the wall, there is first a keen, piercing crash; then a deep, deliberate, prolonged, thundering roar, which slowly subsides into a low, muttering growl, followed by numerous smaller, grating, clashing sounds from the agitated bergs that dance in the waves about the newcomer, as if in welcome; and these again are followed by the swash and roar of the waves that are raised and hurled against the moraines. But the largest and most beautiful of the bergs, instead of thus falling from the upper weathered portion of the wall, rise from the submerged portion with a still grander commotion, springing with tremendous voice and gestures nearly to the top of the wall, tons of water streaming like hair down their sides, plunging and rising again and again before they finally settle in perfect poise, free at last, after having formed part of a slow-crawling glacier for centuries.—John Muir.

A man sat by a field where nothing but weeds were growing. "What are you looking for?" asked a passer-by. "My crop of wheat," answered the man. "When did you sow it?" "I never sowed it," said the man, looking surprised, "but I expect it to come up soon. Other people have crops, and why not I?" So he sat there patiently, for he was one who believed in luck. But the passer-by shook his head and went on; for one cannot argue with the boy or man who expects to reap without sowing.—Exchange.

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Editorial.

A PLAIN STATEMENT.

We have recently sent a statement to each one of our subscribers who is owing for the paper. The year 1900 will soon be gone, and yet a number of our subscribers have not paid their subscriptions. The full amount due is considerable, and if all will now pay promptly, we will be able to meet the obligations of the paper. We must depend on those who are indebted to us, and those who have not paid for the year 1900 ought to make an effort to pay now. Those who are in arrears for 1899 should by all means pay up and renew for another year.

It is a matter of importance to us that those who receive statements attend to sending a remittance at once. If you cannot possibly settle now, please write us a card stating when you will. It is expensive to us to send so many statements, besides annoying to have subscribers pay no attention to a request couched in the most courteous language.

It is true that one subscription does not amount to very much, but multiply one by several thousand and the aggregate is large. We earnestly solicit every subscriber to make an effort to send us a number of new subscribers. We appreciate the efforts of our friends, and hope with their aid to add several thousand new names to our list.

PUBLISHERS.

WORSHIP.

Brother Calhoun's article seems to call for a statement from me. He seems unduly sensitive over the publication of his correspondence. I did not read it until I saw it in print. Some months ago I was asked if I advised its publication. I replied I had not seen it, and could give no advice about it; that those who had it should decide that question for themselves.

A year ago last April Brother Calhoun read the paper to me, as we rode along in the buggy, and asked if I objected to it and would criticise it. I told him I would, but was then busy, and it would be four or five weeks before I could do it. He said all right, he would retain the paper till the time. I expected him to send it to me by the time designated, and I waited eight or ten weeks. I heard of one of the prominent advocates of instrumental music in the services, telling: "Brother Calhoun has written an unanswerable defense of the use of instruments in the service, and he has read it to a number of the opponents, and all of them, except Brother Lipscomb, own they cannot answer it, and he cannot find time." I thought there was unkind reporting somewhere, but I took no umbrage, and wrote at once to Brother Calhoun that I had been expecting the article for some weeks and was ready

to review it. He answered he did not wish me to publish or review it, but desired I should write an article on "Worship." This surprised me. I lost interest in the much-read article, but published an article on "Worship." Afterwards he said to me he was a public man, and recognized the right of others to criticise his positions as they desired. Under this declaration of a correct rule, I felt at liberty to publish and criticise any teaching of his that came in my way. When he read the article at the State Convention, at Clarksville, certainly it was stripped of all privacy, and it was a public challenge to criticise it.

Whatever Brother Calhoun intended, I am sure the article and his course while claiming to oppose it have done more to strengthen those using instruments in the service than anything that has occurred lately in Tennessee. He recognized this influence, and asked me if I could tell why they claimed him as on that side. I told him that it was because of his affiliation with them, and he did not talk to them on the subject as he did to me. He told me he had never seen a sentence from my pen on the subject that he did not indorse and that he preached among them because he thought many had gone into these things without studying them, and he wished to teach them better. I agreed this was right, but urged he could not bring them out of the evils while making the impression on them that he favored them.

While I am on this subject, I will add some suggestions that he and Brother Kurfees may think out of place, but I am sure they both desire truth, not triumph, no matter whence it may come.

If the positions of the article be true, they do not justify instruments in the service; if it is not part of the worship, it has no place in the worship. We dare not commingle the human and the divine, the sacred and the profane, the holy and the unholy in the service of God. This is too well settled, both in the Old Testament and the New Testament, to admit of doubt. This is the way the traditions of the fathers that made void the commandments of God came into his service. I am inclined to believe they would be personally greater sinners who bring it in believing it is no part of the worship than those who bring it in believing it is a part of the worship. The former would savour of presumption. No one could think it would be acceptable to partake of the bread and wine in memory of the body and blood of Jesus during a feast to satisfy the appetite.

Providing material helps to the spiritual worship has been the source of idolatry. When Aaron made the golden calf, "they said, These be thy gods, . . . which brought thee up out of the land of Egypt;" and he built an altar and proclaimed to-morrow a feast of the Lord, showing their idea was to worship God through these symbols. (Ex. 32: 4, 5.) So did Jeroboam in making the calves. It was to worship God through them, which they continued to do to the days of Jesus. They had no idea in making the calves to cease to worship God; but God refused to accept it as worship to him. The people provide material symbols to aid their spiritual perception and memory, and the proneness of man to worship matter rather than Spirit, the creature rather than the Creator, does the evil work. It was on this ground that God forbade any material image to be made or bowed down to.

The definitions of the Bible are much safer than those of even the lexicons. Worship acceptable to God must always embody love and reverence for him; but purpose is not necessary to worship. "Covetousness is idolatry"—is idol worship. In loving money there is no thought or purpose of worshipping an idol; but it is idolatry. Often man worships the evil one when he purposes to worship God. King Saul, in order to worship God, brought the fatlings from Amalek and, with the desire to worship God, committed the unpardonable sin. Jesus said: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." We often worship God without purpose on our part. They will say: Lord, when saw we thee in need and ministered unto thee? He will say: Inasmuch as ye did it to the least of my brethren, ye did it to me. In this purest service there was no purpose or consciousness of worshipping God. All true service includes an element of worship.

All disobedience to God is worship of the god of this world; yet there is no purpose of worship on the part of the worshiper. Brother Calhoun's prem-

ises are untrue; the conclusion is misleading. As we worship both God and the evil one often unconsciously, so we are often moved by influences of which we are unconscious. Others often see them when we do not; we ought not to object when they tell us of them. But we ought to be slow to attribute motives or influences unless they are very apparent.

There can be no songs without the concord of sounds. Songs are composed of two elements—the concord of sounds and the sentiment. They both must exist in all songs; they may be memorized and taught orally or they may be written and read. Both of these methods of teaching are approved by God. The sounds as much as the words must exist in the mind or be written. Words represent the sentiment; notes represent the sound. It is all a mistake to say they had no hymn books and notebooks; they had both in their minds or written. Either has the sanction of God.

D. L.

Since the above was written we have had a visit from Brother Calhoun, and he says he did not deliver the article at the State meeting at Clarksville. It was published that he delivered a discourse on "Worship," and we supposed it the same.

THE KINGDOM OF HEAVEN.

Brother Sewell: Will you please give an explanation of Dan. 2: 44; 7: 14? G. C. MEREDITH.

Dan. 2 gives an account of the dream of Nebuchadnezzar, in which a great image appeared to him, and then he forgot the dream, and was greatly troubled over it, and was about to destroy all the wise men of Babylon because they could not tell him the dream and the interpretation. Among these wise men, Daniel and his companions were included. Daniel asked for time, promising to make known the dream and the interpretation; and so he did. The Lord made known to him the whole matter and he unfolded it to the king. The image represented the four leading kingdoms of the world, extending down to the Roman Empire. The head of the image represented the then existing kingdom of Nebuchadnezzar—the Babylonian; the next part of the image represented the Medo-Persian Empire; the third part of the image represented the Grecian Empire, under Alexander the Great; and the fourth part of the image, the iron, represented the Roman Empire.

Then comes verse 44, which says: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." This kingdom, so far as I know, is universally understood by students of the Bible to represent the kingdom of Christ. But there are differences as to what this kingdom is and as to when it was to be established. Second Adventists claim that the expression, "in the days of these kings," had reference to the feet-and-toe state of the Roman Empire, and not to the Roman Empire as such, and that the feet-and-toe state of the kingdom still exists, and that, therefore, the kingdom of heaven has not yet been set up, but will be soon. In making such claims, they overlook all the leading facts of the case. The prophet Daniel called the fourth part of the image, the iron, "the fourth kingdom;" and it was during the days of these kings of this fourth kingdom that the God of heaven was to set up a kingdom that was to stand forever. The Romans were a republic for hundreds of years, when it began to be ruled over by emperors. This state of the empire, or kingdom, of Rome began with Augustus, about twenty-nine years before Christ was born, and lasted till about the close of the second century, including the twelve Cæsars. Hence, Christ was born in the very prime of the Roman Empire, called "the fourth kingdom" by Daniel. Augustus was succeeded by Tiberius, who reigned till the year thirty-seven of the Christian era; and somewhere near the time of his death Jesus was crucified, fifty days after which came the noted Pentecost, mentioned in Acts 2, while the empire proper lasted more than one hundred and fifty years longer.

The New Testament history of the preaching of John the Baptist and of Christ was therefore included in the reign of Tiberius, the second emperor of Rome. John began his proclamation, "saying, . . . The kingdom of heaven is at hand," and Jesus and his apostles followed with the same proclamation, which continued till the death of Christ; and by

this proclamation they soon created the impression among the disciples that the kingdom was just about to be set up. Christ himself explained the expression, "is at hand," as meaning "is come nigh unto you." (Luke 10: 9.) The people were regularly told these things until the death of Christ; but after the death of Christ we never have the expression, "The kingdom of heaven is at hand," again. Jesus also said during his personal ministry: "There be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." (Mark 9: 1.) At the death of Jesus, Joseph of Arimathea was waiting for the kingdom of God. (See Luke 23: 51.) In fact, the impression was universal among those who believed the preaching of John and Jesus that the kingdom of heaven was at the very door. They tried to take Jesus by force and make him a King at one time, thinking he was too slow about entering upon his reign.

After he rose from the dead, the disciples said to him: "Lord, wilt thou at this time restore again the kingdom to Israel?" Never after this is the kingdom of God spoken of as being in the future, except when the everlasting kingdom is spoken of. Everything indicated that the time for the full establishment of this kingdom was in readiness on the day of Pentecost. Jesus had died, had been buried and raised from the dead, had ascended, and was seated on the right hand of God, where he is to reign till all enemies are put under him. The Holy Spirit had come to guide the apostles into all the truth and thus show people the way into the kingdom. Jesus had said: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) Peter, on the day of Pentecost, guided by the Holy Spirit, taught sinners to repent and be baptized in the name of Jesus Christ for the remission of sins. These are the very things that, according to Jesus, passed one into the kingdom of God. Hence, the three thousand baptized on the day of Pentecost were born of water and of the Spirit, and, therefore, according to Jesus, were in the kingdom; for he taught plainly that all who would do these things should thereby enter into the kingdom. Hence, the kingdom of God was present on that day, and about three thousand entered into it.

In Acts 8: 12, Philip preached "the things concerning the kingdom of God," and the people were baptized, both men and women; hence, they thereby entered into the kingdom of God. In Paul's letter to the Colossians (1: 13), the kingdom was present, and the people were being translated into it: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." "The kingdom of God" and "the kingdom of his dear Son" are one and the same kingdom; for in Eph. 5: 5 we have the same institution called "the kingdom of Christ and of God." Again: "That ye would walk worthy of God, who hath called you unto his kingdom and glory." (1 Thess. 2: 12.) In all these passages the kingdom of God was actually present and the people entering into it. All that were delivered from the powers of darkness were also at the same time translated into the kingdom of Christ and of God. Jesus, while living, said: "Upon this rock I will build my church." At the close of Acts 2 the church was actually present and people being added to it. In Heb. 12 we have the words "church" and "kingdom" both applied to the same institution and both actually present. In Rev. 1 the kingdom of Christ was also present, and John and the seven churches of Asia were companions in it. (See verse 9.) These various passages cannot be harmonized, except upon the principle that the words "church" and "kingdom" both mean the same body, the same people, the same institution, and were actually present from the day of Pentecost to the close of the New Testament. Paul and the Corinthians were all in the church of God and in the kingdom of God when he wrote the letters to them, and Christ then reigning over it, and at the end he was to deliver it up to his Father. All these passages containing the expressions, "the kingdom of heaven," "the church" (that Christ was to build), called "the church of God," "the kingdom of God," "the kingdom of Christ," refer evidently to the same kingdom spoken of by Dan. 2: 44; 7: 14; for the church, the kingdom, was set up in the time Daniel said it should be set up—in the days of the fourth kingdom, the Roman Empire, and on the day of Pentecost, in the city of Jerusalem.

Brother Meredith's question was asked with reference to the claim of Second Adventists—that there

is no kingdom of Christ on earth now at all, that the words "church" and "kingdom" do not mean the same institution, and that the church exists now, but not the kingdom. Hence, we have not had reference to denominational theories as to when the kingdom was set up, but have endeavored to show that it was set up as early as the day of Pentecost, and was actually present throughout the days of the apostles, even to the end of the New Testament. Since it was present then, and as no change has taken place since the apostles died, therefore the kingdom of God is still in force on earth, and will be to the end of time. Even if the claim that the kingdom has not yet been set up were granted, yet it is certain that believing that claim would not save any one, for the Bible conditions no man's salvation on believing such a proposition. It is equally certain that failing to believe it will condemn no man that comes into the church, the body of Christ, and serves God faithfully to the end of life. Hence, the idea that the kingdom of Christ has never yet been established on earth is a mere opinion, a mere fancy of the imagination, without one single statement in the word of God to sustain it. It is preposterous to say, if no such kingdom existed on earth, that John the Baptist, Christ, and the apostles would have so taught as to make all the disciples fully believe, up to the death of Christ, that the kingdom of God was at the very door, that men were then living that would remain alive till they should see the kingdom of God come with power, and then drop them with that belief, and never make a word of explanation of the matter, and thus leave the matter in the dark for nearly two thousand years, and still no explanation; and, moreover, the apostles taught to the end of their lives that the kingdom of God was actually present and that all who obeyed the gospel were delivered from the power of darkness, from the dominion of sin, actually entered, were thus translated into the kingdom of God. Yet Second Adventists would have us believe that it was all a fake, a delusion, a dream. How absurd! The facts in the case are that these Adventists discard and set aside the teaching of the whole New Testament on this subject. Their teaching contradicts, sets aside, and neutralizes all the plain teaching of the word of God on the subject; in fact, the whole plan of salvation has long since been made void by the theories, the doctrines, and the commandments of men. If men would quit theorizing and accept the plain word of the Lord as it stands, and teach it as it stands, the religious world would soon be one. It is not the word of God that divides people, but the opinions, the theories, the speculations of men. It is truly sad that while the word of God is so plain and while it is living and powerful and able to save the souls of men, and given to men for that purpose, it should be so mutilated, so paralyzed, so changed and perverted as to make it void, make it of none effect, and still leave the world in darkness, when God in his mercy is holding out light, life, and salvation—yea, all the light and joy of human redemption—to them. Let all labor and pray for the time to come when all this smoke and fog and mist of human opinions and speculations that so obscure and neutralize the word of God may be lifted, so that the saving power, the beauty, the purity, and the plainness of God's word may be seen and realized by the lost, that they may realize at last the joys of the everlasting kingdom. E. G. S.

The darkest fate that can fall to man's share is not death. It is better to be dead than to be a devil. The deepest curse is a hardened, blinded heart. When a man's heart is callous to the influences of the gospel of Christ, woe be unto him! He will die in his sins. When he is past feeling, when his eyes are closed and his ears are dull of hearing and his heart is waxed gross, how shall he be saved? The gospel cannot save him, for it is only for poor spirits, for those who have eyes to see and ears to hear. And the gospel is God's power unto salvation. (Rom. 1: 16.) So the very power of God unto salvation is lost on that man. * * *

This hardness of heart is God's peculiar way of avenging the disregard and dishonor shown to his word. "Thou wilt render unto them a recompense, O Lord, according to the work of their hand. Thou wilt give them hardness of heart, thy curse unto them. Thou wilt pursue them in anger, and destroy them from under the heavens of the Lord." (Lam. 3: 64-66, R. V.) God has promised the kingdom of

heaven to the poor in spirit and to them that tremble at his word. But if a man has no desire for truth and righteousness, nor listens when God speaks, he is hastening onward to a hopeless abyss. Paul writes: "Because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness." (2 Thess. 2: 10-12, R. V.) Imagination hardly can paint the horror of that man's state. He lives and breathes, but his doom is sealed. He riots in the pleasures of life and is applauded of his fellow-men; but slowly, yet with terrible certainty, the avenger follows him, and in the last moment God's wrath will burst over his head.

* * *

Let us not suppose that this fate is exceptional and happened only to a few people in far distant ages and climes. Look and see if you cannot find it at home. Perhaps you yourself are unconsciously staggering along under the load of that curse. Do you seek for truth? Are your ears open to it? Sectarian prejudice is one species of blinded heart. There are people, and not a few, who care nothing for truth. They pretend to seek for it, and may have persuaded even themselves into the belief that they are honestly, anxiously trying to find it; and all that time they are guilty of the most flagrant disregard of God's truth, simply because it does not harmonize with "my doctrine." They have a doctrine, and without compunction they mutilate, bend, twist, and garble the word of God to make it harmonize with their doctrine. Give them a New Testament and they will use it simply to find excuse for their doctrine and their way of doing. To them, too, comes hardness of heart, for they have not received the love of the truth, that they may be saved, and invariably they will be led to believe some pernicious lie. It is true for all times that they who have turned away from the truth shall be turned unto fables.

* * *

It is worth the while that we should examine ourselves very carefully, lest by any means we drift away from truth and righteousness. It is such an easy thing for man to deceive himself—much easier than deceiving another. Possibly many of the Pharisees never dreamed that they were hypocrites. Man's capability at self-deception is astounding. It is a noted fact that some have even come to believe their own lies and fancy them true. Only with the utmost watchfulness and sincerity of motive can we keep ourselves true to God, to our fellow-man, and to ourselves. But to those who indeed seek for truth, and are in all reality willing to do God's will, the richest promises have been made. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

* * *

As true men, we will sanctify the word of God in our hearts, accept it, obey it, even though it should run squarely contrary to our prejudices and private preferences. If, then, we live up to what we daily learn from God's book, our stock of truth will increase and become as a living well. So shall we grow in grace and knowledge of the Lord Jesus Christ.

Mother.

Every thoughtful man who writes or speaks at some time or other pays his tribute to motherhood. An unlimited assortment of beautiful sayings concerning mothers might be gathered from the literature of all lands and tongues. At a mother's congress in this country many such were quoted. We append a few, taken from Child's Garden:

A mother is a mother still, the holiest thing alive.—Samuel Taylor Coleridge.

A child must ask its mother whether it may be a wise man or a fool.—W. L. Weems.

A mother's prayers, silent and gentle, can never miss the road to the throne of all bounty.—Henry Ward Beecher.

A simple kiss from my mother made me a painter.—Benjamin West.

A wife, a mother: two magical words comprising the sweetest source of man's felicity.—L. Aimee Martin.

All I am my mother made me.—John Quincy Adams.

All I am or can be I owe to my angel mother.—Abraham Lincoln.

**WE GIVE HERE A FEW OF
THE MANY LETTERS WE
RECEIVE TELLING
ABOUT CURES
THAT B. B. B. HAS MADE.**

**Three Large Ulcers, Also Cancer
of the Mouth, Cured by
B. B. B.**

"Fredonia, Ala., October 15, 1898.

"About twenty years ago I was cured of a bad eating ulcer by taking B. B. B. Three large ulcers broke out on my collar bone. I cured these with B. B. B. Lately a cancer broke out in my head and ears and ate all the small bones out of my mouth, and I could scarcely eat and talk. I could eat a little strained soup; that was all. I tried nine doctors, but none could cure me, my case was pronounced hopeless; so I tried B. B. B. again, and was cured once more. I am now sixty-three years old and am able to walk a mile any time, am strong and healthy. I use a bottle of B. B. B. sometimes, not often—don't need it. The disease made me almost deaf. B. B. B. helped my hearing. Respectfully,

"(Mrs.) S. STORY."

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Loss of Hair, Great Emacia-
tion, yet Cured by B. B. B.**

"My six-year-old son has had a terrible sloughing scrofula ulcer of the neck for three years, attended with blindness, loss of hair, great emaciation, and general prostration. Physicians and various blood remedies were resorted to, without benefit. I was urged to try the efficacy of Botanic Blood Balm (B. B. B.), and, to the astonishment of myself, friends, and neighbors, one single bottle effected an entire cure. The ulcers of the neck were entirely healed, the eyesight was restored, and the hair commenced growing on his head again. FRANK JOSEPH.

"Atlanta, Ga."

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"Information Wanted."

"Rev. R. W. Officer, pastor of the Christian Church of this city, will preach next Sunday, morning and evening. The pastor and members of the congregation will welcome the public to these services. The time for services at the Christian Church will hereafter be on the third Sabbath of each month, morning and evening."

This clipping came to me recently in a letter, signed "Information wanted by the churches of Christ." I am held responsible for the word "Rev.," for being "pastor of the Christian Church," and for "calling the first day of the week 'Sabbath.'" Replying, I will say I am not the "pastor" of any church. As regards the above announcement, I am like the crippled woman when the cursing crowd came into the meeting. I had no more to do with that announcement than did the brethren who want information, unless it was I was in the "city," whatever city it was.

In this same letter I am requested to "state, through the Gospel Advocate, whether or not" I "have ever preached in a church house where the organ was used." Yes; I preached at Washington, where the pipe organ was used; often where young or small organs were used; and one time where the organ, piano, fiddle, and horn were used. I do not remember whether any other instruments were there or not; but if the devil had been there, thundering away on the big drum, and would have been quiet long enough, I would have preached the gospel to the people.

But perhaps the information wanted on this subject is: Do I encourage instrumental music in the churches? To this I answer: No. The Spirit has told us how to make music in the congregations. "Sing with the spirit, and . . . with the understanding also." To my mind this excludes all instruments. I am truly sorry instrumental music was ever introduced in the churches, but it seems it has come to stay. This fact does not argue that it is right, however; but I confess I am more anxious to preach to those whom I regard wrong than those who are right. The spirit of the parable of the lost sheep is not to be overlooked. There are, in my judgment, two extremes. I am not so much concerned about pleasing folks, but I declare I am not mad at anybody. Above all, I want to please God. This is an age of suspicion—I know it—and not without cause. Those who cannot trust me wherever I go and to whomsoever I preach need not contribute to my support; but there is no use going out of the way to create doubt on the part of others.

When Brother John Stephens, of Mississippi, found he had wronged me, he corrected it, and insisted I take work under the "Board," and said he felt sure I could realize one hundred dollars a month. At that time I was not getting one fourth of that amount, and was working in the field for enough more to make out the living for my family. I cannot go across my honest convictions for money or any other consideration, but I can afford to preach to the people wherever I find them gathered together, if they will be quiet long enough, and leave the result with God.

Atoka, I. T. R. W. OFFICER.

P.S. I overlooked one question. I am requested to "state whether or not" I "have any connection with any missionary board or society, or if" I "have ever received any support from either." To both these questions I can truthfully say: No. The brethren

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must be very much interested in me. If I have wronged or deceived any one, let him dictate the terms, and I will give satisfaction, if in my power to do so.

R. W. O.

One of Paul's Soliloquies.

How happy I was that day! I had appealed to Cæsar, and the governor had said to me: "Unto Cæsar shalt thou go." Weary, foot-sore, chained by the hand to a soldier, and almost broken in heart that it was my own nation that had repudiated me, cast me off, we came to Appii Forum and the Three Taverns. We halted to rest, and while resting I heard my name called and the question asked: "Is Paul, the prisoner, with you?" I heard my name called, and with it the sweet word "brother," which had so long been a stranger to my ears; and my hand was clasped in a warm pressure by a dozen others. Who were these? They were brethren who had come all the way from Rome, fifty miles away, to meet me. One brought me change of raiment; one brought me fruit and food to refresh me on my journey; one told me he had heard me preach and was converted under my ministry at Corinth; one told me I would have opportunities to preach Christ, even in Rome, and no man would set on me to do me hurt. O, it was worth years of persecution and affliction to be thus received! No wonder that I thanked God and took courage.

Years afterwards they sent for me to give me a hearing before Nero. I had escaped the sword and the ax thus far, and now as they gave me a hearing, as I was led forth, I heard a rude Roman soldier ask the question: "Who is the prisoner?" "Paul, the Jew who appealed to Cæsar; he has been charged with preaching one Christ, who was put to death on the cross and arose from the dead, and it is said that he has made many converts, even in Cæsar's household, and now he is to be tried for preaching heresy, and Nero will probably command him to be put to death."

I looked around to see if I could recognize some loving face, hear some familiar voice. The friends who came to meet me at Appii Forum and the Three Taverns—will they forget me and forsake me now? Onesiphorus, who sought me, who oft refreshed me, and was not ashamed of my chain—will he forsake me? I saw not one—not one familiar face, heard not a word of sympathy—not one.

But, somehow, a marvelous peace and strength and confidence came over my spirit; he who witnessed a good confession before Pontius Pilate, he who met me in the way as I drew nigh to Damascus, he who spoke words of

cheer and encouragement to me in the midnight storm, stood with me and strengthened me, and I was delivered out of the mouth of the lion.

"Put not your trust in princes, nor in the son of man, in whom there is no help. . . . Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."—Herbert T. Bacon, in Christian Observer.

Be not anxious as to when you shall die; God will care for that. Do your work, and leave the future to Christ. Be not sorrowful or fearful at the thought of death. There are many Christians troubling themselves, and saying: "Am I ready to die?" That is not the question. Are you ready to live? Have you Christ in you, the hope of glory? If Christ be in you, he will take care of you. Live for him and all will be well in the dying hour. Whether you die at home or abroad is a very little matter; whether you die in the midst of friends or of enemies is of small account. Live for Jesus, and he will never forget you. If you live for the world, it may quit you; if you live for wealth, it may take to itself wings, and you may die in poverty; if you live for fame, men may turn against you; if you live for any joy of earth, you may be forsaken; but live for Jesus, and he will never forsake you.—Matthew Simpson.

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I Have Not "Gone to the Progressives."

I recently received by mail, by the kindness of Brother R. H. McLaurine, a marked sheet of Christian Preacher, with the following: "We are reliably informed that Brother R. W. Officer, of Atoka, I. T., has gone to the progressives, and that he led off a large part of the East Gainesville church of Christ, where he was holding a meeting. We have known for some time that he was not loyal to the truth."

I know no better way to settle the matter than to get a statement from the elders of East Gainesville church of Christ and Brother E. H. Rogers. No one, perhaps, will question their soundness. The writer of the above statement says: "We have known for some time that he [I] was not loyal to the truth." It is not an easy matter to know anything on hearsay statements. If I am not loyal to the truth, I am ready to sit at the feet of the humblest of the brethren and learn and become loyal.

I was called to East Gainesville church of Christ by the elders to hold a meeting. I gave up a meeting in Arkansas to answer the call. While the meeting was in progress, I was invited to preach to the Dickson Street Church. I replied: "Invite the members of East Gainesville church of Christ, through the elders, and I will come, if they will." The matter was presented to Brother E. H. Rogers, and he advised them to accept. They accepted; we went. My advice to both congregations was: If there were any persons in the Dickson Street Church who did not indorse their methods, for them to go to the East Gainesville church of Christ, and if there were any persons in the East Gainesville church of Christ who did not indorse their methods, for them to go to the Dickson Street Church, and, as far as in their power, live peaceably. No; I have not "gone to the progressives." Nor do I expect to be driven beyond that which is written in word, work, or worship by the statements of those whom I have regarded as my brethren and my friends.

Before me are letters from brethren, contributors to my support, who take it for granted that the statement of Brother Young is true, and say: "Do not expect any more support from me." One brother says he has "lost confidence in man," and subscribes himself: "Your former brother and friend." Another says: "I have no more confidence in you; this needs no reply." I am now in South Arkansas, where there is much destitution. I came here under promise to remain two months; I have one month more to stay, and my promise will be fulfilled. Then I am almost persuaded to return to Tennessee, Alabama, and Mississippi, where I know and am known. It does seem that, were it in the power of false statements to do so, I would have been driven from the old landmarks; but so long as they are of God, and not of man, I will remain, no matter what others may say.

When a brother becomes weak in the faith, he needs teaching. My sole object, brethren, is to cooperate with the apostles, God, and Christ Jesus, and in this meet the brethren at work. It is not well to be under human influence in the work of the Lord, but all should be under divine influence. "We are passing," it is true, "through an uncertain age," but truth will never deceive. If any brother is not satisfied as regards my soundness in the faith and loyalty to the truth, write to the elders of the churches where I

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preach, and do not act upon the judgment of the man whom I have never met, and who can "know" on hearsay evidence. No, brethren, I have not "gone to the progressives," but I am "plugging" away in the light of the unmolested teaching of the Holy Spirit, as best I can, on about half rations. But there is a brighter day coming, beyond, the "rest under the shade of the trees." I stand for the truth, the whole truth, and nothing else but the truth, as it is in Christ.
Atoka, I. T. R. W. OFFICER.

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Henry Burnett died at his home, near Una, Tenn., at the advanced age of one hundred and three years. He reared eighteen children to manhood and womanhood, eleven of whom survive him, as well as eighty-seven grandchildren and a number of great-grandchildren.

Pension Commissioner Evans reports that thirty-four thousand applications for pensions on account of the war with Spain have already come in, and the Pittsburg Dispatch figures it out that this number equals the whole number of men we had in the field in that war.

The estimates of the Department of Agriculture for appropriations for the next fiscal year aggregate \$4,659,050. This includes, however, \$760,000 for agricultural experiment stations, which cannot be touched by the department; \$1,096,320 for the Weather Bureau; and \$334,230 for salaries.

A list of the members of the Fifty-second General Assembly of Tennessee, which will convene on Monday, January 7, 1901, gives to the House of Representatives seventy-six Democrats and twenty-three Republicans, while in the Senate the Democrats will have twenty-eight members and the Republicans five.

Governor McMillin, of Tennessee, has offered a reward of two hundred and fifty dollars for the conviction of the murderer of William McHugh. William and Thomas McHugh, uncle and brother, respectively, of the murdered man, have also offered one hundred dollars each, making a total of three hundred and fifty dollars.

Adjutant General Corbin authorizes the statement that it is the intention of the War Department to bring home from the Philippine Islands to the United States every one of the volunteers who cares to come and discharge them here on or before July 1, next, when, under the law, the volunteers must be mustered out.

General News.

Yale University will educate, free of charge, five Filipino young men, to be chosen from those exceptionally promising.

Samuel Jamison, of Sumner County, Tenn., sold one hundred turkeys last week which were raised on his farm this season.

Mahogany valued at four hundred and twenty-three thousand eight hundred dollars was imported from Mexico last year.

Of 19,618 school children in Milwaukee, Wis., examined during the past year, 5,055 had defective vision and 1,417 were afflicted with ear troubles.

Secretary Gage has announced that the excess of receipts over expenditures for the present fiscal year will probably reach eighty million dollars.

Storms of wind, rain, and snow prevailed over a large part of Ohio and New York, on November 20, 1900, doing great damage to timber, buildings, and shipping.

Gen. Fitzhugh Lee has arrived in New York from Cuba. He will go to Omaha, Neb., and take command of the Department of the Missouri, to which he has been assigned.

Florida had no great population to start on, but it did pretty well during the last ten years in showing a gain at the rate of 35 per cent. The State's present population is 528,542.

The New South Wales Government reports that 1,563,060 acres of land in New South Wales are under wheat cultivation and that the total yield ought to be sixteen million bushels.

In the Boston high schools the girls outnumber the boys by one thousand or so, but in the primary and grammar schools the boys outnumber the girls by nearly twenty-five hundred.

A Norwegian carriage builder is experimenting with Norway peat for fuel for self-propelled steam vehicles. Compressed into briquettes, he claims that it will give even better service than coal.

Butter is now largely packed in Australia in boxes made of six panes of glass, the edges being held by means of gummed paper. For long-distance shipment the whole is covered with a coating of plaster.

The whaling bark Alice Knowles has arrived at San Francisco from the Okhotsk Sea, with fifteen hundred barrels of oil, worth eighteen thou-

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A fearful sand storm in Colorado swept the railway tracks from Pueblo to Colorado Springs. The storm stands without a parallel in many respects. Former severe windstorms have been accompanied, with either rain or snow, but in this case it was neither; the wind carried sand, gravel, and small stones similar to the awful sand storms of the desert.

The Department of Agriculture has advertised for bids for furnishing seeds to the department for the usual distribution, bids to be opened in Washington on December 12, 1900, about three months earlier than the opening last year. The early date is a concession to the Pacific coast bidders, in order to give them an equal opportunity with those sections having later crops.

The Tennessee Coal, Iron, and Railroad Company have advanced the price of No. 2 furnace iron twenty-five cents on the ton, making an advance of one dollar per ton on that grade since the presidential election. Orders for more than the entire output of the furnace of the company have been booked since November 1, 1900, while many inquiries have been received with a view of purchasing.

American goods and products recently delivered at Smyrna, Constantinople, and Salonica included pumps, phonographic goods (nearly five thousand pounds), leather, rubber boots and shoes, a large variety of hardware, cotton cloth, tinware, lamp goods, wooden ware, milling machinery, cotton belting, mowing machines, chairs and safes, paints, lard and oleo, domestics, flour, and nearly six thousand kegs of wire nails.

Monday, November 19, 1900, was the one hundredth anniversary of the meeting of the first Congress, which assembled in Washington after the Capitol of the republic was transferred to that city from Philadelphia. The centennial anniversary of the removal of the seat of government to that city is to be elaborately celebrated on December 12, 1900. Exercises of an appropriate character will be held at the Capitol and the White House.

The convention of the Interstate Good Roads Association was held in Chicago last week, with delegates from over thirty States in attendance. The purpose of the meeting was to effect a national organization and bring influence to bear upon Congress to secure an appropriation for the improvement of highways commensurate with the needs of the country. Committees were appointed to work with the thirty-eight State Legislatures, and also to carry the matter direct to Congress.

A tornado swept over Middle Tennessee and Northern Mississippi on November 20, 1900. We quote the following from the Nashville American of November 22, 1900: "Advises from the storm-swept sections of Mississippi, Arkansas, and Tennessee indicate that the loss of life and

damage to property is far greater than at first reported. In West Tennessee and North Mississippi the death list will probably exceed twenty-five; in Middle Tennessee the loss of life is placed at about forty; two persons are known to have perished in Arkansas. The property damage is enormous, and cannot be intelligently estimated at present. Lumber valued at five hundred thousand dollars was lost by the sudden rise of Wolf River, on the northern boundary of Memphis. The damage at Columbia, Tenn., is enormous. The death list, so far as reported, is twenty-three; At Nolensville, Tenn., three persons were killed, five fatally injured, and twelve badly hurt. Seven deaths in Williamson County and a general wreckage of property is reported. In Mississippi the worst sufferers were Tunica, Lula, and Hernando. The storm swept through a remote section, and information is very meager. The Cumberland River at this point rose nineteen and one-half feet in twenty-four hours. The town of Arkabutla, Miss., suffered terribly; ten persons were killed outright, twenty injured, and the place nearly demolished."



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"The Relations of God to the World."

"The Relations of God to the World," By Hiram Christopher, A.M., M.D. Published by the Gospel Advocate Publishing Company, Nashville, Tenn.

This is a book of only about 200 pages, but it is packed full of solid thought. The author has a strictly philosophic turn of mind, and he has made a profound study of the physical sciences. He is at the same time thoroughly acquainted with the Scriptures. Though not a preacher, but a practicing physician, there are very few preachers who are at all comparable to him in the knowledge of the Bible. A graduate of Bethany College, and afterwards the successor of Dr. Robert Richardson as its professor of Chemistry, until the Civil War necessitated a reduction of its faculty, and in recent years the dean of the medical college at St. Joseph, Mo., his opportunities for the study of the subjects mentioned have been the very best, and he has improved them through a long lifetime with the greatest diligence. The work which he published some years ago, entitled, "The Remedial System; or, Man and His Redeemer," was one of the most thoughtful among all the books that have been written by any of our brethren—so much so that its readers have been comparatively few.

The subject of the present volume is treated under three heads: (1) "Immanency;" (2) "Intervention;" (3) "Incarnation."

Under the first head the author seeks to show, by a course of scientific reasoning, that force, by which all changes in matter are effected, is but "the exertion of a self-determining will," and that that will is the will of God. A short extract may serve as a specimen of his mode of reasoning on this topic:

"I take up a stone and throw it a distance. It moves in a curved line, determined by a propulsive and an attractive force. The latter we call 'gravitation;' but what is the propulsive? We ask the same question about the propulsive force that moves cosmic bodies. These bodies are as inert as the stone at my feet. As respects the stone, the force exerted and applied is in the muscles of the arm. In the dead body muscles have no power. For the force that exists in the muscle we must look to the force of the body, the vital or living force. But this force exerts no power, except by means of the matter with which it is connected; so that we are led to the conclusion that the power which a living body exerts must be regarded as residing in and belonging to the vital force, the source of all animal power. . . . But what put cosmic bodies in motion? They do not move themselves, and no force is visible that was able to put them in motion or that can keep them in mo-

tion. How, then, do they move? To say that we do not know is not satisfactory, since there is but one possible cause. The cosmic bodies are in motion; matter is inert, and only force can set it in motion; and there is but one known source of force capable of the work, and we close our eyes to it."

On the subject of "Intervention" the author meets most successfully the scientific arguments against the occurrence of miracles. A single extract to show how he demolishes the theory of natural evolution is all that I can give under this head:

"Evolution attributes the existence of living beings on the earth to the regular operation of physical force, a theory evolved to avoid the logic of a special intervention on the part of an intelligent being; but it cannot serve the purpose. If the chemist, with all the instrumental aids which have been devised, cannot so manipulate force as to form one of the tissues or secretions of living organism, it is idle and unreasonable to believe that physical force, unaided or undirected by the intelligence of man, could have given being to a living organism."

The "Incarnation" is treated more briefly, but not less profoundly, than the other two topics. On the subject of the nature of the "incarnation," the author states that the three following views have been held:

"1. That the human, or the man, of Jesus was the human animal organism, and that the Logos sustained the same relation to this that the spirit of man sustains to the body in which it dwells for a time.

"2. That Jesus was in all respects, and to the same extent, a complete man, having 'a body, a soul, and a spirit,' the Logos occupying the body jointly with the human spirit.

"3. That the Logos was united to the spirit of the man, and so intimately that the two constituted one being; and that by this union the attributes of the Logos were in some way laid aside or lessened; and that it is this twofold being 'who is the coronated King of heaven and earth, in whom humanity is so glorified as to be, in a sense, divine."

The author urges some serious objections to the second and third of these views, and decides in favor of the first as most agreeable to what we know of man's personal being, and to what is said of Jesus in the Scriptures.

I heartily commend this book to the careful study of all thoughtful men.—J. W. McGarvey, in Christian Standard.

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breathlessness; sallow, unhealthy complexion; puffy or dark circles under the eyes; sometimes the feet, limbs or body blot; loss of ambition, general weakness, and debility.

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If you have the slightest symptom of kidney or bladder trouble, or if there is a trace of it in your family history, you would profit by taking Swamp-Root every now and then as a preventative, and thus absolutely forestall kidney and bladder troubles.

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Righteousness.

"And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others." (Luke 18: 9.)

There are two kinds of righteousness: (1) Man's and (2) God's. Man's righteousness is based on his own wisdom; God's righteousness is based on the wisdom which comes down from above. Man doing his own will—following what he may of his own power perceive is right—is pursuing his own righteousness. When man rejects his own fleshly desires and counsel and seeks to do not his own will, but the will of God, he is submitting himself to the righteousness of God. "For they being ignorant of God's righteousness, and going about [seeking] to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Rom. 10: 3.)

There is nothing in religion a man may do which will purchase for him the blessings promised the righteous. It is not by works of righteousness which a man may do. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not of works, lest any man should boast." (Eph. 2: 8, 9.) If man, outside the direction which God gives, could do anything to secure God's favor, then he might, indeed, boast. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained [prepared] that we should walk in them." (Eph. 2: 10.) God, in his wisdom, has prepared the way, and lovingly invites man to walk therein, assuring him that it will lead him to the abode of the blessed.

Indeed, God proposes to lead man along the highway of life, and proposes, also, to thoroughly prepare him for every good work. This he has done by making known his ways to man in the Scriptures, both in the Old Testament and the New Testament. Therefore the apostle Paul could very truly say: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." There cannot, then, be any work of righteousness which a man may do, except it be taught by scripture inspired of God; or Paul must have been mistaken.

Man's faith is vain when he believes that which is untrue; man's work is vain when he does that the Lord does not require; man's righteousness is vain when he does the commandments of men; and his worship is vain and presumptuous when he sets aside God's way and adopts his own. "In vain they do worship me, teaching for doctrines the commandments of men." "But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed: . . . which have forsaken the right way, and are gone astray." (2 Pet. 2: 10-15.) Whenever man sets aside God's way of doing a thing pertaining to righteousness and adopts his own way, it becomes a matter of presumption; he sins against heaven, and it is presumptuous sin.

Well might the psalmist David pray: "Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression." (Ps. 19: 13.) If there is any sin more heinous and deserving of punishment than another, it certainly is the sin which a man

commits when he would cast down the Lord and exalt himself. This is practically the case when man substitutes his own righteousness for the righteousness of God.

JAMES E. SCOBEX.

In Time or Out of Time.

There is all the difference in the world between being in time and being out of time. If you are in time, you find the surroundings in your favor. There are friends to help you; there are opportunities which open to you. The way is prepared for you, even though you may find it not an easy way. You attain good results. But if you are out of time, everything seems to be against you. Unexpected hostility is met; unlooked-for obstacles rise up to impede your way; expected cooperation fails, and the result is disappointment. Therein lies the secret of patience. Zeal is impatient; it seizes the present, whether it be opportune or not, with the result of unexpected hindrances and disappointment. There is a God's time, and we should study to know it and be prompt to use it. "There are twelve hours in the day," the hours of light, the hours for work, the time for activity. "If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him."—United Presbyterian.

In the basement of the chapel of Washington and Lee University, at Lexington, Va., the office of Robert E. Lee, formerly president of that institution, is preserved exactly as he left it on the morning he occupied it for the last time. Not a book, a letter, or a paper has ever been disturbed. Once or twice a year the room is dusted, but is kept shuttered all the time, and into its sacred precincts very few visitors are admitted.



Everybody's proud of this sort of Grandpa, and he's proud of himself; proud of his clear brain and active body. There are other kinds of grandparents that we can't be proud of. Weak of body and feeble of mind, we can only pity them. They no more live; they only exist. What makes the difference between these two classes of old men? A sound stomach and a plentiful supply of pure, rich blood. Dr. Pierce's Golden Medical Discovery strengthens the stomach, purifies the blood, and increases the activity of the blood-making glands. It won't make old men young, but it will enable old men to assimilate the food they eat, and so strengthen them for a life of reasonable exertion.

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W. H. MAY, M.D.,
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Virginia Jottings.

In the Gospel Advocate of November 8, 1900, appears a short article under the heading, "Order of Worship," from Brother W. J. Rice, of Covington, Ind., to which Brother D. Lipscomb replies at some length. The point to which I wish to call attention is this: Does Acts 2: 42 refer to worship on the first day of the week? I most emphatically and unequivocally deny that it does, except the one item—viz., the "breaking of bread," which elsewhere is shown to be on the first day of the week. There is nothing in the Authorized Version, the original manuscript, or any other version, as far as I have seen, that justifies any such construction. I have great respect for the matured convictions of Brother Lipscomb; for while I do not regard him as always right, or infallible, yet since the death of the lamented Benjamin Franklin I have looked upon "D. L." as more generally right than any one that controls a religious journal, and the Gospel Advocate as the soundest and best paper published by the disciples (since the departure of the great commoner), when taken as a whole, from that time down to the present. Brother Lipscomb's reply to W. J. Rice is good, with the exception that he seems tacitly to admit that the four items mentioned in Acts 2: 42 refer to worship upon the first day of the week. He admits he has changed on the "distinction" made by some in regard to "preaching or teaching," of which he says: "For twenty years I carefully observed the distinction; I then carefully examined it, and because I did this I am not so careful to keep up the distinction. I find the Scriptures do not keep it up." He certainly changed from the wrong to the right side of the question, and his remarks which follow are good and to the point. Now, why not "carefully examine" Acts 2: 42, and see whether there be found any order for the worship on Lord's day outside of "the breaking of bread?" W. J. Rice admits that Acts 2: 42 is "our only hope" for "establishing an order" of worship on the first day of the week. Now, I submit that if it is "our only hope," then there is no "order of worship" established by divine authority. As construed by those brethren advocating "a divine order of worship," it ought to read: "And upon the first day of the week they continued steadfastly in teaching the apostles' doctrine, the contribution, the breaking of bread, and prayers." There is a world-wide difference between such language and that which reads: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." The latter is a brief

general statement as to how the first church lived, and applies to all other days of the week as much as it does to "the first day of the week." "They continued steadfastly in the apostles' doctrine" is quite a different idea from that which would be contained in: "They continued teaching the apostles' doctrine." Besides, if it could be made to read as it would be compelled to do to sustain the "divine-order" idea, even then it is a well-established fact that the "order" in which things are stated in history, whether sacred or profane, is not always the "order" in which those things took place. Again. "They continued steadfastly in the apostles' doctrine and fellowship." It was the "fellowship" of the apostles in which they continued. To make "fellowship" mean the weekly contribution established by Paul in 1 Cor. 16: 1, 2, long years afterwards, would be as unwarranted as to establish "a mourner's bench" from "Blessed are they that mourn: for they shall be comforted." (Matt. 5: 4.) There was simply no first-day-of-the-week collection at that time. Acts 2: 44, 45 says: "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." The Greek word "koinonia" does not mean weekly, or first-day-of-the-week, contribution. In Acts 2: 42 it means "community, fellowship, society, participation, communion." As the less is included in the greater, so any giving would be included in it, whether on the first day of the week or any other day of the week. The third item, "breaking of bread," is conceded on all hands to refer to the first day of the week. Now, how about the prayers? Is any one so reckless as to confine that to one day of the week, either the first day or any other day? To ask this question seems to be sufficient to bring out the correct answer. They certainly continued steadfastly in the prayers every day—on the first day of the week and on all other days. Brother Lipscomb's articles in the Gospel Advocate of November 8, 1900, and November 15, 1900, are both good, so far as scripture and logic are concerned, even admitting that Acts 2: 42 has reference to the first day of the week. This view, however, is denied, and until some one can show that to be true there need be no argument upon the subject. That is the vital point for discussion. It is the only scripture adduced to support "the divine order of worship" theory. The theory is vulnerable all over and throughout, without precept or precedent for or hint or allusion to it in the New Testament. They also continued in the teaching of the apostles.

A brother, of Youngstown, O., after expressing his delight in reading "Virginia Jottings," in the Gospel Advocate, requested my tract on "The Relation of Christians to Civil Governments and War." As he forwarded me ten cents, the price of two by mail, they were sent to him. That is right; scatter the tracts. "Uncle Sam" is still in war, and Christians should study well their duty in the light of the Scriptures. I fully believe the tract will help in the good work.
J. T. SHOWALTER.

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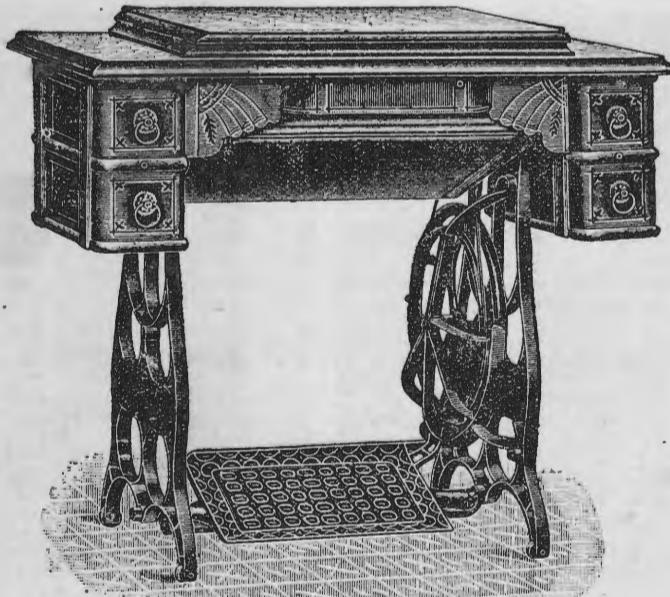
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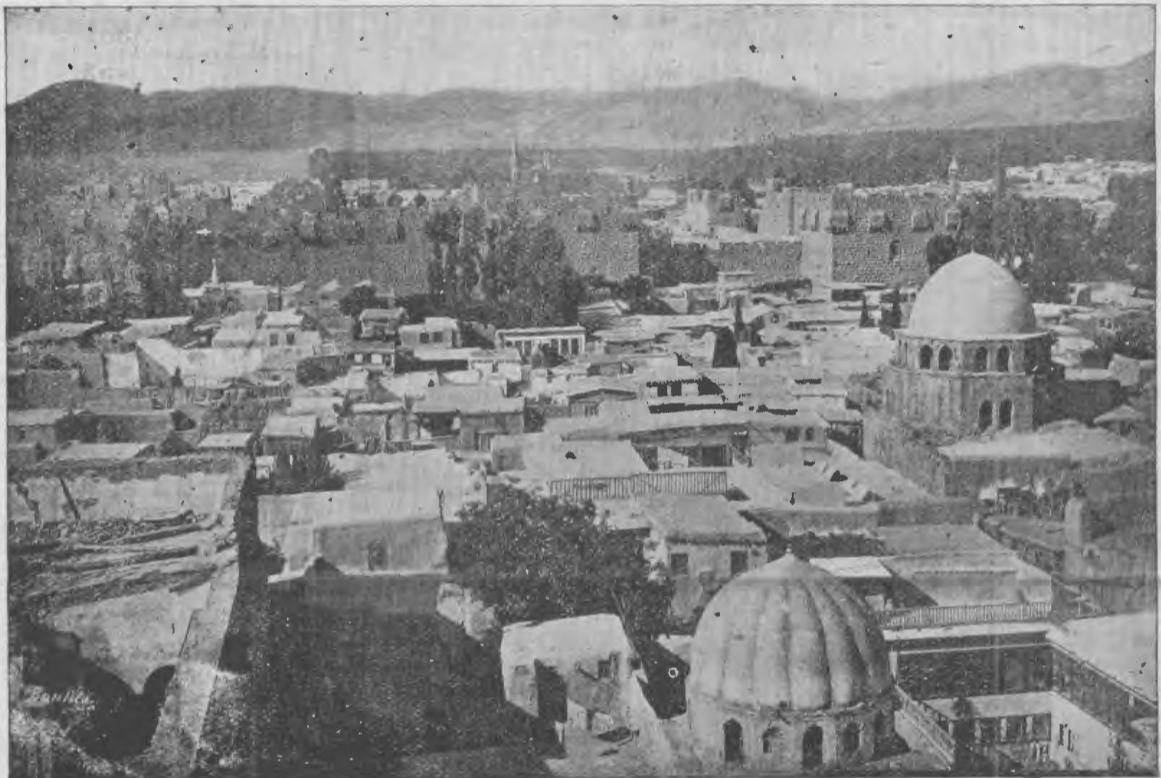


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Acts, Chapter 9; Acts 22: 5-16; Acts 22: 12-20; II Cor. 11: 30; Gal. 1: 17

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AN EASY WAY TO RENEW.

We appreciate very much those subscribers who have been readers of the Gospel Advocate for many years. We consider all our readers friends of the paper, and feel sure they would like to see it succeed in every good work. While our subscribers are helpful to us, we shall strive to be helpful to them. If we work together as the Lord directs, we are sure to accomplish good. The following offer is made to our old subscribers:

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Now is the season of the year in which to work. Many are now subscribing for some good religious paper. Why not get them to read the Gospel Advocate, and at the same time pay your own subscription?

PUBLISHERS.

"We wonder how the Lord would feel if he should happen to step into some of our modern church entertainments. In some country towns the hotel keepers want some law passed to keep the church dinner people from getting all their trade, and in the cities it is an everyday occurrence to see some church member ringing a bell for a church dinner. The theater no longer has full sway; the church has entered the theatrical arena. The gambling den is put to shame by the fashionable church euchre party given for the benefit of the church. There is only one question about all these things: Do they tend to elevate the church and build up saints? If not, something is wrong. Where will all these things lead? "God loveth a cheerful giver." Brethren, we ought to go a little slow, lest we bring reproach upon the great work we have undertaken." (Christian Guide.)

"The dream god introduced a little mouse to Hjalmar, the little boy who lay asleep. 'It has come to invite you to a mouse wedding, which is to take place under the floor of your mother's storeroom, and that must be a fine place.' 'But how can I get through the little mouse hole in the floor?'

asked Hjalmar. 'Leave me to manage that,' said the dream god. Then he touched Hjalmar with his magic wand, whereupon he became less and less until at last he was not longer than a little finger. 'Now you can borrow the dress of a tin soldier. I think it will just fit you. It looks well to wear a uniform when you go into company.' . . . Then he seated himself in his mother's thimble and rode to the mouse wedding. When Hjalmar returned home, he felt assured that he had certainly been in grand society; but he had been obliged to creep under a room, and to make himself small enough to wear the uniform of a tin soldier." (Book of Fairy Tales.)



Place the last two paragraphs side by side—the two quotations, one from the Christian Guide, describing the state of the so-called "church of God;" the other from a book of fairy stories. Truth is stranger than fiction. If you have seen in the word of God the image of God's own church, bought with Christ's own blood, the exponent of all grandeur and truth, the representative of God's will; if you have seen the infathomable wisdom of its plan, its divine simplicity; the lofty character of Paul and its other heroes; the all-conquering, sublime greatness of its Head; and compared it with the sickly, degenerated thing that so often goes under its name to-day, you might well have wondered and asked: How did it get into that mouse hole? You were amazed at the divine stature of truth and beauty, and then at the dwarfed cripple beside it, and say: How could it get so small?



"Leave me to manage that," said the god of this world. Then he breathed into it, and blinded their eyes, and money-loving preachers and lukewarm members sprang up, and the spiritual standard shriveled down till it was small enough to enter the present mouse hole. Then it donned the tin soldier's uniform, and, brandishing its weelittle sword, deemed itself thoroughly furnished unto all good works.



Who is on the Lord's side? There was a time when it meant something to be a Christian. It was like Abraham's departure from among his kindred and from his home to be a stranger and a pilgrim, seeking for a city which hath foundations, whose builder and maker is God. It meant to forsake, in effect, one's all, to deny oneself, to take up the cross, and to follow Christ. Now any respectable fellow can conveniently become a church member, almost as easily as he can become a member of John Wanamaker's book club. He attends the meetings, is amused, pays his dues, and is regarded as a member in good standing. When he dies, "the beloved pastor" carries him on the wings of a little touching eloquence up among the angels and into the paradise of God. Alas, poor York! If he could, he would send Lazarus to warn his brethren. But they have Christ and the apostles; let them hear them.



Have you denied yourself any great thing for Christ's sake? Perhaps you have assembled with the brethren when it suited you, listened to the preacher that pleased you, sung the song you liked best, introduced into the house of God whatever thing pleased you, and have been thinking all the while that you were pleasing God. But you have made some sacrifice. For instance, you paid the preacher. Was it a man that was spreading the gospel among the poor and ignorant if

fields whom you supported? Ah, no! The most of your money went to a nondescript church officer of modern times, sometimes called "the pastor," who did the work you and your brethren should have done yourselves, individually—namely, the edifying of your own congregation. Really, brother, you who bear the name of Christ, have you ever forsaken anything for Jesus' sake? Have you ever made a sacrifice at all comparable to what Abraham did when he left home, or Moses did when he refused to be called the son of Pharaoh's daughter? Brethren, let us get on our knees and pray God to teach us what this means, "He that loseth his life for my sake shall find it," and to give us grace to follow him who sacrificed himself for us.



The Buddhists of India are sending missionaries among the nations of Europe, so we are informed through the papers. The Literary Digest gives the substance of one of their religious pamphlets. A fear is expressed that the effort of the Buddhists may not end in altogether such a ridiculous failure as might be anticipated.



It would not be surprising if some of the wise, learned, skeptically inclined people of highly civilized Europe would fall into the arms of Buddhism. There is but little regard for the word of God manifested on the whole by the priest-ridden nations of the Eastern Continent. Germany, for example, is deeply imbued with skepticism. Many of its half-fledged philosophers, students, and common citizens seem to think that some infidelity is necessary to establish a reputation for learning and acuteness of intellect. In such ground, falsehood and error will as readily grow and propagate as disease germs in a filthy back yard. It is still true that those who have turned away their ears from the truth shall be turned unto fables. Is it not written of the ancient heathen that "knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools?" This may happen again. So it is just possible that Buddhism may yet become strongly represented in Europe.



"Most of our troubles are imaginary," it is said. We worry when there is no need of it; we anticipate troubles which never come to pass. If we could learn to look at things from an absolute point of view, we should find the world better. To illustrate: Mr. A, a man in fair circumstances, meets with Mr. Worldlywise, a gloomy companion, who talks to him about failures and hard times and scarcity of money, etc., until Mr. A thinks he is lucky to get fresh air and water and something to eat occasionally. He becomes melancholy and frightened at his prospects; he is afraid to give to the poor, or to the Lord; he grasps at every cent and hoards it up. Such anxiety, such misery! Why? Absolutely he is as well off as before meeting Mr. Worldlywise; he has as much money and as good prospects. But then he was contented, while now he is unhappy. His troubles are imaginary. A young man, on looking over his accounts, found he was one dollar short, and concluded at once that he had lost it. He felt in his pockets, looked and searched and inquired, but the dollar could not be found. He fretted and worried. Afterwards he looked over his account again, and saw that he had made a mistake; no dollar was missing. Instantly he felt comfortable. Why? He was not

one cent better off than before. He had lost an imaginary dollar and found it again; that is all—imaginary trouble. Even if he had really lost a dollar, it might never have made the least change in his affairs.



The teaching of God's word tends directly to the removal of all imaginary troubles and takes the sting out of the real. While God would have us to work with our might, as unto him, he would free us from care. "Cast all your care upon him," says the apostle, "for he careth for you." "Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your Heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto his stature? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your Heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof."



What man is happier than he who has his treasures safely laid up beyond the reach of thieves, and financial changes, and moth and rust; that always does his best, and leaves his future in the hands of a benevolent Father; that has no aspirations to honor from men? We receive rest from Jesus when we come to him and learn the lowliness and meekness of his heart. Faith and uprightness reward the soul with an inward wealth, which gives what money cannot buy—peace and rest.



It is a queer fact that whenever you admonish people to leave the anxieties of the world and walk by faith the very first thought is that you mean they need not work. The first objection brought is: "You just try it; sit down and trust in the Lord and do nothing, and see how you will come out. You will starve." But who on earth has said, "Do nothing?" God did not. He wants us to work. Only let it be a work of faith.



Here are two farmers—one, a Christian; the other, an unbeliever. One walks by faith; the other makes his way by works, for he has no God to trust in. Both work, work equally hard. But the Christian does not work for himself, nor does he look to his work to support him. In the very first place, his every stroke is for the Lord, and of the Lord he meekly expects sustenance. His prayer is: "Give us this day our daily bread." The harvest has come and brought abundance. One man looks at his fields in self-satisfied glee and says: "I did it; it is the result of my skill and labor." The other beholds his increase with grateful heart and thanks his Lord for the gift of his love. He does not regard his increase as the legitimate wages of his work, but as a gift from God, and uses it to God's glory. So far they both are even. But next year the Christian toils again to the best of his ability, for thus it pleaseth God. Seasons are bad, crops fail entirely; but no trouble or anxieties shade the Christian's face. Did he look to the ground for support? No, indeed; he looked higher. Now is the time faith tells. Surely, surely, as the everlasting mountains stands the promise of God. His little ones shall be fed and clothed and himself shall not suffer, because he trusted in God. That is what so many irreverently call "that faith theory." Let us trust in God and look to him, without anxiety, for support. If we are farmers, merchants, teachers, preachers, whether the source of support is apparent or not, let us do daily our work heartily unto the Lord, and he will care for us.

Our Exchanges.

THE GOSPEL AX.

One day a missionary was preaching in the city of Benares. The large crowd was civil and attentive. At length a Brahmin said: "Look at those men, and see what they are doing."

"They are preaching to us," replied the people.

"True. What has the sahib in his hand?"

"The New Testament."

"Yes, the New Testament. But what is that? I will tell you. It is the gospel ax, into which an European handle has been put. If you come to-day, you will find them cutting; if you come to-morrow, you will find them doing the same. And at what are they cutting? At our noble tree of Hindooism—at our religion. It has taken thousands of years for the tree to take root in the soil of Hindustan; its branches spread all over India; it is a noble, glorious tree. The gospel ax is applied daily, and although the tree is large and strong, it must give way."

"True," replied the missionary, "but many a poor handle gets worn out, and many a one breaks, and it takes a long time until a new one is obtained from Europe."

"Ah," he answered, "if that were all, it would be well enough, and the tree would have respite; but what is the real case? No sooner does a handle find it can no longer swing the ax than it says: 'What am I to do? I am getting worn out; I can no longer swing the ax; am I to give up cutting?' No, indeed! He walks up to the tree, looks at it, and says: 'Here is a branch out of which a handle might be made.' Up goes the ax, down comes the branch. It is soon shaped into a handle; the European handle is taken out, and the native handle put in, and the swinging commences afresh. At last the tree will be cut down by handles made of its own branches."—Free Church Monthly.



DR. DUNCAN'S SALARY.

In Chattanooga, Tenn., on Sunday, Dr. Duncan sprang a big surprise on his flock at Centenary Church. It appears that Dr. Duncan's predecessor, Dr. Monk, received a salary of thirty-five hundred dollars a year, and it also appears that many of the sheep believed the shepherd's stipend was too large. Dr. Duncan proceeded to chase the wanderers in pretty lively fashion, taking as his text: "The laborer is worthy of his hire." Here are some of his remarks: "The minister is as good as any man, but you seem to think that he is a sort of half man and half woman, and altogether a pauper. When his salary is not paid, the congregation all get together and give him a pound party. 'O, it's the preacher, and it's all right!' you say. Now, how many of you would give a merchant who had failed a pound party? Not one; yet, because the minister is only the pastor, you deny him the right to assert his manhood, and virtually designate him as a pauper. Now, I do not own a thing in the world, but I am not a pauper, and I want you to distinctly understand it. There are some of you who think it a sin for a preacher to make ten thousand dollars a year. A business man can make it, and it is all right. Now, I want to know what the difference is. Some of this congregation refused to contribute to the pastor's support last year because you thought he was getting too much. Now, I want to know why your pastor isn't as much entitled to make ten thousand dollars as anybody else in any other line. He gives you his whole time, his whole heart, and his all. Yet you think he is not justly entitled to receive money as men in other business. Do you refuse to buy oil simply because John D. Rockefeller makes twenty million dollars per year? Then you will not buy any oil. Do you refuse to buy clothing because the merchant is making over what you think he ought to make? Is your pastor less of a man than these? Does he not devote his life to your use? And what do some of you pay? What is your contribution as compared with the money you spend for tobacco, cigars, chewing gum, etc.? Let me tell you one thing. The man who paid the largest portion of your pastor's salary last year paid three times as much to his cook. His cook was three times more valuable to him than his pastor's labor. Am I worth one cent a day to you? That is more than I am costing you. Now, I want to make a proposition. All who think I am not worth one cent a day stand up. Is there one who will say—it?

If you think so, I hope you will stand. Is there one? [Pause.] Now, I want to make another proposition. All who think I am worth one cent per day to the church stand up. [The congregation arose to its feet en masse.] That is all. Now, I want to say in closing that I do not want an increase in salary—not that by any means—but neither do I want it decreased. And further, I want our missionary collections to go on increasing, and the entire work of the church to continually progress." Dr. Duncan called a meeting of the stewards immediately after services, saying he would detain them only a few minutes. The general impression was that the stewards were contemplating reducing the pastor's salary, but agreed to leave it to the vote of the congregation, which resulted as detailed above. There are over twelve hundred members in Centenary, and each contributing one cent per day to the pastor's salary would aggregate in the neighborhood of forty-five hundred dollars per year. It is not probable that the salary will be reduced from what it was last year, thirty-seven hundred and fifty dollars.—Nashville American, Nov. 14, 1900.

[Eh! Is it any worse to advertise a preacher and his wife and children as paupers, who have not sense enough to know what they need or pennies enough to procure the needful by getting up a "pound party" to supply their necessities, than to advertise the Lord of glory as a friendless vagabond, bankrupt, and beggar by getting up a shin show, supper, "tacky" party, fair, feast, or festival to build him a house, buy him a carpet, or send to saints or sinners the gospel of him who gave his very life to save a lost and ruined world? It is hardly probable that a business man who spends his time in the service of the Lord will make ten thousand dollars per year. It is very evident that the preacher who spends his time in preaching the gospel as did Paul will make no such amount. The one perfect being was so poor that he had not where to lay his head. "The disciple is not above his master, nor the servant above his lord." (Matt. 10: 24.) Eh!]



PREDESTINATION DOCTRINE TRUE.

With a majority of one, and that the vote of the moderator, the New York Presbytery decided that the Westminster Confession, with its doctrine of predestination, was good enough to remain as the creed of the Presbyterian Church. The number of votes cast was one hundred and forty-two, of which one hundred and nine were recorded as votes of clergymen and thirty-three as votes of elders of the church. The action taken at the meeting was founded on an "overture" which had been sent up to all the presbyteries of this country by the General Assembly of the Presbyterian Church for the purpose of ascertaining the opinion of the various bodies of the church on the question of revising the creed. When the vote had been counted it was found that seventy-one favored revision and seventy-one opposed it. The announcement that the vote was a tie created a stir among those present. The stated clerk, Dr. Birch, drew the attention of the Assembly to the rule governing the Presbytery, which provides that in the case of a tie the moderator shall cast the deciding vote. Dr. Wiley had already voted his individual capacity, and his vote had been recorded as against revision. The moderator then cast his vote with the ayes, the antirevisionists carrying the day.—Nashville American, Nov. 14, 1900.

[So, then, the Presbyterian Church is to retain in its creed the doctrine of "infant damnation" and unconditional election and reprobation. Such doctrine may be good enough for a church founded on a human creed, but it is not good enough for the church of God, for Jesus says of "little children," "Of such is the kingdom of heaven;" and of responsible souls: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." It is not the revision of human creeds that is needed, but the rejection of them in toto. Human creeds only divide men into parties and make them sectarians. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work."—2 Tim. 3: 16, 17, R. V.]

Our Contributors.

Needs of the Hour. No. 3.

Is it a side issue? I mean this matter of carrying the light to others. I do not believe it is. It is as much the duty of the church to send the gospel forth as it is to break bread on the first day of the week. A certain church decided to dismiss their preacher. Talking with one of the elders, he said he wanted to remind the brother that he had not been filling his appointments. Of course the brother had been off at the schoolhouses and in destitute places round about breaking the bread of life to those who had not yet heard, and had even given an entire month at his own charges in trying to awaken the churches to their duty in regard to others; but this all went for naught, because the offense had been committed of not filling his appointment. Instead of following him in his labors of love with letters of good cheer and imparting unto him such temporal blessings as were necessary, his efforts must be discouraged and criticised, while the church sits still and waits for somebody to come and take up all their burdens and bear them along. Brethren, I say this to your shame. Do not be surprised if "elements" arise in the church that are not satisfied with the Book, as you think; it is your book they have been reading.

Preachers have always been leading spirits in the church. Upon them rests a great responsibility to lead aright. We are not, however, without our faults. We could do much in helping the churches to a larger growth. I fear we are not doing it. I give it as my judgment that if those who oppose societies would put in the time for the next twelve months that they are accustomed to spend in showing up the wrongs of such things in showing how it can be done, they would be better pleased at the end of the year with the result.

Many of us oppose salaries and societies from the pulpit, but in our conduct really lend weight to them. If I calculate on meetings with "strong" churches and know from their custom in the past I will get so much, that is a salary; if I limit my labors to such churches, I am on a salary just as much as if paid a thousand dollars a year by some board. A brother seeing this evil decided to quit it; but on looking about him to see how to get out of the difficulty he found no way of escape, so gave up preaching and went into business. This brother's influence all goes for the boards. To them it is apparent that the thing he contends for is not practicable, hence not scriptural. His case is used to good effect to show there must be some "plan," some "system," some "understanding."

I have expressed my willingness, privately and publicly, to travel among the churches in the interest of missionary work with any preaching brother who would map out a trip for us among the churches of his acquaintance, but, with two or three exceptions, there has been no response. If the preachers would take up the matter in this way, I believe the missionary cause could be greatly set forward. My experience with Brother Smith, of West Tennessee, has abundantly proven this. If I am correct, it is not because of direct opposition to mission effort. With many it is like this: They have their arrangements made ahead. It will not do to interfere with them. Regular appointments must be filled. And then my business, as they look at it, is to go about and seek collections, anyway, and it is useless for an extra brother to waste his time by joining me to go around and drum up the churches. Many seem to have the idea that to do mission work is to get up some collections. I should not be surprised, either, if sometimes a brother occasionally thinks that it is about all he can do to get enough to live on, anyway, and if he joins in with another and gets knocked out of a few protracted meetings, that unmentioned, but tacitly understood, salary will be deficient.

There are but few churches where I have been that are not more or less divided on the mission question. It is not difficult to see how this has come about; it is a chastisement for idleness. It works this way: A church sends for a preacher, and they have a big meeting or debate. The "sects" were ousted completely. They did not have a single prop left. The church becomes more grounded in the faith than ever before. The brethren make some more marks in their Bibles where a "good un" was made against "um." They close their books again and lay them upon the shelf, not to be taken

down till a target comes along to use them on. Each person goes on chewing his tobacco and neglecting Christian duty, as before; the church drops right back where it was—not having far to drop—before the meeting; daily prayer is still neglected in the home, the poor are overlooked, the Bible is not read, and no effort is made to edify the church nor bring souls to Christ; the children of the church are neglected and the work of sending the gospel to regions beyond is never mentioned. The State evangelist comes around and finds the church like a weak running spring, morally too weak to throw off anything that may be dropped into it. He says: "You are doing nothing here." They know it. He says: "I want to put you to work." Some of them want to work. He explains his plans. Some do not see much wrong in it. At any rate, it is better than doing nothing. Some are determined to try it, others plead loyalty, but still do nothing; and there is division. If a church is awake to duty, there is nothing a State evangelist can offer. All that he may suggest they will be already doing. They will be so full of good works already that there will be no place found for him. J. M. M'CALEB.

The Church. No. 2.

Shakespeare came to sound the depths of the human mind and educate the ear of the Saxon race to the music of his rhythm; William the Silent came to preserve the nationality of Holland; Raphael came to gild refined gold and paint the lily, to throw a perfume on the violet, and to "weave a garland for the rose;" Homer, the "blind old man of Scio's Rocky Isle," came to sing the direful wrath of Achilles and celebrate in song the deeds of the Trojan War, to lay the foundation of Greek literature, and to give form and fascination to the Grecian theogony; Hildebrand came to reform the abuses of his time and rescue Europe from the rapacities of feudal nobles; Columbus came to discover a new world and open it up to commerce and civilization; but Jesus Christ came in the fullness of time to seek and to save that which was lost and establish the kingdom of heaven in the lives of men. Not for intellectual greatness, not for military conquest or martial glory did he come, but to save the souls of lost and fallen men. In order to accomplish this great purpose of the ages he established his church on the day of Pentecost in the city of Jerusalem. This was the model church; the divine pattern was here given. This church did not have either junior or senior endeavor societies. No such hierarchy or ecclesiasticism as the "American Christian Missionary Society" had control over this church. The worship was plain and simple devotion to God, without ostentation. Church historians, like Neander, Mosheim, Schaff, and others, agree in regard to the simplicity of the primitive worship. For this reason no organ was used, and the use of the organ now is a positive violation of divine law. When God gives a law that is specific, it is also limiting. When he commanded Noah to build the ark of gopher wood, he was limited to that kind of wood, as much as if God had said, "You shall use no other kind;" when he commanded the serpent to be made of brass, Moses, as a man of faith, could not understand that he had the privilege to add any other composition; when he commanded the priests to blow on ram's horns, he did not mean ram's horns and brass trumpets. So when he commands us to sing in the worship, he does not mean sing and play on the organ. "But," says one, "this is only to assist the singing; it is no part of the worship." So might the blowing of brass trumpets have assisted the ram's horns being louder and more melodious, but it would have been none the less a violation of divine law.

Dr. Maclaine, the translator of Mosheim's "Church History," in speaking of the purpose of Aerius, says: "The desire of reducing religious worship to the greatest possible simplicity, however rational it may appear in itself, and abstractly considered, will be considerably moderated in such as bestow a moment's attention upon the imperfection and infirmities of human nature in its present state. Mankind, generally speaking, have too little elevation of mind to be much affected by those forms and methods of worship in which there is nothing striking to the outward senses. The great difficulty here lies in determining the lengths which it is prudent to go in the accommodation of religious ceremonies to human infirmity; and the grand point is to fix a medium, in which a due regard may be shown to the senses and imagination, without violating the

dictates of right reason or tarnishing the purity of true religion. It has been said that the church of Rome has gone too far in its condescension to the infirmities of mankind; and this is what the ablest defenders of its motley worship have alleged in its behalf. But this observation is not just. The Church of Rome has not so much accommodated itself to human weakness as it has abused that weakness by taking occasion from it to establish an endless variety of ridiculous ceremonies, destructive of true religion, and only adapted to promote the riches and despotism of the clergy and to keep the multitude still hoodwinked in their ignorance and superstition." Dr. Maclaine's plea for human inventions finds no sanction in the New Testament. But it is claimed that the Jerusalem church was only the childhood of the church, and the worship then is no precedent to govern us now. When a man makes this plea, it shows that he does not respect the authority of Christ, and that he is out on the great sea of human expediency, with no landing place in sight.

"Jesus is the Christ, the Son of the living God," is the grand fundamental proposition of New Testament Christianity. Upon it the Savior said he would build his church, and upon it the glorious temple of the living God was reared. In the days of primitive Christianity, all who stood upon or accepted this truth were gathered into fellowship and communion one with another. Those thus gathered out of the world and brought into communion with each other constituted the church. The church, then, was built upon this foundation, in the sense that those who constituted it stood upon or accepted this truth; and this was the only foundation, because it was all that the primitive Christians were required to accept in order to admission into the church. An acceptance of this great truth means that we are to believe what the Savior says, do what he commands us to do, and trust him for what he promises. It is idle for a man who does not believe that baptism is essential to salvation to talk about having accepted Jesus as the Christ. That man lacks faith, and without faith it is impossible to please God. (See Heb. 11: 6.) Not one of the denominations around us is built upon the truth confessed by Peter as its only foundation. In this lies their departure from the church established in the beginning. Each one of them has added something of its own devising and stands upon a basis half human, half divine. Take from any one of them everything except what is included in the fundamental truth of Christianity and you take from it all its distinctive characteristics and rob it of everything that gives to it a party existence.

In this age of highly developed humanism it takes true men to adhere strictly to the unalloyed word of God, to say and do as did Micaiah in the midst of the Ahab prophets: "What the Lord says, that will I speak." There are some men among the "Disciples" who are able to see far beyond the horizon of revelation, and to recognize that the New Testament contains but the germ of truth, which they conceive to be susceptible of great theoretical growth; also that its development is to be shaped and controlled by circumstances peculiar to the respective ages through which it is to pass. With this conception of the divine arrangement, it is not at all difficult to advocate the adoption of new methods and systems of organization which lead to all manner of departures from the primitive faith. They seek to find "the place of Christ in modern theology," instead of trying to ascertain the place he occupies in the New Testament scheme of redemption.

I wish the following language from President Milligan could be read in every convention among the "Disciples." Even though he is dead, this advice is as good as if he were still living: "But let the church be made pure; let her be forever separated from all her unholy alliances; let none but regenerated men and women be received into her communion and fellowship; let those be united as they should be in the bonds of love and peace; let them live worthy of their high and holy calling; let them make the church, as far as practicable, the medium of all their active benevolence; let her be their alms society, their temperance society, their Bible society, and their missionary society." ("Scheme of Redemption," pages 520, 521.) This is wise counsel from a great and good man.

In April, 1899, Dr. J. H. Garrison and other "leaders" among the "Disciples" held a meeting in St. Louis called "Our First Congress." Dr. J. J. Haley used the following language at the "congress: "

"The cry, 'Back to Jerusalem!' has tended from the first to shunt the Christ position onto the side track of Jewish literalism that neutralizes more than half the force of the original plea. Jerusalem, in poetry and song, is the city of the great King and the prototype of the capital of the new empire of God in the millennium, but in the stern reality of history it is the symbol of the fiercest type of intolerance and dogmatism. It stoned the prophets, crucified the Redeemer, persecuted the church, and stood, till removed by the providence of God, an impassable barrier to the manifestation of the kingdom." Dr. Briney reminded him that the reason it gave him the "shivers" to contemplate Jerusalem he did not discriminate between the "Jewish Jerusalem" and the "Christian Jerusalem." May the Lord help us all to keep out of "congress," stay in the church, and get better.

J. M. BLAKEY.
Allensville, Ky.

JUDAS ISCARIOT.

There is a disposition on the part of some, and even on the part of some preachers, to make it appear that Judas was a good man. A minister said to me that Judas was a better man than Peter, adding that Judas never cursed and denied his Lord.

It is contended that he did not think the Lord would suffer himself to be tried as a criminal and to be crucified when he was found guilty. Jesus had mysteriously slipped away from his enemies; he had fed the thousands from a few loaves and fishes; the tempestuous sea had been submissive to his "Peace, be still;" he had given sight to the blind and hearing to the deaf; devils had obeyed him, and his obedience to his authority the dead had come forth.

As Judas doubtless knew all this, and even more, it is argued that he thought he would only hasten the glorification of Christ.

This may appear very plausible to some, but such reasoning cannot set aside the plain statements of the Bible with those who give full credit to the word of God. For the benefit of such we quote a few passages: "And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him." (John 13: 2.) "Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve." (Luke 22: 3.) "And Judas Iscariot, which also was the traitor." (Luke 6: 16.) "Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him." (Matt. 26: 14-16.) This last quotation certainly shows that his agreement was to deliver Jesus unto them, so that if he expected Jesus to slip away as contended, he was seeking to practice an imposition upon those rulers with whom he made the trade. "And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, Master; and kissed him." (Matt. 26: 47-49.) "Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve." (John 6: 70, 71.)

We might admit from the fact that Judas being filled with remorse went out and hanged himself that, therefore, he did not expect Christ to be crucified. Still, it would by no means follow that he was not a devil, as declared by Jesus.

Judas belonged to that class who knew the truth, but had no love for righteousness; he loved a few paltry shekels better than he loved the Lord Jesus Christ. What a fearful thing for a man to know

the truth, and yet have no love for it! Inevitably the blackness of eternal darkness must settle down over his life. There is not one bright syllable in all the oracles of God for the man who knows the way of life and yet has no love for it. Of this character Paul writes: "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thess. 2: 9-12.)

We know that God cannot save the man who loves money better than the Lord Jesus Christ. With such an ungodly love for money as Judas possessed it was easy for Judas to persuade himself that there was no crime in the deed he perpetrated. John (12: 4-6) gives us a true insight into his character: "Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." He had made for himself a character that fitted him for the deed. Day by day, in the conflicts and duties of life, we build characters for ourselves. A character for good or evil is not formed in a day.

We paint ourselves the joy, the fear,
Of which the coming life is made,
And fill our future's atmosphere
With sunshine or with shade.

The tissues of the life to be,
We weave with colors all our own,
And in the field of destiny
We'll reap as we have sown.

Still shall the soul around it call
The shadows which it gathered here,
And, painted on the eternal wall,
The past shall reappear.

Many to-day for the love of money are betraying again the blessed Son of God. Some sell out all right, true, and noble principles for fewer shekels than did Judas. Some will disgrace the cause of Christ, which they profess to love, for even one little nickel. How sad that Christ is betrayed in the house of his friends!

Thousands upon thousands will be lost not because they know not the truth, but because they have no love for it. Many disciples know that God's children should meet to break bread on the first day of the week and that Jesus has promised to meet with them; yet they deliberately neglect the worship. The cause is a failure to love the Lord more! We must love him with all the heart and render him an undivided service. "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." (Mark 12: 30.) With us the Lord must stand first.

J. C. M'QUIDDY.

Shall we thank thee for these, and not thank thee for those?

Shall we love thee for blessing, and chide thee for ill;

And chafe at thy thorn while we seize on thy rose,
And praise while our hearts are unsatisfied still?

No; we bless thee for all, for in all we have thee,
And all is from thee, who can never do wrong;
And feeble and faint though our utterance be,
No murmur discordant shall sadden our song.

For life then, for death then, for good and for ill,
For storm as for sunshine, for harvest and blight,
In glad days, in sad days, we worship thee still,
The Lord of the darkness, the Lord of the light.

—Susan Coolidge.

An Alien's Prayer, and Raffling.

Brother Lipscomb: (1) Will you please explain as to whether Cornelius was an alien sinner or not? If not, why not? Now, if he was an alien sinner and God heard his prayer, why will he not hear an alien sinner's prayer to-day? (2) Is it right or not, and would it be recognized as gambling, for a brother to raffle off his property, or sell tickets and have it shot for? Does it not amount to this: Each man who buys a ticket or tickets bets the price of the ticket or tickets against the other number of tickets that he will win the property, whatever it may be? FRANK BAKER.

(1) We have, time and time again, said God is just as unwilling to hear an inside sinner as he is to hear an outside sinner, or he is just as willing to hear the outside, or alien, sinner as he is to hear the sinner in the church. When the man born blind said (John 9: 31), "God heareth not sinners," he was speaking of Jewish sinners, who were not aliens from the commonwealth of Israel, but members of the family of Abraham. The same is true of Job 27: 9; 35: 12; Ps. 66: 18; Prov. 1: 28; 15: 29; 28: 9; Isa. 1: 15; Jer. 11: 11; 14: 12; Ezek. 8: 18; Mic. 3: 4; and Zech. 7: 13. All these passages, with quite a number of others, declare God will not hear the prayers of persons on account of their sins. In all these passages he refers to sinners in covenant relation with God. They are the class most frequently addressed. God's laws are generally given to those who claim to obey him. To those who do not own him as God, he gives one leading command: "Thou shalt worship the Lord thy God, and him only shalt thou serve." Until he complies with this, he gives him no other command; until the man comes to recognize him as the only true and living God, he does not care to call on him.

There are many seeming contradictions in God's dealings with man. One is, God will not hear a sinner or one that "turneth away his ear from hearing the law." Yet we pray because we are sinners. One that willfully sins, and turns his ear from hearing the law, God will not hear. Yet because we realize we are sinners, helpless, and needy we come to God in prayer. The more we realize we are lost and helpless, the more we will pray, and the better God is pleased with the prayer. God does not hear the prayer of the self-righteous. When a man turns his ear from God, and refuses to hear and obey him, his prayer is an abomination to the Lord. God will not hear that kind of a sinner, whether he be an alien or a citizen. But when a man realizes he is a sinner, that he needs divine mercy and divine help, and comes to God seeking his help to turn from sin, God is pleased with the prayers of that kind of a sinner, whether he be alien or citizen. When a man believes in God and realizes he is lost, he cannot help praying. God hears such prayers. There is no sin in such prayers. The danger is in the man relying on such prayers and failing to obey God's commands in other things. This is the point to be guarded against. Cornelius was an alien, anxious to know and do the will of God. God hears all such and reveals and leads them into the fuller knowledge of his will, that they may do it.

(2) All this raffling is gambling of the most flagrant kind. It amounts to a bet between those who buy the tickets as to who will win, and the man who sells the tickets does it to get more than the property is worth or would bring without the chances that are taken to win it. It is not honest to try to get more for the property than it is worth; especially it is not honest to get it through exciting the gambling spirit in others. To take chances in which some pay out something and get nothing and the other gets something for nothing is gambling, and all gambling is dishonesty. Making the gain or loss depend on skill in shooting differs nothing in principle to his making it depend on skill in playing cards.

D. L.

Miscellany.

PERSONAL.

I am now in the midst of a good meeting at this place.—John E. Dunn, Hermit, Ky., November 23, 1900.

Brother S. R. Logue, of Lynnville, Tenn., has just closed a meeting at Port Royal, Tenn., with one addition.

Brother H. F. Williams has returned from West Tennessee, where he has been on a preaching and canvassing trip.

Brother T. B. Larimore began a meeting with the church on Line street, this city, on last Lord's day. The public is cordially invited to attend.

Brother J. C. McQuiddy and family are indebted to Sister Oidham, of Laguardo, Tenn., for a nice turkey, which was enjoyed on Thanksgiving. It is pleasant to be so remembered.

Brother A. C. Jackson has been in a good meeting with the Green Street church of Christ, this city. There have been a number of additions, but at this writing we are unable to report the exact number.



EDITORIAL.

Life is too short to waste in dreaming.

He who will not listen ought not to speak.

The life should echo the truth that is in the heart.

What we often hear depends upon how we listen.

God has a special message for every soul who will hear it.

The listening ear shuts out all sounds only those sought.

Hurry not only spoils work, but spoils life also.—Lubbock.

It is not always the man who prays the loudest that lives the best.

The heart grows harder every time we hear the truth and heed it not.

We must learn to be unselfish before we can be of benefit to the world.

Truth never comes to the man who is not willing to hear all she has to say.

It is not the truth we hear that blesses us, but that which we put into practice.

The spirit of obedience is given revelations that are denied to those who doubt and obey not.

The man who is laboring to please God is not concerned about the world knowing what he is doing.

Anything worth hearing is worth thinking about. If we heard less and thought more, we would be wiser.

No man has learned the art of listening until he can listen discouragingly to things unlovely and encouragingly to all words of truth and beauty.

The art of not hearing the evil is one to be cultivated along with the art of hearing the good. There is a time to be deaf as well as a time to hear.

The church needs to deal with gambling in high places. It is a shame to tolerate gambling in futures, stocks, bonds, etc. Gambling is destroying thousands daily.

Fellowship of the highest degree is possible only to persons who are one as to the possession of life. Two can-

not walk together unless they be agreed as to the fundamentals. The fellowship of the saints is above all other fellowships, because the chief interests of Christian souls are kindred. It is because "the blood of Christ cleanseth us from all sin" that we have fellowship one with the other. The strength of our love for the brethren is a proof of our love for Christ.

People need to learn how to listen to the truth. Often the sermon is complained of as being dull and stupid, when the fault is with the hearer, and not with the preacher. Almost every sermon preached has something good in it. The way we hear affects what we hear. Because of our critical attitude toward the man who declares God's truth, our hearts are in no fit condition to receive the truth that is presented. If we listened aright, we would soon discover that there is more truth in every sermon than we will likely put into practice before we hear another. We dishonor God and his truth by the way we hear. We should take heed how we hear as well as what we hear.

We should never put off till to-morrow what should be done to-day. Opportunities neglected never return. We should never worry over the future, but do our duty in the present. Robert Murray McChesney speaks along this line: "On a winter evening, when the frost is setting in with growing intensity and the sun is gradually sinking in the western sky, there is a double reason why the ground grows every moment harder and more impenetrable to the plow. On the one hand, the frost of evening, with ever-increasing intensity, is indurating the stiffening clods; on the other hand, the genial rays which alone can soften them are every moment withdrawing and losing their enlivening power. Take heed that it be not so with you. As long as you are unconverted you are under a double process of hardening. The frosts of an eternal night are settling down upon your souls, and the Sun of Righteousness, with westerling wheel, is hastening to set upon you for evermore. If, then, the plow of grace cannot force its way into your ice-bound heart to-day, what likelihood is there that it will enter to-morrow?"

Almost every plan or enterprise has its discouragements and its discouragements, and the last are usually more formidable than the first. In this world nothing is certain of success until it has succeeded, and from the days when the ten spies brought back their adverse report from the promised land until the present day there has been no lack of those who cry: "It is useless to try; it cannot be done!" Going forward was the only hope for Israel, and the objectors had no other plan to suggest. They only repeated drearily, "We cannot do it," and so disheartened the people. Courage means so much in any difficult path, in any hard undertaking, that it is strange how any one can see the wisdom of merely weakening the hands of those who are doing all that can be done. Yet the chronic discourager is everywhere. He sees no hope and will allow others to see none. He paralyzes effort, but he has no alternative to suggest, no promising plan to offer. He may even acknowledge that the course proposed is the only one that remains, but he cannot resist the temptation to show his superior foresight by predicting failure. "Many a patient, with just a bare chance for

life," said a physician, "has died because of the hopelessness of those about him."—Forward.

The character of Paul is to be much admired. When he was not a Christian, he was zealous in persecuting God's people, verily believing that he was doing God's service. He was ever true to his convictions of right. When he became a Christian, he gave himself completely to the service of God; he lost no opportunity to preach the gospel of Christ. Whether before kings or peasants, he ever gloried in the cross of Christ. Joseph Parker says of him: "The opportunity given to Paul is to speak for himself; how does he do it? By unfolding the gospel. Paul is all the while speaking about himself, and yet all the while he is preaching such a sermon as even he never preached before. He keeps to the point, and yet takes a long tether; he never leaves the first personal attitude and relation, and yet all the while he is rebuilding all the Christian argument and reuttering in new tones and with new stretches of allusion and meaning the whole gospel of salvation. Paul never glories, except in the cross of Christ. Standing before kings he never changes his theme. Happy in his opportunities, he is only happy because he can draw a fuller portraiture of the one Savior of the world. This should be a lesson to all men. We may speak about ourselves, and yet hide ourselves in the glory of Another." So when Paul came to die, he could look backward over a life of usefulness and look forward to the throne of God and say: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2 Tim. 4: 6-8.)



PUBLISHERS' ITEMS.

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"Letters and Sermons of T. B. Larimore." Edited by F. D. Strygley. Gospel Advocate Publishing Company, Nashville, Tenn. Cloth; pages, 413. The chief excellence of the present volume is the faithful presentation of the characterizations and the teaching of one who is widely known among the churches in the South. These letters and sermons present

Brother Larimore as a man of warm heart and affectionate bearing toward his brethren and humanity. As an earnest and industrious minister of the gospel, his life has been a fruitful one, for through his efforts many have been won to Christ. The volume is likely to have an extensive sale among the personal friends of Brother Larimore and of his biographer. A mournful interest is attached to the volume in the fact that, soon after its publication, the author was suddenly called to his eternal reward. There are twenty-two illustrations, including excellent pictures of the subject of the book, his home, and members of his family.—Book Reviews, Christian Standard.

There has just been issued from the press of the Gospel Advocate Publishing Company "At the Feet of Jesus," by Brother R. P. Meeks. The author says: "It has been a conviction of the writer for several years that the Bible idea of much of the preaching to-day should be shifted, at least somewhat. The Christ idea is not as prominent in the pulpit as it should be. . . . In this book my aim has been to call the attention of the young, especially young preachers, to the life, sayings, and influence of 'the wonderful One,' at least in a humble way. I desire to give them a faint idea of Jesus as he is revealed in the Bible, there being no pretension toward an exhaustive treatise upon the 'Man divine.'" This book may, then, be appropriately called—as, indeed, it is also called—"Sermons Concerning the Savior," of which there are twenty-five, under the following subjects:

- "The Christ Idea—In Prophecy and History."
- "The Genealogy and Birth of Christ."
- "The Babe of Bethlehem."
- "The Incarnation of Christ."
- "Influence of the Incarnation upon the Life and Prosperity of the Nations."
- "The Boyhood of Jesus."
- "The Baptism of Jesus."
- "The Temptation of Christ."
- "Parables of Christ."
- "Christ's Miracles."
- "Christ the Great Teacher."
- "The Transfiguration."
- "The Sonship of Christ."
- "The Spirit of Christ."
- "The Great Leader."
- "Footprints of Jesus."
- "The Trial and Crucifixion of Jesus."
- "The Resurrection of Christ."
- "Christ the Great Physician."
- "Jesus the Great Prophet and Priest."
- "Jesus the King of Glory."
- "Christ's Call."
- "Christ the Great Judge."
- "Four Questions Concerning Christ."
- "What Think Ye of Christ?"
- "What Will You Do with Him?"

The book contains a life sketch of the author by his wife, Mrs. Meeks, and of the author's father, Gen. John H. Meeks, by T. B. Larimore. "At the Feet of Jesus" has been revised by the author, and the edition now published is the second. The writer of this notice has not read Brother Meeks' book, but agrees with him that "the Christ idea is not as prominent in the pulpit as it should be," and believes "Jesus Christ, and him crucified," should be the grand, central thought of every sermon; for "other foundation can no man lay than that is laid, which is Jesus Christ." The book is for sale by the publishing house, and the price is \$1.50. Agents are wanted.

Divine Authenticity of the "Book of Mormon" Investigated.

In the investigation of the claims made by the Latter-day Saints for the divine origin of the "Book of Mormon," I shall proceed strictly along the lines of scripture, reason, and science. No testimony will be admitted except from those who should be of universally good repute among the Saints themselves. Chief among these witnesses will be Joseph Smith, David Whitmer, Orson Pratt, and Ben. E. Rich, president of the Chattanooga Southern Mission.

Regarding this line of investigation which I propose to follow, Orson Pratt, on page 69 of his works, says: "If, after a rigid examination, it be found an imposition, it should be extensively published to the world as such. The evidence and arguments upon which the imposture was detected should be clearly and logically stated, that those who have been since, yet unfortunately, deceived may perceive the nature of the deception and be reclaimed, and that those who continue to publish the delusion may be exposed and silenced, not by physical force, neither by persecutions, bare assertions, nor ridicule, but by strong and powerful arguments—by evidences adduced from scripture and reason."

Fully agreeing with these statements, the first point which I shall investigate is the claim for divine authority derived from the Scriptures. Orson Pratt, page 95, says: "The church of Christ cannot exist on the earth without an authorized ministry. This ministry cannot be called and authorized without new revelation. 'No man taketh this honor unto himself [that is, the honor of the ministry], but he that is called of God, as was Aaron.'" Ben. E. Rich, in "Durant of Salt Lake," says: "No man has a right to take this ministry upon himself, but he that is called by revelation and duly qualified to act in his calling by the Holy Ghost; no man has a right to administer in the ordinances of religion, except he be sent of God, as was Aaron." On page 126, he also says: "By marriage as ordained of God, I mean marriage performed in the way he has appointed, by a man whom he has authorized to act in his stead. The authority to marry in the way God has ordained must come by revelation from him, for no man can take these honors to himself."

In these quotations we see the claim made that no man can preach, or administer any religious ordinance, or even perform the marriage ceremony, except he be called by a direct revelation from God, as was Aaron.

Now, let us examine the Scripture testimony upon this point. In Heb. 3: 1, R. V., we read: "Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, even Jesus; who was faithful to him that appointed him." In Heb. 5: 1-4, R. V., we read: "For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; who can bear guiltily with the ignorant and erring, for that he himself also is compassed with infirmity; and by reason thereof is bound, as for the people, so also for himself, to offer for sins. And no man taketh the honor unto himself, but when he is called of God, even as was Aaron. So Christ also glorified not himself to be made a high priest, but he that spake unto him, Thou art my Son, this day have I begotten thee: as he saith also in another place, Thou art a priest forever after the order of Melchisedec." Again, in Heb. 9: 6-12, R. V., we read: "The priests go in continually into the first tabernacle, accomplishing the services; but into the second the high priest alone, once in the year, not without blood, which he offereth for himself, and for the errors of the people: . . . but Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, . . . through his own blood, entered in once for all into the holy place, having obtained eternal redemption."

The statements in these passages very clearly show that to the risen Christ alone can be applied the words of Paul when he says: "No man taketh this honor unto himself, but he that is called of God, as was Aaron."

We learn from the Mosaic law that the high priest was called of God to make atonement for the people once a year, with the blood of a sin offering carried within the most holy place. So Christ was called of God to make an atonement for the sins of the world by the sacrifice of himself and the offering of his own blood within the holy place not made with hands.

Jesus, as the risen Christ, was not called to preach or to baptize or to administer any ordinance whatever in the church on earth. I shall show presently by whom all this work was to be done; but before I proceed any farther, I wish to present more statements concerning the priesthood, from the authors already quoted.

Orson Pratt, on page 157, says: "As there has been no apostolic succession which has continued on the earth for the want of a new revelation, it may be asked: How was the authority of the priesthood restored to the earth? We answer that it was restored by the ministry of angels. On this subject we make an extract from the history of Joseph Smith, which reads as follows: 'On a certain day we went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, calling upon the Lord, a messenger from heaven descended in a cloud of light, and, having laid his hands upon us, he ordained us, saying unto us: 'Upon you, my fellow-servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins, and this shall never be taken again from the earth, until the sons of Levi do offer an offering unto the Lord in righteousness.' He said this Aaronic priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and that afterwards he should baptize me. Immediately we went and were baptized; I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and then he laid his hands upon me and ordained me to the same priesthood, for thus were we commanded. The messenger who visited us on this occasion said that his name was John, the same that is called 'John the Baptist,' and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedec, which priesthood he said should be conferred on us, and that I should be called 'the first elder' and he 'the second elder.'"

So much for the testimony of Joseph Smith. Then Pratt continues to say: "We consider the restoration of the Aaronic priesthood to be among some of the most important events of the last dispensation; but as this priesthood has no authority to administer the laying on of hands for the gift of the Holy Ghost, it may be further asked: How was the authority still further restored—namely, the apostleship which holds the authority of the Melchisedec priesthood? We answer that Peter, James, and John appeared as ministering angels, and conferred the apostleship upon Joseph Smith and others." Again, on page 161, he says: "This messenger, John the Baptist, has already been sent; he descended in a cloud of light and glory; he conferred the priesthood by his own hands upon the heads of Joseph Smith and Oliver Cowdery; and thus after many generations have passed away in darkness, the sons of men are once more blessed with the privilege of being baptized by men holding authority."

In reply to these quotations, we notice, in the first place, that the Aaronic priesthood and the Melchisedec priesthood were both conferred upon Joseph Smith and Oliver Cowdery, and the two were both holding these two priesthoods at the same time. In this fact of two or more men holding the two priesthoods at the same time, we find some fatal discrepancies when compared with the teachings of the Bible. In the first place, by the appointment of Jehovah in the Mosaic law, it was not possible that there should be two high priests at the same time. In Chron. 6: 3-15, we have the genealogical line of the high priests from Aaron down to the captivity, and we see that there was never more than one at a time. In the second place, we find that the Aaronic and the Melchisedec priesthoods could not both be in existence and exercise their functions at the same time. Listen to this testimony of the Scriptures. In Heb. 7: 11-19, R. V., we read: "Now if there was perfection through the Levitical priesthood, . . . what further need was there that another priest should arise after the order of Melchisedec, and not be reckoned after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are said belongeth to another tribe, from which no man hath given attendance at the

altar. For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests. And what we say is yet more abundantly evident, if after the likeness of Melchisedec there ariseth another priest, who hath been made, not after the law of a carnal commandment, but after the power of an endless life: for it is witnessed of him, Thou art a priest forever after the order of Melchisedec. For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness (for the law made nothing perfect), and a bringing in thereupon of a better hope." Again, in Heb. 8: 4-7, R. V., we read: "Now if he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law; who serve that which is a copy and shadow of the heavenly things. . . . But now hath he obtained a ministry the more excellent, by how much also he is the mediator of a better covenant, which hath been enacted upon better promises. For if that first covenant had been faultless, then would no place have been sought for a second."

Now, in these testimonies of the Scriptures it is made undeniably evident that at a certain point of time there was made a change from the Aaronic priesthood to the Melchisedec priesthood, the latter taking the place of the former, as the substance takes the place of the shadow, as the antitype takes the place of the type. By the inexorable law of shadow and substance, when the substance is reached, the shadow ceases forever. Hence, there is no possibility that the Aaronic priesthood should continue after Christ, the substance, has taken its place. If a thousand angels were to come flying in mid-heaven in the sight of all men, claiming to restore the Aaronic priesthood, this law of shadow and substance would give the lie to every one of them. This divine law of shadow and substance is based upon the order of the creation as portrayed in Genesis: "There was evening and there was morning, one day." "There was evening and there was morning, a second day." In the law of Moses, Jehovah commanded to count the day from sunset to sunset. When the evening, with its darkness, brings us to the rising sun, that evening is ended, and its shadows are forever dissolved in the light of the morning. The evening and the morning, the darkness and the light, cannot both go on together. The one ceases; the other begins. Paul said: "The law having a shadow of the good things to come; not the very image of the things." The chief thing in that law, which rose in importance above all others, was to offer sacrifice and make atonement for the sins of the people. It was to make this atoning sacrifice that God called Aaron and his sons to the priesthood; but because these sacrifices of beastly blood could not take away sin, God, in the fullness of time, called his own Son, who could be both priest and sacrifice, to make the real and final atonement once for all, he having the power to lay down his life and to take it again. This being done, there is no call whatever that the Aaronic priesthood should continue any longer.

In the third place, we discover from the scripture testimony that Christ, as a high priest after the order of Melchisedec, cannot have any successor. In Heb. 7: 23-25, R. V., we read: "And they indeed have been made priests many in number, because that by death they are hindered from continuing; but he, because he abideth forever, hath his priesthood unchangeable [or, as it reads in the margin, "hath an inviolable priesthood that doth not pass to another"]. Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them." Then in Heb. 10: 10, R. V., we read: "By which will we have been sanctified through the offering of the body of Jesus Christ once for all." In these testimonies we see that in the human priesthood of the law there was a continual succession from one generation to another, for two reasons: First, by reason of death the first appointed could not continue; second, because the sacrifices offered could not take away sin. So they must be repeated year by year till the one should come who, by the sacrifice of himself, could wholly take away the sin. C. S. TOWNE.

(To be continued.)

Sin never shows its ugliness to the beginner. If we could see the end of any sin, we would draw back in disgust. No sin can be really beautiful or pleasant, because in its very nature it is ugly and diseased.—Selected.

Home Reading.

ADVENTURES AT NIAGARA.

These two stories of daring and danger at Niagara are chronicled by the Youth's Companion. The first deed was performed by Thomas Conroy, the life saver, on St. Valentine's day, 1883. He and two other men, named William Walker and Thomas Hines, being out hunting in the rapids above the falls, had rowed out to a sand bar, about one hundred and fifty yards from shore. On this bar, which was sheeted with ice, they landed, taking their guns with them, and leaving their boat, as they believed, securely fastened at the edge. After a few minutes, on looking round, they saw the boat drifting down the river.

Conroy, more experienced in Niagara navigation than his companions, saw that they must be in a desperate situation if they lost the boat, as they might all perish from hunger and exposure before they could attract attention. Without a moment's hesitation, therefore, he dived in order to clear the ice floating in the rushing surface currents, and swam along under the water until he thought he was near the boat. Then he rose to the surface, broke his way through the small ice that covered the water, reached the boat, got into it by tremendous exertions, and succeeded in getting it back to his anxious companions and saving them and himself from further trouble.

Considering the time of year, the swiftness and coldness of the Niagara water, and the instant decision and physical endurance displayed by Conroy, this deed is regarded as not less remarkable than Dr. Nansen's great swim to his drifting kayak from the arctic ice.

The other story is of Dr. Ramsay, a clerical delegate from his synod in the north of Ireland to the Pan-Presbyterian Conference in Toronto. One pleasant morning in September, 1892, he was crossing the bridge that spans Niagara below the falls, together with Mrs. Grimason, his Toronto hostess, and her two daughters. They were walking on the carriage way, which is four or five inches lower than the footway beside it. The distance to the roaring river below is one hundred and eighty feet.

At the edge of the footway runs the railing of the bridge, a stout iron fence with interstices apparently not large enough to let human beings through—except, perhaps, small children, who would not be allowed on the bridge alone.

The party were merrily chatting when they heard the wheels of a carriage behind them, and almost unconsciously moved out of its way by stepping up to the footway. As Mrs. Grimason did so, her foot caught, she stumbled, and in the next moment she was inexplicably and almost incredibly shot forward, headfirst, between the bars of the railing down toward the river below.

Her daughters shrieked as they saw her disappear, with a scream. It seemed clear that she had fallen to death; but, by a wonderful chance, she struck against one of the girders which stand under the bridge about thirty feet apart, and her body was curiously stopped on a bar connected with the girder.

Mrs. Grimason was brave and quick-witted; she had not lost her presence of mind. On striking this bar she grasped it firmly with both hands, and getting her feet at the same moment in the point of the angle formed by the bar and the girder, she clung there for dear life, but in extreme peril.

She was an aged woman, of little strength, and seemingly beyond quite instant aid. Should she lose her presence of mind but for a moment and relax her hold on the bar, nothing could save her. Her daughters, watching her from above, prayed that she might be able to hold on till help came. Help, happily, was close at hand.

Dr. Ramsay, dazed for a moment only by the astonishing fall of his hostess, went to work without wasting time in words. He saw that Mrs. Grimason should be held somehow in the place where she was clinging; further aid could come later. Telling the daughters to run for help, he himself climbed out over the railing of the bridge and slid down the upright to the girder just in time to save the unfortunate lady from falling to her death.

Athletic and strong, the Doctor was able to hold on to the girder with one arm, while with the other he supported Mrs. Grimason, now almost lifeless from terror and exhaustion. He could not hope,

however, long to endure so severe a strain, physical and nervous.

But fortunately the accident had been seen by many. A dozen men arrived with ropes in a few minutes, and these were lowered to Dr. Ramsay, who passed them deftly under the arms of the woman, and she was hauled safely back to the bridge. Then the minister, with a little help, was drawn back again from his perilous position, none the worse for having performed a deed evincing extraordinary physical powers and still more extraordinary courage.



A HINT FROM THE QUEEN.

A story is told of the early days of Queen Victoria's reign which affords a lesson to all who needlessly deprive others of the rest day. Late one Saturday night one of the ministers arrived at Windsor.

"I have brought down for your Majesty's inspection," said he, "some documents of great importance; but as I shall be obliged to trouble you to examine them in detail, I will not encroach on the time of your Majesty to-night, but will request your attention to-morrow morning."

"To-morrow morning!" repeated the Queen. "To-morrow is Sunday, my lord."

"True, your Majesty, but the business of the State will not admit of delay."

"I am aware of that," replied the Queen; "and as your lordship could not have arrived earlier at the palace to-night, I will, if the papers are of such pressing importance, attend to their contents to-morrow morning after divine service."

Next morning the Queen and the court went to church, and so did that noble lord, and the subject was: "The Rest Day; Its Duties and Obligations."

After the service, the Queen inquired: "How did your lordship like the sermon?"

"Very much, indeed, your Majesty," was the answer of the nobleman.

"Well, then," said the Queen, "I will not conceal from you that last night I sent the clergyman the text from which he preached. I hope shall all be improved by the sermon."

Not a word was said during the whole of the day about the papers; but when the Queen wished her minister good night, she said: "To-morrow morning, my lord, at any hour you please—as early as seven, if you like—we will look into those papers."

"I could not think of intruding upon your Majesty at so early an hour," was the reply. "Nine o'clock will be quite soon enough."

And at nine o'clock the next morning he found the Queen ready to receive him.



SOME STORIES OF THE PUMA.

The North American cougar, otherwise known as the catamount, the wild cat, the panther, and the California or mountain lion, does not take kindly to captivity and taming; but the South American representative of the species, the puma, enjoys the title among the Spanish-speaking people of "el amigo del Cristiano," or friend of civilized man, and many cases are on record of its being made as tame as a domestic cat or dog. The people believe that not only will it, in its wild state, never attack man, but that it will defend him against other animals, and especially against jaguars.

Don Felix d'Azara, a Spaniard, who wrote a work on the natural history of Paraguay, and who spent nineteen years in accumulating material for this work, cites many cases known to him of the taming of pumas. A village priest had one which was raised from a cub, and which ran loose everywhere. The priest gave it to Azara, who had it a long time.

"It played with every one," says Azara, "and took great delight in licking the skin of the negroes. On receiving an orange or any other thing, it handled it with its fore paws, playing with it as a cat plays with a mouse. It caught fowls—its one form of mischief—with the stratagem and cunning of a cat, not omitting the movement of the extremity of its tail.

"I never saw it irritated. When rubbed or tickled, it lay down and purred like a cat. My negroes one day loosed it, and it followed them to the river, traversing the city without even meddling with the dogs in the street."

The belief of the natives of South America that the puma will defend a human being against other wild animals is founded on the fact that in any re-

gion where two species of one genus inhabit the same country they are usually at enmity; and this being the case with the puma and the jaguar, the puma's well-known indisposition to attack man, joined with its ferocity toward the jaguar, easily creates the impression that it is defending the human being against the jaguar.

A Spanish governor, of Buenos Ayres, once had a Spanish girl tied to a tree in a place infested by jaguars, as a punishment for visiting the Indians. It was supposed that she would be torn to pieces by the jaguars before morning. The next day, however, she was found unharmed, and she averred that a puma had sat by her all night and kept the other beasts away. This was regarded by the people at the time as a miraculous interposition in the girl's behalf. It would not be so regarded now. The puma, having no disposition to eat the girl himself, was simply playing the part of the dog in the manger.

In the museum of the Royal College of Surgeons in London, there is preserved the skeleton of a puma, which was the property of Edmund Kean, the tragedian. This animal used to follow Kean loose in his garden and his house, and "was introduced to company" in his drawing-room.

The translator of Azara's "Natural History" quotes this case, and also that of a tame puma kept in Edinburgh, "which rejoices greatly in the company of those to whom it is accustomed, lies down on its back between their feet, and plays with the skirts of their garments entirely after the manner of a kitten."

This last animal once got loose in the streets of London, but allowed itself to be captured peaceably by a policeman.

Mr. Hudson, in his book, "A Naturalist in La Plata," tells a remarkable story of the puma. A Gaucho, or native, was once forced by the breaking of his horse's leg to lie out on the pampas all night. An hour after it became dark a puma came and sat down by him. By and by it left him for a long time, and the Gaucho, at about midnight, heard the roar of a jaguar. He gave himself up for lost, but presently he heard snarls and growls and the sharp cry of a puma and knew that the two beasts were fighting.

The jaguar returned several times, but the puma renewed the contest every time, until morning, when both beasts disappeared.

This incident, instead of convincing the Gaucho of the bravery of the puma, seems to have led him to regard it as a creature which would allow itself to be killed by a man without resistance. Some time afterwards he tried to kill a puma with a knife, as if it were a sheep. The puma struck him a fierce blow on the head with its paw, which he had occasion to remember all his life, and then made off. One might almost wish that it had given him a severer lesson for his ingratitude to its kind.—Youth's Companion.



THE TEETH OF ELEPHANTS.

Whoever has looked inside an elephant's mouth has seen a strange sight. Elephants have no front teeth, and they never eat flesh or any food that requires tearing apart. Eight teeth are all they have, two above and two below on each side, huge yellow molars as wide as a man's hand, and about two inches thick. Over these hay or fodder is shifted by the queerest, ugliest tongue in the whole animal kingdom—a tongue that is literally hung at both ends, having no power, or movement, except in the middle, where it shifts back and forth from side to side, arching up against the roof of the big mouth like an immense wrinkled pink serpent.

There is nothing stranger than the working of an elephant's tongue, unless it be the working of his breathing apparatus when he sleeps. Elephants, like human beings, have two sets of teeth. The milk teeth, which are smaller than the permanent molars, fall out when the animals are about fourteen years old. These baby teeth, which are, nevertheless, enormous, are occasionally picked up by circus men among the fodder, and preserved as curiosities.—Philadelphia Times.



As a spring lock closes of itself, but cannot be unlocked without a key, so we of ourselves may run into sin, but cannot return without the key of God's grace.—Cawdray.



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Editorial.

THANKSGIVING.

Thanksgiving Day is appointed by the President of the United States and the Governor of Tennessee, as well as by the Governors of all the States of the Union. Thanksgiving Day started with the Puritans of New England, soon after the settlement of the country. After much sickness, much suffering for lack of food, and many deaths, after the first harvest, Governor Bradford appointed a day of thanksgiving, although the amount raised was not sufficient to support them until another harvest. Thanksgiving was continued in the New England States. In 1863 President Lincoln proclaimed a day of thanksgiving for victories gained. Since that time the President has made an annual proclamation of a day of thanksgiving, and all the States have adopted the practice. The fourth Thursday in November has been adopted as the day. We have doubted how far Christians should go in observing the day with religious services. Two reasons cause us to doubt. First, there is a tendency among civil rulers to assume direction of religious, or church, matters. This tendency ought to be guarded against. During the Civil War, President Davis appointed a day of fasting and prayer for the success of the Southern arms. In Franklin, Tenn., some of the brethren were friends of the Confederacy, others were intense Union men. The former observed the day and had preaching and special prayers for the success of the Southern arms. The Union brethren refused to join in these services, which engendered much feeling among the brethren. I undertook to reconcile these brethren, and finally did it by all agreeing to pay no more attention to political feast and fast days. When Mr. Lincoln made proclamation for a day of thanksgiving, the Federal authorities held possession of Franklin. There were no religious services held in the house. On next Sunday morning, when we assembled, we found posted on the door a notice that read about this way: "The people meeting in this house, having seen fit to ignore President Lincoln's proclamation to meet and hold thanksgiving services, are forbidden to hold further religious services within the lines of this military post during its occupancy of this place." The notice was signed by the commandant. Some of us went to see him and explained to him the Southern people had never paid much attention to thanksgiving days as appointed by the civil rulers. We told him of the trouble in the church over the observance of Davis' proclamation and the settlement by agreeing to observe no more days appointed by any set of civil

rulers. With many profane expletives over the rebellious spirit of the people and the strangeness of religious people who could not meet to give thanks to God, after our protesting that we met weekly to give him praise and thanks on his own appointed day, and the assurance that the failure to observe the day had no political significance, he rescinded the order. The point with me since has been: Is there not danger of yielding to the politics in thus observing these days at the behest or request of the civil rulers? It is difficult to observe these appointments at the command or request of the civil rulers without imbibing the spirit of the political government, and this is fatal to pure Christianity.

The other side of it is, while we are not to be of the civil power or to cultivate the spirit of worldly government, we are to cultivate kindly feelings for the government, pray for the rulers and peace of the government to the extent that Christians may lead quiet and peaceable lives, exercising themselves in all that is godly and honest. We are to submit to them in all things that do not require departure from the word of God. When they request us to meet and give thanks for the blessings bestowed on the land and people and pray for continued favor, ought we not to do it? It is a case in which we recognize it may be possible to comply with the request, but it is beset with so many dangers it is safer to fail to comply.

While this is true of the political days and orders for thanksgiving and praise, it is true that Christians of our time and country are sadly deficient in the spirit of gratitude and love that leads to praise and thanksgiving to God that is his due. We are ready to pray and receive the blessings, but we are so ungrateful in our hearts that we neglect to praise and thank the Giver for the good. This indicates ingratitude. Ingratitude is the fruit of a selfish, sordid, and debased heart. Ingratitude to our fellow-men for favors bestowed is a mark of debasement of heart and feeling.

A grateful, thankful spirit, like a meek and quiet one, is of great price with God. The words of his approved servants, those in whom he delighted, were redolent with praise and thanksgiving to God for his constant support and manifold blessings in life. All those imbued with his spirit delighted in praising and magnifying his great and holy name, in exalting his character and recounting his manifold blessings to his children and to the world. The songs of David were greatly songs of praise and gratitude to God. Our songs should abound in praises and thanksgiving to God more than they do. "Praise is comely for the upright;" "His praise shall continually be in my mouth;" "My tongue shall speak . . . thy praise all the day long;" "I will praise thee forever;" "I will praise thee, O Lord, with my whole heart;" "I will praise thee forever, because thou hast done it;" "I will praise thee with uprightness of heart;" "I will praise thee: for I am fearfully and wonderfully made;" "I will praise thy name forever and ever"—these are samples of David's words of praise to God. David did this, though he was called to pass under the rod of Jehovah. Isaiah said: "I will praise thee, though thou wast angry with me." Jeremiah said: "Praise the Lord of hosts: for the Lord is good."

In Jesus greater love was manifested to men, and greater praise is due him. Jesus said of the ten lepers: "Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole." Praise and thanks and gratitude are due God for all his mercies to man. Paul, speaking to the Romans, applies the language of the psalmist to the Christians: "And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and

sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people."

We need to speak the praises of God, to give thanks unto his name, not only that we may please God and benefit the people, but we need most of all the influence of it upon our own hearts. Speaking his praise, remembering and giving thanks for his mercies, soften and open our own hearts to a fuller appreciation of his blessings, fill them with fuller sense of gratitude to God, and fit us more and more to dwell with and enjoy him in the fullness of his blessings forever and ever. We ought to continually praise the Lord, for praise is comely to the upright. Every day should be a day of thanksgiving and praise to our God.

D. L.

SOME CLAIMS OF SOCIETY BRETHREN.

Brother Sewell: The progressive preachers in Missouri justify the societies on this wise: "Christians are all brethren, therefore they have a right to work together. To deny them the right to organize would be to deny them a right that belongs to all mankind. The whole human race is one society, called 'human society.' The church of Christ means all Christians in the aggregate; hence, whatever Christians are doing, the church is doing, for they are the church. Christians cannot work through the church; that would be working through themselves, for they are the church. The society being composed wholly of Christians is a part of the church; hence, what the societies are doing, the church is doing, as they are a part of the church. Surely churches have a right to consult each other about the work, but they cannot all come together in mass meeting; but they can come together by their principal men, like Israel did, and consult and agree to work. Then if the work continues, it would be wise to adopt some business principles on which to cooperate. The Murphy movement in temperance once flourished, but died for want of organization," etc.

It looks like Satan is ever ready to take away the word out of our hearts; for such reasoning as the above perverts many a mind "from the simplicity that is in Christ." Yet I am still striving to be faithful to his word and to the extent of my limited ability let my light shine. If you feel so disposed, please write something about these society arguments which I have submitted.

St. Louis, Mo.

J. W. ATKISSON.

The first proposition, that Christians are all brethren and that they have a right to work together, as expressed in the foregoing, may be admitted and the truth lose nothing; but when it is claimed, next, that they have the right to organize in order to work together, they spoil the whole thing. The word of God says not one word about organizing in order to work together. Hence, when this is added to the first proposition, as an explanation of how they are to work together, it opens the flood gates for every error that the ingenuity of man can invent. Error in religion is always organizing, and that, too, by human wisdom. There is not a denomination on earth that is not organized by the wisdom of men. The church of God, as revealed in the New Testament, is the only establishment on this earth that is not organized by human inventions and devices of some kind. Even those that start out to be churches of God only sometimes organize themselves into denominations. This has indeed been done by many of late years. But it is claimed that the right to organize is one that belongs to all mankind. This is a very shrewd, but very unscriptural, way of putting the argument. In the light of God's truth, there is nothing right as a matter of service to God that he has not ordained; and here is where the fallacy of the argument comes in. God has not required in his word that his people shall organize in order to work together, and for that very reason they have no right to do any such thing.

Jesus said: "Every plant, which my Heavenly Father hath not planted, shall be rooted up." (Matt. 15: 13.) The word of God nowhere requires Christians to organize in order to work together, nor for any other purpose. Therefore, such organization is a plant which the Heavenly Father has not planted, and for that very reason it will be rooted up. Whenever men fail to build on the Rock, on the word of God, they build on the sand, and their work will certainly fall, for Jesus has said so. Such will be the doom of every human organization and device connected with either the work or worship of the church of God. The organization of a humanly-devised society for the spread of the gospel is one of the plants the Heavenly Father has not planted, and that is the very thing that is sought to be established by the foregoing argument. Never did any man get up a greater fallacy in argument than that. Brethren can all work together, as the word of God directs, without any sort of organization further than the word of God directs. Christians work together when they are doing the things God requires to be done, and as he requires them to be done, without being together in a body.

God requires all Christians to do just the same sort of work, whether in Europe or America; they are all required to live godly lives and to sound out the word around them. If they all do these things, they are working together, whether they ever saw or heard of each other or not. The same Lord will reward them alike for all such work, no matter if they are the poles apart. But when they undertake to get together in a body, as in the case of conventions, then mischief and trouble begin. They then begin to build on the sand; they squander the Lord's money in traveling expenses, hotel bills, extra suits of clothing to wear to such places, and such like; they cause the brethren to pay much money that is consumed in paying men to look after the work that never reaches the destination for which it was started. Thus in the effort to work through human organizations very much of the Lord's money is consumed on officers of the organization, instead of doing the work it was intended to do. Besides, in working in organizations and through conventions and boards, so that the people that pay the money do not know where it goes, it cuts off and stifles their liberality, and they do not give half as much as they would if they had part in selecting the field where their money should go and knowledge of the work being done. Hence, the amount of work done is greatly hindered by organized effort. While, on the other hand, if Christians as individuals and congregations will do the work that lies nearest to them and where they know the necessities of the case, the work to be done, and those that do the work, and every section looks after its own work, and all do the same kind of work and as the word of the Lord directs them, they will be working together in the same grand work of the Lord, whether one part knows what others are doing or not. In this way, they will do vastly more work and in ten times as many places, and yet all be working for the same Lord, and to the same end, and doing the same sort of work, and be doing it just as the Lord directs, and hence be working together far more effectively than they can possibly do through conventions and boards. Hence, it is a deceptive and false claim that in order for Christians to work together they have to be organized and work through conventions and boards.

Then, again, the claim that the society being composed of Christians is a part of the church is another delusion. The fact that some of the members of the church run these organizations does not by any means make the organizations a part of the church; the fact that some of the members of the church participate in dancing does not prove that dancing is part of the church;

and the fact that some church members run saloons, sell whisky, drink whisky, and encourage in every way the whisky traffic does not make the whisky business a part of the church. It only shows that some of the members are fearfully out of the way, and are doing the devil's work, and not the Lord's. No matter how many engage in it, that never can make it part of the church. It is equally true that no matter how many Christians engage in societies and human organizations, it never can make human societies and organizations a part of the church of God. It only shows that Christians have gone astray, are working where God never ordained them to work, putting out plants that are doomed to be rooted up, and are building their houses on the sand, that are doomed to fall and bring ruin upon the builders.

In the next place, churches do not often need to consult each other about the work to be done; but if some of them should need to do so, they can do it without holding any conventions. All such claim or argument as this tends only to delude and deceive the unthinking and lead them into things forbidden. The idea also of bringing leading men together to consult and agree about work to be done and to devise ways and means of doing the work, as conventions do, is the very stepping-stone to apostasy. Indeed, it is the very principle, the life and soul principle, of the man of sin.

Nothing, it seems to me, could be more delusive and more thoroughly set aside the word and authority of the Lord than such arguments, if, indeed, they are worthy of the name. Human organizations, such as the Murphy movement, may go to pieces from lack of organization; but the church of God, never. The church may die because the people that compose it cease to do their duty, but it will never die from lack of organization. It may very easily be killed by human organization, as in many cases it has been; but no one need fear the church will die for lack of organization. God has given the church all the organization he intended it to have, and every effort on the part of men to organize it further than he has done will only bring ruin upon it and their own downfall. Just think of a convention meeting together to devise ways and means by which the sun can be made to shine brighter, or to get up organizations by which its light can be more regularly distributed! Yet that would be just as sensible as the efforts that are being made by men to devise ways and means and get up organizations by which the church can do more work, or better work, than to do just what God has given in the New Testament. If men could only realize that all such wisdom as would change what God has established is foolishness with God, it would certainly be a very grand thing for them; for they can as easily improve upon the moon and stars as they can improve upon the church of God, or its work or worship. If Christians would only be satisfied to work and serve God just as he has ordained, the cause of truth would prosper throughout the world, and so many more souls would be saved. But when Christians get up new organizations through which to do the Lord's work, the fact that Christians get them up will never make them right. The church at Ephesus did many wrong things, but the fact that the Lord's people did them did not make them right. On the other hand, the Lord told them that if they did not repent and do the first works, he would remove the candlestick out of his place; and that meant he would cease to recognize them as a church, as his people. Let no man, therefore, conclude that when Christians do a wrong their being Christians makes it right. E. G. S.

Cold words freeze people, hot words scorch them, bitter words make them bitter, and wrathful words make them wrathful. Kind words make people good natured. Though they do not cost much, yet they accomplish much.—Pascal.

THE CHURCH OR SECRET SOCIETY—WHICH?

Brother Lipscomb: I clip the following, written by A. P. Collins, from the Baptist Standard, and I want you to comment on it if you will and can; if you cannot, get Brother Sewell to comment on it. I want all of the followers of Christ to read it, and I want some of you brethren to comment on it:

"Every Baptist has good reason to rejoice in the fact that as a member of the church of Christ he belongs to the most important organization on the earth, in that (1) it is the only one that Jesus Christ instituted; (2) it is the only organization that has Jesus Christ for its Head; (3) it is the only one against which it is said 'the gates of hell shall not prevail;' (4) it is the only one that will finally and forever triumph over the world through Christ, the Head; and (5) it is the only one having absolutely holy and perfect principles for its government, and hence the only one having divine approval. The church is the divinely ordained channel for benevolent work, and we glorify God in so using it. Not a word would I say against the benevolent secret organizations, only as they try to supplant the church. The world has a perfect right to belong to and engage in the work of these societies, but for church members to give their time and talent to the promotion of secret societies is to say the church is not adequate to the work for which God designed it. The secret order appeals to the worldly-minded and the selfish spirit, and most people join them for the insurance. The payment of the policy is not always an act of charity, for in many instances the holder was in good circumstances, while a majority of the poorest and the very ones who most need the help are unable to keep their premiums and assessments paid up. Let us all say: 'Unto him be glory in the church by Jesus Christ.'"

Luverne, Ala.

M. N. RUSHTON.

The above is all correct and true, and is worthy of consideration, but there is nothing in it that has not, in one form or another, been presented frequently in the Gospel Advocate. It is a point that cannot be too earnestly urged upon all disciples of Christ. The church of God is worthy of the undivided fealty and loyalty of the children of God.

D. L.

Consolation and Resignation.

We have met persons who, passing through the shadow of a great sorrow, ever after refused to come into the sunlight again. They seemed to think it a species of disrespect to the dead ever to let any more brightness flood their own lives; they had gone to the tomb, and henceforth its somber associations should be their daily meditation; their only pilgrimage for the balance of their lives should be to the grave, that they might weep there.

Such suffering needs the tenderest Christian consolation and helpfulness. But after the first paroxysms of grief have subsided they need to be roused. It serves no useful purpose to sit down by their side and weep with those who weep. The tear of sympathy that mingles with the tear of grief may be a ministry of the truest comfort and consolation. But if there is a time to weep, there is also a time to cease weeping. We need not forget the precious dead, but we cannot justify a grief that refuses to be comforted.

The true cure for suffering is action. The man who sheds tears at the grave of his only child and will not be consoled may find true comfort in caring for another's child. When God takes away our own, he lays upon us new duties which, in our changed situation, we may not shirk. To weep as those who have no hope is not Christian. To accept the will of God with Christian resignation, and to seek new duties to engage the chastened heart, is the only true way to real comfort and peace of heart and mind.

If you cannot get away from your grief, try Christian work. Fix your heart upon an object that is worthy of your endeavor. If you cannot hope to rejoice in your own offspring, determine to speak through other lips, live in other lives, and make yourself a blessing to others' homes, and you will be surprised how soon God will take away all that now makes it hard to say: "Thy will be done."—Exchange.

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At Home with a Sick Boy.

Some of the Texas readers of the Gospel Advocate may desire to know why I am not filling my engagements and reporting meetings, etc.; so I take this method of saying to all concerned that I am at home, nursing my baby boy, nine years of age, who is sick, nigh unto death, and has been now for more than eighty days. My last meeting was at Waco, Tex., which was reported by that grand and good man, A. D. Rogers. Brother Rogers has promised me that he will devote the latter half of each month to protracted meeting work, and I wish to say that any congregation wanting a meeting cannot do any better than get A. D. Rogers to do the preaching. During my long stay at home, I have unavoidably disappointed the brethren at Sherman, Van Alstyne, Highland, and Murphy, Tex., and also Whitefield, I. T., all of which I very much regret, yet duty has demanded my presence at home.

As soon as I can, I will enter the field again and wield the glittering sword of the Spirit of truth before the souls of men who are perishing for the want of the bread of life, and I trust that all with whom I have engagements will bear with me patiently while I administer to the wants of my dear little son. My first engagement for the new year is at McGregor, Tex. That is the place where the digressives took away from the loyal brethren their house of worship some time ago; but through the earnest efforts of that godly man, J. D. Tant, the brethren now have a new house, and I am to hold their first meeting. The brethren at McGregor are not able to support the meeting financially, but they are worthy of help in this time of need, and I am going to help them, trusting that some brethren of sympathy will also help me in bearing this burden.

I also have a call to hold a mission meeting at Prairie Grove, Ark., and would go to all such places if I could. Truly, the field is white for harvest, but the laborers are few. I will, if the Lord wills, return to Waco, Tex., next April for another effort in a meeting. Pray for me, brethren, that I may be able to hold forth the word of truth while it is called To-day, for the night is coming, when no man can work; yet we must all stand before the judgment bar of God and be judged in the last day.

In conclusion, I wish to say that I have read "Letters and Sermons of T. B. Larimore," by Brother Srygley, and pronounce it not only good, but grand, and I would be glad to find it in every home in Texas; it will do anybody good to read it. I pray God's blessings upon all the faithful.

T. W. PHILLIPS.
Grapevine, Tex.

Trip to Tennessee.

I have thought for some time of saying something about my trip to my old field of labor, in Tennessee and Kentucky. I left home about the last of August for Andrews, Tenn. I was with the brethren at that place for ten days. Andrews is the present abode of Brother James E. Scobey. From there I went, by way of Nashville, Tenn., to Flippin, Ky. At Flippin I began the work in the midst of much opposition and great prejudice. This work was begun there twenty-six years ago, and resulted in establishing a church of Christ and building a house of worship. There is a

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great deal of prejudice against the truth there yet. From Flippin I went to Gamaliel, Ky., my old home for a time. Many of the older brethren have crossed over the river of death to the better land, while some remain on the shore of time. Brother A. Comer, one of the elders, still remains. He is eighty-three years old, and lives in the house where he was born; he is feeble, yet zealous for the cause of Christ.

At these places I met a warm and cordial welcome. I held my first meeting at Gamaliel in July, twenty-eight years ago. There were many additions at that time. While there on this trip, I baptized people in almost the same spot I did on my first visit. How these scenes and associations revive the memories of the past! I often wonder: Will earth's trials, toils, sacrifices, and joys be remembered in heaven? Will faces be remembered there? In going from place to place on this trip and meeting many old friends and brethren, I was made to ask: Will there be as warm a greeting in heaven by those who are waiting for us? A thousand things brought back the past and made it live again in bright and cheering colors.

It was there in the midst of those scenes and among those people I lived and labored in the long ago. What a kindly welcome and brotherly greeting I received! How my heart welled up with gratitude to God, the Giver of all good and perfect blessings! Those two churches gave me as much support as I expected, for which I am always thankful. They need more zeal, more earnest work by the members. I am sorry that my limited time did not permit me to visit other churches; but I will say that some time in the future I will make another trip and visit those parts of that field in Tennessee and Kentucky that so desire it. Let all who wish such a visit write me, so I can arrange time, and not be cramped. I visited Sister Wright and Sister Smith, of Dry Fork, Ky. These sisters years ago showed me and my family many kindnesses. They both wait by the side of the river. Their children have grown to manhood and womanhood, and some of them have families growing up around them. J. D. Smith, son of I. H. Smith, is a faithful minister of the word in these parts. I met Brother F. B. Srygley at Glasgow on his way to Dry Fork to hold a meeting. He looked fresh and vigorous and able to do much good preaching. I met Brother Baker, the preacher at Glasgow; he seems to be an earnest man. I also had the pleasure of seeing Brother Lipscomb, Brother Sewell, and Broth-

er McQuiddy, of the Gospel Advocate force; Brother H. F. Williams; and many others. Tennessee has a noble band of workers.

I had additions at all the places where I held meetings and tried to arouse more interest and zeal. There is not as much zeal through the section where I labored as there was a quarter of a century ago.

I reached home on October 26, 1900, and found all well and waiting for me. I rested one night, then left home for Grayson County, Tex.; I am now at Farmington trying to encourage a more faithful study of the word of God. I have, so far, done well on a start. The brethren seem to be anxious to devote more time to a thorough investigation of the truth than they have ever done before. We are taking the Bible as our only text-book, with such help as a good Bible geography and maps will give. I trust good results will be reached soon. If there is any other church within my reach that desires to try a school of that kind, I should be glad to help them. Address me at Denton, Tex., Box 261. A. ALSUP.

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If you suffer from Epilepsy or Fits, Falling Fits, St. Vitis' Dance, or Vertigo; have children, relatives, friends, or neighbors that do so; or know people that are afflicted, my New Treatment will immediately relieve and PERMANENTLY CURE them, and all you are asked to do is to send for my FREE TREATMENT and try it. It will be sent in plain package absolutely free, and express prepaid. Has CURED thousands. My Illustrated Book, "Epilepsy Explained," FREE by mail. Please give name, address and full address. All correspondence professionally confidential.

W. H. MAY, M.D.,
94 Pine Street, New York City.

Indian Territory.

A recent mail brought five dollars from a brother of Corder, Mo., to help spread the gospel, and more letters asking if Brother Young's statement of my "unsoundness in the faith is true." I have made no change, brethren. Brother Young is mistaken again; forgive him and let us continue in the unobscured light of the Holy Spirit's teaching to the glory of God and the good of mankind, turning neither to the right nor to the left. When reviled, we should bless; when persecuted, we should suffer it. (1 Cor. 4: 12.) True, pain is not pleasant, but it may do us good. Were it not for pain, we would not enjoy pleasure. It is a means of discipline. If there were no pain, we should have no idea of sin. It exhibits with great force the turpitude of transgression; it is a schoolmaster to guide us from "the world's vanity"; it also teaches us our dependence on God, and exercises us to prayer; it increases our sympathy for others in their afflictions and helps us to cultivate patience, for it is only under suffering that we can be patient. We may learn from pain the folly of sin and the wisdom of virtue. So it helps us to become wiser and better.

Jesus said: "It must needs be that offenses come." So we must get the good out of them, but the woe is pronounced upon the offender. (See Matt. 18: 7; Luke 17: 1.) Paul says: "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." (Rom. 16: 17.) No Christian has any right to "learn" to teach any other doctrine than that which the Holy Spirit teaches. The disciples of Jesus Christ are to observe the commands of the Holy Spirit's teaching (Matt. 18: 20), continuing steadfastly in the apostles' teaching. (Acts 2: 42.) The command is: "If a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness." (Gal. 6: 1.) Those who observe the teaching of the Spirit guided do as the apostles taught. "A man that is a heretic after the first and second admonition reject." (Tit. 3: 10.) It is not right to publish a brother as unsound in the faith on what some other fellow has said. The admonishing business should not be ignored. The Spirit of Christ is the Spirit of love, joy, peace, long-suffering, gentleness, goodness, and forgiveness. Is this not true? And more; He is the Spirit of truth. The Scriptures say: "Now if any man have not the Spirit of Christ, he is none of his." (Rom. 8: 9.) We read of the "spirit of error" (1 John 4: 6), "foul spirit" (Mark 9: 25), "spirit of jealousy" (Num. 5: 14, 20), and

"perverse spirit" (Isa. 10: 14); but Christians should be led by "the Spirit of God." (Rom. 8: 9, 14.) The Spirit of God never leads a man to state an untruth, for the Spirit of God is the Spirit of truth. (John 14: 17.)

All who are willing to contribute to the sowing of the good seed of the kingdom among the poor and the destitute as each one purposes in his own heart, disconnected with "churchanity" or men-made institutions, come over and help us. **R. W. OFFICER.**
Atoka, I. T.

Distribution of Tracts.

I am much encouraged to find that my work is meeting the approval of the brethren. Brother John T. Hinds, of Fayetteville, Ark., writes: "I think you have struck the keynote." I am taking up contributions and investing the money in gospel tracts, which I shall distribute in my travels. As I buy these tracts in considerable lots, I get them cheap. Any one desiring fellowship in this work may remit stamps. One cent from each Christian in this country would enable me to do a great work on this line. I give what time I can spare from home to this work, without any remuneration. Brethren having small tracts for sale should write me. It is a waste of postage to send me anything that favors a theory or practice which I cannot read in the New Testament.

W. N. ABERNATHY.
Clarksburg, Tenn.

Elgin Watches.

For every purpose for which a watch is valued—accurate time keeping, impunity from repairs, endurance, mechanical accuracy, and beauty of finish—Elgin watches lead. It is their known supremacy in these essential qualities that has won for Elgin watches the universal title of "the world's standard." During the third of a century of their manufacture, over nine million perfected watches have emanated from the Elgin factory and found their way into the pockets and hearts of the people. There is no service, from the most trying requirements of the locomotive engineer to the dainty use of the lady in her boudoir, where an Elgin watch has not proven itself perfect in its adaptation. It is the one watch that can be found on sale at every jewelry store. In sizes, every modern demand is met, from the smallest practical size to the sturdier proportions for roughest usage. In the matter of cases, every individual taste can be consulted, as jewelers supply Elgins in cases to suit—the jeweled dainty, the gold, gold filled, silver, or metal cases being offered as the choice of the purchaser dictates.

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General News.

The United States contains nearly 6,000,000 separate farms.

George W. Wilson, Commissioner of Internal Revenue, died in Washington on November 28.

A number of valuable zinc mines have been discovered in the country about Knoxville, Tenn.

The Census Bureau credits Tennessee with 2,620,616 souls, an increase of 14.3 per cent since 1880.

The National Sugar Refining Company has advanced its list for refined sugars five points.

The recent census shows that about twelve per cent of the population of the United States is colored.

Fifty thousand more horses are to be purchased in this country by the British Government for use in South Africa.

Lord Roberts reports from South Africa the loss of the garrison of De Wetters, 400 men in all, who surrendered to the Boers.

It is stated that a fine deposit of the best quality of asphalt has been discovered in the Indian Territory, not far from Denison, Texas.

United States Senator Cushman Kellogg Davis, chairman of the Committee on Foreign Relations of the Senate, died at his home in St. Paul, Minn.

There are 644 students enrolled in the Harvard Law School this year, 82 colleges being represented by their graduates, and Yale leading, its delegation numbering 73.

In the case of a Japanese who arrived at San Francisco from Japan with tuberculosis it was decided by the Commissioner of Immigration that the patient could not land, but he must return to the port from which he sailed.

The United States auxiliary cruiser Yosemite parted her cables off the harbor of San Luis d'Apra, Island of Guam, drifted sixty miles, struck a reef, and was wrecked. Five of the crew were drowned; a collier rescued the remainder.

A dispatch from Tien-tsin, China, says: "The provisional administration here, in which Germany, the United States, Russia, Great Britain, France, and Japan are represented, decided to-day unanimously to demolish the wall and fill up the ditch around Tien-tsin."

Attorney-general Griggs will retire from the Cabinet of President McKinley on March 4 next. Mr. Griggs retires for business reasons. The President, shortly after the election, invited all the members of his official family to retain their positions.

The flouring mills of Nashville, Tenn., have a capacity of about 6,000 barrels per day. In round numbers, about 5,000,000 bushels of wheat are brought into the city annually. According to the report of the Chamber of Commerce, more flour has been shipped the present year than ever before.

Half-size pianos are being made in Germany for the use of children who are unwilling to play. Doctors declare that much permanent injury is done to the muscles of the fingers by endeavoring to stretch an octave or more, so the new pianos are made with keys half the usual width in order to prevent such injury.

In Cambridge, England, butter is sold by the yard. For generations it has been the practice of the dairymen to roll their butter into lengths, each one a yard long and weighing a pound. Wrapped in strips of white muslin, the rolls are packed in narrow baskets made for the purpose, and thus conveyed to market.

The salt trust has increased the price of a good quality of table salt nearly 130 per cent—from \$1.10 a hundred pounds to \$2.50. The trust controls directly 95 per cent of the salt output of the country, and is said to be able indirectly to dominate the remaining 5 per cent of the production. Its principal mines are in Michigan.

Prof. Frederick A. Thomas, a New Orleans chemist, has discovered a process by which cotton seed oil may be degummed and made to possess all the properties of linseed oil, according to the New Orleans Times-Democrat. As over \$250,000,000 worth of linseed oil is consumed in this country, the discovery is of great commercial importance.

Governor General Wood thinks that Cuba offers excellent opportunities to enterprising young Americans who have some capital and a knowledge of farming. Besides the raising of coconuts, coffee, and tobacco, market gardening offers good chances. The soil is very productive, and the climate is no more uncomfortable than that of the Southern States in summer.

The Russian Minister of Agriculture, Yermaloff, has been experimenting with American cotton, apple, corn, apricot, peach, and other seeds and plants. He says that his experiments have resulted far better than had been anticipated. The peaches and apples are flourishing in the Caucasus; the corn, in the Caucasus and Central Asia; and the cotton, in Turkestan.

An immense new sugar refinery, costing, with appurtenances and reservoirs, \$1,000,000, was started last week at Sugar City, Col., and the occasion was celebrated by a harvest festival. Sugar City is only seven months old with over 1,800 people. The surrounding beet lands are irrigated by water stored at Twin Lakes, 200 miles distant. Twelve thousand acres are being leased for the beet crop.

Advices have been received from Manila that the Island of Guam was visited by a terrific typhoon on November 13, which wrecked thousands of houses, among them being the headquarters of Governor Schroeder. The towns of Indrajin and Terra Foro were swept away, and it is estimated that hundreds of the native population in various parts of the island met their death. The coconut crops were rendered absolutely worthless, and the vegetation of the island killed by salt water. The storm came up in the forenoon and swept across the island with amazing rapidity.

China contains some of the richest coal deposits in the world. Last fall Professor Drake, of Tien-tsin, visited the coal fields in the province of Shan-si, which were examined by Baron von Richthofen in 1870, and found that they are of immense extent. The coal area is said to be greater than that of Pennsylvania, and the anthracite coal alone contained in these fields has been estimated at 630,000,000 tons. The Shan-si coal beds are so thick and lie so uniformly in a horizontal position that the practicability has been suggested of running long lines of railroad tunnels through the beds so that the gas

How to Find Out.

Fill a bottle or common glass with your water, and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen, it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back, is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder, and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine, or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine, you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root and a book that tells more about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing, mention that you read this generous offer in the Gospel Advocate.

can be loaded in the mines all ready for distant transportation.

Thirteen people were killed and fully fifty badly injured by the collapse of the roof of the Pacific Glass Works, in San Francisco, Cal., while it was crowded with men and boys watching a football game on the field adjoining. About seventy-five people fell through the roof upon the red-hot furnaces and glass rats below. All were horribly burned, and it is feared that, in addition to the deaths already reported, there will be several more. Eighty-two persons, more or less injured, have been taken to the various hospitals or removed to their homes. Most of those killed or injured were young boys.

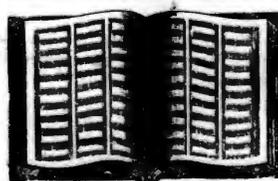
Kansas this year again takes the lead for America as a wheat-producing State, with a yield estimated at 78,000,000 bushels. The Nation says: "This

year's crop is a record breaker, and the railroads are having great difficulty in moving it. Thousands of bushels of wheat are now piled up in the open waiting for some means of transportation. It is estimated that 130,125 standard cars would be required to hold this year's crop of wheat in Kansas, and that these cars would make more than 4,000 trains of 25 cars each, and would extend in a solid block nearly from Kansas City to Buffalo, a distance of about 1,000 miles. . . . The annual moving of these great crops is perhaps the most remarkable achievement of American railroading. The task becomes each year more difficult and apparently impossible, yet it is each year performed."

Capt. C. S. Riche, of the United States Army, has left Galveston for New York with the complete plans and estimates of work which, if favorably acted upon by Congress, will mean the expenditure of nearly four million dollars at Galveston by the Federal Government. Since the meeting of the Board of Government Engineers at Galveston, shortly after the storm of September 8, 1900, to ascertain just how much money would be necessary to restore all government works pertaining to the engineering equipment and including jetty work at the mouth of the Brazos River, the force of engineers has been working night and day preparing maps and drawings which, with the estimates of the cost of the work and numerous photographs showing the fortifications, etc., as they appeared after the storm, will be submitted at the next meeting of the Board of Engineers. The public estimates of the cost of these repairs are a round million dollars for the forts and two million five hundred thousand dollars for the jetties. The plans and estimates have been elaborated with great care and lack little of completion. The work of the Board of Engineers will officially concur in the estimates and sign and forward the report to the Chief of Engineers at Washington, where it will rest until brought before Congress officially at the coming session.

A CURE FOR ASTHMA.

Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 93 per cent permanently cured), and desiring to relieve human suffering, I will send, free of charge, to all sufferers from Asthma, Consumption, Croup, Bronchitis, and nervous diseases, this recipe in German, French, or English, with full directions for preparing and using. Send by mail. Address with stamp, naming this paper, W. A. Noyes, 947 Powers' Block, Rochester, N. Y.



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A great favorite, and bids fair to supersede all other scrapbooks. Its advantages are manifold. All who keep scraps should have one. No paste or mucilage needed. Pages already gummed. Buy one and paste your scraps in it. Sent, by mail, postpaid, on receipt of price.

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Church News.

KENTUCKY.

Schochoh, November 22.—On Monday night, October 8, 1900, I began a meeting with the church of Christ at Schochoh, and continued till Sunday night, October 21, 1900. A good interest was awakened during the meeting and there were fourteen additions to the church—twelve by baptism, one reclaimed, and one from the Baptists who had been baptized in harmony with the Scriptures. Brother D. H. Jackson, a young man from Canada, who is a student in the Nashville Bible School, led the singing, and he did it well. There are some good voices and good singers at Schochoh, and the singing was one of the most enjoyable parts of the meeting. Besides leading the singing, Brother Jackson materially assisted me otherwise in the meeting, and I was truly glad to have him with me. Our very agreeable and pleasant home was with Brother W. F. Andrews, who, with his excellent wife and little son, did everything within his power to make us feel at home. I shall long remember our pleasant sojourn beneath their hospitable roof. There is a good membership at Schochoh, and they have a fine opportunity for doing much in the Master's vineyard. Brother J. A. Harding preaches there once a month—that is, he makes one visit a month and preaches two or three times each visit—and that is a guarantee that they hear the solid preaching of the word of God. Quite a number of persons came from other congregations within reach, and so, altogether, we had an enjoyable meeting. I am now in a meeting at Woodsfield, O.

M. C. KURFEES.

Weir, November 22.—Brother J. E. Barbee has just closed a one-week's meeting at Cherry Grove, this (Muhlenberg) county, resulting in four additions and the body much strengthened. Brother Barbee has done much good work at this point in the past, and has the confidence and respect of all. The writer has just returned from a short visit to Christian County. I found Brother T. D. Moore in a meeting at Dogwood, and I attended two services. I have since heard that the meeting closed with no visible results, but the congregation was much encouraged. Brother Henry Moore is the regular preacher. I preached two sermons in Hill's Chapel, Hopkinsville, to small, but appreciative, audiences. While in the city I was kindly entertained by Brother Levi McPherson, and Brother John S. Bryan, one of the elders, showed me about the city. They have no regular preacher at Hill's Chapel, but a good deal of preaching is done there by visiting brethren. The Sunday before I was there Brother Martin, of Nashville, preached for them. This was my first visit to Hopkinsville, and I was delighted with it. From there I went to Kelly, where I preached four sermons. The congregation at first was small, but it increased rapidly, and the brethren received me with much courtesy. They have regular preaching at this place, but I have forgotten the name of the preacher. I found some little friction here between some of the members, but I think I was instrumental, under my Master, in laying the foundation for future harmony. The brethren here did not forget that a preacher can often use "the mammon of unrighteousness" to considerable advantage in his labors for good, so they

kindly placed some of it at my disposal. I was very favorably impressed with the brethren at Kelly.

W. H. HOSKINSON.

TENNESSEE.

Clifton, November 23.—Brother A. P. Johnson, of Huntingdon, Tenn., came, as was expected when he closed his meeting in July, and began preaching for us again on Wednesday night, October 24, and closed on Monday night, October 29. Five young ladies made the good confession, and were baptized into the one body. Brother Johnson is a sound, able, and fearless gospel preacher. His manner of preaching is such that nearly everybody who hears him likes him. We are making an effort to procure his services monthly during the first six months of 1901.

J. W. BEASLEY.

TENNESSEE.

Sparta, November 12.—Brother Elam has just closed one of the best meetings with the church of Christ at this place we have ever had. With the old Jerusalem blade he cleansed the stones of the building of moss and mildew and made them shine as living stones in the temple of the Lord. Making war upon all innovations in the worship of God and upon Satan and his kingdom, he cried aloud and spared not. We feel renewed in spirit, being built up in our most holy faith, with new zeal, brotherly love, and brighter hopes; and although we had but five additions, it was a glorious time of refreshing to the church. We had a large hearing all the time. Brother Elam is a workman that needs not to be ashamed, rightly dividing the word of truth, and shuns not to declare the whole counsel of God. I pray he may be spared long for his good works' sake. He is greatly beloved by the church at Sparta, having held many good meetings for us.

O. F. YOUNG.

Nashville, November 26.—The meeting which commenced in Winchester on Tuesday night after the fourth Lord's day night in October closed on the third Lord's day night in November, with five baptized into the one body. The attendance was good, with a growing interest until the close. On the fourth Lord's day I preached in Brother George Harlin's house, near Hendersonville, in Sumner County. Brother Harlin and wife, with their six children, keep up a regular Lord's day service, and invite the people of that part of the country to meet and read the word of God with them. A good sister writes me and sends a contribution, and says: "I am very glad to see and hear of your labors among your people. I think that it is a good work, and that you will not lose your reward for your faithfulness in doing it. I wish I could contribute more liberally, but just now I find it impossible to do so." I think this a splendid example for others who wish to engage in a good work. I am very thankful to that good sister and all others who are aiding in this work. May the Lord help us to be faithful, and unto him be all the praise.

S. W. WOMACK.

TEXAS.

Dallas, November 24.—Brother J. S. Dunn and I have just closed a good meeting near Lancaster, Texas, with eight added to the saved. Brother Dunn held one meeting there last November and one in August, during

A REMARKABLE INVENTION

BY AN OHIOAN.

A prominent business man of Cincinnati has invented a new Vapor Bath Cabinet that has proven a blessing to every man, woman, and child who has used it; and as many of our readers may not know of its real comfort and blessings, we illustrate it in this issue.

This Cabinet is an air-tight rubber-walled room, in which one comfortably rests on a chair, and, with only the head outside, enjoys all the clean-

ed 10 years, was promptly cured of nervous prostration, stomach and female troubles, after medicines and doctors failed. She recommends it to every woman as a God-sent blessing. O. C. Smith, of Mount Healthy, O., was cured of bad case of catarrh and asthma, and says, "It was worth \$1,000 to me. Have sold several hundred Cabinets; every one delighted." O. P. Freeman, an aged railroad man, afflicted 17 years, unable at times to walk, was cured of kidney troubles, piles, and rheumatism. Thousands of others write praising this Cabinet, so there is absolutely no doubt of its being a device that every reader of our paper should have in their homes.

This invention is known as the new 1903 style, Quaker Folding Vapor Bath Cabinet, and after investigation we can say that it is well, durably, and handsomely made of best material throughout; has all the latest improvements, will last a lifetime, and is so simple to operate that even a child could do it safely. It folds flat in one inch space when not in use; can be easily carried, weighs but 10 pounds.

IT IS IMPORTANT TO KNOW

that the makers guarantee results and act positively (as do thousands of users) that this Cabinet will clear the skin, purify and enrich the blood, cure nervousness, weakness, the "tired feeling," and the worst forms of rheumatism. (They offer \$50.00 reward for a case not relieved.) Cures Women's Troubles, Neuralgia, Malaria, Sleeplessness, Gout, Sciatica, Headaches, Piles, Dropsy; Liver, Kidney, and Nervous Troubles; and Blood Diseases.

It cures the worst Cold in one night and breaks up all symptoms of La Grippe, Fevers, Pneumonia, Bronchitis, Tonsillitis, and is really a household necessity, a blessing to every family. To please the ladies, a Head and Face Steaming Attachment is furnished if desired, which clears the skin, beautifies the complexion; removes pimples, blackheads, eruptions; and is a sure cure for skin diseases, Catarrh, and Asthma.

ALL OUR READERS SHOULD

have one of these remarkable Cabinets in their homes.

Don't fail to write to-day to the World Mfg. Co., 2525 World Building, Cincinnati, O., who are the only makers, for full information, valuable booklet and testimonials sent free; or, better still, order a Cabinet. The price is wonderfully low, only \$5.00 for Cabinet complete, with stove for heating, formulas, and plain directions. Head Steamer, \$1.00 extra. You won't be disappointed, as the makers guarantee every Cabinet, and will refund your money, after 30 days' use if not just as represented. We know them to be perfectly reliable, capital \$100,000.00—and to ship properly upon your remittance.

Don't fail to send for booklet anyway

\$100 MONTHLY AND EXPENSES.

This Cabinet is a wonderful seller for agents, and the firm offer excellent inducements to both men and women upon request.

Millions of homes have no bathing facilities, so this is an excellent chance for our readers. To our knowledge many are making \$100 to \$200 per month and expenses. Write them to-day.



OPEN—READY FOR USE.

ing, curative, beautifying, and invigorating effects of the famous Turkish Bath, Hot Vapor, or Medicated Bath at home, for 3 cents each, with no possibility of taking cold or in any way weakening the system.

These baths have truly marvelous powers, far superior to soap and water; celebrated for producing glowing faces, fair skin, bright eyes, elastic figures, and perfect health to all men and women who make them a weekly habit, and this invention brings them within the reach of the poorest person in the country.

Clouds of hot vapor or medicated vapor surround the entire body, opening the millions of sweat pores, causing profuse perspiration, drawing out of the system all the impure salts, acids, and poisonous matter of the blood, which, if retained, overwork the heart, kidneys, lungs, and skin, causing colds, fevers, disease, debility, and sluggishness.

Astonishing is the improvement in health, feeling, and complexion by the use of this Cabinet, and it seems to us that the long-sought-for method of securing a clean skin, a good complexion, of retaining good health, curing and preventing disease without drugs, has certainly been found. The makers inform the writer that more than 600,000 of these Cabinets have been sold, and showed letters from thousands of users who speak of this Cabinet as giving perfect satisfaction.

A. B. Stockham, M.D., of Chicago, editor of "Tokology," recommends it highly, as also do Congressmen John J. Lentz, Hon. Chauncey M. Depew; Rev. C. M. Keith, editor "Holiness Advocate;" Mrs. Senator Douglas; Rev. James Thoms, Ph.D., pastor First Baptist Church, Centerville, Mich.; Rev. J. C. Richardson, Roxbury, Mass.; Rev. H. C. Roernae, Everett, Kansas; John T. Brown, editor of "Christian Guide;" and thousands of others.

Ira L. Glason, prominent citizen of Hutchinson, cured himself of rheumatism and his friends of colds, pneumonia, fevers, grippe, blood, skin, and kidney diseases; and made \$2,500 selling this Cabinet in a little more than 12 months. Mrs. Anna Woodrum, of Thurman, Ia., afflicted

which time a church has been established by his efforts. I began the meeting and preached until Brother Dunn came, and then I led the singing and he did the preaching. The brethren were well pleased with the meeting, and think Brother Dunn and I make a "full team." We will go to Alma for a meeting to-morrow, and from there we will go to Hutchens. Winter does not stop us. Brother Dunn is no "pastor" in Dallas; he spends much of his time out in destitute places.

J. B. NELSON.

Help Brother Lawson by Buying His Books.

Sister Lawson has been sick since last August, and, with the exception of two weeks, I have been constantly at her bedside. She is now a little improved, but still confined to her bed.

All this has left me in bad shape financially; but I have books enough on hand to meet my expenses, if I could only dispose of them. I make the following liberal offer, and sincerely hope that those who read this will assist by ordering at once the books I mention: For fifty cents I will send to any address one copy of "Thompson-Lawson Debate," a book of over two hundred pages on the church question; one copy of "Heartfelt Religion," a tract of forty pages on the modern system of getting religion; one copy of "Which Church Should I Join?" a small, four-page

tract; also two leaflets especially suited to those seeking the truth. If you want these books, please order at once, for I need the relief the sale of them will give. I recently sent out statements of my needs and an unprecedented offer of books and paper to five hundred brethren and sisters in Texas and have received reply to only eighteen. Does this mean that Texas brethren do not buy or read books?

Brethren, please help in this matter, for you will help both yourselves and me. Do not send stamps, but send money order, if possible.

Denton, Tex. J. H. LAWSON.

We have for a limited time reduced the price of "Sweeney's Sermons;" "Sewell's Sermons;" "Gospel Sermons," by Brents; "Civil Government" and "Commentary on Acts," by D. Lipscomb; "Live Religious Issues of the Day," by Carroll Kendrick; and "The Jerusalem Tragedy," by Stout. See advertisement on another page of this issue. These are all splendid books, and, while the price is reduced, you should place them in your library. Let us have your order for the whole list or any part of it.



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Not Dead Yet.

In the Baptist and Reflector of June 21, 1900, the editor, in commenting upon the result of the Tant-Oakley debate, which had just occurred, informed his readers of the glorious victory that had been won by John T. Oakley over those whom Mr. Folk unjustly calls "Campbellites."

Among other things, Editor Folk says: "Brother Oakley was champion not only of the Baptists, but of Methodists, Presbyterians, and all who believe in the simple, old-fashioned gospel of salvation by grace through faith. This he preached with remarkable plainness and earnestness, and he had the sympathy of every one in the community, with the exception of the Campbellites. Of one thing we feel sure: Campbellism is dead in that community for years to come."

In reply to the above, I desire to simply show that the editor of the Baptist and Reflector is either a false prophet or else John T. Oakley made a "complete failure" in demolishing what the editor calls "Campbellism." Since the Tant-Oakley debate in West Nashville, the people whom Mr. Folk unjustly calls "Campbellites" have had larger audiences at their regular services than at any time prior to the debate. Not only this; they have successfully established a mission on what is known as Davis' Hill, where services are held every Lord's day evening, with a good attendance. Nor is this all. Brother J. E. B. Ridley has just closed a series of meetings with the West Nashville congregation which resulted in three additions to the church by primary obedience and three reclaimed. Three of these came from the Methodists, notwithstanding Brother Oakley "was the champion of the Methodists in West Nashville, as well as Baptists and others."

No, Editor Folk, the thing that you call "Campbellism" is not dead in West Nashville yet. You must have Brother Oakley come back and do the job over. Elder Tant will be back with us again next spring to hold more meetings in Nashville. Will you bring Brother Oakley out and kill "Campbellism" again?

Our success in spreading the gospel is aided greatly by just such a killing as was given us in the Tant-Oakley debate. By all means come and kill us again. Will you do it?

JO. M'PHERSON.

Nashville, Tenn.

Just a Word to You.

I mean just a word to you preaching brethren. Do you really know how many people there are in the world without the gospel? Did you ever try to find out? Do you believe people outside of the United States can really be converted and saved? How many sermons have you preached this year on the duty of the churches to send the gospel to the heathen? How often have you asked the churches where you have been preaching to make collections to this end? Have you ever encouraged those fitted for such work to go as missionaries to foreign countries? Did you ever feel it was possibly your duty to go? Why have you never written an article for any of the papers in your life in favor of foreign missionary work? When the church has paid you for your monthly visits and has paid some other preacher to hold a protracted meeting, do you really think it has come up to its full measure

of duty, and ought not to be "burdened" any more in regard to giving? Is it not next door to downright selfishness that is withholding the truth in unrighteousness that keeps you from leading the church out into foreign mission work, lest it be not able to keep up its monthly preaching at home? Do you believe the heathen are so good they will be saved without the gospel? Do you believe they are so bad they cannot be saved, even if they had the gospel? Do you believe we ought to convert all the "heathen" at home before we attempt to convert the heathen abroad? Why this long and continued silence from you all, so deep that it is really painful, anyway? Do you believe you are right and I am wrong, and that I ought to stay in the United States, and not go to a foreign country?

Please speak out, brethren, and let us reason together about this matter, for I believe I am certainly right and that you are wrong. I want to be frank with you, for I love you. I have met many of you and know you to be good men. But let me tell you: In my judgment, there is not one in one hundred of you brethren who are opposed to societies that is halfway doing his duty in regard to missionary work in foreign lands. You think you are, of course; I do not. And it is just because you do think so that I want to call you out. Let us compare views in a brotherly spirit on this subject. If I am wrong, I should like to get right; if you are wrong, then you want to get right. That there are millions upon millions of our fellow-beings in the world no one can deny. What is our duty toward them? I have probably touched on your difficulty in some of these questions. Let us talk together some about your trouble. It certainly will do no harm; it might do good.

J. M. M'CALEB.

In The Summer

Of life a woman may find herself fading and failing. She doesn't understand it. She goes to doctors, who treat her for this or for that, but she gets no better. She grows frail and pale. She can just "drag about the house," but has no pleasure in life. Many such women have taken advantage of Dr. Pierce's offer of free consultation by letter, and have been restored by Dr. Pierce's treatment to perfect health. There is no more wonderful medicine for women than Dr. Pierce's Favorite Prescription. Its action upon the womanly organs is at once apparent in the decrease of pain and the increase of strength. It cures female weakness and such diseases as take away the strength and beauty of women.

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A Rich Man's Chances.

When we think of the humble life of our dear Savior and the low walks from which he chose his personal followers while yet upon earth, we cannot but wonder if he would sanction many of the customs of this "progressive age;" when we remember that, with all the resources of earth and heaven at his command, he chose poverty and suffering, thus "leaving us an example that ye should follow his steps," we cannot but wonder if the luxury and ease so earnestly coveted and so persistently held to by so many of his professed followers are in keeping with his divine will. Again, when we reflect that he after whose steps we should follow devoted his time and energies to going about doing good, is it unreasonable if we suspect the sincerity of many of his professed followers who give their entire time and energies to the gaining of wealth and the enjoyment of luxury, while many of the household of faith are actually suffering for want of the very commonest necessities of life?

These thoughts suggest another question: When we carefully examine the true spirit of Christianity, with its utter unselfishness, its high elevation above worldliness, and its total disregard for everything, except doing the will of the Father and striving to gain a home with him in heaven, are we to be blamed if we have fears that this true spirit does not dwell in those who possess wealth and hold on to it in spite of the many demands made by that spirit? I presume no one doubts that the door of Christianity is open alike to the rich and the poor; but the question is: Can a man with the Spirit of Christ dwelling in him remain rich? One of our Lord's great commands was that the gospel should be preached to every creature. Does the true spirit of Christianity allow many of God's people to fairly wallow in luxury, while only a few, in their poverty, are striving to bring the heathen to a knowledge of God? "Bear ye one another's burdens, and so fulfill the law of Christ." Can a man be a Christian and not do this? Again: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" This need is to be found all around us, and is sufficient to draw upon the wealth of all God's people who have this world's good. What are the chances for the man who does not minister to it?

This article is not written for the purpose of springing a controversy, but in the hope that some of our

abler and more fluent writers will take the subject in hand and deal with it as it justly deserves. In these last days, we are growing very particular in trying to find the exact instant at which sins are remitted, formulating a set order of worship, etc. Now will not some one kindly tell us just what our Savior meant when he said: "A rich man shall hardly enter into the kingdom of heaven?"
Weir, Ky. W. H. HOSKINSON.

Reports.

From August 30, 1900, to October 30, 1900, I have received the following amounts for the sufferers of India: T. L., Dickson, Tenn., \$2; G. W. D., Dickson, Tenn., \$1; O. R. W., Prospect, Ky., \$1; L. H., Worthington, Ky., \$1; Andrew A., Nemaha, Neb., \$1; Sunday school class, by Mrs. J. L. D., Dixon Spring, Tenn., \$2; J. P. A., Winchester, Tenn., \$7; "A Sister," \$5; S. T. B., Alabama, \$1; S. T. H., Tennessee, \$1; A. T. M., \$1; "A Brother," Hickory Flats, Miss., \$5; S. T. M., \$5; Cash, \$1; "A Sister City," \$5; H. H. A., Texas, \$4. Whole amount, \$43. I forwarded the above amount to Dr. C. C. Drummond, Hurda, C. P., India, on October 30, 1900.

From September 1, 1900, to October 31, 1900, I received the following amounts for myself: Pinewood, Tenn., \$4; Aetna, Tenn., \$4.60; Salem, Tenn., \$3.50; Brother D., Centerville, Tenn., \$1; Cathey's Creek, Tenn., \$4.45; Uncle and Aunt B., \$2; Brother M., \$5; Brother H. S., Fayetteville, Tenn., \$3; church of Christ, Bean's Creek, Tenn., \$4; Brother W., Winchester, Tenn., \$1; Tracy City, Tenn., \$1.75; Sister B., 50 cents; Brother K., Louisville, Ky., \$5; church of Christ, Franklin, Tenn., \$8.87; Beech Grove, Tenn., \$20; A. S. W., \$2; C. N. H., \$5; Fannie B. H., Hornday, Tex., \$1; J. G. P., Arkansas, \$5; L. M. O., \$2; M. W. M., \$2.50; Owen's Chapel, Tenn., \$10. Total amount for September and October, \$106.17. "Avoiding this, that any man should blame us in the matter of this bounty which is ministered by us: for we take thought for things honorable, not only in the sight of the Lord, but also in the sight of men."

I have been sick for two months, but am well now, save that I must regain my strength. The Lord has been very gracious unto me, so that I have not lacked anything. The friends and brethren of Columbia, Tenn., have shown me much kindness.

J. M. M'CALEB.

For a Nerve Tonic, Use Horsford's Acid Phosphate.

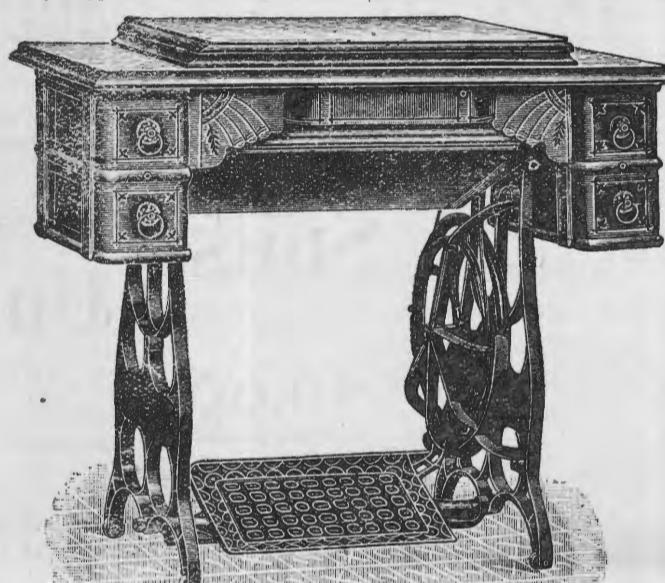
Dr. H. M. Harlow, Augusta, Me., says: "One of the best remedies in all cases in which the system requires an acid and a nerve tonic."

Attorneys on behalf of certain members of the Chickasaw and Choctaw Nations filed a joint suit in the United States Court involving twenty million dollars. The suit is against a large number of claimants who were admitted to citizenship in the Chickasaw and Choctaw Nations by the Federal Court in the Indian Territory. Plaintiffs allege that these claims to citizenship are fraudulent and without lawful effect. Plaintiffs ask judgment annulling and setting aside all decrees of citizenship heretofore rendered and pray for an injunction to restrain defendants from exercising rights of Indian citizenship and using lands of the tribes.

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I have just read the book, "Letters and Sermons of T. B. Larimore," and enjoyed it very much. It will do a vast amount of good.—William Thurman, McMinnville, Tenn.



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Governments.

Brother Lipscomb: I am not much with pen, but I will offer you some thoughts on governments. Writing to you, I will not give chapter and verse, but simply my conclusion, and, if there is anything in it, leave it for you to develop. The laws (rules of action) that God gave to his people by Moses were, are, and ever will be (in the mind of God) for the social and national regulation of all mankind. Think of the peaceful condition of the family of Abraham before they forsook God for a king. That people are now all broken up nationally, and their condition is a reproof to the kingdoms of this world, all of them. All the good in all the laws of all kingdoms came from the principles of God's law to rule Israel. Paul said: "Let every soul be subject unto the higher powers." Then he added: "The powers that be are ordained of God." What powers did God ordain? Not the Roman powers, yet all in Rome that was good had been ordained of God; but Rome had added thereto, therefore they were defective. Heaven's approval never rested fully on any government, save the Jew before their king was chosen. The law of carnal commandments was nailed to the cross, but God never intended to leave the saints without protection. The law was made for bad men. What law? God's. Man cannot improve on it.

There is one objection to Judaism, I note. It was selfish, confined to the Jews. Jesus turned it loose in the world Christianized; but when Rome got in the lead, she spoiled the beauty, and there were no more converts

among the Jews, therefore, after that. The shadows lost their meaning in Christ, and by the resurrection Christ is the end of the law that condemned for murder; for there is no law to execute for the murder of one who lives, though he was dead; but he is only the end of the law that condemns to all who comply with conditions made known by the Holy Spirit. Now, then, the law of God that he made for bad men ends not for those who believe not; so the life, etc., is protected of the just in Christ. Judaism nationally from God by Moses, Christianity by Christ, are, to my mind, the pillars of "strength and beauty" in the eternal temple. The Jews have a right to circumcision in the church of Christ; we have a right to Christianity among the Jews. It is our right to hear them on the Sabbath expound the law. So we learn nationalism, pure and simple; hence the eternal Fatherhood of God and brotherhood of man nationally. They have a right to meet us on Lord's day and enjoy Christianity; so Jew and Gentile meet in Christ. The Jews were first in the nation under God, first in heaven glorified. They were first in the church. It was about nine years before the Gentiles came in. The Jews in Christ were made strong, and began to spread out. There is a wrong somewhere. Rome took the lead. It was not so in the beginning.

I am pressed for time. I only offer these thoughts that you may see the logical conclusion. I have been studying this question for years. I have only time to suggest a few thoughts. I brought up a family of thirty-six children under the rule of action that governed the Jews, so far as I could make the application. It has worked well, and

all are Christians. There is a power in the application of these principles. Jews do not beg; they are a busy people; they do not murder or steal; they are not in the courts of the country. Nationally, they are broken up, and yet they are one and prosperous. It works well in the family, in the nation; why not in all the world?

It is time for preaching. God bless you. R. W. OFFICER.

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Of course I am not authority on music, but I sometimes associate with people who are. Dr. Leon Harding has conducted the song service in most of my meetings this year. He can get music out of anything that has music in it, I think. The saints and faithful at Guthrie, Ky., where our singing was excellent, as also at Smithville, Tenn., where we now are, use "Gospel Praise." I have, since the beginning of the Guthrie meeting—October 20, 1900—heard, "That is the sweetest song I have ever heard," till I have been forced to conclude there must be something supremely sweet in "Gospel Praise." Faithful souls who sweetly sing at Guthrie and Smithville think so, I am sure.—T. B. Larimore.

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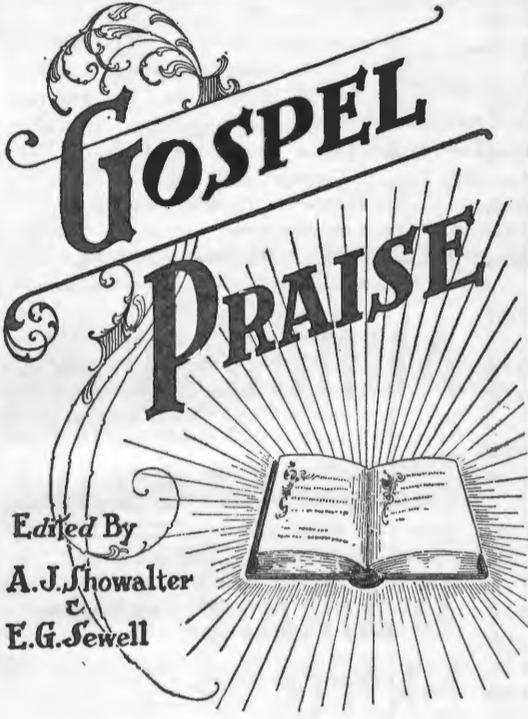
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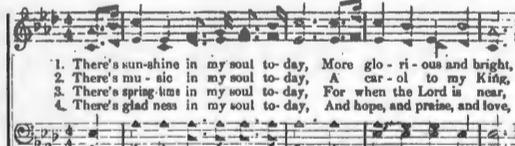
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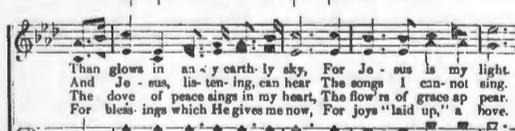
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CHRISTIAN JOY.
No. 67. SUNSHINE IN THE SOUL.
E. E. HEWITT. J. W. B. SWENEY.



1. There's sun-shine in my soul to-day, More glo-ri-ous and bright,
2. There's mu-sic in my soul to-day, A car-ol to my King,
3. There's spring-time in my soul to-day, For when the Lord is near,
4. There's glad-ness in my soul to-day, And hope, and praise, and love,

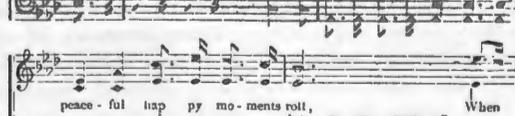


Than glows in an-y earth-ly sky, For Je-sus is my light,
And Je-sus, lis-ten-ing, can hear The songs I can-not sing.
The dove of peace sings in my heart, The flow'rs of grace ap-pear.
For bleas-ings which He gives me now, For joys "laid up," a-hove.

REFRAIN.



O there's sun-shine in the soul, Bless-ed sun-shine, When the
sun-shine in the soul, Bless-ed sun-shine in the soul.



peace-ful hap-py mo-ments roll, hap-py mo-ments roll
When



Je-sus shows His smil-ing face, There is sun-shine in my soul

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282 North Market Street, Nashville, Tenn.

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We are receiving many complimentary expressions as to the merits of the Gospel Advocate, and a number of good brethren have assured us that they would make an effort to add many new names to our list. We should add many thousand new names by January 15, 1901. We hope to have an expression from any subscriber who will work to help us secure ten thousand new subscribers. We would be glad to have every subscriber write us, stating that he will be one of the number who will help to add ten thousand new readers. A strong pull and a pull all together will accomplish great things. Do not delay, but begin the work at once. Who will be the first to send us a long list of names?

PUBLISHERS.

"Mr. Charles M. Sheldon, whose vain dream as to how Christ would run a daily paper served to disgust so many sensible people, has been exciting additional disgust by canvassing Boston to see how many of the merchants would be willing to do business with Christ as a partner. Such commercial comparison for Christ is close akin to what is blasphemous." (Baptist Flag.)

This is not the first lat at Mr. Sheldon. The name of his enemies and bitter critics is Legion. Down with him! Out with him! Choke him! The crank! The fool! And why? What has Mr. Sheldon done? He has had the courage to openly contend for a principle as true as the everlasting rocks. We do not agree with Mr. Sheldon in all his conclusions. He makes some obvious mistakes in his application. But every true Christian has not only adopted, but will defend with his life, the great principle Sheldon sets forth.

Any man that does not take the cross and follow Christ is not worthy of him. Can a man be said to follow Christ if he does not strive daily to do as Jesus would? Let him be what he may—farmer, merchant, mechanic—if he is a true Christian, his heart and compass is: What would Jesus do in my place? If he is a journalist, or a teacher, or a preacher, he will edit his paper, teach his pupils, preach the word, just like he thinks Jesus would

do. The people may demand a different sort of journalism and preaching. The world likes humbug, deception, vanity. But the Christian will not furnish just anything the people clamor for; his standard, like that of Christ, is the will of the Father.

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Now, it may be that a journalist or a preacher will lose some of his success and popularity by doing his work as Christ would do it. You may ask: How would the editor make his living if his paper did not meet the popular demand? How will the preacher support himself and his family when he preaches in highways and byways? But a similar question could have been asked of any of God's heroes. "Abraham, how will you get along in the unknown country, away from the comforts and protection of your home settlement? Will not robbers and wild beasts devour you in the wilderness?" Abraham could have lived more comfortably and safely at home; but by faith he obeyed God and went out, not knowing whither he went. He counted himself a stranger and a pilgrim here; he looked for God's city, and by faith he made a sacrifice of his life and his earthly prospects. Christ taught us the same lesson. If a man seeks to save his life, he will lose it; if he loses his life for Christ's sake, he will find it. No man can follow in his steps without making sacrifice, enduring loss and persecution. The Christian has pledged himself to follow his Master, and with his Lord he shares cross and crown.

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Why this plan and principle should not receive universal commendation, at least among the professed followers of Christ, is hard to understand. There is nothing more plainly taught in the Scriptures than that Christ is the example, and in his footsteps the Christian is to walk. A Christianity without imitation of Christ is an absurdity. "Let this mind be in you," says Paul, "which was also in Christ Jesus." Dr. Sheldon is most certainly to be commended for his fearless maintaining of a position so evidently right. There are many so-called "Christians" who are not in earnest, are not even making any effort to imitate Christ. Their lives cannot stand the true test of Christianity. There is no mark of likeness to Christ, no conformation to his image. That they should hiss and furiously condemn the doctrine of taking Christ for a pattern to be followed implicitly is natural enough; but why should others be offended at this teaching of God's word?

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Mr. Sheldon may have blundered in his decision as to what Jesus really would do in a given case. So do we all blunder. But there is one square promise to all who really mean to follow Christ: "Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life." (John 8: 12, R. V.)

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But such a small part only of the human family are honest toward themselves. They shun to look into their own hearts; they deceive themselves as to their motives; they delude themselves into absurd opinions concerning their own state. How many men fancy themselves to be heroes and martyrs, who in reality have never suffered or sacrificed, but have lived for self alone! How many think they follow Christ, when in reality, in the depths of their hearts, where they never examined, lie the ruling motives of their life—the lust of the flesh, the lust of the eyes, and the pride of life!

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There is a fine point in the saying of Jesus: "Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven." A world of difference may be seen in the way people let their light shine. You can let your light so shine that men may see your good works and glorify you, or so that they may see your good works and glorify your Father in heaven. It depends on you. When men went from Punahon's preaching, they said: "What an orator he is!"

When they went from Spurgeon's preaching, they said: "What a Savior we have!" I am afraid of the "grand" sermon. When people realize that the sermon and the preacher are so fine, they have not been impressed with the greatness of God. They do not see the town for the houses.

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"Fair, honest, open-hearted discussion is to be commended, but acrimonious disputes, in which personal invective and vile epithets are the most prominent features, are obnoxious to good taste and violate the fundamental principles of the Christian religion. No Christian can afford to engage in disputes of that character." (Exchange.) We are sorry to testify that many religious debates of the present time are of that objectionable character. To say nothing of Christian meekness, gentleness, and love, it is revolting to a mind that possesses even a tolerable degree of refinement to listen to the bragging, sophistical, overbearing speeches. To exalt himself and put his opponent to shame and confusion seems to be the object of each debater; and the end justifies the means. Meanwhile the partisans of the crowd watch the game as eagerly as they would a cockfight. Every silly yarn, every ingenious thrust at the other side, every dark insinuation is applauded. Truth is no longer the object. The watchword is: My party or your party; victory or defeat. The disagreeing performances ends with a boast of both sides, each claiming a brilliant victory for itself.

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It is not wrong to debate. A fair, high-toned discussion of God's teaching is one of the best means to test the truth of our positions on it. Jesus debated; Stephen debated; Paul debated, and commended it as a means of stopping the mouths of false teachers. But when we debate, let us do so in the candor, simplicity, frankness, and love that should characterize the children of God. Let the other man fling mud if he is so disposed; but if you are defending the truth of God, do it uprightly and nobly, without boasting, without guile, as is becoming to a soldier of Christ.

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"People get muddled with the sound and jingle of words lugged into controversies that only darken counsel, and enlighten no one. This was never done more effectually than in the controversies about evangelizing. Mystery Babylon invariably muddles the clear waters when she undertakes to maintain her schemes. She never talks straightforward of evangelizing, gospelizing, or Christianizing the world, or of turning the people of the world to the Lord, or, as the Lord expresses it in Paul's commission, of turning the people 'from darkness to light, and from the power of Satan to God;' but she talks of 'missionary work,' 'missions,' 'foreign missions,' and 'home missions.' Then follow nice distinctions between the foreign and home missions, and then what is missionary work and what is not. Here is room for learned orators in conventions to deliver fine addresses on the 'church work,' 'home missions,' and 'foreign missions;' the duties of missionaries, pastors, etc. The people listen and try to understand, and the more they try, the more they are satisfied that they do not understand. Then they listen to the beautiful phrases used to smooth it up and commend it to the people, such as 'united efforts,' 'harmonious efforts,' 'associated efforts' in the missionary cause, or 'cooperation,' etc. Then they talk of 'plans,' 'expedients,' etc., left to the 'wisdom of man,' to 'wise policy,' 'safe counsel,' 'prudence,' 'discretion,' etc." (Ben. Franklin.)

Sometimes the simplest way to settle a controversy, or to clear up a confusion, is to return to the language of the Bible. There is an importance in Paul's admonition to hold fast the pattern of sound words which is not duly recognized. Errors and fallacies of all kinds may be covered up and made attractive by a high-sounding phrase of a strange name. It is certain that every Bible idea can be expressed in Bible words; and, as has been truly said, if there is no Bible word to express a certain idea, it is good proof that the idea is not in the Bible.

Our Exchanges.

NO ARISTOCRACY.

All men are necessary to one another and to God. In a great machine the minutest cog, pulley, or screw is as important as the great fly wheel, axlet, or belt. The philosopher cannot get along without his cook. All are dependent and interdependent. God needs prophets, evangelists, apostles, martyrs, confessors, preachers; he needs poets, historians, scientists, discoverers, inventors, teachers, authors, physicians, lawyers; but he needs as much carpenters, masons, blacksmiths, agriculturists, tailors, seamstresses, molders, printers, firemen, and sewer diggers. Why should such extraordinary honor come to "the professions?" The statesman, the editor, the schoolmaster are of prime importance to humanity; but so is he who builds a wall, or lays a track, or digs a canal, or paves a street.—Western Christian Advocate.

THE SELFISH USE OF WEALTH.

He was sleek and well fed. Everything had gone to suit him. His business was increasing in volume and bringing him in large returns. The house in which he lived looked fit for a king. His wife and children were clad in purple and fine linen, and fared sumptuously every day. It was quite impossible for him to see the existence of much evil in the world. True, he could not entirely ignore the fact that the wretched Lazarus lay festering and rotting at his gate, and begging to be fed with the crumbs that fell from his table. Things would, to be sure, be somewhat better if Lazarus could be got quite out of the way. The sight of want and pain and wretchedness is never altogether pleasant to even careless eyes; but, then, no sane man expects perfection. On the whole, there is nothing to complain of. If Lazarus and his folks were any account, they would have no trouble in making a comfortable support. Every man reaches his level. Those who rise deserve to rise, and those who fall deserve to fall. The survival of the fittest is the law of the universe, and it would be unwise to seek to interfere with its operation. So reasoned our sleek and well-fed friend. We have the authority of Jesus, however, for the statement that another such man "lifted up his eyes, being in torment." Wealth is not a sin. The industry and thrift which lead to the accumulation of money are commendable virtues; but the selfish use and enjoyment of wealth is wrong. Our Lord denounces it in language that fairly blisters. Men have sought in every age and by all sorts of tortuous explanations to get rid of the full force of his withering words in respect to the sins of covetousness and self-indulgence; but there they stand. Nothing can alter them; nothing can modify their meaning. Let every man to whom they apply give them due heed.—Exchange.

TRUST GOD IN AFFLICTION.

"Why am I so afflicted?" said an old Christian, worn as she tossed and worried on her bed racked with pain and scorched with fever. "Have I not tried to live right all my life? God knows I have. Why am I so tortured in my old age?"

The above exclamations bring to my mind the following thoughts: Our human nature is weak, and Satan, taking advantage of the weakness of the human nature, so presses the Christian under the condition of severe trial that he may sometimes forget from whence his strength cometh.

There are three things the Christian should never forget in striving to discern the hand of divine Providence.

The first is to remember that our Father in heaven has one abiding, unchangeable purpose concerning us, which is to fit us for heavenly peace and light and joy while we are in the flesh, and afterwards to receive us to himself in everlasting bliss. All the discipline of this life has this ulterior purpose.

That is a mercy and blessing which is best suited to the state of the soul at that particular time at which it is given. God is eternal, and he ever has eternal ends in view. All his dealings with us are to be judged of in relation to these eternal ends.

The second thing for us to remember is that the Lord has made man free—free to think for himself, free to decide for himself—and he continually preserves this freedom to man; hence, if men in the exercise of this freedom transgress the laws of di-

vine order, they may bring much sorrow and misery upon themselves, they may also be the cause of misery and misfortune to be entailed upon their children in diseased and enfeebled bodies, in neglected minds, and in necessitous circumstances. For our Father in heaven to prevent this would be to interfere with man's freedom, which the Lord never does. God powerfully inclines man to do right, but never compels him.

The third thing to be remembered is that all pain, sorrow, and misery are not arbitrarily inflicted, but are the results of the transgressing of natural or divine laws, on our obedience to which our well-being and happiness depend.

These afflictions, however severe they may be, are permitted in order to prevent worse evils. If sin did not bring punishment, to what depths of wickedness would man sink? If folly did not entail distress and suffering, how would men ever be urged to grow wiser? If forgetfulness of God did not cause the Christian to fall, how should we ever learn to live in humble dependence on him?—J. D. Cathell, in Methodist Protestant.

A GLORIOUS LIFE.

What is meant by "glorious?" It seems to me that "glorious" always means the same thing. When Nature awakes from her sleep, and the birds return, the grass begins to carpet the fields, the flowers appear, the trees are putting on their emerald garments, the fruit trees are bursting into snowy clouds, tinged here and there with pink; in a word, when Spring has been ushered in with all her splendor and we see the dazzling spectacle before us, our heart leaps within us and we involuntarily exclaim: "It is glorious!"

When we stand in view of Niagara Falls, and look out upon that mighty avalanche of water, pouring over the high precipice, forming a boiling caudron beneath; the great power, the flying spray, the mist floating up toward the heavens, the bright sunlight illuminating it all, form a grand picture. We gaze upon the scene before us with a rapturous feeling. We are at a loss for sufficient language to express our admiration, so we simply exclaim: "It is glorious!"

When we turn to human life, the same thought forces itself upon us. We look at some splendid character; we see him environed with difficulties; we contemplate him as he marches through these difficulties with a firm step, a fixed determination, with earnest exertion and well-sustained effort when belong to every noble nature; we look in imagination across wide chasms of ages, down long vistas of history—perhaps next door to us in some ordinary friend, in our home; and yet we see such splendid characteristics adorning that life that we are constrained to say: "It is glorious!"

Contemplate the Christian. He has left the world, with all its folly and glare. From his heart he has renounced sin; with a perception of its fullness and glory, he has embraced the gospel and yielded his heart to its control. In his heart the love of God is shed abroad by the Holy Ghost. To his mental vision the future home of the church triumphant, in the brightness of its glory, has been opened. Confiding in the energy of atoning blood, he feels a living divine hope; he rejoices in the hope of the glory of God. Prompted by these influences, he is striving to live soberly and righteously and godly in this present evil world. As he has opportunity, he is striving to do good unto all men. He is pressing toward the "mark for the prize of the high calling of God in Christ Jesus." Thus living in the presence of God, he bears "fruit unto holiness, and the end everlasting life." As such approach the end of mortal life, they have peace and joy within. They do not leave their dearest joys behind, their brightest joys—joys of which they have an earnest here and an inheritance in the future. Their treasure is above. And how fully has many a soul been swallowed up in the prospects which open upon his spiritual vision as mortal life recedes! Swallowed up in the love of God! Glorious life! Peaceful death!

It does not stop here. A glorious Christian life goes on. Its effects are felt in the world. It has a great power—a drawing power—exalting the cause of God and benefiting our fellow-men; it never dies, but lives on and on in the world. But God tells us that we may give our imaginations free rein; and yet are unable to approach the true idea of the future soon to be opened up before the faithful believers.

It has not entered into the heart of man to conceive of the glories of the life to come. Is it worth striving for?—Evangelical Messenger.

Queries.

Brother Lipscomb: Is capital punishment in harmony with divine law? JAMES A. SHIRES, Deaver, Col.

God laid down the law for man in the beginning: "Whoso sheddeth man's blood, by man shall his blood be shed." (Gen. 9: 6.) This was the general law God gave for the government of the world; and it is in harmony with the will of God that the man should be executed who is guilty of murder. But God has not made it the duty of Christians to execute judgment upon them. "Vengeance is mine, I will repay, saith the Lord." Return good for evil. While this is true of the Christian, he has ordained the powers that be as his ministers to execute wrath on those who do evil. The children of God can take no part or lot in the work. Yet human governments will do it.

Brother Lipscomb: Since reading the articles in the Gospel Advocate of recent date by you and Brother C. L. Loos, setting forth the teaching of the Old Testament and the New Testament scriptures, on "Scriptural Attitude in Prayer," I thought to write and tell you to go slow and be a little careful, lest you meet with a Texas preacher of the progressive order, to whom I listened recently, who knocked your arguments into smithereens by one little scripture. This preacher told us he would read, as introductory to the evening services, John 17. Before reading he said: "I desire to note one thing. You are aware that a difference exists on the scriptural posture in prayer. To my mind this case teaches that our Lord stood while praying. Now," said he, "the last expression we have from the Savior before praying is in these words: 'Arise, and let us go hence.'" Although this, his proof text, is found in John 14, it is a stunner; yes, a clincher. Would it be called "a far-fetched inference?" I once heard it said of an old, miserly kind of fellow that he could "see a quarter of a dollar through three elbows of a stovepipe." This far-seeing, lynx-eyed preacher brought that quaint saying to my mind. A very true saying is: "Drowning men will catch at straws." V. I. STIRMAN.

I take it this attitude in prayer, like the instruments in the song service or the act in baptism, is of moment, because they show the spirit of humility and submission to God, or the disposition to follow after and conform to the world.

Brother Lipscomb: Does the father of the prodigal son represent God, and does the house represent heaven? If so, will you please give us some light on Luke 15: 25? Does this teach that there will be music and dancing in heaven? JAMES TURK.

There is such a thing as making a parable go on "all fours," as I used to hear it called in my younger days—that is, making it apply in points not intended. When God said the kingdom of God is like a grain of mustard seed, he did not mean there would be mustard seed in heaven; it meant the kingdom of heaven from a small beginning, like the mustard seed, would grow into a large body. When he compared the using present opportunities to secure future good to the unjust steward defrauding his employer to make favor with his creditors, he did not mean there would be employers with unjust creditors in heaven; he only meant to commend the wisdom of employing present opportunities to secure future good. In this parable there is not the most distant allusion to music and dancing in heaven. It says that is the way they rejoiced on earth, and that so there will be joy in heaven over every sinner that repents. That joy will be expressed as angels express their joy. I do not know how they do that. It may be by music and dancing, if spirits make music and dance; but it will not be by the fleshly, lascivious music and dancing that so frequently lead people to sin and ruin now. In parables spiritual and unknown things are illustrated by material and known things, but this does not mean the material and known things shall be in the spiritual and eternal kingdom.

Brother Lipscomb: (1) Were the Jews ever commanded by God to make or use instruments in the worship? My impression has always been that this was the work of David. (2) Where can I find that Christ was a carpenter or ever worked at that trade any? I saw in the Gospel Advocate, some time back, that Christ was a carpenter. I would be glad to hear from you on these two questions.

Garland, Tex.

JOHN T. WILKINS.

(1) It has been repeatedly presented in the Gospel Advocate that David introduced the use of instruments in the worship of God. It was an appendage of the earthly kingdom that was introduced against the command of God, on which God said, "They have rejected me, that I should not reign over them," and which, he warned them, would bring ruin upon them as a people. (Read 1 Sam. 8.) It is always spoken of as ordained or commanded by David, and he is condemned for having done it. (See Amos 6: 1-6.) Then Jesus and the apostles dropped it out when he came to purge his floor and burn the chaff with fire that is unquenchable. This was burned as chaff; the wheat was brought over into the spiritual garner of God. (2) When Christ had come into his own country, those who had known him from childhood said: "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us?" (Mark 6: 3.) The fact that he was reared by Joseph, a carpenter, as his son, taken in connection with the customs of the people, would have rendered it certain he worked at the trade; but here the people who had known him all his life call him "the carpenter," and speak of it as a well-known fact in their midst.

Our Priest.

The impertinence of a mediating priesthood under the Christian dispensation must be apparent to all thoughtful men. Jesus Christ has opened the way to God. Every believer may come for himself to the mercy seat, and there offer spiritual sacrifices on his own account. He may need a preacher to instruct him, but he does not need a priest to mediate for him. Does not God know how to speak directly to the souls that he has made? Is he tied down to the necessity of using one man as the channel of his approach to another? We do not believe a word of it. "God is a Spirit; and they that worship him must worship him in spirit and in truth." There is no other requirement.—Christian Advocate.

That is true, so far as it relates to a priest through which men approach God. The Jewish priesthood was a type, a schoolmaster, to teach and train the people to accept Jesus as the Priest for all men. When he, the perfect High Priest for all men, came, he took out of the way all the lower order of priests and made every child of God a priest to approach the Father, or the Holy of holies, through our ascended High Priest.

But God approaches men while in the body through the organs of the body, and he uses one man to teach and instruct another, as set forth in the above article. Men are to teach each other in meekness, each considering himself, lest he be mistaken.

D. L.

One of the great demands of every age, and of this age above all that have gone before, is an instructed piety. Mere untrained and undisciplined religious impulses are not enough. Noble and beautiful in themselves, they need to be brought under the effective control of the moral law. This result cannot be accomplished without teaching, much teaching, incessant teaching. Pure ignorance of the requirements of the gospel is the fruitful source of many improprieties and many sins.—Christian Advocate.

Circumstances are beyond the control of man, but his conduct is in his own power.—Disraeli.

Age without cheerfulness is a Lapland winter without a sun.—Colton.

Suggestions to Brother D. Lipscomb.

Brother Lipscomb: While I have not had the pleasure of meeting you in person, I have been edified much by reading from your pen. What I now write is not to criticise your answer to Brother E. A. Hurt, in the Gospel Advocate of November 22, 1900, on John 3: 8, but that you may criticise my suggestions, if need be, in relation to your answer to the brother—viz.: (1) "Except a man be born again, he cannot see the kingdom of God." To my mind this means both body and spirit, as man is composed of body and spirit. (2) The Savior, to inform Nicodemus that he did not mean a second fleshly birth, said: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Then to explain both the natural and the spiritual babies, he said: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." To my mind the thought is this: One is a natural baby born into the world; the other is a spiritual baby born into the kingdom of God. If I say the spiritual part of man only can be born of the Spirit and the fleshly part of flesh, then I deny the human spirit in the fleshly birth. (3) "Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." To my mind in this the Savior's illustration illustrates the invisible birth, or deliverance, into the kingdom of God; for the birth was his subject, not the invisible part of man. This birth, or deliverance, is invisible. You see the baby to be born (believer), the element of birth (water), the dip (action), the administrator (preacher), the going in and coming out of the water; but you cannot see the deliverance into the kingdom of God, for the baptized seem to be in the world as ever. Yet they are in the kingdom. Or, as the wind current from one point to another is invisible, so the deliverance from the world into the kingdom is invisible. Now, to my mind, what the Spirit does it does through the body; or material corporealism; and as the spirit is regenerated and born, so is the body; while "flesh" and "spirit" are two terms used here by the Savior to designate the natural baby and the spiritual baby. I believe that both body and spirit are baptized in water into Christ (See Rom. 6: 3), as the spirit is in the body; but the body is as surely baptized into Christ as the spirit, for the pronoun "us" embraces both body and spirit.

Paul says: "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Heb. 10: 22.) Certainly, Paul here alludes to water baptism. If so, "washed" signified cleansing—certainly not from material filth, but sinful. Then as we transgress God's law or obey it through the body, the body is cleansed as we obey or defile as we disobey. Again, Paul says: "Brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God." (Rom. 12: 1.) From this it seems that we are to offer to God our bodies, not a dead sacrifice, but a living one, and that we must present them holy, which implies that they have once been unholy. Again, Paul says: "Know ye not that your bodies are the members of Christ? . . . Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." (1 Cor. 6: 15-18.) According to these passages, the body is a member of Christ, and one can sin against his body. Again: "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (Verse 20.) From this it is plain to me that both body and spirit are engaged in the worship of God. Again: "Now the body is not for fornication, but for the Lord; and the Lord for the body. . . . Know ye not that your body is the temple of the Holy Ghost which is in you?" (Verses 13-19.) Again: "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." (2 Cor. 4: 10.) From these passages we see that the body is for the Lord, the temple of the Holy Spirit, and to manifest the life of Christ. Again: "And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thess. 5: 23.) From this passage, we see that the spirit, soul, and body can be blamed or blameless. Now, I confess that I cannot see how an unborn or unregenerated body can be in all of this; but to say the body is born or regenerated as the spirit is, all is plain.

I heard a preaching brother say: "The body is no more born in baptism than the clothes upon the body." He next said: "To show you that the body

is not regenerated, you have the same material organism that you had before baptism." Then I asked him if he had the same human spirit that he had before baptism, and he said: "Yes." Then I said: "According to your argument, your spirit is not regenerated." Then the brother quoted Rom. 7: 18: "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." I asked him if the flesh had a will independent of the human spirit, and he said: "No." Then I said: "The word 'flesh' here means the whole man, as Paul modifies it by the clause: 'For to will is present with me.'" The brother next said, "The one is contrary to the other," and quoted: "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." (Gal. 5: 17.) Then I asked: "Do you mean that the human spirit is contrary to its human body?" He answered: "Yes." I then said: "Brother, you are mistaken; the body is as passive as a stone without the human spirit, for without the spirit the body is dead. The contrariness, the warfare, in this verse is between the Spirit of Christ and the human spirit through its material corporealism; and the way the human spirit is naturally inclined to live Paul calls 'flesh,' and the way of righteousness by Jesus Christ Paul calls 'spirit;' and they are contrary to one another."

The brother next quoted this: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." (Rom. 8: 7.) I then asked him if the flesh had a mind independent of the human spirit, and he said: "No." Then I said: "This is the carnal mind of the human spirit, not subject to the law of God; this mind apart from carnality can be subjected, but the carnal mind cannot." He then quoted: "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." (1 Cor. 15: 50.) I told him that this refers to the resurrection into the everlasting kingdom, and not to the church here, and he said: "If flesh and blood, or the natural body, cannot enter into heaven above, there is no necessity of its being born or converted." To this I said: "The converted spirit needs a converted, holy body to live in while here, and one can neither teach, persuade, nor convert the inner man, save through the outer man, so far as we know; and the inner man hears, believes, and obeys through the outer man. Then how can the inner man be born, or converted, without the outer man being born, too, as long as the inner man is in the outer man?" Then the brother gave up that I was right.

If I am wrong, perhaps Brother Lipscomb is able to criticise these suggestions; and I know of no one to whom I would more freely submit in the light of the Bible. I await Brother Lipscomb's approval or criticism, believing such will do good.

Gainesboro, Tenn.

HIRAM PHARRIS.

Nicodemus understood that Jesus taught that the body of flesh must enter the mother's womb and be born again. Jesus explained it is the spirit, not the flesh, that is the subject of this birth. The first birth was flesh of flesh. This must be spirit of Spirit. This spirit, which is affected by Spirit, is unseen, as the wind. The fleshly body is baptized, because in it the spirit of man dwells and through it acts. Its subjection to God's Spirit is manifested by leading the body to be baptized. The spirit in man in this act shows it controls the body, and in this declares and pledges both soul and body to obedience to the Spirit of God. One spirit influences another spirit through the organs of the bodies in which they dwell. But the service of the body is not acceptable to God unless it is directed by the spirit dwelling in the body. This means service must be from the heart to please God.

D. L.

We feel sorry for the big boy that is coddled as if he were a baby. He may have the stuff of genuine manhood in him, but it is pretty sure to be spoiled by overmuch petting and humoring. Nothing is truer than that effort and self-denial are essential to the growth of character. It is a great service to a boy to put him on his mettle by giving him a taste of hardship in early life. The love that would save him from all difficulties and trials, and makes his path too easy, is inconsiderate and foolish.—Christian Advocate.

Brother Calhoun's Complaint.

Permit me, first of all, to assure Brother Calhoun that I am sincerely sorry that he feels aggrieved at the publication of our discussion on the instrumental music question, and to assure him still further that there was not even the thought of any intention on my part to grieve him; but candor compels me to say that my surprise and astonishment are fully equal to my sorrow. Our brother is decidedly mistaken as to any sort of violation of the laws of propriety or "a breach of trust" in the publication of the discussion, and the strange matter is that he would even dare to set up such a claim.

Before stating the facts, I desire to say, once for all, that I have now, and have had all along, none but the kindest feelings for Brother Calhoun; and, although not agreeing with him on the music question, I have never ceased to love him as a brother, and I deeply regret, for his own sake, that he has made the complaint which appears in the Gospel Advocate of November 29, 1900. He attempts to make the impression that I have wantonly rushed before the public with matters of a private nature couched in "private letters" between him and myself; but I respectfully deny that there is a solitary thing in connection with the entire transaction of the nature of a private letter that would involve the shadow of impropriety in the publication. I grant him all sincerity in making his complaint, and I take no offense at it whatever, but I distinctly disclaim having done so unbrotherly a thing. True, the discussion was conducted in private, but its matter was public and of widespread public interest, and the facts not only abundantly justified, but imperatively demanded, the publication. Let us see:

1. The matter of our discussion being entirely public and being over an issue involving an evil practice among the churches, even if influences were being exerted over the country by others exclusively, and not by himself as well, in support of said evil practice, this fact alone, there being nothing of a private nature about the articles, would justify their publication. The Bible solemnly commands us to warn against and to do what we can to counteract evil when it is in the land. I never make arguments in private, either for or against such matters, that I am unwilling for the public to see, and I did not know before that Brother Calhoun did such a thing.

2. If our brother considered the matter of his articles as a private matter, why did he persist in carrying it around and repeatedly reading it to different persons on different occasions, with the boast that no man could answer the argument he had produced? Was he keeping it within the sacred precincts of privacy while pursuing such a course? His article had not only become a matter of general talk, but was serving to strengthen the hands of those who use instrumental music in the worship. This fact alone not only justified, but demanded, the publication; and our brother must either admit this or take the position that it was proper to carry such a "private" matter around and read it over the country, where no reply to it could be seen, but improper to let it appear where a reply to it could be seen.

3. A published report of the proceedings of the Tennessee Christian Missionary Convention was sent to me in which it was published that he had delivered his lecture on "The Law of Worship" before that body; and, while I could not know, of course, that his speech there was verbatim the same with the article he had submitted to me, which was not a material circumstance, I, nevertheless, had neither right nor reason to presume that he had taught a doctrine before that body different from the doctrine he had taught with me on the same subject. This fact alone would render entirely proper the publication of a reply to his argument; and if he taught a different doctrine there on the same subject, it would have been unreasonable for me to suppose that he did such a thing, but if he taught the same doctrine, even in principle, then no harm is done.

4. Brother Calhoun says: "Seven years ago, when I left Lexington, Ky., I told Brother Kurfees that my aged father and mother needed my presence and companionship and that I would feel more at home among my own brethren in Tennessee, who thought as I did on this question, than I did there. Hence, you can see that he did not give all the reason I gave for leaving. Perhaps he forgot the other part." The brother is mistaken. I "forgot" nothing on the point to which I made reference, and I omitted none of the reason which he gave for his course on that point. What I did, and all I attempted to do,

was to give his reason for "resigning as teacher at Lexington," and I gave it wholly and precisely as he gave it to me. I did not attempt to give his reason for leaving Lexington nor for going to Tennessee. He says he did both because of his aged parents, and I certainly accept his statement of the case, but I was giving his reason for "resigning as teacher" in the college at Lexington. He now says he has "grown" since then and feels "at home among all" his "brethren anywhere." Exactly so; but when I tell him that his method of dealing with the music question makes the impression on myself and others that he is "at home" with worship with the organ, as well as with worship without it, he takes offense and talks of dealing in "personalities." I wish to assure the brother that his candid admission does not make me feel any more certain of the fact now than his course on the question made me feel before.

5. As to the repetition of his challenge to "discuss the original question," I gladly repeat, if he deems it necessary, my acceptance of it; but I respectfully remind the brother that "the original question" is already before us, and it is before us in precisely the same shape in which he himself brought it before us and on which he put forth his challenge. I did not seek a discussion with him, nor with any one else. I am not engaged in the business of seeking debates, though I do not run from one when it comes in the way. But my beloved brother is the man who produced an argument which he thought was unanswerable; and, after reading it around over the country for a time, he sent a challenge to me to meet and criticize it, and the argument which is now on his hands, and is yet unanswered, is there in response to his own challenge. As to my being "anxious to have" his "arguments on this question made public," that anxiety, if there be any such, is already gratified to the full extent of seeing his "argument on this question," which he claimed would not be met, "made public." At his own solicitation, I entered the fight with him on his own chosen ground; and I respectfully inform him that he cannot now adroitly and deftly dismiss the obligation thus brought upon himself by a mere assertion of his that his argument was not met. Neither his ipse dixit nor mine is the criterion of judgment in the present case. There is no change whatever in the situation nor in "the original question," as he himself brought it before us, except that the argument, instead of being conducted in private, is transferred to the columns of the Gospel Advocate. I am entirely satisfied with the arguments which I have made and submitted to him on "the original question," but as they are unsatisfactory to him, he will please proceed to point out wherein they are defective; and I promise, the Lord willing, to be on hand with proper attention to anything he may say. But I am notified by the Gospel Advocate that, if the discussion continues, he must secure its publication in some of the other papers, and I suggest the Christian Standard or some other representative paper of its class. If he shall fail in this, I feel confident, if he should desire, that the Gospel Advocate would permit him to reply to the arguments already before him and published in its columns.

He says that my reply was "taken up with fallacious reasoning upon other phases of the question which" I "illogically introduced." The brother is mistaken again. I merely introduced facts and arguments on matters which he himself introduced into the discussion; and, so far as anything he has shown to the contrary is concerned, he was fully met, and his position shown to be untenable.

Let the discussion proceed, by all means, until Brother Calhoun is fully satisfied. When the written discussion shall have been finished, if there is some place where it is deemed proper to discuss the music question orally, I will gladly accept the brother's challenge to meet him in that way also. May the Lord rule in and overrule us all for the good of his cause.

M. C. KURFEES.

Another Witness.

Julian Hawthorne, who went to India to report on the famine for the Cosmopolitan Magazine a couple of years ago, has been lately delivering lectures on India, in which he pays the highest tribute to the character and influence of the missionaries, declaring that they are the only hope of India, and that the native Christians there are the loveliest Christians he has seen.—Methodist Review.

However rare true love is, true friendship is rarer.—La Rochefoucauld.

Missions in Christendom.

We hear something about foreign missions, and considerable about home missions on the frontiers, but there is a kind of missionary work which seems to be very much neglected. Some years ago Archdeacon Jefferies stated that in India "for one really converted Christian as a fruit of missionary labor, the drinking practices of the English had made fully a thousand drunkards."

The Missionary Review of the World says: "Christendom has introduced seventy thousand gallons of rum to every missionary. In the great Kongo Free State there are one hundred drunkards to one convert. Under the maddening influence of intoxicating drink sent from New England, two hundred Kongoans slaughtered each other. One gallon of rum caused a fight in which fifty persons were slain."

This being the case, there seems to be a special need of missionary work in Christendom, and in New England—not merely in the slums and among the poor, but among the rich and influential, the distillers, the politicians, and the dealers in strong drink. These men need to be shown the error of their ways, taught the lessons of God's word, and warned to flee from the wrath to come.

There was a time when the great powers of the earth considered the expediency of excluding strong drink from Africa, and it is stated that all the powers agreed to it but the President of the United States, the government of which is in close alliance with the traffic in strong drink, the manufacturers of which are required by law to pay a heavy tax into the United States Treasury on every gallon which they produce.

If British opium ruins and damns the Chinese by millions; if expeditions sent to the Philippines result in lining the chief streets with rum shops; if the army "canteen," in spite of law or gospel, makes its way to camp and to front on every occasion; if ship loads of beer follow the American flag, we can imagine what kind of civilization may be expected at the hands of the people of a so-called "Christian country."

And if along with these forces of evil which mass themselves to work destruction wherever they go, we see the people of God divided and scattered by their selfish sectarianism, so that the heathen themselves are stumbled and confounded, till they know not what to believe nor which way to turn; and if Christians, not content with hindering and ruining the work of God at home by their unscriptural, senseless, and costly divisions, insist on transplanting and fostering them upon heathen soil, in defiance of the word and will of God, and the prayer of Christ that his people all may be one; is there not a call for weeping and mourning and fasting and humiliation and prayer? Is there not a call for missionary work at home to heal the divisions that rend the church of Christ, and to stop the deadly traffic which damns millions of the heathen for the sake of fattening a few rich brewers or distillers or rum sellers? And unless people do cry to God in penitence and humility, and break off their sins by righteousness, is there not reason to fear that the sword of wrath shall be unsheathed, and that the nation which forgets God and his righteous laws will be again smitten with anguish and drenched in blood, as it has been in days gone by?—Exchange.

Crab from Indian Ocean.

An enormous phosphorescent crab, the like of which has never heretofore been found, was recently captured in the Indian Ocean, and is now in the aquarium of the Zoological Society of Calcutta, says the New York Herald. This huge crustacean, which was caught a mile away from shore, is sixty-two centimeters in diameter and its claws are more than a yard long. Its voracity is incredible, and its great eyes protrude in such a manner as to give it a peculiarly ferocious appearance.

After it was caught, it was placed in a large vessel, which was filled with sea water and which also contained about fifty crustaceans and other fishes. Two hours later the crab had devoured all these, and when evening arrived, the zoologists, who were watching the strange creature, saw, to their surprise, that it emitted curious phosphorescent rays of a milky whiteness, which illumined the entire vessel. This inexplicable phenomenon is repeated every evening, and naturalists have traveled from many parts to witness it.

Prosperity is not without many fears and distastes, and adversity is not without comforts and hopes.—Lord Bacon.

Miscellany.

PERSONAL.

Brother James E. Scobey preached at Foster Street church of Christ, this city, on last Lord's day.

Brother J. W. Shepherd left on last Thursday night for Pensacola, Fla. He is on a preaching trip, and will be gone indefinitely.

The meeting at the church of Christ on Line street, this city, Brother Larimore preaching, is announced to continue until the 16th inst.

We made announcement some weeks ago of a debate between the editor of the Arkansas Baptist and Brother John Giddens, of Missouri. The debate did not come off as announced. The Baptist debater was ready, but the Baptist Church concluded they could not support the debate.

About the 20th of this month I will return to Indian Territory. The congregations at Center Point, Blue Bayou, and Nashville, Ark., have remembered me in a way not soon forgotten. The churches at Corinth and other points will not come out behind. This leaves me at Center Point.—R. W. Officer.

Brother F. B. Srygley writes from Tompkinsville, Ky., under date of December 3, 1900: "I am here in a meeting. The meeting has been in progress one week. We have had fine audiences and there has been one confession to date. I will go from this place to Dry Fork, Ky., on next Sunday. There were two persons baptized and five reclaimed at Celina, Tenn.

I have just closed a week's meeting at Masters, Mo., with nine additions. Masters is a new place. I began the meeting at the Baptist meetinghouse, with their consent; but after I had preached two discourses they thought it best for their cause that the meeting should close. We then went to a large blacksmith shop, where we had large and attentive audiences till the close of the meeting. I expect to visit that place again and assist in planting the cause of the Master in that section.—J. W. Smith, Cane Hill, Mo.



EDITORIAL.

Live right and you will be persecuted.

We can cling to nothing safer than the "Rock of Ages."

God's way of doing anything is always the best way.

"All to him I owe" we sing, and then then do not halfway serve him.

God calls us to work in his vineyard, and he always pays good wages.

"Buy the truth, and sell it not; also wisdom, and instruction, and understanding."

God's word is worth infinitely more than the opinions of all the greatest intellects of the whole world.

People frequently resort to ways and means of raising money for the Lord that they would be ashamed to use in raising it to meet their individual wants and necessities.

Bacon held all nature to be crammed with truth which it concerns man to discover. He believed the intellect to be constructed for this purpose, and that it needs but to be purged of errors of every kind and directed in the most efficient employment of its faculties to attain this end,

"Will it pay?"—that is, financially—is a question too frequently asked when duty demands that a certain course should be pursued. If right demands it, the thing should be done, even if it costs something.

We undervalue the small opportunities of life; we desire to accomplish something great in the estimation of the world, and in our eagerness neglect the seemingly small things that present themselves every day. The poor apprentice saved the rejected pieces of glass and constructed a cathedral window so beautiful and so artistic in design it was chosen above all others.

What a blessing we would be if we would seek the sad and lonely hearts and into their lives bring some joy and gladness! Not only would they be blessed, but ourselves also. Our own hearts would be softened, and would beat in tender sympathy with those that sorrow. Such was the life of the Savior, a life of sacrifice for others; and in such a life is found the highest joy and sweetest peace. Serving humanity thus, we serve God; for this is what he would have us to do, and is well pleasing to him.

You and I know that when this earthly tabernacle is dissolved there will be a new body for us, because our Lord Jesus Christ has risen from the dead. In my mind the ultimate answer to my deepest unbelief is the fact of the rising of Jesus from the dead. No matter of history is anything like so well attested as the fact that our Lord was crucified, dead, and buried, and that he did upon the third day rise again from the dead. This I unhesitatingly accept as a fact, and this becomes my anchorage.—C. H. Spurgeon.

Christ did not simply assert that he had power over death and the grave, but gave demonstrations of that power. He touched the bier of the widow's son and said: "Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak." By his power, the daughter of Jairus was called from the sleep of death. When Lazarus was called to come forth from the grave, after having been dead four days, he immediately responded. But this was not sufficient. He also must grapple with the monster. He triumphed over death, and came forth from the grave the mightiest conqueror of all the ages, that our hope in him might extend beyond this life. God be thanked, "which giveth us the victory through our Lord Jesus Christ."

Heaven will be full of the ceaseless praises of Jesus. Eternity! thine unnumbered years shall speed their everlasting course, but forever and forever "to him be glory." Never shall his praises cease. That which was bought with blood deserves to last while immortality endures. The glory of the cross must never be eclipsed; the luster of the grave and of the resurrection must never be dimmed. O Jesus, thou shalt be praised forever! Long as immortal spirits live, long as the Father's throne endures—forever, forever, unto thee shall be glory. Believer, you are anticipating the time when you shall join the saints above in ascribing all glory to Jesus; but are you glorifying him now? The apostle's words are: "To him be glory both now and forever."—Spurgeon.

We are frequently greeted by this sentence: "We are poor in this world's goods, but rich in faith." This is true of some churches—faithful little bands, possessing few of the comforts of life, yet zealous for the Master's cause, and

working eagerly for the spread of his gospel; and because they are thus earnest in their "work of faith and labor of love," the approval of God rests richly upon them. We do not believe, though, that some of the churches are as poor as they pretend to be, or even as rich in faith as they would have us think. We believe that many of the brethren are asleep, and a call to awake would be in order if we could call loud enough to get a response. Some of the churches do not realize the fearful consequences of their indifference and inactivity, and, as the eagle that drifted down the stream on the carcass of a sheep found too late that his feet had frozen to it, and so plunged over the falls, so do we fear that many will awake to their responsibilities when it will be too late to correct the evil that their folly has wrought.



PUBLISHERS' ITEMS.

Sample sheets from our new hymn book, "Gospel Praise," will be sent to you on application.

My family send thanks for "Gospel Praise," and say it contains many beautiful pieces.—Rufus P. Meeks.

Our Bible lesson helps are the best, and we believe you will find them to be very helpful. Send for samples.

We solicit your orders for engraved cards or invitations; we will give your orders prompt attention, and please you as to prices and quality of work.

Of course you want the Home and Farm again next year. Renew now and ask us to send it with the Gospel Advocate. The price of both is \$1.50.

Those desiring Brother James E. Scobey's tract on "The Eldership" should order the same from him at Andrews, Tenn. The price is five cents.

You will find a renewal blank with your paper this week. If your time is out, please use this blank for yourself; if not, use it in sending us a new subscriber.

If you need knives, forks, or spoons, why not take advantage of our premium offers on these useful articles? See the offers we make on another page of this issue.

"Letters and Sermons of T. B. Larimore," \$1.50; a nice present for Christmas or any other time. But better still is the handsome, gold-edge, morocco-bound volume, which will be sent to any address, postpaid, for \$2.50.

The Bibles and Testaments listed in this week's paper are by no means all we have. We have many other numbers, and if you see nothing in this list that will please you, write to us, stating what you want, and we will try to get it for you, if we haven't it already.

Call bells are useful in many ways. We have some very neat ones that give clear and musical rings. No. 31, nickel bell, 2 1/4 inches, on cocoa wood base, 60 cents; No. 32, nickel bell, 2 3/4 inches, on cocoa wood base, 75 cents; No. 7, enameled base, 30 cents; No. 28, metal base, 45 cents. Sent, postpaid, on receipt of price.

We have just completed an attractive little catalogue that is compact and can easily be carried in the pocket. We will be glad to send it to any address on application. If you want Bibles, Testaments, hymn books, tracts, or other good religious literature, be sure you have our catalogue before you place your order elsewhere.

Brother J. W. Atkisson, St. Louis, Mo., writes: "Having carefully read every word of 'Letters and Sermons of T. B. Larimore,' Brother Srygley's last book, I want to say that if I have ever read or seen any other uninspired work as good or interesting, I have forgotten all about it. Brother Srygley was a great and good man. He shall be sadly missed by us all. No one can ever fill his place."

"At the Feet of Jesus; or, Twenty-five Sermons Concerning the Savior," revised by the author, Brother R. P. Meeks, and now in the second edition, is for sale by us at \$1.25. Agents wanted. The book also contains a life sketch of the author and of the author's father, Gen. John H. Meeks. The purpose of the book, as stated by the author, is to give prominence to the Christ idea, calling the attention of the young, especially young preachers, to the life, sayings, and influence of the Savior of the world.

The sewing machine we offer with the Gospel Advocate is thoroughly practical and embodies in its make-up all of the necessary and practical features of a first-class, high-grade machine; but at the same time it is not finished so elaborately or furnished with such an expensive equipment, the latter items adding greatly to the cost, but not to the utility of the machine for practical purposes. In its manufacture, the sewing qualities have not been sacrificed in the least. With the Gospel Advocate one year, \$21. Do not miss this opportunity to get a good paper and a good machine at so cheap a price.

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"Letters and Sermons of T. B. Larimore." Edited by F. D. Srygley. Gospel Advocate Publishing Company, Nashville, Tenn. Cloth; pages, 413. The chief excellence of the present volume is the faithful presentation of the characterizations and the teaching of one who is widely known among the churches in the South. These letters and sermons present Brother Larimore as a man of warm heart and affectionate bearing toward his brethren and humanity. As an earnest and industrious minister of the gospel, his life has been a fruitful one, for through his efforts many have been won to Christ. The volume is likely to have an extensive sale among the personal friends of Brother Larimore and of his biographer. A mournful interest is attached to the volume in the fact that, soon after its publication, the author was suddenly called to his eternal reward. There are twenty-two illustrations, including excellent pictures of the subject of the book, his home, and members of his family.—"Book Reviews," Christian Standard.

EARNEST DEVOTION TO THE CAUSE OF CHRIST.

"Not slothful in business; fervent in spirit; serving the Lord." (Rom. 12: 11.) Instead of "not slothful in business," the Revised Version has "in diligence not slothful." The idea is that the Lord's people must not be indolent about the work, the service, the Lord has appointed for them. One part of the Lord's service is that we shall, in some way, by some sort of business, secure an honest living for ourselves and those dependent upon us; and in this labor we must not be indolent, must not be slothful. If we follow any sort of business, we must so follow it as to honor the Lord; and the Lord does not allow any sort of idleness anywhere along the line of his service. All that we do, in word or deed, must be done in the name of Christ, must be done by his authority, by his word. No lazy, indolent man is faithful to the Lord; for he demands industry in business, as well as in every other department of his service. It is just as important that the Lord's people be diligent in all the services of the church as it is that they be "not slothful in business."

There are many who are exceedingly diligent in the affairs of this life, and yet who are very indolent in other departments of the Lord's service. Some who never neglect their finances or their worldly business for anything are exceedingly indolent in visiting the fatherless and widows in their afflictions and in keeping themselves unspotted from the world. Then there are others who never neglect their business for a moment, yet they are very indolent about the Lord's service on the first day of the week. They either stay at home, or, if they go at all, they sit around and talk about worldly matters until those who are more diligent in the Lord's service actually begin it. Then they go in and sit down, and are almost as idle spectators while the service is going on, feeling no actual interest in it. If such as these were to become as indolent in their business matters as they are in the service of the Lord's house, they would be bankrupt in a very short time. Others there are who attend the meetings pretty well on the first day of the week (for on that day they have nothing else to do), but they will take no interest in any other department of the Lord's work. When the protracted meeting comes on, they will work industriously and hard every day in the week, and be too tired to go to the meeting at night; and, so far as they are concerned, the meeting has to drag along without them. In fact, protracted meetings, and especially in daytime through the week, have to be run mainly by the preacher and the sisters. A stranger dropping in at an average protracted meeting in daytime through the week would think the women were all widows, so few men would be in evidence. While the main and leading purpose in protracted meetings is, if possible, to convert sinners and thus enlarge the number of the saved, they are intended also to edify the church. But these industrious and very businesslike brethren have no time for any share in so grand a work. With them their temporal interests are far more important than the salvation of souls. They seek first their business interests and let the spiritual interests take care of themselves; and this, too, in the face of the fact that the meeting has been arranged for months before it comes off, and they have had all that time in which to get ready for the meeting. But they fail to do this, and find themselves in the midst of the hardest push of the season. There is no apology for this. They could easily do otherwise.

All such people are exceedingly indolent as to the Lord's work and the salvation of souls. Protracted meetings might be doubly interesting and profitable if all would seek first, as of first importance, the kingdom of God and his righteousness, making all temporal things of secondary interest. Men have six days in the week to look after temporal things and one day to look after spiritual interests, the welfare of the soul. They have, by the usual customs of the country, fifty weeks in the year to attend to the temporal affairs of life, and only about two weeks, at most, to attend to the protracted meeting. Yet, after all this, when the protracted meetings have been appointed for months beforehand, very many of the brethren have no time to attend them. This keeps the cause of Christ in a drag, and is very discouraging to those who are trying to carry on the work of the Lord. It will be impossible for brethren that do this way to prove that they love the Lord and lost sinners as much as they do their own temporal interests. Any man can look ahead and arrange his business so as to

give a week or two in the year to a protracted meeting, if he would think of it beforehand and make his arrangements that way; and all who really love the Lord more than they love the world will do this. The love of the world freezes out love for the Lord and love for the souls of the unsaved. The carelessness that is manifested on the part of many church members in regard to the salvation of souls is fearful; and if the estimate were truly made of the number of disciples who neglect the Lord's work to attend to their own business affairs, it would be alarming. Yet the word of God says: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (1 Cor. 15: 58.) Since the kingdom of God and his righteousness are first, both in matters of time and importance, whenever there is a conflict between worldly business and the Lord's spiritual work, it is better by far to let business wait, and attend to the spiritual demands first. The above passage, to be "always abounding in the work of the Lord," requires this; and no man is filling its demands when he neglects the Lord's work to carry on his own ordinary business.

"Fervent in spirit" expresses much. To be fervent in spirit in the Lord's service indicates that one is always alive to the interest of the Master's cause and always watching his chances to do the Master's work; and such a one will not allow his worldly business to interfere with the service the Lord requires. "Ye cannot serve God and mammon." When important work of the Lord is to be done, the man that is "fervent in spirit" and "always abounding in the work of the Lord" will be ever ready to do that first; and still, when that is done, he will find plenty of time to carry on business matters. There is certainly a very large amount of selfishness among those who claim to be the Lord's people; for they consider their own interests, utterly disregarding the interests of others. Paul says: "Look not every man on his own things, but every man also on the things of others." (Phil. 2: 4.) So many of those claiming to be in the narrow way are looking to their own personal interests in everything; their own business gets all their time and money, and they have no time nor money to look after the destitute. When it comes to the matter of saving souls, they feel no concern about the matter beyond their own souls, and let others look out for themselves. Very many such give neither money nor time in trying to save others, and such will likely find in the end that they are entirely too selfish to save their own souls. It is exceedingly doubtful if men too selfish and too indifferent to take any interest in the salvation of others have interest enough in the subject to save their own souls. A man so selfish as this is too selfish to love Christ. Paul says: "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha." (1 Cor. 16: 22.) The plain English of the last part of this passage is: Let him be accursed when the Lord comes. This expresses a fearful ending for those who do not love the Lord. Those who do not love the Lord do not his will, except what they think pertains to their own individual salvation. The requirement of Christ at the hands of his disciples is that they sound out the word to others—that they do as he commanded his apostles to do in the matter of proclaiming, or sounding out, the word, so far as in them lies. When they fail to do this, they disregard the words of Jesus; they disregard him, for he says: "He that hath my commandments, and keepeth them, he it is that loveth me. . . . He that loveth me not keepeth not my sayings." (John 14: 21-24.) So a man that will not do what Jesus says do does not love him. He says again: "If a man love me, he will keep my words." Hence, a man that is too selfish to take any interest in the salvation of others, and will make no effort to save them, does not love Jesus, and will be accursed when he comes, if he does not speedily repent and reform his life.

Very many persons are depending upon going to heaven on much less than the conditions upon which God has promised to save men, on much less than his word requires. Such are never his approved servants, and will be told so at the last day, when he shall say to them: "I never knew you [I never approved you as my servants]; depart from me, ye that work iniquity." No doubt many will be wonderfully disappointed when they hear this sentence at the last day; but many will be certain to hear it, for Jesus says so. Men that are fervent in spirit and are serving the Lord are doing his bidding in all things to the best of their ability. All such are

striving to enter in at the strait gate. They are not willing to take any chances on their salvation; they want to do all of the Lord's will, for it is only to such that the promise of heaven is given. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Jesus himself has given us an example of obedience to the Father's will; for he "became obedient unto death, even the death of the cross." (Phil. 2: 8.) "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5: 8, 9.) He was made perfect through suffering, because in suffering he learned obedience. Shall we, poor mortals of earth, expect to be saved without obedience, without doing his will? Those who are selfish, and who love the world and self more than they love the Lord, never learn obedience; and, besides, they never learn self-denial! Jesus says: "If any man will come after me, let him deny himself, and take up his cross, and follow me." Only those who do this are worthy to be called his "disciples."

What we need, therefore, is such earnestness, such fervency of spirit, as will lead all the members of the churches to be diligent in doing the work of the Lord—diligent in every department of the Lord's work. All need to be diligent in reading and studying the word of God, that they may find out what the Lord will have them do, and then be earnest and faithful in doing it. They should not fail to meet on the first day of the week to break bread; they should visit the fatherless and widows in their afflictions, and keep themselves unspotted from the world; and they should exert themselves in the matter of sounding out the word of God to the unsaved. If all would do these things faithfully, churches would grow, the number of the saved would multiply, and thus in the churches the will of God would be done on earth, as in heaven. There would then be no longer such coldness and indifference on the part of any of the members, no dragging in the Lord's work anywhere along the line; all would then be alive to the work, and the cause of truth would prosper, the Lord would be honored, and all would rejoice. E. G. S.

These two things, prayer and thanksgiving, are associated together in one form or another in the Bible, and they reasonably stand related to each other; but, as a matter of fact, are they properly and vitally related to each other in the experience of the most of Christians? Is one's thanksgiving equal to the fervor of his praying? Is one as thankful for what he receives in answer to his prayers as he is earnest in praying for what he desires? I fear that such is not the case with a large number of Christians. Of course it is something of which no human being has a definite and extensive knowledge. One's judgment of the question may be partly based on his observation of his own inclinations and habits. From this point of view, I apprehend that in many instances the thanksgiving is not nearly equal to the praying. We are very anxious to receive a certain blessing from God, and then, having received it in answer to our prayer, we forget to express fervent thanks to God for the blessing. It is not always so, but it is often so, as I have observed in my own history. And have you not noticed how frequently David thanked God for having heard the voice of his supplications? You also recall the fact that many a time when you have asked a favor of a certain one, and he has granted it, you have politely thanked him for it. This is prayer and thanksgiving. Would we not receive a good deal more from God than we do if we were a great deal more thankful for what he has given us?—C. H. Wetherbe.

"Julius . . . gave [Paul] liberty to go unto his friends." Here is Paul still inspiring confidence. His look was his certificate; his tone was his letter of recommendation. There are some men who might have a whole library of testimonials, and you would not believe a word they said, notwithstanding the huge burden of stationery. There are other men who need no card, or letter, or indorsement; honesty lives in their eyes, breathes from their lips, warms in their hearty grasp. Paul inspiring confidence is Paul preaching in silence. For the moment he is deposed from the platform, which he made a throne; but his moral qualities, his spiritual elements, his inborn and sanctified forces of mind and heart, are continuing and completing the ministry of speech.—Joseph Parker.

Home Reading.

MY SUMMER AMID ROYAL PALACES.

No sooner had I stepped ashore from the Oceanic than the question was asked me for publication: "You have had abundant opportunity this summer of studying royalty in Europe. What do you think of it in comparison with republican simplicity?" As this question has come to me the third time, I proceed to answer it, though somewhat reluctantly.

Yes, I have had an opportunity of seeing the inside of palaces, and communing with princes and imperial households, such as has seldom been granted to persons unofficial. The publication of my husband's sermons in all the languages of Europe for many years seemed to open every door I might wish to enter. And the first remark I desire to make, in reply to the question as to the contrast between republican simplicity and royal manners, is that there is no contrast at all. The higher in station, the more unpretending the personage. It is the people who are afraid of losing their place, or who are struggling for something higher, that take on airs. The higher the prince or princess, the emperor or empress, the more unconventional. Republican simplicity is no more marked than royal simplicity.

While the "showrooms" of palaces may be jeweled, and richly upholstered, and embanked with lustrous statuary, and aglow with masterpieces of painting, the "living rooms" of European potentates are for the most part as plain as the rooms of people ordinarily prosperous. While the tourist, catalogue in hand, is permitted to pass through sleeping apartments which were once occupied by some Marie Antoinette, or Napoleon, or Maria Teresa, and the pillows of the couch and the canopy are ablaze with splendor, for the most part the sleeping apartments are as unpretending as a hundred homes in the same city of Berlin, or Vienna, or St. Petersburg, or Copenhagen. While the banquet of a king or queen might easily swamp what we would call "many thousands of dollars," and the gleam of the chalice and the flash of the plate are something to be remembered for a lifetime, the ordinary breakfast or luncheon or dinner of a palace is as plain as ordinary cutlery and tablecloth and ice pitcher can make it. The breakfast room at Stockholm, where King Oscar and his Queen sit, morning after morning, is probably as simple as the breakfast room of many of those who read this sketch. When Emperor Francis Joseph invites any one to dine with him at Vienna, he sometimes apologizes for the plainness of the meal. Mr. Gladstone, who was in some respects a king, called the repast to which he invited my husband at Hawarden "a few snacks."

The pomp of royalty is seen on great occasions, but no persons, however highly born, can always walk on stilts. The vast expense of princely and imperial households is in the support of official attendants, who must be ready to respond at the first call, though that call may not come more than once a year, or once in five years. Hundreds of horses must be ready, though some of them may never be harnessed for service, except at a royal marriage, a coronation, or an imperial obsequy, and those occasions are very far apart.

The conversation of these people is surprisingly familiar. The Empress of Russia, without any hesitation, expressed to me the preference she had for the Chinese above the Japanese. She said: "The Japanese may pretend to be friendly, but they stab you in the dark." She cannot forget that when Nicholas, now her husband, was traveling in Japan, he received a ruffian stroke that felled him senseless, and that now, when the Emperor is excited or overworked, the Japanese wound of many years ago still disturbs him.

The Crown Prince of Denmark, in style and language that we are familiar with in our own homes, said to us, "Come, let me show you into my den;" and then he took us through his study. And the Crown Princess said to me: "Come, let me show you my garden. You will find it as quiet as though it were many miles from human habitation, though only five miles from Copenhagen." With what simplicity the Dowager Empress of Russia showed us her pictures, and asked us about where we had been, and invited us to come again on the morrow! Simplicity reigns in all the high places we were permitted to visit.

But one must go abroad in order to fully appreciate home life in America. There are more happy people in our country than in any other land. Great palaces and royal families, however kind and be-

nevolent and exemplary, imply a multitude of people with not enough to eat or wear or shelter them. I had rather live ten years in America than thirty years in any other country. While there is no contrast between republican simplicity and royal manners, there is a contrast, wide and awful, between our country—where every healthy and industrious man can make a comfortable living—and monarchic lands, where poverty is the common inheritance of the people. Thus much have I learned from my journeyings this summer in the capitals of Europe.—Eleanor M. Talmage, in Christian Herald.

THE INDIANS' THANKSGIVING.

The first Thanksgiving was appointed by Governor Bradford, at Plymouth, Mass., in 1621, the year following the landing of the Pilgrims, in order that the colonists, in a more special way, could rejoice together at having all things in good and plenty. In preparation for the feast, gunners were sent into the woods for wild turkeys, which abounded there in great numbers; kitchens were made ready for preparing the feast—especially the large one in Dame Brewster's house, which was under the immediate direction and charge of Priscilla Molines, she who afterwards became the wife of John Alden—while a messenger was dispatched to invite Massasoit, the chief of the friendly tribe, to attend the celebration.

Early on the morning of the appointed Thursday—about the first of November—Massasoit and ninety of his warriors arrived on the outskirts of the village, and, with wild yells, announced their readiness to enjoy the hospitality of their white brethren. The little settlement, which then consisted of seven dwellings and four public buildings, was soon astir with men, women, and children, who gave the Indians a hearty welcome, as they filed into the large square in front of the Governor's house. Soon the roll of a drum announced the hour of prayer, for no day was begun without this religious service. Then followed a holiday of feasting and recreation, which continued not only that day, but during the two succeeding days. The usual routine of duties was suspended; the children romped about in merry play; the young men indulged in athletic sports and games in friendly rivalry with the Indians; the little Pilgrim army of twenty men, under the leadership of Miles Standish, went through its drill and manual of arms, to the great delight and astonishment of the natives, while the women busied themselves in the careful preparation of the excellent meals, which were eaten in the open air.—Clifford Howard, in Ladies' Home Journal.

PROTECTING HIS RIGHTS.

The people who are too anxious about their own "rights" are often as mistaken and as amusing as the rooster which "Uncle Silas" watched, and tells about in an exchange.

"What was I laughing at?" said Uncle Silas, repeating the boys' question, as they gathered around the chair where he was resting under the shadow of the maples.

"Well, I was just watching what went on in the next yard there, and laughing at a picture of human nature.

"You see, the women folks are cleaning the house, and they have moved a lot of things out on the porch—chairs, pictures, and such like—and they put one big looking-glass where it leaned against the porch railing, glass side this way.

"I don't know how their chickens came to be out, for they don't generally have the freedom of the yard; but anyway, they were out, and that old red rooster was marching along as lofty as you please, when, just as he got opposite the porch, he stretched up his neck to crow, and saw another red rooster crowing back at him from the looking-glass. That was too much to bear. He would not allow any trespassing on his ground, and he flew up and struck his head such a blow against the glass that it knocked him flat.

"He seemed to think, at first, that the other fellow had had the best of it, and he picked himself up and looked around rather cautiously. But there was another rooster in sight, none on the ground nor under the porch, and, after perking his head this way and that, he seemed to think he had really driven off the enemy. So he ruffled his feathers, stretched his neck again, and began to crow over his victory, till all at once he spied the other rooster. And it was crowing, too.

"It was funny to watch him, and I can't tell you

how many times he tried it. I believe he'd have been at it yet if some of the folks in the house hadn't seen him, and moved the glass for fear he'd break it.

"It was only a rooster's foolishness, of course," said the old man, "but it made me think of human beings that are always watching out for what they call their 'rights.'"

A PERTINENT QUESTION.

A boy of sixteen years was an applicant for a very desirable position in the office of a man noted for his kindness and generosity to his employees. After asking a number of questions, the gentleman said to the boy: "Where do you spend your evenings?"

The boy resented this question, and said, smartly: "My evenings are my own, and I spend them where I please."

"I make no claim on your time in the evening, my boy," said the gentleman, kindly, "but I think that I can tell a great deal about a boy's character if I know where and how he spends his evenings."

This gentleman must have had in mind the saying of the wise man: "I care not how a young man spends his days; let wisdom but direct his evenings, and his future is assured."

I have often thought of this saying when I have seen boys on the street late at night. One sees hundreds of them in the cities dawdling and idling away their time, when they might have the advantages of the reading rooms and free libraries provided for those who will use them. It is certain that many a boy takes his first lesson in crime when he is wandering around the streets in the evening. There are hundreds of men in prison and reformatories who would not be there if they had made wise use of their evenings when they were boys.

The old curfew law, requiring boys under a certain age to be in their homes by 8 o'clock in the evening, is being introduced in some towns, and there are many who think it a wise law.—H. H. H., in American Boy.

GENTLE COURTESY.

"A few months ago," says one who witnessed the incident, "I was passing through a pretty, shady street, where some boys were playing at baseball. Among their number was a little lame fellow, seemingly about twelve years old—a pale, sickly-looking child, supported on two crutches, and who evidently found much difficulty in walking, even with such assistance.

"The lame boy wished to join the game, for he did not seem to see how much his infirmity would be in his own way, and how much it would hinder the progress of such an active sport as baseball.

"His companions, very good-naturedly, tried to persuade him to stand at one side, and let another take his place, and I was glad to note that none of them hinted that he would be in the way, but that they all objected for fear he would hurt himself."

"Why, Jimmy," said one, 'you cannot run, you know.'

"O, hush!" said another, the tallest in the party. 'Never mind, I will run for him;' and he took his place by Jimmy's side, preparing to act. 'If you were like him,' he said aside to the other boys, 'you would not want to be told of it all the time.'

"As I passed on, I thought to myself: There is a true gentleman."—Exchange.

THE MONKEYS' CHRISTMAS.

A Christmas tree was planned last year for the monkeys in the Lincoln Park Zoo, Chicago. Head Animal Keeper McCursan arranged the affair. He selected a tree strong enough to bear the weight of the little animals when they should begin to swarm over it after the eatables, and placed it in the center of the cage on Christmas morning. It bore plenty of good things for all the monkeys.

There were twenty-six monkeys in the animal house, and they each got a present. Santa Claus was not there, unless the workmen who set the tree in place can come in for the title. But Santa Claus would have been a superfluity with monkeys, anyway, and they got along quite as well without him.

There was a Christmas tree for the monkeys the year before last, and it gave them the greatest day's fun they had known since they left the African forests. For hours they kept up a mad chase through the green branches, eating apples and pop corn and candy, and quarreling with one another over the choicest bits.—Philadelphia North American.

GOSPEL ADVOCATE.

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Editorial.

EDITORIAL NOTES.

It seems, from the report of the Arkansas Baptist State Convention, by Prof. John R. Sampey, in the Baptist Argus, that Brother Hall's mission board movement got a black eye. The Baptist Argus calls the convention an "Arkansas victory of organized effort over the mission board leaders." Editorially the Baptist Argus, commenting on the report of the Arkansas Baptist State Convention, says: "We call it a 'victory;' it is nothing else than a victory for progress in the Master's work in Arkansas. We have had the sad spectacle of the State paper and the representative of the American Baptist Publication Society joining hands with the gospel mission leaders, J. N. Hall and B. M. Boyard, in the effort to destroy the work of the State Board in Arkansas. We confess it has been a humiliating spectacle. Brother Clark, of the Arkansas Baptist, begged the forgiveness of the brethren, and promised not to do so any more. . . . We trust this is the beginning of the end of gospel mission notions in Arkansas." It seems, from the above, that Brother Hall, as a leader of the Baptists in Arkansas, is about knocked out. Brother Hall will find it quite hard to control the party, especially when they have such men as A. J. Barton to raise the money. The report says that one of the men who went to the convention to oppose it, when he listened to the report of A. J. Barton, who showed that all expenses had been met and a balance of \$666.68 left on hand, said to his neighbor: "We must have that man at whatever cost." The fact that the machine was so successful in raising money disarmed the opposition. It will do it every time, Brother Hall. Any machine will be indorsed by the average denominational worker that will raise the funds. About the only thing for Brother Hall to do is to oppose the whole denominational business and belong only to the church which includes all Christians.

* * *

There has been a disposition on the part of those who are opposed to Christian missions to blame the Christian missionaries with the recent disturbances in China. President McKinley's recent message to Congress should forever bury this idea: "The telegraph and the railway spreading over their land, the steamers plying on their way, the merchant and the missionary penetrating, year by year, farther into the interior, became to the Chinese mind types of an alien invasion, changing the course of their national life and fraught with vague forebodings of disaster to their beliefs and their self-control." All of which goes to show conclusively that the Chinese are opposed to all progress and civilization. They prefer to live in ignorance and superstition. They saw that as foreigners mixed and mingled with them their old-time customs and habits must fade away before the dawning light of civilization. Hence, the antiforeign sentiment grew until it was fanned into a flame that broke out to destroy all foreigners. If now the powers will be guided by the principles of the meek and lowly Nazarene, and

will labor for the betterment of humanity, instead of selfish aggrandizement, God will overrule this whole disturbance for the good of all people.

* * *

It appears that the reflection of President McKinley is having a fine effect on the Filipinos. A special from Manila to the Nashville American of December 3, 1900, says: "Sunday in Vigan was a great day for the American cause. Twenty-two hundred natives of the region, nearly all fighting rebels, crowded the church, and took the oath of allegiance to the United States. The oath was administered by the priest. All but five hundred of those sworn were bolomen. The number included the twelve hundred bolomen who had previously surrendered. The proceedings in the church occupied the entire day, and included an address by General Young and an exhortation by the priest. Scarcely any rebels remain in the vicinity of Santa Maria. General Young attributes this fact to three causes—the reflection of President McKinley, the arrival of a stronger body of troops, and the especially rigid enforcement of war measures and the deportation of prisoners to Manila. He reports that it is necessary to occupy all the barracks in order to protect the natives from the vengeance of Tegalog raiders."

* * *

As Christians, we should seriously reflect on the fact that the so-called "Christian nations" are increasing their navies and standing armies. The President, in his last message to Congress, recommends that the standing army of the United States be increased. In addition to this, large sums of money are being appropriated for the improvement of our navy. We should ask ourselves: What does all this mean? It cannot be possible that it indicates the growth of the Christian sentiment and spirit; it does not foreshadow that perfection which should be attained under the reign of the Messiah, of which Isaiah prophesied: "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Will you listen to even a greater than Isaiah? "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain." "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." As armies for the destruction of life are increasing, what about the army enlisted under the blood-stained banner of Christ? Is that army increasing in numbers, zeal, consecration, and holiness? Is it true that some who have enlisted under Christ take more interest in the army of the nation than they do in that cause which is defended with "the sword of the Spirit, which is the word of God?" These are things that demand our very serious reflection.

* * *

The Wesleyan Christian Advocate makes a center shot at some of the fashionable churches: "In some churches the organist and the organ take up so much time and space that the preacher stands on but 'a narrow neck of land between two boundless seas' of voluntaries and offertories before the sermon, and doxologies and glorias after the sermon. A peninsula of preaching piercing the Sunday service does not connect with a continent of salvation behind it, nor foreshadow a new world emerging out of the musical waves which wash and waste it on three sides." The preacher that will preach to such churches, and fail to fearlessly condemn such practices, is not worthy of sympathy. The preacher should endeavor to teach such churches the way of the Lord more perfectly. When they refuse to hear the truth, he should turn to those who will hear it. When he does this, he will hardly be troubled with "organs, voluntaries, offertories, doxologies, and glorias." Let them go, preach the gospel to the poor; let them go into the highways and hedges; then they will not be troubled with these worldly displays, but will be gladly received by those who are hungering and thirsting after the truth. It is sad that so much of the worship is with a

pleasing spirit. There is too much "eyeservice, as men-pleasers," and not enough of that service which is in spirit and truth. Some churches have grown so worldly that they remind one of a theater. The church should discard the worldly garments in which she has robed herself, and, day by day, do "the will of God from the heart."

PRONENESS TO EVIL.

The dealings of God with the people under the law of Moses are types of his dealings with us under the law of Christ, and they are written for our admonition, lest we sin as they sinned. Their disposition to sin and turn from God was a type of the same disposition in us. They are written to admonish and warn us against the tendencies to forsake God and turn to idols of our own invention. Idol worshipers were much more steadfast in their fidelity to their idols than the servants of God were to him. Isaiah (1: 2-7), referring to this proneness to rebel against and wander from God, says: "Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment. Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers."

This was typical of what would take place under Jesus Christ. God had taken Abraham from his father's house, brought him into the land of Canaan, given it to him and his seed for a possession, had watched over and shielded and blessed them and made a strong and mighty nation of them, and they had turned from him, rebelled against him, and worshiped and served idols rather than the true and living God, the Creator of the heavens and the earth, and their Preserver and Benefactor. Isaiah (1: 9-15) tells them, except for a very small remnant that remained faithful as saving leaven, they would have been destroyed as Sodom and Gomorrah had been: "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah. Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth, they are a trouble unto me: I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood." They had become so wicked that all their service was abominable to God.

The order of God's dealings with them was, when they turned from him, to punish them. He would inflict light punishment first, give them opportunity to repent under it; if they failed to turn to him, he would punish more severely, and continue this order until they repented or were destroyed. See Levit. 26: 3-12, 14-17, 21, 27-33, as to how he punishes, yet gives opportunity to repent, and if they fail to do so, he increases the punishment. This tendency to evil, to turn from the true and living God, the Creator and Ruler of the universe, to the worship of idols made by their own hands, was marked and almost universal among the Jews. When they worshiped God, they prospered and were at peace with the world; when they turned to idolatry, poverty, want, and disaster befell them; but it did not cause them to cease to worship idols. It was not because the service of the idols was lighter or less exacting than the service of God. Among other idol worship, the heathen offered their own children to Molech

by fire. "Even their sons and their daughters they have burnt in the fire to their gods." (Deut. 12: 31.) This was the worship of the nations that were driven out of Canaan; but Israel fell into the same worship. "They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal." (Jer. 19: 5.) There was that in idol worship that aroused the lusts and passions which, when clothed with the sanction of religion, led into all shames and crimes and depravity. For this worship they would make sacrifices which they would not make to serve the Lord. The history of the Jews (they were then the best people on earth) shows their continual proneness to follow after evil and to make sacrifices in idol worship they could not be induced to make in the worship of the true God.

Jeremiah (2: 9-22) presents the greater proneness of the servants of God to turn from him than were the worshipers of idols to turn from their gods: "Wherefore I will yet plead with you, saith the Lord, and with your children's children will I plead. For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing. Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. . . . For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot. Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me? For though thou wash thee with niter, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God."

Worshipers of idols were never known to give up the worship of the idol; it was impossible to keep worshipers of God true to him. It was seldom a family or nation would continue faithful for over two generations in succession, often not over one.

These are lessons for us on whom the last dispensation of God to man is come. Jesus recognizes the same proneness to turn from him by his followers. They would follow him in days of prosperity and plenty, but when dark days came and evils threatened, they walked with him no more.

In the first epistles written to the churches, they were warned that the man of sin, the mystery of iniquity, that would sit in the seat of God and lead many away from God, was already at work among the disciples. Paul marveled, wondered, at the readiness with which the Galatians gave up the gospel that saved them to turn to another gospel that was no gospel, and asked them who had bewitched them, that they had so soon turned from the truth that had saved them. In all ages down to the present, it has been, and is, much easier to turn men from truth to error than to turn them from error to truth; it is easier to pull them down than to lift them up. The proneness of the heart is toward evil and sin. Men cling to the traditions of the fathers and the teachings of men more tenaciously than they did to the laws and ordinances of God. They do so yet. Brother McCaleb finds it difficult to convert the heathens from their idolatry; he finds it almost as difficult to hold Christians up to the first living truths and principles of the gospel—to wit, as Jesus denied himself to save us, we must deny ourselves to save the lost. Professed Christians today cling to and work more vigorously in and for the inventions and ordinances of men than they can be induced to do for the law and appointments of God. Men with human creeds cling more tenaciously to them than those do which have the divine creed. Quite a band of disciples has been gathered during the century now ending, pledged to take the Scriptures as their only and all-sufficient rule of faith and practice. They turn from it and give it up with ten times the readiness that the Presbyterians will give up the Westminster Confession of Faith, with its horrid dogma of infant damnation for sins they never committed. Methodists cling to their human creed and Baptists cling to their unscriptural usages so much more tenaciously than do disciples to the one God-given creed and divine order of work and worship. This giving up the divine for the human, this preference for the human over the divine, has pertained to all ages and all races of the human family. It is the besetting sin of humanity; it is a manifestation of the

inherent disposition in men to change "the truth of God into a lie," and to worship and serve "the creature more than the Creator, who is blessed for ever. Amen." (Rom. 1: 25.) The reason of this is, the appetites, desires, and lusts of the flesh are strong in man, and they more readily adopt and affiliate with the human will than the divine will. The human creeds, the human institutions, and the human methods all more readily harmonize with the fleshly, human nature than the divine appointments. The human spirit dwells in the human creeds, the human institutions, the human usages and methods, and finds human nature is more at home with and cherishes fellowship with the human rather than the divine. But the human institutions and spirit cannot lift up, refine, purify, and fit man for fellowship with God. Only the divine Spirit, dwelling in the divine creed, the divine institutions, and the divine ways, can lift up, refine, and fit man for the fellowship and home of God forever.

Being warned of these dangers and this proneness to the evil, what manner of persons ought we to be in avoiding the least tendency to depart from God and his appointments and to follow after the ways of man? God has warned us of the evil, that we may avoid it. D. L.

AS TO WHEN THE PASSOVER WAS EATEN.

Brother Lipscomb: How could Christ eat the passover on the day preceding the one given in the law, and yet render obedience to the Father? I cannot find any place where the Jews were to have a cup at the passover; but Christ had one. (See Luke 22: 17.) The most of the scriptures used by the writers of the clippings I send you never appear in the Gospel Advocate; neither do the scriptures, as taught by the disciples of Christ, appear in their papers. So of each denomination. If you or some one to whom you may hand the clippings will write an article along the line of argument used in them, it will be appreciated by me and others that I know of. I am at a place where there are no loyal disciples to meet with. I have been instrumental in bringing some of my neighbors into the kingdom by immersion, but it would not be long until they were in the Christian Church. Their "pastor" brings me tracts, and has been trying his best to get me to meet with them; but I cannot do it.

JOHN F. BERKEY.

It was likely because you failed to meet and worship with these brethren you were instrumental in bringing into Christ that they went with others. People cannot be kept true to Christ without doing his will.

The regular passover lamb was killed on the fourteenth day of Nisan, and was eaten on the "evening" of that day, as we would call it, but after the fifteenth day had begun, according to the Jewish division of time. On the fifteenth day there was a feast, or festival; especially was there a holy convocation. No servile work was performed, and it was regarded as a Sabbath. It is nowhere said that Jesus was to be slain on the fourteenth day of this first month, on which day the passover lamb was slain, but it is generally supposed he was. It is thought this must be so in fulfillment of the prophecy supposed to be embraced in the type. Thursday, when he ate the supper, was the thirteenth of Nisan. The passover lamb was killed in the afternoon, to prepare the passover supper; and on Friday, the fifteenth of Nisan, Jesus was crucified. This was the preparation day, and on Saturday they rested. The Sabbath was observed. On Sunday morning the women came to anoint him, and found the sepulcher empty.

While wine was not appointed in the original passover supper, in Num. 15: 2-5 we read: "When ye be come into the land of your habitations, which I give unto you, and will make an offering by fire unto the Lord, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts, to make a sweet savor unto the Lord, of the herd, or of the flock: then shall he that offereth his offering unto the Lord bring a meat offering of a tenth deal of flour mingled with the fourth part of a hin of oil. And the fourth part of a hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb." This wine was to be added to these offerings, or sacrifices, and the "solemn feasts" embraces the passover feast, the feast of weeks, or Pentecost, and the feast of ingatherings. The wine by this order was added to the lamb or bullock sacrificed in any of these feasts. We find after this

the wine was used in the passover supper, and Jesus used it in his observance of it. Jewish writers say four cups of wine were drunk by those eating the supper, at various stages of it.

The articles of which our brother speaks are from the Gospel Messenger, the paper of the German Baptists, or "Tunkers," or "Brethren," as they call themselves. The articles sent in the main are excellent, and I may at some time publish them. They are clearly in error on some points. They teach that there was a general and full feast and after it the loaf and cup for the Lord's Supper. So they, in observing the Lord's Supper, have a general feast, at which they eat and drink to satisfy their appetites and at the close partake of the bread and wine. It is true Jesus established the Supper at the close of the passover supper, in which they all ate to satisfy their hunger. The church at Corinth thought, like these Brethren, that the Lord's Supper was to be accompanied by this feast, and they engaged in it; but Paul very plainly pointed out the mistake. This eating the meal to satisfy the hunger was not the Lord's Supper, so he told them to eat at their homes to satisfy the hunger, and when they came together to observe only that which he had received of the Lord and taught to them—that is, to partake of the loaf in it, discerning the body, and of the cup in it, discerning the blood, of Jesus Christ. Paul plainly teaches these were the only observances perpetuated in the church. There are other points of error in these articles, and I would gladly publish the articles, approve what is good, and point out the errors and give reason for them, if the Gospel Messenger would publish our articles. I believe a free and kindly interchange of convictions and reasons for them will bring union among Christians. D. L.

Brother Lipscomb: Again I ask you for space in the Gospel Advocate, that I may appeal to the brethren and sisters for their help. Just think of it! I ask you for the small sum of ten cents each to help me buy a lot and build a neat little house on it, in Plant City, Fla. Ministers, this house will be yours; elders, it will be yours; deacons, it will be yours; brethren, it will be yours; sisters, it will be yours. This house is greatly needed, and I am here and will push the work ahead just as soon as I get your help. I want all the preachers, elders, deacons, brethren, and sisters to send me ten cents each, and let me go ahead with the work. You all will never miss the dime you put in this work. I have made a start and I am going forward.

Plant City, Fla.

H. M. MOBLEY.

To respond to the above would cost about two and one-half cents each letter, or twenty-five per cent of the money given, to get it to him. Twenty-five dollars out of one hundred dollars or one hundred dollars out of five hundred dollars to get the contributions to the place would be rather costly. We ought to do better than that.

How few of us recognize and receive into our hearts all the lesser daily blessings which God pours down upon us! How many of us are like Haman, to whom the Persian king's favor and the real sovereignty over his empire and everything that gratified ambition could expect all turned to ashes in his mouth because one poor Jew sat there, and would not get up when he passed! "All this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate." Ah, we all have our Mordecais, and we say to ourselves: "God has given me this mercv, that blessing, and the other one; but it all turns to bitterness because I cannot get that other thing that I want. It is a little one, but I want it, for without it everything else is nothing." There are some of us who, if there is the faintest suspicion of a cloud away down on the horizon, shiver and complain as if there were no sunshine. One sorrow can blot out a thousand joys; one disappointment can more than cancel a whole series of fulfilled expectations. Alas, that it should be so! Brother, be sure that you take all the blessings of your daily life that God bestows upon you, and do not be one of God's fractious children, who care for none of his gifts because they are whimpering for the moon, and nothing else will satisfy them. Take what is given, and you will find that it is far more than you expected, and your hands and heart will be full.—Alexander MacLaren.

Those who are formed to win general admiration are seldom calculated to bestow individual happiness.—Lady Blessington.

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Obituaries.

[Obituaries are limited to 250 words and signature. Poetry cannot be printed. Obituaries exceeding 250 words will be reduced to the limit, unless accompanied by one cent per word for the excess.—Editors.]

ARMSTRONG.

The death angel has visited the sweet, happy home of Brother and Sister W. N. Armstrong, of Horner, Tenn., and claimed for its victim their sweet little son, Grady. Grady was only seven months and ten days old, but had been here long enough to be very precious to his parents. From their loving embrace he has gone to be with the angels that behold the face of God. Father and mother, you have more interest in heaven now than you had before Grady went there. Press on, then, in the good way in which you are traveling, and you will meet little Grady in that "city which hath foundations, whose builder and maker is God." C. E. HOLT.

MIDYETT.

Little Charlie is gone. Another link in the family chain of Brother and Sister James H. Midyett has been removed. This is the third visit the death messenger has made to this little family, each time carrying away the youngest child, leaving deep gloom and sad disappointment for the heart-broken parents, brothers, and sisters. Little Charlie (aged five years) was so very full of life and affection it is hard indeed for them to give him up. But they know the link is not lost; it has only been removed to be inserted in another chain, the golden chain connecting earth with the glory land. May these three golden links only draw the rest of this good, pious, Christian family still more firmly heavenward, where their treasures are being carried one by one.

MOLLIE L. MEEKS.

LAWRENCE.

Sister Lawrence, the wife of Brother Church Lawrence, died on September 26, 1900, near Fulton, Ky.; aged fifty-two years, two months, and seventeen days. She was a member of the church of Christ twenty-six years last August. She was loved by all who knew her; was a zealous member of the church, a good mother and companion. We regret very much to have to give her up, but our loss is her eternal gain. To Brother Lawrence and the children we would say: Weep not as those who have no hope, but live so as to meet her in the sweet by and by, where there are no parting hands to be taken or briny tears to be shed—in that home of eternal rest, where all is love, joy, and peace.

Pottsville, Ky. J. S. HASKINS.

HOOTEN.

Brother William J. Hooten departed this life on March 3, 1900, in his thirty-first year. He had been a member of the Lewisburg congregation since his boyhood; and while of a retiring disposition, he was firm in the faith, and left evidence that he was prepared to enter upon life eternal. He left a devoted wife and three little boys, the youngest, Julius Johnson, surviving him only a few months, having been afflicted almost from his birth. He was laid to rest on October 9, being a little more than two years old. Thus we see every day that we have no permanency

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Lewisburg, Tenn.

CLEIBRON.

Brother Ed. Cleibron died at his home at Brush Creek, Smith County, Tenn., on the evening of November 8, 1900. He was forty-eight years old at the time of his death. He obeyed the gospel on September 27, 1900, and since then he had lived a new life. He was an earnest worker in the vineyard of the Lord, and is greatly missed in that community as a citizen and also as a Christian. He held a warm place in the hearts of many people of that county and the adjoining counties. He leaves a wife, three sons, and two daughters, besides a host of friends and relatives, to mourn their loss. His wife, one son, and one daughter are members of the church, and should enjoy the hope of meeting him again. It would be much better for those who are not Christians to become such and live in the prospect of an endless life. Brother Cleibron was well up in the Scriptures, and contended earnestly for the faith which was once for all delivered to the saints.

Lebanon, Tenn. C. M. PULLIAS.

SALMON.

By request, I write of the death of Brother Archie Salmon. Brother Salmon was a son of R. H. Salmon, of Calloway County, Ky. He was twenty-three years of age; was baptized into Christ by Brother Utley at Blood River in June; and departed this life on November 4, 1900. He died of scrofula, and was buried beside his mother. He leaves a father, one sister, two brothers, and many friends to mourn their loss. His remains lie in the Salmon graveyard. He had been a cripple for four years. "Blessed are the dead which die in the Lord." Our loss is their gain and God's glory. "Precious in the sight of the Lord is the death of his saints." Dear father, brothers, and sister, look up: cast your burden upon the Lord, for he careth for you. May we all try to live faithfully here, so that when we, too, are called to go we may be prepared for that home where hearts neither ache, bleed, nor break over withered hopes and blighted prospects, but where life is a treasure sublime. May God's richest grace abide with the bereaved. GERTRUDE FREELAND.

TAYLOR.

Death has entered the home of Brother and Sister John Taylor and

snatched from them their youngest child, Wesley Moore. He was born on December 19, 1895, and died on October 24, 1900, of that dread disease, membranous croup. He was the pet of the household, and his cute, bright sayings made him a general favorite among his relatives. Especially will his mother miss his sweet, innocent prattle; for while his little brother (the only remaining child) was at school, he was her constant companion, and would often say to her: "Mamma, you could not do without me, could you?" But now that voice is stilled, and life has lost much of its brightness to those who loved him best. How consoling to them it should be to know their precious child is safe in the loving Shepherd's fold, forever free from all of earth's sorrows and temptations! We pray that they may put their trust implicitly in our Heavenly Father, "who doeth all things well," and so live that they will meet their loved one in that beautiful city where there is "joy and gladness for evermore." ORA M. HUIE.

Churchton, Tenn.

COVEY.

Brother T. W. Covey died at his home on Saturday, October 27, 1900, about 8 o'clock P.M., after an illness of four weeks, from typhoid fever. He was about forty-four years old, and was a deacon in the church at New Salem, Va. He leaves a wife and six children, with others, to mourn his demise. One of the six children, "a man child," was born two weeks and a few days after the death of the father. Brother Covey was buried in the new burying ground at his home, where seven graves have been dug in the past twelve months. Only a short time ago a father of twelve children, a man who worked for Brother Covey, was buried there, and not long since the infant of that fatherless family of children was buried in the same graveyard. So it is that

Death, with his sickle keen,

Reaps the bearded grain

And the flowers which grow between.

Thus it is now. When least expected, Death calls, and one by one all are dropping down the "troubled river." "Be ye also ready: for in such an hour as ye think not the Son of man cometh." J. T. SHOWALTER.

Snowville, Va.

WILSON.

It has become my painful duty to record the death of Brother Walter Wilson, who died at the home of his grandfather, Mr. Berry Wilson, near Freeland, Henry County, Tenn., on November 10, 1900, after lingering for three weeks, of typhoid fever. He was in his nineteenth year. He obeyed the gospel in 1895, at the age of fourteen years, under the preaching of Brother Hall Calhoun. He leaves a devoted, Christian father, one brother, and one sister to mourn their loss. I have known him since he was a child, and must say the more I was with him, the more I loved him as a brother in Christ. The many Christian deeds of this brother will be missed by the poor of that community, but their loss is his gain. He met all with a smile, and was liked by all. He always filled his seat in his church, and lived a true and devoted Christian life. He was ready to help those that needed help. His body lies beside that of his mother, in a space in the cemetery at New Providence, Ky., which had been vacant twelve years awaiting his coming. Let all

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W. H. MAY, M.D.,

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the living ones of the family follow his footsteps in the service of the Lord, and they shall meet him beyond the reach of sad parting and farewell tears.

G. B. F.

DAVIS.

On October 6, 1900, the home of Brother and Sister C. H. Davis, at Little Lot, Tenn., was shrouded in gloom by the death of their oldest son, Cullie E. Davis, who was born on August 23, 1883. He obeyed the gospel on October 5, 1897, under the preaching of Brother Spivey. His life was brief; his race was short, but well run; and now comes rest. He was an obedient son, a devoted brother, and a faithful Christian. He will be greatly missed, not only at home, but at the Lord's house, for he was always there; but now his seat is vacant, and we will miss his clear, sweet voice, which joined in every song we used to sing. Now in the angelic choir Cullie sings songs unlawful for us to hear, but some day we shall hear him sing again, some day we shall see the fruitage of what was on earth a pure, noble, Christian boy. In his dying hour he prayed sweet prayers, quoting: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." He called his parents, brother, and sister to his bedside and told them to meet him in heaven. He said he could see a bright crown for him. When we think how bright the glories of the faithful are, how strong our hopes should be! Who that saw the parting hours of loved ones gone before could wish them back to suffer and die again? Few boys possessed brighter prospects than did Cullie, and few parents possessed brighter hopes of a child's brilliant future and of strong arms on which to lean in declining years; but here our fondest hopes are vain. When we see dear ones pass away in the triumphs of a living faith, we should console ourselves with the exceeding great and precious promise: "Blessed are the dead which die in the Lord." "Precious in the sight of the Lord is the death of his saints."

PEARL GOSSETT.

Dickson, Tenn.

EVANS.

On Sunday morning, November 4, 1900, at 8 o'clock, our dearly beloved Brother William Evans, of Hubbard, Texas, breathed his last. Brother Evans was born in Tennessee on March 8, 1820. He was approaching his eighty-first birthday when the disease (flux) caused his death. Brother Evans came to Texas from Tennessee several years ago, and has been a mem-

ber of the church of Christ for about fifty years, and a faithful one, too. He has been a subscriber to the Gospel Advocate for several years, and loved the paper very much for its work's sake. When the seed of discord was sown at Hubbard, Brother Evans and a few other loyal disciples were driven out of the house on account of innovations. About three weeks before his death he made the remark that he wanted to fall in the work. So he did. At the time he was taken sick he was walking the streets, working for a protracted meeting which Brother J. S. Dunn and I were to soon begin. I saw him in town on Saturday before the meeting began on Sunday. He was hardly able to get about, but was still working for the meeting. He took his bed on the day the meeting began and died on the day it closed. The meeting lasted only eight days. The little band of disciples at Hubbard will miss him, for he was always regular in meeting at the appointed time. What is their loss is his gain. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." He showed by his walk and works that he lived a Christian and died in the Lord. He was buried at old Spring Hill Cemetery. I preached a short discourse at the grave. To the family and loved ones of Brother Evans let me say: Weep not as those that have no hope, but live true to all of God's commandments, that when you shall give up this life you may be prepared to meet Brother Evans in the glad city above. Brother Evans' family is very much scattered over Tennessee and Texas. O, let us all be prepared for the last great day!

Delia, Texas.

J. B. NELSON.

Jefferson's Ten Rules.

Following are the rules that governed Thomas Jefferson's daily life:

1. Never put off till to-morrow what you can do to-day.
2. Never trouble another for what you can do yourself.
3. Never spend your money before you have it.
4. Never buy what you do not want because it is cheap; it will be dear to you.
5. Pride costs us more than hunger, thirst, and cold.
6. We never repent of having eaten too little.
7. Nothing is troublesome that we do willingly.
8. How much pain have cost us the evils which never happened!
9. Take things always by the smooth handle.
10. When angry, count ten before you speak; when very angry, a hundred.—Exchange.

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Among the many famous cures of Swamp-Root, the one which we publish this week for the benefit of our readers speaks in the highest terms of the wonderful curative properties of this great kidney remedy:

"Kansas City, Mo., Nov. 30, 1899.

"Dr. Kilmer & Co., Binghamton, N. Y.

"Dear Sirs: During three years I was frequently attacked with severe spells of sickness. Many of these sick spells kept me in bed, dangerously ill, from three weeks to three months, under the constant care of the best physicians in Kansas City. The doctors said my kidneys were not affected, but I felt sure they were the cause of my trouble. Some doctors pronounced my case 'gall stones,' and said I could not live without a surgical operation, to which I would never consent. In May, 1898, I had the most severe attack. Then the doctors said I could not live. It was during this illness that a friend suggested that I try Dr. Kilmer's Swamp-Root. I began to take Swamp-Root regularly, and when I had used only three 50-cent bottles, I felt fine, and was able to do more work than I had done in four years. It has made a new woman of me. I have had only one slight attack since I began to take Swamp-Root, and that was caused by being drenched with rain and catching cold. This stomach trouble had bothered me for about twenty years, and had become chronic. I am

now forty-four years of age, and feel much younger than I did ten years ago. My friends say I am looking younger every day. Five years ago I weighed only 104 pounds; I now weigh



185 pounds. I freely give this testimonial for the benefit of those who have suffered as I have.

"MRS. M. E. DALLAM,

"Proprietress of Criswell House, 211 West Fifth street, Kansas City, Mo."

Swamp-Root will do just as much for any housewife whose back is too weak to perform her necessary work, who is always tired and overwrought, who feels that the cares of life are more than she can stand. It is a boon to the weak and ailing.

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It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but modern science proves that nearly all diseases have their beginning in the disorders of these most important organs. The kidneys filter and purify the blood; that is their work. So when your kidneys are weak or out of order, you can understand how quickly your entire body is affected and how every organ seems to fail to do its duty. If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince any one; you may have a sample bottle free for the asking.

Many women suffer untold misery because the nature of their disease is not correctly understood. They are led to believe that womb trouble or female weakness of some sort is responsible for the many ills that beset womankind.

Neuralgia, nervousness, headache, puffy or dark circles under the eyes, rheumatism, a dragging pain or dull ache in the back, catarrh of the bladder, weakness, or hearing down sensation; profuse or scanty supply of urine, with strong odor; frequent desire to pass it night or day, with scalding or burning sensation; sediment in it after standing in bottle or glass for twenty-four hours—these all are unmistakable signs of kidney and bladder trouble.

Other symptoms showing that you need Swamp-Root are sleeplessness, dizziness, irregular heart, breathlessness, sallow, unhealthy complexion; plenty of ambition, but no strength.

Swamp-Root is pleasant to take and is used in the leading hospitals, and is taken by doctors themselves, because they recognize in it the greatest and most successful remedy that science has ever been able to compound.

To prove its wonderful curative properties, send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., when you will receive, free of all charge, a sample bottle of Swamp-Root, also a pamphlet of valuable information pertaining to kidney and bladder troubles, by mail prepaid. This book contains many of the thousands upon thousands of testimonial letters received from men and women who owe their good health—in fact, their very lives—to the wonderful curative properties of this great kidney remedy. Swamp-Root is so remarkably successful that our readers are advised to write for a free sample bottle, and to be sure to mention reading this generous offer in the Nashville Gospel Advocate.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere.

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SIXTH STREET AND RIVER.

NASHVILLE, TENN.

General News.

Emperor William, of Germany, and Emperor Francis Joseph, of Austria, decline to receive Mr. Kruger.

The beds of the immense coal fields lately discovered in Zululand extend downward for forty-five feet in places, and the coal is of good quality.

The American Sheet Steel Company has announced an advance of two dollars per ton in black sheets, with a corresponding advance in galvanized.

The largest stock of gold coin and bullion ever held in the United States is now accumulated in the Treasury and its branches. The total is now \$474,108,336.

Corn is said to be so plentiful in the vicinity of Chelsea, I. T., that the farmers are letting it rot in the fields. Twenty cents a bushel is all they can get for it, and they do not think that price pays for harvesting.

The Northern Pacific Railway has decided to substitute the telephone for the present telegraph system on the road, and will build and equip long-distance and divisional telephone lines to take the place of the telegraph wherever it is deemed practicable.

An inexhaustible deposit of a very fine quality of graphite has been discovered on Lookout Mountain, just below the Tennessee line, in Georgia. Samples of the material have been tested, and prove to be equal to the very best used in the manufacture of high-grade pencils.

Mr. W. S. Cherry, of Chicago, Ill., who has spent four years in explorations in Africa, has had many thrilling adventures. He has traveled over twenty thousand miles in the French Congo and Sudan, discovered three native tribes and a small species of elephant which has no tusks.

Puerto Rico's first delegate to Congress, Frederick De Getau, has arrived in Washington. Señor De Getau is a Republican, and was chosen by a large majority over his Federalist opponent. He is about forty-three years of age. His home is in Ponce, where he formerly edited La Isla De Puerto Rico.

The number of phosphate mines in Tennessee has been doubled within the past twelve months, according to statistics just gathered at the State Bureau of Labor for the annual report of that department. Last year's report shows exactly fifteen phosphate mines scattered over Tennessee, while the statistics so far secured show a total of thirty mines.

Gen. Charles P. Egan, Commissary General of Subsistence, who has been under suspension since February 9, 1900, by sentence of court-martial, for alleged intemperate and abusive language concerning Lieutenant General Miles, in connection with the army beef investigation, was restored to duty and immediately afterwards was placed on the retired list of the army.

The company which has acquired the Mannheim patent for mixing coal oil with carbonaceous earths, with the object of making the substitute for coal known as "briquettes," in Germany, has begun operations. Shavings and sawdust are also being mixed with carbonaceous matters in briquettes. These briquettes are sold as fuel, and are said both to produce a great heat and to cause no smoke or disagreeable odor. They are, moreover, easy to handle, and are very cheap.

The property of the Ruskin Colony, in Dickson County, Tenn., which was recently offered for sale by the Cumberland Valley Land and Improvement Company, has been purchased by Prof. W. A. Bell. The price is given at thirteen thousand dollars. The property is very valuable and embraces all the improvements placed thereon by the Ruskin Colony, which themselves cost more than the price paid by Professor Bell.

The total area of public lands, as given by the Secretary of the Interior, is approximately 1,071,881,662 acres, of which 917,935,880 acres are undisposed of and 154,745,782 acres have been reserved for various purposes. The public lands disposed of during the year amount to 13,453,887.96 acres, including 62,423.09 acres of Indian lands, an increase of 4,271,474.80 over the preceding year. The total receipts from the sale of public lands during the fiscal year were \$4,379,758.10, an increase of \$1,309,620.76 over the preceding year.

The report of the Isthmian Canal Commission submitted by the President to Congress gives as the unanimous conclusion of that body that "the most practicable and feasible route for an isthmian canal under the control, management, and ownership of the United States is that known as the Nicaragua route." The commission estimates the cost of this route at two hundred million five hundred and forty thousand dollars. This estimate is much in excess of any heretofore made, and is due to increased dimensions and other features not heretofore considered.

The Monadnock Building, in Chicago, Ill., is a good-sized town of itself, having a daily population of close to, if not quite, five thousand. So vast is the postal business of this human hive that it has been found necessary to establish on the main floor a branch post office, with four mail carriers. The Monadnock block is four hundred feet long, seventy feet wide, sixteen stories high at one end and seventeen stories high at the other, and has in all twelve hundred offices. In one day over twenty thousand persons passed through one of its entrances; it has three means of ingress and egress.

The Division of Customs and Insular Affairs of the War Department has made public a summary of the first report of the Philippine Bureau of Forestry, organized in its present form under an order of the Military Governor, dated April 14, 1900. The director, Captain Ahearn, estimates the total number of tree species in the archipelago at nearly five hundred. Captain Ahearn states that from different sources of information he is led to believe the public forest lands comprise from one-fourth to possibly one-half the area of the Philippine Islands, or from twenty million to forty million acres. There are fully five million acres of virgin forest owned by the State in the Islands of Mindoro and Paragua. The island of Mindanao, of some twenty million acres, is almost entirely covered with timber, and even in the Province of Cagayan, on Luzon, there are more than two million acres of forest. He mentions tracts of virgin forests to be seen on the Southern Islands, where from ten thousand to twenty thousand cubic feet of magnificent timber per acre are standing, with trees more than one hundred and fifty feet in height, the trunks clear of branches for sixty feet, and more than four feet in diameter.

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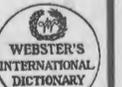
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In Memoriam.

Mrs. Lucinda Allen died at the home of her son-in-law, Enoch Brown, on November 22, 1900. If she had lived until the following Sunday, November 25, she would have been seventy-six years old. Her maiden name was Newsom. In 1843 she and my father, James C. Anderson, were married. They lived happily together until September 12, 1857, when he died, leaving mother with four children to rear—two girls and two boys—the oldest being a daughter twelve years of age. In July, 1862, she and John H. Allen were married. He died on July 5, 1888. To this union two children—a daughter and a son—were born. In 1840 she was baptized into Christ. Her health had not been good for some time before her death, and we felt she could not be with us much longer; still we were not expecting the summons to come so soon. Her death was sudden and unexpected, no one being in the room with her, at the time, except her daughter, Sister Lulie Brown, and a colored woman. We are thankful that, though our hearts and homes are filled with sorrow and sadness, we sorrow not as those who have no hope. Mother's chief concern and greatest delight was to wait upon the Lord. She rests from her labors, and, truly, her works do follow her. She, indeed, leaves to her children and kindred the heritage of a good name. The verdict of all who knew her is: She was a good woman.
W. ANDERSON.

In publishing the above from Brother Anderson, I want to add a few things, having personally known Sister Allen, his mother, for nearly forty years, and knowing that she was a true, good woman. When a Christian has lived in the same community as long as she had in her neighborhood, and at the close of a long life stands as high with her own immediate neighbors as she did, it speaks more than words can express in behalf of the integrity of her Christian life. She was a sincere, good woman in all the relations she sustained—as wife, mother, neighbor, and as a member of the church of God. Sister Allen was quick to decide all questions regarding Christian duty, was firm and faithful in doing what she understood the word of God to require, and was well posted in Bible teaching. She was conscientiously opposed to all sorts of innovations upon the plain teaching of the word of the Lord, and was always in favor of doing just

what the word of God requires. While the rearing of her children fell so largely upon her hands, it is a fact that they all became members of the church of God; and her grandchildren, so far as I remember, are all—that is, all that are old enough—members of the church of God. She was generous, kind, and unselfish in her actions toward others; she lived largely for the happiness and well-being of others. As long as she lived, there was nothing in her power that she would not do for her family, all of whom were tenderly devoted to her, and ready to do everything. Faithful children could do for a loving mother. She was always ready to do whatever she could for the relief of the poor and suffering. She has been known, when away from home, to take articles of clothing from her own person and give them to the destitute, and she never turned the poor from her door empty, when it was in her power to give relief. Sister Allen will be greatly missed by the family, by the church, and by the community. A large and appreciative gathering of people were present at the funeral, which occurred at her old home place, and, amid tears of sympathy, saw her last remains laid to rest in the old family graveyard on the hill, only a few steps from the old home, where the main part of her life was spent. Thus she has gone to swell the number of her family already gone. Her first husband, Brother J. C. Anderson, was for many years an exceedingly sound and useful proclaimer of the word of the Lord; her second husband, Brother Allen, was a very earnest and zealous member of the church of Christ. Thus both her husbands were godly and useful men, both of whom felt and were helped by the influence of her godly life. Now her son, Brother William Anderson, is still perpetuating the good work by preaching and living the religion of Him whom she tenderly loved. All of her family and friends that will be faithful to the end may meet her "in the sweet by and by," where no more sad farewells will be said.
E. G. S.

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Dr. F. A. Roberts, Waterville, Me., says: "It is of great benefit in nervous headache, nervous dyspepsia, and neuralgia."

The foreign ministers at Peking have reached an agreement, which they have submitted to their respective governments. It is difficult to gather details of the understanding at this time. However, it is known that in the two important issues that were still open—namely, those relating to punishment and indemnity—the views of the United States Government have prevailed. As to punishments, they are to be the severest that can be inflicted by the Chinese Government; as to indemnity, the Chinese Government is to formally admit its liability, and then the matter is to be left for future negotiation. It is understood that on the other points the French proposition has formed the basis of the agreement.

One thousand bolomen surrendered to General Green at Vigan, Luzon.

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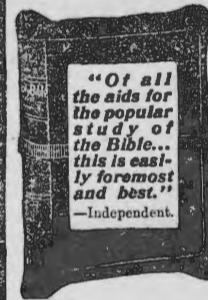
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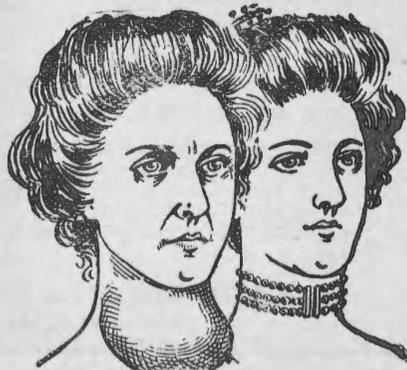
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An Open Letter.

Brethren: Many years ago at Ennis, while, in convention, the brethren of Texas, assisted by good and great men from other States, were trying to get together on methods, I thought I saw the beginning of the drifting apart. As I could see it, the trouble was not about the doctrine. My object in being there was to get the saints interested in the support of Elder M. Askew as evangelist among the Indians. I made no request of any one to help in this work until I had advanced \$533 toward it. I had assisted Brother Askew and family in moving from Alabama to the Indian Territory, and at the time of the State meeting at Ennis, B. F. Overton (then chief of the Chickasaw tribe of Indians) and I were paying \$100 each per year. Besides this, I do not know that Brother Askew was getting anything. I made a flat failure in securing any help to this end. I returned to my home in Paris, Texas, and resigned unconditionally and went to the Indian Territory. Soon Brother Askew was called home. Six weeks later Chief Overton followed him. I did the best I could to get the work before the elders and brethren through the papers. The work went grandly on, sustained by voluntary contributions by churches and brethren. In a short time we had seventy-two congregations in good working order, nineteen neighborhood schools, and means enough on hand to give hope of sustaining two more evangelists. I made a call through the papers. Brother M. Gorman, of Missouri, and Brother M. L. Wilson, of Texas, responded. Brother Wilson was located at Prairie View. The brethren built him a house near the schoolhouse where they worshiped, and gave him the use of twenty acres of land, so he could teach, preach, and make use of the land as he pleased. He did not stay long. Elder Charles Word and other elders and brethren can tell why he left; I do not know. I believe

them, however. Brother Gorman located in Atoka. I know why he left: because he misrepresented the facts in both talking and writing. The brethren waited on Brother Gorman before he left and required of him a statement. He made the following:

"Atoka, I. T., May 5, 1890.—To those on whom I might have made an impression of anything bad or wrong against Brother R. W. Officer I do candidly say I was misinformed and mistaken. I am sorry I have wronged him in any way. I now understand him in a clearer light, and hope that none will think hard of him through anything I might have said concerning him.
M. GORMAN."

Then I requested Brother Gorman to remain and outgrow and remove the shadow he had brought upon himself and family. This he agreed to do, but only on condition that I stand by him, which thing I agreed to do, and did. In all, I paid him in money \$105 before I found that he was misrepresenting the facts in stating that I had confessed my faults, etc. I then withdrew from him my help and published his statement. He then got \$31.15 worth of goods on my credit at the store of John M. Hodges, at Atoka, and left at night. Soon anonymous letters were written abroad, some to brethren in the Territory, concerning me. This was kept up for nearly a year. Many of the letters were sent to me. Then the following was published:

"Atoka, I. T., April 8, 1891.—As there are anonymous letters still being circulated through the country that are calculated to bring the good name of Elder R. W. Officer into disrepute, we, the elders of the church of Christ at Atoka, I. T., feel that it would be doing Brother Officer an injustice to keep silent as regards his moral standing in our midst. We have known him for several years, and have failed to sustain any charges against him as a Christian gentleman, and take pleasure in vindicating his character against all false accusations, and believe him to be a true and zealous gospel preacher.
B. S. SMISER,
"JOHN H. JONES,
"J. L. C. PATE,
"J. S. STANDLEY,
"Elders."

About this time, for some reason unknown to me to this day, Brother Maude, a Cherokee Indian, who had been working under the Cincinnati missionary board in the Cherokee Nation, resigned. The Christian Standard published that the \$400 per year that had been paid to Brother Maude would be paid to me. I knew not one thing about this until I saw it in the Standard. I received letters from the Cherokee Nation the week after the Standard came out accusing me of "being the cause of Brother Maude's losing his place." I wrote to the brethren, thanked them kindly, but declined to accept their offer of the \$400. I came here to give church co-operation a chance. I have never enjoyed a penny from any board to help sustain the gospel or for any other work; I have never joined anything; and this is true at this writing. Reports were then circulated that I had grown rich off of the contributions, and drew forth the following statement:

"AN OPEN LETTER.

"The reports in circulation in the States to the effect that Elder R. W. Officer has 'grown immensely wealthy from the contributions of the brethren and churches' give the truth a black eye. The object of these reports seems

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to be to discourage the individual co-operation of the brethren in mission work and enlist sympathy with the State Board work. The evangelist of the State of Mississippi, in his remarks at Hickory Flat a short time ago, could not deny this to be his object, from the report of his discourse along this line, by one of his hearers. To say the least, this is unfair. Those who wish to, so far as we are concerned, have a right to cooperate with the 'organized State work' in sounding out the word; but why overlook the moral in the case of Ananias and Sapphira in order to discourage those who prefer to send their contributions independent of the State Board?

"Brother Officer's home has been with us for more than ten years. The means contributed go through the hands of the elders of the church here, and we are sure that there is no chance from that source for wealth. The wonder is that he manages to keep the wolf from his door, when we consider the small amount he receives. True, he has made a crop on a rented farm the past two years, but he has hardly been missed out of the field as evangelist. Contributions to his support have fallen off until it requires pluck and push, with economy, to live. We say without hesitation that he deserves more, much more, than he gets, and yet he declines to accept calls where there is a good living offered him, and remains here in a destitute field.

"We, the elders of the church of Christ at Atoka, deem it our duty to make the above statements.

"B. L. LUNSER,

"G. A. COBB,

"J. L. O. PATE,

"Elders."

I regretted very much that I was not rich, but I could not deny the facts of the statement made by these brethren. Two weeks after the publication of the above I was due to be among

the wild Indians. I received three anonymous letters threatening my life if I went; but I went, and if I was killed, I never knew it. While it is true that I was reported "killed by the Indians" by some one through the St. Louis Republic, I never believed one word of it.

It was soon after this that the country now known as Oklahoma Territory was declared open for settlement, and our congregations were largely broken up by the change. I found in Brother C. C. Parker a grand, true man. He was broken up. At my request he took my wagon and team, went after his family, and brought them to our home, where they all remained until we provided for them a home near where Allen now is. I have never regretted his coming. He is still in the Territory—a grand, good, and true man. J. Harry Barber came over from Texas and located at South McAlester. He gladdened our hearts for a short time, then joined the Methodist Episcopal Church, South. Failing to get an appointment by the bishop, he pretended to return, but soon left with a patent medicine company for parts unknown. Dr. Toney came over from the Baptists. The brethren helped him through school. He then took up with the Mormons, and later returned to the Baptists. A Brother Bush and wife came down from Illinois and made their home with us during a winter, then returned to their home in Illinois. We remember their stay with us with pleasure. They were much help. Other good and great men have helped along very much in our work here, and still others have more or less stood in the way; but, in spite of all, we have reared and educated thirty-six orphan children, all of whom, so far as we know, are true to the faith, and I have made no change.

The report in connection with the

East Gainesville church is false through and through. I hope this will not go hard with those who "have known for some time that he [I] was unsound in the faith." I appeal from their morbid imagination to the evangelists, elders, and brethren with whom I have been at work and who know whereof they speak. It is so strange how a fellow can "know" a thing that is not true; but sometimes, from the statements of some men, this is the case, for now every mail fills my hands with letters from sad hearts regretting my "mistake." I have reasons to believe the brethren are getting in line to expose some of those who know so much more than is true. No; "restore such a one in the spirit of meekness," if possible.

At the request of the brethren I have said so much, but not as much as some would have me say. The way is open. Those who wish to may say more; I will not.

Now, in conclusion, I will say we are doing business at the same old stand and in the same old way. Pray for us. R. W. OFFICER.

Kansas Notes.

The meeting at Duquoin has closed, with nineteen persons added to the one body and the brethren much encouraged.

B. F. Rhodes was yet in the meeting at Hoyle at the last information. His next meeting will be at Langdon. About the first of February, next, he will be in the Nashville Bible School. He will be much missed from the field in Kansas, Missouri, and Oklahoma Territory, but will be in the field again, with renewed vigor, after a time in school. Brother Rhodes is a model young man and a good preacher now; he is judicious in his work and will always be a safe counselor, if he continues in the way he has begun, of which I have not the least doubt. The good wishes of his numerous friends go with him to the school.

Brother J. C. Glover is now in a meeting at Onyx, O. T. I had the pleasure of meeting him a few days ago for the first time. I was impressed with his modest, quiet, unassuming manner. His ability as a preacher and debater is acknowledged in Oklahoma Territory, where he is known.

Brother R. W. Turner is again in the field, after a vacation caused by the sickness and death of his wife. Such a bereavement is indeed hard to bear, and he has the sympathy of his many friends.

At last account, Brother Cain was in a meeting at one of his regular points in Butler County, and will be in that county, at different points, for some time.

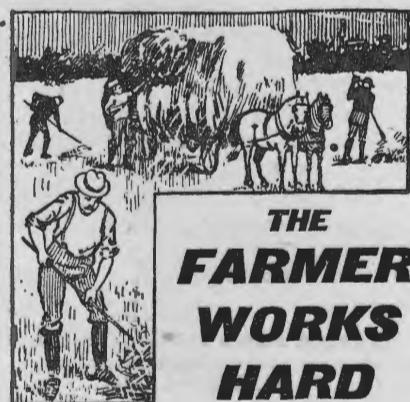
The brethren at Sheridan, O. T., are now in a meeting.

There is much good we can do, While the days are going by.

Are we doing our part of it? One of the greatest hindrances to the progress of the gospel in some localities is the indifference of professed Christians. Many of them become so indifferent that they rarely appear at the "assembly of the saints" on the first day of the week. A protracted meeting of several weeks' duration will not get all of them out. They are ready to make the most trivial excuses for their negligence. Others catch the same spirit, the cause languishes, and only a few are left as the faithful ones. The world is largely influenced by the indifferent ones, and a general apathy pervades such community.

Occasionally you will find such a one, and it makes hard work for those who try to do their duty and arduous and apparently unfruitful labor for the evangelist who goes into such fields; but those fields certainly need laborers, and somebody must do the work and leave the results to be estimated in the great day. While we have such conditions in some places, there are other places where the brethren are alive to the work, and it is an inspiration to work with them. The results always appear in such cases. Such conditions as these two cases are not new; they have been in existence for many years.

How can we afford to take risks on our souls? How many realize the value of the immortal part of man? Jesus weighed a soul against the whole world and found that the value of the world was nothing compared with the value of the spirit of man. Cannot man be induced to properly estimate the value of his eternal interests and be awakened to a sense of his obligations and responsibilities? We have no abiding city here. We must soon take our departure. Have we decided where we are going when we leave here? Is it not a careless way to do—be called upon suddenly to change residences, with no preparation of a place to go, notwithstanding the fact that we have been warned continually that such notice would be given us to change? Does it denote wisdom on our part to treat such things in such a negligent way? Are we ready for the change? Are our arrangements all made and nothing to do but heed the call? Where do you think you would go if you were notified at this moment suddenly, without any more warning? How pure was that last thought you entertained? Would it commend you to God? What kind of plan was that you last worked upon? Was it to swindle some man out of his property? Was it to exceed him in praise



THE FARMER WORKS HARD

For a living. He has to. He must "make hay while the sun shines," no matter how he feels. The result is overwork. The stomach usually gives the first sign of strain. The organs of digestion and nutrition are deranged. Food does not nourish. Indigestion appears. In such a case Dr. Pierce's Golden Medical Discovery re-establishes the health by a complete cure of the diseased organs of digestion and nutrition. It cleanses the stomach, purifies the blood and removes the causes of disease. It is a temperance medicine, and contains no whisky nor alcohol.

"I was troubled with indigestion for about two years," writes Wm. Bowker, Esq., of Juliette, Latah Co., Idaho. "I tried different doctors and remedies but to no avail, until I wrote to Dr. Pierce and he told me what to do. I suffered with a pain in my stomach and left side and thought it would kill me. I am glad to write and let you know that I am all right. I can do my work now without pain and I don't have that tired feeling that I used to have. Five bottles of Dr. Pierce's Golden Medical Discovery and two vials of his 'Pleasant Pellets' cured me."

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from the people? Was it to succeed him in his place—secure his office, position, or field of labor for yourself or some of your pets? What would you do if called into the presence of God to answer now? How long since you planned to lead somebody astray to gratify your own selfishness or wicked desires? Would you be ready to go under such circumstances? Suppose the summons should come while you were making false accusations against some brother, while you were slandering him, while you were in what you thought a shrewd way trying to leave a false impression upon some mind concerning one of your fellow-creatures. Somebody may ask how we know people do such things. Jesus says: "By their fruits ye shall know them." Our associations with men teach us that such things are practiced. Many do and many do not. Which class do you represent? Where will you be when the Lord calls? Where will he find you when he comes? What will you be thinking, saying, or doing? D. T. BROADUS.

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Removes Tan, Pimples, Freckles, Moth Patches, Rash, and Skin Diseases, and every blemish on beauty, and defies detection. It has stood the test of 33 years, and it is so harmless we taste it to be sure it is properly made. Accept no counterfeit of similar name. Dr. L. A. Sayre, said to a lady of the haut-ton:

(a patient): "As you ladies will use them, I recommend 'GOURAUD'S CREAM' as the least harmful of all the skin preparations." For sale by all Druggists and Fancy-goods Dealers in the United States, Canada, and Europe.

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Book Reviews.

All books, etc., intended for notice should be sent to J. W. Shepherd, 1019 South Spruce street, Nashville, Tenn. Publishers will please note this. Any good book, not sold by regular subscription, can be purchased from the Gospel Advocate Publishing Company, 232 North Market street, Nashville, Tenn.

"Arnold's Sunday School Commentary on the International Lessons, 1901." Edited by Mrs. T. B. Arnold. Price, 50 cents. Fleming H. Revell Company.

This book contains class records, hints to teachers, illustrations, blackboard exercises, questions, maps, dictionary of names, commentary on each lesson, and a practical survey and practical application which makes it quite valuable and helpful to the thoughtful student.

MAGAZINES.

In the December Review of Reviews, the editor comments on several important questions of the hour, including the new army bill, the problem of reapportionment in the South, the Isthmian Canal, and other matters that will engage the attention of Congress at the approaching session; the results of the census of 1900, with reference to the proposed admission of new States and representation in Congress; the meaning of the national election; the Cuban Constitutional Convention; the elections in Puerto Rico and Hawaii; the Liberal victories in Canada and Newfoundland; the Chinese negotiations, and European politics, both internal and international. Among the contributed features are articles on "The Cuban Republic—Limited," by Walter Wellman; "Governor-elect Odell, of New York," by Dr. Lyman Abbott; and "Marcus Daly, Empire Builder," by Samuel E. Moffett. There is also an interesting chronology of the career of William McKinley, the eighth President to be reelected for a second consecutive term.

The purpose of the World's Work is to interpret American activity in its widest ranges. This purpose is illustrated in the number for December by such diverse articles as "A Triumph of American Sculptors" (profusely and beautifully illustrated) in securing the greatest distinctions at the Paris Exposition, and "The Betterment of Working Life," an article (also fully illustrated) explaining what employers are doing for the comfort and improvement of employees in a number of factories of various sorts. Between these are articles explaining the results of exploration, pointing out definitely the chances for young men under the present conditions of industrial organization (an interview with bankers, managers, railroad men, and professionals of distinction); an explanation of the manner and methods of the Secretary of War, giving a clear in-

into Mr. Root's character; an article on the "Navy in the Philippines," by Rear Admiral Watson, who recently returned from the command of the fleet there; an explanation (with examples in colors) of the recent progress that has been made in color photography; an article by Professor Reinsch, of the University of Wisconsin, on the great political changes of the century, and the record of American achievements. Annual subscription, \$3. Doubleday, Page & Co., 34 Union Square, East New York.

The Living Age is a weekly magazine of contemporary literature and thought, and is a necessity to every reader of intelligence and literary taste. Each weekly number contains sixty-four pages, in which are given, without abridgment, the most interesting and important contributions to the periodicals of Great Britain and the Continent, from the weighty articles in the quarterlies to the light literary and social essays of the weekly literary and political journals. Science, politics, biography, art, travel, public affairs, literary criticism, and all other departments of knowledge and discussion which interest intelligent readers are represented in its pages. It began in its issue for November 17, 1900, and will continue for several successive numbers, a thrilling account of "The Siege of the Legations," written by Dr. Morrison, the well-known correspondent of the London Times at Peking. This narrative is of absorbing interest in its descriptions of the daily life of the besieged legation, and it is noteworthy also as containing some disclosures relating to the inside history of what went on at Peking in those stirring days, which are altogether new and of the utmost importance. The unusual length of Dr. Morrison's narrative has precluded and probably will preclude any other publication of it on this side of the Atlantic. In England it has attracted wide notice. Until the edition is exhausted, there will be sent to each new subscriber for 1901, on request, the numbers of the Living Age from October 1 to December 31, 1900. Published weekly, at \$6 per year. The Living Age Company, Post Office Box 5206, Boston, Mass.

The December issue of Modern Culture is interesting and entertaining. Among other valuable papers, there are some which are worthy of special mention: "The Centennial Anniversary of Washington City, Illustrated;" "Drifting on the Mediterranean;" "The Century's Contribution to the World's Great Literature;" "The Chinese Empire and the Powers;" and "The Cedars of Lebanon." Price, \$1 a year.

The Book World is an illustrated monthly magazine and review of literature, religion, science, music, and art. Its literary character is first-class, the mechanical finish is of a superior character, and it is the cheapest magazine published. Price, 50 cents a year. Seigel-Cooper Company, New York City.

The Christmas Scribner's is unusually rich both in text and illustrations. The beautiful cover, by Maxfield Parrish, is printed in nine colors, and there is a colored frontispiece and an eight-page scheme in colors. It contains eight short stories, attractively illustrated, and other notable features.

Home and Farm and Gospel Advocate one year for \$1.50.

Of Interest to You.

Dear Brethren: We have arranged with the Gospel Advocate to publish a four-page, illustrated supplement the size of that paper, and to be sent out with it once a month. These four pages will be devoted exclusively to missionary work, such as (1) ringing editorials on "Missions;" (2) "Reports of the Laborers in the Various Mission Fields;" (3) "How Churches May Have Fellowship with the Missionaries;" (4) "Information Concerning the Various Mission Fields of the World, and Their Needs." We also hope to give an object lesson now and then by way of a good picture taken from missionary labors.

The Gospel Advocate agrees to publish the supplement for fifty dollars an issue, and at this rate we are able to send to every reader of the paper four pages of extra reading matter every month for a little over one-half a cent per month. This is several times cheaper than a paper of like size could be printed separately. The supplement will be wrapped and mailed with the Gospel Advocate, all as one paper, thus saving much expense and labor that would necessarily be attached to a separate paper, but accomplishing the same purpose.

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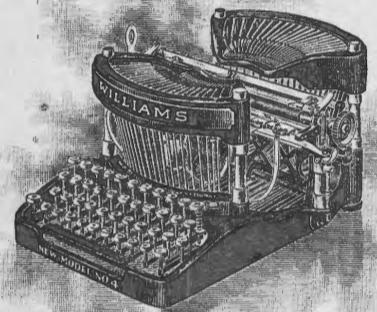
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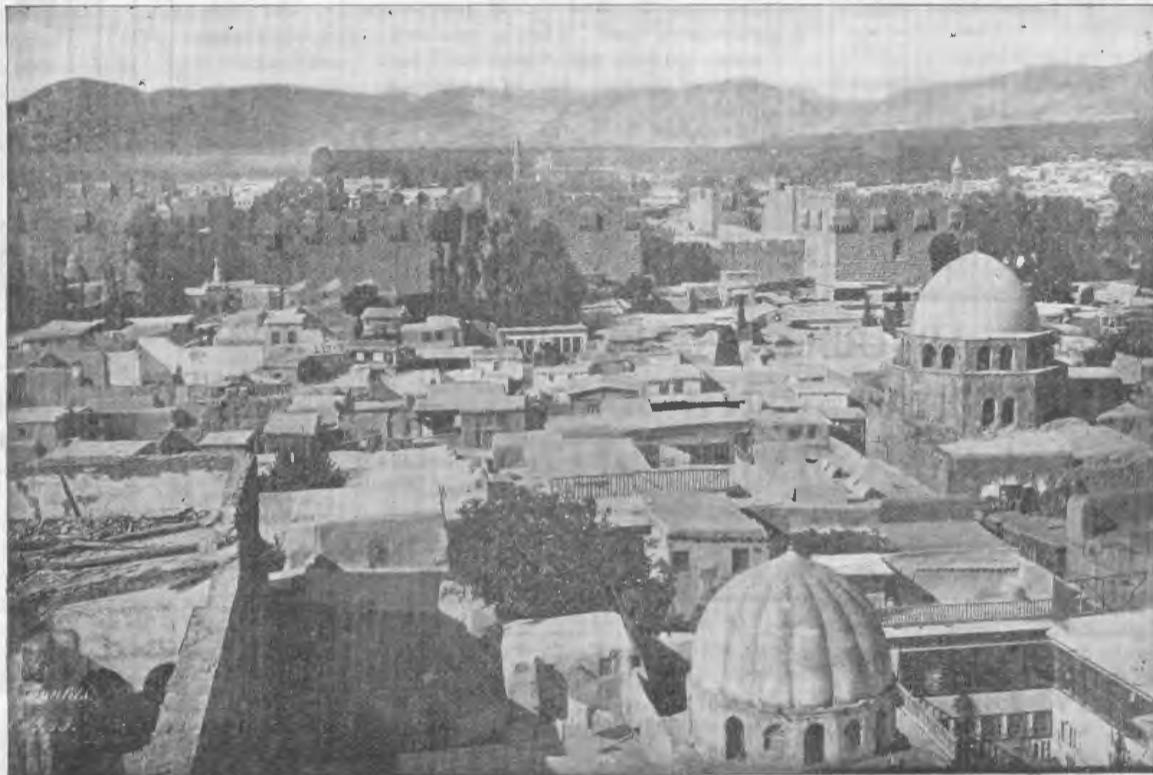


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D. LIPSCOMB. E. G. SEWELL. F. D. SRYGLEY.
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LET US HEAR FROM YOU.

We have recently been very much encouraged by the way our friends have been working for the Gospel Advocate. Some are anxious to continue to read the paper who have not the money to pay for it. Here is an easy way to renew: Send us three new subscribers, accompanied by \$4.50, and we will set up the date of your paper for one year. Many of your friends would be benefited by reading the Gospel Advocate, and, with a little encouragement, would subscribe for it. We would be glad if every reader of the Advocate would make a vigorous effort to send at least three new subscribers. If you mean to join the list of our workers, will you not write us a card to that effect? In a few hours work you should be able to secure several subscribers. Often have we been rejoiced to know that people have been led to Christ by reading the Gospel Advocate. In circulating the paper, you are doing a good work. Who will help us? PUBLISHERS.

Christ was a hero. He distinguished himself from the religious classes of his day by a vastly superior faith and courage and purity. He was not content to be with the crowd; he was entirely independent in regard to man. He sought not the multitude's support; he cared neither for their praise nor their blame. Armored with truth and righteousness, he faced the world. Alone he fought the battle, when nothing but adversity surrounded him, when nothing but failure promised to result. His brethren thought him crazy; his disciples misunderstood him; his followers left him—some in anger, some in fear and despair. But he pursued his course; he never stopped, wavered, or hesitated. He died alone between two thieves; but he regretted nothing he had done or said. His body was broken; his spirit was not. Christians, behold your Master! "If any man will come after me," he says, "let him deny himself, and take up his cross, and follow me."

It is not in every man to be a hero. Not many naturally great, noble souls adorn the world's record. But Christ will make heroes of all that will take hold of his hand. How could they follow him without being heroes? At the end there will not be a soul in Christ's great army of the redeemed that will not be deserving of the name "hero."

There is a remarkable disposition in sheep and people to go in herds. It is a great convenience.

It means a saving of personal responsibility, personal effort, personal courage; in short, it lightens the individual's burden. What is easier than being "a church member in good standing" nowadays? The "pastor," or some one else, takes the leadership, which relieves one of all trouble, save to jump when the leader and the rest jump. You may stay in your ranks, enjoy your religion quietly, and be considered a good sheep. When the herd becomes demoralized, you get demoralized also, and no one will blame you. The church will be to blame. This may be "church-member religion," but it is not Christianity, for the reason that it lacks every element of heroism.

Heroism is the very opposite of blind running with the crowd. True Christians follow Christ, work for him, live for him, individually. He who treads in the path of the great Hero will boldly and avowedly stand up for righteousness and truth, church or no church, crowd or no crowd. If the whole world go to hell, he for one, at least, will stem the current.

Brother, when you find iniquity and rottenness where you hoped to find righteousness, when the very church seems to be given over to the devil, do you grow discouraged and quit? Or when you and another brother or two find yourselves alone in a neighborhood, do you neglect the Lord's work because you cannot get up a crowd? What would Jesus do in your place? Are you doing anything extraordinary for the glory of God? Whenever you have learned to break forth from the ranks of the common, the tolerable, second-rate, passive church membership, and begin to fight for Christ—not against the church, but in harmony with it, as one of the members of the body, yet fight as though there were not another man on earth to help you, as though the whole work depended on yourself—when you have learned this, you will be a step nearer the Model, the greatest Hero and Martyr, Jesus Christ our Lord.

All in whom the word of God is sown in shallow ground will be scorched and withered, and shall not escape. If they are not determined deep in their souls to follow Christ, they will let go his hand when darkness and clouds threaten around. When the moral support of the crowd fails, they succumb; when others run, and surrender to the devil, the weakling cannot stay on the battlefield alone. He is no hero. Of such men Christ has prophesied: "And because iniquity shall be multiplied, the love of the many shall wax cold." There is so much evil on every side, they give up in despair. Ah, had they but the eye to see the hosts of heaven that camp about the righteous; had they the faith to say, with Christ: I know "the Father hath not left me alone; for I do always the things that are pleasing to him!"

"In going from a Christian Endeavor Society to an Epworth League, a step backward is taken. They go from an organization which has in its pledge a promise 'to do whatever Jesus would like to have me do,' to a society that has a pledge, if we mistake not, in which neither the name of God, Christ, the Holy Spirit, nor the Bible is found. The members of it simply promise to obey the rules of their church, abstain from questionable amusements, and seek a higher New Testament experience. So it is a great step backward. We sympathize with the young people of the Meridian Street Church. Sectarianism is not near dead yet. But as the truth dawns, it will recede more and more." (Christian Guide.) That makes two steps backward—the first from the church of the Lord, bought and sanctified by his own blood, to a poor, earthborn device called the "Young People's Society of Christian Endeavor;" the other, as the Christian Guide says, from that to the Epworth League. Extremes touch. Too much progression may be retrogression.

If the Christian Endeavor Society would stick to its pledge, it would tear itself up in a day. "To

do whatever Jesus would like to have me do!" If Jesus wanted me to organize or join the Young People's Society of Christian Endeavor, he failed to tell me. On the other hand, he said: "In vain do they worship me, teaching as their doctrines the precepts of men." Again: "Every plant, which my Heavenly Father hath not planted, shall be rooted up." The apostles knew what Jesus liked for them to do, and they did not raise the "Endeavor Society" or any other kind of society, save the church of God, in which God intended to be glorified throughout all ages, world without end.

Jesus likes for me to follow him. He says: "For I spake not from myself; but the Father which sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak." So he did not teach or countenance any measure for which he had no orders from the Father. To the believers he said: "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." And John asserts: "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God." If these scriptures express the wishes of Jesus, the Young People's Society of Christian Endeavor is on a self-destroying basis.

"The praying Pharisees were covetous and prosperous, so that the homeless teacher who dared to expose their hypocrisy had to pay the penalty of his 'discourteous accusations.'" (Leader.) So is it to-day. The denominations in power are strong on points of etiquette and courtesy and a namby-pamby mixture of weakness and toadyism they dare to call "charity." A man may spit on the face of the Bible, but woe to him that dares to say a good, strong word against errors and abuses and hypocrisy! At once he is marked as discourteous and uncharitable. That settles the question of his popularity. It is a grave breach of good manners to say a word against the great and influential.

We copy, in full, an article, headed "Bishop Candler on 'Organ Gangs,'" from Zion's Outlook:

"For rare and racy reading, the Bishop's arraignment of choirs, 'organ gangs,' 'choir masters,' 'tune tinkers,' and 'singing smiths,' in the Wesleyan Advocate of recent date, is interesting. The war is on between the 'organ gang' and the Bishop. Hear him: 'What, then, does it mean when the boss of the "organ gang" comes poking a programme at a Methodist preacher on Sunday morning? For one, I have grown weary of such impertinence and tired of disrespect to my church. I would rather raise my own tunes and have no choir than to submit to have the contempt of a musical amateur poured on Methodism.' I applaud the Bishop's independence of thought and expression. If he does not like to be dominated by the 'organ gang,' he has the liberty to say so; if he is averse to 'tune tinkers' and 'singing smiths' (whatever the latter may stand for), why not say so? As a leader of thought and public opinion, his position places authority on his declarations to his own church. The craze for skilled choir performances has reached a crisis in modern churches: It must become and remain the drawing card for crowded houses on Sundays; or the 'tune tinkers' and 'choir masters' must yield precedence to the sermon and congregational singing in public worship. The Bishop says: 'Hence the first signs of a backslidden Methodist appear in a disposition to substitute for our plain, simple, and majestic Methodist form of service a lot of tawdry parade, responsive reading, cheap chanting, and choir-loft trumpery. Presently, from feeding on that sort of stuff, a taste for operas and theatricals is acquired. Then follow balls and all sorts of social pomps and vanities; finally, Methodism is by such backsliders accounted to be wanting in culture and refinement, altogether too narrow for these broad-minded liberals.' The Bishop's views will, of course, attract great attention wherever they are read. They indicate aggressive resistance to choirs especially, and since fine Methodist city churches have fine choirs in

almost every instance, the issue will be interesting, now that these mighty forces are joined in combat. There is no doubt but a return to primitive manners and methods is anxiously awaited by thousands of Methodist people all over this country. The power of Methodism was always lodged in Holy Ghost preaching, not in 'tawdry parade and choir-loft trumpetry.' Its revival services, since the days of John Wesley and Charles Wesley, are intimately associated with congregational singing, and a paid choir has little or no opportunity with an altar crowded with weeping penitents."



If this is a sign of the times, it is hopeful. Good, thinking men can see the superior excellency of God's plan, and it may be that before very many years the people at large may learn that no light is so sweet as that which comes from heaven, no way so successful as God's way, no work or worship so effectual as that ordered by the Lord. Let us work and pray, not only for a restoration of the divine simplicity in worship, but a discarding of all denominationalism itself, and a full return to "the faith that was once for all delivered to the saints."

Our Contributors.

Brother Calhoun's View of the Organ.

Brother Kurfees is amply able to take care of himself in the discussion between himself and Brother Calhoun. What I shall say will be to help Brother Calhoun and others to see the incorrectness of his view. As I understand him, he disclaims any intention on his part of advocating the use of an organ in church singing. He has submitted his view as tentative, and invites criticism. He seems, however, to be persuaded that, so far, it has withstood the crucible test, and must, therefore, be correct. I sympathize with Brother Calhoun. I have traveled over the same road he is passing. I sought diligently to harmonize myself with the practice of instrumental music in connection with the song service. I am so fond of music that I must confess my tastes and feelings have all leaned toward instrumental music; but I have to call a halt, and remember that I am not to worship self, but God, and the important question is not what will please me, but God. I would hail with gladness any contribution to the organ controversy that would solve the problem and set the churches at rest and peace. If we could induce every one to accept Brother Calhoun's view, the organ might be peaceably introduced in all the churches and the whole controversy ended; but such is impossible, and hence the question is still on our hands. A portion of a congregation may sincerely believe that organ music is no part of the worship, but another portion may sincerely believe that it is necessarily a part of the worship, and that it per consequence perverts the worship. Under such circumstances, alienations and discords must be the result wherever the organ is introduced, and Brother Calhoun doubtless would oppose its introduction.

But let us look at the inherent merits of Brother Calhoun's position. Stated in propositional form, it is as follows: The music made by an organ in connection with the voice, as it worships God in song, is not a part of the worship. His reasoning in defense of the proposition in syllogistic form may be stated thus: Whatever is not intentionally addressed toward God as worship is not worship. The music of an organ in connection with the voice is not intentionally addressed toward God. Therefore, the music of an organ in connection with the voice is not worship. The minor premise in this syllogism is all that we shall notice:

1. Brother Calhoun admits that the music of the voice is a part of the worship. It is not the mere utterance of words, but such utterance in connection with musical tones which constitutes the worship. Music, then, is an essential part of the worship.

2. An essential element of music is harmony. Harmony includes the idea of unity of sound. So true is this that good organ playing consists in making all and the very same sounds, or tones, of all the voices singing. Thus blended together—the tones of the organ and the tones of the voices—the music becomes one and the same. This mixed music is exactly what is offered to God as worship. Whoever intentionally contributes his voice to make this mixed music intentionally offers this mixed music as worship. A person may sincerely intend some

impossible things. Brother Calhoun and others may sincerely intend to separate the tones of an organ from the tones of the voice; but when once they are blended together, the music becomes one and inseparable, and all the honest intentions of the singer cannot break the unity or harmony of the tones. This is exactly why I will not sing with an organ when I worship God in song. I cannot afford to contribute my voice to make music which he has not authorized to be offered to him.

But Brother Calhoun claims that the organ is a mere convenience. If so, it is a convenience to make an important part of that which is offered to God as worship—namely, music. Electric lights in a meetinghouse are conveniences, it is true; but we do not offer light—material light—to God as worship, and hence electric lights do not contribute to make something which we offer as worship. The organ is a convenience, then, to make music. What, now, is the purpose of this convenient instrument of music? There can be but one answer: the purpose of its use is to make the music better. But what is the purpose in making better music? One of two things must be intended. It must be intended either to please God or to please men. If Brother Calhoun says the better music is intended to please God, then what becomes of his contention that the music of an organ is not intentionally offered to God? It must be offered to him if it is intended to please him. If he says (which I am persuaded he will not) that the better music which the organ contributes to make is intended to please and attract men, he would introduce a very improper motive, one which would pervert the music into mere entertainment and rob it of the very essential element of worship, which is that it must be offered to God. To make better music to be heard of men would be to do like some of whom we read, who prayed on street corners to be seen of men.

I trust Brother Calhoun will consider this article in the spirit in which it is written. I am satisfied his view is erroneous, and I contribute the article to help him see that his tentative position cannot stand.

Tullahoma, Tenn. H. G. FLEMING.

P.S. Since writing the foregoing, a question suggests itself, which I propound to Brother Calhoun: If it were now a command of God to offer a certain kind of fire to God, and some one, while offering the very fire commanded, should attempt to make the fire better by adding a little coal oil to it, would the fire be acceptable? Remember, the party does not intend to offer the oil as a part of the worship, but simply to make better that which is offered. The fire is what is offered, and the oil is only a convenience to help make the fire. The music is what is offered, and the organ is a mere convenience to help make the music. If this mixed music, made in a way not commanded by the Lord, is acceptable, why would not the mixed fire, above described, be equally acceptable?

H. G. F.

How are Elders to be Recognized?

Brother D. Lipscomb has noticed, as requested, my recent tract on the "Eldership." He comments what I have said on the subject, and very correctly says I have failed to tell how those fitted and qualified for the work of bishops (overseers) are to know themselves as such; or how others are to know them. He says: "If the elders are to rule as examples to the flock and to look after the well-being of the flock, they ought to know this is their work. How are they to be recognized as elders by themselves and others? is a question of interest. This is not touched in the articles. But it is a plain, straightforward statement of the question aside from this."

In preparing the articles on the "Eldership" for the paper, my mind was only engaged with the questions presented, because I wrote in answer to a query. It had not struck me but that those who were elders, and had the qualifications and characteristics for overseers, or bishops, must recognize that fact themselves; and, further, be impressed with the responsibility devolving on them in consequence of their fitness to do all in the family of God—the church of Christ—which they could do to enhance the welfare of their younger brethren, as well as the general good of the cause.

Elders are exhorted to take the oversight—not wait to be constrained—to be patterns to the flock. "The elders which are among you I exhort, who am also an elder," says Peter, "and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof,

not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither, as being lords over God's heritage, but being ensamples to the flock." (1 Pet. 5: 1-3.)

The duties of all classes of Christians are clearly set forth in the Scriptures; and it is also clearly taught that each one must do what he can for the extension and glory of the kingdom. In this way, the peace and happiness of every one can and will be secured. "Speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Eph. 4: 15, 16.)

The elders are directed by the teaching of the apostles to take oversight, as a duty; to be, in walk and conversation, such as the flock should be; and to teach both by precept and example. While all elders are worthy of honor, those who labor in word and doctrine have double honor. "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." (1 Tim. 5: 17.)

While the elders, upon the one hand, are exhorted and directed as to their duties and responsibilities, the flock, upon the other hand, are also directed with reference to their relations to the elders and their duties toward them. When a relationship clearly exists, I know of no other way to recognize it than to recognize it—that is, know it. The apostle Paul, in his letter to the Thessalonian church, says: "And we beseech you, brethren, to know [recognize] them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves." (1 Thess. 5: 12, 13.)

Properly taught children of the Heavenly King will recognize the one who gently leads them by direction of the Holy Spirit in the paths of peace and righteousness as an honored overseer.

It seems to be quite an easy matter for one to recognize himself as a preacher or an evangelist, and, generally, he will strive very hard to have others know him as such. Generally, when he does his work well, others are not slow to recognize him, too.

As long as people are taught to look upon the church as a kind of an ecclesiasticism, in which preferment, place, and authoritative position are to be obtained and recognized by appointment, election, or allotment, the simple doctrine of personal responsibility and individual consecration to the service of the Master will be ignored; and what is recognized as modern, up-to-date, organized religion will supplant all efforts to employ only the simple means of pure and unadulterated Christianity.

A man's work makes him what he is, and, generally, he is known, or recognized, to be what he does. If he devotes himself to healing the sick, he is a doctor; if he goes preaching the word, saving sinners, and spreading the kingdom, he is both a preacher and an evangelist; if he belongs to a congregation and has the age—not simply natural, but spiritual—and desires and pursues the work of overseeing in the congregation, devoting himself to the ministry of the saints, then we truly may call him "bishop," as well as honor him as such; and this we are under obligation to do, whether we will or not.

The older ones of the family always, or should always, labor for the welfare, not only of themselves, but for the others, or younger ones. Sometimes these older ones fail, for want of ability or indifference, to do this work. Then, as a matter of course, the burden and responsibility will fall on the younger ones; and they, then, in humility, go on with the work, growing continually in all the elements of successful leadership. This is true not only in secular and social affairs, but eminently so in spiritual matters.

If I am a Christian, it is a fact, and I must recognize the fact. Others will recognize that I am a Christian when I act the Christian. If I have age and experience in spiritual life, I am an elder, a fact which I recognize and which must be recognized by all who know me. Being thus an elder, and devoting myself to the ministry of the saints, I ought to be recognized as a bishop, though I may not be thus recognized by everybody. Jesus himself, the Son of God, took upon himself the recovery of the race, and thus became the Shepherd and Bishop of the souls of men. He ought so to be honored by all men, but he is not. Because men do not indorse his bishopric does not alter the fact of

his labor of love in the interest of man and the rights and honors of his work.

I feel sure, from the foregoing, it will be perceived that the way to recognize a fact is to acknowledge it and to act promptly upon it in accordance with all the demands such fact may impose on us. The Scriptures certainly teach us thus; and it, therefore, becomes our duty, as Christians, to be led by the Spirit in the paths of peace and righteousness. But it may be argued that those who ought to rule or lead in the church will not do so, and sometimes, when they would, they are not wanted by the congregation; therefore, others ought to be designated and recognized as rulers. I am aware of these facts, but they are no arguments against the truth.

God in his wisdom has set the members in the church as it has pleased him, and it is the duty of all to study to understand this order and then to faithfully go forward in the discharge of every duty imposed on them by the divine arrangement. Of course sometimes we find in congregations confusion and disorder, because there are some who wish the preëminence, wish to lord it over others, who are even well qualified to teach and lead. Read 3 John, 9 for such an example.

It seems difficult for us to free ourselves from the idea that we ought to organize for work in the spiritual vineyard. It is the business of every spiritual babe in Christ to desire the sincere milk of the word, that he may grow; it is the duty of the older ones to continually grow in grace and the knowledge of our Lord and Savior Jesus Christ. But it is a misfortune now, as it was in the days of the apostles, that we seem so ignorant of the very rudiments of the work and worship in the kingdom of God. "For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food." (Heb. 5: 12, R. V.)

In a great many congregations the recognized elders have as little power to teach and lead as they did years ago. The young have not been taught and have not been exercised so that they may be able to take the oversight and lead others younger still into the development of the divine life. Indeed, there is no growth, and the congregation is little more than an antiquated fossil. All this comes from a disregard of the divine arrangement or from a misapprehension of the divine plan.

Every member should be a lively stone; every one should be an active factor in the manifestation of spiritual life and growth, and the elders should be livest of the live. "Who by reason of use have their senses exercised to discern good and evil." (Verse 14, R. V.) So we remark, again, that a church having an eldership taught in the word and devoted to duty should want for no good thing; and, further, a flock recognizing these elders, and walking in the line of duty, will be at peace among themselves.

JAMES E. SCOBAY.

"Our Father."

We call him "Father" in every prayer. Whence the warrant to approach him thus? Is not he the great Ruler to whose will the universe is in obedience, for whose command legions of mighty spirit stand in waiting? And we call him "Father." Do we know what it means? Kings, princes, presidents, the nobles, and rich men would spurn you if you should claim kinship to them. And you are a respectable person. If a ragged, dirty tramp should call you "brother" or "cousin," you would be offended. But when the poorest, most refuse of all forlorn humanity cries to him, King of kings, Lord of lords, and calls him "Father," he bends to listen; yea, he sent his Son to teach the poor wretch to say: "My Father."

It was through Christ that we learned to know him as Father. Christ was the revelation, the representative, of the Father. To hear him was to behold his Father—Christ's Father; to behold him was to behold the Father; to know him was to know the Father's love; and now to belong to Christ is to be his brother, a child with him of the same Father. Had he not told us, we should tremble to imagine it, it would seem a wicked presumption. But now it is said: "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are. For this cause the world knoweth us not, because it knew him not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that,

if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure."

Yet we may know this and not feel the weight of it. Our earthly fathers are not as good as the Father in heaven; they can give us no adequate idea of him. Hence, the term "Father" does not appeal in its fullness to every mind. My father was a strict, hard man, and I was afraid of him; my mother acted as mediator when I wanted a favor. Jesus is our Mediator; but he says: "In that day ye shall ask in my name: and I say unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father." No earthly father ever loved his child as God loves us. He takes personal interest in you and in your little affairs; he would have you to tell him your plans, your aspirations, and ask his help; he will listen—yea, he desires you to bring your troubles before him; he sent word to his children to cast all their care upon him. Your joys appeal to him; he delights in the outburst of a happy soul in song and praise. None sympathize with your sorrow and woes as does he. Graciously he looks upon your penitent grief when you have erred. He sees the lost son return, and meets him with outspread arms and a kiss that dispels the shadow of misery from the poor heart and fills it with the joy of salvation.

We speak about the happy days of childhood, and forget that childhood has troubles relatively as great as maturity. Our sympathy is not always adequate to the sorrow that fills the child's heart. We do not understand. A thing very trifling in the sight of a grown person may be of deep consequence to a child. In true human fashion, we think God feels toward us as we do toward children, and does not regard half the petty troubles that vex us. What cares the great, incomprehensible Creator, the infinite One, for my little gain and loss? Our ways are small and foolish. But the Father in heaven is no cynic. Has he not numbered the hairs of our heads?

There is a story that tells of a pug that died, and was buried in the yard with high honors. The children adorned the grave with bits of crockery round about and strewed sand upon it. The children decided to put the grave on exhibition, because it was so beautiful, and the price of admission was fixed at one trousers button. All the children from the street and from the narrow alley came flocking in, and paid the button to see Puggie's grave. But at the gate of the yard stood a very pretty little girl, clothed in rags, with curly hair and eyes so blue and clear that it was a pleasure to look into them. She said not a word; but each time the little gate opened she gave a long, wistful look into the yard. She had no button, and so she stood outside till all the other children had seen the grave and were gone away. Then she sat down, covered her eyes with her little brown hands, and burst into tears. She was the only one who had not seen Puggie's grave. It was as great a grief to her as any grown person could experience. And our Father in heaven—wonder what he thinks of some of the sorrows of his children here? How little, how foolish, some of them must seem to him who looks on us from above!

And yet, why does he want us to tell him of them and seek his consolation? Why does he speak to us in such sweet, earnest compassion? Is it not because he loves us more than human heart can understand? Puggie's grave may be a small item; but what of that poor little quivering heart? What was the death of Lazarus to Jesus? With a word he could call him from the grave again. But Jesus wept. Why?

A good, rough, old, farming preacher, who had obtained permission to talk to Queen Victoria, told the Queen of a new plow he had constructed by God's help. "Why, Mr. Smith," interrupted the Queen, "do you pray about your plows?" "Why, there now, your Majesty, mum, why shouldn't I? My Father in heaven—he knew I was in trouble about it, and why shouldn't I go and tell him? I mind o' one of my boys; when he was a teeny little mite, I bowt him a whip, and rarely pleased he was with it. Well, he comes to me one day cryin', as if his little heart would break. He'd broken the whip, an' he browt it to me. Well, now, your Majesty, mum, that whip worn't nothin' to me—it cost only eighteen pence when 'twas new—but it was somethin' to see the tears a-runnin' down my boy's cheeks. So I took him on my knee, and I wiped his tears with my handkercher, and I kissed him, I did, and I comforted him. 'Now, don't you cry, my

boy,' says I; 'I'll mend the whip, I will, so that it'll crack as loud as ever, and I'll buy a new one next market day.' Well, now, don't you think our Father in heaven cares as much for me as I care for my boy? My plow worn't of much consequence to him, but I know right well my trouble was."

How little they knew of God who in ancient times bowed before the altar of idols! How little even his people Israel knew of him that trembled before him at Mount Sinai! How little the sinner, to whom God is nothing but Judge and Avenger, knows of him! But Christ has thrown open the gates of heaven and shown us the light of infinite love that flooded through from the throne of the Almighty. Great and incomprehensible in power and wisdom and glory, he has yet filled our little hearts with a word that describes him: "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

ROBERT H. BOLL.

Twentieth Century's Dawn.

The first people to live in the twentieth century will be the Friendly Islanders, for the "date line," as it may be called, lies in the Pacific Ocean, just to the east of their group.

At that time, although it will be already Tuesday to them, all the rest of the world will be enjoying some phase of Monday, the last day of the nineteenth century, December 31, 1900. At Melbourne the people will be going to bed, for it will be nearly ten o'clock; at Manila it will be two hours earlier in the evening; at Calcutta the English residents will be sitting at their Monday afternoon dinner, for it will be about six o'clock; and in London, "Big Ben," in the tower of the House of Commons, will be striking the hour of noon. In Boston, New York, and Washington half the people will be eating breakfast on Monday morning, while Chicago will be barely conscious of the dawn. At the same moment San Francisco will be in the deepest sleep of what is popularly called "Sunday night," though really the early, dark hours of Monday morning, and half the Pacific will be wrapped in the darkness of the same morning hours, which become earlier as one travels to the west, until at Midway, or Brooks Island, it will be but a few minutes past midnight of Sunday night.—John Ritchie, Jr., in Ladies' Home Journal.

There are many wonders in the world which we should not have believed by mere report if we had not come across them by experience and observation. The electric telegraph, though it be but an invention of man, would have been as hard to believe in a thousand years ago as the resurrection of the dead is now. Everything is wonderful until we are used to it, and resurrection owes the incredible portion of its marvel to the fact of our never having come across it in our observation; that is all. After the resurrection, we shall regard it as a divine display of power as familiar to us as our creation and providence are now. I have no doubt we shall adore and bless God and wonder at resurrection forever, but it will be in the same sense in which every devout mind wonders at creation now. God's works require far more than our earthly years of observation, and when we have entered into eternity, are out of our minority, and have come of age, that which astounds us now will have become a familiar theme for praise.—C. H. Spurgeon.

There is a romantic story connected with the introduction of coffee into the West Indies. The Dutch had long controlled its cultivation, and had taken every care, lest it should be carried to islands not in their possession. But in 1714 an Amsterdam magistrate presented Louis XIV., of France, with a single plant for his botanical collection. It was tenderly nursed by the shrewd Frenchman, and in time plants from this parent tree were sent to Martinique. On the way the ship's supply of water was very low, but the botanist in charge deprived himself of half his daily allowance, and shared it with his precious plants. They were soon growing and producing richly in their new home, and from there were carried to Cuba and Puerto Rico. The coffee that clothes in beautiful green the slopes of mountain and hillside in Puerto Rico and Cuba today came from that one delicate plant. Now Puerto Rico alone exports about nine million dollars' worth of the fragrant bean annually.—Exchange.

WHOM SHALL WE HEAR?

It is a matter of decided interest as to whom we shall hear in the matter of our soul's salvation. The answer may, in a general sense, be given: We must hear God. This is correct, if we understand through what channels we are to hear him. But when we come to this, the general ideas of the religious world are thoroughly unscriptural. With the masses, almost anything any one may do as a matter of service to God would be regarded as hearing God. If a man prays, and asks others to pray for him, that God may send converting power—may send the Holy Spirit into his heart to convert him—this is considered as hearing God and doing his will in the matter of conversion. Hundreds of thousands of people to-day think they have become children of God in that way. Thousands of preachers are preaching and teaching these very things to-day in order to the conversion of sinners. At the same time many who claim to have been converted are praying for another power of the Holy Spirit upon them in order to their sanctification. In both of these they think they are hearing God, are doing his will, and that God has done for them what they asked him to do. But it may be asked: Have they been hearing God? Have they been doing his will at all in doing these things? Again: Have such prayers ever been heard at all, or in any wise answered? All we know about the will of God is what we find recorded in his word; and where in all the oracles of God are these things recorded? The only answer is: They are not recorded at all. God is heard now only through Christ and his inspired apostles.

In Heb. 1: 1, 2, we read: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." When he says he "hath in these last days spoken unto us by his Son," he refers to the new covenant, the plan of salvation which Jesus has provided for lost sinners.

In Heb. 2: 3, 4, we read: "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" The points in this passage are that it is impossible for those to escape who neglect the salvation that Christ and the apostles spoke, as confirmed by miraculous power, and which have also been written, and which stand on record in the New Testament. We are responsible for only what has been written in the word of God under the new covenant; and nothing except what is found written there can do us any good. As the above-named practices of modern times are not written there, those who do them are not hearing God, because no such things are written. When people do things not written there, and rely upon them, they are building upon the sand, and not on the Rock, for Jesus says: "Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." Hence, anything done as a matter of service to God not expressed in his word is building on the sand, and those, therefore, who do such things are not hearing God, are not doing his will, and will certainly fall short of any blessing; for all such houses are certain to fall at last.

No alien sinner in all the New Testament is required to pray and be prayed for in order to be pardoned, and, consequently, there is not a word of promise that such a course will bring pardon. God is not in such procedure, and will not regard it. God hears and answers all prayers that are

offered according to his will. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." (1 John 3: 22.) This passage shows very clearly that God hears only those who keep his commandments, and hears them because they do keep them. Hence, those who do not keep them have no promise whatever of being heard when they pray. Those who do not obey, but stop and pray for God to forgive them, while they are failing or refusing to "repent, and be baptized in the name of Jesus Christ for the remission of sins," would have to be pardoned contrary to the word of God, if pardoned at all. This will not and cannot be done, because Jesus said: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Those who will not go right along and do the will of God by being baptized in addition to their faith and repentance have no promise whatever of remission of sins, no matter how much they pray. Such are not hearing God at all, are not doing his commandments.

When on the mount of transfiguration, Peter was disposed to put Christ upon a level with Moses and Elijah, evidently thinking they were all of equal authority, and said to Jesus, "Let us make here three tabernacles; one for thee, and one for Moses, and one for Elias;" and this, too, just as God was about to take away the old covenant through Moses and established the new one through Jesus Christ. Hence, God at once appeared in an overshadowing cloud, and said to Peter and those with him: "This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17: 5.) The time was at the very door when not Moses, not Elijah, but Jesus, was to be heard. Hence, this idea of Peter, that Moses was to be heard equally with Jesus, was promptly set aside by the voice from God. Until Jesus died Moses was in authority with the Jewish nation; but when Jesus was nailed to the cross, so was the law of Moses. And from that day to the end of time Jesus, not Moses, is to be heard. No man can be saved to-day by hearing Moses; even Christians who turned back to hear Moses and to keep the law "fell from grace," as Paul puts it; and if people cannot now be saved by the law of Moses, which once was the law of God, and by which those who obeyed it were then justified, how can it be expected that people to-day can be heard, when they hear and go by the wisdom of uninspired men and do things God never authorized in any age or dispensation? The whole thing is absurd, as viewed in the light of the Scriptures. That which uninspired men ordained was never accepted as the service of God in any age from the days of Cain and Abel to the end of the New Testament. As Peter's proposition to make others equal with Christ was promptly rejected, so every effort to serve God to-day, otherwise than as Jesus has required, will be just as promptly and just as certainly rejected; for ever since Jesus died and rose again all authority in matters of salvation is centered in him, and the language of God out of the cloud, "This is my beloved Son; . . . hear ye him," is still in force.

None of those who rely upon anything for salvation not written in the New Testament are hearing God. When Christ gave his last commission to his apostles, he had already prepared the plan of salvation, and all authority in heaven and on earth was given to him; and when these apostles were inspired by the Holy Spirit, what they said was from God. Even when the apostles were sent out under their first commission, in the preparatory state of the kingdom, Jesus said to them: "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." (Matt. 10: 40.) When he sent out the seventy, he said: "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth

him that sent me." (Luke 10: 16.) This is the way God speaks to men. In the first covenant, God spoke through Moses, and those who refused to hear Moses refused to hear God and were destroyed. When Christ came, God spoke through him; and it was foretold by Moses that every soul that would not hear him should be cut off from his people. When Jesus came, he said: "The Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." (John 12: 49, 50.) All, therefore, who heard Christ heard God, and all who rejected Christ rejected his teaching, rejected God.

Equally true it is to-day that all who reject the teaching of the apostles reject Christ, reject God, and reject the Holy Spirit. Hence, to reject what the apostles have said is a wholesale rejection of all the authority and power of Heaven. The apostles, by the inspiration of the Holy Spirit, preached the gospel, required the people to believe it, to repent and be baptized for the remission of sins; and no remission is promised till these things are done. When men refuse to hear and do these things, and rely upon something else to save them, they turn away from Christ, turn away from God, and refuse to hear him; for only those who hear the apostles in these things hear either Christ or God, and no one that refuses to hear them has any promise of salvation. It is just as dangerous to turn away from the teaching of Christ and the apostles in the work and worship of the church as it is to turn away from them in matters pertaining to conversion. When people are unwilling to work and worship just as the word of the Lord directs, and get up human inventions, such as Christian Endeavor Societies, missionary societies, etc., they reject, refuse to hear, God and Christ and the Holy Spirit, and set up for themselves as thoroughly as those who get up human inventions for the conversion of sinners and the sanctification of saints. We must do precisely what the word of God says or we build on the sand. There is no middle ground in this matter. We must build on the Rock, on the one hand, by hearing, by learning, and by doing the will of God; or, otherwise, we build on the sand, no matter what we do. Hence, it is very easy to determine who it is that hears God. All those hear him who hear Christ and the apostles, while all refuse to hear him who refuse to hear them. The scribes and Pharisees were a very religious people, full of zeal in regard to the external performances of the law of Moses; yet Jesus told them they were blind guides, that they would strain at a gnat and swallow a camel, that they would compass sea and land to make one disciple, and that when made he was twofold more the child of hell than themselves. These proud-hearted Jews verified all that Jesus said of them by rejecting Christ and his teaching; they crucified him, and then rejected the gospel and put the apostles to death, and were in turn rejected themselves and destroyed. E. G. S.

A Plea for Men.

When, Dr. Judson needed laborers in India, he sent home the following earnest plea:

"Send us men who are humble, quiet, persevering; of sound talents and decent accomplishments; men of an amiable, yielding temper, willing to be the servant of all; men who enjoy much closet religion—who live near to God and are willing to suffer all things for Christ's sake."

Men of this stamp have been rare in all ages, but there have been those who have embodied this beautiful Christian ideal. In the presence of such we realize the transcendent beauty of unconscious goodness.

"And they took knowledge of them, that they had been with Jesus."—Exchange.

Discontent is the want of self-reliance; it is infirmity of will.—Emerson.

Miscellany.

PERSONAL.

Brother James E. Scobey was in the office last Saturday.

Please give my address as Box 61, Denton, Tex. You have it wrong in my article and I would be glad to correct it.—A. Alsop.

We are in receipt of the following invitation: "Mr. and Mrs. H. T. Holland request the honor of your presence at the marriage of their daughter, Clara Claudia, to Mr. James Sterling Dunn, on Tuesday, December 25, 1900, at 8:30 o'clock, A.M., 221 West Oak street, Denton, Tex. At home, Murfreesboro, Tenn." Brother Dunn is well known among the churches, especially in Tennessee and Texas. We extend our congratulations and wish them much happiness and many years of usefulness in the Master's service.

"Brother J. K. Hill, of Tucker's Cross Roads, Tenn., has agreed to begin a meeting with the church of Christ at Lafayette, Tenn., on Saturday night before the fourth Lord's day in this month and continue through Christmas week. We invite all brethren and sisters who can to come and join us in this meeting. How much better it will be to spend the holidays in worshiping God and in trying to do good than in idleness and, possibly, in sin! Come, and let us have a good meeting." (Highland Preacher.) We indorse the proposition to hold as many meetings during Christmas as possible. This is so much better than to spend the week in idleness or revelry.

The White-Malone debate lasted six days. Brother Pullias was moderator for Brother White and Elder Rice moderated for Brother Malone. The church question was the point at issue. Brother White was very calm and cool from beginning to end, but spoke very forcibly and, at times, rapidly. He is not easily confused, and follows closely every argument presented by his opponent. Malone seemed very fair and candid at first, but toward the last became very much irritated, so much so that he lost his temper, and at one time was in the act of striking Brother White with a walking stick that happened to be near him. This, to the audience, was evidence of his defeat. The last three days of the debate Malone was confused, showed no order in his speeches, and made as poor arguments in defense of his proposition as I ever heard. He spent quite a bit of his time belittling and making fun of Brother White; he strove to lessen the force of Brother White's speeches by arraying Harding, Lipscomb, and Sewell against each other on the Spirit question, and Brents and others against each other on regeneration. It seemed never to have occurred to him that he might have made a similar argument against the early disciples. Paul withstood Peter to the face. (See Gal. 2: 11.) Malone said Hall was wrong in contending that the church does not include all the saved. Malone says it does. He denounced Whitlock for contending for the abstract operation of the Spirit in conversion, and had Lofton cut into infinitesimal pieces by Christian for saying that the Baptist Church started with the disciples of John Smith, in England, and that the churches had no plurality of elders. Malone had a heavy load to carry—Hall, Whitlock, Lofton, White, and the Bible. He felt their weight very forcibly. He indulged in some

very reckless statements, such as: "No two of them [disciples] agree on anything;" "I have met numbers of them in discussion, but not one of them ever had the moral courage to meet me on the case of Abraham." Others might be given. I am sure much good has been and will be done by the discussion. The attendance was good during the last three days.—S. M. Jones.



EDITORIAL.

Goodness and happiness go hand in hand.

The more we bless others, the more we are blessed.

The road to everything that is best in life leads uphill.

Service to God must be personal; he takes no substitutes.

The more people hunt soft places, the harder time they have.

God is willing to trust the man who puts his confidence in him.

Some people seem to enjoy telling bad news more than good news.

The greatest man in the church is the one who lives nearest to God.

No life is empty; it is filled with service either for God or for Satan.

The man will never amount to anything who lets others do his thinking.

You can deceive your neighbor, perhaps, but you cannot deceive God.

A man should believe all he says, but he need not always say what he believes.

No one ought to try to correct another man's faults until he can govern himself.

We are never ready to please God so long as we are afraid we will not please men.

Your faith should be childlike, but you should hold on to it with the strength of a giant.

All that appears to be evil is not evil. Richest blessings arise out of supposed calamities.

People careful in their dealings with their fellow-men are often careless about duties to God.

The man who makes his own happiness the foremost object of his life will be sure to be unhappy.

We should be careful of our words. The old rule, to think twice before we speak once, is a good one.

If you find the majority of the people on your side, you would better carefully examine your position.

The ones raising the most fuss in the churches are not usually the ones who are doing most to get to heaven.

Could we ever appreciate the sweet did we never taste the bitter? Could we appreciate joy did we never know sorrow?

Parents are to train up their children in the nurture and admonition of the Lord. They cannot do this without the Lord's help.

Satan is always willing to give you a seeming advantage when you play with him, but somehow he always manages to get the game.

The blessings of persecution do not lie in persecution itself, but in the experience arising out of it, which purifies and enriches the soul.

Jonah tried to run away from God, and ran into trouble. This has been and will be the history of every one who tries to run away from duty.

The preacher who makes money the object of his preaching will soon be, if not already doing so, preaching something else besides the gospel of Christ.

If every member of the church would be faithful and true, the church would go on much better and more people would be brought to Christ.

"Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." They are still seeking them out.

It is truly a wonderful principle that impels men to love their enemies, to bless those who curse them, to do good to all who hate them, and to pray and labor for the salvation of their persecutors.

The Bereans searched the Scriptures daily, and, as a result, "many of them believed." A lack of Bible study, joined with the desire to know the truth, that it may be practiced, is the cause of so much unbelief today.

We should ever "earnestly contend for the faith which was once delivered unto the saints," and in doing so we should be careful to ever manifest the spirit of love and gentleness, which is an essential element of the Christian religion.

There is that in the soil which causes weeds and briars to grow profusely and luxuriantly without the aid of cultivation. In order that the weeds and briars may be kept down, the care and energy of the farmer are necessary. Weeds may grow in the human heart, unless it is closely watched and cultivated for better things. With proper care, however, it will yield the fruit of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance."

In the days of the apostles, when one by obedience to the gospel became a member of the body of Christ, he was not asked to join some society modeled after the wisdom of men in order that he might be enabled to accomplish more for Christ and his church. They were taught that God should be glorified in the church. "Unto him be the glory in the church and in Christ Jesus unto all generations forever and ever. Amen." (Eph. 3: 21, R. V.) Christ is the Head of the church (see Col. 1: 18; Eph. 1: 22), and he so loved it that he "gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5: 25-27.) It cost the blood of God's Son (Acts 20: 28), and do we not count the blood of the covenant wherewith we are sanctified an unholy thing (Heb. 10: 29) when we dishonor the divine by exalting the human? "Unto all generations forever and ever," said the Holy Spirit through the apostle Paul. The world will never become so wise or an age so progressive but God can be glorified in his own institution and in his own way.



PUBLISHERS' ITEMS.

Sample sheets from our new hymn book, "Gospel Praise," will be sent to you on application.

We solicit your orders for engraved cards or invitations; we will give your orders prompt attention, and please you as to prices and quality of work.

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I have examined "Gospel Praise," and am pleased with it both as a church hymnal and a book for Sunday schools.—J. W. McGarvey, Jr., Lexington, Ky.

"Letters and Sermons of T. B. Larmore," \$1.50—a nice present for Christmas or any other time; but better still is the handsome, gold-edge, morocco-bound volume, which will be sent to any address, postpaid, for \$2.50.

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"At the Feet of Jesus; or, Twenty-five Sermons Concerning the Savior," revised by the author, Brother R. P. Meeks, and now in the second edition, is for sale by us at \$1.25. Agents wanted. The book also contains a life sketch of the author and of the author's father, Gen. John H. Meeks. The purpose of the book, as stated by the author, is to give prominence to the Christ idea, calling the attention of the young, especially young preachers, to the life, sayings, and influence of the Savior of the world.

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Divine Authenticity of the "Book of Mormon" Investigated. No. 2.

Again, we read: "But he, when he had offered one sacrifice for sins forever, sat down on the right hand of God. . . . For by one offering he hath perfected forever them that are sanctified." In this quotation the words translated "forever" are "eis to dienekes," and may be translated by the single word "continuously," which indicates that the validity and force of the atoning sacrifice continue on uninterruptedly, because Christ, who has made the atoning sacrifice, is ever living to make intercession for us. It must be borne in mind that death is the only thing that will give validity to a succession of one person after another in any priesthood; as long as the high priest is living no man can succeed to his office. Hence, Christ, as a high priest after the order of Melchisedec, cannot have a successor, either on earth or in heaven. He cannot have a successor on earth, for Paul says that if Jesus were on the earth, he would not be a priest at all. To exercise the office of the Melchisedec priesthood he must be in the holy place not made with hands, in the presence of his Father; and as he ever liveth, will never die, there can be no lawful successor even on the earth, much less in heaven.

Let us in a few words recapitulate the points thus far made. First, to be called of God as was Aaron belongs to Christ alone. Aaron was called to be a high priest, to offer once a year in the most holy place the atoning blood of the sin offering; and this calling was a shadow which could not possibly continue when the substance should be reached. Then as Christ, the substance, was called to make an offering that no human being could possibly make, therefore the calling of Jesus gives no shadow of any authority for the calling of any man to the work of any office whatever. To claim that a man must be called of God as was Aaron in order to qualify him and endow him with authority to preach the gospel and administer the ordinances of religion is as unreasonable as to claim that all who teach the rising generation in the elemental principles of language and science must be called by a continuous system of revelation from heaven in order that their work may be valid and effective. The manifest absurdity of the claim should be its complete refutation. Secondly, by the law of shadow and substance, Christ, as the enduring substance, takes the place of the evanescent shadow to offer his own blood as the final and continuously prevailing atonement, and therefore the Aaronic priesthood cannot be continued after we reach the substance. But the discontinuance of the Aaronic priesthood is made doubly sure by changing the priesthood to another tribe, and also by a complete change of the law. Thus it is made evident beyond all successful dispute that these two priesthoods cannot be restored to the earth.

THE TRUE CHRISTIAN PRIESTHOOD, AND JO. SMITH'S MINISTERING ANGELS.

In the previous article, speaking of the call of Christ to the peculiar functions of the Melchisedec priesthood, I made this statement: "Jesus, as the risen Christ, was not called to preach or to baptize or to administer any ordinance whatever in the church on earth." I now propose to show by whom all this work was to be done.

In 1 Chron. 23: 13, we read: "Aaron was separated, that he should sanctify the most holy things, he and his sons forever, to burn incense before the Lord, to minister unto him, and to bless in his name forever." In chapter 24: 2, we read that the sons of the high priest acted as priests under their father, subject to his authority. At the time of the building of Solomon's temple, these sons had so multiplied that David divided them into twenty-four courses, each course to act in turn for two weeks in the temple service. Under the law of shadow and substance, as given by Paul, the high priest was a type of Christ. But what did his sons as priests shadow forth? What was the corresponding substance? We learn from the words of Paul in several places that Christ and the church are considered as one man—Christ as the Head, the church as his body. It then follows that the types of the law fulfilled in Christ must also embrace his body, the church. Then in the Aaronic priesthood, if the high priest as a single individual refers to the individual Christ, his sons, multiplying from one generation to another, must refer to the body of Christ, the church multiplying its numbers from one generation to another. This is shown by Peter, in 1 Pet. 2: 3-9, R. V.: "If ye have tasted that the Lord

is gracious: unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. . . . But ye are an elect race, a royal priesthood, a holy nation." Also the twenty-four courses of priests, offering daily incense in the temple, have their antitype in Rev. 5: 8-10, R. V., where the twenty-four elders have "golden bowls full of incense, which are the prayers of the saints. And they sing a new song, saying, . . . Thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth."

These passages show in the clearest possible manner that by the law of shadow and substance every member of the body of Christ is made a royal priest, with the full privilege and authority to minister in all the services of the house of God, which is the church of the living God, the pillar and ground of the truth. It is also shown that Christ and his church are reckoned as one, when he is called "a living stone," and the members are also called "living stones;" and he and they are all built into one house for the habitation of God through the Spirit. Thus when all the members of the body, the church, are shown to be priests, there is no room for a special order of priests distinct from the general membership of the church.

This brings me to notice what Mr. Rich says, on page 120 of "Durant:" "The offices of the Melchisedec priesthood include apostles, seventies, patriarchs, or evangelists, and elders. The Aaronic priesthood includes bishops, priests, teachers, and deacons. Next to the quorum of the first presidency are the twelve apostles, then the high council, the seventies, the high priests, the elders, and the quorums of the lesser priesthood."

Here are seven ranks of officers separate and distinct from the general membership of the church, exercising descending grades of authority. In regard to this matter, Jesus says: "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them [that is, over the rulers first named]." (Matt. 20: 25, R. V.) But Jesus goes on to say: "Not so shall it be among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant." (Verses 26, 27, R. V.) Jesus said this ranking of authority and lordship should not exist in his church; and his express declaration cuts off all rightful claim to have these various grades of office in the church to-day. The priesthoods of the Bible did not have these grades. The Aaronic priesthood had only the high priest and his sons; the Melchisedec priesthood has only Christ and his church, in which Christ is the High Priest, and all the members of the church are priests.

I come now to test the credentials and authority of the angels who professed to restore the priesthoods of Aaron and Melchisedec to the earth. I will notice first the angel who represented himself as John the Baptist. On pages 159, 160, of his works, Orson Pratt says: "John the Baptist, it seems, was the last person who held the keys of the Aaronic priesthood, and therefore he would be a suitable person to restore the priesthood once more to the earth. In order that John might be qualified to fulfill all the duties of his mission as the Lord's messenger, God raised him, with many others, from the dead after the resurrection of Christ. John, therefore, having received an immortal body of flesh and bones, and holding the Aaronic priesthood with the keys and power thereof, has come forth from heaven, as the Lord's messenger, to restore the priesthood to the sons of men. For this purpose he was sent from heaven in these latter times, clothed with glory and power, holding the keys of a preparatory priesthood for the revelation of Jesus Christ. But before that day the priesthood of Levi, or of Aaron, must be restored to the earth. John the Baptist, who holds that priesthood, is the legal and proper messenger to restore it."

Replying to these statements, it will be necessary, first, to have some understanding of what is meant by the "keys of the priesthood." As the Bible says nothing about any keys of priesthood, we can only refer to what is said about keys in other connections. We know that a key is to unlock any place that is shut up and fastened with a lock. Jesus said to Peter: "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

From that which afterwards occurred on the day of Pentecost, and at the house of Cornelius, we understand that Peter simply had the authority to open the doors of the kingdom by proclaiming the conditions upon which persons could be admitted into the kingdom. From this example of the use of keys, we may gather that the one who at any time held the keys of a priesthood had the power to exercise the authority of the priestly office. This power and authority, by the command of Jehovah, was vested alone in the high priest. It was his prerogative alone to command the obedience of sons in all the services of the temple worship. It was he alone who could go into the holy of holies to make atonement for the sins of the people. Did John the Baptist or his father, Zacharias, either of them, ever hold these prerogatives of the high priest? Let us examine the record and see.

In Luke 1: 5-9, R. V., we read: "There was in the days of Herod, king of Judea, a certain priest named Zacharias, of the course of Abijah. . . . Now it came to pass, while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense." Then we turn to 1 Chron. 24, and learn that the sons of the high priest had so increased in numbers in the days of David that he divided them into twenty-four courses to serve by turn in the temple service to burn incense, and the eighth course was the course of Abijah. This order of the twenty-four courses still obtained in the days of Herod and during the ministry of Jesus, and this man Zacharias belonged to the eighth course. Then we read further concerning him that "when the days of his ministry were fulfilled, he departed unto his house." His term of service lasted only two weeks, this being the only time during the year that his presence was required at the temple. Thus it is made certain by the testimonies of the record that Zacharias was simply one of the sons of a high priest, and was never a high priest himself, and consequently never held the power and authority to exercise any of the functions of the high priesthood.

Hence, it becomes absolutely certain that John the Baptist, the son of this Zacharias, never held the prerogatives of the high priest, and therefore was never in possession of the keys of the Aaronic priesthood.

The truth of this assertion concerning John the Baptist is made doubly certain by the following testimony: "Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, . . . in the high priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness." (Luke 3: 1, 2, R. V.)

In this testimony, it is made clear that John the Baptist not only never was a high priest, but also that when he was called to preach the gospel of the coming kingdom there were two men claiming the office of high priest; and it was but a short time till he was put to death by Herod, and thus forever shut out from all possibility of obtaining it. But there is still further testimony shutting him out from the claim of the angel said to have been seen by Jo. Smith and Oliver Cowdery. In John 11: 49-52, R. V., we read: "But a certain one of them, Caiaphas, being high priest that year, said unto them, Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not. Now this he said not of himself: but being high priest that year, he prophesied that Jesus should die for the nation; and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad." Again, in chapter 18: 12, 13, R. V., we read: "The officers of the Jews seized Jesus and bound him, and led him to Annas first; for he was father-in-law to Caiaphas, which was high priest that year."

Here we see it clearly shown that Caiaphas was high priest at the time that Jesus laid down his life upon the cross, thereby fulfilling the type and shadow of the Aaronic priesthood by the sacrifice of himself and the shedding of his own blood to make the final atonement for the sins of the world. We also see that Caiaphas was the last high priest of the Jewish dispensation who had a legal claim to all the prerogatives of the high priesthood, and that he really did hold the keys of the Aaronic priesthood is also shown by the fact that through him was given the prophecy that Jesus should die for the nation, and also gather together into one the children of God that were scattered abroad. Hence, it follows that if the Aaronic priesthood must be restored to the earth, Caiaphas is the one who should have been kept, as he is certainly the last one who

could lawfully claim the power and authority of a high priest under the Jewish law. But we have already seen from the testimony of Paul that at this point the priesthood was changed—the old Jewish covenant taken away and a new covenant established in its place—and so by the law of shadow and substance, of type and antitype, the Aaronic priesthood forever ceases, and all the keys of its authority pass into the hands of him who is made a High Priest after the order of Melchisedec, an unchangeable priesthood that cannot pass to another. Thus we have an abundance of the most positive evidence to prove beyond the shadow of a doubt that John the Baptist never held the keys of the Aaronic priesthood; and, therefore, it is also evident, beyond all contradiction, that the angel who appeared to Jo. Smith and Oliver Cowdery, pretending to be John the Baptist, is stamped before all the world as an impostor and a liar, and all the claims of the Latter-day Saints for authority based upon his revelations vanish into nothing.

In the second place, I bring to the test of the divine record the three angels representing themselves as Peter, James, and John, and claiming to hold the keys of the Melchisedec priesthood, which were also to be given to Jo. Smith and Oliver Cowdery and others. It is not necessary to quote again the many scriptures bearing upon this subject. It has already been shown that Christ is the only one who can be called of God as was Aaron, and that he was thus called to be a high priest to offer a sacrifice for sin that no other being in the universe could offer.

The keys of the Melchisedec priesthood involve the prerogatives of a divine function that cannot be delegated to any human being; for it must be remembered that it is the offering of this divine sacrifice that makes Jesus a Priest after the order of Melchisedec, and, therefore, it can never be possible that any angel or any man should ever hold the keys of this priesthood which, by the very nature of the case, can never pass from him who ever lives to make continually valid and efficacious the sacrifice made once for all. Can any man give his life for the sins of the world? But every man's life is already forfeited for his own sins. That being who can acceptably give his life for the world must be one who is without the possibility of sin. But could not an angel who has not sinned give his life for the world? If an angel should give his life, his own would be forever lost; and, not having within himself the power to lay down his life and then take it again, a great wrong would be done in thus inflicting unending death upon one not deserving of death. Hence, the being who would successfully die for the sins of the world must be able not only to lay down his life, but also to take it again. Christ is the only Being in the universe fully competent to meet these two requisitions. Remember that it is not preaching or teaching or prophesying that makes one a high priest after the order of Melchisedec, but the offering of that sacrifice in which one lays down his life, suffering the penalty for sin, and then in triumphant victory takes it again, to live for evermore as the eternal Savior of all those who trust in him. Therefore, these three angels pretending to be the apostles Peter, James, and John are forever stamped as impostors and liars, because they have put forth claims which, in the very nature of the case, are wholly impossible.

What are we to think of a system of religion which incorporates such fatal and easily detected errors at the most vital point of its construction? But there are still others.

C. S. TOWNE.

A few moments before President Lincoln left Springfield, he stood on the platform of a car, looking down upon a multitude of sad, friendly, upturned faces. For a moment strong emotion shook him; then, removing his hat and lifting his hand to command silence, he spoke: "My friends, no one not in my situation can appreciate my feeling of sadness at this parting. Here I have lived a quarter of a century, and have passed from a young to an old man; here my children have been born, and one is buried. I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that divine Being, who ever attended him, I cannot succeed; with that assistance, I cannot fail. Trusting in Him who can go with me, and remain with you, and be everywhere for good, let us confidently hope that all will yet be well. To His care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell."—Selected.

Home Reading.

SHOES OF VARIOUS NATIONS.

In the Cluny Museum, in Paris, there is a very odd and interesting collection. It belongs to M. Jules Jacquemant, and shows the numerous varieties of foot coverings used by the different races, and has over three hundred different kinds of ancient, mediæval, and modern shoes. Almost all of the nations are represented in this curious collection, and it is interesting to note that while nearly every one presents a new and distinctly different kind of foot wear, still each one is characteristic of its country's climate and customs.

Thus we find the most ingenious work of the Indians in their soft, pliant, buckskin moccasins, which, being very light and durable, make them the very best covering for a hunter's foot that human skill has ever contrived. The Indian's snowshoe was also a work of art, especially if we remember that they were made by untaught savages. It was a light wooden frame, covered with a network of strings of hide, and had such a broad surface that the wearer could walk with ease on top of the snow when in pursuit of game. If it had not been for these shoes, the red men would have starved during a severe winter, since only by their use could the deer be run down at that season.

Many of the national shoes are elaborately designed and decorated, while some are extremely simple. Among the more elaborate ones are those worn by the people of Siam. Their shoe has the shape of an ancient canoe, with a gondola bow and an open top. The wooden sole is attached to an upper of wool and cloth, the interior being elaborately ornamented with silk thread of various colors, and sometimes even with silver and gold.

The simplest foot protector is the sandal, which is a sole usually made of wood and attached to the foot by leather thongs. The sandal can be traced back to the earliest periods, when plaited grass was used in making them. Because of its coolness and simplicity, it continues to be the most common foot covering among the Orientals, and, indeed, all races who live in tropic countries. The ancient Greeks wore sandals, though they now wear shoes, which are made almost entirely of leather, with thickly padded soles, and sharply turned-up toes, surmounted by a large ball of colored wool or hair. Among the Orientals who still wear the sandal, we find the Egyptians. Their sandals are composed of a sole made by sticking together three thicknesses of leather, and are held to the foot by a band passing across the instep. Their sandal is beautifully stitched with threads of different colors.

In ancient times, when climate demanded a greater protection for the foot, the primitive races shaped a rude shoe out of a single piece of untanned hide, and, lacing it with a thong, found that it made a complete and warm covering; and thus out of an upper without a lower (this shoe of untanned leather) and a lower without an upper (the sandal), there gradually grew the perfect shoe of the present day, which is a happy combination of both.

Another very simple foot covering is the clog, or patten, which is roughly cut to fit the foot from a piece of wood. Seventeen thousand people in France find employment in making these clogs. The clog is also worn by the Japanese, and, as viewed from the side, is the shape of a boy's sled. A string passing between the great toe and across the instep fastens it to the foot.

The Mussulman's shoe, although rather simple, shows great ingenuity in ornamentation. It is made of heavy leather, and adjusted to the foot by a wide leather strap which runs from the heel and buckles over the instep. The only ornamentation is the fastening of two leather plumes on the right side of the toe.

Among the many other peculiar kinds of shoes worn by people of foreign lands are the Russian's boot and the Hungarian's moccasin. The former is composed of many pieces of morocco, in several colors, and is embossed with vari-colored silk thread; the latter is made of rawhide, prepared by the sun-curing process, and is bound together by many pieces of rawhide.

History tells us that great attention used to be paid to the foot gear, each person striving to outdo the other in the gorgeousness and curiousness of his shoes.

During the twelfth and thirteenth centuries, the lords and gallants of the English court wore shoes with points that curled up like ram's horns, and

so long they had to be fastened to the knee with gold and silver chains. Attempts were made by the government to abolish this ridiculous fashion, but in spite of Parliament and law the points continued for a long time to grow longer, and the chains more expensive. During the time of William the Second, of England, the shoes are described as "very high in the heel, with buckles and flaps in front that extend up three or four inches."

In ancient times a Roman's foot covering told his station in life. Thus the senators wore shoes of red leather, ornamented with knobs of ivory or brass; the patricians wore black leather, ornamented with ivory crescents; while the common people wore plain sandals.

Perhaps at the present time more interesting to us are the shoes worn by our new countrymen—the Filipinos. They are sandals made of plaited palmetto grass, as are their great flat hats and curious raincoats. This sole is held on the foot by a cord that passes across the instep, and from the way I saw a little Filipino boy, who has come to this country to live, going down the street the other day, they seem to be able to walk about as well in their sandals as we do in our shoes.—Libby Dougherty, in Kind Words.

A YOUNG EXPLORER.

Joseph Thomson, who died before he was forty years old, was one of the pluckiest and most successful of all the great explorers who have followed Livingstone in South Africa. Before he was of age he was appointed naturalist to an important expedition sent out to find a route from the east coast to the great lakes. The sudden death of the commander left this boy at the head of the caravan, and, though himself so ill and weak that he could not stand alone, he accomplished the desired result.

Thomson, by the way, was practically a nonsmoker and abstainer; and he rather surprised people who fancied that stimulants were indispensable in trying work like his by bringing back his brandy bottle unopened from one of his long expeditions. He showed by this, at all events, that he was quite consistent in his earnest protests against the harm that the drink traffic was doing to the native races.

Like Nelson, Thomson does not seem to have known the meaning of the word "fear;" and this carried him scathless through many dangers that would have proved fatal to a more timid man. During his first expedition, when he was only twenty-one years old, a war party of the dreaded Mahenge appeared.

The mere sound of that name was enough to put Thomson's men to flight; but he rallied them, and, leaving behind him all his weapons, strode calmly into the midst of the savages, and proclaimed that he and his party were friends. His perfect coolness disarmed the warriors, and it stood him in good stead on other occasions. "More than once the ax was uplifted to dash out his brains, and the arrow drawn to the head to pierce his heart. It was only his perfect coolness that saved him. It inspired even the most furious with a kind of superstitious awe; they dared not hurt him." Once he had to pose as a great medicine man in order to escape in safety, and had his nose nearly wrenched off by one warrior, who imagined, from a trick he played with false teeth, that he "took to pieces." But his dauntless courage proved his best friend in time of danger.

"My fondest boast," said Thomson once, "is, not that I have traveled over hundreds of miles hitherto untrodden by the foot of white man, but that I have been able to do so as a Christian and a Scotsman, carrying everywhere good will and friendship, finding that a good word was more potent than gunpowder, and that it was not necessary, even in Central Africa, to sacrifice the lives of men in order to throw light upon its dark corners." And that boast was worthy of the man who uttered it—a brave man physically and morally; a man the keynote of whose life was a "spirit of true chivalry;" a man who, according to J. M. Barrie, "would have gone to the stake rather than tell a lie."

We close a book like the life of Joseph Thomson, with its story of dauntless courage and endurance, nerved to meet our own little troubles and difficulties more bravely.—Classmate.

"How," ventured the editor, who had been appealed to by an unappreciated vocalist, "do you manage to keep the wolf from your door?" "Well," in the first place," he replied, "I do all my practicing at home." Then he started violently, and hastily explained how in this way he saved the rental of a studio.—Exchange.

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Editorial.

BREAKING BREAD IN PRIVATE HOUSES.

Breaking bread from house to house was practiced in the church in New Testament times. It did not destroy the church then, and cannot destroy a New Testament church now. Everything that a New Testament practice destroys ought to be destroyed. The New Testament speaks of "the church in thy house;" also of the church in a city, as "the church at Antioch," "the church at Corinth," etc. Meeting from house to house to break bread can neither destroy nor injure the church in thy house nor the church in thy city. Any church which is larger than the church in some one's house and smaller than all Christians in the city or territory where it is located is not a New Testament church, and ought to go. The meetinghouse church, with its church-book membership enrolled to meet in it, is not in the New Testament, and ought to go. It will not do for men of faith to throw down breaking bread from house to house, which is in the New Testament, because it will not harmonize with a church which is not in the New Testament. The true course is to follow the practice of the New Testament, and turn loose what is outside of it.

For each one to eat the Lord's Supper at his home, separate and apart from others, was not the practice of New Testament Christians. They formed assemblies with one another to eat the Supper. The Jews ate the passover from house to house—always ate it in a private house—yet they always formed eating assemblies large enough, to consume a whole yearling lamb. Hence, in the event one family was not large enough to eat the lamb, neighboring families joined in to make an assembly suitable in size to consume the appointed roast. Thus while always eating it in a home, some of them were separated from their own homes to enlarge the assembly in a neighbor's home.

Two or three persons gathered together in Christ's name would form an assembly competent to keep the Lord's Supper; but the number might be enlarged to any extent that would admit of their judging the assembly and purging it of "fornicators, covetous, idolaters, revilers, drunkards, and extortioners." With such they must not assemble and eat. Hence, the assembly must not be such as to forestall their knowing who is there. It is the duty of each Christian to make the effort to form an assembly to break bread; but he must respect the rights of others, and hence not try to have the meeting at his house every meeting day. It may be at his house one Lord's day and at his neighbor's house the next Lord's day. Thus they "broke bread from house to house." Some were at home; others had left home to meet in a brother's home.

In regard to what Brother F. G. Allen taught, I will state that supper is and always has been the last meal of the day; and it seems to me out of the question that anybody would seriously argue that supper might be eaten any time of day. We

might, of course, argue that the time of eating a memorial feast would not affect its commemorative character or vitiate its validity as worship; but in so doing, we should bear in mind that such argument would justify another day as well as another time of day. If we may take the Lord's Supper at dinner time, because there is nothing in time, we may take the first-day feast on the second day or any other day of the week, because there is nothing in time. Supper is the evening meal, the last meal of the day. The meeting at which Christ instituted the Supper was in the evening; the meeting to break bread at Troas was in the evening. When people met to take the Lord's Supper they met at supper time, of course. The mid-day meeting was established for other exercises among modern religionists. It became established as best for a full gathering of the enrolled membership of a meetinghouse church, and the Lord's Supper was accorded a place among the various services of the hour to be eaten about dinner time. It may be too much to say that the worship is unacceptable at any time and place; but our inferential reasoning in support of such minor changes as time and place is spiritually inferior to a faithful following of the meaning of words illustrated by the inspired examples of the New Testament.

1 Cor. 14 certainly has no more reference to "the Lord's day worship" than to the worship of any other day. It is not an account of a bread-breaking assembly, but of an edification meeting in which all the prophets might speak in order. Such a meeting might have been on any day of the week. 1 Cor. 16: 1-4 has no reference to a meeting of any kind. It gives direction to each person in the church to lay by him in store on the first day of the week as God has prospered him, that he may have his contribution ready when Paul comes. A meeting is not necessary for each to lay by him in store, nor is any meeting hinted at in the text. What each laid by him was, at Paul's arrival, to be put into the hands of men approved by the givers for safe delivery in Jerusalem. It was for the poor saints across the waters—not for "church work" at home, nor for "the pastor" or protracted meeting preacher; still less for the building fund, for fuel and lights, or for the sexton's salary. It was for the poor saints "over the sea," out of the reach of the givers, that each was to lay by him in store. No one is instructed to lay by him in store for poor saints among whom he lives. He should visit those who live near him and minister directly to their necessities. Why should a Christian "lay by himself in store" what is for his poor neighbor in easy reach of him? He is not told to do it, and should not do it. What he is to "lay by himself in store" is for a foreign sufferer out of his reach, and the order is for him to have something ready when the time comes to send men with relief.

It is of vital importance to do what God commands. Excuses for not doing the Father's will will not pass in the judgment. Every one should diligently keep the word in all good conscience before God and men.

W. L. BUTLER.

Shelbyville, Tenn.

We have published a number of articles from Brother Butler that a number of brethren think hurtful in their tendency and should be noticed. If we understand him in this article, he is trying to prove Christians ought to meet at their private houses to observe the Lord's Supper. None doubt they ought to observe the Lord's Supper in their private houses when they meet there and when they are the most convenient places for doing it; but I doubt if any one can find a single statement concerning the place at which the Lord's Supper was observed in the New Testament. It is presumable the churches mentioned as existing in these houses partook of the Lord's Supper in them, but it is equally presumable that when they met in the temple they did it there. They seem to have met in the temple for prayer, worship, and teaching from Pentecost to the stoning of Stephen, which was after they had numbered five thousand; then they multiplied the number greatly. (See Acts 2: 46; 3: 1; 5: 25, 42.) The eating from house to house, mentioned in Acts 2: 46, was eating meat or food, and was done daily. The Revised Version gives it: "And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart." That has no refer-

ence to the Lord's Supper, but is the only place in which breaking bread from "house to house" or at home is mentioned. They met, when permitted to do so, in the synagogues to teach. The presumption is, they observed the Lord's Supper there when they met there. (See Acts 18: 8-11; 19: 8.) They were turned out of the synagogue, and Paul daily taught in the schoolhouse of one Tyrannus for two whole years. The presumption is, they observed the Lord's Supper in the homes, the temple, the synagogue, and the schoolhouse when they met there. It is not once told where the Supper was observed. The fact that this is never told, it seems to me, is an indication that God gave no law, and we should make none. But it does say they came together in the church to observe the Supper: "I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's Supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not." (1 Cor. 11: 17-22.) Again: "Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation." (Verses 33, 34.) And remember, this was when they came together in the church. (See verse 18.) This shows plainly the meetings were not at their homes, but were at some place where the church met. They adopted the plan of some eating to themselves, and it resulted in the rich eating by themselves and the poor eating by themselves. I am sure this would be the result of some selecting who should meet with them at their homes.

The chapters beginning with 1 Cor. 11, through 1 Cor. 14, are taken up with direction for the conduct of the meetings for worship, beginning with the Lord's Supper; and all the church are spoken of as coming together. (See chapter 14: 23, 26.)

Brother Butler argues the only collection from the Christians was when it went over the sea, and then it was not collected in the church. Christ and the apostles did keep a common bag in which they put things and out of which money was paid to help the poor and buy the things needed for the feast. (See John 13: 29.) This, too, while Christ and the apostles were present. Then at the church at Jerusalem the believers sold their possessions and laid the price at the apostles' feet for distribution, and seven men of honest report and full of the Holy Spirit were chosen to distribute this fund among the poor at home, while the donors were there.

In 1 Cor. 16: 1-12, a literal translation is: "Place something by itself, putting it into the treasury." Two things were to be done: (1) Separate it from what you have, place it by itself; (2) place it in the treasury. What treasury? It was in the man's treasury before he placed it by itself. This was to take it out of his treasury and put it in another. This direction had been given to the churches in Galatia, now it is given to the church at Corinth, that there should be no gatherings when Paul came to Corinth. It can have but one meaning.

When the passover was first instituted in Egypt, it was observed in their private houses. But the law is very specific and oft repeated that after they came into the land of Canaan all the offerings must be made at the tabernacle, or where God recorded his name. They were forbidden to make sacrifices, save at the place where God had recorded his name. (See Deut. 16: 2-7; Lev. 23: 7.) They were to have

a holy convocation when they observed the pass-over.

The word "deipnon" is translated "supper." Liddell and Scott's "The Standard Greek-English Lexicon" defines it "a meal, mealtime, the principal meal. In Attic certainly the chief meal, corresponding to our dinner." It defines the verb "deipneo" "to make a meal, to dine." It gives over a dozen words into which this word enters; the same meaning follows in all of them. In the New Testament it is used about a dozen times. In three of these it is translated "feast;" in the others, "supper," referring chiefly to the Lord's Supper. The word means a meal, the chief meal of the day, and refers to the evening only, as the chief meal was observed in the evening. If the breaking bread (Acts 20: 11) was the Lord's Supper, it was attended to in the early morning, before break of day. The Scriptures speak of their meeting on the first day of the week to break bread, without reference to the time of day. If there be indication as to the hour, I would say it was to be done when the chief meal of the day is held. But I believe there is no reference to the hour of the day.

We are in full sympathy with all efforts to maintain simplicity and plainness in our meetinghouses and private houses, and in our dress and all of our surroundings; but extremes not warranted by the Bible are hurtful and defeat the very end they seek to accomplish. Then there is as much sin in making a law where God has made none as there is in setting aside one he has made. Let us avoid both extremes.

D. L.

NICE DISTINCTIONS.

Brother Lipscomb: In the Gospel Advocate of November 29, 1900, you wrote, favoring the acceptance of Dunkard baptism, or trine immersion. You said: "They do what the Lord commands, if they act from the proper spirit; but they add to this two additional dippings of the head in water." Again: "Now, if the first was in obedience to the Lord, do the two additional ones destroy the acceptability of the first?"

Now, Brother Lipscomb, if I understand Dunkard teaching and practice relative to baptism, they immerse *in*, instead of *into*, the name of the Father, Son, and Holy Spirit. Their first immersion is in the name of the Father only; the second, that of the Son only; and the third, that of the Holy Spirit only. Which one of these immersions is the "one baptism" (Eph. 4: 5) commanded by Jesus? (See Matt. 28: 19, 20.) Do they obey Jesus' command in their first immersion? If so, why do we add the name of the Son and that of the Holy Spirit when we baptize? Can two things that differ both be right?

What about persons who are baptized "in the name of the Lord Jesus," without the names of Father, Son, and Holy Spirit?

You need not publish this in the Gospel Advocate unless you choose to do so; I do not desire to fill your columns with controversy, and shall be as well satisfied with a reply by private letter.

Fayette City, Pa.

T. E. WINTER.

As I said, I know nothing personally of the practices of the German Baptists, or "Brethren," save as they are represented in history. As there represented, their leading aim is to cling to the Bible in its literal teaching. They miss it in some things. Trine immersion is not scriptural; the law requiring them to baptize face foremost is not scriptural. I do not believe it to be wrong to baptize face foremost. I met a man once who desired to be baptized face foremost, and I readily consented to do it. But the Bible gives no rule as to how it is to be done in this respect. It says they are to be buried, without giving direction as to whether the face be downward or upward. Either way will fill the divine requirements. To refuse to recognize one because baptized with his face upward would be sin. That is making a law where God has made none. To do this is sin. Baptizing is called a "burial." I never heard of persons who buried face

downward. So if either method is preferable, it would be one most like the burial. But a burial is all God required. There are other things of a similar character, and some things they practice are positively prohibited by the Scriptures. All additions to his appointments, all general organizations of the churches, are without divine warrant, and are sinful additions to the order of God. They may have some theory connected with their baptism that would vitiate the service; I do not know.

The gospel was preached to plain and unlearned people. It is addressed to the understanding of such, that they may receive and obey it and be saved by it. I know of no greater perversion of the gospel than to make its efficacy depend upon the understanding of nice critical distinctions between the meaning of Greek words or English words. I do not believe a soul was ever lost, who did what is commanded, because he failed to understand the difference between "eis" and "en," or "into" and "in." When persons hear the gospel and obey it, do the things God commands because he commands them, he will bless and save them, whether they have heard of those nice differences between "baptized in the name of Christ" or "baptized into the name of Christ." The men who make the greatest ado over these distinctions, as a rule, do not understand the difference between them. Ask the average critic on these terms what he means by "in the name of Christ," and he will say: "By the authority of Christ." It means by the authority of Christ, but it means more than this. A sinner is damned by the authority of Jesus Christ; but he is not damned in the name of Jesus Christ. "In the name of Christ" means as his servant, or representative, and in his place. A man is saved in the name of Christ, as his servant, his representative, acting for and in his place. Men are damned by the same authority they are saved by; but no one is damned in the name of Jesus, as his servant, or representative, or acting for and in the place of Jesus. "Into the name of Christ" is to enter Christ, or his name, that he will accept us as his servants, or representatives, and permit us to work for him and in his place. It is helpful to understand these nice and critical distinctions, as it gives us clearer conceptions of the system of salvation as a connected whole; but one will not be lost for not seeing the difference, if he trusts God and does what he commands. It is good to understand how food is appropriated and assimilated to the upbuilding of the body, but it is not necessary in order to eat and live. I think there is no grosser misconception of the salvation provided by God than to think it turns on the nice critical distinctions that scholars make in the use of such terms.

It has been only a few years that the translators of the Scriptures themselves understood these distinctions in the use of the prepositions. In the Authorized Version the distinction between "in" and "into" is not observed. The commission says: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Acts 2: 38: "Be baptized . . . in the name of Jesus Christ." It is unsettled yet among scholars whether this should be "in," "upon," or "into" the name of Christ. The last and best text gives it "into." The Samaritans had been baptized in the name of Christ. (See Acts 8: 16.) In almost every case the expression, "baptized in the name of Christ," is now changed to "baptized into the name of Christ," or "baptized into Christ." (See Acts 19: 3, 5; Rom. 6: 3; 1 Cor. 1: 13, 15; 10: 2; 12: 13; Gal. 3: 27.) "Baptized in the name of Jesus Christ" remains only in Acts 10: 48.

These changes are rightly made to preserve harmony of teaching and to express clearly the idea that persons are baptized into Christ; put him on, and henceforth will act as his disciples and servants. All these passages have been heretofore considered as teaching persons are to be baptized by the authority of Jesus. On this understanding the dis-

ples adopted the formula, "By the authority of Jesus Christ I baptize you," etc., because they thought "in the name of Christ" was the proper translation; and "in the name of Christ" means by the authority. Are these baptisms invalid on account of this mistake? By no means. Persons are baptized by the authority of Christ, if they believe in Christ; but these scriptures do not teach it. More than this, they are baptized by Christ when baptized in his name or by those baptizing in his name. Jesus made and baptized more disciples than John; however, "Jesus . . . baptized not, but his disciples." What is done by one acting in the name of Christ is done by Christ though that one. When one says, "In the name of Christ I baptize you," he ought to mean: As Christ's servant, acting for him, I baptize you. Christ baptizes through him.

There is to-day doubt in the minds of skilled textuaries whether in Acts 2: 38 it should read "in," "into," or "upon" the name of Christ for the remission of sins. I am at a loss to know which is correct. Further investigations and discoveries in old translations and texts may determine it fully. What then? Is any one's salvation endangered on account of this uncertainty? He who thinks so greatly misconceives the grounds of salvation. It is right to baptize a man in the name of Christ, into Christ, and acting upon the name of Christ, whether this passage teaches it or not. Other passages teach all these truths. Generally a truth of the Christian religion or a duty is not dependent upon the understanding of one word or the interpretation of one sentence. But precept upon precept, line upon line, example upon example, is usually given to make plain the truth of God. I do not pretend to decide whether the baptism performed by German Baptists is acceptable to God or not. Obedience is an individual, not a denominational, matter. Each case ought to be considered by itself. That is true of all baptisms, whether performed among disciples, American or German Baptists, or any one else. If the person baptized did it in obedience to God, the party will not invalidate it. The opposite is true.

D. L.

Christianity and Campaigning.

"Folks is cur'us in their logic," said Uncle Zeph, thoughtfully. "Now, there's Jim Wilkins—fust-rate business man Jim is (or thinks he is, anyway)—'nd whenever you ask him for a cent fer missions, Jim allers begins the same old way, 'I'm a business man, 'nd what I want to know is how these mission boards are run, 'nd how much gets to the heathen, 'nd how much is wasted in salaries,' 'nd so on, 'nd so on; 'nd the end of it is, Jim never gives a cent, 'nd the man that hez asked him oncet never tries askin' him again.

"Now, when it comes to campaignin', Jim is teetotally different. 'I'm bound that my side shall win if I can help it along,' he says, 'nd to win they've got to hev money, 'nd I'm goin' to do my share.' And then he draws his check, 'nd hands it over. The fellows on the campaign committee say Jim is a 'typical business man,' the way he supports his party. 'Nd he doesn't ask questions, either. Politics is a sight more wasteful than any mission board I ever heerd tell of; but Jim's business principles don't seem to give him any trouble in drawin' his campaign check. 'Millions fer campaignin', but not one cent fer Christianity,' might be Jim's motto, I guess; 'nd there's plenty of others like him. But what I want to know is where is the business logic of it, seein' that that's what Jim prides himself on so, in refusin' to give to the church;'" and Uncle Zeph's eyes twinkled, as he folded up his newspaper.—Forward.

He that would his body keep
From diseases must not weep;
But whoever laughs and sings
Never he his body brings
Into fevers, gout, or rheums.

—Beaumont E. Fletcher.

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"What Think Ye of Christ?" (Matt. 22: 42.)

Wonderful character he is! Could we investigate a more wonderful one? Jesus, the Babe of Bethlehem; a boy, twelve years of age, conversing with the learned doctors; a young man at the marriage feast at Cana; he who restored the blind to seeing, the deaf to hearing, the lame to walking, and the dead to living; and he who, at the age of thirty-three years, permitted himself to be led by his enemies to Golgotha's heights, one-eighth of a mile west of the city of Jerusalem, there to die as a felon, that you and I might live! Yes, I say, he was a most wonderful being—God and man, human and divine.

God made man in his own image, breathed into him the breath of life; placed him, a perfect being, in a perfect Eden; and gave him a perfect code of laws. Adam and Eve sinned, fell from their perfect state, and through their fall humanity is in bondage to sin to-day. But God, being just and knowing the condition into which man had fallen, began, six thousand years ago, a scheme of redemption in order to rebind man to his primitive state—perfection.

In Gen. 3: 15, we have the first intimation of Christ, while in the promise to Abram (Gen. 12: 1-4) and the renewal to Isaac (Gen. 26: 1-5) and Jacob (Gen. 13: 1-3; 28: 10-15), also in Gen. 49: 10, we have strong intimations of the coming Redeemer, with many other prophecies pointing directly to the Redeemer of Israel.

Looking back nineteen hundred years, to a central point in the history of all time, when Cicero, Sallust, Virgil, and Horace were fresh in the minds of their many living friends; with Seneca in his childhood, and Livy in his prime, and Rome radiant in her growing transformation from brick into marble; during the reign of the great Augustus Cæsar, when the Jews thought themselves pets of Almighty God; when the Greeks housed themselves amid their institutions of art and literature, and called the world "barbarian;" when the inhabitants of the "seven-hilled city" thought to be a Roman was the greatest honor to be had—then it was, I say, in an obscure Roman province, in the land of Judea, in the city of Bethlehem, in the narrow limits of a manger, that the child Jesus was born. Consider him in his human nature, earth was the habitation of his abode; but see him in his divine nature, heaven is the seat of his throne and the earth his footstool. But let us be more specific.

"What think ye of Christ?" This question is asked and answered four times in Matthew. One answer is (26: 66, R. V.): "He is worthy of death [that is, he is an impostor; we spit upon him, buffet him, and despise him]." Another answer is (22: 42, R. V.): He is "the son of David [a man, a great man, a man with royal blood in his veins; but still only a man]." The third answer is (16: 14, R. V.): "One of the prophets [a teacher sent from God—a man inspired with a message, and commissioned with a work]." The last answer is (16: 16, R. V.): "The Son of the living God." These four answers represent the world's view of Jesus of Nazareth. Each man's creed belongs to one of these classes, which are all represented throughout the world to-day. To which class do you belong? Do you say: "He is worthy of death?" Do you consider him, "the son of David," a great man? Do you believe him to have been a prophet? Or do you, with Peter,

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say: "The Son of the living God?" Friends, if Jesus himself so regarded the confession of Peter as to build his church upon it, should we not surely consider it worthy of being made? O that we were all as strong in faith as was Peter!

What think ye of his life? Men may ridicule the rib story of Genesis or the record of Noah, the preacher of righteousness, the ark builder; they may make sport of the account of Israel's deliverance from Egyptian bondage, or even deny the story of Jonah and the whale; but never has man found a spot in the character or life of Jesus, and men have made it the occasion of severe study for two thousand years; and many of them would have been glad to have pointed the finger and said: "Behold the stain on his robe, or sin in his life!" What does it mean that for six thousand years man has lived, and Jesus has been the only perfect one? His life is marvelous because of this one fact. Renan, the great skeptic, tells us that even the evangelists who wrote of Christ constantly disfigured him because of their inability to attain his height.

If we shut our eyes to his divine nature, he was only a poor, penniless, traveling preacher, whose ministry lasted but little more than three years and whose field of labor was no larger than Davidson County and two adjoining counties. What is the secret of such power as would cause his few poverty-stricken followers to rally around the standard of a dead Leader, and even give their time, labor, and tears, and at last their lives as martyrs in the Roman arena or public highway, for the cause of Christ? Wonderful man was he!

What think ye of his law? We have our lawmakers, who assemble at our State and national legislatures and, with their combined brain, give us laws, and we call them "good;" we soon find fault with them, criticize and change them, and soon they pass away to give place to a new code, which goes likewise. This is all because of man's finite state. But Jesus—one man, not a body of men—gave a code of laws two thousand years ago that has never been revised, and never will be. Unlike man's laws, they are not partial; they condemn the wise and unwise, great and small, rich and poor, bond and free, just and unjust, saint and sinner, and shall endure forever. What think ye of them? Will you be judged by them? Surely, it is even true.

What think ye of Christ's death? See him as he is brought before the council and condemned to the most cruel death; see him as he bears the cross up the steep mountain's side; see the howling mob of Jews and Romans as they spit upon him, curse

him, and pull at his robe; see him as they drive the spikes through his tender flesh, and watch him writhe in pain and agony, while the blood-thirsty murderers push the sponge saturated with vinegar and gall between his sinless lips; see him as they place the crown of thorns upon his wrinkled brow, and hear him say: "Father, forgive them; for they know not what they do." Watch, the "king of day" fails to behold the awful scene, and mother earth rocks to and fro upon her axis! Hear him say: "My God, my God, why hast thou forsaken me?" Again hear him say: "Thy will be done." Again: "It is finished." Jesus died for you and for me. Judas, who carried the bag, sold our Lord and Master for thirty pieces of silver—sixteen dollars and ninety-six cents—which was the legal value of a slave if he were torn or killed by a beast. This was the price of millions of souls redeemed. What has Christianity cost? It cost the throne of heaven the presence of the blessed Jesus for thirty-three years; it cost his life and labor on earth for the same length of time; it cost him the sufferings and death on Calvary.

What think ye of his history as a man? Let us honor Noah for his faithfulness in building an ark, and Abraham for offering his son on Moriah's top; let us respect Moses, the meek man, for his genius in delivering Israel. Mohammed made his name immortal by converting his wife, city, and country; with his sword and the Koran he made European civilization tremble. Alexander the Great made his name to live forever by conquering his Macedonia, leading his phalanx army across the Bosphorus into Asia Minor, down the Phœnician coast into Egypt, back through Central Asia, and even made far-away India quake; but he died at Babylon, amid sweet perfumes and revelry, a drunkard, having conquered the then known world. Hannibal, the Carthaginian, was great because of his one purpose to destroy the city on the Tiber. At nine years of age he vowed vengeance against Rome; at twenty-five years of age he left New Carthage, in Spain, led his army over the snow-topped Alps down into the plains of sunny Italy, and for fifteen years barred the gates of the "seven-hilled city;" but he carried his ring of poison. Napoleon's name lives to-day because he revolutionized France, and made all Europe stare in amazement; but he had his Corsica, Austerlitz, Waterloo, and St. Helena. John Milton, blind as he was, lived, as it were, where angels fear to tread; wrote "Paradise Lost" and "Paradise Regained;" and shall live in sweet memory of his people for ages yet to come. Carnegie and Rockefeller, with their millions and endowed institutions, have endeared themselves to their countrymen; but they and their wealth shall vanish. These were all mortal men, who stepped upon the stage of action, played their parts, and passed away. Jesus, without an ark to build, a son to offer, a tribe to deliver from Egyptian bondage, a Mecca or Koran; without the palanx of Alexander the Great, the vow of Hannibal, the genius of Napoleon, the talents of Milton and Shakespeare; and without the wealth of Carnegie and Rockefeller—with none of these, I say, Jesus rules to-day the hearts of his people, and shall, until he comes the second time, without a sin offering unto salvation. "Every knee shall bow to him" and "every tongue shall confess that he is Christ, to the glory of God the Father."

Sleep on, great men; I place upon your noble brows the crowns you so

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faithfully won. Reign on, Messiah; I place upon your loving brow the combined diadems and crowns of all the kings and princes of all the ages past; reign on, Messiah, until thy saints shall join in one sweet chorus to sing praises and shout halleluiahs to thy matchless name; reign on, Messiah, until the kingdoms of this world shall be swallowed up in thy kingdom; reign on, Messiah, until heaven and earth shall kiss, and thou come with thy shining angels to gather the re-deemed of earth. H. S. NELSON.

Experience—A Sermon to Young Men.

"Experience keeps a dear school, but fools will learn in no other."

I do not know who coined the above sentence, boys; but I know it is true. I did not learn it from the Bible. The Bible is a grand book—the grandest old book ever written—full of truth and wisdom from lid to lid; but this does not mean that all true sentences are found in it alone. No, boys; the language is nowhere found in the Bible, but the idea expressed by the language is found there frequently. If the idea were in conflict with the Bible, the idea would be false, absolutely false; for I want to impress upon you the fact that the Bible is the word of God, and God's word is truth itself. So bear in mind that no idea can be true that does not exactly fit the Bible. I learned that sentence from Webster's old blue-back spelling book—the book your grandfathers used to pore over in the little log schoolhouse. It may have been as old as Methuselah before Noah Webster was born, for all I know; but that does not change its value. I am not caring for its origin; it is the lesson it teaches that I am after, and that is what I want you to learn.

Yes, boys, experience keeps a dear school; but there is one great advantage it has, and that is, if we will try, we may derive great benefit from it without actually attending and paying the exorbitant tuition. We may profit by what others have learned, if we will; and if we are wise, we will do so. Do you want me to explain this to you more fully—so fully that you cannot help but understand it? Well, I will try, and I think I can succeed; for I have seen much of life myself, and most of the little I have learned during the forty years of my pilgrimage has come either directly or indirectly from this great school of experience. I learned it either from what I experienced myself or from what I saw others experience. You do not have to stand out in the rain to learn that it will make you wet; you are willing to accept the experience of others as

to that fact. Neither do you have to put your hand into the fire to learn that it will burn you. Yet there are many other things far more important that we do not learn with so much readiness. Experience, that rigid instructor, teaches many other things with the same precision; but we often fail to grasp the lesson. If we only used the same common sense in many other things that we use in the two examples given, what a world of difference it would often make in our lives! No doubt you know of several men whose lives are what they call "failures." Those men, my boys, have been high-grade pupils in the school of experience, and have paid about the dearest rate of tuition. They were not willing to be benefited by the experience of others, but were determined to enter the school for themselves. Now just look at the result! If their lives are failures, yours will be a failure also, if you follow the same course they did. There is no getting around it: the same course will invariably produce the same effect under similar circumstances.

Did you ever know a boy or young man to continually associate with profane, rowdy, and vicious companions without, to some extent, partaking of their nature? No, boys; and you never will know such a case. Wickedness is as contagious as small-pox, and a thousand times more dangerous. If others have thus become infected, do not you risk it. Have you not seen a young man staggering along the street? Just a short while ago he began with a social drink, and a short time hence he will be either in the gutter or the lockup. Now, do you know where that young man's course is leading him? It is leading him to the shameful grave of a drunkard. Just as surely as the train that passed down the railroad a while ago will reach its destination, just so surely, my boys, that young man will reach his destination—a drunkard's grave. Some obstruction possibly may throw both the train and the young man off the track; but that is only a possibility, not a probability. The experience of countless thousands proves it.

There is not a lesson necessary to successful and honorable life which we may not learn for a certainty by observing the experience of others, not a lurking foe along the path of virtue and happiness that we may not locate by the skeletons of his victims. Experience is like a rock at sea, upon which one stranded vessel should serve as a warning beacon for all others. This is worth remembering, and if it had only been uttered by Spurgeon, Beecher, or some other noted divine, it would have been printed in every religious paper and magazine in the land, and preserved among the pithy sayings of wise men to be read by the next generation. As it is, I only hope you will use judgment enough to steer clear of every rock that has wrecked a human vessel upon the sea of life.

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General News.

A fine coal field has been discovered near Falkville, Ala.

Out of 15,625 cases of typhoid fever among the British troops in Africa 5,642 proved fatal.

The Dutch Government declines to take the initiative in behalf of arbitration between Great Britain and the Transvaal.

In a fierce gale on Lake Erie, the iron ore barge Charles Foster sunk, with eight men on board, who were all drowned.

The President touched the button which formally opened the Territorial Exposition at Phoenix, Ariz., on December 10, 1900.

The President has sent to the Senate the name of Gen. Von L. Meyer, of Massachusetts, to be ambassador of the United States to Italy.

The Russian Ministry of Communications has decided to adopt petroleum for generating motive power on the locomotives of all the railways.

The new cotton mill at Tipton, Tenn., costing about one hundred thousand dollars, has been completed, and will be running regularly by January 1, 1901.

The German Emperor has issued a decree displacing French with English as a compulsory study in the upper three classes of the public schools. French will be made optional.

The first apportionment bill introduced in the House of Representatives provides for three hundred and sixty-five members instead of three hundred and fifty-seven, as at present.

There is a great demand for laborers by the planters in Hawaii. No less than thirty thousand men are needed there in the cultivation of sugar, and efforts are being made to secure them in this country.

The Vanderbilts have broken up the organized effort to force the price of steel rails down to twenty-two dollars per ton by placing an order for one hundred thousand tons at twenty-six dollars per ton.

The game warden estimates that about five thousand deer were killed in Northern Michigan during the twenty-two days in which deer hunting was permitted. Sportsmen rushed in from all parts of the country.

The United States Supreme Court has recently decided that the Kentucky law requiring railroads to provide separate coaches for colored passengers is constitutional, sustaining the Kentucky Supreme Court.

The strike of telegraphers on the Atchison, Topeka and Santa Fe Railroad continues. Several thousand operators are laid off. Trains continue to run, and the railroad officials say they are able to supply the places of the strikers.

John T. Cavanagh, whose business is that of moving buildings and great chimneys and monuments, will make a bid for the contract to remove the wreck of the Maine from Havana Harbor. He proposes to raise the vessel by the use of jackscrews.

H. Edmunds, of London, has devised a means of insulating electric wires and cables with paper soaked in resinous materials and oxidized oils. The paper is wound spirally about the wire, and afterwards covered with braid or some other fibrous material.

The pension bill, as reported by the House Committee, carries about one hundred and forty-five million two hundred and fifty thousand dollars, of which about one hundred and forty-four million dollars is for pensions and the balance for administration.

The remnant of the once great Penobscot tribe of Indians now living on an island near Oldtown, Me., have their own form of government. At their recent election they chose a prohibitionist chief, named Mitchell Attean, by a vote of twenty-five to twenty-three.

An enormous bed of coal, which can be utilized by the Russian Navy, has been discovered at a small place called "Ochnesk," in the Caucasus, about twenty miles distant from the sea. The coal extends over an area of about thirty miles, and the quantity of fuel in one of the districts investigated is reckoned at about seventy-three million tons.

In answer to a protest of the survivors of the Sixth Army Corps in Washington, D. C., against placing the name of Gen. R. E. Lee in the Hall of Fame, the University Senate announces that it is too late to make any change in the list, and, moreover, that the Senate agrees with the decision to give General Lee a place among the American immortals.

Andrew Carnegie will give to Chattanooga, Tenn., fifty thousand dollars for a free library, provided the city authorities appropriate five thousand dollars annually to maintain it. The City Board of Mayor and Aldermen has already passed an ordinance making the appropriation required for the maintenance of the library, which assures Mr. Carnegie's gift.

The transport Hancock arrived at San Francisco from Manila, via Nagasaki, with the bodies of about fifteen hundred sailors and soldiers, who either died in battle or succumbed to the ravages of disease in the Philippines, China, or Guam. This is the largest number of bodies brought home since the outbreak of the Spanish-American War. There were eleven deaths on the voyage.

Oscar L. Booz, formerly a cadet at West Point, died recently at his home, in Bristol, Pa., of injuries said to have been the result of hazing while at the military academy. The case was taken up in the House of Representatives at Washington, and a resolution offered by Mr. Wanger, of Pennsylvania, who appointed Cadet Booz, to have a committee appointed to investigate the matter, was adopted without division.

A census of the men crippled by football playing has been taken at the University of Chicago and at the Northwestern University. During the brief football season twelve men were seriously or painfully injured at the University of Chicago, while at the Northwestern University ten athletes received hurts which put them temporarily out of the game. The injuries range from ruptured blood vessels to broken bones and torn ligaments.

The Taft Commission has passed an Act authorizing General MacArthur to establish police in the cities and town of the Philippine Islands and appropriating fifteen thousand dollars for their maintenance. Commissioner Wright, who is assigned to supervise the establishment of a constabulary, among other duties, said the establishment of a local police force was a necessary feature of civil government, and was approved by the military government.

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Church News.

TENNESSEE.

Nashville, December 13.—On my last visit to Rock Hill Schoolhouse, in Putnam County, on the first Lord's day in this month, I baptized one person and one was reclaimed. On the following Lord's day and night I preached for the little band at Lebanon. They meet regularly and keep house for the Lord, and they have Brother N. C. Winston, Jr., to meet with them, who seems to be very much in earnest about the work. I am glad to acknowledge the fellowship of the Maple Hill congregation, by Brother Bradshaw, and Mount Juliet congregation, by Brother Cawthon. The year is almost gone, and as I write these words my hand trembles when I reflect that possibly I have not been as faithful as I ought to have been. May the Lord help us to be more faithful.

S. W. WOMACK.

Nashville, December 9.—On Sunday, November 18, 1900, Brother A. C. Jackson, of Jeffersonville, Ind., began a meeting for us at the church of Christ on Green street, this city, and closed on December 9, 1900, with seventeen additions to the congregation—twelve by baptism and five reclaimed. We had a good meeting and closed with a crowded house; taken altogether, this was one of our best meetings. This was the second meeting Brother Jackson has held for us, and we commend him very highly, for his work's sake, to the faithful ones in Christ Jesus for protracted meeting work, and feel sure, from our experience with him, that he will do a good work wherever he holds a meeting. Not only does he preach the truth from the pulpit, but he practices it in private. What a blessed thing this is! How often—O, how often!—have congregations realized their mistake in the choice of preachers to hold their meetings when too late to stop them! A brother preaches the truth from the pulpit, and you engage him to hold a meeting, and the first thing you know there is a world of trouble. "What is the matter?" may be asked. Well, there is but one answer: The preacher loves in words only; privately, he has done that which is an abomination in God's sight; he has sown discord among brethren, and while he has had a number of additions, he leaves the church in a worse condition than he found it. May God help us to remember that our mission is to heal, and not to break or cause division. Brother Jackson's address is 808 Olympic street, Nashville, Tenn. J. G. ALLEN.

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The Cape Colony.

The attention of the reading portion of the whole world has been so pointedly directed to South Africa for the past year that a few points as to the history of the Cape Colony will prove of value and interest to the readers of this paper. More than four hundred years ago the Cape of Good Hope was discovered by the Portuguese navigator, Bartholomeu Dias, who proclaimed that territory as part of the possessions of Portugal. However, the Portuguese never settled at the Cape of Good Hope, but did form a colony at Delagoa Bay, on the east coast of Africa, and of which Lourenço Marques is the seaport.

In 1652, the Dutch Admiral, Van Riebeeck, colonized the Cape and founded the present important city of Cape Town, under the auspices of the Dutch East India Company. The Dutch occupation endured for one hundred and forty-three years, without opposition, except from the native aborigines, who were at intervals exceedingly troublesome. In 1795, the British attacked and captured the Colony, after a stubborn resistance on the part of the original founders. In 1802, the Cape Colony was ceded back to the Dutch; but in 1805, the British again took the Cape, after serious fighting. Since then the Cape Colony has been a colonial possession of Great Britain.

During the British-Boer War, the Colony has been the base of supplies of the English armies, and much fighting has taken place both within the boundaries of the Colony and on the frontier, as the Dutch Colonists naturally sympathize with their kinsmen of the Orange Free State and Transvaal, and have rendered them much assistance in the way of supplying recruits for the Boer commanders. The Dutch of the two republics, of course, owe no allegiance to Great Britain, and have the right to fight till death for the prolongation of their independence and for the preservation of their national life. The Dutch Cape Colonists, however, are technically rebels, as they are British subjects, and the fate of many of those captured in arms is a hard one, as they have been condemned to from five to twenty years' imprisonment for treason. Whether at the end of the war the Transvaal and Orange Free State will form a part of the Cape Colony is not known. Indeed, as the Boers are still fighting, it is possible that either through foreign intervention or through a revulsion of feeling in their favor in England, their independence may yet be maintained.

EDWARD R. NORTON.

The latest reports say that all the European ministers in Peking have received final instructions from their governments, so that a beginning of peace negotiations can be made at once. The success of the American policy, on which the new agreement between the powers is based, is even more complete than was expected. As an interesting proof of this, it is learned from the very best source that the powers constituting the triple alliance, which at the beginning were strongly opposed to the American policy, have now requested their ministers to limit, as far as possible, all matters of formality in the peace negotiations, so that peace may be speedily concluded.

No man flatters the woman he truly loves.—Tuckerman.

The Secretary of the Interior, in his annual report, says of the general condition of the Indians: "No disturbances or serious troubles have occurred, and a reasonable degree of progress toward civilization has been made. The population of Indians, exclusive of those in the State of New York and those in the five civilized tribes of the Indian Territory, may be stated approximately to be 181,939, an increase of 353 over the previous year. Five thousand six hundred and eighteen allotments of land in severalty were made during the year, embracing approximately 890,982.25 acres. The total number of allotments of land made to the Indians since the passage of the Act of February 8, 1887, is approximately 63,368, and they have an aggregate acreage of 7,873,570.25. The five nations or tribes of the Indian Territory comprise the Choctaw, Chickasaw, Creek, Cherokee, and Seminole. The approximate area of lands embraced in the Indian Territory and controlled by these five tribes is 19,776,286 acres, with an estimated aggregate population of 84,750 Indians, including freedmen." The total amount of money expended by the United States Government for the Indian service from March 4, 1789, to June 30, 1900, is shown to be \$368,358,217.17. The number of Indians who regularly receive rations, usually twice a month, is about 45,270. The maximum ration is one hundred and fifty pounds of beef (or bacon in lieu), three pounds of beans, four pounds of coffee, fifty pounds of flour, and seven pounds of sugar to one hundred rations, and would cost at current prices about fifty-one dollars per annum; but a full ration is seldom given.

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Can the Sinner Exercise Free Will in Accepting the Gospel?

Daniel Webster was once asked what was the greatest thought he had ever known. The giant intellect said: "The thought of responsibility to my God."

John W. Campbell, Chief of Police of St. Louis, says: "I do not dispute the claim that crime, as well as drunkenness, is, to a certain extent, hereditary; I do not see why it should not be; but I believe that along with the tendency to commit crime and to use strong drink, a man is born with a will which, if he wishes to so exercise it, will enable him to keep away from the commission of crime, just as I believe it will keep him from drinking. That some men are 'natural-born thieves' is something that no policeman or detective will dispute. They see too many of them; they are eternally being met with. But I do not believe that the man who steals does so for any other reason than that he does not want to keep from it. The tendency to steal may be stronger in some men than in others; but if a man really wants to be honest, he can be so. No one is forced to become a thief."

Jesus says: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." (Matt. 7: 24.) He said to sinners: "Except ye believe that I am he, ye shall die in your sins." (John 8: 24, R. V.)

But can we do the sayings of Jesus? Can men, just as they are found when they hear the gospel, believe it? I answer, boldly: Yes. Just as easily as I can believe the well-attested facts concerning the person and achievements of Admiral George Dewey. I must hear the facts clearly stated and well authenticated before I am able to believe them. The man who can believe one fact well authenticated can believe any other fact equally well attested. If not, why not?

The Spurgeon of America, Dr. J. R. Graves, says: "All that Christ required of the people to believe for salvation and all that he has enjoined upon them to observe for obedience he has taught so plainly in his word

that the common people, without the assistance of priest or rabbi, can understand without a hesitation." ("Graves-Ditzler Debate," page 12.)

God has made man's salvation to depend upon believing in Christ. (See John 3: 14-19.) Jesus says: "He that believeth not shall be damned." (Mark 16: 16.) God has ever treated man as if he were capable of believing, and, therefore, his condemnation would be just if he should fail. (See Luke 8: 12; John 1: 8; 10: 28; 11: 15, 48; 13: 19; 14: 11, 29; 17: 20; 20: 30, 31; Acts 14: 1; 15: 7; 16: 10-12; 18: 8; 26: 17, 18; Rom. 10: 13, 14.)

"But," says one, "if man is free to accept or reject the gospel—free to be saved or be lost, as he may freely choose; if he can exercise free volition of will in believing or not believing, why is it that you cannot believe Baptist doctrine?" I answer: Just for the same reason that I cannot believe Methodist doctrine nor Mormon doctrine, and that reason is, I have no evidence that it is true. A man does not believe a thing to make it true, but because it is true. Hence, when the evidence is given that Jesus Christ is the Son of God and our Savior, we believe it upon the evidence; therefore, faith is the product of evidence. It is purely an act of the mind, and is brought about by hearing testimony, not by a direct impact power of the Holy Spirit, as some affirm. We believe that there is such a man as George Dewey, and why? Because we have the evidence which clearly establishes the fact. We believe in Dewey as a sailor and a brave, courageous fellow; and in Christ as the Son of God, a man of sorrows, and the Savior of sinners. The difference is, one is human; the other, divine. Our knowledge of the Savior and his great love for us gives rise to a degree of faith in Christ above that in Admiral Dewey. Still, the action of the mind is the same. We base our faith in Dewey on testimony. If we had never heard of him, we could not believe him. Neither can one believe on Jesus Christ unless he first hears of him. (See Rom. 10: 14.) Hence, in the regeneration of the alien sinner the Holy Spirit operates by or with its motives and arguments, as displayed in the preaching of the apostles, as recorded in the New Testament.

Philip preached Jesus to the Ethiopian nobleman; Paul spoke the word of the Lord to the Philippian jailer and his household. The gospel story will flood the eyes with tears and melt the stony heart as nothing else can do. The love of God and the wondrous sacrifices of a bleeding, dying Savior will fully satisfy the wants of the sin-sick soul. To love and obey the word of God is to fill our souls with unspeakable joy. In obedience to the word of God, we are begotten, instructed, quickened, purified, made free from sin, kept free, sanctified, guided, and saved.

The Holy Spirit has given us a Bible brimful of evidence concerning Jesus of Nazareth, and salvation through him, and when we believe it our faith is a "fruit [production] of the Spirit." In believing on the Lord Jesus Christ, men are actuated by evidence, not by a direct operation of the Spirit. And the reason that Col. Robert G. Ingersoll was never converted to God is that he persistently refused to accept the testimony of the apostles and prophets. He shut his eyes against the truth; he put the word from him, and judged himself "unworthy of everlasting life." (See Acts 13: 46; 28: 27-31.)

Jesus says: "He that rejecteth me, and receiveth not my words, hath one

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that judgeth him: the words that I have spoken, the same shall judge him in the last day." (John 12: 48.)

But if Ingersoll could not have been converted except by a direct impact power of the Holy Spirit, and he never received it, then who is to blame? Are men who are not Christians in that deplorable condition because they cannot become Christians or because they will not? My position is that they can, but will not. (See John 5: 40.) Men are condemned for their own perversity, not because of the unwillingness of God to send the Holy Spirit to provide a way. Ingersoll died without hope and without God in the world. Whose fault was it? Who is to blame? If you say that God is to blame for it, then why blame a man for anything? May he not as well curse as to pray, as well go to the saloon as to the Sunday school, as well steal as to be honest? Why blame him? Why should anybody blame him or punish him for anything he does? Upon that hypothesis, I do not see how you could consent to punish any alien sinner for anything, unless it should be for doing right. You might, with some show of consistency, blame a sinner for doing right, if you think he is naturally opposed to all that is right; and for him to do right would be sinning against nature.

But listen. Jesus says: "For this people's heart is waxed [become] gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and I should heal them." (Matt. 13: 15.) To be healed one must be converted; to be converted one must see and hear (heed). This is the Lord's order. But the people of whom he was speaking were not healed (neither was Ingersoll healed). Why? Because they were not converted. Why were they not converted? Because they had not seen with their eyes and heard with their ears. But why had they not seen with their eyes and heard with their ears? Let the Lord answer: "Their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and I should heal them." This justly throws the responsibility upon them. To me this seems as clear as a sunbeam. Being free moral agents, men have the power of choice; they can hear or they can those who comply with the conditions agents; they can hear or they can refuse to hear; they can see or they can refuse to see. God does not conscript men and women into his service. All the soldiers of the cross are volunteers.

Does the fact that some of the old negroes continued to serve their old masters after the war prove that President Lincoln made no provision for their freedom? No. Neither does the fact that some Christians continue to serve Satan, and are lost at last, prove that Jesus made no provision in the atonement for them. God does not force salvation upon any, whether they want it or not. He purchased salvation for all; but the appropriation and enjoyment of that salvation is conditional. Hence, only those who comply with the conditions can enjoy the blessings of salvation. If we build on the Rock, we must hear and do the sayings of Jesus; if we do not hear and do these sayings, we shall build on the sand. Dear reader, on what are you building? (See Matt. 7: 24-27.)

Some build their hopes on the ever-drifting sand;
Some, on their fame or their treasure or their land;
Mine, on the Rock that forever shall stand—
Jesus, the Rock of Ages.
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The report of the Secretary of the Treasury of the United States shows a total revenue from all sources for the fiscal year ending on June 30, 1900, of \$669,595,431.18, against which there are expenditures of \$590,068,371, leaving a surplus of \$79,527,060.18. The imports of the year were \$849,941,184, against \$697,148,489 in 1899, an increase of \$152,792,695. This large increase, however, is chiefly in manufacturers' materials. The total exports of the year were valued at \$1,394,483,082, of which \$1,370,763,571 were of domestic production. Of this vast sum, manufactures formed 31.65 per cent, against 28.21 per cent in 1892, 23.14 per cent in 1895, and 17.87 per cent in 1890. The total exportation of manufactures during the year 1900 was \$433,851,756, against \$339,592,146 in 1899, an increase of nearly one hundred million dollars, or about 28 per cent. Agricultural products also show a gratifying gain over 1899, the total for the year 1900 being \$835,858,123, against \$784,776,142 in 1899, while every other class—mining, forestry, fisheries, and miscellaneous—also shows an increase in 1900, as compared with the preceding year. The receipts and deposits of bullion at mints and assay offices, including re-deposits, aggregated \$238,755,736.24, of which \$203,553,813.88 was gold and \$35,201,922.36 was silver.

The weight of a bushel of various kinds of products is a very variable quantity. The lightest bushel we have, perhaps, among the products usually sold is blue grass seed, which weighs but fourteen pounds. Next

How Will She End?

Just budding into womanhood, so fresh, so fair and fine that we turn to watch her as she passes, she trips along the street a picture of health and beauty. Among the passing crowd of worn and



wrinkled women, she looks a being from another world. Will she ever be like them? Could they once have been as fair as she? No beauty can last under the strain and drain of female weakness, from which the majority of women suffer in a greater or less degree. They might preserve their fairness of face and form if they would cure the disastrous diseases which affect the womanly organs. Women are cured of such diseases by the use of Dr. Pierce's Favorite Prescription. It stops the enfeebling drains, heals inflammation and ulceration, cures bearing-down pains, strengthens the nervous system, and restores the general health. It contains no opium, cocaine or other narcotic.

"I had been a great sufferer from female weakness," writes Mrs. M. B. Wallace, of Muenster, Cook Co., Texas. "I tried four doctors and none did me any good. I suffered six years, but at last I found relief. I followed your advice, and took eight bottles of Dr. Pierce's Favorite Prescription and four of his 'Golden Medical Discovery.' I now feel like a new woman. I have gained eighteen pounds."

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come such products as bran and charcoal, weighing twenty pounds. Dried apples weigh twenty-four pounds, and broom corn seed weighs thirty pounds, which is also the weight of sorghum seed. Oats weigh thirty-two pounds and so do blackberries, raspberries, strawberries, and osage orange seed. Dried peaches weigh thirty-three pounds per bushel, and coke weighs thirty-eight pounds. Cherries, currants, gooseberries, grapes, and plums weigh forty pounds. Hemp seed weighs forty-four pounds, timothy seed weighs forty-five pounds, and castor beans and sweet potatoes weigh forty-six pounds to the bushel. Green apples, barley, Hungarian grass seed, millet seed, green peaches, and quinces weigh forty-eight pounds; salt, fifty pounds; buckwheat, fifty-two pounds; shelled corn, flax seed, and rye, fifty-six pounds; onions, fifty-seven pounds; and wheat, potatoes, clover seed, and beans, sixty pounds. Corn on the cob weighs seventy pounds, and coal and lime weigh eighty pounds. Sand weighs one hundred and thirty pounds to the bushel.

President Dabney, of the University of Tennessee, at Knoxville, has begun a crusade against cigarette smoking among students. In a speech recently in the chapel, he announced that an investigation had been made and that it had been found that the boys who were addicted to tobacco smoking, especially cigarettes, were those who were most deficient in their studies. He also announced that eight of these young men had accumulated so many demerits that it was altogether probable they would be asked

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Kansas Notes.

Brother B. F. Rhodes is now at Engdon in a meeting. He left the meeting at Hoyle, O. T., in the care of Brother Morgan.

Brother Glover was yet at Onyx, O. T., at last report. He goes from there to a point near Shawnee, O. T.

Brother Joseph E. Cain has closed the meeting at Bethel, and goes next to Richland to assist in a meeting.

Brother C. M. Johnson preached at Home Valley on a recent Lord's day.

Brother Q. T. Houston was with the brethren at Palestine recently on Lord's day. He will be with them again soon.

Brother C. C. Houston was with the brethren at Peck on the first Lord's day in this month. I have been informed that Brother Gall will assist the Peck congregation in a meeting this winter.

The brethren at Rago began a meet-

ing on December 20, 1900. They have just completed a new house in which to worship, and feel now that they can accomplish more, as they will be better located.

As man's days are few on earth, can he afford to waste any of them? As there is much trouble in this world, can we afford to miss an opportunity of assistance to the needy? As the Lord has placed means within our reach by which we may be happy, can we afford to fail to use every means within our bounds? As the Lord has said, "Vengeance is mine," can we afford to undertake the work ourselves? May we not fail to do it right? Had we not best leave it with the Lord?

Is your best friend the one that makes the most pretensions? Beware of the man who continues to flatter you, especially if his self-interest leads him to do something else. He is not a safe man and well poised

who gives the largest indulgence to his passions. He that plays "fast and loose" with the truth is not a safe teacher; he that cries out for much liberty and self-freedom is not a wise leader. The conservative, cool man is the safest counselor. What will become of the man who uses much liberty to the disregarding of authority? What did Jesus emphasize in his example and precept, authority and submission or individual human liberty? When we lose sight of authority in any law, we are on the road to wreck. Authority is first; liberty, secondary.

D. T. BROADUS.

Belle Plaine, Kan.

Seeds that Surely Grow.

The cost of seeds compared with the value of the crop is so small that a few cents saved by buying second-rate seeds will amount to many dol-

lars lost when the harvest is gathered. Farmers have found out by many costly failures what a risky thing it is to buy seeds without being pretty sure that they are reliable and true to name. The latest catalogue of the seed house of D. M. Ferry & Co., of Detroit, Mich., is a reminder that thousands of farmers in the United States and Canada have pinned their faith to the reputation of this great firm. During a business career approaching half a century in time, Ferry's seeds have won an annual increase in popularity, which is perhaps the best evidence that they grow and give satisfaction. Ferry's Seed Annual for 1901 is a useful guide in selecting seeds for the farm, the truck garden, and the flower garden. It is sent free on application.

When the plunge is to be made into the water there is no use lingering on the bank.—Charles Dickens.

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LET US HEAR FROM YOU.

We have recently been very much encouraged by the way our friends have been working for the Gospel Advocate. Some are anxious to continue to read the paper who have not the money to pay for it. Here is an easy way to renew: Send us three new subscribers, accompanied by \$4.50, and we will set up the date of your paper for one year. Many of your friends would be benefited by reading the Gospel Advocate, and, with a little encouragement, would subscribe for it. We would be glad if every reader of the Advocate would make a vigorous effort to send at least three new subscribers. If you mean to join the list of our workers, will you not write us a card to that effect? In a few hours' work you should be able to secure several subscribers. Often have we been rejoiced to know that people have been led to Christ by reading the Gospel Advocate. In circulating the paper, you are doing a good work. Who will help us? PUBLISHERS.

"Ye are the salt of the earth." The world measures men by their influence; God measures men by the influence they exert in proportion to their talents. To say we are "the light of the world" and "the salt of the earth" is to say we are a center of good, saving influence. If we exert it, we are in our God-appointed place and work. But if the salt have lost its savor? Why, it is then good for nothing but to be cast out and trodden under foot. Remember it.

In like manner is the kingdom of heaven likened unto leaven which a woman hid in three measures of meal till it was all leavened. This means influence again: The Christian's life and work are summed up in the term. A church or an individual Christian that is not exerting influence for God is utterly worthless, bound to die and rot and be damned.

What means that unspeakable selfishness that brands such numbers of congregations? They try to save themselves and edify themselves; they dig treasures from God's word to bury them in their own bosoms. Is it selfishness any less because salvation is the object? But in vain do you endeavor to save yourselves thus. Like the gold and silver canker in the miser's chests and moths eat his garments, so will your good things perish on your hands. Your sermons, meetings, and readings will become dry and comfortless; your religious service will become a treadmill and empty formality; dullness and monotony will kill you. And this is good. God has so ordained it that the seed of selfishness shall reap corruption.

If you want to save yourself, you can do it by following Christ; and that means work, suffering, self-sacrifice for others. "The Son of man came not to be ministered unto, but to minister, and to give

his life a ransom for many." Do you expect to learn and profit by the word of God if you read and study only for your own benefit? You are very foolish. Says Christ to his disciples: "Is the lamp brought to be put under the bushel, or under the bed, and not to be put on the stand? For there is nothing hid, save that it should be manifested; neither was anything made secret, but that it should come to light. If any man hath ears to hear, let him hear. And he said unto them, Take heed what ye hear: with what measure ye mete it shall be measured unto you: and more shall be given unto you. For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath." You will not be permitted to keep it, only as you measure it out and use it in saving others.

O such an anomaly as a church of Christ which is just self-supporting, where the gospel sounds in, instead of out! All the "big" preachers are hired to come and preach for them, for their own sweet edification. And it becomes a curse to them. Spiritual indigestion sets in, and afterwards that state which is very appropriately called "preached to death." That is a hard death to die, and a hopeless one. Thus the gospel becomes "a savor of death unto death."

The remedy is: Quit selfishness and sacrifice yourself for others—for the poor, the ignorant, the benighted. In so doing, you will save yourself along with them. To save others is the Christian's passion. Paul exclaims: "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites." Whether this exclamation is hyperbolic, as some may claim, or not, it signifies a complete forgetting of self in the desire and effort to save others. But when a church, salt of the earth, has lost its saving savor, it is doomed. Let the church become a force of missionaries; let it edify itself and use its means to save sinners, instead of paying for a "pastor" or putting in windows of stained glass; let ninety-nine per cent of its energy go to be light, salt, and leaven to the world; and we shall be astonished at the results—marvelous growth in numbers and power, in grace and knowledge of the Lord Jesus Christ.

There are so many of us that are satisfied to be good average people—about as good as the common run. The "average man" and the "common run of people" are going to be. The Christian Leader quotes, in an editorial: "He who would uplift the age must stand above the age." This is very true; and the Christians are ordained to uplift and save the world. Hence, it is not enough that they should be as good as the common run, but it is God's desire "that ye may be blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world."

The Voice, a paper published at Tokyo, Japan, E. Snodgrass, editor, has in the November number a serial article, entitled "Mr. Dharmapala's Mistakes," from which we quote: "Supposing he knows all about the 'domain of truth and righteousness,' we say: That's so; those peoples are no authorized teachers in that matter, because only Jesus the Christ is the proper teacher in the domain of truth and righteousness, his own domain in a supremely exclusive sense. The Lord never did say: 'Go to the peoples of America, England, Italy, etc., and learn of them.' He said: 'Come unto me, learn of me.' We hope and pray that Mr. Dharmapala will see the mistake he made when putting learners in the first place and the teacher in none at all. It was a great and really deplorable mistake Mr. Dharmapala made when wasting twelve years of his life in studying 'different religions,' instead of going to Jesus and learning of him."

Mr. Dharmapala is not the only man that has made this mistake. Many in this blessed country have frittered away their time and enthusiasm in

examining the various systems of theology and the isms that infest the land. To find the standard, let us go at once to the Source. We cannot decide on who or what is right until we have the standard well fixed in our minds. There is no sectarian party that cannot make a plausible argument for itself, and men that have no standard are easily misled. We advise every inquirer to go to God's word to find truth, accept it and obey it as it is there written, without reference to human creed or human churches. "Prove all things, hold fast that which is good," was spoken to Christians, who already knew the standard, and not to the man who seeks for salvation.

"If it be true, as charged, that the church is becoming secularized, that she is concentrating on finances, that she is bending her energy to the putting up of new machinery, why, then, she must lose efficiency and public confidence. Her mission is, first and foremost, to save souls; her marching orders are to go with the gospel. Full salaries, full benevolences, full parsonage larders; new churches, etc., cannot take the place of full salvation for the unsaved. If we are not leading the lost to light, we are failing in our task. 'To your tents, O Israel!'"

The above is a good paragraph from the Midland Methodist. But—alas!—the very next paragraph spoils it:

"We do not believe that the church, as a church, is worshipping a golden calf. She has had such sorry plans for material support and expansion, has pottered along in such a slipshod fashion, that a little energy and agitation in the direction of a better order of business by very contrast greatly disturbs some timorous souls who would be content to live on forever at a poor dying rate. We have no confidence in the affected piety that shouts over heaven, but shivers over common-sense efforts to organize ecclesiastical forces into practical work."

Surely the work of the church in New Testament times was a bright success, although it must have run upon the plan which the Midland Methodist styles "sorry" and "slipshod;" for then they had not the financial schemes and plans which are now advocated, no "common-sense efforts to organize ecclesiastical forces into practical work." The work was ordered by God's wisdom for a pattern to future generations. Missionaries went forth, without salary or society to back them; members gave cheerfully, not because they were assessed, but of a ready mind as God had prospered them; individual effort flourished; every one hastened to do some work in person for the glory of God. We are glad to know that there are souls so timorous as to be afraid of departing from God's plan. Not so much are new financial schemes needed as new love and zeal and spirit of self-sacrifice in the heart of every individual member.

"The famous New York physician, Dr. Cyrus Edson, on being asked to specify some of the ways for the maintenance of the highest physical health and vigor, is reported to have given the following sensible answer: 'We find in religious teachings the highest hygienic rules that have ever been devised. He who really lives up to the teachings of Christianity will keep his body in a perfectly healthy condition. It has been truly said that "the wages of sin is death;" and death is caused by the effect of vice. A vicious person contains in his body the seed of his own destruction. The Christian is the best fitted of all persons to withstand disease and live healthy.' Let infidelity take this also into account in its insane fight against the truth." (Exchange.)

All the worry, the corroding cares, anxieties; the anger, pride, envies, and jealousies that gnaw on vitality; the evil passions and the vices that shorten man's days; the cynicism and selfishness that embitter his life—Christ removes them all. His religion gives rest and serenity to the soul. Faith, hope, and love fill the heart with a healthful sunshine which increases happiness and adds to our days.

Our Contributors.

Divine Authenticity of the "Book of Mormon" Investigated. No. 3.

THE ANGEL MORONI VS. THE PROPHET MORONI.

There is yet another angel whose credentials must be tested and his claims verified, or else disproved; and that is the angel Moroni, who gave the plates into the hands of Jo. Smith to be translated. Orson Pratt, on page 264, says: "In what manner does Joseph Smith declare that a dispensation of the gospel was committed unto him? He testifies that an angel of God, whose name was Moroni, appeared unto him; that this angel was formerly an ancient prophet among a remnant of the tribe of Joseph, on the continent of America. He testifies that Moroni revealed unto him where he deposited the sacred records of his nation some fourteen hundred years ago; that these records contained the 'everlasting gospel' as it was anciently taught and recorded by this branch of Israel. He gave Mr. Smith the power to reveal the contents of those records to the nations of the earth. Now, how does this testimony of Jo. Smith agree with the book of John's prophecy? John testifies that when the everlasting gospel is restored to the earth it shall be by an angel; Mr. Smith testifies that it was restored by an angel, and in no other way."

Now, as this angel Moroni is not spoken of in the Bible, we cannot turn to it for testimony. We, therefore, turn to the "Book of Mormon," which does testify in regard to him. I quote from page 654 of the Nephite records, "Book of Mormon," verses 12-16: "Behold, I am Moroni; I am the son of Mormon, and my father was a descendant of Nephi. And I am the same which hideth up this record unto the Lord; the plates thereof are of no worth, because of the commandment of the Lord. For he truly saith that no one shall have them to get gain; but the record thereof is of great worth; and blessed be him that shall bring this thing to light, for it shall be brought out of darkness into light; yea, it shall be brought out of the earth and come unto the knowledge of the people, and it shall be done by the power of God." On page 670, Moroni further testifies concerning the plates: "And, behold, ye shall write them and shall seal them up, that no one can interpret them; for ye shall write them in a language that cannot be read. And, behold, these two stones will I give unto thee, and ye shall seal them up also with the things that ye shall write. For the language which ye shall write I have confounded: wherefore I will cause in my own due time that these stones shall magnify to the eyes of men these things which ye shall write." On page 673, he also says: "And now I, Moroni, have written the words which were commanded me, which I have sealed up; therefore, touch them not, in order that ye may translate, for that thing is forbidden you, except by and by it shall be wisdom in God. And, behold, ye may be privileged, that ye may show the plates unto those who shall assist to bring forth this work; and unto three shall they be shown by the power of God, and in the mouth of three witnesses shall these things be established." On page 264, "Book of Mosiah," verses 13-15, the two stones spoken of by Moroni are thus described: "He translated them by means of those two stones which were fastened into the two rims of a bow. Now, these things were prepared from the beginning, and were handed down from generation to generation, for the purpose of interpreting languages, and they have been kept and preserved by the hand of the Lord."

We next inquire: Who are the three witnesses spoken of by Moroni? On page 144, Orson Pratt says: "That the world might have no excuse for rejecting the 'Book of Mormon,' the Lord did, before he sent it to them, raise up three other witnesses besides Jo. Smith—namely, Oliver Cowdery, David Whitmer, and Martin Harris. These three in company with Mr. Smith testify that, in answer to their prayers, in the year 1829, they saw an angel of God descend from heaven, clothed with glory, and that he took the plates from which the 'Book of Mormon' was translated and exhibited them before their eyes, so that they saw them distinctly, and also the engravings upon them; and they further testify that they heard the voice of the Lord out of heaven, declaring that they had been translated correctly; and they further declare that the voice of the Lord commanded them to send forth their testimony of what they had seen and heard

unto all nations, kindreds, tongues, and peoples. In obedience to this heavenly command, they have sent forth their written testimony, connected with the 'Book of Mormon,' for the benefit of all the world."

I will also quote from the book of "Doctrines and Covenants," section 17, page 111, a revelation given through Jo. Smith to Oliver Cowdery, David Whitmer, and Martin Harris, in June, 1829, previous to their viewing the plates, as follows: "You shall have a view of the plates and also of the breastplate, the sword of Laban, the Urim and Thummim. And after you have seen them with your eyes, you shall testify of them by the power of God, that you have seen them, even as my servant Jo. Smith hath seen them."

Take notice in what follows whether or not this command was obeyed. Now, then, one of these divinely ordained witnesses, David Whitmer, has written a pamphlet of seventy-five pages, entitled "An Address to All Believers in Christ." This pamphlet is written to defend the divine authenticity of the "Book of Mormon." He says he knows the "Book of Mormon" is the word of God. Now, what is his testimony in regard to the means by which the plates were to be translated according to the words of Moroni in the "Book of Mormon?" Remember that Moroni, the ancient prophet, says there were two stones set in the rims of a bow. Did the angel who called himself "Moroni" give two such stones to Jo. Smith? What is Whitmer's testimony? Speaking of the story of the Spaulding manuscript, he says: "I will say that all who desire to investigate the Spaulding manuscript story will not be obliged to go very far before they will see the entire falsity of that claim. I testify to the world that I am an eyewitness to the translation of the greater part of the 'Book of Mormon.' Part of it was translated in my father's house." On page 6, he says: "God gave to an unlearned boy, Joseph Smith, the gift to translate it by means of a stone." In the course of his pamphlet he speaks of this stone twenty-five times, and every time he speaks of it as "the stone." He never once speaks of the two stones set in the rims of a bow. In the combined testimony of the three witnesses published with the "Book of Mormon" not a word is said regarding the two stones, notwithstanding, as we have seen, they were commanded by a special revelation to testify concerning them; the command was wholly disregarded.

The same is true of the testimony of the eight other witnesses, who say that they also saw and handled the plates. What is wrong here to cause this irreconcilable clashing of testimony? If the "Book of Mormon" be true, as Whitmer stoutly affirms, those spectacle stones were certainly there with the plates when the time came for the revelation of the record, for by the statement of the record itself there was no other way by which the record could be translated. Why are all the witnesses, eleven in number, wholly silent as to seeing any stones? If the "Book of Mormon" be true, they were certainly there, and testimony should have been given to that fact; it is just as important as the plates themselves. Jo. Smith should have been seen wearing those stones set in the rims of a bow for that very purpose all the time that David Whitmer was a witness to the act of translating.

Orson Pratt, in speaking of the improbability that four men would conspire together to palm an imposture upon the nations of the earth, says, on page 145: "We have read of individual impostors, like Mohammed, who have testified to the ministering of angels, and have deceived many; but where have we ever heard of four impostors all agreed in combining together to originate an imposition, and afterwards to send forth their united testimony to deceive all the nations of the earth? In the history of the various false Christs and false prophets who have appeared among men, we find, as a general thing, that each one originated his own system of imposition, and then offered it to the world on his own testimony alone; but not so with the 'Book of Mormon.' It was confirmed by angels and the voice of the Lord to four witnesses before it was suffered to be printed and offered to the world with authority. It is often the case that impostors advocate a particular system, pretending that they know it to be true; but, then, if such a system be traced back to its origin, it will be found that it not only originated with one man, but it was first offered to the world on his testimony alone."

In reply to this, let us trace this system back to its origin, as we have an account of it in Jo. Smith's own words. In his fifteenth year, at the time of a camp meeting revival, while in the woods praying, he saw a pillar of light descending from heaven,

and in the light two beings, represented as the divine Father and the Son; and the Father commands him to hear the Son. They tell him not to join any of the existing churches, as they are all wrong. Then on September 21, 1823, while praying in his room at night, an angel appeared to him who said his name was Moroni, and who told him that God had a work for him to do, telling him also of the plates and the seer stones. On that same night the angel came to him three times, repeating the same message. On the next day the same angel again appeared and sent him to the place where the plates were hid, and showed them to him, but forbade his taking them till four years should pass by; but at the end of each year the angel came to him, giving him various messages, till on September 22, 1827, he received the plates for the purpose of translating them.

Thus through a period of seven years Jo. Smith was having these revelations from God and the angels, and we are dependent wholly upon his word alone that he had any such visions. Then it was not till some time in the year 1829 that the plates were shown to the three other witnesses; but in the meantime we have the decisive testimony of David Whitmer to the fact that Jo. Smith, in translating the plates, had only a stone, instead of the two stones set in the rims of a bow, as described in the "Book of Mormon," which he certainly would have had if the "Book of Mormon" be true and the angel calling himself "Moroni" were not an impostor. When the persistent and unvarying testimony of David Whitmer is compared with the "Book of Mormon," it is shown conclusively that the angel calling himself "Moroni" was a fraudulent impostor, because Jo. Smith never got the double seer stones which Whitmer should have seen him have, if the angel Moroni had really been the ancient prophet who hid the stones along with the plates.

Then as Jo. Smith had only a single stone as a fraudulent imposition, there is no possible way of proving that Jo. Smith ever had the genuine Nephite plates, if any such there ever were. Hence, it follows that if a thousand witnesses, instead of four, had seen this angel showing the plates, their testimony would be worthless as it regarded the "Book of Mormon," because the angel himself is shown to be an impostor, in that Jo. Smith was not furnished with the magic spectacles which the "Book of Mormon" described and promised; hence, the book itself is shown to be a fraud, got up by one man, or four men, or twelve men, who did not have enough foresight and cleverness of contrivance to frame a scheme which should be harmonious throughout its whole extent. How easy it would have been for Jo. Smith to have provided himself with the two stones, instead of one! Poor fellow! he never saw his mistake. The voice of the Lord comes next.

C. S. TOWNE.

Evolution of the Spiritual Man.

An old Indian asked a planter for some tobacco. The planter took a handful from his pocket and gave it to him. Early on the next day the Indian brought him a silver dollar. "Take it," he said; "it belongs to you. O, I had a bad night last night," he continued to the astonished planter—"a bad night! There were two men here in this breast—a good man and a bad man. The good man said: 'Carry the dollar back; it is not yours.' The bad man said: 'Keep it, keep it, didn't he give it to you in that tobacco? When one gives you anything you ought to keep it.' The good man replied: 'If you do not return it, you will be a thief. The planter was kind to you and gave you some tobacco; are you going to keep his dollar?' Thus did the two quarrel and struggle in my bosom all night, and I could not sleep for the noise they made. I have come to give you back your dollar."

There is a charming childlikeness in the old Indian's story of his conflict, and so true it is to nature that it appeals to us at once. Who has not had such conflict in the soul? What heart has not been almost torn in two by the contending forces—the good and the bad—each pulling and tugging, and claiming the whole? It is evident that it takes more than one to fight. Were there but one mind in man, there could be no conflict in his bosom. The Bible—yea, even our own observation—teaches us that there are two minds in man: the mind of the flesh and the mind of the spirit. The mind of the flesh draws him to gratify the animal impulses; the mind of the spirit would lead him a nobler course. So the two contend, and "are contrary the

one to the other." Paul testifies (Rom. 7: 18-23, R. V.) as follows: "For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not. For the good which I would I do not: but the evil which I would not, that I practice. But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me. I find then the law, that, to me who would do good, evil is present. For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members."

This duality of man has been provided by God himself. We often hear the contrariness of the flesh spoken of as a result of "the fall" in Eden by which humanity became depraved. But not so. The record reveals that Adam and Eve had very much the same fleshly tendencies with us, even before the transgression. There was the same curiosity, the same tendency to play with temptation, the same hankering to break the law, which is manifest in man to-day. Their flesh was no better than ours. The animal impulses were there, and a conflict between at least reason and the flesh. This disagreement between the inner man and the outer man is the basis of free will. If we had never any motive to do wrong, we could never do wrong; if everything in the world were red, and we had never seen anything but red, we could have no conception of color at all. It is by the difference and contrast of colors that we become aware of their existence and learn to distinguish them. Even so there could no man be good or bad if he had but one impulse to follow. But when flesh and spirit conflict, and we are at liberty to let either rule us, then we become responsible for our actions. Only one thing more would be necessary to lay man liable to sin—a standard and knowledge of good and evil.

Adam was furnished with a perfect physical body. He did as he pleased, no doubt often, if not always, following the impulses of the flesh. The idea that Adam's conduct, before he ate the forbidden fruit, was perfect is without warrant and contrary to reason. It is a fair inference that his flesh led him to do many things which would be counted evil according to God's moral standard, as we have it. But to Adam there was no sin, for he knew nothing of evil and good. That knowledge lay in the forbidden fruit; and hence all possibility of sin lay in that fruit. God's eternal verdict upon sin is that it must bring death as inevitable consequence. Hence, God says to Adam: "In the day that thou eatest thereof thou shalt surely die." That not so much because of the eating as because of the consequences of the knowledge of good and evil. While Adam had no knowledge of good and evil, no action of his could be sin to him. He did not know that to disobey God was evil, for he had not the knowledge of good and evil; therefore, it was not sin to him when he took the fruit. The commandment of God was a warning, as if a nurse would say to the child: "Do not touch the stove; it will burn you." Adam did not heed the warning and ate. Immediately his eyes were opened; he saw himself in the light of the knowledge of good and evil. His conscience, awakened, condemned his action; condemned, perhaps, his very next step; and so he sinned and became subject to death. God knew the nature of man well enough to predict that he would sin, and hence die, as certainly as he attained to the knowledge of good and evil. It did not enter Adam's mind that it was not befitting for him and his wife to go naked, until he knew good and evil, for he was ignorant and irresponsible as a child. In like manner he practiced many things at that time which now became sin to him. Right and Wrong began to battle in his bosom. He and every man since him that endeavored to please God could relate his experience in the above-quoted words of Paul.

Moreover, Adam opened the flood gates of sin; for in him the whole human family received the knowledge of good and evil, and thus became subject to sin and death. It was this knowledge, and not sin, that became hereditary; and in this manner Adam's disobedience wrought death to the human race. Paul says: "Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned." (Rom. 5: 12, R. V.) Again, speaking of the law, he says: "Did then that which is good become death unto me? God forbid. But sin, that it might be shown to be sin, by working death to me through that which is good [viz., the law];—that through

the commandment sin might become exceeding sinful." (Rom. 7: 13, R. V.)

Thus humanity began the long, toilsome ascent to spiritual perfection. The development was slow—at first with a low moral standard suited to their weakness; afterwards, a more perfect one, which was given that more offenses should be made manifest. It is a vast system of evolution. The fittest were selected for fathers and leaders; on the other hand, those who became utterly corrupt were destroyed in masses. The law of Moses brought a moral standard, just and right. After the people had vainly striven to attain to its height of righteousness and had seen their inability, in due season Christ came, the Model of perfection, fulfilling the righteousness of the law, atoning by his death for the sins of those that would accept him, and giving them a new, living religion, that by his example, his death, and his life it might become possible for them to fulfill the righteousness of the law through faith. He was the type of the perfect spiritual man, as Adam was the type of the perfect physical man. As it is written: "The first man Adam became a living soul. The last Adam became a life-giving spirit." The spiritual evolution of the human race is announced in the next following verses: "Howbeit that is not first which is spiritual; but that which is natural; then that which is spiritual. The first man is of the earth, earthy: the second man is of heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

With the exception of Israel, all nations were suffered to go their own ways. But to Abraham and his seed God gave his oracles. Israel became his peculiar people. Then he trained and chastened and pruned and prepared for the coming of the Savior. As the breeder of fine stock selects the best and casts aside the inferior, so God selected and elected from among Israel a people who should become a center of saving influence to bless the whole world. He pruned off Ishmael and the sons of Keturah; he rejected Esau; he cut off the obstinate and rebellious. Those who despised Moses' law died without mercy; those who were obedient lived long and perpetuated themselves. To prevent admixture of inferior stock God separated Israel from among the nations—forbade affiliation and intimate connection with other nations.

While thus the Jewish stock was being purified, the Gentile nations were learning, through bitter experience, the vanity of life without the true God. Their failure and folly became apparent to themselves. When this point was reached, when Jew and Gentile were all concluded under sin, God sent his Son, that through him he might have mercy upon all.

Heretofore their development had been natural; the original man had unfolded himself; but at this point came an intervention from above. Among the millions of the earth Christ selected the fittest—viz., the poor in spirit—and gave them a distinctly new life force, by which they should be able to overcome the flesh and finally attain to perfection. They are born from above; Christ lives in them; they have become the temple of the Holy Spirit. The old man is put off, the flesh is mortified. Like Christ was raised up from the dead by the glory of the Father, even so they also walk in newness of life.

But even here the process of selection does not stop. Some of them wither away when the sun scorches; they are not fit for the kingdom of God. Some will be caught away by false doctrines; they also are not elect. Others go away into sectarian divisions. Paul says: "For there must be also factions among you, that they which are approved may be made manifest among you." Still some dross remains among the rest to be cleansed out in the furnace of tribulation, "that the proof of your faith, being more precious than gold that perisheth though it is proved by fire, might be found unto praise and glory and honor at the revelation of Jesus Christ." So continually is the old, evil leaven purged out. Every branch that beareth not fruit is taken away, and every branch that beareth fruit is cleansed, that it may bear more fruit. The Christian becomes more and more conformed to the image of his Lord. Growth continues, and trial and election; but he that endureth to the end, the same shall be saved. And when Jesus appears, we shall be like him. Then shall he present the church, holy, without spot or wrinkle, in pure garment, made white in the blood of the Lamb. For all the

purging and selecting there will be an innumerable multitude out of all nations and peoples and tongues. Not the apex only, but the base also, and the whole pyramid shall be there—every one that faithfully filled his place. Noah and Abraham and Isaac and Jacob and Moses and David and Daniel and untold thousands of whom we have not heard shall stand, through the grace of God, among the redeemed of Jesus Christ, perfect spiritual beings; crowned with victory over the world and the flesh; clothed in white robes, and palms in their hands.

ROBERT H. BOLL.

Ludwig Von Beethoven.

The subject of our sketch was born in Bonn, Germany, on December 17, 1770. His father, Johann Beethoven, was a tenor singer in the chapel of the Elector, but lost his position because he was such an excessive drinker. It was often the painful duty of Ludwig and two younger brothers to carry their intoxicated father home. This, however, was always done very tenderly. The father was very much distressed from lack of money after he lost his position as singer. He tried to mend his fortunes by teaching and playing in the theater. He was driven by poverty to pawn practically all of his household goods, and, instead of being sobered by this, he drank the more heavily.

But there was one hope left. That was Ludwig's talent for music, which displayed itself when he was a mere child. Johann Beethoven determined to develop this talent, so he kept the boy rigidly at his lessons on the piano and violin. He would call Ludwig from play with other children and force him to practice. Many a time the little fellow stood upon the stool and cried while he practiced his lessons. He was frequently whipped in order to make him more zealous in his work.

This severe discipline proved to be eminently successful, for when Ludwig was only seven years of age we find his father announcing in Cologne that "his son, aged six years, would have the honor to wait upon the public with several concertos for the piano, when, he flattered himself, he would be able to afford a distinguished audience a rich treat, and this all the more since he had been favored with a hearing by the whole court, who listened to him with the greatest pleasure."

While the boy is claimed by the notice to be one year younger than he really was, yet his performance was a remarkable one for a boy of even seven years.

At eight years of age Ludwig was given a Mr. Pfeiffer for a teacher. This teacher lived with the family, and it is said that frequently, after coming home with the father from the tavern late at night, he would take young Ludwig out of his bed and make him practice until morning. When he was ten years old, he traveled with his mother through Holland, and played with surprising skill before many distinguished audiences. The trip, however, paid very little in a financial way.

Meantime, he began to study the organ. His chief teacher was the court organist, Christian Gottlob Neefe. Neefe was a man of broad culture, and had a profound influence upon his young pupil. In 1782, he was so well pleased with the progress of his pupil that he appointed Ludwig "substitute" organist, a rare compliment, indeed. At twelve years of age, in the absence of Neefe, Beethoven presided at a rehearsal in the Borgen theater, where the best music of the age was produced. At thirteen years of age, he was appointed court organist.

Strange as it may seem, after knowing the career of this precocious boy, it is true that Mozart, the great master musician of his day, was not very well impressed with Beethoven when he heard him play for the first time; but when he gave the young man a subject, and heard him improvise so powerfully, Mozart enthusiastically exclaimed: "Mark that young man! The world will hear from him some day!"

We close with the remark that, hard as his early experiences were, it is easy to see that his adversities and trials in early life gave his character that iron texture which supported him so heroically in the afflictions and burdens that came with his riper age; and, furthermore, while Beethoven was unquestionably endowed with a remarkable genius, he could never have reached the eminent success he did attain if he had not added to his gifts the genius of hard work.—T. B. Ray, in Kind Words.

Every man is a volume, if you know how to read him.—Channing.

THEATERS, BALLS, AND SUCH LIKE.

I am a member of the church of Christ, and am in a position of some doubt as to what is right and what is wrong in the attitude of a professed follower of Jesus Christ. In the church of which I am a member the preacher and probably a majority of the congregation attended the last circus that exhibited in our town, a prominent county seat in Kentucky. One of the deacons of the church is building a handsome theater, named after himself, which will doubtless be patronized largely by our church members. Now what I wish to ask is whether or not circuses and theatrical exhibitions are admissible as Christian enjoyments. Where should the line be drawn between the church and the world? What influence will our apparent amalgamation have on those who have not yet professed their faith in Christ?

Every one of good taste and education is apt to admire a good play and enjoy and appreciate fine music, and to some it seems hard to give up these enjoyments, which are apparently of the world worldly. Many good people patronize theaters and give balls and parties, among the number Queen Victoria or her daughter-in-law, the Princess of Wales, for her; and Her Majesty herself is the recognized head of the established Church of England, an organization that has done incalculable good and has produced many good and great men.

It seems that it is daily becoming more and more difficult to tell the difference between a professed Christian and a man of the world from their everyday conduct and life. The worldling is apparently, in many cases, as good as, or better than, the Christian. If this is true, is it not time to call a halt and reform our lives if reform is demanded? Let us live such consistent Christian lives as will make us a light unto the world.

The name of the writer of the above communication is withheld by request.

"Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." (Phil. 2: 14-16.)

Now whenever a congregation of Christians are all trained to live as the above passage indicates, no deacon or member of that congregation will ever build a theater and none of the members will attend theaters; and as to the circus, if some of them should decide to "go to see the animals," they would walk around and look at the animals and then go out. They would not sit there and gaze at all the indecent circus performances, and thus indulge "the lust of the flesh, the lust of the eyes, and the pride of life." The Christian religion is a divine training, by means of which people are to be lifted above the flesh and its impulses and live as the word of the Lord directs to live. If people will not cultivate and train their hearts, the inner man, to love the Lord, to love his word and his ways more than they love the world and its pleasures, there is little hope that they will live as the word of God directs. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." (1 John 2: 16, 17.) No man can live for the gratification of worldly, fleshly desires and at the same time be in harmony with the will of God. James says: "Whosoever . . . will be a friend of the world is the enemy of God." No man can be blameless and harmless in the sight of the Lord and be a friend of the world at the same time. Some religious people persuade themselves that there is nothing wrong in visiting theaters, in dancing, going to balls, and such like; but in so doing they deceive themselves and become lovers of pleasures more than lovers of God. Christians do not realize that they are placing themselves among the enemies of God when they live after the flesh and its demands, but they

most certainly are. They always cease to be blameless and harmless when they run after such things as are usually met with in theaters, circuses, dancing parties, balls, and such like. A man that truly loves the Lord, loves his ways, loves his teaching, loves to live just the sort of life that he requires him to live. But, on the other hand, if it is a good thing for a deacon to build a theater, it would be equally good for the elders and the preacher to build one and for all the members to attend it. Then they could use the theater to hold their services in on the first day of the week, and then that would save them the extra expense of a meetinghouse. They would then have a convenient and suitable place for all their entertainments, their festivals, bazaars, strawberry suppers, teas, conventions, and such like, and thus the expenses of these things would be greatly reduced. In such a case the church might advertise, furnish the troupe to act, and then turn over all the proceeds to defray the expenses of the church and the like. This would only be carrying out these tendencies to their legitimate end, and every one would then see the end to which all these fleshly things are tending. A church that would do such a thing would no longer be recognized as a church of God, and would cease to deceive others by its influence; but when people claim to be a church of God, and yet deacons build theaters and the members patronize them and the preacher and all attend circuses and the like, and all these things are permitted to go on without any sort of rebuke, such a course is well calculated to deceive and lead people to think such a course will take them to heaven, when, in reality, such a course will no more take people to heaven than it would put a camel through the eye of a needle.

"Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." (Gal. 5: 19-21.) Several of the fleshly passions, impulses, or desires given in these passages enter very largely into the influences that lead people to balls, theaters, and such like places, concerning which the apostle says they that do such things shall not inherit the kingdom of God; and when the word of God says "shall not," it means it, and there is no appeal from it, except through repentance that will ultimately result in a thorough reformation of life. People ought to be careful against deceiving themselves or being deceived by others in these matters. People may deceive themselves and other people in such matters, but they cannot deceive the Lord or change his will. How different it would be, on the other hand, if all Christians would follow the teaching of the Holy Spirit instead of the impulses of the flesh! Then they would bear the fruit of the Spirit, which "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." When people live this way, bear this sort of fruit, there is no mistake about their being on the road to heaven. They are then following in the footsteps of Jesus and are manifesting the spirit of Christ, and all that know them will testify that God is among them.

The people of the world are by no means slow to see whether churches are following the Master or not; and when the world sees the church going wrong, they are slow to come into it. The present is certainly an age of great worldliness among the churches, and from that fact or for some other reason the churches are not prospering and growing as they once did. It is certainly high time that people that want to serve God and be approved of him were opening their eyes to the state of worldliness that now exists among the churches and trying to bring about a

better state of things. Christians that will not deny "ungodliness, and worldly lusts, and live soberly, righteously, and godly, in this present world," have no sort of assurance that they will ever reach heaven; but members of these worldly churches frequently ask what they ought to do in such cases, whether they ought to withdraw from, pull out of, such congregations or still live on among them. It would be difficult to give an answer in such a case that would cover all the ground. There are some congregations that are very worldly, the masses of them following the world, the flesh, and the devil very largely in their daily lives, that introduce nothing into the worship or work of the church on the first day of the week which God has not ordained. In such a case as this I think it is the duty of those who see such wrongs as are mentioned above to remain among them, meet with them, and try in the spirit of Christ and by the word of God to get them out of such wrongs; but if they go so far in such things as to clearly cease to be a church of Christ, or, on the other hand, force things into the work and worship of the church that God never ordained and utterly refuse to drop them, then a man conscientiously opposed to human innovations upon the word of God could not afford to remain and be a party to such wrongs; but while the members are only fleshly-minded and in their daily lives do things out of harmony with the will of God, and yet hold the worship as God gave it, I think in such cases a member should remain in the church and try a long time to bring about a better state of things, rather than to pull out and leave them. There are nearly always some things done by some of the members that are not in harmony with the will of God, and those who see and realize that such is the case ought to remain and try to get them right; but when nearly all the members go wrong and get so far away that they cease to be a church of Christ, then those who do love the truth should withdraw from such corruption and serve the Lord and be satisfied with his word.

Sometimes people are disposed to magnify some things as unpardonable and at the same time go on recognizing things that are as great wrongs, or even greater, and pay no attention to them. These differences ought not to be made regarding sin. All unrighteousness is sin, and all wrongs ought to be righted if possible; but we should not condone some sins and raise a rumpus about others no worse and perhaps not as bad. It is certainly something very beautiful for all the members of the church to live right and work and worship as the word of the Lord directs. Brotherly love is a grand item in the character of the children of God, and should always be exercised to the full, while great forbearance and long-suffering should be exercised toward the weak and erring ones. The religion of Christ is intended to save men, not to repudiate and separate from them for every wrong step they may take. It is a nice point to always do as we ought toward those that sometimes go wrong. But let us try.

E. G. S.

There is, perhaps, no time or place in which there is such urgent need of quickness of wit and kindly tact as at the public receptions given by the President of the United States and his wife, observes a contemporary. When a queen receives her subjects, the etiquette is fixed and inexorable; no one speaks unless addressed by royalty; but Americans of all classes crowd into the Blue Room, many with a question or a joke which they have prepared to fire at their unprepared ruler, and they judge by the fitness of his reply whether he is competent to hold his office or not. Many of them, too, through sheer embarrassment, make foolish remarks, the memory of which probably causes them misery afterwards. One frightened lady assured Mrs. Cleveland, "It is a mutual pleasure to meet you," correcting her mistake by calling out, as she was passing down the line: "I meant to say the pleasure is all on your side."

Miscellany.

PERSONAL.

Brother J. C. McQuiddy preached at Carthage, Tenn., last Lord's day.

Brother Flavil Hall, of Lockett, Ga., preached at County Line, Tenn., on the second Lord's day in this month. The sermon will be published in sections in the Gospel Advocate.

Brother I. B. Bradley and wife, of Russellville, Ala., were in the office last Saturday. They were en route to Smith County, Tenn., to spend Christmas with Brother Bradley's mother.

I closed my Nashville work for the nineteenth century at the South College Street church of Christ to-night. I will go home for Christmas to-morrow, and will leave home for Sherman, Tex., on December 26, or 27, 1900. I will begin my seventh Sherman siege on December 30, 1900, to continue indefinitely.—T. B. Larimore, December 19, 1900.

Sister S. J. Bibb, of Guthrie, Ky., died on last Thanksgiving Day. She was the oldest member of the church of Christ at Guthrie, and was always interested in the affairs of the church. It was largely through her efforts, coupled with the efforts of several other faithful sisters, that the truth gained a foothold at that place, and in her death the truth as it is in Christ Jesus loses a staunch advocate and the church loses a faithful ally.

"Mrs. Annie E. Owsley requests your presence at the marriage of her daughter, Deering, to Mr. R. Neel Gardner, on Thursday evening, December 27, 1900, at 8 o'clock, at Foster Street church of Christ, Nashville, Tenn. At home after December 30, 1900, Paragould, Ark." So reads an invitation coming to our desk this week. Brother Gardner was formerly a pupil and teacher in the Nashville Bible School, and made for himself many friends while here. We can congratulate him that he receives such a prize, and our best wishes follow them through life.

I wish to express my thanks to Brother J. A. Lancaster, Brother B. F. Billingsley, Brother J. M. McCaleb, and a host of others for their words of encouragement and expressions of comfort. I have not time to answer all the kind letters received—some calling me to Tennessee, some calling me to Mississippi and Alabama, and others calling me to Kentucky; others urging me to remain at the same old stand, and continue to do business in the same old way. This I will do. The brethren at work here assure me that they need me. Pray for me, brethren, and forgive those who would hinder. Perhaps their motives were good.—R. W. Officer, Atoka, I. T.



EDITORIAL.

Christ was humble and we must imitate him.

It does not require much of a breeze to blow air castles away.

Let Christ lead you and there will be no falling in the ditch.

A man should be just as religious in his business as he is when he goes to church.

When temptations come, God intends that we should, with his help, overcome them.

More manhood is frequently required to stand for a truth than to condemn an error.

We hope you have had a merry Christmas, and wish you a happy and prosperous New Year.

It is no trouble for a weak man to "down" a strong one when the strong man takes a weak position.

There are opportunities presenting themselves now which, if neglected, will never present themselves again.

When a man proposes to be guided by his own wisdom instead of God's, he places an awful discount on God's wisdom.

Every preacher ought to preach so as to convince his hearers that he seeks their good, that he loves them and is anxious for their salvation.

Christ has honored man in making him a fruit bearer—only, however, as he abides in Christ and Christ in him; then the promise is that he shall bear much fruit.

Wolves sometimes appear "in sheep's clothing," and bad men sometimes wear good clothes; so you cannot always judge a man by the clothes he wears.

I never bet enny stamps on the man who is always telling what he would hav did if he had been there. I hav noticed that this kind never git there.—Josh Billings.

In the poorest cottage are books; there is one Book wherein for several thousands of years the spirit of man has found light and nourishment and an interpreting response to whatever is deepest in him.

The active efforts of those who build up and foster institutions of human origin are not hurting the church near so much as the indifference of those who profess loyalty to New Testament order.

"This one thing I do." Let nothing move you from the purpose of your heart. Think well, carefully consider whether it ought to be done, and then place your whole thought and action upon it until accomplished.

It is only when we are going forward that we encounter obstacles. It is easier to descend the mountain than to ascend it; it is easier to go backward than to go forward. Never turn back unless you have gone the wrong way.

Read no mean books. The scholar knows that the famed books contain, first and last, the best thoughts and facts. Now and then, by the rarest luck, in some foolish Grub street, is the gem we want; but in the best circles is the best information.—Emerson.

All of earth's heroes have not their names inscribed on tablets of stone or written on the pages of history. There are many heroic lives—lives of labor and sacrifice—men and women living for the right, and whose quiet, noble deeds entitle them to the appellations "hero" and "heroine," and who are true factors in the elevation of the human family.

We have repeatedly announced that we would not publish anonymous communications, yet we frequently receive them. Some articles, for good reason, may bear a fictitious signature, but we must know the real author. Obituaries frequently come signed "A Friend," etc., without anything to indicate who the writer is, and they invariably go into the wastebasket. We also desire to call attention again to the notice at the head of the obituary column. We have limited obituaries to two hundred and fifty words and signature and have

excluded poetry. Please read this notice again and be governed accordingly.

We are saved by grace. No life of service, no amount of earthly treasure, is sufficient to compensate for the love of God. Eternal life cannot be purchased; salvation is the gift of God. When a purchase is made, we give value for value; but when a gift is offered, no value is required for it, else it would not be a gift. A condition, however, may be required, but the performance of the condition would not be a purchase unless it possessed a value equal to the gift offered. The love of God prompts him to offer us salvation through his Son upon condition of obedience to the gospel, but such obedience does not buy salvation, because when we "have done all those things which are commanded," we can still say: "We are unprofitable servants: we have done that which was our duty to do," and have done nothing worthy of the great gift of salvation so richly bestowed upon us.



PUBLISHERS' ITEMS.

Church records and Sunday school records, simple and practical, \$1 each.

Sample sheets from our new hymn book, "Gospel Praise," will be sent to you on application.

Of course you want the Home and Farm again next year. Renew now and ask us to send it with the Gospel Advocate. The price of both is \$1.50.

We solicit your orders for engraved cards or invitations; we will give your orders prompt attention, and please you as to prices and quality of work.

I have examined "Gospel Praise," and am pleased with it both as a church hymnal and a book for Sunday schools.—J. W. McGarvey, Jr., Lexington, Ky.

"Inclose three cents in postage stamps and I will send you a copy of my tract on 'The Eldership.'" (James E. Scobey, Andrews, Tenn.) We stated last week that the price of this tract was two cents, but it is three cents.

The following testimonial, dated December 15, 1900, is self-explanatory: "We, the faculty and students of the Southern Normal University, hereby express our great appreciation of 'Gospel Praise' as a most excellent collection of the best music for both churches and colleges."

Call bells are useful in many ways. We have some very neat ones that give clear and musical rings. No. 31, nickel bell, 2¼ inches, on cocoa wood base, 60 cents; No. 32, nickel bell, 2¾ inches, on cocoa wood base, 75 cents; No. 7, enameled base, 30 cents; No. 28, metal base, 45 cents. Sent, postpaid, on receipt of price.

We have just completed an attractive little catalogue that is compact and can easily be carried in the pocket. We will be glad to send it to any address on application. If you want Bibles, Testaments, hymn books, tracts, or other good religious literature, be sure you have our catalogue before you place your order elsewhere.

Referring to "Letters and Sermons of T. B. Larimore," Brother Clyde Potter writes: "I do not think I have ever read but one better book—the Bible. I cannot see how any man, after reading it, can fail to appreciate more and more the religion of Christ in its simplicity and purity. The man or the woman whom it would fail to ennoble or raise toward God must be either perfect or 'totally depraved.'"

Maps carefully and accurately prepared, printed most legibly, and with index to facilitate the rapid location of names and circles to determine distances: of Paul's journeys, of New Testament Palestine, of Old Testament Palestine—either for \$1.50. They are printed on muslin and are 31x45 inches in size.

"At the Feet of Jesus; or, Twenty-five Sermons Concerning the Savior," revised by the author, Brother R. P. Meeks, and now in the second edition, is for sale by us at \$1.25. Agents wanted. The book also contains a life sketch of the author and of the author's father, Gen. John H. Meeks. The purpose of the book, as stated by the author, is to give prominence to the Christ idea, calling the attention of the young, especially young preachers, to the life, sayings, and influence of the Savior of the world.

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The sewing machine we offer with the Gospel Advocate is thoroughly practical and embodies in its make-up all of the necessary and practical features of a first-class, high-grade machine; but at the same time it is not finished so elaborately or furnished with such an expensive equipment, the latter items adding greatly to the cost, but not to the utility of the machine for practical purposes. In its manufacture, the sewing qualities have not been sacrificed in the least. With the Gospel Advocate one year, \$21. Do not miss this opportunity to get a good paper and a good machine at so cheap a price.

A Waterman's Ideal Fountain Pen consists of a gold pen, the best that can be made; a hard rubber holder of elegant style and finish, containing an ink reservoir; and a feed that conducts the ink from the reservoir to the pen point with absolute uniformity. It is always ready for use, and is clean in the pocket as well as in use. One who has once used a first-class fountain pen is not likely to use the old-style pen again. There are cheaper fountain pens, and we have them, if you want them, but you will save money and worry by buying a good one. Waterman's Ideal Fountain Pens are guaranteed. Price by mail, postpaid: No. 12, \$2.50; No. 13, \$3.50; No. 14, \$4.

We have received and carefully examined the last book by F. D. Srygley, entitled "Letters and Sermons of T. B. Larimore." This is certainly a grand production, and a book that should be in every family. The sermons are most excellent on account of their plainness and adherence to scripture truth. The letters are well calculated to influence and encourage the rising generation in the way of righteousness, true holiness, humility, and purity. The book should have reached us sooner, but was mislaid and forgotten by mistake on the part of our postmaster. It is published by the Gospel Advocate Publishing Company, Nashville, Tenn., and sells for \$1.50. You will not regret investing your money in this book.—Highland Preacher.

Our Exchanges.

THE CHURCH SCHOOL SHOULD BE DENOMINATIONAL.

Little is gained and much is lost when a church school, in its effort to be nonsectarian, becomes too broad to be denominationally loyal. Primarily the church school should be devoted to Christian education in the most generous sense; and secondarily, and none the less really, it should stand for all that is best in devotion to the denomination whose it is. To be more specific, the sons and daughters of Cumberland Presbyterians who attend Cumberland Presbyterian schools should come therefrom more intensely Cumberland Presbyterian. Our colleges should be centers of denominational training and fountains of denominational love and loyalty. To that end our college churches ought to be the best manned and the best organized churches in the country. As far as practicable, all the influences in the college and college town should promote confidence and proper pride in our own church.

All this does not mean offensive sectarianism which would close the doors of our schools to all but Cumberland Presbyterians. The fact that a man loves supremely his own home is no evidence that he is not given to hospitality, nor that strangers would be uncomfortable or unhappy if invited to his family circle. Sensible people expect the churchman or the church enterprise of whatever kind nowadays to stand fraternally, but firmly, for denominationalism, and the college should be no exception to the rule. The Nashville Christian Advocate puts all this in an admirable way—thus: "Our schools must also come into constantly closer relations with the church. If they expect a more loyal support than they have heretofore had, they must be prepared to give a more loyal service. We confess to a feeling of disgust when we hear of any college making a loud outcry for church patronage, and yet scouting the idea of church control. Other denominations are never guilty of the false liberality of proclaiming that they do not look for discrimination in their own favor in the schools which they have established. Why should they be? What do they establish schools for? It has been left for the Methodists to show the extreme folly of spending time and money and influence to rear colleges that make a boast of their indifference between the different churches. We have had enough of this. Denominational colleges are set up for the same reason as denominational newspapers and publishing houses—to advance the interests of denominations. Is this sectarianism? Is it bigotry? It is nothing of the kind. It is only common sense applied to the sphere of ecclesiastical life. We say to all concerned, with the utmost frankness, that they will find it to their advantage to adjust their plans to the views which we have thus expressed. The man who occupies a place in a Methodist school brings himself under some particular obligations to the Methodist Church, unless, indeed, he can show, as some seem to think, that occupancy and ownership mean the same thing. This latter proposition is one that it will be difficult to maintain. Those who are employed to conduct a business do not thereby become its proprietors. They are simply agents, selected to execute a trust, and nothing more."—Cumberland Presbyterian.

[If denominationalism is right, then denominational schools are right; but, on the other hand, if denominationalism is wrong, then denominational schools should not be encouraged. With the principle clearly established that denominationalism is unscriptural, and therefore sinful, the conclusion irresistibly follows that denominational newspapers, publishing houses, and churches are all unauthorized. If God did not plant the denominational tree, it cannot yield the fruits of righteousness. "Every plant, which my Heavenly Father hath not planted, shall be rooted up." (Matt. 15: 13.) "Denominationalism" means division into sects or parties. Such action is very forcefully condemned in the New Testament. The blessed Master prayed that his followers should be one, as he and his Father were one: "Neither pray I for thee alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17: 20, 21.) In the light of this scripture, it is hard to see how any one can desire the conversion of the world and at the same time labor to build up a sect. The tendency of the union

of God's people is the conversion of the world. In perfect harmony with this teaching is Paul: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" (1 Cor. 3: 1-4.) He shows them that it was sinful to wear any human name or even the name of an inspired apostle: "For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul." (1 Cor. 1: 11-13.) "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." (Eph. 4: 4-6.) "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." (Eph. 1: 22, 23.) "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." (Col. 1: 18.) Thus we see the church is the body and the body is the church; so church and body of Christ mean one and the same thing. If we find, therefore, from the Scriptures there is but one body, we learn at the same time there is but one church. It is absurd to talk about many bodies having one and the same head. The Catholic monstrosity of many heads for one body is no worse. "But now are they many members, yet but one body." (1 Cor. 12: 20.) The church of God stands for all that is good and pure. It is the only institution that a man need to enter in order to be saved. All our energies, our talents, and our means should be given to strengthen her hold upon the hearts and lives of men. A man need not belong to any religious party in order to go to heaven; but there is no promise to the man outside of the church of God. It is a little strange that our esteemed contemporaries will labor to build up parties when divisions are so plainly condemned in the New Testament. They must have been reading the wrong book. We would like for them to help us in opposing all partyism and in seeking to get men to be simply Christians. The Christian is a success in this life and gains heaven at last. Why should we be anything else?]

A SLANDER REFUTED.

Thoughtless, not evil-minded, persons have said that it has come to pass that the zeal of the ministry to-day is for money, and not for souls. The occasion of this perverse and injurious opinion is found in the fact that the preachers are charged with so many collections for the various general and benevolent objects of the church. If this duty could be transferred to men specially selected for it, who might be called "conference stewards," the occasion of this unjust suspicion or criticism would pass, and the preachers, relieved of an unpleasant task and one that to a more or less degree unfits them for the peculiar mission of the ministry, would be able to give themselves more entirely to the spiritual work of their office.

The financial and statistical reports of the last conference will show that not only did our preachers have wonderful success in dealing with the manifold financial duties devolved upon them in our system of service, but that they also had glorious success in the supreme work of the ministry of Christ—the salvation of the lost. They were not secularized by their monetary duties. These matters were looked after and an immense sum of about three hundred thousand dollars was raised by them. But the "burden of souls" was also on them, and they were instrumental in turning thousands to the Savior. Notwithstanding the losses to our membership by deaths, removals, and revision of church registers, there were nearly two thousand additions to the membership of the church last year. This is a complete refutation of the thoughtless criticism referred to in the beginning of this article.—Richmond Christian Advocate.

[It is suggested sometimes that we are living so fast that it takes too much money to live. Every-

thing that we consume must be bought. Some churches are also living too fast; it takes too much money to run them. They labor too much to make a show and display; it takes too much money to supply their wants. Their needless display and extravagance are hurtful rather than helpful. The poor are driven away. With devout and consecrated hearts we should worship God in simplicity. High steeples, stained windows, and paid choirs are not essential to the worship.]

MONEY RAISING VS. SOUL SAVING.

"Gilderoy" writes to the New Orleans Christian Advocate: "I do not know a single Methodist preacher, from our bishops down to the humblest circuit rider, whose time and energy are not expended more in raising money than in saving souls." W. S. Lagrone replies thus: "My brethren, it is not because we are burdened with raising money in the work of the Lord, but we have partially lost the spirit of the call. Too many of us seem to be preaching for a living, and not to save souls. We have too many place seekers, time servers, too many who are afraid of men. We need our credentials direct from God every day; we need faith in his word, from Genesis to Revelation, backed by a conscious, constant realization of his power, his presence, and his authority."—Zion's Outlook.

[While those who preach the gospel should live of the gospel, yet no preacher should feel that he cannot live unless his support comes from his preaching. The temptation is too great for our humanity when a man feels that he is dependent on his preaching for a living. It is so easy to persuade oneself that it is no sin not to speak out against popular evils. The preacher desires to please, so he endeavors to make his discourses palatable to the congregation. He should preach the gospel boldly and fearlessly, support or no support. He had better labor with his own hands, like Paul, for a support. It can hardly be doubted that the preachers who have done most for the cause of Christ are those who have in the main supported themselves, preaching the gospel of Christ whenever an opportunity presented itself. They are not tempted to adulterate the gospel; they are in earnest, as it is the love of souls that leads them into the highways and hedges to preach Jesus. When a preacher's living depends on what he preaches, his preaching should be subjected to the closest scrutiny.]

AMERICAN DAUGHTERS AND FOREIGN HUSBANDS.

The Advance suggests that "when wealthy American girls marry a title, they do not, as a long list of sad cases of domestic infelicity clearly shows, read their titles clear to an assured life of wedded bliss. We have before us a list of some twenty names of wealthy and noted American women who married foreign noblemen, who were anything but noble men, for in nearly every case their vices have led to the sundering of the marriage bond by divorce or separation. They married wealthy American girls to get money to pay their debts or to waste in extravagant or riotous living, and a union of that sort could not last long with satisfaction to the woman who put up the money, or to her relatives who furnished it."—Exchange.

[People who marry from such considerations can hardly expect to be happy. People should not marry for position or money. The person who is not moved by an affection that by far transcends every other earthly love in making an alliance will certainly find no happiness in the wedded state.]

Blest are those
Whose blood and judgment are so well commingled
That they are not a pipe for fortune's finger
To sound what stop she please. —Shakespeare.

If you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it. Toil is the law.—Ruskin.

Patience is the key of joy;
Haste is the key of sorrow.
—Arab Proverb.

Whatever makes men good Christians makes them good citizens.—Daniel Webster.

Home Reading.

AN UNEXPECTED OPENING.

"Well, young man?"

Old Simon Whickley, the veteran lawyer of Trumbull County, looked up from a mass of papers with which his table was littered and fixed his small, keen, blue eyes on the face of a sturdy-looking young fellow who had just entered his office and stood waiting for recognition.

"I understood, sir," said the young man, "that you were thinking of retiring from active practice and wished to sell your law library."

The old lawyer nodded sadly. It was plain that the infirmities of age, not weariness of his life task, had compelled the decision which he had reluctantly formed, but was still delaying to act upon. The words of this bright-faced young man, with all of life before him, recalled to the older man his determination, and he sighed involuntarily.

"I am just out of the law school," continued the young man, "and was admitted to the State bar at the last meeting of the association. Possibly you may recall the name: Staniford—Edward Staniford."

Again Lawyer Whickley nodded. "Passed the best examination of all the candidates before the association, I believe," he added, slowly. "It seems to me I ought to be credited with remembering that much of the son of a fellow-townsmen."

The young man colored, and continued: "I expect to locate in Cadysville—there seems to be a fair opening there—and would particularly like to own a full set of 'State Reports' to begin practice with. I was told that you had a complete set and would sell them separately from the rest of your library, if desired. May I ask your price for the set?"

"Three hundred dollars," replied Lawyer Whickley, promptly.

The young man hesitated. "That is equivalent to the full price of the volumes when new, is it not?" he asked.

"It is," replied Mr. Whickley, without the slightest wavering of the keen, blue eyes. "I ought to ask more. Some books increase in value with age—'State Reports' especially. Do you know of another complete set in Trumbull County?"

"I haven't heard of any," replied Edward Staniford.

"There is none," declared Mr. Whickley. "Law books without duplicates in an entire county are certainly entitled to be quoted at a premium. But I will sell the set for what it cost me, three hundred dollars. Do you want it?"

"If you will let me have the refusal of the books until to-morrow at noon," replied Staniford, "I will give you my decision then. I can pay cash for them, but I had hoped to get them at a reduction from the original price. It is not necessary for me to tell you, I suppose, that I shall have all I can do for a while to get along financially."

Mr. Whickley bent once more over the deep litter of papers on his desk. "You may have the refusal of the books until to-morrow at noon," he said. "Good day."

"Regular old skinflint!" muttered Edward Staniford, as he descended the stairs from Mr. Whickley's office. "And yet they say he is worth fully eight hundred thousand dollars. I wonder if he had to start in on next to nothing."

The young man strolled along the main street of the pretty town which enjoyed the distinction of being the county seat of Trumbull County. Devoutly he wished that there were some opening for a young lawyer there. It was his native place, and, in spite of the fact that he had been away for about eight years at college and in the law school, he knew almost every person he saw, not only personally, but as to his antecedents. It would be pleasant to live among one's old friends and neighbors. But the county seat already harbored too many lawyers for him to think of making an independent venture there.

"Halloo!" he exclaimed, suddenly, as his glance traveled down the street. "There comes poor Billy Watson in his old box cart; and the twins have got big enough to draw him round, I declare!"

It was indeed a strange little group that was approaching young Staniford along the sidewalk under the elms. Two girls, about twelve years old, were drawing a pale young man in a cart made out of a dry goods box, with wheels sawed from the trunk of a tree. The girls were very plainly dressed, exactly alike, and resembled each other so closely in size and features that no one could have questioned

the fact that they were twins. The young man in the cart was sightless and crippled, but a bright smile shone on his face as the twins trundled him along under the elms.

"Get up, horses!" he would cry, every few minutes, and then the twins would prance on the sidewalk and the invalid would laugh cheerily.

"Halloo, Billy Watson!" cried the curly-haired young lawyer, as he approached the group. "Halloo, Emma and Minnie! You remember me, don't you, Billy?"

"Eddie Staniford!" cried the sightless young man, stretching out his thin hand. "I'd never forget your voice, Eddie. Isn't it a beautiful day?"

Something very like a sob welled up in Edward Staniford's throat, but he choked it down. "Yes, it's a nice day," he said, "and I haven't got anything in particular to do before dinner, so I'm going to walk along with you and the girls, Billy, and talk over old times. Where were you going?"

"We were going to the cemetery," replied one of the twins. "Billy always wants to go there whenever we take him out to ride."

"Yes, to mother's grave," added Billy, earnestly. "You know where mother's grave is, Eddie—near the big willow."

"I remember, Billy," replied the young lawyer. "You and I used to go there with flowers before you—when you could see, you know."

The cart trundled on again. Edward Staniford was drawing it now; he had taken the rude tongue from the twins, and they were walking shyly behind. In through the gate of the quiet cemetery they turned, and Staniford drew the cart down a shaded bypath until they came to the sloping lot just beyond the great willow tree.

There was only one grave in that lot. It had been there for many, many years, and the grass-grown mound had sunk almost level with the turf about it. There was no stone at the head of the grave. John Watson had married again, and the memory of his first wife had grown dim. Besides, he was a poor man, and the family had hard work to make both ends meet.

Billy Watson sat in the cart with a wistful look on his pinched face. At length he said, hesitatingly: "I wonder if you could lift me out, Eddie. It has been a long time since I felt of mother's grave. The twins cannot lift me, you know."

Without a word the strong young man bent over his old playmate and raised him out of the cart as gently as a mother lifts a baby. Then he carried him a few steps and set him down by the mound in the soft grass. Billy Watson stretched out his thin, transparent hands and passed them to and fro over the mound, with the most tenderly caressing movement. Then he leaned forward and felt for the head of the grave, and buried his face and his lips in the grass. So he lay for several minutes, kissing the sod, while the twins looked soberly on and young Staniford turned away to wipe the tears from his eyes.

"Thank you, Eddie," said the cripple, at length raising himself from the mound. "I did not think to thank you when you first set me down, I guess. Here is where I am going to lie—close beside mother." He drew back, feeling up and down the grass with his hands. "There will be room for me, will there not, Eddie?"

"Plenty of room, Billy," replied his comrade, chokingly. "But you aren't going to die for a long time yet. You are going to get well, I believe, and be a help to your sisters and father."

"And see again?" cried the cripple, eagerly. "See and walk, so that I can bring flowers again for mother?"

"Yes, see the walk!" cried Staniford, heartily. "Somehow, I believe it, Billy. Wait and see."

That evening Staniford went to call on Doctor Whitcomb.

"Is there any hope or any chance for Billy Watson, Doctor?" he asked.

"Just a glimmer of a chance," replied Doctor Whitcomb. "All his trouble comes from brain pressure of some kind, causing partial paralysis, loss of sight, and some weakening of the mind. If the cause of pressure could be discovered and removed, I believe he would be all right again. But it's an obscure case. Only the most expert surgeon could do anything for him. Even then the operation might not be successful."

"But you think there is a chance for him?"

"Yes, I do."

"What would the operation cost?"

"O, perhaps three hundred dollars."

"Will you take the matter in hand if I will furnish the money?"

"Of course I will. But, Edward, you ought not to think of such a thing—a poor boy like you, just starting out in life."

"Now, look here, Doctor," cried Staniford, "I'm a sound, whole man, and Billy's nothing but a wreck. I've saved enough money to give him a chance, and I'm going to do it. I do not care if I do not get so good a start in life. I've got health, strength, and sound faculties, and I'll pull through some way. You just go ahead and see if you can make arrangements to give Billy his only chance."

The next morning Edward Staniford went to Mr. Whickley and told him he had decided not to buy the law books. The old lawyer looked surprised and a little disappointed. He opened his lips as if to speak, then simply nodded and bent over his papers again, while Staniford slipped out, feeling somehow as if the imperturbable Mr. Whickley were grieved on his account.

In the meantime arrangements were being made for Billy to go to a hospital in Philadelphia, where he was to be examined and perhaps operated upon by a famous specialist in brain surgery. Old Doctor Whitcomb went with him, and as Staniford bade them good-by at the station, the Doctor whispered: "I'll telegraph you, my boy, as soon as we know."

A week passed, and then came the day when, as Doctor Whitcomb wrote, the great surgeon was going to operate on Billy Watson. Edward Staniford was as restless as a fish out of water that day. He spent most of the time haunting the railroad station, where his old schoolboy friend, Walter Englesby, held the position of telegraph operator. At 5 o'clock the instrument, after a long silence, began clicking. Englesby bent over it for a few minutes; then he sprang up and ran out on the platform, where Staniford was pacing up and down.

"Eddie," he shouted, "Watson—operated—on—and surgeon—says—complete—cure—assured—Whitcomb!" holding the yellow blank before him. Then the two young men put their hands on each other's shoulders and looked into each other's swimming eyes and cheered. Both had been schoolmates and chums of Billy Watson in the old days.

Before the invalid was able to return from Philadelphia, Edward Staniford received a message from Lawyer Whickley. "Come in and see me," it said. Staniford went, and the first thing the imperturbable old man did was to grasp the young man's hand in both of his and shake it warmly.

"I saw Whitcomb last night," he said, "and you needn't think you can conceal anything from me. What I wanted to say to you is this: There happens to be a better opening for a young lawyer here in this crowded county seat than there is in Cadysville—right in this very office, in fact. I've changed my mind. I'm not going to retire; I'm going to take a young partner, and the shingle is going to be expanded so as to read: 'Whickley & Staniford, Attorneys at Law.' Do not make any objections, sir; I haven't time to listen to them. And, if you please, your first duty as my associate shall be to make out a discharge of mortgage in favor of John Watson—just a little matter of a loan I let him have on his farm and stock about a year ago."—Forward.

JUST BE GLAD.

O, heart of mine, we shouldn't
Worry so;
What we've missed of calm we couldn't
Have, you know!
What we've met of stormy pain,
And of sorrow's driving rain,
We can better meet again,
If it blow.

We have erred in that dark hour
We have known;
When the stars fell with the shower—
All alone—
Were not shine and shower blent
As the gracious Master meant?
Let us temper our content
With his own.

For we know, not every morrow
Can be sad;
So, forgetting all the sorrow
We have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad.

—James Whitcomb Riley.

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Editorial.

THE CLOSING YEAR AND CENTURY.

This number of the Gospel Advocate is the last one for the century, and closes thirty-five years of work I have given to the Advocate. This is considered an average lifetime, and usually spans the period of one man's active labors. I had earnestly desired by this time to have closed up my business relations with the Advocate and the publishing company, that the business might rest on younger shoulders and that I might write only as I had something to say. I have not been able to do so. The difficulty has been to find a suitable person willing to do the work and bear the responsibilities for the pay there is in it. This, too, in the face of the impression made by many that it has been a source of profit to those who manage it.

There are not many names on our list now that were there thirty-five years ago. The generation then living has passed away, and a new one has arisen. A few that then were with us still linger on the shores of mortality, while the great number are gone. The rest must soon follow.

While my general health is now much better than it was when I began this work, I feel very sensibly the infirmities of age creeping over me, and the incurable disease, old age, will soon finish its work. I do not now believe I will dread or shrink from the change when it comes. I have tried through three-score years and ten to keep a conscience void of offense toward God and man. I remember when yet a youth my desire was to go through the world without any one's being able to say he was the worse off by my having lived in it. I have tried to keep that before me through life. This falls far short of the ideal placed before man by God. This, if it were successfully lived up to, is only a negative life. The ideal God puts before man is, while injuring and harming none, to help all whom we can help. To do no evil is well; to do all the good in our power is the work to which God invites every human soul. I have tried to do that which would help my fellow-men. I have not always succeeded. I have not tried to do what would please them. I have tried to please them for their good to edification. I have tried to get them to be pleased with that which would build them up, do them good, and fit them for the service of God forever. Only in seeking the good of others can man find his own true good; only in seeking to lift up and save others can he save himself. If all men could realize this, how it would change this world of woe into a heaven of bliss!

During the thirty-five years of our work on and through the Gospel Advocate many changes have taken place in the condition of the world around us. Changes have taken place in the material, the political, the social, and the religious conditions of the world. It is common for old persons to think things grow worse, and that in the times of our childhood people were more honest and better in every way

than in the present. I am glad to say I am not of this number. In some particulars things have grown worse. The facilities for adulteration and deception have greatly multiplied, and with the facilities the temptations are increased; but a higher sense of honor and morality prevails among business men than did fifty years ago. This is probably because, in the closer competition of business, men have learned honesty is the best policy. God taught the Jews to do right by showing them from experience that doing right brought temporal good and doing wrong brought evil. It is yet a part of his educational system for humanity to teach them by experience that wrongdoing is out of harmony with the principles that govern the universe, and must bring evil, both in this world and in that which is to come. Man is of such a nature that he requires to have the beauty of truth and justice before his mind, and with it the rewards of temporal good, to hold him up to his best. I look to the material conditions, which in their growth and development more and more demand integrity, purity, and truthfulness in the affairs of life, as one of the efficient forces to work out the redemption of men. They are parts of the providences of God to work the elevation and redemption of humanity. The Bible is more studied to-day than it was fifty or seventy years ago—more than it has ever been. It is especially studied more as a rule of life than at any past period of the world. It is entering as a controlling influence more into the business and political affairs of life than in any former age of the world.

The Bible is sometimes studied as a means of defending dogmas and of building up parties. While study from any motive is preferable to no study, this study is not the most beneficial. The most helpful study is done to learn the will of God, that it may control our lives and mold our characters. Much more of this study is now done than was done fifty years ago. This is true of the people claiming to be only Christians. Those of fifty years ago were posted in the scriptures bearing upon the polemics of religious parties. This class of scriptures was studied to the neglect of those regulating personal life and character. There has been a decline in religious knowledge among the disciples along this line of polemics and a consequent recession of many from the truth on these points. Those who were only partisans in religion have lost interest in the plea to return to the primitive order given by God and have drifted into a party among other parties. While there has been apparent loss along this line, there has been improvement among this class along other lines, and there has been a great advance in the knowledge of the truth among the denominations of Christendom. I think it possible the greatest results of the effort made during the present century to restore primitive Christianity have been upon the denominations that have not formally accepted the plea. They have studied the Bible as never before. They cannot learn the truths of the Bible without being benefited by them. Learning Bible truth sometimes cools the ardor of religion running in improper channels and for a time produces seeming indifference and skepticism. The final results can only be good. The growing interest in the Bible has invited and stimulated criticism. All true criticism, whether higher or lower, must result in good to the Bible and to men. False criticism may carry the light-minded away and give occasion for those who are instable to drift away from all pretense of faith in God, but it can end but one way, and that is in the firmer hold of the Bible on the faith and life of men.

Our thirty-five years' work has not produced the results we had hoped it would, yet no man can tell what the results of his labor will be. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" (Eccles. 11: 6), is true of spiritual as of material seed. While results have not been what I hoped they might be, I do not regret my work nor my course. I have tried to be true to God and to the word of his truth. Had I my life to go over again, I would not choose a different one or pursue a different path. I would desire to make what I said more in accordance with the will of God, more in harmony with the spirit of the Master; and I would desire to throw more earnestness and self-sacrifice into the work and pray more earnestly and fervently to be more like the Master in spirit and character, and that I might be more effective in drawing souls to Christ. The work, such as it is, is in the hands of the Master, as is the future of the

world, and with him I can confidently intrust the future. It gives me no trouble.

The Gospel Advocate was started forty-five years ago last July by Tolbert Fanning and William Lipscomb. They both loved the truth and were true to it. We who now edit it have tried to be. Many who once were its friends have turned their backs upon it because it tried to be firm to the old landmarks pointed out by the Spirit of God. We have been very sorry to part with them, but our preference is to stand with God though all men turn against us. We trust this will be the spirit of those who succeed us in the management of the Advocate. I trust we may all work together to be faithful to God and his word through the coming year and through all time.

D. L.

THINK SOBERLY OF OURSELVES.

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." (Rom. 12: 3.) "For if a man think himself to be something, when he is nothing, he deceiveth himself." (Gal. 6: 3.)

Thinking more highly of ourselves than we ought to think is a prolific source of many errors and failures in life. This is true in the business world. Men estimate their abilities too highly, and so seek positions they are unable to fill or undertake enterprises they are not able to carry through. If every one could form a proper estimate of his ability and only undertake what he is fitted to do, there would seldom be failures in the business world. There is a place in which every one may work successfully if he could find and fill it. Some underestimate their abilities, and in this sense fail to do what they ought to do; they fall short of accomplishing what they should; but the masses of men fail by thinking more highly of their abilities than they ought to think. Some choose callings and follow courses of life for which they are not suited, that are above their capacity. We often see men who succeed as clerks and managers under the direction of others, but completely fail when they undertake for themselves. Many undertake business for which they have no capacity or fitness; many others undertake to do more than they are able to do. Men often manage small businesses successfully. From this they launch out upon a larger scale. The trouble with such men is, they overestimate their ability; they think more highly of themselves than they ought; they fail to think soberly, discreetly, moderately of themselves. Many men of discreet minds learn from experience their true ability. These profit by experience, and to such failures are often helps, because they teach them their true ability and place. An adage says: "Experience is a hard school, but fools will learn in no other." This is wrong. The man who learns from experience is not a fool. The fool is he who never learns from experience. Many men fail, and fail through a lifetime, and never learn the cause of the failure is lack of capacity or fitness for the work in which they engage. Men of good ability for certain lines of work are wholly incapacitated for other works, but some never learn this. Often every one else knows a man's utter incapacity for the work in which he persists in following, but he thinks, despite repeated failures, he is just fitted for the work. He always lays his failure upon some other persons or circumstances. These other persons and circumstances will always meet him to cause him to fail. He alone has capacity for business who guards against these other men and circumstances. They will always be present to cause those not able to guard against them to fail. Adverse surroundings, men and conditions to bring about failure, are always present to cause failure. The ability to conduct business is largely ability to meet and circumvent these. Men who fail with their own business think they can manage successfully similar business for others, and seek public business or that of others to manage. One who fails to manage his own business may, under the direction of others, be useful to other business managers in carrying out their work; but one who fails to manage his own business ought to beware of assuming to manage business for others. The failure to learn our abilities and to avoid that for which we are not fitted causes most of the failures and peculations and defalcations in business, public and private.

To rightly estimate our abilities is as important in the field of religious work as in any other. Men

fail often religiously because they think of themselves more highly than they ought to think. They aspire to positions and to work for which they are not fitted. They do this in the services of the church. So few are willing to take the lowest seat, to be faithful and true in it until they are invited up higher. This is the admonition of the Master to guard against failure. He tells them he is greatest who most faithfully performs the humblest services. He, the Lord and Master, came as the servant of all, and this he showed by washing the feet of all. Many men are not willing to serve in the church unless they can be leaders. Whenever a man feels that he is not properly esteemed and finds a feeling growing up that he should not work in a field unless he can be more prominent in the service, he may know by this that he is not following the Master's rule, and, judged by this rule, is unfitted to lead in the service of God. The willingness to serve in the lowliest station is God's test of fitness to fill the highest. Men who are sensitive and jealous of positions of place and preference are wrong in spirit. To be wrong in spirit leads to wrong in all practice. It is not meant they ought to be excluded, but they are unworthy to be put forward until they can learn that he who humbles himself shall be exalted and he who exalts himself shall be abased.

Among preachers, who ought to be examples to the flock in temper and spirit as well as precept, this temper is so often exhibited. So many preachers are unwilling to preach to the humble and poor; so many are unwilling to preach unless they can preach to the rich, to the fashionable, to the learned; so many are sensitive and jealous of some one else who seems to be preferred before them; so many are anxious to be considered great preachers, the equals of the foremost men of the church. It is not strange this feeling should exist in preachers as in other men. They are human. It existed in the apostles. Jesus reprobated the spirit in them and taught them lesson after lesson to purge it from them, and they were unfit for service in his kingdom until they were freed from it. Neither are we fit for service in his kingdom while cherishing this spirit. Then it is true that men who are anxious and jealous for position and place in the church seldom gain it and never hold it.

This same sensitive, jealous spirit often shows itself in an unwillingness to hear the least suggestion as to, or criticism of, the matter or method of their teaching. Some have quit preaching at places and some altogether because they were criticised in some manner by some one that either was or was not a judge of what he criticised. Men quit preaching the gospel and let souls go to hell because some one thinks he can make suggestions that would improve them in their work. Is this spirit Christian? Suppose the man is not competent to criticise, what of that? Christ did not quit preaching because the religious teachers criticised, objected to, and persecuted him. His followers must cultivate his spirit. Paul's brethren at Corinth turned against him, rejected him, and abused him. His offended dignity did not cause him to leave them to go to ruin because of this.

This sensitiveness arises usually from an inordinate degree of self-esteem and self-importance. We think more highly of ourselves than we ought to think. A preacher, above all others, ought to be free from sensitiveness, jealousy, envy. One grows into the other.

Then writing is a method of preaching and teaching. Periodicals are the methods of this age. Some one must say what shall go in one and what not. Editors, of course, are all "popes." Perhaps the work cultivates the spirit. It is singular that out of the thousands that know exactly how to manage a paper the poor fellow that knows nothing about it, providentially or otherwise, gets in the position every time. If a brother can do good through writing, it is as much his duty to do it as it is for him to preach orally. So many writers that do write well about the Christian graces become offended and trample these same graces under foot if the editor suggests that their work might be improved in some point, or that it is best not to publish this or that, or to make a change here or there, and quit writing and bury the talent. It will be a singular excuse for burying the talent that some poor mortal dared to suggest my work was not perfect, and that he dared think he could make suggestions that would improve it. The editor, of course, is wrong. All whose manuscript is rejected or to whom suggestions are made know he is wrong. I am sure they make mistakes frequently. I sometimes write to get what I think are important truths before the readers of other papers. They are fre-

quently returned. I sometimes publish them, after their return, in the Advocate, and they are frequently complimented as the best articles I publish. But I do not fall out with the editor who thinks they do not suit his columns. I know an editor never wishes to offend any one. He can have no possible interest in so doing. He may have other ends and purposes before him that he thinks of so great importance he had better risk the offense than to fail to please some one; but you may rest assured an editor is the one man that does not wish to offend any one. His self-interest prohibits it. He frequently, like other men, makes mistakes. Are you going to quit working with every man who makes mistakes? If so, you must retire as a hermit or you must needs go out of the world. It is the spirit of Christ to bear with the mistakes of others, and, despite them, work together as Christians. A meek and quiet spirit is of highest price. To bear the mistakes and wrongs of others without resentfulness is the spirit of meekness. Let us not think of ourselves more highly than we ought to think. The true spirit of Christ is the foundation of all acceptable service to him. Without this all else is vain. D. L.

Queries.

Brother Lipscomb: In our lesson for December 9 some contend that in restoring sight to blind Bartimeus his sins were also forgiven. Please give your opinion and an explanation on the lesson. Is there any evidence that the man was a sinner?

Dyer, Tenn.

W. A. JETTON.

Nothing is said of his sins, whether he was a sinner or not. He was a Jew. He believed in Christ, and acted on his faith. His faith was the means of giving him sight and leading him to seek Jesus Christ and his help. I do not doubt if he was guilty of sins and shortcomings he repented and was forgiven, but he would have to comply with the law of repentance and forgiveness, just as any other person who sinned had to do. The healing Jesus bestowed would not save a sinner in his sins.

Brother Lipscomb: In the Sunday school lesson for December 2 you said, in speaking of Matt. 19: 24, that the eye of a needle means a sewing needle, and not a small gate of a city. Will you please give the history, sacred or profane, which will bear you out in this assertion? You may answer through the columns of the Gospel Advocate. J. W. BUZBEE.

Bowman, Miss.

I do not get out the Sunday school series now; Brother Elam does it; none the less, I believe his statement true. I do not know what historic proof is needed to prove a needle is a needle. If I were to say it does not mean what it says, there might be some ground to demand the proof. Jesus intended to say it was impossible for a rich man—one who trusts in and loves riches—to enter into the kingdom of heaven. He uses the impossible thing to illustrate it. Why should we break the force of his illustration?

Brother Lipscomb: Please explain through the Gospel Advocate Matt. 12: 36. J. A. M.

Raleigh, Tenn.

"Idle" means useless, unprofitable, pernicious, and hurtful; it means what is idle, useless, and hurtful in the sight of God. The same kind of words or speech is referred to in Eph. 4: 29, R. V.: "Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear." Here the corrupting speech that excites sinful lusts and desires is contrasted with that which is good, and administers good to the hearers, and edifies them, and fits them for receiving the blessing or favor of God. The idleness or hurtfulness is such in the sight of God, not in the sight of men. Many things that God would consider idle and hurtful man would not, and what man calls "idle" is not always such in the sight of God. God considers all conversation that would lead

away from God to an undue devotion to the things of the world as idle, pernicious, hurtful. Man does not so consider. Light, pleasant words that bring joy and happiness to ourselves or others and lead none into evil man is apt to consider idle and profitless, but God does not so consider them. All words of a hurtful, vicious tendency that excite evil thoughts and sinful desires are what God would call idle, useless, pernicious; and for the use of such words men will be held to account by God. "Evil communications corrupt good manners." Again: "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." Evil, vicious conversation that excites the lusts, passions, evil desires often does more harm than many sinful deeds, and God forewarns that for all this men will be held to a strict account.

The committee appointed to receive and tabulate the votes of the presbyteries on changing the Westminster Confession of Faith report:

"The committee find, on examination of the returns from the presbyteries, the following facts: That the returns plainly indicate that the church desires some changes in its credal statement. The returns indicate plainly that no change is desired which would in any way impair the integrity of the system of doctrine contained in the Confession of Faith. The returns also indicate that a large plurality desire that changes should be made by some new statement of the present doctrines. The returns also indicate a desire upon the part of many presbyteries for some revision of the present Confession. It was, therefore, unanimously agreed by the committee to recommend to the General Assembly that some revision or change be made in our confessional statement."

They as yet have made no report as to what changes should be made nor as to the manner of proceeding in making them. D. L.

"Wisdom is knowing what to do next; virtue is doing it." (David Star Jordan.)

The Independent maintains that vice produces low wages for working women rather than low wages produce vice. It insists the majority of prostitutes become such by the time they are seventeen years old, and before they are greatly affected by low or high wages. After they become vicious, they work for low wages, expecting to supplement it by the wages of vice, and thus depress the wages of chaste women. There is doubtless some truth in the contention of the Independent, and this throws the cause back to the family influences and training. Better training is needed in the family. The family influence and training molds the future life for good or evil. It fixes the destiny for both time and eternity. Looseness in family training is the foundation of much of the evil in society. D. L.

A Chinaman's Opinion.

We wonder at the queer customs of men of the East, but it does not occur to us that our American ways must seem equally strange to them. That they do, however, is shown by the following extract from a Chinese essayist. He says:

"They live months without eating a mouthful of rice; they eat bullocks and sheep in enormous quantities; they have to bathe frequently. The men dress all alike, and, to judge from their appearance, they all are coolies; neither are they ever to be seen carrying a fan or an umbrella, for they manifest their ignorant contempt of these insignia of gentlemen by leaving them entirely to women. None of them have finger nails more than an eighth of an inch long; they eat meat with knives and prongs; they never enjoy themselves by sitting quietly on their ancestors' graves, but jump round and kick balls as if paid to do it; they have no dignity, for they may be found walking with women."

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God Interferes for His Own Honor.

The debasement of man and the dishonoring of God by man's sin rendered it necessary for God to interfere for his own honor, as well as for the welfare of the race. "It is time for thee, Lord, to work: for they have made void thy law." (Ps. 119: 126.) God has worked and always will work when he can subserve the interest of man and maintain his own honor.

Man was created that he might honor his God and glorify him in his soul and body. In the garden of Eden, man found the most favorable circumstances possible on earth for maintaining his integrity and filial obedience to God his Father, by which he might have forever enjoyed the bliss of his primeval home; but he lost his estate by his failure to be led by divine wisdom. He ate the forbidden fruit—he sinned—and in so doing brought death upon himself and all his posterity. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5: 12.)

Man, most perfectly made and under the most favorable circumstances, did not stand temptation. God was just in condemning his posterity to the grave. Not only was the condemnation reasonable, but it was necessary, because God had said if man sinned he should die.

Man possibly might have maintained his integrity if it had not been that he fell under the influence of false teaching. Since the archangel, lifted up by pride, came into the condemnation of God, and thus became a fallen angel, losing his heavenly estate, and thus became the progenitor of sin—the devil—a liar, and the father of lies; having failed in his attempt to forestall the purposes of God, and having been cast over the battlements of heaven, lighting upon the earth, he, at the creation of man, loses no time in renewing his efforts to oppose God and, if possible, to contravene his purposes.

The purpose of God in the creation of man was clearly that God should be glorified by man in his soul and body, and that in God's glorification man should be blessed. "If man's body die and go to the dust from whence it came, certainly God could not, in that case, be glorified by man's body." Thus reasoned Satan, the archenemy of both God and man. "God has already said if man sins, he shall surely die." Satan now has a splendid opportunity to gain a long-wished-for victory over God. If he can by any means cause man to sin, it looks reasonable to suppose God's plans would be frustrated. It seems entirely reasonable to suppose that if man's body go to dust, there would then be no glorification of God in the body of man. So, it seems to me, Satan might have reasoned. But the sequel will show how vain are the reasonings of the devil, to say nothing of those of men when they run counter to the purposes of God.

Under the persuasive reasoning and dogmatic, lying statements of the deceiver, the woman believed a lie the truth, and, acting honestly and conscientiously upon this belief, became a dupe of the devil and dishonored her God. What can be said of the man in this the greatest of all tragic dramas? Without being deceived, coolly and deliberately he did that which brought death and disaster to the race. If Satan rejoiced in this success, he is doomed at last to bitter disappointment. God's pur-

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poses cannot be contravened, either by men or devils.

Man dies and his body returns to the dust, but it shall come forth from the grave. God lays help upon one who is mighty—Jesus—who interferes for the sake of the glory and honor of his Father. The Son comes to the battle ground of earth; he goes down to death, and in the darkness and gloom of the grave by one supreme effort overcomes death, hell, and the grave, and comes forth, bringing life and immortality to light. He makes it known that "all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5: 28, 29.) Thus we see that the bodies of men will follow the fortunes of their souls. "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." (Matt. 10: 28.)

God interfered in man's debasement, and will cause the wrath of man to praise him. God's honor is secure, and whether man eventually be saved or lost, still "it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." (Rom. 14: 11.)

For the part Jesus took in turning the seeming victory for Satan into a glorious victory for his Father, it is said: "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2: 8-11.)

Thus in the final consummation the bodies of all men will glorify God with homage, and with their tongues confess Jesus Christ as Lord. This is not all. Satan will find his long and hopeful warfare brought to an ignominious end, when he himself will finally bow the knee and acknowledge Jesus to be both Lord and Christ, King immortal, whom in heaven he sought to dishonor.

It will be a grand, a glorious day when the justice of the great God shall be thus vindicated before an assembled universe. The warfare will have ended, and Jesus will then have the honor and glory he had before the worlds were formed and man created. Man redeemed will be a new factor in the celestial court, whose company will be the delight of the angels and whose songs shall

be burdened by the praises of God and his Christ in the song of Moses and the Lamb.

JAMES E. SCOBEEY.

The financial operations of the Post Office Department for the last fiscal year are shown briefly in the following statement from the Postmaster General's report: "Ordinary postal revenue, \$100,899,433.44; receipts from money order business, \$1,455,145.85. Total receipts from all sources, \$102,354,579.29. Total expenditures for the year, \$107,740,267.99. Excess of expenditures over receipts, \$5,385,688.70. For the fiscal year of 1899 the receipts were \$95,021,384.17, and the deficit \$6,610,776.75." The report dwells on the extension of rural free delivery and its vast benefits, and continues: "We are now carrying the post office to the door of thirty-one million people massed in towns and cities. The task before us is the more complicated work of carrying the post office to the door of about twenty-one million scattered over one million square miles of territory."

The end and aim of modern education requires that one become able to think clearly, to aspire nobly, to drudge cheerfully, to sympathize broadly, to decide righteously, and to perform ably—in short, to be a good citizen.—L. H. Jones.

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Mr. Alexander Smith, of Indiana, gave up his position as foreman in a printing office, and, without previous experience, made \$927.50 in six months.

Rev. Andrew Johnston, pastor of the Baptist Church of Washington, made \$150 in a few weeks, besides attending to his ministerial duties.

A school-teacher, Miss Lydia Kennedy, made \$48 last month and \$36 the previous month, besides her salary teaching.

A prominent young lady of Portland, Elizabeth Banker, made \$204 the first thirty-seven days she worked with us.

Miss Sutton, while in the South for her health, made \$294 in fourteen weeks.

Mrs. Flora Beard, in a small town in New York State, made \$400 besides attending to her family duties.

Reports from our agents from \$200 to \$300 per month are very common, while but few report so little as \$10 to \$12 per week.

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Prospects in Japan.

The third General Conference of Protestant Missions in Japan has recently been held in Tokyo. It was a meeting of much interest, and the papers read covered nearly all the phases of mission work. All the denominations were represented, except the Greek, Roman, German, and Universalist. The question, however, of excluding the nonsociety missionary was sprung in private, but not brought before the conference—much to the good common sense and liberality which overwhelmingly possessed the conference. The special case in point was that of your humble servant. The climax of the conference ended in the discussion of the union question; and if any have doubts as to a growing tendency for union, they should have been at this meeting. The very strongest, outspoken words, and from unusual sources, were heard on this subject. A committee was appointed to draft a plan of union and cooperation. While the immediate removal of the present denominational organizations may not be in the programme of this committee, yet as soon as a common working basis can be had the question of the entire removal of the denomination will come to the front.

I am sorry to report that Brother Wagner is not well. He writes me that he is quite sick. Brother Wagner's work has not been helped as it ought to be. But where is the work that is aided as it ought to be? Brother Wagner has probably used more of his own means in founding his Christian colony than he has received from all other sources. Is it right that he should be forced to live and toil so hard?

My own work in my printing house is going on in the even tenor of its way, but cramped on all sides. I must say, however, that a faithful brother would immediately respond to any call I might make upon him, but I do not feel like asking him to bear more burdens than I myself bear in this work. The school for poor children, which had to close for a while, has been reopened, and some brethren in Kentucky are taking up its support. Some of the larger children are beginning to do some work in the printing house. At the present time I publish the Voice, the Child's Paper for Sunday school, and a monthly paper for the Baptists. Much more work is promised; but we are not now well enough equipped, either in printing material or practical knowledge of the business, I have

had to depend entirely upon myself. I should be glad if some brother understanding the business could come out and undertake half the burden of this most important work. We need more equipment, and I feel sure that in no other way can more good Christian literature be circulated. If the various denominations can have their publishing houses here, from which tons of sectarian literature are issued, why can there not be a press with no party badge upon it, issuing nondenominational literature? There can be, and we are foolish enough to undertake to build such a publishing house.

A few weeks ago we buried a young sister of the Koishikawa Church. This is the second member we have lost by death this year.

Brother Bishop is tackling the Japanese language now with a good teacher. I do not see him very often, as we live far apart and I am kept close to my work.

I am hoping to have Brother McCaleb back next spring. I trust some new workers may come with him.

I should like to exhort the brethren to remember the work in Japan. It seems to me more ought to be done for the foreign work.

I am very sorry to hear of the death of Brother Srygley. The Gospel Advocate has lost one of its three strong writers. We in the far distant lands feel the loss of these leading brethren in a peculiar way. May the lives of those remaining be spared for a long time. The Lord strengthen us all for the work in his vineyard.
E. SNODGRASS.

Tokyo, Japan.

P.S. My wife reminds me that I might put in a word to the churches in behalf of Brother McCaleb, who is touring in the interest of the work in Japan. Brother McCaleb, I notice, was careful to announce that he was not making calls upon the churches for collections. That is true. But woe be to the church which lets him pass by without giving him a generous material token of its fellowship! Brethren, help him on his way. Is not his work your work? What shall we do? Certainly we do not want your money, but we want you to take part with us in your work and our work. Let us wake up, and do more than we have ever done.

E. S.

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One Hundred for Fifty Cents.

The article given below, in leaflet form, will be sent, prepaid, for fifty cents per hundred. Having lost my house and nearly all its contents by fire, on December 14, 1900, and having no insurance (loss, about eight hundred dollars), I ask any of the Gospel Advocate readers who may be interested in spreading the gospel to send for at least one hundred of these leaflets and distribute them among your friends. You can do good with them, while I can use the profits toward rebuilding a house for my family. I am unable to rebuild, but do not wish to beg; I simply want to sell my leaflets, and thus honorably help myself. All who want them will please send at once, so I can have some idea of how many to print, as the first edition is exhausted. They will be ready in about four weeks. The leaflet is as follows:

"WHICH CHURCH DID CHRIST ESTABLISH?"

"That there are several hundred religious bodies, each claiming to be the church of Christ or a denomination of the church of Christ, is a fact too plain to be denied. That these religious bodies disagree with each other in doctrine and practice is also plain to any one that wants to see. Did Christ establish all these bodies? If so, why do they disagree, seeing they all have the same Bible? Did he establish any of them? If so, which one? If more than one, how many? 'It makes no difference which church you join,' say many. If this be true, does it make any difference how many churches you join? Men join many lodges—Masons, Odd Fellows, etc.—to get the benefit of all of them. If it makes no difference which church you join, what valid reason can you give for not joining several churches, so as to get the benefits of several? 'It would not be right,' says some one. How do you make this, when it makes no difference which you join? Is it right for A to join a certain church? You think so. Is it right for B to join another church? You guess so. Then why would it not be right for A to join both of them? It would, and no logical reason can be urged against it, provided we have the right to join different churches. In this way the Savior's prayer for union (John 17: 21) could easily be answered, and Paul's instruction to all to 'speak the same thing' (1 Cor. 1: 10) could easily be followed. It would consist in the Methodists joining the Baptists, the Baptists joining the Methodists, the Presbyterians joining both, the Lutherans joining all three, and each joining the other all the way round. Then they could all 'speak the same thing' by each speaking 'everything,' even if he did have to contradict himself at every point. 'But this would be absurd and ridiculous,' says one. Certainly; and that is the very reason it makes a difference which church you join.

"If it makes no difference which church you join, then it will be all right to join the Catholics, Mormons, or Universalists. What do Protestants say on this? Then it would make no difference if a man did not join any church. If one man can stay out of one church and be saved, all men can stay out of that church and be saved. Then that church is a useless playhouse. If it makes no difference which church you join, then all churches are useless, for humanity can be saved out of all of them.

"Can any one show that it is right

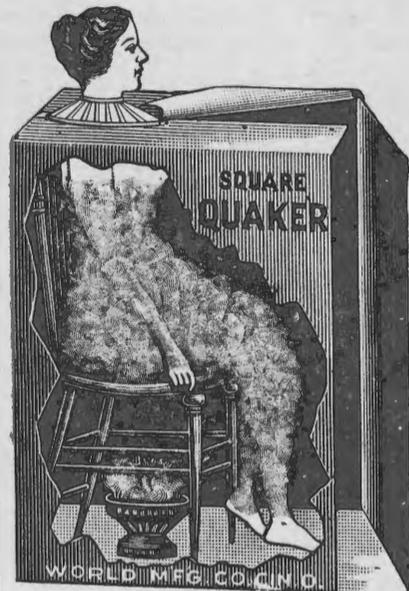
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Thousands of remarkable letters have been written the makers from users, some of which, referring to

Rheumatism, La Grippe, Kidney Troubles, will be interesting to those who suffer from these dread maladies. W. L. Brown, Oxford, O., writes: "My father was down in bed for months with rheumatism; this Cabinet did him more good than \$50 worth of drugs. It cured my brother of neuralgia and sleeplessness, with which he had long suffered, and his wife of la grippe in one night." G. M. Lafferty, Covington, Ky., writes: "Was compelled to quit business a year ago, being prostrated with rheumatism and kidney troubles, when your Cabinet came. Two weeks' use cured me; I have never had a twinge since." Rev. George H. Hudson, Okemos, Mich., says: "I gave up my pastorate on account of nervous prostration and lung troubles. My editor so highly recommended your Cabinet, I tried it; from that day I have steadily grown better; am now well; nervousness gone, lungs strong; am a new man." Mr. Simon Tompkins, a retired capitalist, of Columbus, O., 1031 Broad street, says: "I am satisfied it saved my life. I was taken down with a hard cold, which developed into a dangerous case of pneumonia. The first bath relieved me, and I quickly recovered. It is far superior to drugs for curing la grippe, colds, inflammation, and rheumatism." Hon. A. B. Strickland, of Bloomington, writes that the Cabinet did him more good than two years' doctoring; entirely cured him of catarrh, gravel, kidney trouble, and dropsy, with which he had long been afflicted.

for four different men to teach and practice different things religiously, and that at the same time it is wrong for one man to teach and practice all of them? To illustrate: Suppose it be right and pleasing to God for A to preach 'once in grace, always in grace;' B to preach 'you can fall from grace;' C to preach that 'immersion only is baptism;' and D to preach that 'sprinkling or pouring will do as well.' Would it not also be right for A to preach all of these doctrines? If not, why not? If four men preach four different doctrines, the people say God is pleased; if one man should preach it all, they would say the preacher was insane. Consistency, did you say? If four men preach these doctrines, people say they are preaching the Bible; if one man should preach it all, they would call him a 'prevaricator.' It is no wonder we have infidels.

"Can two or more be right when

Hundreds of Ministers write, praising this Cabinet. Rev. H. C. Roerhaes, Eyre, Kan.: "It is a blessing; made me full of life and vigor; should be in use in every family." Rev. J. C. Richardson, N. Fifth street, Roxbury, Mass., was greatly benefited by its use, and recommends it highly, as also does Prof. E. E. P. Kline, of Ottawa University, who says: "I find it a great benefit. No Christian should be without it." Hon. V. C. Hay, St. Joseph, Mo., writes: "Physicians gave me up to die; was persuaded by friends to try this Cabinet, and it cured me. I cannot praise it enough." Rev. Baker Smith, D.D., Fairmont, N. J., says: "Your Cabinet rids the body of aches and pain, and as cleanliness is next to godliness, it merits high recommendation."

Congressman John J. Lentz; Hon. Chauncey M. Depew; John T. Brown, editor "Christian Guide"; Rev. C. M. Keith, editor "Holiness Advocate," as well as hundreds of clergymen, bankers, governors, physicians, and influential people, recommend it highly.

Physicians are unanimous in claiming that colds, la grippe, fevers, smallpox, consumption, kidney trouble, Bright's disease, cancer—in fact, such

Marvelous Eliminative Power

has this Cabinet that no disease can gain a foothold in your body if you take these hot Thermal Baths weekly. Scientific reasons are brought out in a very instructive little book issued by the makers. To

Cure Blood and Skin Diseases

this Cabinet has marvelous power. Dr. Shepard, of Brooklyn, states that he has never failed to draw out the deadly poison of snake bites, hydrophobia, blood poison, etc., by this Vapor Bath, proving that it is the most wonderful blood purifier known. If people, instead of filling their systems with more poisons by taking drugs and nostrums, would get into a Vapor Bath Cabinet and steam out these poisons and assist nature to act, they would have pure blood and a skin as clear and smooth as the most fastidious could desire.

The Important Feature

of this Cabinet is that it gives a hot vapor bath that opens the millions of pores all over the body, stimulating the sweat glands, drawing out all the impure salts, acids, and effete matter, which, if retained, overwork the heart, kidneys, lungs, and cause disease, debility, and sluggishness. Astonishing is the improvement in health, feeling, and complexion. The first bath makes you feel like a new being, 10 years younger.

With the Cabinet, if desired, is a

Head and Complexion Steamer,

in which the face, head, and neck are given the same vapor treatment as the body, producing the most wonderful results; removes pimples, blackheads, skin eruptions; cures Catarrh, Asthma, and Bronchitis.

O. C. Smith, Mount Healthy, O., writes: "Since using this Cabinet my Catarrh, Asthma, and Hay Fever, with which I have been afflicted since childhood, have never returned. Worth \$1,000 to me. I have sold hundreds of these Cabinets. Every one was delighted. My wife finds it excellent for her ills."

Whatever

Will Hasten Perspiration

every one knows is beneficial; but other methods are crude and insignificant when compared to the convenient and marvelous curative power of this Cabinet, known as the new 1903 style

Quaker Folding Thermal

Bath Cabinet. We find it to be a genuine Cabinet, with a real door, opening wide, as shown in cut. When closed it is air-tight; handsomely made of best, most durable, waterproof goods, rubber lined. A heavy steel frame supports it, making it a strong and substantial bath room within itself. It has top curtains—in fact, all the latest improvements.

(ADVERTISEMENT.)

The makers furnish an excellent stove with each Cabinet, also valuable recipes and formulas for medicated baths and ailments, as well as plain directions. It folds flat in 1-inch space, when not in use; easily carried; weighs but 10 pounds.

People don't need bath rooms, as this Cabinet may be used in any room; and bath tubs have been discarded since this invention, as it gives a far better bath, for all cleansing purposes, than soap and water. For the sick room its advantages are at once apparent. There have been

So-called Cabinets

on the market, but they were unsatisfactory, inconvenient, simply cheap, flimsy affairs.

After investigation, we can say the Quaker Cabinet made by the Cincinnati firm is the only practical article of its kind, and will last for years. It seems to satisfy and delight every user, and the

Makers Guarantee Results.

They assert positively, and their statements are backed by a vast amount of testimony from persons of influence, that this Cabinet will cure nervous troubles, Debility; purify the blood, Beautify the Skin, and cure rheumatism. (They offer \$50.00 reward for a case not relieved.) Cures the most obstinate cases of Women's Troubles, La Grippe, Sleeplessness, Neuralgia, Malaria, Headaches, Obesity, Gout, Sciatica, Eczema, Scrofula, Piles, Dropsy, Blood and Skin Diseases, Liver and Kidney Troubles. It will

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with one bath; breaks up all symptoms of La Grippe, Fevers, Pneumonia, Consumption, Asthma, and is really a household necessity. Gives the most

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known, and all those enjoying health should use it at least once or twice a week, for its great value is its marvelous power to draw out of the system all impurities that cause disease, and for this reason it is truly a Godsend to all humanity.

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Don't Fail to Write To-day

for full information; or, better still, order a Cabinet; you won't be disappointed, as the makers guarantee every Cabinet, and agree to refund your money after 30 days' use, if not just as represented.

We know them to do as they agree. They are reliable and responsible; capital, \$100,000.00.

The Cabinet is just as represented, and will be shipped promptly. You can remit safely by express, post office money order, bank draft, or certified check.

Don't fail to send for booklet, anyway.

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they disagree? If one school-teacher says two and two are four; another, two and two are five; another, two and two are six; another, two and two are seven; would you say all are right? How long would it take the school directors to dismiss about three of them? One says New York is in America, another says it is in Africa, another says it is in China, another says it is in Europe. Are all of them correct? One church says do one thing, another says do something else. Are they both right? Not unless two and two are four, five, six, and seven; and New York is in four different countries. If God accepts all denominations, and they disagree on what to do to be saved, then God is as well pleased with falsehood as with the truth; for when one man positively denies the statement of another, both do not tell the truth. The Bible says God cannot lie; Christ says the truth makes free. (See John 8: 32.)

"1. How many churches did Christ establish? What does the Bible say? Did Christ and his apostles mean what they said, or were they simply joking? Christ said that whatsoever the apostles bound on earth should be bound in heaven. (See Matt. 16: 19; John 20: 23.) Paul says: 'There is one body' (Eph. 4: 4); 'But now are they many members, yet but one body.' (1 Cor. 12: 20.) What is this body? It is the church. 'And gave him to be the head over all things to the church, which is his body.' (Eph. 1: 22, 23.) 'For his [Christ's] body's sake, which is the church.' (Col. 1: 24.) The body is the church. Paul says 'but one body,' hence but one church. 'For the husband is the head of the wife, even as Christ is the head of the church. . . . Therefore . . . the church is subject unto Christ.' (Eph. 5: 23, 24; see also verses 25, 27, 29, 32.) Paul does not say 'churches,' but 'the church.' As

Christ established but one church, it makes a difference which one you become a member of, if you wish to be united with Christ, for he is Head of the one church.

"2. Are denominations branches of the church? Paul says God has set the members in the body and tempered the body together 'that there should be no schism in the body.' (See 1 Cor. 12: 18, 24, 25.) Is there schism or division among denominations? Certainly. Then they are not pleasing to God. 'God set the members every one of them in the body.' Did God set the Catholic Church in the body? If so, he failed to tell us about it. Did he set the Episcopal Church in the body? There is no hint of it in the Bible. Did he set the Methodist Church in the body? There is nothing to that effect in his Book. Did he set the Presbyterian Church in the body? He does not mention it. Did he set the Baptist Church in the body? The Bible does not once name it. If God set such churches in the body, it is strange that he said nothing about them. If he did mention them, will some one tell where? Can a man be saved and go to heaven out of the church? If so, what is the church good for? Can a man be saved and go to heaven out of the various denominations? They say he can. Can he be saved and go to heaven without believing and obeying the gospel? No; for it is God's power unto salvation. (See Rom. 1: 16.) Then denominationalism is not the gospel or any part of it, for God's power gives us all things that pertain to 'life and godliness.' Then denominations do not pertain to life or godliness; in fact, they were never heard of for hundreds of years after the church was established and the gospel revealed.

"But some one inquires if Christ did not speak of the vine and its branches. Certainly he did; but who is the Vine, and who are the branches? Christ says: 'I am the true vine.' (John 15: 1.) As Christ is the Vine, who then can be the branches? Denominations? Let Christ answer: 'I am the vine, ye are the branches.' (Verse 5.) Ye who? 'He that abideth in me, and I in him.' Do we speak of denominations as 'he?' No. 'If a man abide not in me, he is cast forth as a branch.' (Verse 6.) This is the key: Men, individuals, are the branches; denominations are not hinted at in the passage.

"Can there be branches without a vine, or branch rivers without a main river to branch from? If denominations be branch churches, where is the church from which they branched? In truth, the absurdity of this branch church idea is brought out by the Savior's saying he is the true Vine, and that men are the branches. The unchangeable law of nature is that all natural branches of the same vine produce the same kind of fruit. Who ever saw a grape vine bearing grapes on one branch, apples on another, peaches on another, plums on another, melons on another, and pumpkins on another? Such a sight would be no more unreasonable than to suppose all the denominations to be authorized by Christ, the spiritual Vine. As denominations came into existence hundreds of years after the days of Christ and the apostles, they must be of human origin, and no one has a right to belong to any of them.

"3. Which is the church Christ established, and who compose it? It is called the 'church of God.' (Acts 20: 28.) Christ says: 'My church.' (Matt. 16: 18.) Paul calls congregations 'churches of Christ.' (Rom. 16: 16.) What about 'Christian Church'?

The Bible knows nothing about it; the Bible speaks of God's church, Christ's church, but none other. The church is composed of Christians, but does not belong to them; they belong to it. Can a man be a Christian outside of this church? No more than a man can be a Mason outside of the Masonic lodge.

"What are the characteristics of the true church? (a) It accepts the Bible as furnishing all instruction needed or allowed. (2 Tim. 3: 16, 17; Rev. 22: 18, 19.) Hence, it rejects human creeds and names. (b) It accepts the apostolic teaching that people should believe, repent, confess, and be baptized to become Christians. (Acts 16: 31; 2: 38; 8: 37; 16: 22.) (c) It teaches that the Scriptures thoroughly furnish the man of God 'unto all good works.' (2 Tim. 3: 16, 17.) Hence, it rejects all human aids to the work and worship—such as the organ, the pastor, and societies. Will the clergy please show where the apostolic church ever wore a human name, made a human creed, called a pastor to take charge of the church, used instrumental music in worship, formed societies, taught sprinkling or pouring to be baptism, or that people were saved without baptism? Do not ask them to do impossible things. They cannot do it, and very few will even try. Are you a member of the church Christ established? If not, it is time you were looking into this matter. 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven,' says Christ. (Matt. 7: 21.)"

J. T. HINDS.

The thoroughly great men are those who have done everything thoroughly, and who have never despised anything, however small, of God's making.—Ruskin.

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Missed the Point.

I notice in the Christian Guide of October 10, 1900, a paragraph from an article of the writer that appeared in the Gospel Advocate some time ago, followed by some comments that indicate the editor failed to catch the point I had in mind.

I would not be understood as at all favoring those "who are known as the progressive element in the church;" neither "those who are called 'nonprogressives'" where they are lacking in spiritual activity. I am really not a member of either one of these parties, nor am I in the habit of making such party distinctions. That there are many churches throughout the land that are dying from lack of spiritual growth I am aware; but this does not seem to me to be an apology for preachers—or any one else, as to that matter—becoming "converted" to something they think to be wrong. I have never felt the necessity of adding another evil because of one that may already exist: My idea has ever been and shall ever be to try to lead the churches to larger fields of usefulness; but this by building up and developing the churches themselves, and not by becoming converted to something else.

But if I remember correctly, I did not have those "who are known as the progressive element in the church" particularly before my mind at all when I wrote the paragraph under consideration. There are many ways in which a church may be at work by some methods that are questionable without being affiliated with a mission board. When a church unwittingly falls into an error it is better, in my judgment, to refrain from pointing out the error till we have hope of correcting it by something better. Jesus seems to teach (Matt. 12: 43-45) that a man's heart, though cleansed, will become sevenfold worse than at the first, if left empty. In going up a hill it is better to let a team wobble out of the road a little, if they keep pulling, in the hope of getting them in again, than to jerk them back and get them to seesawing against each other on a dead standstill.

I think it was probably the appearance of the word "hope" that misled the editor—not hope in reference to eternal salvation (that point was not under consideration), but hope of their finally getting right. Supplying the ellipsis necessary to the thought I had in mind, my language would read thus: "There is more hope for a people [to reform] that are acting even in the wrong way than for those who are not acting at all." A church, though opposed to subscriptions, pledges, the pastor, the salary, the Christian Endeavor Society, missionary societies, instrumental music, and so on, is no more "sound," if idle and if lacking in personal consecration and purity, than the church that has adopted one or all of these things. In opposing any evil, we should be careful not to fall into others as bad. A church that has been so unfortunate as to fall into a state of idleness and cold indifference is not at all encouraging.

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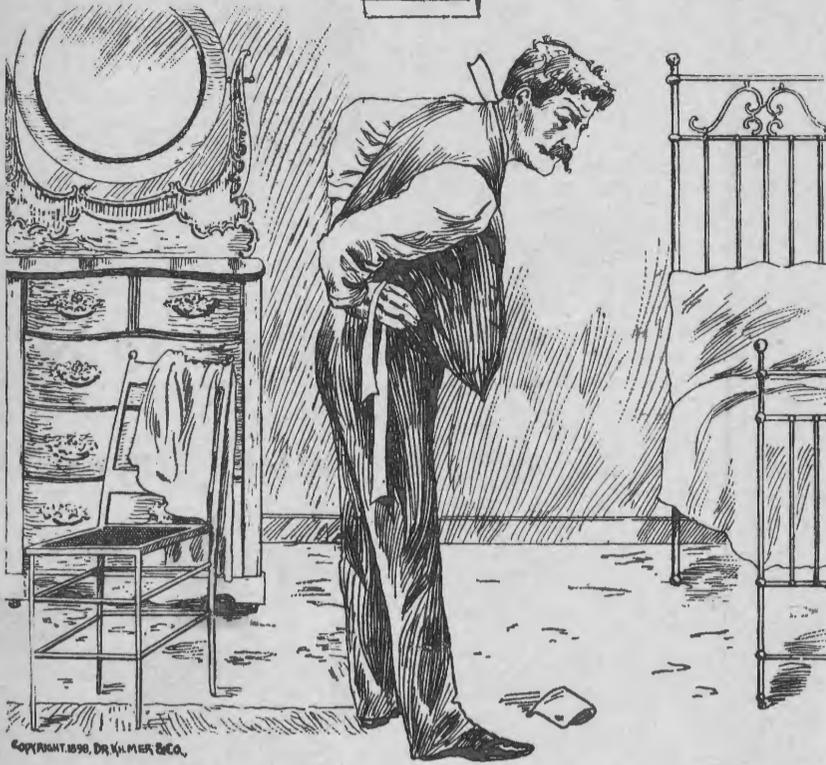
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Judge thyself with a judgment of sincerity, and thou wilt judge others with a judgment of charity.—Mason.

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Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are: obliged to pass water often during the day and to get up many times at night, smarting or irritation in passing, brick dust or sediment in the urine, catarrh of the bladder, constant headache, dizziness, sleeplessness, nervousness, irregular heart beating, rheumatism, bloating, irritability, worn-out feeling, lack of ambition, loss of flesh, or sallow complexion.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy ap-

pearance, it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Swamp-Root is the triumphant discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with marked success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

If you have the slightest symptom of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you free by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book of wonderful Swamp-Root testimonials. Be sure to say that you read this generous offer in the Gospel Advocate.

Swamp-Root is pleasant to take, and if you are already convinced that this great remedy is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at drug stores. Do not make any mistake, but remember the name, Dr. Kilmer's Swamp-Root.

Obituaries.

[Obituaries are limited to 250 words and signature. Poetry cannot be printed. Obituaries exceeding 250 words will be reduced to the limit, unless accompanied by one cent per word for the excess.—Editors.]

CAWTHORN.

It becomes my painful duty to record the death of little Estelle Cawthorn, who died of scarlet fever, in Huntsville, Ala., on November 2, 1900. Estelle was a sweet little bud of six summers when plucked by the hand of death to be transplanted among

the flowers of paradise. She had entwined her sweet life about the heart-strings of mother and father, and I do not wonder at their inconsolable grief. Now that she has gone, none except those who have passed through like afflictions can know of the gloom and sadness in the home she once brightened with gleeful mirth. May God's blessings rest upon those left behind.

F. W. SMITH.

ALLEN.

Little Ethel May, daughter of Brother and Sister Allen, of Carpenter's, Tenn., was born on May 19, 1899, and died on November 10, 1900; leav-

ing many with sad and aching hearts, though we have a sweet hope for her in a brighter and purer world than this. God, with his hand of love, plucked this lovely little rosebud from this home of thorns and thistles and transplanted it in his own garden to bloom forever. Such a fair flower! To the bereaved father and mother I would say: Be encouraged by the words of the blessed Master: "Of such is the kingdom of heaven." Little Ethel has only gone on before. While there is one less on earth to love, there is one more to meet in heaven. Knowing that "all things work together for good to them that love God," look up through your tears, and say: "Father, we are thankful you loaned us this bright, sweet spirit for a short season." In its angelic loveliness, it will be waiting and watching for you. A short service was conducted at the grave by the writer. J. M. JONES. Carpenter's, Tenn.

WITHERS.

On October 27, 1900, the death angel visited the home of Brother Sid. Withers, Muldraugh, Ky., and took from him Dottie, his beloved wife. Sister Withers was born on July 16, 1859, and was born again—born into the family of God—on October 21, 1900. For many years she lived a member of the Presbyterian Church; but on October 3, 1899, she was married to Brother Sid. Withers, and she soon learned the way of the Lord more perfectly. In marrying Brother Withers, she took upon herself the duties of stepmother for three lovely little girls, and she performed those duties well. She was fond of the children, and they were devoted and obedient to her; but now they are again left without a mother. Sister Withers was, by nature, of a cheerful disposition; she saw the bright side of everything, and carried sunshine wherever she went. Her husband, in speaking of her, said she always manifested that same bright, cheerful disposition at home that she did abroad. On October 21, 1900, she made the good confession and was buried in the watery grave with her Lord and Master. Just one week from that day, and about the same hour of the day, her body was buried in the cold, silent grave, while her sweet spirit had taken its flight to the God who gave it. To the bereaved husband, children, and friends I would say: Weep not as those who have no hope. Dottie lived in all good conscience, and as she learned the truth she obeyed it. The Scriptures teach us that "the Lord doeth all things well." Let us all live each day as if it were our last, and so prepare to meet our sister in the sweet by and by.

CARRIE V. SHAW.

PARRISH.

Brother C. P. Parrish died at his home, in Denison, Tex., on November 26, 1900. Brother Parrish was one of the early settlers of Grayson County, Tex. Having come to that part of the State before Grayson County was detached from Fannin County, he spent his childhood amid scenes of a frontier life. Having reached his manhood, he was married to Miss Sophronia A. Pope in May, 1857, forty-three years ago. To this union four children were born, two of whom are living—Mrs. Mary P. Harnest and Mrs. Lee Maul. The first years of his married life were spent on the farm, during which time it was his good fortune to hear the gospel proclaimed in its apostolic simplicity by Brother

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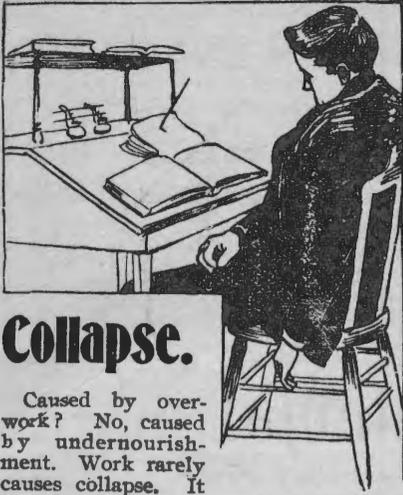
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Collapse.

Caused by over-work? No, caused by undernourishment. Work rarely causes collapse. It is worry—the outcome of a low condition of the nervous system and inadequate nutrition which generally causes collapse. The collapse seems sudden, but in reality it is a slow process. The stomach and organs of digestion and nutrition are diseased, the nourishment in the food eaten is only partially extracted and imperfectly assimilated. The blood becomes impure; the very fount of life is poisoned, and some day all the faculties and functions go on a strike. That's collapse. Dr. Pierce's Golden Medical Discovery cures diseases of the organs of digestion and nutrition, purifies the blood and builds up the weak body with sound healthy flesh.

"I was cured of a very bad case of indigestion, associated with torpid liver, by the use of Dr. Pierce's Golden Medical Discovery," writes Mr. G. B. Bird, of Byrusside, Putnam Co., W. Va. "Before I began the use of 'Golden Medical Discovery' I had no appetite; could not sleep, nor work but very little, bowels constipated, and life was a misery to me. After taking four bottles I felt so well that I went to work, but soon got worse, so I used it about eight weeks longer, when I was permanently cured."

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C. S. Burnes, one of the pioneers that had then come to the new country. He listened with an ear to understand, and was soon convinced of what his duty was. Then came the trial that has stood in the way of many. To stem the tide of prejudice of friends was indeed a trial of formidable proportions to Brother Parrish, for he was a man that loved his friends; but the love of the truth was greater, hence the victory. During all the years of his Christian life those who knew him knew just where to find him, earnestly and kindly contending for what is written, without any additions or subtractions. Such, in brief, is the history of a grand life, the details of which would require more space than could reasonably be granted; hence the effort to condense as much as possible. Suffice it to say, in conclusion: Brother Parrish lived to see all of his family, with himself, members of the one body—the church of Christ. His youngest daughter, Sister Maul, was baptized during the time that I labored with the brethren at Denison, Tex.—from 1883 to 1885. Rest in peace, brother, for thy warfare of suffering is over. W. B. STINSON.

TRAVIS.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Tired and weary, after years of patient suffering, the spirit of Sister Mary J. Travis departed this life on October 16, 1900, to be with Christ, which is far better. Our sister was born into the family of Brother Warren, at Readyville, Tenn., on November 24, 1840; was born into the kingdom of God at the early age of fifteen years; and was married to Brother W. A. Travis in August, 1863. Sister Travis came from one of the best families of Middle Tennessee.

Her husband, who died six years ago, was a faithful Christian. The influence of their Christian lives over their children and other associates will be for eternal good. My mother, who was a lifelong, intimate friend of Sister Travis, believes she never knew a more obedient daughter, a more devoted wife and mother, or a more consecrated Christian woman. Her adorning was that "of a meek and quiet spirit, which is in the sight of God of great price." Sister Travis was a quiet, modest, retired woman, whose life consisted more of deeds than words. The Bible was her guide in all the relations of life. With her the word of God settled every question and pointed out every duty. She trained her children by the word of God, and in her family she succeeded, for her children are all loyal servants of God. Her children loved her devotedly and ministered cheerfully to her wants. During her long illness she was patient and resigned to the will of God. Her topic of conversation was Christian duty and the joys of heaven. When able, all her life, she was with the church on Lord's day, and when too feeble to be out of her room she desired her brethren to meet and worship with her. A few hours before she died she called her loved ones to her bedside and talked to them of the way they should live and kissed them good-by. On the morning before she died she repeated the following words: "I am waiting for the morning of that blessed day to dawn." I commend her beautiful life to her children, and point them to the word of God for comfort and consolation. After the joys and sorrows of this world are all over we shall meet in the home of the redeemed, nevermore to be separated if true to our Heavenly Father. Our sister died at her home, in Murfreesboro, Tenn., surrounded by her children and friends, and her body was gently laid to rest in Evergreen Cemetery. JOHN E. DUNN.

Brother McCaleb's Report for November.

Since my last report I have received the following amounts: Brother H., Tioga, Tex., \$1; church of Christ at Gallatin, Tenn., by Brother H., \$5; church of Christ at Hartsville, Tenn., \$5.55; church of Christ at Beech Grove, Tenn., \$10; Brother B., 50 cents; Campbell Street church of Christ, Louisville, Ky., \$20; "A Sister," Nashville, Tenn., \$5; Charles Richmond and Bessie J. Richmond, Washington, \$1; church of Christ at Columbia, Tenn., \$20.85; church of Christ at the corner of Twenty-fifth street and Portland avenue, Louisville, Ky., \$29.34; church of Christ at Alensville, Ky., \$10; "A Sister," 50 cents. Total amount for the month, \$114.74.

To this must be added the thoughtful care and fellowship of many Christian hearts, especially those at Columbia, Tenn., and Louisville, Ky., where our lot happened to be cast during my illness. For example, when we reached Louisville, and, tired and worn, walked upstairs into our little home, everything was swept and garnished and prepared for us, even to the making of a fire and filling the coal oil can. Seeing these things prepared by loving hands, I could but say in my heart: Surely the Lord is good.

My daily amount in hand during November, 1900, runs as follows: November 5, \$24.42; November 6, \$35.32; November 7, \$29.37; November 8, \$39.37; November 9, \$28.93; November

10, \$28.07; November 11, \$13.97; November 12, \$18.97; November 13, \$20.60; November 14, \$18.08; November 15, \$23.89; November 16, \$8.45; November 17, \$7.49; November 19, \$6.52; November 20, \$32.87; November 21, \$30.67; November 22, \$30.30; November 23, \$25.50; November 24, \$25; November 25, \$24.25; November 26, \$23.05; November 27, \$22.06; November 28, \$20.68; November 29, \$18.95; November 30, \$18.45.

On the part of this liberality of the Lord's people, I may say that none of it has been asked for by me; it has all been voluntarily given. May the Lord continue his blessings upon all who put their trust in him.

J. M. M'CALEB.

The case of Mary Hillman, of Leavenworth, Kan., begun twenty-one years ago against the Connecticut Life Insurance Company to recover about twenty thousand dollars due on policies on the life of her husband, John J. Hillman, was submitted recently to the United States Court of Appeals for final decision. The transcript in the case contains upward of three million words. This case has been reversed and remanded a score of times, and in resisting the suits the defendant corporation is said to have expended not less than one hundred thousand dollars.

There were disposed of during the fiscal year ending on June 30, 1900, public lands aggregating 13,453,887.96 acres, classified as follows: Cash sales, 1,178,982.47 acres; miscellaneous entries, embracing homesteads, timber culture, land warrants, scrip locations, State selections, swamp lands, railroad and wagon road selections, Indian allotments, etc., 12,212,482.40 acres; and Indian lands, 62,423.09 acres; showing an increase of 4,271,474.80 acres as compared with the aggregate disposals for the preceding fiscal year.

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We wear the love of those about us like an everyday garment. It is only when we lose it that we know the world is cold.—Mary Ainge De Vere.

Reduced Rates via Southern Railway, on Account of Christmas Holidays.

For the Christmas holidays, the Southern Railway will sell tickets from all points on its lines to points east of the Mississippi River and south of the Ohio and Potomac Rivers at rate of one and one-third fare for the round trip.

Tickets will be sold on December 22, 23, 24, 25, and 31, 1900, and January 1, 1901, with final limit to return January 4, 1901.

This gives excellent opportunity to parties contemplating spending the holidays with friends at their old homes.

For further information, call on Southern Railway ticket agents.

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General News.

A sharp earthquake shock was felt in Santiago, Cuba.

Work will be begun on the electric railway between Fort Worth and Dallas, Tex., at an early date.

A large deposit of gypsum has been discovered on the Island of Alaska, fifty miles west of Juneau.

John Addison Porter, former Secretary to President McKinley, died at his home, in Putnam, Conn.

Associate Supreme Justice George C. Ludlow, a former Governor of New Jersey, died at his residence in New Brunswick.

The fire records of the State of Massachusetts, which have been accurately kept and tabulated since 1878, show that carelessness is the chief factor in the origin of fires.

At the recent live stock show, at Chicago, Ill., the Berkshire hogs from Biltmore, the Vanderbilt estate, near Asheville, N. C., took the premiums. They averaged eight hundred pounds each.

A dispatch to the Daily Express from Vienna reports recent Moslem excesses against the Christian population in the central provinces of Turkey, where two hundred Christians have been killed.

In consequence of the revolution now going on in Venezuela, Americans engaged in business in that country appeal to President McKinley for protection. A general attack, it is feared, will be made on all American interests.

United States Senator John L. Morgan, of Alabama, has been in the Senate since 1877, and is one of the most distinguished leaders on the Democratic side. He was reelected recently by the unanimous vote of the Legislature of his State.

More than one thousand sick soldiers are on their way home from the Philippine Islands. The transports Grant and Sherman are en route, with six hundred and fifty men, and the Sheridan was scheduled to leave on December 22, 1900, with five hundred more.

The Secretary of War has cabled instructions to Major General MacArthur, at Manila, to begin the work of returning the volunteer troops from the Philippine Islands, in order to permit of their discharge in this country by June 30, 1901. This action has been taken in anticipation of the authorization by Congress for the enlistment of regular regiments to replace the recalled troops.

The building occupied by the construction department at the Norfolk Navy Yard was completely destroyed by fire. The building destroyed con-

tained all the important papers, models, and plans of the construction department. Over seven thousand drawings and one hundred thousand dollars' worth of live oak timber were destroyed. The loss to building and contents is over two hundred thousand dollars.

The German training frigate Gneisenau foundered off Malaga, sixty-five miles northeast of Gibraltar. The Gneisenau foundered at the entrance to the port of Malaga, where she was about to take refuge from the terrible storm prevailing. The captain and many of the cadets were drowned. The total loss is now thought to be no less than one hundred persons; some dispatches say one hundred and forty. Forty of those saved are badly hurt.

The limit of the subsidy to be paid American vessels in the shipping bill now before Congress is nine million dollars, and all vessels are to carry mails free. The present cost of carrying mails is one million five hundred thousand dollars, and with the increase of shipping the mail facilities would be greatly increased. It is claimed it will be some years before the total of nine million dollars subsidy can be reached. After that the subsidy to each ship or line of steamers is to be decreased proportionately, so that the total subsidy shall never be over nine million dollars.

Thomas M. Costello, a member of the New York General Assembly, has prepared and will introduce a bill which he hopes will do away with labor strikes should it pass. Briefly, it provides for a permanent court of arbitration, consisting of three members, and awards are to be compulsory. One member is to be chosen by the labor organizations and one member by the employers, the two to select a third, who must be a justice of the Supreme Court. This method has worked with marked success in New Zealand, no strike having occurred there in five years.

The big plant of the Brown Hoisting and Conveying Machine Company, at Cleveland, O., was almost completely destroyed by fire. Property estimated to be worth over five hundred thousand dollars was entirely consumed. Eleven hundred workmen were thrown out of employment as a result of the fire. The company was considered to be one of the largest concerns of the kind in the world, and has many contracts with the United States Government for hoisting apparatus to be erected at coaling stations that are being established in various parts of the world.

Telephoning without wires was successfully accomplished recently by transmitting the voice across the Mississippi River, near the Franklin avenue bridge, Minneapolis, a distance of over one thousand feet. A cold day and a cutting wind made the experimental work anything but pleasant, and toward the close of the experiments seriously interfered with the transmitters, as the moisture from the breath froze in them and stiffened them to such an extent that a fire had to be built to thaw them out. The lack of delicate instruments to take figures that would form a working basis for future experiments was keenly felt. The experiments will be continued. Professor Shepard, of the State University, with his best apparatus and a class of students in physics, will make the readings, and these are expected to furnish the base to figure on for a test of eight miles in the spring.



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